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ΠΑΝΣΕΒΕΙΑ:

OR,

A View of all Religions

IN THE

WORLD:

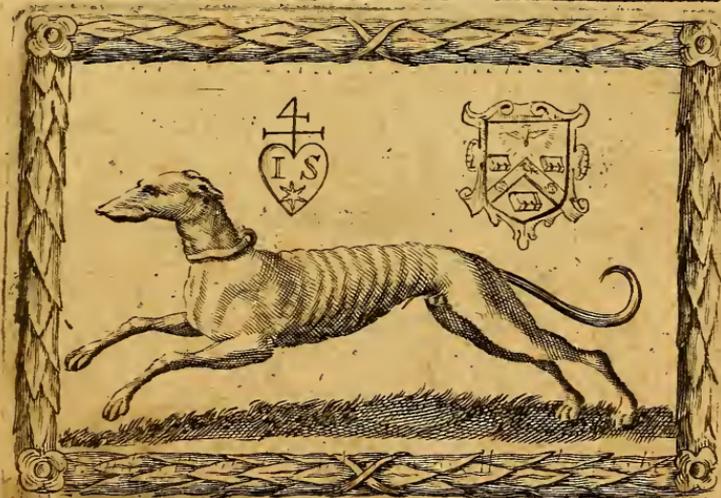
With the severall Church-Governments, from  
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1658



## The Booksellers Advertisement to the Reader.

[T is the greatest justice in the world to bee just to the dead, since they, if injured, cannot be their own Compurgators, and that is it hath obliged me to use that tenderneſſe to this great Author, who, to the regret of all learned, hath ſo ſuddenly left this world. His great pains in the dilatation of this Book, are eaſily ſeen by the bulk of it, nor had the Epistle and Preface eſcaped his ſecond thoughts, had not the leaſe of his life expired ſo ſoon as it did. And therefore I have not (which is the arrogancy of too many) preſumed to make any diſverſion, or alterations in either, but rather have thought it juſt to let them paſſe in this, as they did in the firſt Edition, that is to ſay, in his own words.

For had I been unjuſt to the Author in this reſpect, I had withall been guilty of as great an injury to the worthy Gentleman (though not of my acquaintance) to whom hee was, when alive, pleaſed to dedicate it; ſince I cannot but hope that hee will continue the ſame tenderneſſe and indulgence towards the Orphan, as hee was pleaſed to expreſſe when hee firſt received it an Infant. I ſhall further add, that it will render it ſelf to the Reader much more acceptable, not onely for its Additions; but alſo, that the Author had thorowly reviſed the ſame; and that the care and ſuperwiſing of the Preſſe reſted ſo much upon mee, (not onely out of an ordinary care, but ſingular reſpect to the deceaſed Author) as that I think it needleſſe to prefix an *Errata*, there having nothing paſſed, but what an ordinary capacity may eaſily correct. As for the Book, I ſhall adventure it the Teſt of the moſt cenſorious Mome; and for the Author, in his life time; there was not found the mouth or pen ſo black, that durſt aſperſe his name, or parts; but ſince his death, One (ſo much a Hobbist, that I wiſh he turn not A:heist) hath in print given him a ſnarling ch ra-

## The Advertisement, &c.

ster, whom leaving to his folly, I shall onely desire that this short sentence, *De mortuis nil nisi bonum*, may be his remembrancer for the future.

Besides the Authors endeavours in his *Παροισβ'α*, It is hoped ere long, that thou maist see a Volumne of his Sermons in print, such as will convince the world of the cullumy of that Cynick, but continue his own memory while there shal be found either lovers of learning, or the learned.

The Reader may likewise take notice of an Appendix, wherein he is entertained with a strange Tragedy of Modern, and some antient Hereticks, acting their parts in their own proper persons, as near as the skill of the Graver could represent them. And what could more properly have been annexed? for now having seen their Foundations or Principles, behold also their Ends: and take Christs own counsel, *Mat 7. 15. to beware of false Prophets, &c.* with our Saviours direction also, *verse 20. By their fruits ye shall know them.* All which are tendered to the serious perusal of the Reader: whereof that hee may make his temporal and eternal advantages, shall be the constant praier of

J. S.

T



To the Worshipful  
ROBERT ABDY,  
Esquire.

SIR,

**A**s Michael and the Diuel strove  
for the dead body of Moses;  
and as seven Cities contested  
for Homer when he was dead,  
whom none of them cared for,  
whilst he lived; even so doth it fare with  
Religion; for the Carcass or Skeliton of  
which, for the bare sound whereof (being  
now made a meer Eccho, Vox, prætereâ-  
que nihil) there is so much contesting, and  
digladiation in the World; whereas few or  
none care for the life and substance of Reli-  
gion, which consisteth in works, not in  
words; in practising, not in prating; in  
Scripture duties, not in Scripture phrases:  
She is as our Saviour was, placed between  
two Thievs; to wit, Superstition on the right  
band, and Atheism on the left. The one  
makes a puppit of her, sets her out in gandy  
accoutrements, bedawbs her native beauty  
with painting, and presents her in a mere-  
tricious not in a Matron-like dresse; but  
the Atheist strips her naked of her Vesti-

## The Epistle Dedicatory,

ments, robs her of her maintenance, and so exposeth her to the scorn and contempt of the world. But let these men esteem of her as they list, she is notwithstanding the fair daughter of the Almighty, the Queen of Heaven, and beauty of the whole Earth. Religion is the sacred Anchor, by which the Great Ship of the State is held fast, that she may not be split upon the Quick-sands of popular tumults, or on the Rocks of Sedition. Religion is the pillar on which the great Fabrick of the Microcosm standeth. All humane Societies, and civil Associations, are without Religion, but ropes of Sand, and Stones without Morter, or Ships without Pitch: For this cause, all Societies of men in all Ages, and in all parts of the Universe, have united and strengthened themselves with the Cement of Religion; finding both by experience, and the light of nature that no humane Society could be durable, without the knowledge and fear of a Deity which all Nations do reverence and worship, though they agree not in the manner of their worship. All their waies and opinions in Religion, I have here presented to the publick view; but to you Sir, in particular, as to one, whom I know to be truly religious, not being carried away  
with

## The Epistle Dedicatory.

*with the fine flowers and green leaves, but with the solid fruits of Religion, consisting in righteousness, peace, and holiness, without which no man shall see the Lord; this is that which will enbalm your name here, and crown your soul with true happiness hereafter, when all humane felicities shall determine in smoak: in this Book are set before you, light, and darkness, truth and falsehood, gold and dross, flowers and weeds, corn and chaffe, which I know you are able to discriminate, and to gather hony with the Bee, out of every weed, with Sampson to take meat out of the eater, with Virgil to pick gold out of dung, and with the Phyitian to extract antidotes out of poyson: Thus beseeching God to increase your knowledge and practice in Religion, and your love to the afflicted professors thereof, I take leave and will ever be found*

*sir, your humble*

Servant to command

ALEX. ROSS.



with falshood? how should we know the excellency of light, if there were no darknes; the benefit of health, if there were no sicknes; and the delights of the spring, if there were no winter; *Opposita juxta se posita clarius elucescunt*: The Swans feathers are not the less white, because of their black feet; nor Venus the less beautifull, because of her Mole. The Stone is set out by the file, and the picture by its shadow. To infer then, that because the world is pestered with too many Sects & Heresies, therefore we must not mention them, is as much as if they would say, the way to heaven is beset with too many theeves, therefore we must not take notice of them. But how shal we avoid them, if we know them not; and how shall we know them, if concealed: its true the world is pestered with too many Religions, and the more is the pity; yet this Book made them not, but they made this Book. He that detects errors makes them not. They that informed the *Israelites* there were Gyants in the Land, did not place those Gyants there. But now I will let these men see the ends for which I have undertaken this task, of presenting all Religions to their view; & they are grounded on the divers uses that may be made thereof. 1. When we look upon the multitude of false Religions in the world, by which most men have been deluded; are not we so much the more bound to the goodness of Almighty God, who hath delivered us out of darknes, and hath caused the day Star of his truth to shine upon, and visit us; who hauing suffered the World round about

The Preface

us, to sit in the Valley of the shadow of death, and to be overwhelm'd with worse than *Egyptian* darkness, hath notwithstanding in this our *Goshen* abundantly displayed the light of his truth; but how shal we seriously weigh or consider this great mercy, if we do not as well look on the wretched condition of other men as on our own happiness, which we cannot do, if we know not the errors which make them wretched. What comfort could the *Israelites* have taken in their Land of light, if they had not known that the rest of *Egypt* fate in darkness. 2. When we look upon the different multiplicity of Religions in the world, how that in all times, and in all places, men though otherwise barbarous, have notwithstanding embraced a religion, and have acknowledged a Divinity; I say when we look upon this, do we not admire the impudency of those *Atheists* in this age, who either inwardly in their hearts, or outwardly in their mouths dare deny the Essence, or else the providence of God; and count all Religions but inventions of humane policy. How can those *Atheists* avoid shame and confusion when they read this Book, in which they shal see, that no Nation hath been so wretched as to deny a Deity, and to reject all Religion, which Religion is a property no lesse essentiall to man, and by which he is discriminated from the Beasts, than rationality it self. 3. In the View of all Religions, we may observe how the Children of this world are wiser in their Generation than the Sons of God; for they spare no pains and charges

charges, they reject or slight nothing commanded them by their Priests and Wizards; they leave no means unattempted to attain happiness: See how vigilant, devout, zealous, even to superstition they are; how diligent in watching, fasting, praying, giving of alms, punishing of their bodies, even to death sometimes; whereas on the contrary we are very cold, careless, remiss, supine, and luke-warm in the things that so near concern our eternal happiness. They thought all too little that was spent in the service of their false gods, we think all is lost and cast away which we bestow on the service of the true God. They revered and obeyed their Priests, we dishonour, disobey and slight ours; they observed many Festival days to their Idols, we grudge to give one day to the service of the true God. They made such conscience of their Oaths taken in presence of an Idol, that they would rather lose their lives, than falsifie these Oaths: But we make no more scruple to take the name of God in vain, to swear and forswear, than if we worshiped *Jupiter Lapis*, meer stocks and stones; such reverence and devotion they carried to their Idols, that they durst not enter into their Temples, nor draw neer their Altars, till first they were purified; they did not only kneel, but fall flat on the ground before their feigned Gods; they knock their breasts, bear their heads to the ground, tear their skins, wound and cut their flesh, thinking thereby to pacifie their false gods: Whereas we will not debar our selves of the least  
pleasure

pleasure or profit to gain Heaven ; and so irreverent is our behaviour in the presence and house of Almighty God, *Before whom the Cherubims and Seraphims dare not stand, but with covered faces* ; as if he were our equal, and not our Lord or Father, for ( to speak in the Prophets words ) *Mal. 1. 6. If he be our Father, where is his honour ? and if he be our Lord, where is his fear ?* Doubtless these false worshippers shall stand up in judgement against us, who know our Masters will, but do it not ; is not their zeal in the practice of religious duties, to be preferred to our carelesness ; and their ignorance, to our knowledge ; which without practice, will but aggravate our damnation, *for he that knoweth his Masters will and doth it not, shall be beaten with many stripes ;* We are in the right way to heaven ; they are in the wrong way ; but if we stand still, and walk not, they will be as neer their journies end as we. They worship Idols, we commit sacrilege : But is not a sacrilegious thief as hatefull to God as an ignorant Idolater ? 4. When we look upon the confused multitude of Religions in the world, let us learn to tremble at Gods judgements, to make much of the light whil'st we have it, to hold fast by the truth, to imbrace it with all affection, and the Ministers thereof ; for if once we forsake the right way, which is but one, we shall wander all our days after in by-paths, and crooked lanes of error, which are innumerable : if we reject the thread of Gods Word presented to us by the Church : a thread I say, surer than that of *Ariadne*, we shall

shall be forced to ramble up & down, through the inextricable *Labyrinth* of erroneous opinions. It stood with the justice of God, to suffer men who in the beginning were of one language and Religion, to fall into a Babel and confusion, both of tongues and false religions, for not retaining the truth; to dig to themselves broken Cisterns, which would hold no Water, for rejecting the fountain of living Waters; to surfeit upon the poysonable flesh of quails, who grew weary of the bread of Angels; and with the swine to eat husks, who would slight the wholesome food of their Fathers house. If the *Jews* put Gods Word from them and judg themselves unworthy of Eternal life, Lo, *Paul* and *Barnabas* will turn to the *Gentiles*, *Act. 13. 46. 5.* In reading this Book we shall find, that the whole rabble of vain, phantastical, or profane opinions, with which at this day, this miserable distracted Nation is pestered, are not new revelations, but old dreams, of ancient Hereticks, long ago condemned by the Church, and exploded by the publick authority of Christian Magistrates: but now for want of weeders, these Tares spring up again in the Lords field, & are like to choak the good corn; unless the Lord of the Harvest send forth labourers into his Harvest.

6. The reading of this Book, may induce us to commiserate the wretched condition of a great part of the World buried as it were, in the darkness of ignorance, and tyranny of superstition: "To bless God for the light & freedom we enjoy, whereas they are not greater  
" sinners

“ sinners than we ; but except we repent, we  
“ shall all likewise perish ; let us not then bee  
“ too high minded, but fear, & when we think  
“ we stand, let us take heed leaft we fall : God  
hath already permitted divers of those old, ob-  
solet, and antiquated hereticall opinions to  
break in amongst us ; “ The times are now  
“ come, that men will not suffer wholesome  
“ Doctrine ; but having itching ears after their  
“ own lusts, get them an heap of teachers, turn-  
“ ing their ears from the truth, and giving  
“ themselves unto Fables 2. Tim. 4. *Thus is  
the Lord pleased to deal with us, he suffers Here-  
sies to repullulate, that they who are approved a-  
mong us may be manifested.* He permits Pro-  
phets and Dreamers amongst us, but it is as  
*Moses* saith, to prove us, and to know, whe-  
ther we love the Lord our God w<sup>th</sup> *all our hearts,  
and with all our souls,* Deut. 13. To conclude,  
whereas all men are desirous of happiness, and  
immortality, but few walk in the right way  
that conduceth to it; being there are such mul-  
titudes of by-ways, as we may see by this Book,  
let us follow the counsel of the Prophet, Jer.  
6. 16. *Stand in the ways, behold and ask for the  
old way, and walk therein, and ye shall find rest  
for your souls.* And thus good Reader having  
shewed thee the true use of this Book, I leave it  
to thy perusal, beseeching God to keep us from  
the by-ways of error, and to lead us into the  
way of truth.



The desire of some Friends hath  
occasioned the publishing of this  
list of Books, compiled by the  
Author.

1. **R**erum Judaicarum, or the Jewish  
affairs in four Books.
2. An Exposition on the first fourteen  
Chapters of *Genesis*.
3. *Rasura Tonsoris*.
4. *Mel Heliconium*.
5. *Mystagogus Poeticus*.
6. *Virgilius Evangelisans*.
7. *Christiades Lib. 13.*
8. *Chymera Pythagorica*.
9. The New Planet no Planet.
10. Meditations on Predestination.
11. *Medicus medicatus*.
12. The Philosophical Touch-stone.
13. The picture of the Conscience.
14. *Colloquia Plautina*.
15. *Wollebius* Christian Divinity trans-  
lated, cleared, and enlarged.
16. *Gnomologicum Poeticum*.
17. *Enchiridion Oratorium & Poeticum*.
18. *Isagoge Grammatica*.

19. *Arcana Microcosmi.*
20. A Caveat for reading the *Alcoran.*
21. A Refutation of Doctor *Brown's* vulgar errors.
22. A Refutation of the Lord *Bacon*, Doctor *Harvey*, and others.
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24. Observations on Sir *Walter Raleigh.*
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26. *Leviathan* drawn out with a hook.
27. Π Α Ν Σ Ε Β Ε Ι Α, or A View of all Religions, &c.

*Books not yet published, but ready for the Press, viz.*

1. **D**ivine, Moral, Natural, and Historical exercises on the whole Book of *Genesis.*
2. *Melissomachia.*
3. *Religionis Apoteosis.*
4. *Paraphrasis Virgiliana.*
5. *Virgilius Triumphans.*
6. *Psychomachia Virgiliana.*
7. *Epigrammata Romana.*

# COLLOQUIA

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| 1. <i>Culinaria.</i>      | } | } | 6 <i>Sidonianum.</i>          |
| 2. <i>Convival.</i>       |   |   | 7 <i>Petronianum.</i>         |
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| 4. <i>Tertullianicum.</i> |   |   | 9 <i>Terentianum.</i>         |
| 5. <i>Apuleanum.</i>      |   |   | 10. <i>Ciceronianū&amp;c.</i> |
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**T**HE Reader may please to take notice that this Book, being the 27 in order, also the 15 in order, and the 25 which is the second part of the History of the World, corrected by the Author's own Hand, and by him owned as the best and perfectest Copy: are to be sold by *John Saywell* at the *Greyhound* in *Little Britain*, and at the *Pile of Bibles*, the corner shop of the East end of the *Fish-market*, in the *Stocks*, looking into *Lombard street*, over against the *Post-house*, between *Cheap-side* and the *Royall Exchange*, LONDON.

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nued, to the year 1640. With a large *Chronologie* of those times, by *Alexander Ross* once Chaplain in Ordinary to his late Majesty King *Charles*, the first. The true Copie whereof (by the Authors Appointment and Approbation) is distinguished by the *Grey-hound* in the Front-piece from any other, however coloured by a pretended (though abusive) representation of the Reverend Authour in the Title page, or the delusive Vision of Birds, &c. of the pretender thereto.

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# The religions of *Asia*.

## The Contents of the first Section

**O**F the Church-Discipline, Sacrifices, Ordination, Publick place, [ Buildings first erected for divine Service, ] and days of Divine Service before Moses. 2. Of the Church-Government under Moses; difference of the High Priests from other Priests. 3. Of the Church Government from him till Solomon. 4. Of the Government after Solomon, till the divisions of the Tribes. 5. Of Solomons Temple, and the outward splendor of the Jews Religion. 6. Of the office of the Levites, of the Prophets, Scribes, Pharises, Nazarites, Rechabites, Essenes, Sadduces, and Samaritans. 7. Of the ancient observation of their Sabbath, of the observation of their Passover, of the feast of Pentecost, Tabernacles, new Moons of Trumpets, and of expiation; of the Sabbatical year, and their Jubilee. 8. Of their ancient Excommunications, how God instructed them of old, and of the maintenance allowed by the Jews to their Priests and Levites. 9. Of the Government after the Jews were carried captive into Babylon. 10. Of the Jewish Church-Government at this day, their Prayers, Sabbaths, Feasts, Book of the Law, Passover, what observable thereupon, and whether to be permitted (among Christians) in the exercise of their own Religion, and wherein

## The Contents.

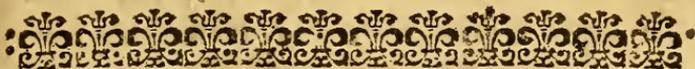
not to be communicated with by Christians. 11. Of the Jewish preparation for morning prayer, Fast in August, Beginning of their new year, Feast of Reconciliation, Ceremonies in reading of the Law. 12 Their Church officers, Feast of Dedication, and of Purim, Fasts, Marriages, Divorcements, Circumcision, Redemption of the first born, their duty toward the sick, and Ceremonies about the dead.

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## The Contents of the second Section.

**T**He Religions of the ancient Babylonians; of the making, worshipping of Images, and bringing in Idolatry. 2. Of Hierapolis, and gods, of the Syrians. 3. Of the Phœnicians. 4. Of the old Arabians. 5. Of the ancient Persians. 6. Of the Scythians. 7. Of the Tartars, or Cathaians and Pagans. 8. The Religions of the Northern Countries near the Pole. Three ways whereby Satan deludes men by false Miracles. The fear of his Stratagems whence it proceeds? His illusions many, our duty thereupon. 9. Of the Chinois. 10. Of the ancient Indians. 11. Of Siam. 12. Of Pegu. 13. Of Bengala. 14. Of Magor. 15. Of Cambaia. 16. Of Goa. 17. Of Malabar. Pagan Idolaters believe the immortality of the soul. 18. Of Narfinga, and Bisnagar. 19. Of Japan. 20. Of the Philippina Islands. 21. Of Sumatra, and Zeilan. 22. Of the ancient Egyptians. 23. Of the modern Egyptian Religion.

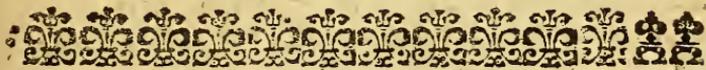
# The Contents.



## The Religions of *Africa* and *America*.

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**O**F the old African Religion. 2. The Religions and Church Discipline of Fez 3. Of Morocco. 4. Of Guinea. 5. Of the ancient African Æthiopians. 6. Of the modern Abissins. 7. Of the lower Æthiopians. 8. Of Angola and Congo. 9. Of the northern neighbours of Congo. 10. Of the African Islands. 11. The Religion of America. 12. Of Virginia, 13. Of Florida. 14. Of the Religions by west Virginia, and Florida. 15. Of new Spain and Mexico. 16. Idolaters their cruelty & cost in their barbarous sacrifices. 17. Of the Americans, their superstitious fear, and Tyranny thereof. 18. Of Jucatan, and the parts adjoining. 19. Of the southern Americans. 20. Of Paria and Guiana. 21. Of Brasil. 22. Of Peru. 23. Of Hispaniola.



## The Religions of *Europe*.

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**T**He Religion of the ancient Europeans. 2. The Roman chief Festivals. 3. Their gods. 4. Their Priests. 5. Their Sacrifices. 6. Their Marriage

## The Contents.

riage Rites. 7. Their Funeral Ceremonies. 8. The old Grecian Religion. 9. Their chief gods. 10. Of Minerva, Diana, Venus. 11. How Juno, Ceres, and Vulcan were worshipped. 12. The Sun worshipped under the names of Apollo, Phœbus, Sol, Jupiter, Liber, Hercules, Mars, Mercurius, Pan, &c. 13. The Moon worshipped under divers names and shapes. 14. The Earth and Fire, how worshipped, and named 15 The Deity of the Sea, how worshipped. 16. Death, how named and worshipped. 17. The Grecian Sacrifices and Ceremonies. 18. Their Priests and Temples of old.

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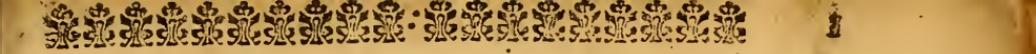
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# The Religions of A S I A.

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### SECT. I.

#### Quest.

As there any Religion, Church Government, or Discipline in the beginning of the World?

Ans. Yes: For then was the Word preached, and Sacraments administered. *ASIA, the religions thereof;*

read of Sacrifices offered by *Cain* and *Abel*; and likewise the distinction of clean and unclean beasts. By Faith *Abel* sacrificed, *Heb. 11.* *Noah's* sacrifice was pleasing to God, *Gen. 8.* This could not be will-worship, for such is no ways pleasing to God; it was therefore according to his Word and Commandment. There was also Excommunication; for *Adam* and *Eve* for their disobedience were excommunicated out of Paradise, which was then the type of the Church; and every soul not circumcised the eighth day, was to be cut off from the people of God, *Gen. 17.* The Word then being preached (for God preached to *Adam* in Paradise, and doubtless he preached to his Children out of Paradise) the Sacraments administered, and Excommunication exercised, which are the three main points of Church discipline; it follows there was then a Church and Church Government.

*Q. Was there then any Ordination?*

*Ordination in  
the beginning  
of the World.*

*A.* Yes doubtless; for God is the God of order; nor was it fit, that he who mediated between God and the people, by preaching, prayer and sacrifices, should thrust himself into that office without ordination; therefore God ordained *Adam*, he some of his Children, as *Cain* and *Abel*; and whereas *Gen. 4.* we do not read that *Cain* and *Abel* did sacrifice, but only brought their Offerings; to wit, that *Adam* might offer them up to God for them: it argueth, that as yet they had not received ordination: and its likely that ordination then was performed by χειροθεσία or Imposition of hands; which custom the Jewes retained in ordaining their Levites, *Num. 8. 10.* and after them, the Christians in ordination of Ministers, *Act. 6. 6. 1 Tim. 5. 22.* which ceremony the Gentiles used in Manumission of their servants, and the Jewes in ordination of their Synedrion or the Judges imposed their hands; so *Moses* and *Joshua* laid their hands upon the 70. Elders; and *Moses* is commanded by God to lay his hands upon *Joshua* the Son of *Nun*, *Numb. 27 18.*

*Churches.*

*Q. Was there then any publick place of Sacrificing?*

*A.* Yes upon the same ground, that God, who is the God of order, will have all things done in his Church with order and decency; the meeting also together in one

one place hear, and pray and offer sacrifice did maintain amity amongst Gods people. Besides we read *Gen. 25.22.* that *Rebecca*, when the children struggled in her womb, did not stay at home, but went, to wit, to the publick place where Gods worship was, to enquire of the Lord; and because in this place God used to shew his presence to his people, by some outward signe, it was called Gods presence; therefore *Gen. 4.16.* *Cain* went out from the presence of the Lord, that is, he was excommunicate out of the Church: but we must not conceive, that as yet there were any material buildings for Gods service; for in the beginning men conceived it unfit to include God within the narrow bounds of a material Temple, whom the Heaven of Heavens cannot contain; therefore they worshipped him in the open air, either upon hills, for they thought low places were unbeseeming the most High God: hence they called every hill Gods hill; or else if they were necessitated to sacrifice on the sea shore or in some low plain they made their Altars, so much the higher; which from their altitude, they called *Altaria*; and these places of divine worship they named *Templa* from contemplation. The very Gentiles thought it unfit to confine the Sun their cheif God to a narrow Temple seeing the whole world was his Temple: and after they had built Temples for the Deities they would have them for a long time to be *ἑπαιθῶα* or open roofed.

Q. Why were the Groves and high places condemned in Scripture?

A. Because they were abused both by Jewes and Gentiles to superstition, idolatry, and all uncleanness; therefore God commands them to be cut down, *Exod. 34. 13.* *Deut. 7. 5.* & *12. 3.* & *16. 21.* *Josiah* destroyed them, *2 Kings 23. 8.* *14.* Against their idolatry under green trees the prophet *Isaiah* complaineth, *chap. 57. 5.* God by *Ezekiel* threatneth destruction to the idolaters on the high hills, and under green trees, *chap. 6. 13.* such are also reproved by *Hosea, chap. 4. 13.* its true that in the beginning the people of God had no other Temples but hills and groves; *Abraham* sacrificed upon an hill; *Gen. 22.* he planted a grove to call upon the name of the Lord, *Gen. 21.* *Gideon* is commanded to build an

Groves and high places condemned in Scripture.

Alter upon the top of the rock, *Josh.* 6. 26. Notwithstanding, when these places were abused to Idolatry, God would have them destroyed, *Levit.* 26. 30. *Hof.* 10: 8. *Amos* 7. 9. *Ezek.* 6. 3. &c. because he would not have his people to give the least countenance to the Gentile idolatry; for suppose they had not upon those places erected any idols, yet they must be destroyed, because such places were abused to idolatry; besides God had given them a Tabernacle and Temple in which he would be worshipped, and to which they should repaire from all parts to call upon his name. This Temple also was built upon a hill; they should therefore have contented themselves with the place that God assigned them, and not follow their own inventions, or the wayes of the Gentiles, who afterward in imitation of the Jewes built their Temples on hills, as may be seen by the Samaritans and others: Neither would God be worshiped in groves, because these were places fitter for pleasure and dalliance then devotion; they were dark and obscure places, fitter for the Prince and workes of darknesse, then for the God of light, or children of the day.

*Q. When were buildings first erected for divine Service?*

*Buildings first erected for divine service.*

*A.* About the building of *Babel*, as *Lactantius* and some others think: for then *Ninus* erected statues to the memory of his father *Jupiter Belus*, and to his Mother *Juno*; these statues were placed over their Sepulchres, and divine honours assigned them; and at length inclosed within stately buildings, which were their Temples; these they built within consecrated groves; such was the Temple of *Vulcan* in *Sicily*, of *Cybele* in the grove of *Ida*, of *Jupiter Hammon* in the grove of *Dodone*, of *Apollo* in the grove of *Daphne*, &c. these dark groves were fit to strike a terror in the worshippers, and to perpetrate their works of abomination; and because they had continuall lights burning in them, they were called *Luci* a *Lucendo*, afterwards they became *Asyla*, Sanctuaries or places of refuge; which some think were first erected by *Hercules* his children, to secure themselves from those that he had oppressed. We read that *The Jews* his Temple and *Thebes* built by *Cadmus* were

*Asyla,*

*Afyla* or Sanctuaries; in imitation of whom *Romulus* made one. *Aen* 8.

*Hunc lucum ingentem quem Romulus acer Asylum Rettulit.*

Christians also in the time of *Basil* and *Silvester* the first, made their Temples places of refuge; which so increased, that Monasteries and Bishops palaces became Sanctuaries; but the exorbitancy of these was limited by *Justinian*, *Charles* the Great and other Christian Princes who were content there might be Sanctuaries, because God had appointed Cities of refuge; but the abuses they removed.

Q. *was there any set day then for Gods worship?*

A. Doubtless there was, though we do not read which day of the week it was; for though God blessed and sanctified the Sabbath day, because of his own rest, and in that it was afterward to be the Jewes Sabbath; yet we read not that it was ever kept before *Moses* his time. However it is likely this day was observed before the Law among the Hebrews, for *Exod.* 16. as much Manna was gathered on the sixth day as served for two daies.

Set day of  
worship.

Q. *What sacrifices were used in the beginning?*

A. Burnt offerings, *Gen.* 8. & 22. Peace offerings also, *Gen.* 31. 54. for upon the peace made between *Jacob* and *Laban*, *Jacob* offered sacrifice. First fruits also were offered, *Gen.* 4. 4. and Tithes, *Gen.* 14. 20. & 28. 22. The burnt sacrifice called *Gnolah* from *Gnalah* to mount upward (because it ascended all in smoak) was burned to ashes except the skin and entrals. In the peace offering also which was exhibited for the safety of the offerer; the fat was burned, because it was the Lords; the rest was divided between the Priest & the people; the breast and right shoulder belonged to the Priest; to shew that he should be a breast to love, and a shoulder to support the people in their troubles and burthens: For this cause the High Priest carried the names of the twelve Tribes on his breast and shoulders. The first fruits were an handful of the eares of corn as soon as they were ripe; these they offered to God, that by them the whole might be sanctified. Tithes were payd before the Law, by the light of nature; because by

Sacrifices.

that light men knew there was a God, to whom they were bound in way of gratitude to offer the tenth of their increase, from whose bounty they had all. They knew also that the worship of God and Religion could not be maintained, nor the Priest sustained, nor the poor relieved without Tithes.

Q. What form of Church Government was there among the Jews till Moses?

Jews, their Church-government from the beginning till their destruction.

A. The same that was before the flood, to wit, Praying, Sacrificing, Preaching in publick places, and solemn days; to which *Abraham* added circumcision. In every family the first-born was Priest; for this cause the destroying Angel spared the first-born of the Hebrews in Egypt.

Under Moses. Priests among the Jews.

Q. What government had they under Moses?

Levites among the Jews.

A. The same that before, but that there was chosen by *Moses* a Chief Priest, who was to enter the Sanctuary once a year with his Ephod, to know the wil of God. This was *Aaron*, whose Breeches, Coat, Girdle, and Myter were of Linnen, when he entred into the Sanctuary; the High Priest had his second High Priest to serve in his absence. There were afterward appointed by *David* four and twenty Orders of Priests, every one of which Orders had a Chief, or High Priest; the Priesthood was entailed to the house of *Levi*, because the *Levites* were chosen in stead of the first-born, because they killed the worshippers of the Golden Calf, and because *Phinehas* killed *Zimri* and *Cosbi*. The Priests are sometimes called Levites, and sometimes they are distinct names; for we read that the Levites paid tithes of their tithes to the Priests, their common charge was to pray, preach, sacrifice, and look to the Sanctuary, in which they served with covered heads and bare feet; their Office was also to debar lepers, and all other unclean persons from the Tabernacle for a certain time. Secondly, to excommunicate great offenders, which was called cutting off from the people of God, and ἀποσυνοχωρεῖν, to cast out of the Synagogue. Thirdly, to anathematize obstinate and perverse sinners, who being excommunicate would not repent. *Alexander* the Coppersmith was anathematized by *Paul*, or delivered to Satan, 1 Tim. 1. 20. 2 Tim. 4. 14. The Office of the Levites

Levites also was to help the Priests in gathering of tithes, and to carry water and wood for the Tabernacle.

Q. Wherein did the high Priest differ from other Priests?

A. The high Priest only had power to enter into the Sanctuary; he only wore a blew robe with bells, a golden Ephod, a breast-plate, a linnen Myter, a plate of Gold on his head; by the Crown or plate was signified Christs Kingly office, by the breast-plate his Priestly, and by the bells his Prophetical office: the high Priest also was only anointed, after the order of Priesthood was setled; but before this, every Priest was anointed, he also wore about his paps a broydered girdle, to signifie that his heart should be girt and restrained from the love of earthly things. They that took sanctuary, were not to be set at liberty till the death of the high Priest; to signifie that by the death of our high Priest Jesus Christ, we are made free. The high Priesthood was tied to the line of *Aarons* first born, the other Priests were of *Aarons* other children; the Levites were of *Levies* other posterity; the high Priest might marry none but a Maid; other Priests might marry a Widdow, *Levit. 21*. The high Priest might mourn for the death of his kindred; other Priests might mourn for their Father, Mother, Son, Daughter, Brother, and husbandless Sister; in other things they agree; for all Priests must be without blemish, all must be presented to the Lord at the door of the Tabernacle, all must be washed, all must be consecrated by offering certain Sacrifices; all must have the blood of the Ram put on the tip of the right eare, the thumb of the right hand, and great toe of the right foot, *Exod. 25*.

Q. What Church government was there after Moses?

A. In the Desart *Eleazer* succeeded his father *Aaron*, and substituted under him *Phinees* to be chief of the Levites. After the *Israelites* entred the Land, the Tabernacle staid some yeers at *Silo*; then did *Joshua* divide the Land, and designed certain Cities of refuge, which with some other Cities he assigned to the Priests and Levites, The Priesthood did not continue long in the house of *Aaron*, but after the death of *Eleazer*, and three

Difference of the high Priest from other Priests.

Church government after Moses.

Under David  
and Solomon.

Priests his Successors, this office devolved to *Eli*, of the family of *Ithamor*; who being carelesse, suffered divers abuses to creep into the Ecclesiastical Government, till God raised *Samuel*, who reformed both the State and Church, by appointing Schools of Prophets, and Con-sistories of Levites. From *Silo* the Tabernacle was translated to *Nob*, from thence to *Gibeon*, when *Nob* was destroyed by *Joab*, and at last it rested in *Jerusalem*. So that all this time there could be no settled Church discipline among the Jews. The Ark also was oftentimes removed, to wit from *Canaan* to the *Philistines*, from thence to the *Bethshemites*; afterward it stayed twenty years at *Kiriathjeharim*; after this it remained three moneths with *Obed-Edom*, and at last it was brought by *David* into *Jerusalem*. All this time neither Tabernacle nor Ark, nor Priesthood were settled, till *David* assembled the Levites, and out of them chose *Abiathar* for High Priest, and *Tjadoc* for chief of the inferiour Priests, who were to deliver the Ark to the Levites to be carried on their shoulders, and withal appointed Singers, and other Musicians: in all 68. of the Levites. He appointed also for the service of the Tabernacle in *Gibeon*, *Tsadoc* and his Brethren. At last, *David* being assured by *Nathan* that his Son *Solomon* should build the Temple, he ordered that 24000. Levites should be set apart for the service of the Temple: to wit, 4000. door-keepers, and as many Singers, and 6000 Judges and Governors, and the rest for other Offices. *Abiathar* is made high Priest, to wait on the Ark at *Jerusalem*. *Tjadoc* is chief of the inferior Priests to serve in the Tabernacle at *Silo*. *Tsadoc* was *Saul's* high Priest, descended from *Eleazer Aarons* first born; *Abiathar* of the stock of *Ithamar*, and *Eli* fled to *David*, who entertained him for his high Priest; after the death of *Saul*, *David* retained them both, thinking it did not stand with his honour and piety to reject *Saul's* high Priest. This *Tjadoc* under *Solomon* was anointed the second time Priest, as *Solomon* was the second time anointed King, 1 *Chro.* 29. 22. and *Abiathar* is deposed for the sins of *Eli* and his Sons; and so in *Tsadoc* the Priesthood is translated from the house of *Ithamar*, to *Aaron's* family again. There were also Treasurers ordained, some for the first fruits and tenths, and others

others for the moneys that were given to the Temple towards the redemption of vows, first born, and sins : The Priests and Levites were maintained out of the first fruits and tithes ; the other treasure was for maintaining the daily sacrifices and other charges of the Temple ; the Gibeonites, with others, appointed by *David* and *Solomon*, did help the Levites in their Ministration : the Priests, and in their absence, the Levites did administer justice, both in *Jerusalem*, and in the Cities of Refuge, and ordered Ecclesiastick affairs. There were also sometimes Extraordinary Prophets, besides the Ordinary. Its probable that the ordinary Prophets were of the Tribe of *Levi*, because the administration and care of holy things belonged to them ; but extraordinary Prophets were of other Tribes ; these meddled not with sacraments and sacrifices, which was the Priests office, nor had they their calling by succession, as the Priests ; nor was the gift of Prophecy only tied to the man, as the Priesthood was : for we read of *Miriam*, *Hulda*, and divers other women Prophets : and in the Primitive Church, though women must not speak in the Church by preaching, praying, or exhorting in an ordinary way as the Ministers use, yet they were not debarred to utter their extraordinary prophesies, if so be their heads were covered in sign of modesty ; but otherwise the Apostle will not have women to speak in the Church, because they must be in subjection to their Husbands ; and this punishment is laid on them for being deceived in *Eve*, and hearkning to the counsel of Satan. For, if women did preach, they might be suspected to speak by that Spirit that deluded *Eve*.

Q. What was the Ecclesiastick Government after Solomon?

A. The renting of the ten Tribes from the other two under *Roboam*, did much impair the beauty and magnificence of the Ecclesiastick state. Besides that, it was much defaced by idolatry ; but reformed by *Hezekias*, *Josias*, and *Jehosaphat*, who took away the high places. Under *Athalia* it was almost extinguished, had not *Jehojada* the high Priest anointed *Joash*, who again reformed Religion. He being denied all aid from the Levites out of their treasure towards the repairing of the Temple, caused a Chest to be made into which money

After Solomon.  
given

given in that kind should be put, and employed by the high Priest, or by the chief of the inferiour Priests, and the Kings Scribe or Secretary, towards the reparations of the Temple, whereas before it was collected by the Levites. King *Uzziah* would have burnt Incense on the Altar, but was prohibited by *Azariah* the high Priest, and eighty other Priests. This *Uzziah* named also *Azariah*, though a King, yet was justly resisted by the Priests for his pride, sacrilege and ambition, in meddling with their function; whereby he violated the Laws of politick government, which a King should maintain; for confusion must arise, where offices are not distinct, but where men are suffered to inroach upon each others function. 2. He had no calling to the Priesthood; and no man taketh upon him this office but he that is called of God, as was *Aaron*. 3. He violated the Law of God, who confined the Priesthood to the house of *Aaron*, and Tribe of *Levi*, excluding from that all other Tribes. 4. He was injurious to Christ, whose type the Priesthood was, in offering Sacrifices and Incense, representing thereby our high Priest Christ Jesus, who offered up himself a sacrifice, of a sweet smelling favour unto God. So *Jehojada* the high Priest did well to depose *Atthaliah*, who was a stranger, an Idolater and usurper; this was lawfull for him so to doe, being high Priest, whose authority was great both in Civil and Ecclesiastick affaires; but this is no warrant for any private man to attempt the like. Besides *Jehojada* was bound to see the young King righted, both as he was high Priest, and as he was his kinsman. *Hezechias* restored all according to King *Dauids* institution; he raised great Taxes towards the maintenance of Gods worship, and permitting the Levites to flea the burnt offerings, which before belonged onely to the Priests office, and caused the people to keep the Passover in the second moneth, whereas by *Moses* his institution it should be kept the first moneth. He permitted also many that were not sanctified or cleansed, to eat the Passover against *Moses* his Law, which were innovations in Religion. *Josias* reforms all abuses, abolisheth Idolatry, repaireth the Temple, readeth publickly the Law of *Moses*, which was found by *Hilkiah* the high Priest, and

and makes a covenant with God to keep the Law. Under King *Eliakim* or *Joachim* Religion was so corrupted, that the Priests, Levites, Prophets or Scribes, with the Elders of the people condemned the Prophet *Jeremy* to death. Under *Zedechiah* both the Church-government, and state fell together in *Judea*.

Q In the mean while what Church-government was there among the Ten Tribes?

A. The Kings of *Israel* out of policy, lest the people should return again to *Jerusalem*, & the two Tribes, defaced their Religion with much Idolatrous worship, for executing of which they had their Priests and inferiour Ministers answering to the Levites; but they suffered no Priests or Levites of the order of *Aaron* to live amongst them. Yet they had their Prophets also and Prophets Children or Schollers: Their two chief Prophets extraordinary, were *Eliab* and *Elisha*. They had also their Elders, who had power of Ecclesiasticall censures; but both Elders and people were ruled by the Prophets, who recided in the great Cities: at last the ten Tribes lost both themselves and Church-discipline, when they were carried away by the *Assyrians*. When *Salmanassar* carried away the *Israelites* into *Assyria*, some remainders of them staying behind in their own country; but being overpressed with multitudes of strangers sent thither to new plant the country, the small number of the *Ephramites* left behind, were forced to comply with the new inhabitants, in their idolatrous religions; now that the *Israelites* were not quite driven out of their native country, may be seen in the History of *Iofias*, 2 *Chron.* 34. 6, 7, 33. & 2 *Chron.* 35. 18. & 2 *Kings* 23. 19, 20.

Churchgovernment among the ten Tribes.

Q Wherein did the outward splendor of the Jews Religion consist?

A. In the wealth and magnificence of their Temple, which for the beauty, riches, and greatnesse thereof, was one of the wonders of the world; for besides the abundance of Iron-work, there was in it an incredible quantity of brasse, silver, and golden materials. The great Altar, the Sea or Caldron, the Basis, the two Pillars before the Temple, the twelve Oxen, the ten Lavers, the Pots, the Shovels, the Basins, and other Utensils

Solomons Temple, and the outward splendor of the Jews Religion.

utensils of the Temple were all of brasse, 1 Kings 7. as for silver, *Josephus* tells us lib. 8. & 9. that there were in the Temple ten thousand Candlesticks whereof most were silver, wine Tankards eighty thousand, silver Phials ten thousand, two hundred thousand silver Trumpets, forty thousand Snuffers or put-hooks, which he calls musical instruments; besides incredible numbers of silver Plates and Dishes, silver Tables, and the Doors of silver. This we know that *David* left seven thousand talents of refined silver for the Temple, besides what *Solomon* added, 1 Chron. 29. as for gold, we read that the Oracle and Altar were overlayed with gold, so were the Cherubins, and the whole house overlaid with Gold and the very floore also, 1 Kings 6. besides the golden Altar. *Solomon* made the Table whereon the shewbread was of gold; the Candlesticks also, with the flowers, and lamps, and tongs, with the bowls, snuffers, basons spoons, censers, and hinges, all of pure gold, 1 Kings. 7. I need not speak of the rich woods and pretious stones in the temple. The Contriver of this Fabrick was God himselfe; the form of it was four square; the Courts four; one for the Gentiles, another for the Israelites, the third for women, and the fourth for the Priests: the Gentiles might not enter into the Israelites court; for that was counted a prophanation of the Temple; yet our Saviour who was frequently conversant in the court of the Gentiles, accounted that a part of his Fathers house and the house of prayer, and it was out of this Court that he whipped the buyers and sellers; this was called *Solomons porch*, *John* 10. *Acts* 3. because in that place *Solomon* stood when he dedicated the Temple and used there to pray, or because it stood undemolished by the *Chaldeans*, when the rest of the Temple was destroyed. In the Priests Court stood the Altar of burnt offerings and the brasen Sea. In the Sanctuary called the Oracle (because there God delivered his Oracles) stood the ark, the Censer, Propitiatory and Cherubines; it had no light nor window in it; hither the high Priest only had access, and that but once a year, where he burned incense, so that he neither could see nor be seen. In the holy place which was also without windows, there burned lights perpetually, to represent

the

the celestiaall lights; but in the most holy there was no light at all, to shew that all outward light is but darknesse, being compared with that light which God inhabiteth, and which no man can approach unto. Within the Ark where the two Tables of the Law, the pot with Manna, and *Aarons* rod. The Tables and the rod represented Christs active and passive obedience; the golden pot with Manna, his two natures. The Temple was built after the manner of the Tabernacle; but that did far exceed this in stability, magnitude, glory, and continuance: In the Tabernacle were but two Cherubins, in the Temple four; in the Tabernacle there was but one golden Candlestick, and one brazen Laver, but in the Temple there were ten of each. So this Temple of *Solomons*, far exceeded the other built by *Zerobabel*, wherein was wanting the Cloud, the celestiaall fire, the Ark and the holy Oyl; besides in number of Prophets, magnifick structure, and wealth, it was far inferior to the first, and yet in respect of Christ the second did far exceed the first, who supplied the want of the Cloud, fire, oyl, Prophecie, *Urim*, and *Thummini*. He being all these in a more excellent manner; but we must note that though the pot with Manna and *Aarons* rod were kept in *Moses* his Ark; yet in *Solomons* Ark were only the two Tables of the Law, 1 *Kings* 8. 9. In the Womens Court stood the *Gazophylacium* or treasury, containing the Almes or Gifts that were Offered.

Q. *What else may we observe of Solomons Temple?*

A. That this Temple was to the Jewes as their Cathedral or Merropolitan Church; the Synagogues which were not in *Jerusalem* till after the captivity, did resemble our Parish Churches; in which the scribes taught, as the Priests in the Temple; and as there was a high Priest for the Temple, so there was for the Synagogue a high ruler called *Archisynagogus*. In the Synagogues also they had their distinct Courts, as in the Temple, and an Ark for the book of the Law; and the same holinesse ascribed to the one as to the other, but that they could sacrifice nowhere but in the Temple upon the brazen Alter in the Court of the priests; which Alter was called *Ariel* or the *Lion*, because like a Lion it devoured the flesh of the sacrifices. Upon the golden

den Altar incense was offered; Christ was represented by both Altars; his humanity and passion by the brazen; his divinity, resurrection and ascension by the golden Altar, and the incense thereof mounting toward Heaven. In the Court of the Priest called the holy place stood the Table of Shew-bread on which were twelve loaves, which represented the twelve Tribes; upon each loaf was a dish of frankincense shewing Christs intercession for his people. The Candlestick and pinners of Snuffers represented the Doctrine and discipline of the Church. Some divide the Temple but into three parts, excluding the Court of the Gentiles; to wit, into the outward Court of the Israelites, the holy or Court of the Priest, and the holiest of all, into which the high Priest entred once yearly with blood, incense and smoak. It was death for any other to enter there and even for the high Priest himselfe, if he entred above once in a year; *Pompey* and *Heliodorus* took the boldnesse to enter thither, but the one never prospered after, and the other fell mad, so dangerous a thing it is to be too bold with Religion. The brazen Laver and the Shew-bread in the Priest Court represented the two Sacraments of the Church, to wit, Baptism and the Eucharist. The women shewed their devotion in bestowing their looking-glasses (which were not of glass, as ours are, but of polished brasse (upon the brazen Laver, *Exod* 38.8. a looking-glasse sheweth us the spots of our faces, but Baptism washeth away the pots of our soules. Two other Temples were built in opposition to that of *Ierusalem*, namely, the Temple of *Samaria* built by *Sanballat* upon the mount *Garizim*; the other at *Heliopolis* in *Egypt* by *Onias* the fourth, whom *Antiochus* had put from the high Priesthood. The second Temple of *Ierusalem* built by *Zerobabel*, was begun in the second year of King *Cyrus*, *Ezra* 3.8. and was finished in the ninth year of *Darius Histaspes*, which was 46. years in all; whereas the first Temple was begun and finished in seven years. *Herod* spent eight years, whether in repairing of the old, or in building of a new is uncertain; yet *Josephus* tells us that *Herod* pulled down the old Temple, and built a new one; which was six and forty years in adorning and perfecting,

of which the Jewes are to be understood, *Iohn*  
2. 20.

Q *What did the Temple and the Utensils thereof represent to us?*

A. As the flitting Tabernacle shadowed out the Church militant, so the fixed Temple resembled the Church triumphant; the three Courts represented the threefold estate of mankind; to wit, his state in sinne before the Law, by the outward court of the Gentiles; his state under the Law by the inward court of the Priest; and his state under grace by the holy of holies. The Temple as it was built by Solomon a peaceable Prince, resembleth the Christian Church erected by Christ the Prince of peace. The one was built without noise, so was the other. The Temple was built upon a hill; and the Church, saith Christ, is like a City built upon an hill. In the Oracle or most holy place, was neither the light of Sun, Moon nor Candle, resembling the new *Ierusalem* in the Revelation, having the glory of God, and the Lamb for the light thereof *Rev. 21. 23.* In this place stood the Ark and golden Censer, with the Tables of the Law, *Aarons* rod, and the pot with Manna; the Mercy-seat covered the Ark, whereon were the golden Cherubins; Christs Kingly office was represented by the Ark crowned with Gold; his Priesthood by the censer, and his Propheticall office by the Mercy-seat, whence God spake to the high Priest; the Tables of the Law and *Aarons* rod shadowed out his active and passive obedience; the Cherubins looking on the Ark, did signifie Jews and Gentiles looking on Christ their King. The pot with Manna did adumbrate his divinity by the one, and his humanity by the other. The Propitiatory covered the Law, and so hath Christ hid and concealed the condemning power thereof; in the Sanctuary or holy place was the Table with the twelve Loaves representing the Twelve Tribes, and in them all true Israelites, or Church of Christ; on the one side having the golden Candlestick, on the other the Altar of incense, besprinkled yeerly with the blood of the Sacrifice: and representing the preaching of the word and prayer, which by the death of Christ are made acceptable to God. In the same place also stood the

*What represented by Solomons Temple and Utensils thereof.*

the brazen Altar of burnt offerings and the brazen Sea ; the one resembled Christ, by whom we are justified ; the other holiness of life, by which we are sanctified : or the Altar of burnt offerings did signifie our Eucharist, and the brazen Sea our Baptisme. The fire that burned continually on the Altar did signifie Christs divinity ; for our God is a consuming fire, saith the Apostle. The holy Oyl with which the Priest was anointed, shadowed the graces of the Spirit poured out on Christs humanity ; with this oyl of gladness Christ was anointed above his fellows.

Q. *What was the office of the Levites ?*

Office of the  
Levites.

A. Besides that they helped the Priests in gathering of Tithes, some of them did carry wood and water for the Tabernacle, which they were bound to carry up and down with its Utensils, to pitch and take it down whilest it was moyable ; they were distinguished according to Levies three sons, into the *Gershonites*, *Cohabites*, and *Merarites* ; the first carried the hangings and coverings. The second, the chief things of the Sanctuary ; the third had the charge of the wood-work. In Davids time some were Judges, some Treasurers, some Singers, and some Porters, *1 Chron. 23. 26.* The Singers and Porters were divided into 24. orders, *1 Chron 25. & 26.* The elder Levites were to oversee and teach the younger, Who from the thirtieth year of their life, till the fiftieth did bear about the Tabernacle. Under them were the *Gibeonites* or *Nethinims*, whose office was to draw water and hew wood for the house of God.

Q. *What were the Prophets, Scribes and Pharises ?*

Prophets.

A. Not only were they called Prophets to whom God revealed himself and his purposes in an extraordinary way, but those also that expounded the Scripture, they were also called Fathers, Doctors of the Law, Disputers, Wise men and Rabbies from their greatness in knowledge ; Which title the Pharisees did appropriate to themselves ; their Scholars were called children and sons of the Prophets. The name of Scribes was given to Scriveners, and publick Notaries ; these were called Scribes of the people, *Mat. 2. 4.* and likewise to those that did write and expound the Law ; such a Scribe

Scribes.

Scribe was *Esdra*, *Esd.* 7. 6. these were called Doctors of the Law. The Pharisees were so called from separation, and by the Greeks ἀφορισμένοι, that is, Separatists; for they separated themselves to a strict kind of life, and to the study of the Law, having no commerce with other people, nor communicating with them in dyet, apparel, nor customs. They held a fatal necessity with the Stoicks, and transanimation with the Pythagoreans; hence they thought that either the soul of *John Baptist*, or of *Elias*, or of *Jeremy* had animated Christ's body. They preferred Traditions to the written Word, and placed most of their holiness in washing, counting it a lesse sin to commit fornication, then to eat with unwashed hands; from their daily washings they were named *Hemero-Baptists*; they always washed when they returned from the market, thinking themselves polluted with the touch of other people. They are noted *Mat.* 9. 11. for holding it unlawful to eat with sinners, and *Mark* 7. 4. for their superstitious washing, of cups, pots, brazen vessels and tables, and *Luke* 18. 12. for fasting twice in the week, and *Mat.* 23. 5. for their broad Phylacteries, which were scrolls of parchment, wherein the law was written, so called from φυλάξεν, to keep or reserve, for by these they kept the Law in their memory; they are noted also for their large borders and fringes, *Mat.* 23. 5. they wore their Phylacteries on their foreheads and left arms; and *Hierom* observeth in *Matth.* 23. that they used sharp thorns in their fringes, that by the pricking thereof they might be put in mind of the commandments.

Q. What were the Nazarites, Rechabites, and Essenes?

A. The *Nazarites* were votaries, *Numb.* 6. so called *Nazarites*. from *Nazar* to separate; for they separated themselves from wine and strong drink, from coming near the dead, and from the razor; some were *Nazarites* for their life, as *Sampson*, *John Baptist*, &c. others only for a time, to wit, thirty days, as *Abfolom* who cut his hair the thirtieth day of his vow; such a *Nazarite* was *Paul*, *Act.* 21. 24. *Nazareth* was a village in *Galilee* where Christ was conceived and bred, and therefore was called

led a *Nazarite*, *Matt.* 2. 23. and his Disciples *Nazarites*, *Acts* 24. 5. but indeed he was the onely true *Nazarite*; because he was pure, holy, and separate from sinners, but he was no legal *Nazarite*, for he drunk wine and went neer the dead. These Hereticks were also called *Nazarites*, who taught that with the Gospel should be joyned the Law of *Moses*, *Acts* 15. 2: Of the *Rechabites*, so called from *Rechab* their Father, we read *Jerem.* 35. 2, 3, 4, &c. these neither drunk wine nor sowed seed, nor built houses, nor planted vineyards, but like strangers lived all their days in Tents. The *Essenes*, so called from their skill in curing of diseases, (for they were much given to the study of physick) in there opinions were *Pythagoreans*, ascribing all things to fate, offering no sacrifices but of inanimate things, shunning oathes, pleasures, and wine, contenting themselves with water only, and mean apparel; their garments were white, and they had all things in common amongst them. They worshipped towards the East, observed the Sabbath more strictly then others; kept seven Pentecosts every year, to wit, every seventh week one, and generally they abstained from marriage: yet some did marry for procreation. They were superstitious in preserving the names of Angels: they were much given to silence with the *Pythagoreans*, chiefly at table: none were admitted into their Society without four years probation: there were some of these *Essenes* contemplative only, and lived in gardens, or remote villages, who contented themselves with bread and salt, others were active, and gave themselves to manual labours; these lived in Cities, and fared better, and eat twice a day.

Q. *What were the Sadduces and Samaritans?*

A. The *Sadduces* were so called either from *Tsedek* justice, because they would be accounted the onely just men in the world, or from *Sadock* the Author of their Sect, who was the scholar of *Antigonus Socheus*: these rejected all Traditions and Scriptures, except the five books of *Moses*, denied the Resurrection, paines or rewards after this life, Angels and spirits, fate likewise or destiny, ascribing all to mans freewill. They held also that the soul died and perished with the body.

The

*Rechabites.*

*Essenes.*

*Sadduces.*

The *Samaritans* held with the *Sadduces*, that there was no Scripture, but the Pentateuch, that there was no Resurrection nor life Eternal, nor any Traditions to be admitted, yet they dissented from the *Sadduces* in acknowledging Angels; in worshipping only upon mount *Gerizim*, whereas the *Sadduces* worshipped also in *Jerusalem*, and kept fair correspondency with the other Jewes: whereas the *Samaritans* and Jewes did so hate and abhor each other, that there was no commerce between them, but did curse and excommunicate each other. Of these Jewish Sects, see *Josephus*, *Philo*, *Drusius de trib. Sect.* *Munster*, *Sigonius*, *Buxtorfius*, and others.

Q. How did they anciently observe their Sabbath?

A. The day before was the preparation of the Sabbath, called *ἡ παρασκευή*, which began about the sixth hour, that is our twelfth. That day they might not travel above twelve miles, least by coming home too late they might want time for preparation to the Sabbath, which began in the evening, and which for the excellency thereof, was called the Queen of Feasts, and gave denomination to the whole week; on the Sabbath they must not travel above two thousand paces or cubits; for so far was the distance of the Ark from the Camp. They were so superstitious in the keeping of their Sabbath, that they would not fight that day, and so suffered *Jerusalem* to be taken twice. Whereas they knew that God commanded them to encompass *Jericho* seven times that day; and that works of charity, necessity, and of Religion were to be done that day; the preparation for the Sabbath was proclaimed by sound of Trumpet, and to shew their zeal to that day, they would keep some more hours then were enjoined; which additament they called *Sabbathulum*. They would not dress meat that day, because then it did not rain Manna in the desert. Besides the seventh day, which was the Sabbath or rest for men and beasts, they had every seventh year a Sabbath, wherein the ground rested, and their great Sabbath in the end of seven times seven, called the *Jubilee*, in which debtors, prisoners, and mortgagers of lands were made free; when the Passover fell upon the Sabbath, this was called the

*Jews, their ancient observation of their Sabbath.*

great Sabbath, *John* 19. 31. and then there was a preparation for the Passover, *John* 19. 14. but there was no preparation due to the Passover but in respect of the Sabbath; which had this priviledge above all other festivals; because God had particularly sanctified this day for his service; being both a memorative day of God's rest from the works of creation, and figurative of our rest in Heaven; this day is abolished in respect of the ceremonial and judicial part thereof; but in respect of the morality it remaineth still.

*Q. How did the Jews observe their Passover?*

*Their observation of their Passover.*

*A.* They eat the first Passover standing with their loyns girt, shooes on their feet, and staves in their hands, to shew they were in haste to be gone; but afterward when they were secure out of danger, they eat the Passover sitting, or leaning after the Roman manner: which posture our Saviour observed when he eat the Passover. The beast that must be eat was a Lamb or Kid, as being cheapest; and because it must be eat up at one time, this Lamb was to be kept four dayes, to wit, from the tenth day till the fifteenth, that they might have the longer time to think on their deliverance, by looking on the Lamb, and withal to search if any defects were in it; for the Lamb must be without blemish; but this custome did not hold long: it must be also a male, and not above a year old. There must not be fewer then ten at the eating of the Lamb; it was killed between the two evenings, that is, between three of the afternoon till sun-setting, which was the first, and from thence till day light was quite spent, which was the second evening. This killing of the Lamb was rather a Sacrament, then a Sacrifice, as not being performed by a Priest, but by private men, and not in the place appointed for sacrifices, but in private houses. The blood of the Lamb was sprinkled on their thresholds; this ceremony was used but only the first Passover as I can find; the Lamb was roasted, not boiled, for the more expedition; and nothing of it must be left, least it should hinder them in their journey; and it must be eat with sowre herbs, to put them in mind of their bitter servitude in *Egypt*: the bread that was eat with it was unleavened, to shew their haste

haste in removing thence; the whole solemnity from this was called the feast of unleavened bread, and likewise the Passeeover. Albeit properly the Passeeover was only the first day, yet the whole eight days were so named. This sacrament was a true representation of Christ the immediate Lamb of God, *that takes away the sins of the world*; who is the true Passeeover, because the devouring Angel of God's wrath hath past over our sins; he was killed and roasted by the fire of his Fathers wrath; he is our true food, whom we must eat with sower herbs, and our loyns girt, to shew how ready we must be to undergo the bitterness of afflictions, and to subdue our carnal lusts; we must eat him without leaven, that is, without pride and hypocrisie; now is the time to eat him by faith: for this is the evening of the world, in which our Passeeover was sacrificed for us. The first and last day of this feast, were the two great days; but the days between them were only half holy days. Other ceremonies of this feast we will see anon in the observation of Easter by the Moderne Jewes.

*Q. What were the feasts of Pentecost and Tabernacles?*

*A.* Pentecost was kept in memory of the Law given on Sinai fifty days after the Passeeover. The first day of the Passeeover was called *πρωτη*, the second *δευτερα*; the first Sabbath after this second day, was called *δευτεροσabbaton*, that is the second first Sabbath, *Luk. 16. 1.* and because their harvest began at Easter, and ended at Pentecost, therefore they are commanded *Levit. 23. 10.* to offer a sheaf of the first fruits of their harvest, upon the morrow, or second day of their great feast, and on the Pentecost to offer two wave-loaves; the first offering was to sanctifie their harvest, the second was in token of thanks to God for the finishing of their harvest. The feast of Tabernacles was kept in memory of their forty years aboad in the Wildernesse, when they lived in Tents, and by day were shadowed by a cloud. The first and last days were the chief days, especially the last, called therefore the great day of the feast, *John 7. 37.* and in these long feasts the first and last days are called Sabbaths. In this feast their custom was to hold in their hands branches of trees

*Their feast of Pentecost.*

*Their feast of Tabernacles.*

which they called *Hosanna*; with this *Hosanna* they honoured Christ; they made booths (therefore the feast was called *σκηνοπηγία*) in the open aire, in which they lived seven daies together, except in time of rain; weak and impotent persons were excused and exempted from these booths, which were made up of Citrine trees, Palms, Mirtles, and Willows. The next day after the feast, they compassed the Altar seven times with Palms in their hands in memory of the encompassing of *Jericho*. During the time of this feast, many bullocks were offered, as may be seen *Numb. 29.* on the last day of the feast they read the last Section of the Law, and began the first, and drew water out of the river *Siloah*, which in the Temple they delivered to the Priests, who poured it with wine on the Altar, the people singing, [with joy shall you draw water out of the Wells of Salvation] *Isa. 12. 3.* This feast was kept the fifteenth day of *Tisri* the seventh moneth; but *Jeroboam* kept it the fifteenth day of the eighth moneth; some think that this feast was kept as a thanksgiving to God for their Vintage, and *Plutarch* calls it *Συσσαφοσίαν*, a bearing about of *Thyrsi*, that is, of Spears wrapped about with Ivy in honour of *Bacchus*. But of these passages see *Hospinian de orig. fest. Munster in Kalendar*, and on *Leviticus*, *Fagius on Leviticus*, the *Thalmud tract. de tabern.* *Scaliger de emend. temp.* *Josephus in antiq.* *Buxtorfus*, *Tremellius*, &c.

Q. What were their new Moons and Feasts of Trumpets and Expiation?

A. Every new Moon was a festival among the Jews, in which as on the Sabbath people repaired to the Prophets for instruction, *2 Kings 4. 23.* then it was not lawful to buy or sel, *Amos 8. 4.* yet the first new Moon in the beginning of their seventh moneth called *Tisri*, according to their Ecclesiastical account, but the first moneth in their civil computation, was called particularly the Feast of Trumpets; for though at other feasts they sounded trumpets, yet at this feast there was more sounding, to wit, all the day, not so much in memory of *Isaac's* deliverance from death on mount *Moriab*, nor for the Law given with sound of trumpets on mount *Sinai*; for the feast of Pentecost was instituted for

Their new  
Moons.

Their feast of  
Trumpets.

for that, but for the greater solemnity of the new year, from whence they reckoned their Sabbatical years and Jubiles, and dated all their deeds and bargains. This sounding then of trumpets was a solemn promulgation of the new year, and a preparation for the three ensuing feasts that moneth, to wit, of Expiation the tenth day, of Tabernacles from the fifteenth to the one and twentieth, and the great feast on the two and twentieth day; but I think this was no particular feast, but the conclusion of the feast of Tabernacles. Of the sacrifices to be offered in the new moons read *Numb. 28. 11, 15.* as for those words of *David, Ps. 81. 3. blow the trumpet in the new moon,* they are most likely to be meant of the first new moon or feast of trumpets. The feast of Expiation was kept the tenth day of *Tisri*; and it was so called because the high-Priest then entred into the Oracle, to expiate his own and the peoples sins; for himself he took a young Bullock and a Ram; for the people he took a Ram for a burnt-offering, and two hee-Goats for a sin-offering; the two Goats he presented at the door of the Tabernacles before the Lord; one of these (lots being cast) was sent into the wilderness; this was called the Scape-Goat, upon whose head the Priest laid all the sins and evils of the people, to be carried away by the Goat into the wilderness: The other Goat was sacrificed. On this day was their great fast, *Att. 8. 9.* wherein they abstained from all kind of work and delights, so that they might not kindle fire, nor dress meat; notwithstanding their afflicting themselves, the joyful Jubile was this day proclaimed. Of the rites used at this day by the Modern Jewes, we will speak hereafter.

*Their feast of Expiation.*

*Q. What was their Sabbatical year and their Jubile?*

*A.* Every seventh year was a Sabbath or rest: for then the land did rest from plowing and sowing; then poor debtors that were native Jewes and nor proselytes or strangers, were released, if they were not able to pay: by this God would exercise the charity of his people to the poor, and have them rely on his providence, who gave such increase to the sixth year that it brought forth provision enough for three years: and therefore all things were this time held in common,

*Jewes, their Sabbatical year.*

and they lived as *Adam* did in Paradise, or as people in the golden age, when the earth *sponte sua* of its own accord brought forth all things; *omnis tulit omnia tellus*. Of this years fertility see *Levit.* 25. 20. The Hebrew servants were this year to be set free, *Exod.* 21. 2. and the Law to be read publickly, *Deut.* 31. 10. The Jubilee so called from *Jobal* a Ram, because of the founding of Rams horns at that time was instituted, *Levit.* 25. 8. for the comfort of prisoners, servants, and debtors; for then all things were brought back to their former estate; and therefore perhaps it is called Jubilee from *Jobbel*, to deduce or bring back; all lands that had been sold or morgaged, were restored to the right owners, by which meanes Families and Tribes were preserved entire without commixtion or confusion, and their ancient inheritances remained whole. This feast was kept every fiftieth year, but was proclaimed the forty ninth, on the day of expiation; and was a type of that great liberty and delivery we have by Christ; which is begun in this world, and consummated in that which is to come, where we shall enjoy eternal rest, and shall obtain remission of all our debts, and the possession of that ancient inheritance prepared for us before the foundation of the world. This year of Jubilee also was to put them in minde of their deliverance from the captivity of *Egypt*. As in the Sabbatical year, so likewise in this all things were common: the servant whose ear was bored, is now set free; and the slave that was sold for six years, is now dismissed, although those six years were not yet ended. The beasts also had liberty to feed where they pleased. But as the Jewes did keep no Jubilee in the captivity of *Babylon*; neither have they kept any since Christ. As for their feasts of *Purim*, and dedication, or renovation, called therefore in Greek *εὐχαρίστια*, we will speak anon. These were all the Festivals kept by the Jewes; the three chief besides the Sabbath, were the Passeeover, Pentecost, and Tabernacles. in commemoration of three great benefits, without which no Society or Commonwealth can subsist, to wit, Liberty, Laws, and Defence or Protection. Now for diverse reasons God instituted so many feastival days. First, because he would have his people keep

in mind the benefits he bestowed on them. Secondly, to give him thanks; which they solemnly did, chiefly at Easter, by offering their first fruits; at Pentecost by offering Loaves; at the feast of Tabernacles, by sacrificing in that they had now gathered in all their fruits. Thirdly, by these festivals the love and amity of Gods people were the more preserved in their often meetings.

Fourthly, and so was their devotion the oftner exercised in sacrifices, by which the Levites and poor were relieved. Fifthly, unity of Religion was also by this means preserved. Sixthly, and their obedience also in this was tried. Seventhly, but chiefly Christ, the promised Messiah, was in these Feasts represented; for every sacrifice and oblation did shadow forth his death and passion, by whose blood alone, and not by the blood of Goats and Rams, we have obtained eternal redemption.

*Q. What sorts of Excommunications were used among the Jews?*

*A.* At first they excluded the delinquent out of their Synagogues, *John 9. 22.* but not quite out of the Temple; for he might stand in the gate in time of Divine service; this censure lasted thirty days and more, if the party repented not; and if he died without repentance, he wanted the ceremonies of common burial, and a stone was laid on his coffin, signifying he deserved stoning. They had a higher degree of excommunication, which *S. Paul* calls [*a giving over to Satan*] *1 Cor. 5. 5.* By the Greeks the party so excommunicated was called *ἀνάθεμα*, and such were not permitted to come near the Temple. Curses also were denounced against them; *Hymeneus, Alexander,* and the incestuous person are those excommunicated. Their highest degree was *Maranatha*, that is, the Lord cometh, *1 Cor. 15.* signifying that the Lord was coming with vengeance against such; these were totally secluded from the people of God, which is called a cutting off from the people, and a blotting or razing of their names out of the book of life; answering to those three degrees, the Greek Church had; their *ὑποπίπτοντες*. 2. *Ἀποώμενοι*. and 3. *προελαιόντες*. So the Latine had their *Abstentii, Excommunicati,* and *Anathemata*, the reason why God would

would have this strict discipline used in his Church, is First, to terrifie the evil-doers. Secondly, to preserve the sound sheep from being infected by the scabbed. Thirdly, to keep up the reputation of his Church, which otherwise might be scandalized for conniving at sin. Fourthly, that Gods judgements may be either diverted or prevented, for he is just, and will not wink at sin. Fifthly, that the excommunicate person by this severity may be brought to repentance and amendment of life. They had a peculiar way in excommunicating the *Samaritans*, to wit, by sound of Trumper, and singing of the *Levites*, who first by word of mouth pronounced a curse against the *Samaritans*, and those that eat or conversed with them; shewing that they shall never be Profelytes in *Israel*, nor have any part in the resurrection of the just. Then they wrote this curse, and caused it to be read and pronounced in all parts of *Israel*.

Q. How did God instruct the Jews of old?

Jews, how instructed by God of old.

A. Sometimes by visions and dreams; sometimes by secret inspiration; sometimes by a voice from Heaven; sometimes by *Urim* and *Thummim*, that is, light and perfection, which were the precious stones on the brest-plate of the high priest; but ordinarily he taught them by his word, either written by his holy Pen-men, or unwritten, namely, by Tradition; for God delivered his will this way to *Moses*, and he to *Joshuab*, who imparted this to the Elders, and they to the Prophets, From the Prophets the great Synagogue received these Traditions, till at last they were committed to writing, for the benefit of those Jews which dwelt in *Judea*, about the year of Christ, 230. This was called the *Thalmud* of *Jerusalem*; but 500. years after Christ, the Jews at *Babylon* made a more exact collection, and this they called the *Thalmud* of *Babylon*, which contains all their Canon and civil Laws, and this is with them of no lesse authority then the Scripture. They have besides this their *Kabbala*, which is a mystical kind of learning, consisting most in certain letters and syllables, out of which they raise many mystical whimsys. The *Thalmudists* expect a temporal kingdom, the *Kabbalists* a spiritual; who also hold that there was an invisible world created

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ted 2000. years before this, because the first word in *Genesis* is *Bereſhith*, and the first letter thereof is *beth*, which stands in their Arithmetick for 2000. *R. Jonathan* compiled the *Tbalmud* of *Jerusalem*; the other of *Babylon* was made up by *R. Aſſe*; which is divided into six Parts, sixty Books, and five hundred thirty and two Chapters. It's thought that *Ezra* delivered this *Tbalmud* to *Simon* the High Priest, and he to his successors, till at last it came to old *Simeon*, (who took up Christ in his arms) and from him to his Scholar *Gama-liel*. It's most likely that *Pythagoras* had his *Kabbalistical* Philosophy from the Jewish Rabbies; but of these passages see *Galatinus de arcanis*, *Munster*, *Fagius*, *D. Kimchi*, and the *Tbalmud* it self.

Q. *What maintenance did the Jews allow their Priests and Levites?*

A. Besides certain Cities and shares in their sacrifices and oblations, they allowed them the first fruits and tithes, the first fruits of the threshing floore, *Numb. 15. 20.* comprehending the first fruits in the sheaf, offered at the Passover in the beginning of harvest; and the first fruits of loaves at Pentecost, in the end of their harvest, besides the first of their dough, *Num. 15. 20. Neh. 10. 37. Rom. 11. 10.* these first fruits were called heave or wave-offerings, because they were shaken up and down, to shew that God was Lord of Heaven and Earth; or else from hand to hand to all corners of the earth, to signifie that the whole earth was the Lords. The firstlings of man and beast God challenged as his own, *Exod. 13.* because he spared the first born of the *Israelites*, when he smote those of *Egypt*. The firstlings of clean beasts were sacrificed, the fat whereof was burned, but the flesh was given to the Priest. But the firstlings of men and unclean beasts were redeemed for five silver shekles of the Sanctuary, paid to the Priests for each of them, *Numb. 18. 15, 16.* when they carried up their first fruits to *Jerusalem*, they had a pipe playing before them, and a bull with gilded horns, and a garland of Olive branches on his head. As for their tithes, the husbandman according to *Scaligers* reckoning, out of 6000. bushels in one year, paid for his first and second tithe and first fruits 121. bushels, which

*Their maintenance or allowance to their Priests and Levites.*

which is above a sixth part of the whole, besides the tith of their cattel, and fruit of their trees; and so strict were the Pharisees in the payment of their tithes, that they tithed *mint, anise, & cummin*, *Matth: 23. 23.* out of the first tith payed to the Levites, by the Husbandman, was payed a tith to the Priest, by the Levites. The second tith was payed by the Husbandman, either in kine or in money, as he pleased. This tith was not so great as the first; for if he paid 590. bushels for his first tith, he paid but 531. for his second tith: but this second tith every third year was spent by the Husbandman at home upon the poor, and not in *Jerusalem* on the Levites. This year was called the year of tithes, *Deu. 26. 12.* and though at this day the Jews have no lands; yet they pay carefully the tenth of their encrease.

Q. *What Church government had the Jews after they were carried captive into Babylon?*

Church govern-  
ment in, and af-  
ter the captivi-  
ty of Babylon.

A. They had no settled government in *Babylon*, being then in misery and captivity; yet they had some Elders and Prophets; as may be seen in *Ezek. 8. 1.* After the captivity, they reformed all things according to King *Dauids* institution; but the number of singers, door-keepers, and other officers came far short of the former. This government continued in some measure, till the time of *Antiochus Epiphanes*, who sold the Pontificate to *Jason* the brother of *Onias* the High-Priest: he by degrees brought in the Greek government, and so did the third brother *Menelaus*; at last it was totally subverted in the eighth year of *Antiochus*, and again restored by *Mattathias*, and more fully by *Judas*, *Jonathan* and his brother *Simon*; in *Jonathan* the Priesthood was translated from the family of *Tsadoc* to the posterity of *Joiarib*, who came of *Eleazer*. And the government held out in some sort till *Herod* the first overthrew it, by thrusting out the lawful Priests, and substituting at his pleasure unworthy men. The like was done by the Roman Governors; then were the Levites deprived of their tithes by the chief Priests. The singers were permitted by *Azrippa* the younger, to wear a linnen garment as well as the Priests; they retained then some Priests and Levites; they had also Scribes and Lawyers, who exercised Ecclesiastick Jurisdiction with the Elders of the people.

people. They had also Synagogues of their profession abroad in *Alexandria, Cilicia,* and other places, *Acts 6. 9.* and in *Judea* too, whither the people met to pray, and hear the Law and Prophets read. The Synagogues had their Rulers, *Acts 13. 15.* who did interpret the Law; they were also called Prophets, Scribes, and Lawycers: but the Government of the Jewish Church was much pestered by the Samaritans, Esscians, Sadduces, and Pharisees: Nazareans who rejected the Books of *Moses*; Hemerobaptists, who washed themselves dayly; and the *Herodians*, who held that *Herod* was Christ; the Esscians contemned marriage, and thought themselves holier then other men, therefore called *ὁσίοι*, Saints, they would have had all things equal. The Samaritans rejected all Scripture, except the Pentateuch, and were the sworn enemies of the *Jews*. The Pharisees were so called from Separation, for they separated themselves from other men, accounting all profane but themselves. They placed all Sanctimony in outward shews. The Sadduces, so called from Justice, denied providence, subjected all things to our will, denied the souls immortality, Angels, and the Resurrection. The Scribes perverted all by their sophistical glosses on the Law. Of these things, see *Sigonius, Bertram, Josephus,* and others.

Q. But what Church government have the Jews at this day?

A. In *Rome, Venice, Worms, Mentz, Frankford* on the *Jews, their* Moen, *Fridburg, Amsterdam,* and in divers places of *Po- Church-go-* land, *Bohemia,* and elsewhere they have their Syna-vernment at gogues, where they use to pray together, and to hear this day. the Law read. Before they come thither, they wash themselves, and scrape their shooes with an iron fastened in a wall before the Synagogue. They enter with great reverence, bowing themselves towards the Ark, where their Law is kept, and are tied to a set form of prayer, which they must read in their books; they that cannot read must hearken diligently, and say Amen, though they understand not what is read; for their Liturgy is the old Hebrew, which they generally understand not. They utter divers brief benedictions, and after them some short prayers; and because they cannot

not sacrifice, being banished from *Jerusalem*, the place appointed for sacrifice, therefore in stead thereof they read the Law concerning sacrifices and offerings; and some Expositions thereof out of the Thalmud, which they understand not. They pray in particular for the rebuilding of *Jerusalem*, and their return thither, which they dayly expect, for which they express great joy and vociferation. Then they read a long prayer, collected out of the Psalms, with some part out of the first Book of the *Chronicles*, ch. 30. Then they conclude with singing these words of *Obadiah*, ver. 17. *But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions, &c. And the house of Esau shall be stubble, &c. And Saviours shall come upon mount Zion to judge the mount of Esau, and the Kingdom shall be the Lords.* Other Songs also they sing, much to this purpose; and when they sing or say these words, [*Hearken O Israel, the Lord our God is one God*] they turn their heads to the four corners of the world, intimating thereby that God is everywhere King. There be some of their prayers which they are bound to say every day twice, standing strait, thinking that thereby they shall merit. But when they utter these words of *Isa. 6. 3.* [*Holy, Holy, Holy Lord God of Sabbath, the Earth is full of thy glory*] they leap three times. They hold, that who-soever doth speak whilest they are praying, shall eat burning coales when they are dead. After this, they utter an execrable prayer against all Christians and baptized Jews. Then they pray for peace, bowing their head to the left, then to the right hand, and depart out of the Synagogue with their faces still towards the Ark, like crabs going backward. They use also to go slowly out of the Synagogue, lest by making haste, they might seem to be weary of praying. When they mention the adoration which is given to Christ by Christians, they spit on the ground in detestation thereof.

Q. *What circumstances do the Jews now observe in praying?*

A. They pray being girt, standing upright, with their faces toward *Jerusalem*, laying their hand on their heart, and bowing their head. They hold it a great sin in praying to belch, yawn, spit, or break wind, because

*Jews their manner of prayer.*

cause they hold the Angels to be there present; but if any be necessitated to break wind, he must beg pardon of God, who hath made him a body so full of holes; he that prays must make no interruption, though a Serpent should bite him, or the King of *Israel* speak to him. They are bound to utter an hundred blessings every day. In praying they must not touch their naked skin. They hold sneezing in prayers to be a good sign, but breaking wind to be ominous; and they believe that whosoever saith heartily Amen to their prayers, hasteneth their Redemption.

Q. *What is the time and order of their Evening prayer? Their times of*

A. About five in the afternoon the Door-keeper of prayer. the Synagogue with a hammer knocks at their doors, warning them to repair to Evening prayer. When they are come, they sit down, and begin their service with these words of the 84. Psalm: [*Blessed are they that dwell in thy house*] Then the Precentor, having said or sung some Psalms, and half that holy prayer called *Kaddesh*, the whole Synagogue saith eighteen prayers, according to the number of bones in a mans back. And then the Precentor comes down from his Pulpit, and falls upon his knees before the Ark, after the example of *Joshuah*, *Josh.* 7. 6. and layeth his left hand under his face, because it is said, *Cant.* 2. 6. *His left hand is under my head.* This the people do likewise, and with their faces covered, and towards the ground, they say the sixth Psalm. Having ended their Evening prayer, and pawed a while, they begin their night prayers, which they should say after supper; but because it would be inconvenient to return late to the Synagogue, and many times they are drunk after supper, therefore before they depart they say some prayers; but if any have a quarrel with his neighbour, he takes the Liturgy-book and shuts it, clapping his hand upon it, intimating hereby that he would pray no more, till his neighbour were reconciled to him.

Q. *Why do the Jews, beside the Sabbath, keep holy the Monday and Thursday?*

A. *Ezdras* appointed that the people should meet three times in the week, to be taught the Law, because in the Desart of *Sur* the people wandered three days without

*Jews hear the Law three times a week.*

without water, that is, say they, without the Law. And because *Moses* went up the mountain the second time to renew the Tables of the Law, and to pacifie God's anger for the peoples worshipping the Golden Calf on Thursday, and returned thence on Monday; therefore the devoted Jews use to fast these two days, as the Pharisee did in the Gospel.

*Q. What Ceremonies observe they about the Book of the Law?*

*Their ceremonies about the book of the Law.*

*A.* In every Synagogue the Book of the Law is kept within a Chest; this Book is the Pentateuch, written on parchment in great Characters, and carried to and fro on two staves, fastened at each end of the parchment. Before the door of the Ark or Chest, hangs a piece of Tapestry, on which divers birds are figured, because birds were pictured upon the Ark of the Covenant. This Book is wrapt in Linnen, which is covered with Silk, Velvet, or Tissue. The office of carrying the Law, is sold to him that gives most, and the money is bestowed on the poor. The two staves are called the trees of Life. When the Precentor brings the Book out of the Ark into the Pulpit, then they all sing these words, *Numb. 10. 35. Let God arise, and let his enemies be scattered, &c* After some Anthymns are sung, one comes between the Chafan or Chiefe Singer, and him who bought the Office of carrying the Law, and kisses (not the parchment, for that were too great presumption) but the cloaths in which it is wrapped; then with a loud voice he blesteth God, who hath chosen them before all others, and given them a Law. Then the chief Singer reads a Chapter, and the Book is kissed again, with blessing of God for giving the true Law. Then it is elevated on high, the whole Congregation shouting, *This is the Law that Moses gave to Israel.* The Women in the mean time being in a distinct Synagogue by themselves, are not permitted to kisse the Book, nor to be there with the men, to shew what modesty ought to be there; but if he who carrieth the Book, should by chance stumble with it, a long fast must be enjoyned; that fall being held ominous, and a presage of great calamities. When the Book is wrapped up again within all its coverings, young and old kiss it, touching it only  
with

with their two fingers; and whilest it is carried back to the Ark, they all sing again, *Return Lord to the many thousands of Israel*, Numb. 10. 36. So prayers being ended, as they are going out of the Synagogue, they say, *The Lord preserve my going out, and comming in, from henceforth and for ever*, Psal. 5. 9.

Q. *What is their manner of observing the Sabbath at this day?*

A. Because *Moses* commanded the Israelites to gather as much Manna on the sixth day as might serve them also the seventh; therefore all that they eat and drink on the Sabbath, is prepared and dressed on the Friday; and if the servants work be more then they can perform before the Sabbath; their Masters, be they never so great and rich, must help them, that the Sabbath be not broken; yet they have three Feasts that day, one in the Evening when they begin their Rest, the second at Noon, and the third in the Evening when they conclude their Sabbath. All that day their Tables remain covered; If they do not wash their heads, hands and feet; If they pair not their nailes, beginning at the fourth finger on the left hand, which pairings must not be trod upon, but either burned or buried; if they change not their cloaths; if the men cut not their beards, and the women if they combe not their heads; if they sharp not their knives, and make every thing clean in their houses on the Friday, they esteem the neglect of any of these circumstances a violation of their Sabbath. Before the Sun go down, the women kindle their Sabbatarian lights, which is an ancient custome, as may be seen in *Persius*, Satyr. 5.

*Herodis venere dies, unctaque fenestra*

*Depositæ pinguem nebulam vomuere lucernæ*

Except we understand here by *Herod's* days, *Herod's* birth day, which was carefully observed by the *Herodian* Sect. Now the reason why the women kindle the lights, is because the first woman extinguished the light and glory of man by her disobedience. They also use to hasten their Sabbath, and to enlarge it, by adding a part of the work day, that the souls in Purgatory may have the more liberty and refreshing, who all that time coole and refresh themselves in water, for

which cause the Jews are forbid by the Rabbins to draw all the water out of any place, but to leave some for refrigeration of these scorched souls. They believe that a good and evil Angel stand before their Synagogues, observing who pray and hear most diligently. These Angels wait upon such to their houses, where finding all clean and neat, they depart joyfully, though the evil Angel be not concerned, but is forced to shew a seeming content. They do not put out their lights all that day, nor must they snuff them, lest they should thereby break their Sabbath, nor must they that day catch a Flea, or kill a Louse. If a Jew in his journey be overtaken by the Sabbath, he must stay, though in the midst of a Field or Wood, though in danger of thieves, storms, or hunger, he must not budge. They begin their feasting on the Sabbath with consecrated Wine, and two loaves of Bread, in memory of the double portion of Manna they gathered for the Sabbath: which day they think is not sufficiently observed, except they eat and drink largely in the day time, and kiss their wives often in the night. In their Synagogues they have read to them seven of their Chapters by seven several men, who come in at one door, and go out at another. These Lectures are out of *Moses* and the Prophets, *Act.* 13.27. & 15.21. they pray for the souls of those who have violated the Sabbath, who being in Hell, have so much ease by their prayers, as to turn from one side to the other. But their service lasteth not above the sixth hour, which is our noon; for by their Law they must neither pray nor fast beyond this hour. If any dream of such things as they count ominous, such as the burning of the Law, the falling of their houses, or teeth, they must fast till the evening, and so they must fast the next day, as a punishment for fasting on the Sabbath. After dinner the most of their discourse is about their use-money, and other worldly business. In the evening they repair to their Synagogues againe, and thence to their third feast. They conclude their Sabbath with singing, or caterwaling rather, which they continue as long as they can, for ease of the defunct souls: And withal they pray that *Elias* would hasten his coming, even the next Sabbath if he please, that

he might give them notice of the Messias his coming. Then the richer sort lighting a torch, taking a silver box full of spices with one hand, and a cup of Wine in the other, they say certain blessings to God for the benefits of Light, Wine, Spices, and the Sabbath, and with some ridiculous ceremonies they end the Sabbath, and begin their week. Some wash their eyes and face with that consecrated wine, counting it medicinable: others sprinkle it about their houses against all Charms, and Witchcraft, They smell to the spices, that they may not faint when one of their soules departeth, which it doth at the end of every Sabbath, and returneth at the beginning of the same, so that every Sabbath day they have two souls; besides they think that Hell fire stinks in the week days, but not in the Sabbath; therefore they smell to the spices when the Sabbath is ended. They pour out some of their consecrated wine on the ground, to refresh *Core* and his accomplices, who live yet under the ground in fire. On the Sabbath they will not light their Candles, make their fires, milk their Cows, snuff their Candles, dresse their Meat themselves, but have Christians to do such trivial things, and then they brag that they be the Lords of the world, and the Christians be their servants.

*Q. How do the modern Jews keep their Passover?*

*A.* The richer sort spend thirty days in preparation, and buying of the purest wheat for their unleavened bread, with which also they furnish the poorer sort, who cannot buy. Their first born onely fast the Eve before. The Sabbath which immediately precedeth the Passover, is very holy among them. In this they have long Sermons concerning the Passover, and use thereof; this they call the great Sabbath. They are very curious in cleansing their houses, and washing their utensils three dayes before *Easter*, being more carefull with the Pharisees to wash the outside of the platter, then to purge out the rapine and intemperance that is within. The night before the Passover they take great pains to finde out all the Leavened bread that is in their houses. They search and sweep every corner and Mouse-hole for crums with wax candles; if they finde none, they purposely sling down some.

that they might not seem to have prayed and laboured in vain; All the crums they find, they lay up carefully against the next day, and burn them. They are very curious about the grinding, kneading, and baking of the unleavened bread; the corn must be ground three dayes before it be baked. The Mill-stone must be cleansed from all former Meal, and so must the Chest that holds it. The water that is used, must be brought in consecrated vessels, about the going down of the Sun, covered. The Master of the Family must draw the water himself. The form of their unleavened cake is round, and full of holes to let in aire, least it should swell. No other ingredient is permitted in the flower; but water; About ten or eleven they dine, but soberly, that they may with the better appetite eat their unleavened bread in the Evening. But first they repair to their Synagogues, where they sing and pray; onely the women stay at home to cover the tables, to hang the walls with tapestry, and to expose their cupbords of Plate, and other riches to be seen; to put them in mind of that wealth which was in the Temple when it was robbed and demolished. Each Master of the Family, if he be rich, hath his chair of state, wherein he sits like a Prince, to shew that they were now redeemed from the bondage of *Egypt*. The poorer sort sit majestically also in their seats.

Q. *What is the manner of eating the Paschal Lamb at home?*

*Their manner  
of eating the  
Paschal Lamb.*

A. When it begins to grow dark, they run home from the Synagogue; a platter is uncovered, wherein are three Cakes, the uppermost representing the High Priest, the middle the Levite, and the lowermost the people of *Israel*; in another dish is a roasted leg of Lamb or Kid, with an hard egge; there is also a dish of Pap or thick stuff, made of divers fruits with wine spiced, and chiefly Cinnamon, representing the straw and brick of *Egypt*: in another platter there are Lettice, Parsley, Ivy, Raddish, and such like herbs, with another dish of vinegar, to represent the sowre herbs eaten heretofore with the Lamb. Every one hath his draught of wine. The middle cake is broken into two pieces; the one whereof the Master hides in a Napkin, to shew how the *Israelites* fled with their dough unleavened out of *Egypt*.

*Egypt.* Then laying hold on the other peece of Cake, they sing, *Such was the bread of affliction our Fathers eat in Egypt. Here we are now, the next year we shall be in Canaan.* The platter with the Cakes is carried from the Table to the Children, that they might demand what that is, as we read *Exod. 12. 26, 27.* When the Cakes are set down again, they sing a song of their deliverance; and drink another glasse of Wine, leaning like Princes in their chairs. Then some of the Cakes are eaten with thanksgiving, and some of the Herbs dipped in the Pap. And at last the third Cake is broken, and some more of the herbs are eaten.

*Q.* By these passages it seems that the Jews do not observe the Passover, as they were commanded by Moses.

*A.* Its true; for the most of their modern Ceremonies are Rabbinical rather than Mosaical. They say that now they are not tied to the Rites of *Moses*, because they are not in their own Land, but live amongst profane Gentiles; for so they call Christians. But indeed, the true cause why they keep not the old Passover, is, because Christ our true Passover is sacrificed for us, who hath put an end to all the old Ceremonies; and it is observable that those Jews who now live in *Canaan*, even in *Jerusalem*, do use altogether the same Rabbinical Rites, and do not sacrifice at all, seeing Christ the Lamb of God, who taketh away the sins of the world, is the only perfect and satisfactory sacrifice.

*Their Modern Ceremonies are Rabbinical.*

*Q.* What may we observe concerning the Jews at this day?

*A.* That they are a blind, hard-hearted, stiff-necked people, who, as the Apostle saith, have always resisted the Holy Ghost, and are given up to a reprobate sense; they will not yet part with the vaile of *Moses* which is over their eyes; who after so many miracles wrought by Christ and his Apostles, after the accomplishing of all propheties and types in him, after the finishing of the time prescribed by *Daniel*, of seventy weeks, after sixteen hundred years expectation of a Messiah, since the end of those seventy weeks, after so many calamities which they have suffered for their obstinacy and blasphemies against the Son of God; after so many

*Observations concerning the Jews at this day.*

delusions by *Ben Cozrah*, *David*, *Moses*, and other false Prophets, who gave themselves out to be the Messiah, after so many testimonies & confessions of their own writers that Christ Jesus was the true Messiah, yet they will not acknowledge it, but continue still in their obstinacy and cruelty against Christ and his members; they brag themselves to be the seed of *Abraham*, and glory in their seal of circumcision given to him; but if they were of *Abraham*, they would do the works of *Abraham*; they would believe with *Abraham*, who saw the day of Christ and rejoiced; they can claim no share in the covenant made with *Abraham*, because they deny and persecute him who is the foundation of the Covenant; they condemn Christians for making and honouring of the image of Christ and of his Saints; which is not so much out of zeal against images, for they allow the images of the Cherubins which were in the Tabernacle and Temple, but rather out of spight against Christ and his Saints. They count it idolatry to honour Christ in his picture or image, and yet they consider not that themselves are the greatest Idolaters in the world, in worshipping God according to their own fanisie, and not according to his word, which teacheth us that he is to be worshipped in the unity of Essence, and Trinity of persons, which they deny; thus they worship though not images, yet their own imaginations: how often have their Progenitors attempted to reestablish their antient government, but still in vain, and to their own destruction? witness what they suffered under *Vespasian* and *Titus*, what under *Julian*, when by his permission they began to rebuild their Temple; what under *Hadrian* when they rebelled, and attempted to set up their earthly Monarchy; what under *Trajan* and *Marcus Antoninus*; what under King *Philip* called *Longus* in France, when they poisoned the Wells; what shall I speak of their barbarous cruelties, and inhumane savagenesse under *Andrew* their Captain, in the time of *Trajan*, when they murdered many thousands of people, eating their flesh, wearing their skins, and girding themselves with their guts yet bleeding? of these passages we may read in *Sozomen*, *Dio*, *Marcellinus*, *Paulus*, *Æmilius*, the French Historian, and others; as they have still been the

the greatest enemies that ever Christianity had, so doe they continue their hatred against us at this day ; but being kept under they dare not do the mischief they would ; yet they curse us still, and hold that the best of Christians is no better then the Serpent, whose head deserved to be trod upon. They think they do God good service if they can cheat a Christian ; and they make no conscience to forswear themselves, when they take an oath upon any of our Bibles, thinking they are bound to keep no oath but what they take upon their own *Torah* or book of the Law which is read in their Synagogues. Neither will they swear willingly, but in the Hebrew tongue ; counting all other languages profane, especially the Latine which they hate , because the Romans and Latine Church have been their greatest subduers and conquerers. They call us Gentiles, Edomites, and Divels, and Anathematise us daily. They will not call *Mary* the Mother of Christ, but in derision, *The mother of him that was hanged*. They are merciless Extortioners, and cunning in the Art of poysoning. Their Religion consisteth most in needlesse and ridiculous ceremonies, in Rabbinical fables, Cabalistical whimsies, Thalmudical Traditions, large Fringes, and Phylacteries, and in a meer outside ; whereas mercy and justice, and weighty things of the Law are neglected and slighted.

Q. *May Christian Princes, with a safe conscience permit Jews to live within their Territores ?*

A. Yes ; conditionally that they communicate not in Religion, nor marry together, nor be too familiar ; and that these Jews be obedient to the civil power, quiet, modest, distinguished by some outward badge, and not to be admitted to any publick office or charge ; for they have been tolerated both by the Civil and Canon Law. 2. The Jews in the old Testament had leave to commerce with the Gentiles. 3. We ought to permit them, upon hope we may convert some of them to the knowledge and love of Christ. 4. We ought by all means to commiserate their condition, because *to them pertaineth the adoption, and the glory, and the covenants, & the giving of the Law, and the service of God, and the promises ; whose are the Fathers, and of whom as concerning the*

*Jews, whether to be permitted to live among Christians.*

*flesh Christ came, &c. Rom. 9. 4, 5. we must consider, that by their fall salvation is come to the Gentiles; and if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? Rom. 11. 12. let us not then insult over their miseries, nor boast against the branches; for we are but wild Olives grafted upon them; and if God spared not the natural branches, take heed lest he also spare not thee, Rom. 11. For blindness is happened but in part upon Israel, untill the fulness of the Gentiles do come in, Rom. 11. And then all Israel shall be saved; that is, most of them according to the Scripture phrase; For the Angel tels Daniel, that every one of his people shall be delivered, whose names shall be found in the book, Dan. 12. 1. so then all the Jews before the last judgement shall be saved, and shall acknowledge Christ the true Messiah; yet not all without exception; but all whose names are written in the book of life: this restriction sheweth, that some will not be saved. 5. By suffering the Jews to live amongst us, we shall be the more induced to acknowledge the goodness of God towards us Gentiles, in receiving us to mercy, when he cast off his own people. By this also we are taught to fear and tremble at God's judgments; because for unbelief they were broken off; we stand by faith; let us not be too high-minded but fear; for if we continue not in his goodness, we shall also be cut off, Rom. 11. Lastly, from the Jews we have our Scriptures; they can be our witnesses to the Gentiles, that our Scriptures are not devised and compiled by us, but by our enemies; out of which Scripture, even to the great grief of the Jews, we can clearly prove that Christ is the true Messiah; therefore it is convenient that we permit them to live amongst us.*

*Q. May Christian Princes permit the Jews to exercise their own Religion?*

*A. They may, if so be they dishonour not Christ, nor traduce or molest his Church: For they were better exercise their Religion, then turn Atheists; principally seeing they worship the same God with us, though not in the same manner, and read the same Scriptures though not in the same sense. For this cause the Primitive Church, and the Imperial Laws suffered them; and*

*Whether to be permitted amongst Christians to exercise their own Religion.*

and Christ himself permitted their Doctors to sit in the chair of *Moses*, and to teach his Doctrine, and counselled the people to obey the same; besides, by permitting the Jews to use their Religion without molestation, by using them courteously, they may be the sooner enduced to embrace Christ; and indeed our cruelties against them, and the wickedness of our lives have been, and are still great obstacles to their conversion. But Christian Princes must be careful that they be not suffered to blaspheme Christ, or abuse his Church: for they are keepers of both Tables, and they do not carry the sword in vain; they should also use all the gentle means they can, to bring them to the knowledge and love of Christ, by instructing them in the grounds of Christian Religion; but violence must be avoided; for faith cometh by persuasion, not by compulsion; neither must their Infants be forcibly baptized against their Parents consent, but when they come to years of discretion they should cause them to be instructed in the principles of Christianity; nor must their Parents be suffered to hinder them; but whilst they are Infants, they must not be baptized against their Parents will, because that were to take away their right of paternity, which Parents have over their Children, both by the Laws of God, of Nature, and of Nations; besides, the Children of Jews, who are enemies of Christ, cannot be comprehended within the Covenant, and therefore are not capable of the sign of the Covenant, till they be of years; and if then they embrace Christ, they are included in the Covenant, and so made capable of the seal thereof. Besides, the forced baptism of Jewish Children, would be a great scandal to Christian Religion, which would be traduced as a violent way to force Infants to receive that of which they had no knowledge nor could give their consent to; and so these Children, when they come to years of discretion, might justly repudiate that Religion, which was forced on them, when they had neither knowledge of it, nor gave consent to it.

*Q. In what things must not Christians communicate with Jews?*

*A. They must not eat, nor drink, nor bathe, nor cohabit*

*Wherein Christians are not to communicate with Jews.*

habit together, nor entertain friendship and familiarity, least by these means Christians should be infected with their errors and superstition, or least they should seem to countenance their wicked opinions. 2. Christians must not serve Jews in any kind of service; for then they will brag that they are the Lords of the world, and Christians their slaves: besides, it is unseemly that the children of the free born (for so we are, being made free by Christ) should serve the sons of the bond woman; for they are true Israelites, and the sons of *Abraham*, who have the faith and do the works of *Abraham*: who are Israelites not after the flesh, but after the spirit. 3. Christians must not employ Jews for their Physitians; for this were to engage them: besides, we know out of Histories how dangerous such Physitians have proved to Christians, who by reason of their inveterate malice, make no conscience to poyson them, but rather think they are bound to do so. 4. Christians must take heed how they traffick with Jews, least they be cheated by them, or least they partake of the sins and superstition of the Jews, by selling them such wares as they know they will abuse to their superstitious worship. 5. Let not Christians borrow money of Jews, except they mean to be undone by them; for they have ever been, and are to this day, unconscionable Extortioners. 6. Christians ought not to read their blasphemous books, but to suppress and burn them; for by them our blessed Saviour in his person, offices, preaching, and miracles, is highly dishonoured, and his Church traduced: therefore Pope *Gregory* the ninth, about the year of Christ 1230, caused the *Thalmud*, in which Christian Religion is so much blasted, to be burned; which was performed accordingly by the Chancellor of *Paris*; and about the year 1553. Pope *Julius* the third, commanded that all the Jewish blasphemous books, with both the *Thalmuds*, should be searched out, and flung in the fire: and that their estates should be confiscated who did harbour or read, print or write such wicked books, or bring them from forreign parts into Christian Territories.

Q. How many days do the Jews spend in their Easter solemnities?

A. Eight;

A. Eight; the two first, and the two last are wholly *Jews spend* kept with great Ceremony, the other four are but half *eight days in* holy days; all this time they sup plentifully, and drink *their Easter so-* strenuously, till it be midnight, but they drink up four *lemnities.* consecrated cups of Wine, two before supper, and two at, or after supper: each of these cups is accompanied with a prayer, and the last with execrations against Christians; at supper they eat the other half Cake; and keep open all night their doors and gates, as being perswaded that then they are safe and secure from all danger, and that they are ready to entertain *Eliab*, whose coming they expect then. During this time they eat up the whole three Cakes mentioned before, and have divers disputations about what work is fit to be done that time, full of ridiculous subtilties, If during this time they find any leaven in their houses, they touch it not, but cover it till they burn it. Now because they are not certain which is the true fourteenth day of the Moon, when they begin their Easter, they keep the second day as solemnly as the first; and because they know not the true seventh day, therefore lest they should mistake, they observe also the eighth day, after which day they bring leaven into their houses again: the men fast three times after, to expiate for their intemperance during the feast; and for the space of thirty days, they neither marry nor bathe, nor cut their hair, because *Rabbi Akibha* lost by death all his Disciples, being eighty thousand, between Easter and Pentecost.

Q. How do they now observe their Pentecost?

A. Pentecost, so called in the New Testament, from *Their Pentecost* the fifty days between Easter and that feast; in the old Law it is called the feast of Harvest, and of first fruits, *Exod. 23. 16.* because then their Harvest began, and the time they offered the first fruits of the Earth. The Jews are very exact in numbring each week and day from Easter to Pentecost, praying continually that God would bring them home again to *Jerusalem*, that in their own Land they might offer to him their first fruits as *Moses* commanded them. They keep two holy days at Pentecost, because they know not which is the true day. They produce their Law twice; and by five men

men they read so much as concerneth that festivity. They strow their Houses, Synagogues, and Streets with grass, fill their windows with green boughs, and wear on their heads green Garlands; to shew that all places about mount *Sinai* were green, when they received the Law. They eat that day altogether white meats of milk, to shew the whitenesse and sweetnesse of the Law. They make a Cake or Pye, having seven Cakes in one, to signify the seven Heavens into which God ascended from mount *Sinai*.

Q. How do they keep the feast of *Tabernacles*?

Their feast of  
*Tabernacles*!

A. This third great feast, which was kept anciently in Booths or Tents, made up of green boughs, in memory of the forty years peregrination in the Desart, is now observed by the Jews eight days together. The two first and two last are solemnly kept; the other four are but half festivals. They first repair to their Synagogues; then after some praying and singing, they run home to their Tents, but do not stay there all night, as their Ancestors were wont to do. They use to take in one hand boughs of Palm, Olive, and Willow, and in the other a Pome-citron: then they bless God, and shake the boughs towards the four cardinal points of Heaven: then having placed the Law upon the Pulpit, they go round about it seven times in seven days, in memory of the Walls of *Jericho*, encompassed seven times. Then having shaken the branches in their hands, they pray against Christians. This feast is kept about the middle of *September*; in which month they believe shall be fought the great battel between *Gog* and *Magog*, in which *Gog* shall be slain, and the Jews restored to their own Land. About night they go abroad in the Moon light, believing that God doth reveal to them by the shadows of the Moon who shall live or die that year, for then they begin the computation of their year. The shaking of the branches towards the four corners of the world, signifies the destruction of the four great Monarchies, (to wit) the *Assyrian*, *Persian*, *Grecian*, and *Roman*. They make great use of Citrons in this feast, for they send sixteen men every year into *Spain* to bring with them as many of these as they can: for by the Citrons, they say, are represented just men, who are

as full of their good workes, as this fruit is full of seeds.

*Q. How do they keep their new Moons?*

*A.* Their new Moons are but halfe holy dayes with them; for in the morning they go to their Synagogues, the rest of the day they spend in eating, drinking, and gaming: The day before the new Moon they use to fast; when they first see Her, they utter a Benediction, and leap three times towards Her, wishing that their enemies may come no neerer to hurt them, then they are able to come neer and hurt Her. The women have more right to keep this day holy then the men, because they would not part with their Ear-rings and Jewels towards the making of the Golden Calf; but willingly parted with them towards the building of the Temple. They give a ridiculous reason, why sacrifices were commanded every new Moon; because, say they, the Moon murmured against God in the beginning; therefore he took her light from her, and appointed sacrifices to expiate her crime.

*Their new Moons.*

*Q. Why do the Jews fast in the Month of August?*

*A.* Because they hold the world was made in September, therefore they make that month the beginning of their year; and believe, that about that time God will come to judge the world; for this cause they fast and pray divers days before, and baptize themselves in Lakes and Rivers; and where these are wanting, they make pits, which they fill with water; in these they dip themselves over head and ears, thinking this a means to expiate their sins; they frequent their Synagogues and Church-yards, desiring God to pardon them for the good Jews sake who are buried there; and in the same they distribute large Alms to the poor. In some places there they cause Rams-horns to be sounded when they go to their Synagogues, to put the greater terrour in them, when they consider their sins, and the horror of God's judgements. Their fasting ceremonies being ended, they shave and bathe themselves, and begin their year with much mirth and jovialty.

*Fast in August.*

*Q. What solemnity use they in beginning their new year?*

*A.* Because they are commanded by Moses, Lev. 23. 24. to keep holy the first day of the seventh month; therefore

*Their solemnities in beginning the new year.*

therefore they begin their Civil year from that day, which after evening prayer in their Synagogues, they initiate with a cup of Wine, wishing to each other a good year. The younger sort repair to the chief Rabbi for his blessing, which he bestoweth on them by prayer and imposition of hands. Being returned home, they fall to eating, drinking, and making merry. On the Table is set down a Rams head, to put them in mind of that Ram which on this day was sacrificed in *Isaac's* stead, and to signify that they shall be the Head, and not the Tail of Christians. They feed that night plentifully on fish and fruit, to shew that they will encrease and multiply in good works, as the fish do in the Sea; and that their enemies shall be cut-off from all help, as the fruit is plucked off from the tree. In the morning they go betimes to their Synagogues to sing and pray; the Law is taken twice out of the Ark, and some Lessons read; after which, one soundeth a Rams horn on the Pulpit; if he sounds cleer, it's a good sign; if otherwise, they hold it ominous, and a sign of a bad year. This horn-trumpet is also in memory of *Isaac's* delivery by the Ram this day, as they hold. The rest of the day they spend in good cheer and mirth. After dinner they go to the waters, there to drown their sins. If they see any fish in the water, they shake their cloathes, that their sins falling upon those fishes, may be carried away by them into the Sea, as of old they were by the scape-goat into the wildernesse. At night they feast again, and so initiate the year with two days mirth.

Q. How do they prepare themselves for Morning prayer?

Their preparation for morning prayer.

A. They hold it necessary that every Jew from the fifteenth of *June*, till Pentecost, should rise before day, because then the nights are long; but from Pentecost till the fifteenth of *June*, they may rise after day; their rising will be the more acceptable to God, if they have weeped in the night, for with such the stars and planets do weep; they must let their tears fall down their cheeks, because then God is ready with his bottle to receive them; these tears may serve them for good use; because when at any time, the enemies of *Israel* send out Edicts to destroy the Jews, God is ready with these bottles to pour them out upon these writings, and to blot

blot out the Edict, that the Jews may receive no hurt thereby. They hold the morning the best time to enter into the house of God, because *David saith, Thou wilt hear my voice betimes in the morning.* In the evening they say God commands all the gates of Heaven to be shut; which are guarded by certain Angels, who are silent till after midnight, then a great noise is heard in Heaven; commanding the gates to be opened: this noise is heard by our Cocks here below, who presently upon this clap their wings and crow, that men thereby may awake; then the evil spirits who had leave to wander up and down in the night, whilst Heaven gates were shut, lose all power of doing hurt: as soon as they hear the Cock crow, they must say this prayer, as they are taught by their Rabbins; *Blessed be thou, O God, Lord of all the World, who hast given such understanding to the cock.* When they change their shirts, the walls and bed-posts must not see their nakednesse, but they must change within the bed-cloathes. They must not in the morning put on the left shooe before the right; but at night they should put off the left shooe first. As they are going out of their chamber in the morning, they must with a submissive mind bow their head to the ground, in remembrance of the devastation of the Temple at *Jerusalem*; but no man must offer to say his prayers till first he hath eased himself at the stoole, and washed his hands, because upon them evil spirits sit in the night-time; and his face also, because it was made after the Image of God; but they must be careful that the right hand, with which they touch the Law, and write the name of God, may no ways be defiled. And when in private they are easing of themselves, they must not then think of God, or of his Law, for that will shorten their life, as their Rabbins say. If any man touch his eye in the morning with unwashed hands, he shall be blind; if his ears, deaf; if his nostrils, they shall still be dropping; if his mouth, it shall stink; if any part of his skin, it shall be scabbed; they must not presume to pray but in their four corner'd cloak, from which hangs certain borders, laces, or Phylacteries, which they call *Zizim*; they must also have their *Tephillin* tied to their heads and hands; these are scrowls or bundles of pray-

ers; but of these and many more of their superstitious ceremonies, see *Buxtorfus* in *Synagoga Judaica*.

Q. How do they prepare themselves for the feast of Reconciliation?

Their feast of Reconciliation, and Ceremonies therein.

A. The first ten days after the beginning are penitential, in which they fast and pray. The ninth day every man, young and old, takes a Cock in his hand; every woman and maid a Hen. After some impertinent sentences pronounced out of Scripture, each one whirls the Cock about the Priests head, saying, This Cock shall die for me; then the Cocks throat is cut, his body flung to the ground, and at last roasted: His guts are cast upon the top of the house, that the Ravens may carry them away, and their sins together. They labour much for white Cocks, which they hold to be pure from sin; red Cocks they detest, as being full of sin. The reason why they sacrifice a Cock, is, because the Hebrew word *Gheber* signifieth a man, and in the Thalmud a Cock; so to them the death of a Cock is as much as the death of a Man. After this, they go to the Church-yard, confesse their sins, and give to the poor the price of their Cocks, because of old they used to give their Cocks to the poor. In the afternoon they dip themselves again in water, and prepare lights for their next days service in the Synagogue, where, in the evening they meet, and reconcile themselves to each other, where hath been any offence; he that seeks to be reconciled, is sufficiently satisfied, though the other be obstinate; and thinks himself acquitted in seeking for that the other hath refused. If the party wronged die, he that did the wrong goeth to his grave, and before ten witnesses confesseth his fault; they confesse also their sins to each other, in some secret place of the Church: they go two and two; the one boweth his body, turning his face to the North; whilst he is confessing and beating of his brest, receiveth thirty nine stripes on the back, of his fellow with a leather thong, whom he repays in the like manner. Having done; they return home; and make merry with their roasted Cocks and Hens. Over their cloathes they put on a white shirt or surplice, to shew that now they are white and pure from sin.

Q. What

*Q. What other ceremonies use they in the feast of reconciliation?*

*A.* The ninth day the men in the Synagogues, the women at home, about evening, light wax candles, over which they pray, stretching out their hands towards the lights; which if they burn clear, they take it for a good sign that their sins are pardoned, and that they shall be happy: if the lights be dim, or the wax melt, it's ominous. Then they fast, goe bare-footed, abstain from oyl, bathing, and carnal copulation: they spend much of the night in singing and praying, and most of the next day, while the Priest extendeth his hands to blesse them, they all lay their hands on their faces, as not daring to look on those sanctified hands of the Priest. At this time they fast 48. hours together, and some have been observed to stand upright and pray above 24. hours without intermission. Some write that they use at this time to bribe Satan, that he may not accuse them for their sins.

*Q. What ceremonies use they when they have read over the law?*

*A.* They divide the Pentateuch into 52. Sections, *Their Rites according to the 52. Sabbaths of the year. The last Lesson, which falls out on that day that immediately follows the feast of Tabernacles, about the 23. of September, is accompanied with singing, and the Priests dancing. All the books are this day brought out of the Ark with dancing about it; in the interim, whilest the books are out of the Ark, a candle burns within it, to shew that the Law is a Light. In the Synagogue they sling Nuts, Pears, and other fruit to the Youth, who, in scrabbling for the same, fall oftentimes together by the ears. That day their Ecclesiastick Offices are proposed to sale, which occasioneth much strife and malice among them. The money raised on the Offices, is for the repair of their Synagogues, and relief of the poor. At last they conclude all with good cheer and wine at supper, and are merry, if while the Law was carried about, he did not stumble that carried it, for that is held very ominous.*

*Q. What are these Church offices which they sell yearly? Church Offices*

*A.* First, the Office of lighting the candles. Secondly, *Of furnishing the consecrated wine, which is spent in their Sabbaths, and other Festivals. Thirdly, the Office*

fice of folding and unfolding the Book of the Law. Fourthly, of lifting up, and carrying about the said Book. Fifthly, of touching the sacred staves on which the Book or Parchment is rowled. Young men are greedy of this office, because they think the touching of these staves will prolong their life. Sixthly, the Office of reading the Law. And seventhly, of supplying his place who is negligent in his Office.

Q. *Why do they keep the feast of Dedication?*

*Their feast of Dedication.*

A. They keep it in memory of *Judas Macchabeus*, who dedicated the Temple the 25. of *November*. After it had been possessed and polluted by the Grecians, it was then ordained by *Judas* and his brethren, and all the people, that this feast should be kept yearly for eight days together. At that first Dedication was found a small vessel of Consecrated oyl; which of it self was not sufficient to hold out above one night, but by miracle it maintained the Lights for the whole eight days. Now this feast consisteth in drinking and gormandising, and in pompous superstition about their lights. Yet Christ honoured this feast with his presence, *John* 10. 22. not to countenance the abuses thereof, but the institution it self; for all places set apart for the service of God, ought to be consecrated and dedicated to him by prayer and decent ceremonies; therefore *Moses* dedicated the Tabernacle to God, and *Solomon* the Temple with great solemnity and prayers; when the Temple was rebuilt, after the peoples returne from *Babylon* it was dedicated again; and now the third time it was dedicated, when it was profaned by *Antiochus*. These second Dedications are called *ἐναίρεσις*, that is, Renovations. The Temple was also newly consecrated or dedicated under *Ezechia*, after it had been profaned by *Achaz*, 2 *Chron.* 29. The Priests and Levites spent eight days in this dedication.

Q. *What is their feast of Purim?*

*Their feast of Purim.*

A. That is of Lots; for *Haman* by lot had appointed the Jews to be Massacred all through the *Persian* Kingdom in one day, to wit, the thirteenth day of the twelfth moneth, which is *Adar* or *February*; but the Plotters were massacred themselves by the Jews the same day. For at *Susa*, *Haman* with his ten Sons, and five

five hundred men more were slain, and three hundred the day after : and on the same day through the rest of *Assuerus* his Dominions were slain by the Jews 75000. So because this day they destroyed their Enemies, and the next day rested themselves ; therefore at this feast they keep two holy days, or rather days for *Bacchus*. In their Synagogues they set up lights in the night time, and the whole book of *Esther* is read. As often as they hear the name of *Haman*, they keep a cruel noise, and stamping with their feet. They read all that passage of the death of *Haman's* Sons at one breath, to signify the suddenesse of that death. These two days are spent in singing, playing, eating and drinking. The men wear womens apparel, and the women mens, against the Law of God, which they think at this time of mirth they may lawfully violate. And that the poor may be merry also, the richer sort furnish them with meat and drink ; and so with this ryotous *Bacchanal*, they conclude their Anniversary Feast ; for this is the last of the year, having none between this and *Easter*.

Q. What Fasting days do the Jews observe now ?

A. They keep the four Fasts mentioned by *Zachary*, Their Fasts. chap. 8. 19. to wit, that of the tenth moneth, on the tenth of *December*, in memory of *Jerusalem* besieged that day by *Nebuchadnezzar*. Secondly, they fast the seventeenth day of the fourth moneth, or *June*, in memory of the two Tables of the Law broken, for the loss of their daily sacrifice ; for burning of the Law ; for setting up idolatry in the Temple ; for besieging *Jerusalem* the second time, and for breaking down the walls thereof. They count the days from this till the ninth of the next moneth all unlucky ; so that they avoid all great business ; and School-Masters during that time will not beat their Scholars. Thirdly, they fast the ninth day of the fifth moneth, or *July*, because then the Temple was burned ; therefore they go bare-foot, sit on the ground, read *Jeremiabs* Lamentations, and in the Church yards among the dead they bewail the losse of *Jerusalem*. From the first till the tenth of this moneth, they abstain from flesh, wine, shaving, bathing, marrying, and leading, and from all kind of delights. Fourthly, they fast the third day of *September*, because *Gedaliah*, Gover-

nor of those Jews that were not carried away in Captivity, was treacherously murdered, as we read *Jeremy* 40. and 41. Besides these fasts, they have others, but not so generally observed; for some of their preciser sort fast every Monday and Thursday. Some fast the tenth of *March*, because *Miriam* died that day, and the people wanted water in the Desert. Some fast the tenth of *April*, for the death of *Eli*, and his two Sons, and the losse of the Ark. Some fast the eighteenth of this moneth, for the death of *Samuel*. At *Jerusalem* the Jews used yearly to fast in remembrance of the Translation of the Bible out of Hebrew into Greek by the seventy Interpreters. This fast was observed the eighth day of *Tebeth* or *December*, and was a day of much heaviness among them; which must proceed from their pride or envy, or too much superstition; disdaining that their Law should be imparted to the Gentiles, and that this Translation was a profanation thereof. So superstitious they are in their fasts, that they will read no passages in the Bible but such as are sad and sorrowful; as the destruction of *Jerusalem*, *Jeremies* Lamentations, &c. and not any passage that is joyful, such as their delivery from Egyptian slavery, or *Haman's* tyranny. The only fast that God commanded, was that upon the day of Expiation; other fasts were enjoined by the Prince upon emergent occasions; as the fast commanded by *Jehosaphat*, by *Joaachim* and other Princes. Divers other private fasts they have upon private occasions. Their fast is from all meat and drink till the evening that the stars appear.

Q. *What is the manner of their Marriages?*

Their Marriages.

A. They are married in the open air, either in the streets or gardens, by their Rabbies. The Bridegroom wears about his neck a hair-cloth, the end of which the Rabbi puts on the Brides head, after the example of *Ruth*, who desired to be covered with the skirt of *Boaz* his garment. Then the Rabbi takes in his hand a glasse full of wine, over which he pronounceth a blessing, praising God for this Conjunction; and gives it to the Bride-man and his Spouse that they may drink. Then he takes from the Bridegroom his gold ring, and asks of the standers by if it be good, and worth the money

ney given for it, and so puts it upon one of the Brides fingers: then are the marriage writings read openly: Then the Rabbi takes another glasse of Wine, over which he prayeth, and presents it to the married couple to be tasted; but the Bridegroom takes the glass and dashes it against the wall, in memory of the destruction of *Jerusalem*; and for the same cause in some places ashes are put on the Bridegrooms head; so the Bride in sign of sorrow, puts on a black cloak, and the Bride-man a black hood; they are married in the open Air, that by looking up to Heaven, they may be put in mind of multiplying like the Stars. The other ceremonies used before and after marriage, are not to our purpose, as not being Ecclesiastical. But we must know that besides the principal Wife, they have others that are subordinate, which we may call Concubins, who have not the command of the family, nor gifts or presents from the Husband, as *Rebecca* had from *Isaac*, nor matrimonial writings, as the chief Wife hath; nor may their children inherit, but receive gifts only; thus *Abraham* dealt with the sons of his Concubines, *Gen.* 25. Their custome also is first to be contracted, and after some space of time to be married; which contract was confirmed either by writing, or by a piece of money, or by copulation; but this last was punishable. Their marriages are accompanied with blessings and prayes; therefore if they are married within doors, that house is called *Beth-Hillulim*, the house of prayes.

Q. How do they make their Bills of Divorce at this day?

A. After the same manner that they did in the time of Christ; when any man is weary of his Wife, he writes a Bill of twelve lines only, neither more nor fewer; this he delivers to his Wife before three witnesses, who subscribe and seal the same, whereby he gives her free power to go whither she will, and to dispose of her self as she pleaseth; but she must not marry again till after ninety days, that it may be known whether she be with child or not; the Woman also might give a Bill of Divorce to her Husband, of which our Saviour speaketh, *Mark* 10. 12. and withal sheweth that such Bills of Divorce were not commanded, but

The Bills of  
Divorce.

tolerated by *Moses* for the hardnesse of their hearts ; and tells them plainly that whosoever puts away his wife, and marries another, commits adultery, and so doth she if she marries another, *Matth. 5. 31.* *Peter Martyr* on *1 Corinth. 7. 10.* is mistaken when he saith, that there is never any mention in Scripture, that the woman gave a Bill of Divorce to her Husband ; but our Saviour tells us, that if the woman put away her Husband and marry another, she commits adultery ; but the man and woman could not put away one another without a Bill of Divorce, and that before witnesses.

*Q. After what manner is the Wife separated from her deceased Husband's brother ?*

*Their separation of the wife from the deceased Husband's brother.*

*A.* The widow with five witnesses repairs to the chief Rabbi, who asks her certain questions, as whether her Husband hath been dead three moneths, whether his brother be a single man, whether the man present be her husband's full brother, of what age they are of ; and whether they think themselves fit for procreation ? Then he asks of the woman if she be fasting, for otherwise she must not spit in his face. Then he asks of the man, if the woman present were his brother's Wife, if he will marry her, or suffer his shooe to be pulled off. If he say he will not marry ; then a shooe is brought, and put upon his right foot being bare ; then the woman comes, saying, this my brother in Law refuseth to raise up seed to his brother, and so bowing herself, pulls off his shooe, and spits in his face ; saying, so shall it be to him that will not build up his brother's house ; and thus they are parted.

*Q. What is the manner of Circumcising their Children ?*

*Their circumcision and Rites thereof.*

*A.* The child is first washed, and layed in clean linnen ; for if he be foul, or defile himself while he is Circumcised, the Mohel or Circumciser is to suspend or interrupt his prayer, till he be washed again. In the morning of the eighth day, the God-father seateth himself down in a seat placed neer the Ark, and the Mohel neer him. Twelve wax candles are brought in, to represent the Twelve Tribes. Then two cups of red wine, the circumcising knife, with two dishes ; the one of oyl, the other of sand. When the Child is brought to the

door

door by the women, the Congregation riseth up, the God-father takes the Child and sits down in his seat. There is also a seat prepared for *Eliab*, whose coming they expect at the circumcision. The Child is then named, and usually by the name of some of his Ancestors; so that *Luke 1.61.* it was wondered at, that *Zacharie* should name his Son *John*, seeing none of his kindred was named with this name. The eighth day was so strictly observed, that if it fell on the Sabbath, the Child was then circumcised; not sooner, lest God should be thought to be tied to the Sacrament, and because the child the first seven days after the birth was held legally unclean, and yet remaining in his blood, *Levit. 12. 2,3. & 22. 27.* nor later, lest the parents should be longer withheld from the comfort of the Sacrament. The Penalty of contempt or neglect of circumcision was a cutting off from the people, *Gen. 17. 14.* that is, by excommunication, or bodily death of the Parents. Therefore God would have killed *Moses* for not circumcising his Son; or else by the death of the Son himself, when he comes to years of discretion, if he be not circumcised either by himself, or by his parents, or by the Judges.

Q. How doth the Mohel cut off the foreskin?

A. He first rubs it, that it may be the lesse sensible, then blesseth God for the Covenant of Circumcision, and withal cuts off the fore-part of the skin, and flings it into the Sand, in memory of that promise, *Gen. 32. 12. I will make thee as the sand of the Sea*; then he spits some red wine on the wound, and washeth it, and some also on the Childs face, if he faint, and taketh the bleeding member into his mouth, and sucks the blood from it, which he spits into the other cup of wine. Then he tears off the remaining skin with his sharp-pointed nails, and layeth the clouts dipt in Oyl on the wound, and bindeth them. Then he blesseth God again, and the God-father takes the other cup of wine, and prayeth for the Child. And the Mohel moistneth the Childs lips with wine and his own blood, and prayeth again. If the Child be sick on the eight day, his Circumcision is deferred till he recover. If he die before the eighth day, he is circumcised at the grave, but without prayers.

*How they  
redeem their  
first born.*

*Q How do they redeem their first born?*

*A.* When the Child is one and thirty days old, he is set upon a Table by the Father, before the Priest, with as much money as two Dollers and a half. After some questions propounded by the Priest to the Father and Mother, amongst others, whether he esteems more of his money, or of his Child; he answers, of his Child; then the Priest takes the money and layeth it on the Childs head, and pronounceth that he being the first born, and presented before the Lord, is now redeemed: if before this time the Father dies, then the Mother signifieth by a scroll about the childs neck, that he is the first born, and not redeemed; who when he comes of age, is bound to redeem himself. He is held to be of just age when he is thirteen years old, for then the parents stand no more charged with his sins, but he must himself bear his own burthen.

*Q What duty is performed to the sick?*

*Their duty to  
the sick.*

*A.* The Rabbins are bound to visit and comfort them, and prepare them for making their will, if they be rich: They exhort them to be constant in their faith, especially they must believe that their Messias is yet to come; therefore must make both confession of their faith, and of their sins. They pray that their death may be a sufficient expiation for their sins, and that they may have a share in Paradise, and in the life to come.

*Q How do they use their dead?*

*Their ceremonies  
about the  
dead.*

*A.* When the party dieth, his kindred tear off a little piece of their garments, because *Jacob* tore his garments when he heard of *Joseph's* death. They mourn also seven days, because *Joseph* did so for his father. All the water in the house they pour out into the streets. They cover his face, and bow his thumb, that it resembleth the Hebrew *Shaddaj*, that so they may terrifie *Satan* from coming near the Corps. His other fingers are stretched out, to shew that now he holds the world no longer, having forsaken it. They wash the body with warm water, and anoint the head with wine, and the yolk of an egg; and cloath him with the white surplice he wore on the day of Reconciliation, and then they Coffin him. When the Corps is carried out of the house, they cast a shell after him, signifying that all sorrow should

should be now cast out of that house. In the Church-yard a prayer or two is said; then the Corps is buried, the next of kin casteth in the first earth. In their return they cast grasse over their heads; either to signifie their frailty and mortality, *For all flesh is grasse*, or else their hope of the Resurrection. When they enter the Synagogue, they skip to and fro, and change their seat seven times. The Mourners go bare-foot seven days; abstain from wine and flesh, except on Sabbaths and Festivals. They bathe not in 33. days, nor pair their nails. They burn candles for seven days together, thinking that the departed souls return to the place where they left the body, and bewail the losse thereof. They believe that no Jew can be partaker of the Resurrection, who is buried out of *Canaan*, except God through hollow passages of the earth convey his body thither; grounding this conceit upon *Jacob's* desire to *Joseph* that he should bury him in *Canaan*, and not in *Egypt*. They borrowed divers Gentile customs in their Funerals, as cutting or tearing their skin, hiring of women to sing, and minstrils to play; also shaving, going bare-footed, and bare-headed, with dust on their heads, washing, anointing and embalming, besides beautifying of their Sepulchres, and adding of Epitaphs, &c. they used also burning of the dead, as may be seen in *1 Sam. 31. 12.* & *Amos 6. 10.* they bury apart by themselves, and not with those of another Religion. Their common Epitaph is, *Let his soul be in the bundle of life, with the rest of the just, Amen, Amen, Selah.* Other vain opinions and ceremonies they have, but not to our purpose. Of which see *Munster. Buxtorfius, Margarita, Galatin, Hospinian, Fagius, D. Kimchi, Aben Esra, &c.*



## The Contents of the Second Section.

*The Religions of the ancient Babylonians; of the making, worshipping of images, and bringing in Idolatry. 2. Of Hierapolis, and gods of the Syrians. 3. Of the Phœnicians. 4. Of the old Arabians. 5. Of the ancient Persians. 6. Of the Scythians. 7. Of the Tartars, or Cathaians and Pagans. 8. The Religions of the Northern Countries near the Pole. Three ways whereby Satan deludes men by false miracles. The fear of his Stratagems whence it proceeds; His illusions many, our duty thereupon. 9. Of the Chinois. 10. Of the ancient Indians. 11. Of Siam. 12. Of Pegu. 13. Of Bengala. 14. Of Magor. 15. Of Cambai. 16. Of Goa. 17. Of Malabar. Pagan Idolaters believe the immortality of the Soul. 18. Of Narsinga, and Bijnagar. 19. Of Japan. 20. Of the Philippina Islands. 21. Of Sumatra, and Zeilan. 22. Of the ancient Egyptians. 23. Of the modern Egyptian Religions.*

### SECT. II.

#### Quest.

*What kind of Religions, or rather Superstitious government was there among the ancient Babylonians?*

*Ans<sup>w</sup>.* They had their Priests, called *Chaldeans*, and *Magi*, who were much addicted to Astrology and Divination, and had their Schools for education of the Youth in this knowledge. They worshipped divers gods, or Idols rather; the two chief were *Belus* or *Bel*, or *Baal*, by whom they meant *Jupiter*; the other was *Astaroth*, or *Astarte*, by which *Juno* was understood. They were bound also, by their superstitious discipline, to worship the Sun; and so was the King to offer to him

**Babylonians,  
their ancient  
Religion.**

nim every day a white horse richly furnished. They worshipped also the Fire, under the name of *Nego*; and the Earth, by the name of *Shaca*. To this Goddesse they kept a feast for five days in *Babylon*, where, during that time, the Servants were Masters, and the Masters Servants. They worshipped also *Venus*; for maintaining of whose service, the women prostituted themselves to strangers, and received much money thereby; to this purpose they fate and exposed themselves at the Temple of *Venus*, which they call *Militta*. Their Priests used to have their Processions, and to carry their Idols on their shoulders, the people before and behind worshipping. The Priests also were used to shave their heads and beards, and to stand in their Temple with Axes, Scepters, and other Weapons in their hands, and Candles lighted before them. They held a Divine Providence, but denied the Creation. *Ninus* was the first Idolater, who after the death of his Father *Belus*, set up his Image, and caused it to be adored with divine honors here at *Babylon*, and in the rest of his dominions. Thus we see that the making of Images, and the worshipping of them, was the invention of the Gentiles; for indeed they were men whom the Pagans affirmed to be gods; and every one according to his merits and magnificence, began after his death to be worshipped by his friends; but at length, by the perswasion of evil spirits, they esteemed those whose memories they honoured, to be lesser gods; this opinion and idolatry was fomented by the Poets; and not only a preposterous love, and a vain admiration of the worth and merits of dead men brought in idolatry, but likewise *Deisdemonia*, or a foolish and preposterous fear; *primus in orbe Deos fecit timor*; for the Gentiles did fear their Religion would be in vain, if they did not see that which they worshipped; they would therefore rather worship stocks and stones, then an invisible Deity; but it is ridiculous, saith *Seneca*, *Genu posito simulacha adorare et suspicere; fabros vero qui illa fecerunt contemnere*; to worship and admire the image, and to slight the Image-maker; whereas the Artificer deserves more honour then the Art. Against this madnesse the Prophet *Isaiab* speaketh, chap. 44. *men cut down trees, rinde them, burn a*

*The making,  
 worshipping of  
 Images, and  
 bringing in  
 Idolatry.*

part of them, make ready their meat, and warm themselves by the fire thereof; but of the residue he maketh a god, an idol, and prayeth to it; but God hath shut their eyes from sight, and their hearts from understanding. Divers ways they had in worshipping of their Idols, sometimes by bowing the head, sometimes by bending the knee, sometimes by bowing or prostrating the whole body, and sometimes by kissing the Idol, or by kissing their own hand, if they could not reach to kisse the Idol; of this *Job* speaketh, *If my mouth hath kissed mine hand when I beheld the Sun shining, or the Moon walking in her brightness, Job 31. 27.* but of the Babylonish Idolatry, see *Diodorus, Philostratus, Eusebius, Isidor, Scaliger.*

Q. How doth it appear that the Gentile Idols were dead men?

The Gentiles  
Idols were  
dead men.

A. By their own testimonies; for *Hermes* in *Asclepio* as *Apuleius* records, confesseth, that *Aesculapius* grandfather to *Asclepius*, and that *Mercury* his own grandfather who had divine worship at *Hermopolis* in *Egypt*, were men whose bodies were buried; the one in *Lybia*, the other in *Egypt*, in the Town *Hermopolis*, so called from him; but under these names *Spirits* or *Divels* are worshipped; which I did draw or intice into their Statues. *Plutarch* witnesseth that the *Egyptian* god *Osyris* was a man, who because he distinguished every Region in the Camp by their colours, in which *Dogs*, *Oxen*, and other beasts were painted; therefore after his death he was honoured under these shapes. In *Cyprian's* book, concerning the vanity of Idols, *Alexander* is informed by *Leo* the chief *Egyptian* Priest, that their gods were no other then men. The *Greek* Poets, in rehearsing the Genealogy and offspring of their gods, do intimate that they were men. King *Faunus* in *Italy*, made his Grandfather *Saturn* a god; and so he did deifie his father *Picus*; and his wife *Fauna*, who from her gift of prophesying was called *Fatua*, and afterward *Bona dea*. When the Senate made an Act that none should be worshipped at *Rome* for gods, but such as the Senate did allow, did they not by this Act intimate that their gods were but men, and subject to their approbation? *Cicero*, in his books of the nature of gods, sheweth that all their Deities, both great and small, were but men; their Temples were their Sepulchres, and their Religion but Superstition.

Virgil

Virgil by confessing that the Trojan gods were subdued by the Grecians, doth acknowledge they were but men. *Sibylla* calls the Gentile gods νεκρῶν εἰδώλα καμύτων, that is, the Idols or Images of dead carcases; the whole story of *Jupiter*, to wit, his birth, education, actions, and death, do testifie he was but a man; and if we look on his adulteries, incests with his own sister *Juno* and his daughter *Minerva*; if on his Sodomy with *Ganymedes*, his ravishing of *Europa*, and many others; if on his impiety against his father *Saturn*, whom he drove out of his kingdome, and forced to hide himself in *Italy*; if, I say, we consider these things, we must needs say, that he was so far from being a god, that he scarce deserved the name of a man, but rather of a savage beast, and indeed not unlike in salacity to the Goat his Nurse. Such another god was *Saturn*, a cruel murderer of his own children, and whose chief delight was to have little children sacrificed to him. What was *Mercury* but a Thief, *Venus* a Whore, *Bacchus* a Drunkard? *Vulcan* was but a Smith, *Apollo* a Shepherd and Mason, *Mars* a Souldier, *Neptune* a Mariner, *Minerva* a Spinster or Weaver, *Saturn* a Husbandman, *Æsculapius* a Physitian, &c. in a word, as these were men, so they had no other Deity but what they had from men; therefore I will end with that witty saying; *Si Dii, cur plangitis! si mortui, cur adoratis?* if these are gods, why do you bewail them? if men, why do you adore them? But against these deified men, the fathers of the Church have written sufficiently; chiefly *Clemens*, *Augustine*, *Eusebius*, *Tetullian*, *Cyprian*, *Lactantius*, *Arnobius*, *Nazianzene*, &c. who tell us that there was no Religion at all among the Gentiles, seeing every kinde of impurity and impiety was patronized by their gods; and as *Greg. Nazianzene* saith in his third Oration against *Julian*, κακὸν εἶναι, καὶ τίμιον, καὶ βωμοῖς καὶ θυσίαις τιμώμενον; that is, to be wicked was not only counted no disgrace, but it was also honored with Altars and Sacrifices. Therefore justly might the Apostle call the worshippers of such gods, *Atheists*, because they did not worship the true God, but such as were no gods at all, and scarce worthy to be called men. Goodly gods (saith the same Father) who would be drawn to *Æthiopia*,  
so

so far off, for the love of good cheer; these sure were belly-gods; and withal would undertake a quarrel for the Strumpet *Lacana*.

Q. What Religious worship, or idolatrous rather, was used in Hierapolis of Syria?

Hierapolis, the Religion thereof.

A. In this holy City (for so *Hierapolis* signifieth) was a magnificent Temple, built by *Deucalion*; or, as some write, by *Semiramis*; or, as others, by *Bacchus*. Queen *Stratonice* repaired, or re-built rather, this Temple, being decayed: Here men used to geld themselves, and put on womens apparel; such Priests were called *Galli*: Here stood two *Priapi* or *Phalli*, and within the Quire (into which the chief Priest only might enter) stood *Jupiter's* statue, supported with Bulls, *Juno's* with Lions, having in one hand a Scepter, and a Distaff in the other: In the Temple stood *Apollo*, cloathed and bearded, whose Oracles were much consulted; if the Petition was liked, the Image would move forward; if otherwise, backward. Here also stood divers other Idols; 300. Priests were maintained here; who did minister all in white, with their heads covered, and sacrificed twice a day, with singing and musical Instruments, if to *Juno*; but to *Jupiter* no musick. Their high Priest was elected every year, whose cloathing was Purple, and a golden Mytre. Not far from the Temple was a deep Lake, in which were kept consecrated fishes: in the midst thereof stood a stone Altar, crowned continually with Garlands; on this odours did still burn. They had divers feasts: the greatest was that of the Fire; where they set divers trees, hung with divers sorts of beasts for sacrifice on fire; after they had carried about these Fires (in Procession) to their Idols. Here the gelded Priests wound each other, and divers young men at this feast geld themselves. Here was much confused Musick, Disorder, Fury, and Prophecying. Into the Temple none might enter in 30. days, in whose Family any died, and then his head must be shaved. He that but lookt upon a dead Corps, was excluded the Temple a whole day. To touch a Dove was abomination, because *Semiramis* was transformed into a Dove; and so it was to touch Fishes, because of *Derceto*, the Mermaid and Mother of *Semiramis*,

half a Fish, and half a Woman. To *Hierapolis* were divers Pilgrimages; each Pilgrim was tied to cut his hair on his head and brows; to sacrifice a sheep, to kneel and pray upon the fleece thereof; to lay the head and feet of the sheep upon his own head, to crown himself, to drink cold water only, and to sleep on the ground till his return. The young men were bound to consecrate their hair, then to cut it in the Temple, and to offer it in a box of Gold or Silver, with their names inscribed thereon. Some other foolish circumstances there were in their superstitious Church discipline, if I may so call it: Of which see *Lucian* in his *Syrian Goddesse*; out of whom I have this description. By this, and by what we are to speak of the Gentile idolatry, we may admire the madnesse of those men, who being made after the Image of God, do subject and enslave themselves to dead Images, to senselesse blocks and stones, which have eyes, and see not; ears, and hear not: then not without cause did *David* say, *That they who made them, are like unto them*; he means those that worship them; for not the Artificer, but the Worshipper makes the Idol; So the Poet,

*Idolatry of the  
Gentiles, and of  
all kindes con-  
demned.*

*Qui fingit sacros auro vel marmore vultus,  
Non facit ille Deos; qui colit iste facit.*

And it is strange to see how cold and sparing we are in the worship of the true God; how zealous and expensive they are in the service of their false gods; they can cut their flesh, and cry from morning to evening with *Baal's* Priests; they can part from their gold and silver, their jewels and ear-rings, to make them a Golden Calf, yea, they can offer their sons and daughters to be burned in the fire to *Moloch*; and yet there is no sin so repugnant to God as Idolatry; for it is repugnant to his entity, because *an Idol is nothing in the world*, saith the Apostle; it is repugnant to his unity, because he is but one; but false gods, or Idols, are many; it is repugnant to him as he is verity, because *Idols are lying vanities*; it is repugnant also to him, as he is life, because Idols are dead and senselesse things; it is repugnant to his purity; for Idols are called filthinesse, pollution, and abomination in Scripture; it is also repugnant to the love he carrieth to his Church; for it causeth jealousy in him,  
and

and therefore he calleth Idolatry *Whoredom*, and Idolaters *Adulterers*; and they that worship Idols are said to go a whoring after other gods; it is likewise opposite to Gods goodnes; therefore Idolatry is particularly called sin, as if it were the only sin in the world; so *Exod. 32. 22. This people is prone to sin*; that is, to Idolatry: so *Lament. 1. 8. My people have committed a sin*; that is, Idolatry: and as it is most repugnant to Gods nature, so it is to almost all his commandments. To the first; because it makes other gods then he. To the second; because it makes graven Images, and worships them. To the third; because it takes Gods name in vain, by giving it to the creature, even to stocks and stones. To the fifth; because it gives the honour due to parents, unto senselesse Idols; for the Idolater saith to the stock, *thou art my Father, and to the stone, thou hast begotten me*, *Jer. 2. 27.* To the sixth commandment; because the Idolater is an horrible murtherer, in not sparing his own children. To the seventh; for Idolatry is not only spiritual Adultery, but the cause also of carnal pollution, and of unnatural lust; for among the Indians they practised Sodomy in the sight of their Idols, as a part of that worship due to them. Lastly, it is against the eighth commandment; for the Idolater is a sacrilegious thief, stealing from God his due; and giving it to his Idol, as the Prophet complaineth, *Hos. 2. 8.* There are three sins inseparable companions of Idolatry; namely, Witchcraft, Covetousness, and carnal Pollution. For the first, The Apostle, *Gal. 5. 20.* joyneth Idolatry and Witchcraft together: The *Ephesians* as they were given to Idolatry, so they were to Magical Arts: and as soon as they forsook their Idolatry, they forsook also their Witchcraft, and burned their conjuring books, *Acts 19. 19.* as *Manasseh* reared up Altars for *Baal*, so he used enchantments, and dealt with familiar spirits, and Wizzards, *2 Kings 21. 6.* hence proceeded diabolical inspirations, and Enthusiasmes, Oracles, and many other enchanting tricks. As for covetousness, it is no wonder that it accompanies Idolatry; for it is a kind of Idolatry, and so the Apostle calls it; The covetous man worshippeth his god *Plutus*, or *Mammon*, with as great devotion as any Idolater doth his Idol: he saith to the

wedge,

wedge, thou art my hope, and to the gold, thou art my confidence; he sacrificeth to his god the poor whom he oppresseth, his own soul also and his body too, which he macerates with care, and deprives of things necessary. King *Abaz* no sooner gave himself to Idolatry, but he presently shews his sacrilegious covetousness in robbing the house of the Lord of its wealth, 2 *Chron.* 28. As for carnal uncleanness, how much that hath been practised by Idolaters, is known to them that have read Histories; for they did not think their daughters fit for marriage, till first they had been prostituted before their Idols; and though adultery, fornication and Sodomy were thought sins, yet these were held virtues, and a part of religious worship in the presence of their gods; and it is no marvel; for their very gods were incestuous, Adulterers, and Sodomites; and divers Strumpets after their death were deified, as *Lactantius* instanceth in *Laurentia*, the Wife of *Faustulus*, who for her whoordoms among the Shepherds was called *Lupa*, that is a Whore. Such another was *Leana* among the Athenians; such was *Faula*, *Hercules* his Whore, and *Flora*, who left her estate to the Romans. In a word, Idolatry hath been the cause of all sin and mischief in the world; from whence proceed murders, rapine, oppression, injustice, intemperance, uncleanness, sorcery, avarice, &c. but from this, that men forsook the living God, who is the punisher of vice, and rewarder of virtue; and served false gods, who had been wicked men themselves whilest they lived, and patronized wickedness when they were dead.

Q What Idolatrous Gods or Divels rather, did the ancient Syrians worship?

A. Their chief god was *Baal-Zebub*, or *Beel-Zebub*, the Lord of Flies, either because his Temple was much infested with Flies, or else from the power he had in driving away Flies. He was a great god at *Ekyon*, and is called in the Gospel, Prince of the Divels. Some take him for *Jupiter*, others for *Priapus*, others for *Sumanus* chief god of the *Manes*, which some think to be *Plato*. 2. *Baal-Phegor* or *Peor*, that is, the gaping or naked Lord, so called from the naked posture in which he was worshipped; he was the God of the *Moabites*:

His Temple is called *Beth-Peor*, *Deut. 3. 29.* some take him for *Priapus*. 3. *Baal* or *Bel*, which signifieth Lord, was a great god or Idol amongst the *Babylonians*, *Sidonians*, *Samaritans*, and *Moabites*, and sometimes among the *Jews*; some take him for *Mars*, others for *Jupiter*, who by the *Phœnicians* is called *Baal Samen*, that is, Lord of Heaven, by which I think they meant the Sun. 4. *Baal-berith*, that is, Lord of the Covenant, *Judg. 9. 4.* by whom they meant *Jupiter*, whose office was to confirme Covenants, and to punish the breakers thereof. *Audiat hæc genitor, qui fœdera fulmine sancit*, *Virg. Æne. 12.* So *Aristophanes* calls upon *Jupiter* to send his Thunder upon *Perjurers*, ο Ζεὺς ἰνοσι κεραιὴν ἐπὶ τοῖς ἐπιόρκοις. Therefore among the Romans, the Herauld or *Fœcialis* in making of Leagues, used as he was killing the Hog, by which they used to confirm their Covenants to call on *Jupiter*. 5. *Dagon* from *Dag* a Fish, because from the navel downward he was made in the form of a fish, but upward like a man; this was a great Idol among the *Philistines*, and is thought to be the same that *Neptun* or *Triton*. Others who derive the word from *Dagan*, that is, corn, of which he is said to be the inventor, make him all one with *Saturn*. 6. *Astaroth* or *Astarte* was Goddess of the *Sidonians*; the word signifieth a flock of sheep, or sheep-fold; this is thought to be all one with *Juno*, *Venus*, or *Lucina*, under which names and the form of a sheep, they worshipped the Moon, as they did the Sun under the name of *Jupiter*, and form of a Ram. She is called also by the Greekes *Ἐσθάρια* from *Ἐσθάρως*, Heaven, where her aboad is *Ἀστέρων*, from her Dominion over the Stars. 7. *Adrammelech*, that is the Kings cloak, or power. *Anamelech*, the Kings Oracle or Answer; these two Idols were worshipped at *Sepharvaim* a town of the *Assyrians*, *2 Kings 17.* these gods were also honoured in *Samaria*, and so were *Succoth-Benoth*, the Tabernacle of Daughters, *Nergal* the light of the grave, *Ashima* a fault, *Nibhas*, the fruit of vision, *Tartak*, that is, Chained. All which may be seen in the above named chapter of the Kings. 8. The *Moabites* worshipped *Chemosh*, the *Ammenites* *Milchom*. *2 Kings 23.* *Nisroch* was *Senacherib's* Idol, *2 Kings 19.* *Remphan* or *Repham* is the same that *Hercules* the god of

*Tyrus*, from *Rephaim*, that is, Giants. *Moloch* or *Molech* from *Malach* to reign, was a great idol among the *Moabites*, and *Ammonites*, and is thought to be the same that *Saturn*, for their images and sacrifices were much a like; to whom the superstitious Gentiles, and the Jews also offered their sons and daughters to be burned. *Thamuz* mentioned *Ezek. 8. 14.* is by *Hierom* taken for *Adonis*, so call'd from *Adon*, that is, Lord, by which they understood the Sun, as likewise by *Hercules*; many other idol gods they worshipped: but these mentioned are the chief.

Q What kind of Discipline was used among the Phœnicians?

A. By their execrable discipline they were bound to offer yearly sacrifices to *Saturn*, or the *Divel* rather, of young Infants: and in the Temple of *Venus*, to practise not onely Whoredom, but Sodomy also; the Phœnicians were bound to prostitute their daughters to *Venus* before they married them. In the Temple of *Venus* were celebrated the annual Rites of *Adonis*, with beatings and howlings, to whom they perform solemn Obsequies: The next day they say he is alive, and then they shave their heads. The women that refused to be shaved, were tied to prostitute themselves to strangers for one day, and by this means money was raised for *Venus*. The Sun also is much worshipped amongst them, whose Priest is crowned with gold, and is cloathed with a long-sleeved garment down to the feet. They were also tied by their Discipline to worship *Astarte* in the shape of a sheep; and *Dagon* in the form of a Mermaid. This idol was called *Atergatis*, and *Dercetis*: in honour of which the Phœnicians abstained from fish, yet her priests did eat of the fish which they set all day before her. She had also offered to her fishes of gold and silver. Of these passages, see *Eusebius* in his Preparation, *Diodorus Siculus*, *Lucian*, *Pliny*, *Athenæus*, and others.

Phœnicians;  
their Religion  
and Discipline.

Q What was the Religion and Discipline of the old Arabians?

A. They worshipped the Sun and Moon, Serpents, Trees, and other such like Deities. The *Nabathæans* turned Frankincense to the Sun on his Altar. They do not bury their dead, but lay them, even their Kings, in mounthills. Adultery is death among them, but Incest

Arabians, their  
Religion and  
Discipline.

is no sin. They are circumcised after the example of *Ismael*, at thirteen years of age. Their Priests are cloathed with linnen: they wear Myrtres and Sandals; they abhor Swines flesh: they pay the tithes of their Frankincense to their god *Sabis*: the Priests are not to take it by weight, but by measure. They are tied by their discipline not to gather Cinnamon, till first they sacrifice; then they divide it with a consecrated spear, and assign to the Sun his portion. In *Panchæa* is a rich and stately Temple, adorned with Statues, and the Priests houses about it. The Priests here rule all, both in Politick and Ecclesiastick Affairs. They are bound to spend their time in singing Hymns, and rehearsing the Acts of their gods. It is not lawful for them to go out of the sacred bounds allotted them: if they doe, they may be killed by Law. They hold Mice to be arrant enemies to their gods, therefore they kill them. Of this subject see *Solinus*, *Athenaus*, *Diodorus*, *Boemus*, and others.

Q. What was the Religious discipline of the ancient Persians?

*Persians, their ancient Religion.*

A. They had neither Temples, Altars, nor Images, holding these improper for their Gods: but on the tops of hills offered sacrifices to Heaven, and to the Sun, Moon, Fire, Earth, Water, and Winds. The Priest useth neither Musick, Vestments, nor Libaments, but onely his Tiara or Head attire, crowned with Myrtle. He prayeth for all *Persians*, chiefly for the King. He cuts his sacrifice into small pieces, and puts herbs under. One of the *Magi* is bound to stand by, and to sing a Hymn of the Genealogy of their gods; for without a *Magus* the sacrifice is not lawful. Every man celebrates his own birth day. To lye, and to be in debt, are heinous crimes with them; so it is to spit, wash, or pisse in a River, which with them are hallowed. The *Magi* may with their own hands kill any thing, except a man, and a dog. They leave no part of their sacrifice for their gods, but divide it by the direction of their *Magus* amongst themselves; for they hold that God is satisfied with the soul of the sacrificed beast. To blow the fire with their breath, or to cast any dead thing into it, or dirt, was death. They sacrificed chiefly to th

Fire and Water; the fire they cherish with dry sticks without their barks, with tallow also and oyl. When they sacrifice to the Waters, they slay the beasts in a ditch, and lay the flesh on Mirtle, and Lawrel, the *Magi* burn the same, then they pray and sprinkle on the earth, Oyl, Milk, and Honey. They used not to slay their sacrifice with a knife, but with a mallet or club. The *Magi* keep the sacrifice still burning, and pray every day an hour before it. They adored the Sun, whom they called *Mithra*, at his rising, and offered to him white Horses, whose sacred Chariot was drawn with white Steeds before the King when he went to sacrifice. They had divers festival days, the chief whereof was that of the Sun. The next was that they called the Destruction of Vices, when they killed poisonous creatures and sacrificed. Of these Persian Rites see *Herodotus*, *Athenæus*, *Pausanias*, and others:

Q. What was the Old Scythian Religion?

A. They worshipped first of all *Vesta*, then *Jupiter*, *Apollo*, *Venus*, *Mars*, and *Hercules*: they had neither Images, Altars, nor Temples for any of their gods, except for *Mars*, whose temples they erected of bundles of twigs heaped up together. Instead of his Image, they set up an old iron sword, to which they offered yearly sacrifices of cattel, and horses; and of men every hundredth Captive, with whose blood they besprinkle *Mars*'s sword. Then they cut off the right shoulders of the slain men, and sling them into the air. They used to wound first, and then to strangle the beast which they sacrificed, praying to that god to whom they offered the beast; they kindled no fire of wood, for the Country yielded none, but they burned the bones of the beast to boyl the flesh withal; if they want a vessel, they boyl the flesh in the beasts paunch; they use no Vows, nor any other ceremonies. Their chiefest sacrifices were Horses. But of this, see *Herodotus* and others.

*Scythians, their old Religion.*

Q. What Religious discipline had the Tartars, or Cathaians?

A. They worshipped the Sun, Stars, Fire, Earth and Water, to whom they offered the first fruits of their meat and drink each morning before they eat and drink themselves. They believe there is one God, ma-

*Tartars, their old Religion.*

ker of all things; yet they worship not, nor pray to him. They place Idols at their Tent doors, to preserve their cattel and milk. To these silk and felt Idols (for of such materials they make them) are offered the first-fruits of milk, meat and drink, the hearts also of beasts, which they leave before them all night, and then eat them in the morning; they offer horses to the Emperours Idol, which none afterward must ride; they do not break, but burn the bones of their Sacrifices; by their discipline they must not touch the fire with a knife, nor meddle with young birds, nor pour milke, drink, or meat on the ground, nor break one bone with another, nor make water within their Tents, and divers other such traditions, which if violated, are punished with death, or else redeemed with much money. They believe another world, but such as this. When one dieth, he hath meat set before him, and mares milk: his friends eat a horse, and burn the bones thereof for his soul: they bury also with him a Mare, a Colt, and a Horse bridled and saddled; his gold and silver also; and they set upon poles the horse-hide that was eat, that he may not be without a Tent in the other world; they use to purifie every thing by making it passe between two fires. When they pray, they are enjoyned by their Discipline to lift up their hands and smite their teeth three times. They use to feed the Ghosts or Spirits with Mares milk cast in the air, or poured on the ground. They have their religious Votaries and Monasteries, amongst which there is an Order called Senfcin, which eat nothing but bran steeped in hot water. They worship not Idols, nor do they marry; but they hold trans- animation, and divers other ridiculous opinions, as may be seen in *Johannes de Plano Carpini*, whom Pope *Inno- cent Anno 1246*. sent Embassador to the *Tartarian Court*. See also *M. Paulus Venetus, Vincentius, Bellovack in spec. hist. Mat. Paris* and others. There is one thing commen- dable in their Discipline, that they force no man to em- brace their Religion. But *Ortelius* mentioneth a strange custome amongst them, that their Priests on high trees preach to them, and after Sermon besprinkle their audi- tors with blood, milk, earth, and cow-dung mixed toge- ther, and no less strange it is that they do not bury their dead but hang them on trees.

Q. Had the Pagans any knowledge of the Creation?

A. It seems by these Tartars and divers other Gen-Pagans, their tile Idolaters, of which we are to speak, that many of <sup>knowledge of</sup> them had some knowiedge of the beginning of the <sup>the</sup> Creation. world, which they learned, not from the Jews, with whom they had no commerce, but from the Heathen Philosophers and Poets; and these were led to believe this truth by the guide of natural reason; for when they considered the continual vicissitudes in the world, the alteration, generation, and corruption of things, the nature of motion and of time, whereof the one presupposeth a Chief Mover; for nothing can move it self; the other consisteth in Priority and Posteriority, which depends upon motion, and suteth not with Eternity; when they observed also the Harmony, Order and Beauty of things, and how every motion and mutation aimed at a certain End, they concluded that this great Universe could not be ruled, or have existence by chance, but by providence and wisdom; and that therefore this must needs have a beginning; otherwise we could not know whether the Egge or the bird, the Seed or the Plant, the Day or the Night, the Light or the Darknesse were first. And seeing the world consisteth of corruptible parts, how can the Whole which is made up of such Parts be Eternal? They found also that it was repugnant to reason, for so many Eternals and infinite Entities to exist actually together; for every Entity in the world must be Eternal, if it self be eternal. Besides, that it is against the nature of Eternity to admit *magis* and *minus*, degrees, auctior or diminution; which it must needs do, if the world be eternal; for if there have been infinite annual revolutions of the Sun, and infinite monethly revolutions of the Moon, there must needs be something greater then Infinity; for the revolutions of the Moon are far more then of the Sun; by these reasons they were induced to acknowledge a beginning of the world; of which *Merc. Trismegistus* in *Pœmandro* speaketh plainly, in saying, *That God by his word made and perfected the world, dividing the earth from the heaven, & the sea from the land, &c.* *Orpheus* in his *Argonautes* singeth, *How Jupiter hid within his brest the world which he was to bring forth, παῖς τοῦ ἑσπεροῦ*, into the pleasant

light, &c. this same song is sung by *Hesiod, Homer, Æschylus, Sophocles, Euripides*, and other Poets. *Pythagoras* as *Plutarch*, and *Laertius* testify, taught, *That the world was made by God. Thales, Empedocles, Anaxagoras*, and the other ancient Philosophers, ascribe a beginning to the world, some from one element, some from another. The *Platonists* alwayes held the creation of the world; and the *Aristotelians* affirming there is a first mover, must conclude, that the world which is moved, had a beginning; they say also that the world doth depend upon God; how then can it be eternal? seeing dependance and eternity are incompatible. *Aristotle* in his Book *de mundo*, and in his *Metaphysics* saith, *That God is the cause and Author, not onely of living creatures, but also of nature it self, and of the world. Cicero* in his Books of the nature of the gods confesseth, *That every thing had a beginning, and that man was not created by chance, but by a supreme power. Seneca, Macrobius, Virgil, Ovid*, and other Latin Poets, except *Lucretius*, affirm the same Doctrine. The *Stoicks* also asserted the original of the world, and so did the *Epicures*, though these held a beginning fortuital, not providential, ascribing the original of things to chance, not to counsel. This same doctrine of the creation is at this day beleev'd by *Turks, Arabians, Persians, Armenians*, the most barbarous people of both *Indies*, as we may see in the progress of this Book: and the greatest Opponents to this doctrine of the worlds creation, as *Pliny, Lucretius, Galen*, and others, are forced sometimes to doubt the truth of their own Tenets.

Q. *Were all Tartars of one Religion or Discipline?*

A. No; For that vast Country containeth several Nations, who were, and some of them yet are of several Religions. Some Christians, some Mahumetans, and others Pagans, among whom also are divers Sects and Religions. In *Sachion* they have divers Monasteries of Idols; to whom they dedicate their children, and on festival days sacrifice Rams to these Idols, for their childrens preservation, the flesh whereof they eat, but reserve the bones as holy reliques: the Priests Fee is the skin, with the head, feet, and inwards, and some part of the flesh also. Before the Corps of any great man be buried,

buried, they set a table before it, furnished with all sort of meats, with the odour of which they think the departed soul is refreshed and heartned against the burning of the body. They cast into the fire with the body pictures of his men, women, horses, and other things to serve him in the other world. In *Tangoth* they worship Idols with many heads and hands; they have Monasteries where the Monks are walled up. In *Succuir*, they make perfumes of Rheubarb for their Idols. In *Caindu* they prostitute their wives, sisters, and daughters to strangers, as an honour due to their Idols. In *Cathai* and *Mangi*, the sick vow to offer their blood to their Idols if they recover; their Sorcerers also cause them to offer to these Idol sacrifices of Rams with black heads, which with spiced drinks they eat up merrily, with singing and dancing, and sling the broth of the sacrifice in the air. In some Provinces of *Cathai* the Monks wear strings about them full of Nut shells, on which they are still praying: they worship still towards the north, but keep their Church doors open towards the south. Of these see *Paulus Venetus* and *Will. de Rubraquis*, who both travelled in these Countries.

Q. Of what Religion are the Northern countries near the Pole?

A. In *Nova Zembla* (as the Hollanders who travelled thither relate) there is no Religion prescribed by Law; but they worship the Sun so long as he is with them, and in his absence the Moon and North Star. To these they offer yearly sacrifices of Deer, which they burn except the head and feet; they sacrifice also for their dead. The *Samodyes* which are subject to the *Muscovite*, are much addicted to witchcraft and idolatry; among them each kindred have their Temple where they sacrifice; their Priest is he that is eldest, whose ornaments are small ribs and teeth of fishes and wilde beasts hanging about them, with a white Garland on his head; in his divine service he doth not sing but howle, and that so long till he become like a mad man, and then falls down as if he were dead, but riseth again, ordereth five Deere to be sacrificed, and then thrusts a sword half way into his belly, still singing or howling

Religions of  
the Northern  
countries near  
the Pole.

howling rather; the sword he takes out again, heats it in the fire, and then thrusts it in at the Navel, and out at the Fundament; then he lets two men standing by him, pull off his head and left shoulder with a small line, by which they pull the head and shoulder into a kettle of hot water, but he reviveth again, and cometh out whole as he was before; with such juggling illusions do they deceive the people. But of these see *Richard Johnson's* relation in *Hakluit*, tom. 1.

Q. How many ways can Satan delude men by such false miracles?

Three ways  
whereby Satan  
deludes men by  
false miracles.

A. Three ways. 1. By local motion, suddenly removing one object from the eye, and substituting in stead thereof another; thus are we deceived in many supposed transformations; as when we think we see Women transformed into Cats, or Hares, or any other creature; the Woman is suddenly conveyed away and the Cat put in her place; such were those transmutations of *Ulysses* fellows into beasts, and of *Diomedes* his company into birds. 2. By darkning the Medium or Aire, that we cannot see the object, or by condensing of it so, that the object appeareth bigger then it is, or by altering of it so, that the object appeareth quite other then it is; as we see strange things through some glasses; or lastly, by working on and disturbing of the fancy, which is no hard matter for Satan to do, being a subtil spirit of long experience, and full of knowledge. 3. By working on the outward sensitive organ, either by altering situation thereof; thus by elevating or depressing the eye, we see things double, and otherwise then they are; or by disturbing the visive spirits, or by casting a mist before the eye. By such tricks the Egyptian Sorcerers made the people beleve they had done the same miracles that *Moses* did. And so the Witch of *Endor* deluded *Saul*, by presenting to him the resemblance of *Samuel*; whereas it was not in the power of Satan to disturb the soul of any just man, and to take it from that place of rest and happiness, where it is under the immediate Protection of the Almighty; yet many learned men are of another opinion, that *Samuel* did truly appear, God so permitting that *Saul* might be convinced of his wickedness, and desertion from God, by the same

same Prophet, whose counsel he had heretofore despised. Now though Satan deludes oftentimes with false miracles, yet I deny not, but that sometimes by God's permission he doth strange wonders, by the help of natural causes, as he can raise storms, so he did against *Job's* Children; he can carry his Witches in the Aire, so he did carry Christ to the pinnacle of the Temple, and thence to an high Mountain; so the Angel carried *Habakkuk*; he can also make beasts to speak, by guiding their tongues, so the Angel made *Balaam's* Ass to utter certain words; but he can do no miracle, that is, he cannot produce such effects as exceed the activity of natural causes; so he cannot raise the dead, or give them life again; he cannot restore sight to the blinde, where there is a total privation, nor can he transform men into beasts, being the body of a beast is not capable of an humane soul; nor can the soul of man animate a beasts body, there being no relation between the matter and form, nor is there any disposition, appetite, or aptitude in that matter to receive such a form. This is onely the work of God, who changed *Lot's* Wife into a Pillar of Salt, and *Nebuchadnezzar* into a beast. Satan hath no power over celestial bodies, though he be Prince of the Air; he cannot create, nor do these things, which God hath reserved for himself. Therefore when we hear of men transformed into beasts, or raised from the dead, and such like miracles as exceed the course and activity of nature, we may be assured these are not true miracles, but Satanical delusions, especially if they be done to confirme error, wickednesse and superstition; for the end of all true and divine miracles are to establish truth and holinesse. Therefore when we read of bringing down the Moon, of driving the Stars backward, and such like impossibilities beleaved among the Gentiles, we must conclude they were meer delusions of Satan. Such were those wonders adscribed to *Simon Magus*, of making images to walk, of turning stones into bread, of being transformed into a Sheep, Goat, and Serpent, of raising souls from the dead, and such like stuffe; all these were meere jugling tricks and Satanical deceptions.

Q. But why are we so afraid of Satans Stratagems, seeing the most of them are but illusions?

The fear of Satans stratagems (though illusions) whence it proceeds.

A. This fear in us proceeds partly from the guilt of our own conscience; for Adam's sin brought fear both on himselfe and on his posterity; therefore after he had fallen, he confesseth, that as soon as he heard the voice of God in the Garden, he was afraid: and so we his children do oftentimes fear, where no fear is, and are afraid sometimes at our own shadows, or at the shaking of a leaf. Partly this fear proceeds from want of faith, which Christ reprov'd in his Apostles; who when they saw Jesus walking in the night time on the Sea, they were afraid, thinking they had seen a Spirit. Besides, the implacable hatred of Satan against mankind, his delight he taketh in affrighting and hurting us. either in our persons, or in our estates, that irreconcilable enmity which is between the Serpent and the Womans seed, is a great cause of this fear in us. Lastly, we are naturally fearful in the dark, because our imagination worketh upon it self, having no outward object to divert it; hence Satan who is the Prince of darkness, useth the opportunity of the night to hurt or to delude us; thus he affrighteth us in the dark in our houses with strange apparitions, motions and sounds; whence some houses have been said to be haunted with Spirits. So in the night he affrighteth travellers with *Ignis fatuus*, or jack in the candle, as we call it, which though it be a natural *Meteor*, yet Satan can move it to and fro purposely to draw travellers into precipices or waters. So in the night time he affrighteth mariners at Sea, by insinuating himselfe into these fiery *Meteors*, which like candles or balls of fire, run up and down the ship; these were deifi'd by the old *Pagans*; if one single flame appeared, they called it *Helena*, and held it an ominous sign of destruction, as she was to *Troy*; if there were two, they named them *Castor* and *Pollux*, and plac'd their statues in their ships, as we read *Act.* 28. And Sea men use to tell us of many strange sights and apparitions they have seen in the Ocean. Satan also useth to affright men in Churches and Church-yards in the dark, by representing to their Phantasie the shape of dead men in their winding sheets; in the night also strange

voices

voices and founds are heard neer deep waters, or rivers, which are taken as presages of some shortly to be drowned there; the like I have heard my selfe, and have found the event to fall out accordingly; for one day travelling before day, with some company, neere the River *Don* by *Aberden*, we heard a great noise, and voices call to us; I was going to answer, but was forbid by my company, who told me they were spirits, which never are heard there, but before the death of some body; which fell out too true; for the next day, a gallant Gentleman was drowned with his horse, offering to swim over. It is strange what *Plutarch* writeth of the voice which from the shoare called upon *Thamus* the Egeyrian ship-Master ( who then had cast Anchor at *Praxea* ) telling him that the great god *Pan* was dead. Though the night Mare, which is called *Incubus* and *Succubus*, be a natural disease, as Physitians know; yet Satan hath ostentimes made use of this infirmity, to abuse the bodies of men and women in their sleep. By all which we see his malice against mankind, and the causes of our fear; which hath wrought so powerfully among the ignorant *Pagans*, that they have planted their whole Religion in the worshipping of these evil spirits; for their gods were none other, as *Porphyrus* sheweth, l. 2. de abstin. & l. 2. de sacrificio. For, saith he, *These wicked Spirits delight in shedding of blood, in filthy and obscene speeches, exhorting men to lust, vice, wickedness, and flagitious actions, &c. they perswade men that the supreme God delighteth in such impieties, &c.*

Q. Since the Stratagems and illusions of Satan are so many, what is our duty in this case?

A. Our duty is. 1. To be assured that nothing can come to passe but by the providence of our Heavenly Father, who hath numbred the hairs of our heads, and hath Satan in a chain, so that without permission he could neither afflict *Job* in his person, children, nor cattel, nor durst he enter into the herd of swine without leave from Christ. 2. Let us remember what Christ hath promised, to wit, that he will be with us, to the end of the world; and if he be with us, who can be against us? Christ came to destroy the works of

Our duty respecting the many stratagems and illusions of Satan.

the Divil ; to cast out the strong man, and to tread down Satan under our feet ; he hath promised not to leave us Orphans ; *he is the good Shepherd that laid down his life for his sheep*, which he holded so fast that no man shall take them out of his hand ; his name is *Emanuel*, God with us. He was amongst his Apostles, *Luke 24.* when they were assembled together, and in great fear ; and so he will be in the midst of two or three gathered together in his name. He is the watchman of *Israel*, that neither slumbers nor sleeps ; therefore with *David* let us lie down and take our rest, for he will make us to live in safety. Though we walk through the valley of the shadow of death, let us fear no evil, because the Lord is with us. Let us not be moved, because he is at our right hand ; he is our buckler, and our exceeding great reward, therefore let us not fear. 3. Let us put on the whole Armour of God ; chiefly the shield of faith, that we may quench all the fiery darts of the Divil, and let us fight against Satan, as Christ did with the sword of the spirit, which is the word of God. Let us resist the Divil and he will flee from us. 4. We must remember that God doth sometimes permit Satan to buffet us as he did *Paul*, that he might try our patience, and obedience ; that we may be the more watchfull of our selves against that roaring Lyon, which compasseth the earth to and fro, seeking whom he may devour ; that we may be the more earnest in prayer, that we may adhere the closer to God, and that we may acknowledge his fatherly care and goodnesse, who will not suffer us to be tempted above measure, comforting our selves in this, that his grace is sufficient for us. 5. We must remember that God hath given his Angels charge over us, to hold us up in their hands, lest we dash our foot against a stone. Christ was no sooner tempted by Satan, but the Angels came and ministred to him. When *Jacob* was persecuted by his brother *Esau*, God sent a multitude of Angels to guard him. The Prophet *Elisha* was encompassed with fiery Chariots, or Angels in that shape, from the *Syrian* Souldiers. Let us not then fear, so long as we know that the Angels of God are round about those that fear him, and delivereth them ; and that the same Angels will

will be ready at our death to convey our souls as they did *Lazarus*, into *Abraham's* bosome. 6. Let us support our selves against Satan, by the assurance of Christ's death, and the remission of our sins; for *blessed is the man whose sins are forgiven him*; therefore let us not be afraid, for *there is no condemnation to them that are in Christ Jesus*. It is God that justifieth, who can condemn? if Satan objects against us, that sin hath abounded, let us answer him in the Apostles words, *grace hath much more abounded*. 7. Let us as our Saviour counselleth us, *watch and pray continually*; our spiritual enemies are many, vigilant, malicious and powerful; nothing will give them advantage over us, but security and neglect of prayer; vigilancy and prayer are Armour of proof against all temptations; with these *Saint Paul* armed himself when he was buffeted by the Angel of Satan; therefore saith *Saint Hierom*, *When thou walkest abroad, let prayers arm thee; when thou returnest home, let prayers meet thee: Eredientes domo armet. oratio, regredientibus de platea occurrat oratio*. Lastly, let us take heed we do not countenance or approve, or have any commerce with *Necromancers*, or such as take upon them to raise Spirits; for God oftentimes punisheth such vain curiosity; let us beware of too much retiredness; for Satan is most ready to tempt us when we are alone; so he tempted *Eve* when she was alone in the Garden, and assaulted *Christ* when he was alone in the Desert. Let us take heed also of too much sadness and melancholy; for though this be a natural infirmity, yet Satan by it takes occasion to work mischief; as we see in *Saul*, who is said to have an evil spirit, when he was in his melancholy fit; and we know that in the Gospel mad men, Phreneticks, and Lunaticks are called *Demoniacks*, because the Divil took occasion by their madness to advance his kingdome of darkness. And let us chiefly endeavour to have a good conscience which is a continual feast, to live a holy life, and to be just in all our ways, and so we shall not need to fear Satans Stratagems or illusions; for *the righteous man is bold as a Lyon*.

*Melancholy its danger.*

Q. *Of what Religion were the Chinois?*

A. They were always, and still are Idolaters; except

*Chinois their Religion.*

cept a few gained to Christianity by the Jesuits, and a few Tartars that are Mahumetans. That vast Dominion is full of Temples and Monasteries, replenished with multitudes of Idols, which their cunning Priests feed with the smoak of meats, but they eat the meat themselves. The Priests here have so much power over their gods, that they may beat and whip them when they do not answer their expectation. They have one Idol with three heads, which they much reverence. These represent their three great Philosophers, *Confusius*, *Xequiam* and *Tanzu*. Their chief gods are the Sun, Moon, and Stars. They worship also the devil, not out of love, but fear, that he may do them no hurt; therefore they place his picture in the fore-Castle of their ships. They are Pythagoreans in the opinion of Transanimation; therefore some of them will not kill any living thing. For this cause at *Quinsay* in a walled Parke belonging to a Monastery, the Monks fed 4000 living creatures of divers kinds, out of their charity to the souls of Noble men, which were entred into the bodies of these creatures. Their Monks are shaven, are bound to wear beads, to be present at burials, to maintain Celibate whilst they are Monks, to pray two hours together before day. Of these religious Orders there be four sorts, distinguished by their colours, black, white, yellow, and russet. These have their Priors, Provincials, and General; he is carried on mens shoulders in an Ivory Chaire, and is cloathed in silke. Their maintainance is not onely the Kings allowance, but also the benevolence of devout people, which they procure by begging and praying for them. They have their Nuns also, and Hermits, and consecrated Hills, to which the people make divers Pilgrimages. There are many Colledges for learning, which is of high esteem among them. Their Secular Priests weare long hair and black cloth, their Regulates are shaven, but neither must marry. They are bound to observe all Festivall days, such as the New and Full Moons, the Kings birth-day, but chiefly New-years day, which is the first day of the New Moon in *February*. The people here are very Superstitious in observing their birth-days, and in performing the Funeral

Obsequies

Obsequies of their Parents; whom they adore, and bury in the fields, with all solemnity and excessive charges. No man is tyed to any particular worship among them, but he may be of what Sect he will. They have abundance of Hospitals for the poor, and no beggars to be seen among them. But for any knowledge of heavenly joyes; or hell torments, they have very little or none at all. They are very much afraid when there is any Eclipse of the Sun or Moon, which they hold to be man and wife; for then they think that these two gods are angry with them. Of their many superstitious Ceremonies; and vain opinions in Divinity, see the Discourse of *China*. *Baterus*, *Ortelius*, *Maffens*, *Linschoten*, and the Jesuits Epistles.

Q. What was the Religion of the ancient Indians?

A. They worshipped their own gods, till *Bacchus* and *Alexander* subdued them, and then the Grecian deities were honoured amongst them; chiefly *Jupiter*, *Juno*, *Neptune*, and *Bereynthia*. *Hercules* also they honoured in the form and bigness of a Gyant. The River *Ganges*, and their tallest trees were honoured as Gods among them; therefore it was death to cut down any of them. Dancing to their Idols was held a part of Divine worship; but the *Brachmans* among them worshipped no Images, nor any living creature, were very temperate in their dyet, and gave themselves to contemplation of divine things: They abstain from Wine and strong drink, and women, and lie on skins. Their *Gymnosophists* were Philosophers, who accustomed their bodies to endure all hardnesse, and their eyes to gaze on the Sun from morning to evening. Of the Indian Religion see *Alexander ab Alexandro*, *Pliny*, *Boemus*, &c.

Q. What is the Religion of Siam?

A. This Kingdome of the East-Indies (except Siam, its where the Moors inhabit, and some Christians) is also *Religion*. idolatrous. But especially they worship the four Elements, and accordingly there be four different sects. Each one desireth to be buried in that element which he worshippeth: hence some are buried, some turned, some hanged in the Ayr; and some drowned in the Water. They hold that God made all things,

that the good are rewarded, and the wicked punished. That each man hath two spirits waiting on him, a good and a bad. That the world shall stand 8000 years, and then shall be burned into ashes, whence shall come forth two eggs, and out of them one man, and one woman, who shall again replenish the Earth. Their religious Orders are so strict, that it's death among them to speak to a woman. They feed on Rice onely, and herbs which they beg from door to door. They must not buy nor sell, nor take Rents. They are tyed to rise at midnight to pray to their Idols. They go still bare-footed, and in poor cloaths. Every King of this Country at his Coronation is bound to erect a Temple, with high Steeples and multitudes of Idols. Their Priests go in yellow, being a sacred colour, resembling the Sun's light. They may not nourish any female thing, not so much as a hen. He that drinks Wine, is stoned to death. See the discourse of *China*, *Boterus*, *Maginus*, and others.

Q. *What is the Religion of Pegu?*

Pegu, its Religion.

A. The religious Ceremonies of this Kingdom consisted in multitudes of Temples, Images, and begging preachers, who are still preaching and begging. Their Alms are brought to them in the Pulpits, whilst they are preaching. The people when they enter into their Churches, at the door wash their feet, and by lifting up their hands to their heads, salute the preacher first, and then the Sun. When any enters into that Order of *Talipon*, or preacher, he is first carried in solemnity about the streets on horse-back, with Pipes and Drums, then upon mens shoulders to his house, which is without the Town. They keep holy day every New-Moon. They believe multitudes of Gods, and worlds succeeding each other; that this world hath been governed by four gods already who are gone, the fift is not yet come, after whose death the world shall be burned. After this life they hold some shall live in carnal pleasure, some in torment, and others shall be annihilated. They hold Transanimation, and are bound to fast thirty day every year. They know no women; for whom they allow Nunneries. The people drink the water wherein their Preachers wash themselves, counting it holy. The

They feed the Divil each morning with baskets of rice, that he may not hurt them that day. When they are sick, they build him Altars, and pacifie him with flowers, meat and musick. Their Idols are honoured with divers festivals, in which wax lights are burned all night, and the gates stand open, that all those may see and have access to the Idol, who bring presents with them.

Q. *Of what Religion are the people of Bengala?*

A. They are not content to worship the River *Ganges*, but to its image also they give divine honours. The River is visited by many Pilgrims, who think themselves happy if they can wash themselves in it. If any can drink of the water thereof at the point of death, he thinks presently by the vertue thereof to obtain heaven. There is also a Well which they adore; in it they wash away all their sins, and are all clean, both without and within, if they wash in it, and drink thereof. They carry away the sand of this Well as a sacred Relique, and in recompence leave flowers behind them in the Well; For fear lest their idols should faint with too much heat, there are some who with fans blow the wind for refrigeration. All are bound to enter bare-footed into the idol-Temples. The more horrid and ugly the idol looks, the more he is worshipped. Sick people are brought and laid before the idols, which are honoured with lights continually burning before them. Their marriages are made in some Water, where the Priest and the married couple hold a Cow wither Calf by the taile, and poure water upon it; then the Priest tieth the married persons clothes together; then going round about the Cow and Calfe, the Ceremony is ended. The Priest hath for his Fee the Cow and Calf; the poor some Almes, and the idols some money. About *Femena*, they use to pray naked in the water, and to do pennance by lying flat on the ground, kissing the earth, holding up their hands to the Sun, and turning themselves about forty times. Who desire more of this stuff, let them read *Linschoten*, *R. Fitzherbert*, &c.

Q. *Of what Religion is the kingdom of Magor?*

A. They are for the most part *Pythagoreans*, holding

*Magor, its Religion.*

Transanimation ; they acknowledge one God, but have many fabulous conceits of him ; as that he hath appeared in the world in divers monstrous shapes, to wit, of a Fish, a Snail, a Hog, a Monster resembling Woman in the lower part, and a Lyon in the upper. They worship divers idols, one chiefly representing a Woman with two heads and many hands : to this image neer this City *Tabor* repair many Pilgrims. The King worshippeth every morning the image of the Sun, and of Christ also the Son of righteousness, which he sets on the crown of his head. See *Oranus* in his Narration of *Magor*.

Q. *What is the Religion of Cambaia ?*

Cambaia, its Religions.

A. The people here are so superstitiously Pythagoreans, that there are among them some religious orders, who are afraid to kill a Gnat, or Worm. They are much addicted to fasting and almes-giving. Their religious persons called *Verteus*, leave no hair on their heads and faces, but a little on their crowns. They will not drink their water cold, fearing, lest thereby they should slay the soul of the water, which is quickened by boyling. The people here redeem birds and beasts appointed to be slain ; and if any bird be sick or hurt, they carry it to the Hospital. They redeem also Malefactors condemned to die, and sell them for slaves. For fear lest they should tread upon Ants, they will rather goe out of the way, then goe neer their Hills. They drink no Wine, nor will eat Eggs, lest there should be blood in them. Neither will they eat of Radishes, Onyons, or any herb that hath red colour in it. See *Masseus*, *Linschoten*, and *Purchas*.

Q. *What is the Religion professed in Goa ?*

Goa, the Religion thereof.

A. Here are Christians, Jews, Mahumerans, and Pagans, who pray to the Sun and Moon, and worship divers idols of horrible Aspects ; but their custome is to pray to the first thing they meet with in the morning though a Goose, or an Ass, and all the day after they pray to it ; but a Crow they cannot abide, the sight of that will make them keep in all day. They salute the first appearance of the New Moon with prayers on their knees. Neer to every Idol is a Cistern of water, in which they that passe by wash their feet, worship an  
offe

offer Rice, Eggs, or such like. When they sow, mow, marry, go to sea, and when the women lie in, they feast their idols with musick, and other solemnities, fourteen days together, and so do sea-men after they return home. See *Linschoten*.

Q. Of what Religion are the people of Malabar?

A. *Pythagoreans* they are, holding not onely the immortality of Souls, both of beasts and men, and trans-  
 animation, but also a divinity in Elephants, Kine, and other beasts; therefore at *Calecut*, the chief City of this Dominion, and head of a small Kingdome of the same name, there is a stately Temple of 700 pillars dedicated to the Ape. Their *Bramanes*, or Priests (the successors of the old *Brachmannes*) are in such esteem here, that the King will not converse with his new married Wife, till one of the chief *Bramanes* hath had the first nights lodging with her. They hold that God made the World, but because the trouble of governing thereof is so great, therefore hath given the charge thereof to Satan, whom they worship with flowers on their Altars, and sacrifices of Cocks. The *Bramanes* wash his image, sitting in a fiery Throne with three Crowns and four Horns, in sweet water every morning. The King of *Calecut* eats no meat till it be first offered by his Priests to this idol. Debtors that will not pay, are arrested by a rod sent from the chief of the *Bramanes*, with which a circle is made about the Debtor, in the Kings name and the said Priest, out of which he dare not go, till the debt be satisfied; otherwise he is put to death. Every twelfth year in the City of *Quilacare* is a Jubilee kept to the honour of their Idol; in which, the King of that place, upon a Scaffold covered with silk, before the people, washeth himself, then prayeth to the Idol, and having cut off his nose, ears, lips, and other parts, at last cuts his own throat as a sacrifice to his idol. His successor, by their discipline, is bound to be present, and to act the same tragedy on himselfe at the next Jubilee. See *Castaneda*, *Barbosa*, *Boterus*, *Linschoten*, and *Purchas*.

Malabar, its Religion.

Q. How came these Idolatrous Pagans to beleve the immortality of souls?

A. By the meer force of natural reason; for they observed

Pagans (though  
Idolatrous) be-  
lieve the im-  
mortality of  
the soul.

observed that the soul is incorporeal, not onely free from all dependance on the body, in respect of its essence, but also in regard of its inorganical operations, to wit, of Understanding and Will: they found that the more the body decayed and grew weak, the more vigorous, active, and strong was the soul; that it lost nothing of its operations by the losse or decay of the outward senses; that it could comprehend all the world within it self; that it could move it self in an instant, from one end of the world to the other; that it can make things past many years agoe, as if they were present; that it can conceive spiritual Essences, and Universalities: all which do prove how far the soul exceedeth the body, and bodily senses, which can reach no farther then to sensible qualities, singularities or individuals, to things present only, to bodies only. Besides, they observed that the soul could not die, or perish, or corrupt and putrifie as bodies do, because it is immaterial simple, without composition of different substances, and free from contrary and destructive qualities, which, are the causes of death, corruption, and putrefaction in bodies. Again, every body is quantitative, sensible, and may be measured, and filled; but the soul hath no quantity, nor is it sensible but by its effects, nor can it be measured, nor can the whole world fill it, nor doth it increase or decrease as bodies do; nor can it receive hurt or detriment from any outward thing; and whereas bodily senses are weakned by any vehement object, as the eye by too much light, the ear by a violent sound, &c. the soul is perfected by its object, and the more sublime or eminent the object is, the more is the soul corroborated in its understanding; neither is the soul subject to time and motion as bodies are; for it makes all times present, and is not capable of generation, corruption, alteration, &c. moreover, there is in the soul even of *Epicurus* himself, a desire of immortality, which desire cannot be in vain, nor frustrated, because natural, and consequently necessary; and we know that God hath made nothing in vain, but this desire must be in vain if frustrated. And we find that many who have denied the souls immortality in their health and prosperity, have been forced to confesse it

in their sicknesse and troubles, and on their death-bed. If we look upon the writings of the learned Gentiles, we shall find them professing this truth; this we may see in the fragments of *Zoroastres*, in *Trismegistus*, in *Phocillides*, who thus sings.

Ψυχή δ' ἀθάνατος καὶ ἀγήγως ζῆ δια παντός.

That is,

*The soul is immortal, and void of old age, and liveth always.*

And again,

Ψυχαὶ γὰρ μίμνεσιν ἀκήρατοι ἐν φθιμένουσιν.

That is,

*The souls remain void of fate in death.*

The *Pythagoreans* believed the same, as we see by their opinion of Transanimation. *Socrates* and *Plato* speak most divinely of the souls essence and immortality; so doth *Aristotle*, in his books *De anima*; so do the Poets; so doth *Cicero* in *Som. Scip. Erigamus in calum oculos, tanquam in Patriam, in quam nobis aliquando redeundum est*; *Let us* (saith he) *lift up our eyes towards Heaven, as our Country to which at last we shall return.* So he saith, *The body is frail, but the spirit is immortal*; So *Seneca*, *Animus unde demissus est, ibi illum aeterna requies manet*; *Eternal rest remains for the soul there from whence it came.* *Animus sacer & aeternus, & cui non possit injici manus.* Many such passages may be seen in his writings: and that generally the Gentiles believed this truth, is plain by their opinion they had of torments in Hell, and of joyes in their *Elysian fields*.

Q. *Of what Religion are the people of Narfinga, and Bisnagar?*

A. This rich Indian Kingdom, having these two names from the two chief Cities thereof, is infested with horrible Idolatry. Here is an Idol, to which Pilgrims resort, either with their hands bound, or ropes about their necks, or knives sticking in their arms and legs, which limbs, if they fester, they are accounted holy. Gold, Silver, and Jewels are given by these Pilgrims, to maintain this Idol and his Temple. All these gifts are cast into a Lake, and kept there for

Narfinga and  
Bisnagar their  
Religion.

the uses aforesaid, This Idol is carried yearly in procession, with Virgins and Musick going before. Under the Idols Chariot Pilgrims strive to be crushed to death, whose bodies are burned, and the ashes kept as holy Reliques. Some do cut their flesh in pieces, and stab themselves with knives, to the honour of this Idol, and cast into its face the pieces of their cut flesh. Women also do prostitute themselves to procure money for the Idols maintenance. He thinks himself blessed that can but touch the Idols Chariot; whereas in other parts of the Indies the Wives burn themselves alive with their Husbands bodies, or else they are shaven, and live ever after in perpetual disgrace. At the Town *Casta*, the Women are content to be buried alive with their dead husbands. In some places, when men make Vows to their Idols, they pay them, by suffering the Priests with sharp hooks fastened to the cross-yard of a Mast, to lift them up by both shoulders, till the blood run down on the Mast; then he is let down, and lifted up again by the middle to give thanks to his Idol for accepting his sacrifice. The Chief Priest of those parts dispenseth with Marriages at his pleasure; and when he gives licence to the Woman to marry again, he seals it with a hot iron on her shoulder. They have divers festivals, some to their Kine, some to the Sun, and to other of their gods. When the Sun and Moon are eclipsed, they say it is because they are bit by that celestial sign called the Dragon. See *Vertomannus Fernandes*, and the Writers above named.

Q. *What Religion is professed in Japon?*

A. The same Gentilisme that is professed in the rest of the Indies, with some variation of Ceremonies; but Christianity hath got some footing there, by the industry and painful labours of the Jesuits. The heathen Japonians worship an Image with three faces, by which they mean the Sun, Moon, and the Elementary world. They have multitudes of Cloysters and Colleges. They have also divers festivals to their Idols which they carry in Procession, some on horse backe, others in Chariots. They beleeve there are divers Paradises, to which every peculiar god carrieth his own worshippers; with which imaginary happiness the silly people

Japon, its  
Religion.

people are so in love, that many use to drown themselves, others to cut their own throats, or to break their necks by casting themselves down from high towers, to this they are encouraged by their cunning and coverous Priests, who out of this suck no small advantage. Some in narrow holes receive breath onely by a Cane, and so continue fasting and praying till they die. The Priests strangely extort confession from the people, by putting some of them in scales hanging from high Rocks: from whence they being cast down by their *Gogins*, which they say are men disguised like devils, are broken all to pieces. They have a Feast in which they burn multitudes of Lamps at their doors, and walk all night up and down the streets to meet the souls of their friends lately departed, before whom they set meat and drink, and invite them to their houses, that in their three years journey to Paradise they may not faint for want of provision, seeing that in lesse time then three years they cannot passe thither. Of these passages see *Maffew*, *Acosta*, and the Jesuites Epistles.

Q. *What Religion is professed in the Philippina Islands?*

A. There are Christians, Mahumetans, and Pagans in those Islands, who worship the Sun, Moon, and Stars, which they hold to be the children of the Sun and Moon. Their Priests are for the most part women, who are Sorcerets and Prophetesses. They worship also the Divil in ugly shapes, and so they do that thing which they meet with first in the morning, except it be a Lizard, or other kinde of worme; for the sight of these is held so unlucky, that it makes them leave off all businesse, and return home. They use to deck their Idols with Ostrich feathers. At the sacrificing of a hog they sound Cymbals, two old women, with Pipes of reede reverence the Sun, and in their sacred garments, with hair-laces and horns on the head of the Elder, dance about the hog, muttering certain words to the Sun. Then a cup of Wine is poured on the Hogs head, by the Elder of these two Hags, who at last kills the beast, and takes into her mouth a burning torch, which she bites. The other Witch with the Swines blood marks all that are present in the fore-head

Philippinæ,  
their religions.

head, and then they fall to dressing of the Hog, which the women only eat up. See *Ant. Pigafetta*, and *Oliver Noorts Navigation*.

*Q. What Religion doth Sumatra, and Zeilan profess?*

*Sumatra and  
Zeilan their  
Religions.*

*A.* Along the Sea coasts there are Moors and Christians, but Pagans in the inland Countrys; here the Sea is covered with multitudes of Islands, in some of which the Priests are tied to nourish their hair, and to have smooth faces like women. They guild their teeth, and are burned in pitch, if they have carnal commerce with a woman. In *Zeilan* or *Ceylon*, the blinded people undertake Pilgrimages of a thousand leagues, eighteen miles whereof they wade up to the middle in dirty stinking water, full of Blood-Leeches, and seven leagues they clamber up a steep mountain, by the help of nails, and thorns tied thereto, there being no other passage. And all this toil is to visit a stone on the top of this hill, having in it the print of a mans foot, who they say came thither first to instruct them in Religion. Nearer the stone is a springing water, in which they wash, then pray, and with sharp-pointed instruments cut their flesh, and draw blood, thinking thereby that God is pleased, and that all their sins are pardoned. In this water the poor are permitted sometimes by the King to gather precious stones, whereof there is store, to pray for his soul. There are in this Island many Temples, Priests, and Idols, Monasteries also of yellow Monks shaven, and still praying on Beads, who have their Processions in great solemnity, with dancing and musick, the Abbot riding upon an Elephant in rich attire, carrying a golden rod in his hand, lifted over his head; they pray here to the Divil, when they are sick, and to the Image of the Elephants head for wisdom. They have a huge Statue bearing a sword in its hand; they think the world shall not end so long as this Image is in safety. See *Maffeus*, *Vertimannus*, *Odoricus*, *Spilbergius*, &c.

*Q. Of what Religion were the ancient Egyptians?*

*Egyptians,  
their ancient  
Religion.*

*A.* *Egypt* may be called the mother of all superstition and idolatry; for they entertained an opinion, that all things at first had beginning there of slime or mud by the heat or influence of the Sun, Moon, and Stars, mixing

ing the Elements in the composition of bodies, ascribed divinity to these Celestial Luminaries and Elements, and so erected Temples, Images, Holy-days, and other divine Rites to them, worshipping the Sun and Moon under the names of *Osiris* and *Isis*; The *Grecians* under the names of *Apollo* and *Diana*; the four Elements by the names of *Vulcan*, *Juno*, *Neptune*, and *Ceres*. The five lesser Planets by the names of *Saturn*, *Jupiter*, *Mars*, *Venus*, and *Mercury*. At length they multiplied their gods so fast, that every Beast, Spring, River, Tree, Trade or Profession in the world, Disease in the body, Faculty and Passion in the Mind, had its peculiar Deity. And so mad they were upon idolatry, that of a mans Yard they made a god, under the name of *Phallus* and *Priapus*, in memory of *Osiris* his Privities, which after much toyl were found by *Isis* in *Nilus*, being drowned there by *Typhon* his brother, who had cut his body into many pieces, and buried them in many places. They worshipped Beasts, Birds, Vermin, Leeks and Onyons. Their Priests were shaved, and clothed in pure Linnen, abstained from Fish, Wine, and Onyons. Their Kings after election were chosen into the society of Priests. They held two beginnings: they consecrated red Bulls, flung the heads of their Sacrifices into *Nilus*, and abstained from salt. See *Arnobius*, *Eusebius*, *Plutarch*, *Jamblichus*, and many others.

Q. What devotion did the Egyptians use to their deified Beasts?

A. They were fed by their Priests in their Temples with choice food: when any dyeth, it is wrapped in clean Linnen and embalmed, and buried in a consecrated place, with much lamentation. All shave themselves in a house where a Dog dieth. Their god *Apis* being dead and lamented, another was found by the Priests, and brought to *Memphis*, where he was placed in *Vulcan's* Temple and seven days kept holy for him. By their Law he must live but a perfixed time; then he is drowned in a sacred Spring, and buried with much lamentation. All beasts are not worshipped in all parts of *Egypt*, but in some places the Crocodile, in other places the Goat, in some Satyrs, in others *Cynocephalus*, or *Anubis*, with his Dogs-head. The Serpent was a great

Their Idolatrous worship.

great god amongst them, so was the Bull, the Dog, the Cat, the Hawk, and *Ibis*, and two fishes peculiar to *Nilus*, to wit, *Opyrinchus* and *Lepidotus*. They worshipped the *Hippopotamus*, Frogs, Beetles, and other vermine. Their Priests were bound to offer a Cock to the Sun, a Dove to *Venus*, a Peacock to *Juno*, &c. And bloody *Busiris* sacrificed men to *Nilus*. *Quis illaudati nescit Busiridis aras?* The Egyptians hate Swine so much, that if by chance one should touch them, he instantly washeth his clothes: and Sow-wards are forbid their Temples. They circumcise male and female, and offer wine to the full Moon. The Priests wash themselves thrice in the day time, and twice in the night. They must not eat milk, eggs, or oyl, except with Salads. Their Priests were Judges, their Gymnosophists were Philosophers, who had their Colledge in a Grove neer the banks of *Nilus*. The Egyptians observed divers feasts to *Isis*, *Diana*, *Latona*, *Mars*, *Minerva*, *Mercury*, *Bacchus*, *Osiris* and his Nurse. In these feasts was much disorder and vanity, some beating of themselves, some cutting their foreheads with knives; some dancing, some singing, some drinking, some quarrelling. In the feast of *Bacchus* they were all drunk. In that of *Mars* all mad, knocking down one another with clubs. In the feast of *Isis* they shewed their folly in tumbling an Ass down from a Precipice. In that of *Minerva*, in burning lights with oyl and salt. But of these, and other ridiculous, or rather impious Rites, see *Hospinian*, *Cælius*, *Rhodignius*, *Plutarch*, *Herodotus*, *Diodorus Siculus*, *Eusebius*, *Strabo*, *Lucian*, and others.

Q. How long continued this heathenish idolatry in Egypt?

A. Till the Sun of righteousness shined upon it, and by the bright beams of his Gospel dispelled and scattered all the dark mists of idolatry, so that *Alexandria* the chief nursery thereof, by the preaching of Saint *Mark*, became a Patriarchal seat, whose successors have continued till this day; but their residence now is at *Cairi*, where the Metropolitan of *Aethiopia*, or Archbishop of the *Abissins* receiveth his confirmation from the Patriarch of *Alexandria*. 'Tis true that *Cambyses*, son to *Cyrus* King of *Persia*, destroyed many of the Egyptian Idols, and *Ochus* his successor killed their *Apis*: but these were shortly after restored by *Alexander* the great, whose

Egyptian Idolatry, continuance thereof.

whose successors, the *Ptolomies* upheld the same idolatry, and so did the *Romans*, till by the preaching of the Gospel, darkness was forced to give place to light.

Q. What Religion is there now professed in Egypt?

A. Here at this day Christians have their Churches, Jews their Synagogues, and Mahumetans their Mosques: of these last there be four sorts differing in their Laws, Liturgies and Ceremonies. There is a Sect in *Chairo* which liveth altogether on horse flesh. And another who go naked, giving themselves to fleshly lusts openly. The Christians there are Eutychians, and are circumcised; but it is thought that they have forsaken circumcision by perswasion of the Popes Legates at a Synod held at *Cairo*, Anno 1583. These are called *Cophti*, not from their Profession, but from their Nation: for in the *Thalmud Egypt* is called *Gophti*, and the Egyptians in old time *Aegophtia*. They are not rigid Eutychians, which were condemned in the Council of *Chalcedon*, for affirming one Nature, and one Will in Christ: but they are modern Eutychians, called *Jacobites*, from *Jacobus* the Syrian, who held that Christ was true God, and true man; yet he and his Scholars will not in direct terms affirm there are two natures, lest they should fall into the error of *Nestorius*, of the two Persons. These fast every Wednesday and Friday, and have four Lents in the year. They make Infants Deacons, and baptise them not afore the fortieth day, and then give them the Eucharist. They leave out the words in the *Nicene Creed* From the Son. They condemn the Council of *Chalcedon*, and admit no general Council since that of *Ephesus*. They read publicly the Gospel of *Nicodemus*. They receive the Eucharist in both kinds, and in leavened bread. To the sick they neither administer the Eucharist, nor Extreme Unction. They deny Purgatory and Prayer for the dead. They Marry in the second degree of consanguinity. And in their Church government are subject to the Patriarch of *Alexandria*. There are not above three Christian Churches at *Alexandria*, and so many at *Cairo*; about fifty thousand Christians in all. Of these passages see *Boterus* in his Relations, *Thevet* in his *Cosmography*, *Chytraus* of the State of the Church. *Baronius* in his Annals, &c. And *Brerewoods* Collections out of them.



# The Religions of AFRICA and AMERICA.

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### SECT. III.

#### Quest.

Africans, their  
Religion.


 What was the Religion of the old Africans?  
 A. Their chief gods were the Sun and Fire, to which they erected Temples, and kept the Fire continually burning on Altars to that purpose. The Planets were the Numidian and Lybian gods. From Gentilisme they were converted to Judaism, then to Christianity, and at last to Mahometanism. We read that *Matthias* the Apostle preached in *Æthiopia*, and *Simon* another Apostle in *Mauritania*; about the time of *Constantine* Christianity was generally received in the hicher and lesser *Africa*; and was by the *Goths* infected with *Arianisme*, which made way for *Mahometanism*. The *Pæni*, or *Phœnicians* and *Cartha-*

*Carthaginians*, whilest *Gentiles*, offered men sacrifices to *Saturn*, and in their supplications they put infants in the arms of *Saturn's* brazen image made hot with fire, and so were burned to death. At *Tunis* neer the Lake *Tritonia* *Minerva* taught the use of Oyl, and invented the Art of Spinning; therefore she was worshipped as a goddess. *Venus* was a great deity in *Phœnicia*, *Juno* in *Carthage*. At this day the *Mahumetans* Religion consisteth most in washing and frequenting of the Mosques. See *Alexander ab Alexandro*, *Jo. Leo*, *Suidas* and others.

Q. What is the Religion and Church Discipline of Fez?

A. They are at this day *Mahumetans* in their profession, and in their Devotion no ways sparing; for Fez, the Religion and Church discipline thereof. there are in the City of Temples and Chappels about 700. whereof some are garnished with many pillars and Fountains of Marble. Each Temple hath one Priest to say Service, and look to his Churches revenue, which he bestoweth upon the Church Officers; namely, the Porters, Cryers, and the Lamp-lighters; these are night Officers; but for the day Cryers, who from their Steeples call the people to prayers, these have no pay, but onely are freed from tenths and all other payments. In the great Church which is about a mile and halfe in compasse, and hath 31 great gates, (the rooffe whereof is upheld with twenty Arches in breadth, and 38 in length) are lighted every night 900 Lamps; some of the greatest are of brasse, with sockets for 1500 Lamps. About the walls are divers Pulpits for their Readers, who begin their Lectures shortly after break of day in the Summer: they read after Sun-set; *Mahumets* Law, and Moral Philofophie are read: then to the winter Lectures are allowed large revenues, books and Candles. The Priest of this Temple taketh charge of the Orphans money, and of the poor, to whom he deal-eth Corn and money every Holy-day. This Temple hath a treasurer, and under him eight Notaries, and six Clarks, twenty Bailiffs for the husbandry, twenty Lime-kills, and twenty Brick-kills, for repairing of the Temple, the Revenues of which are 200 Ducats a day. Other Temples of the City are hence furnished when they want. Here are two stately Colledges for professors of divers Sciences, and divers Hospitals for strangers.

strangers, and the sick with all accommodations. Their Marriages are performed in the Church. They have great feasting at the Circumcision of the Males. They observe divers Festivals, at some of which the youth do with Cudgels and other weapons knock down one another, so that many murthers are committed. They make Bone-fires on the Feast of *S. John Baptist*, and on *Christmases*-Even eat Sallades of green Herbs. On *Mahumets* birch-day, the Poets make Sonnets in his praise, which they rehearse publickly, and are rewarded accordingly. In *Fex* are 200 Grammar-Schools; the youth are bound in seven years to learn the Alcoran by heart. On *Mahumets* birth-day every boy carrieth a wax torch to school, which they light before day, and let them burn till Sun-rising, all this while singing *Mahumets* praise. Candles are presented to the King that day, of incredible heighth and bignesse, who that night heareth all the Law read. By *Mahumets* Law, Soothsayers are imprisoned, and yet here are many of that profession. There are here divers Sects of *Mahumetans*; some like our *Anabaptists*, condemning all learning, and trusting to *Enthusiasmes*; others who think by their fasting and good works, that they are so holy and perfect, that they cannot sin. There be some who hold all Religions to be true, because every one takes that to be God which he worships, and they teach that the Heaven with the Planets, Stars, and Elements are one God. They have also their *Hermits*. By their Discipline, Women may not enter their *Mosques*, because of their often pollutions, and for that *Eve* first sinned. The day after the child is born, the Priest is sent for to pray. The child is washed by the women, who name it, and then it is circumcised; but sometimes the circumcision is put off for divers years. They are very strict in their fastings, not tasting any thing, though they should faint, till the Stars appear: the *Mufti*, or High-Priest sits with the King every day in judgment, except the Friday, then the King sits alone. See *Leo*, *Purchas*, &c.

Their times of Prayer. Q. What are their times of Prayer?

- A. Two hours afore day, then they pray for the day.  
 2. Two hours after day, then they give thanks for the day.  
 3. At Noon, then they give thanks for that halfe the

he day is past. 4. At four in the afternoon, then they pray that the Sun may well set on them. 5. At twilight they give thanks after their daily labours. 6. They pray two hours after twilight, and then they desire a good night; thus they pray six times in 24 hours; and so devout they are, that when they hear the Sexton from their Steeples cry to prayer before day, then may no man touch his wife, but prepare to prayer, by washing, or other devotion; either at Church or in his own house: after this his prayer, the Talby or Priest sits down and resolves for half an hour all doubts that are moved in matters of their Law. He is counted profane, and disabled from being witness, who prayeth not six times a day. See *Purchas* in his *Pilgrimage*.

Q. *What is the Religion of Morocco?*

A. The same is there professed that is in *Fez*, but *Morocco*, its Religion. they are not altogether so devout in *Morocco*, as in *Fez*; for they have not that number of magnificent Temples, Colledges, Hospitals, and Schools; yet some they have, especially one Temple very large and stately, in *Morocco*, with a magnificent Steeple of incredible height: they have also their Hermits and other Religious men; in all these they come short of *Fez*, by reason they are often troubled by the incursions of the *Arabians*. They have also among them, as in *Fez*, multitudes of Jews, who flocked over thither when they were driven out of *Spain* by *Ferdinand*, and out of *Portugal* by King *Manuel*. There be also among them many Christians, but in miserable captivity and slavery; whereas the Turks elsewhere in spiritual affairs subject themselves to the Caliph of *Cairo*; these *African* kingdoms acknowledge onely their subjection to the Caliph of *Bagdat*, or *Babylon*. The Turks of *Morocco* and *Fez*, think they merit Heaven if they kill many Christians; therefore they run with as great alacrity to war against Christians, as to a wedding, believing if they die in that war, they shall immediately possess Paradise, which is indeed the general belief of all Turks. See *Les Estats du Monde*, *Boterus*, *Leo*, &c.

Q. *What Religion is professed in Guiena?*

A. Gentilisme; for they adore strawen things instead of God; Of whom they speak blasphemously, calling them

H

him

him evil, and black, and the Author of their miseries: And that they are no ways beholding to him for what they enjoy, but to their own industry. They put within their Rings Wheat, Water, and Oyl, for their god to feed upon. Such Rings are worn by many as preservatives against danger. Their Priests use to preach to them on festival days, and after Sermon to besprinkle the infants with Water, in which a Newt doth swim. They consecrate to their Idol the first bit and draught of their meat and drink. But I believe, this black god they rail against, is the Divil, whom their cunning Priests represent to that ignorant people in some black and ugly shape; sometimes of a black dog. If they paint themselves with Chalk, they think they do good service to their God. When he is angry with them they use to bribe the Priest with gold; so fishermen use to do, when they have no success at sea. The Priest with his wives walk in Procession, knocking his breast and clapping his hands, then hanging some bough from the trees on their necks, and playing on a Timbrel; the Priest flings Wheat into the Sea, to appease the angry god. They have certain trees in great veneration, consulting with them as with Oracles, using divers foolish ceremonies. They worship a certain bird which hath feathers like stars, and a voice like a Bull. The Tunie is a sacred fish with them, and not to be touched. So are the mountains, whose tops they daily feed, or the Priests rather, with meat and drink. When one dieth, the Priest makes gods of straw to accompany the dead in the other world, wine and good cheer are sent with him, and servants, with his wife. If he be the King, these are slain to wait upon the King, and their heads advanced upon Poles round about the grave. They hold it a sin to spit on the ground. Their Tuesday is their Sabbath. They use circumcision and some other Turkish ceremonies. See *G. Arthur Debitiscanus, Mercator, Bertius, &c.*

Q. *Of what Religion were the African Ethiopians?*

*Ethiopians of anciently?*

*Africa, their ancient Reli-*

*gion*

A. Gentiles; for they worshipped some immortal gods, as the Sun, Moon, and the World; some mortal as *Jupiter, Pan, Hercules*; But some of them who dw

er and under the line, did not worship, but curse the  
 un still when he rose, because his excessive heat offend-  
 ed them. When their Queen went to *Solomon*, she  
 eing instructed by him in the knowledge of the true  
 od, upon her return planted the Jewish Religion in  
 er country; but the Eunuch of Queen *Candace* being  
 uptized by *Philip*, brought home with him the Chri-  
 an Faith, which hitherto they have retained. See  
*Iodorus, Boemus, Strabo, Sardus, Damianus a Goes, &c.*  
 Q. What Religion do these *Æthiopians*, or *Abyssins*  
 possesse?

A. Christianity; yet Gentilisme is retained in some *Their Religion.*  
 rt of *Prestor-Johns* ample Dominions. The Christians *at this day.*

cumcise both male and female on the eighth day;  
 memory of Christ's circumcision. The males are bap-  
 ted forty days after, and the females eighty. They  
 tain from certain meats, and use some Mosaical Ce-  
 nonies. They are very rigid in their Fastings; they  
 gin their Lent ten days before ours; some Fryers eat  
 bread all the Lent, some not in a whole year; but  
 contented with Herbs, without Salt or Oyl: They  
 p a fast of three days after *Candlemasse*, in memory of  
*vevchs* repentance. Some Fryers all that time eat  
 hing, and some Nurses give their children suck but  
 e a day. He that marrieth three wives is excom-  
 micated. Queen *Candace* after her conversion con-  
 ated the two magnificent Temples of the Sun, and  
 on, to the Holy Ghost and the Crosse. Afterward  
 e two Temples were given to the Monkish Knights  
 Saint *Antonies* Order, with two large Monasteries.

*Abyssins* in their Liturgy mention the three first ge-  
 l Councils, but not that of *Chalcedon*, because they  
 Eutychians, or Jacobites. Their Patriarch is onely  
 onk of Saint *Antonies* order, and so is the Patriarch  
*Alexandria*, by whom the *Æthiopian* is consecrated,  
 is in subjection to the Sea of *Alexandria*. They ob-  
 here both Saturday and Sunday with equal devo-

In the Eucharist the Priest administers leavened  
 ed, except on the Thursday before Easter; for then  
 unleavened, because that day Christ instituted the  
 er. And the Deacon gives the Wine in a Spoon.  
 receive all standing, and in the Church onely; all

that day after they must not spit till Sun set. They give the Eucharist to Infants immediately after Baptisme. They believe traduction of Souls. They are careful to confesse their sins to the Priest, and still after confession receive the Eucharist. The Patriarch onely excommunicates, and none but murtherers usually. Inferiour Priests and Monks labour for their maintenance, but the Bishops, Deans, and Prebends, have large Revenues and Benefices. They permit their Clergy to marry once, and have pictures in their Churches, but not images. Betwixt Easter and Whitsuntide, they eat flesh on Fridays. Every *Epiphanie* day, they baptize themselves in Lakes or Rivers. So do the *Muscovites* in memory of Christ's baptisme the same day. They use no Confirmation, nor Extreme Unction. See *Damianus a Goes*, *Alvarez* in his *Æthiopian History*, and others.

Q. *What is the Religion of the lower Æthiopians?*

The lower  
Æthiopians,  
their Religion.

A. These were not known to the Antients, but they are found by Navigators to be for the most part Gentiles, though divers Moors live among them; Yet some of them worship but one God. They superstitiously observe divers days of the Moon. They feast the dead with bread and boyled flesh. They punish witchcraft, theft, and adultery with death. They may marry many wives as they please, but the first is the chief, and the rest are her servants. They pray to the dead in white garments. In *Monomotapa* and some other places thereabouts, the Jesuits have converted divers to Christianity; many whereof are fallen back again to Gentilisme. See *Emanuel Acosta* of the Eastern affairs, and *Boterus*, &c.

Q. *What is the Religion of Angola and Congo?*

Angola, its religion.

A. In *Angola* they are all heathens. In the midst of their towns they worship wooden Idols resembling Negroes, at whose feet are heaps of Elephants teeth, which are set up the skulls of their enemies killed in the wars. They believe they are never sick but when their Idol is angry with them; therefore they please him by pouring at his feet the Wine of Palms. They use to wash and paint and new cloath their dead, and bury them with him meat, drink, and some of his goods, at wh

grave they shed the blood of Goats. They are much addicted to divination by birds; and their Priests are in such esteem, that they think life and death, plenty and famine are in their power. In the Kingdome of Congo they worship some monstrous creatures in stead of God. But they were converted to Christianity by the Portugal, Anno 1490. At the City of Banza, afterward called Saint Saviours, was erected a Cathedral Church for the Bishop, who was there received by the King in great magnificence. This Church had 28 Canon Residents. All their Idols of Beasts, birds, trees, and herbs, with their conjuring characters were burned. Divers Religious persons and Jesuits were sent from Portugal thither to erect Schools and Colledges for Divinity and the Arts. See Purchas, Lopez, Maffeus, Osonius of the acts of Emanuel.

Congo, its Religion.

Q. What Religion do the Northern neighbours of Congo professe?

A. In Loango under the Line, they worship idols and are circumcised. Every trades-man appealeth his god with such things as belong to his trade: the husband-man with corn, the weaver with cloth, &c. At the death of their friends they kill Goats, to the honour of their idols, and make divers feasts in memorial of the dead. They will rather die then touch any meat which is prohibited by their Priests. At Kenga the Sea-Port of Loango, there is an idol kept by an old Woman, which is once a year honoured with great solemnity and feasting. There is another idol at Morumba thirty leagues Northward, where boys are sworn to serve this God, and are initiated with hard diet, ten days silence, abstinence from certain meats, and a cut in their shoulder, the blood of which is sprinkled at the Idols feet. Their trials of life and death, are in the presence of this Idol. At Anzichi, they are circumcised, worship the Sun and Moon, and each man his particular Idol. In some of these neighbouring countrys the people are man-eaters, and worship the Devil, to whom when they offer sacrifice, they continue from morning till night, using charming Vociferations, dancing and piping. See Lopez, Barros, and others.

The Religion of its Northern Neighbours.

Q. Of what Religion are the Islands about Africa?

A. In some of them are Mahumetans, in some Christians, but in most Heathens. In *Socotera* an Island near the mouth of the Red Sea, whence we have our best Aloes, they are *Jacobites*, and are governed by their *Abuna* or Priest. They much reverence the Cross. They have Altars in their Churches, which they enter not, but stand in the Porch. In *Madagascar* or the great Island of *Saint Laurence*, there are many Mahumetans upon the coast, but more Idolaters within the Land, who acknowledge one Creator, and are circumcised; but use neither to pray nor keep holy day. They punish adultery and theft with death. In the Isle of *Saint Thomas*, under the Line, are Christians and Moors. In divers Islands are no people at all. In the *Canaries* are Christians; before they were Idolaters and had many wives, whom they first prostituted to their Magistrates; and this uncivil civility they used to strangers instead of Hospitality. They bury the dead by setting them upright against a wall, with a staff in their hand; and if he was a great man, a vessel of milk by him. *Madera* is also possessed by Christians, and so be the other Islands on this hither part of the African coast. See *Ortelius*, *Mercator*, and other Geographers.

Q. What Religion was professed among the Americans?

A. Before the *Spaniards* came thither, they were all Pagans; who as they were distinguished into divers Nations, so they worshipped divers gods, after divers manners; but they did generally acknowledge the Sun and Moon for the chief gods. In *Canada* they worshipped the Devil, before the French came thither, and in most places there as yet they worship him; who when he is offended with them, flings dust in their eyes. The men marry two or three wives, who after the death of their husbands never marry againe, but go still after in black, and besmear their faces with coal-dust and greas; they do first expose their daughters to any that will lie with them, and then give them in marriage. They believe that after death their souls ascend into the Stars, and go down with them under the Horizon into a Paradise of pleasure. They believe also that God stuck a multitude of arrows in the beginning into the ground, and of these sprung up men and women. They have

America, the  
Religion  
thereof.

have divers ridiculous opinions of God, as that he once drank much Tobacco, and then gave the pipe to their Governour, with a command that he should keep it carefully, and in so doing he should want nothing; but he lost the Pipe, and so fell into want and misery. Such senselesse conceits have these people, who as they are savage in their carriage, so in their understanding they are little better then beasts. They use to sing the Devils praises, to dance about fires, which they make to his honour, and leap over them. They bemoan the dead a great while, and bring presents to the grave. Many of these ignorant souls were converted to Christ by the industry of the Jesuites, Anno 1637. and 1638. See Father Pauls relation of new France. See also Champlain and Jaques Cartier, &c.

Q. *What is the Religion of Virginia?*

A. Before the English planted Christianity there, they worshipped the Divil, and many idols, as yet they doe in many places there. They beleve many Gods, but one principally who made the rest; and that all creatures were made of water, and the Woman before the Man, who by the help of one of the gods, conceived and bore children. They are all Anthropomorphites, giving to their gods the forms of men, whom they worship with praying, singing, and offerings. They hold the souls immortality, rewards and punishments after this life, the one in Heaven, the other in a burning pit toward the west. The Priests are distinguished from other people by garments of skins, and their hair cut like a comb on their crowns. They carry their gods about with them, and ask counsel of them. Much of their devotion consisteth in howling and dancing about fires, with rattles, or Gourd or Pompian rindes in their hands, beating the ground with stones, and offering of Tobacco, Deer-suet, and blood on their stone Altars. They undertake no matters of consequence without advice of their Priests, the chief whereof is adorned with Feathers and Weasels tails, and his face painted as ugly as the divels. They bury their Kings (after their bodies are burned and dryed) in white skins, within arches and mats with their wealth at their feet, and by the body is placed the divels Image. The Women

Virginia, its  
Religion.

expresse their sorrow with black paint and yellings for twenty four hours. None but the King and Priest may enter these houses, where the Images of Divels and their Kings are kept. Instead of saying Grace at meat, they sling the first bit into the fire; and when they will appease a storm, they cast Tobacco into the water. Sometimes they sacrifice children to the Divel. But of these passages, See *Hackluit*, and *Purchas* out of him.

Q. *What is the Religion of Florida?*

Florida, its  
Religion.

A. Their chiefe deities are the Sun, and Moon, which they honour with dances and songs. Once a year they offer to the Sun a Harts hide stuffed with herbs, hanging Garlands of fruits about his horns, so presenting this gift towards the east, they pray the Sun to make their land produce the same fruits again. But to their Kings, they use to Sacrifice their first-born males. Much of their devotion like the rest of barbarous Savages consisteth in singing, dancing, howling, feasting, and cutting of their own skins. Adultery in the woman is punished with whipping. In some parts of this Country the next of kin is permitted to cut the adulteresses throat, and the woman to cut the adulterers. In some parts also of the Country they worship the Divel; who when he appears and complains of thirst, humane blood is shed to quench his thirst. When a King is buried, the cup wherein he used to drink, is still set upon his grave, and round about the same are stuck many arrows; the people weep and Fast three days together; the neighbour Kings his friends cut off half their hair. Women are hired, who for six moneths howl for him three times a day. This honour the King and Priest have, that they are buried in their houses, and burned with their houses and goods. See *Benzo*, *Morgares*, *Hackluit*, &c.

Q. *Of what Religion are the Nations by west Virginia and Florida?*

Religions of  
the nations by  
west Virginia,  
and Florida.

A. Few of them are yet known, but such as by Navigation are found upon the Sea-coasts, and some Islands conquered by the Spaniards, are worshippers of the Sun, and Water: because the Sun by his heat, and the Water by its moisture produce all things; therefore when

when they eat, drink, or Sacrifice, they use to throw up in the ayre towards the Sun some part of their food. The *Spaniards* took advantage of this Superstition, and made these people believe they were messengers sent thither to them from the Sun; whereupon they submitted, holding it impious to reject the Messengers, which their chief God had sent them: They worship also here Idols, and in some places the Devil, and observe the same superstitious Ceremonies in the burial of their dead, that their neighbours do. See *Hackluit*.

Q. *What was the Religion of New-Spain?*

A. They were gross and bloody Idolaters before the *Spaniards* brought them to the knowledge of Christ, who requires of his Disciples no other Sacrifice but that of a contrite heart; he having shed his own blood, that we might spare the shedding of ours. These wretched *Americans* acknowledge one chief God, yet they worshipped many: Principally the Sun, to whom they offered the heart of the Sacrifice; even of men: neither did they eat or drink, or smell to a flower, till they had cast up in the ayre to the Sun some portion of their meat and drink, and some leaves of their flowers. At *Mexico* they worshipped many Idols, but three principally: the first was called *Vitziliputzli*, placed in an azure-coloured Chair, with Snakes-heads, at each corner. On his head were rich plumes of Feathers with gold: in his left hand was a white Target, in his right a Staffe; at his sides he had four darts. Perhaps by this Image they represented the nature of God; by his blew Chair they might signifie Heaven his seat, by the Snakes-heads, his wisdom; by the Feathers and gold, his glory; by his Target, protection; by the Staffe, direction; and by the four arrows, his power, extending over the four parts of the world: East, West, South, and North; or else, which is more likely, they represented the Sun by this Idol, whose abroad is in the azure skie, and his arrows or beams are extended to the four quarters of the world: the feathers may signifie his lightness; and the gold, his glory; his target and staff may shew that the Sun's heat is both defensive and offensive. Near to this Idol stood a Pillar of lesse work and beauty, on which was another Idol,

New Spain, its Religion.

Idol, called *Tlaloc* ; perhaps by this they meant the Moon. They had a third Idol, of black stone, with four darts in his right hand, looking angerly ; this they worshipped as the god of Repentance ; this Idol, with the others, was richly adorned with gold and jewels. In *Cholula* they worshipped the god of wealth or merchandising ; they had also an Idol of Paste, or Dough, which was consecrated and made every year, to which rich presents were brought, and stuck in the paste. They made gods also of their chief Captives, to which they gave divine Honors, for 6, sometimes for 12 months, praying and sacrificing to him, and carrying him in procession ; but at last the Priests kill him ; the Chief Priest pulls out his heart, offers it smoaking to the Sun ; then is he opened, cut in pieces, and eaten. They adored many other gods and goddesses with many heathenish Superstitions. Of which see *Joseph Acofta* in his History of the *Indies*, *Gomara*, *Peter Martyr of Millan*, &c.

*Idolaters, their cruelty and cost in their barbarous sacrifices.*

Out of this discourse we may see what cruelty is used among Idolaters in their barbarous sacrifices ; how lavish also they are of their gold, silver, and jewels, with which they adorn their Idols ; this hath been always the Devils policy, by outward splendor and wealth to draw ignorant and covetous-minded people to follow idolatry ; for such a bewitching quality there is in the splendor of gold, silver, and stones, that both the eyes and hearts of men are drawn after them ; to this purpose *Lactantius* l. 2. *instit. auri, gemmarum & eboris pulchritudo ac nitor perstringit oculos : nec ullam religionem putant ubi illa fulserint ; itaq; sub obtentu deorum, avaritia & cupiditas colitur* ; the beauty of Gold, Jewels, and Ebory, doe so dazel mens eyes, and captivate their hearts, that they think there is no Religion where these shine not ; therefore under pretence of worshipping god, covetousness and desire is worshipped. Hence Idolatry may be truly called covetousness, and this by the Apostle is called Idolatry. Not without cause then did God forbid the Israelites to make to themselves gods of gold and silver, as knowing what force these metals have to draw mens mindes after them. And indeed some of the wise Gentiles them-

themselves laughed at the vanities of those who bestowed so much gold on their Idols; *Aurum Vasa Numæ, Saturniaq; impulit æra*, saith *Persius*, the gods were better worshipped in *Numæ* earthen vessels, than they were afterward in gold; and he that offereth to God a sincere heart, is more accepted then he that bestows on *Jupiter* a golden beard; *Dicite pontifices, in sacro quid facit aurum*; and yet the excess of gold and silver in their Statues and Temples is stupendious, as *Lipsius* sheweth *de magnit. urb. Romæ*. And the Romans were come to that height of superstition, that they thought a Bull was not a fit sacrifice to their gods, if his horns had not been gilded, or his forehead adorned with plates of gold: see *Virgil: Et statuam ante aras auratâ fronte juvencum.* and *Livie l. 5.* sheweth that to *Apollo* was sacrificed, not onely an ox with gilded horns, but also *capræ albæ auratæ*, white goats with horns gilded; and *Val. Flac. l. 3. Arg.* speaketh of *lætæ auratâ fronte bidentes*, of sheep with gilded horns. And long afore the Romans, this golden superstition was used, as may be seen in *Homer's Iliad. 3.* where *Nestor* promised to sacrifice to *Minerva* an ox *χευδὸν νε'σασιν περὶ χευσσας*, pouring gold about his horns. *Joseph Acosta* relates in his History of *America*, what magnificent Temples and rich Images of gold and precious stones the Indians dedicated to their Idols. Against all such vanities *Arnobius* in his Book against the Gentiles disputeth elegantly, shewing that God is not taken with such toys as Temples, Altars, and Sacrifices; but *cultus verus in pectore est*, his true worship consisteth in the breast, and as our Saviour saith, neither in the Temple of *Samaria*, nor of *Jerusalem*, but in spirit and truth.

*Quin damus id superis de magna quod dare lance  
Non possit magni Messalæ lippa propago;  
Compositum jus, fasque animo, sanctosque recessus  
Mentis, & incoctum generoso pectus honesto!  
Hæc cedo ut admoveam templis, & farre litabo.*

An honest upright sincere and sanctified heart saith *Persius*, is above all the Temples and sacrifices in the world.

Q. What

*Q* What Priests had they at Mexico, and what Sacrifices ?

Mexico, its  
Priests and  
Sacrifices.

*A.* Besides their inferiour Priests, they had one chief, whose habit was a Crown of rich Feathers on his head, Pendants of Gold, with green stones at his ears, and under his Lip an Azure stone; his office was to receive the body of the dead King at the Temple door, with a mournful song, to open the breast of the sacrificed man, to pull out his heart, to offer it to the Sun, and then to sling it to the idol, to which the man was sacrificed. The inferiour Priests in the interim holding the legs, arms, and head of the Sacrificed wretch, whilst his heart was taking out. They used also to slay of the skins of men, and cloath some therewith, who went about dancing, and forcing people to offer them presents, or else they would strike them over the face, with the bloody corner of the skin. The Priests office also was to burn incense before their idols every morning, noon-tide, evening, and at midnight; for then with Trumpets and Cornets they sounded a long time, which done, they burned the Incense in Censers with much reverence, and then they beat themselves and draw blood with sharp bodkins. They did preach also on some festival days to the people. The revenues of the Priests were great; the Temples in state, magnificence, and wealth, exceeded ours. The Priests were all anointed, and wore their hair long, for they never cut it. They did sometimes anoint themselves with an Unguent made of venomous beasts, which made them without fear, and armed them with cruelty. They painted their skins black. They washed the new born Children, and let them blood in their ears; they performed marriages by asking the parties mutual consent, and tying together a corner of the womans vaile, with a corner of the mans gown, and so brought them to the Bridegrooms house, causing the Bride to go seven times about the hearth. They buried the dead either in their Gardens, or on Mountains; sometimes they burned the body; and if he was a great man, they killed his Chaplain, and his Officers to attend him, burying also wealth with him, that he might not want in the other world. The Priest used to attire himself in these

great Funerals, like a Diuel with many mouths, and glafs eyes, and with his staff stirred and mingled the ashes. When the King died, the Priests were to sing his Elogies, and to sacrifice two hundred persons to serve him. Adultery was punished with death, and so was dishonesty in their Nuns and Monks, of which there were two great Cloysters at *Mexico*. But who will see these particulars handled at large, let them read *Ioseph Acoſta*, and *Lopez de Gomara*.

Q. Had the Americans any knowledge of Christian Religion?

A. Concerning Christ they knew nothing; some small knowledge they had of a supream God, whom they called *Wirococha*, and of the creation; of the immortality of souls, of a life after this, wherein are punishments and rewards; and some of them, as *Lerius* witnesseth, believe the resurrection of the flesh; and if we will believe *Acoſta*, they have some knowledge of the Trinity, which they worship under the picture of the Sun with three heads; they have some tradition likewise of *Noah's* flood, and that all mankind was drowned, except six persons, who saved themselves in a cave; some in *Braſil* believe all were drowned except their progenitors, who were preserved to propagate mankind. The *Indians* also report that the Sun hid himself in a certain Lake within an Island, during the time of the Deluge, and so was preserved; this is not unlike the Poetical fiction of *Diana* and *Apollo*, how they were begot in the Isle *Ortygia*, called afterward from their first appearance *Delos*, by this intimating that after the flood, by reason of thick fogs and mists arising out of the moist earth, the Sun and Moon were not seen in many days; but these vapours being spent, and the earth dry, the Moon was first seen, and then in some few hours afterward the Sun. The tradition which they have of the flood, cannot be that of *Ogyges* King of *Attica*, which happened about six hundred years after *Noah's* flood, and which drowned only the Country about *Athens* and *Achaia* in *Peloponesus*; nor was it that of *Deucalion*, which happened in the 82. year of his age, about two hundred and fifty years after the former, and seven hundred eighty two years after *Noah's* flood; for this drowned

Americans acknowledge a Supreme God, a Trinity, the immortality of souls, a life after this, and have some tradition of *Noah's* flood.

ned only *Thessaly*, and some part of *Italy*, of which the *Americans* could have no knowledge; seeing many places neerer never heard of these floods, it is most likely then that their tradition was grounded on *Noah's* flood; for as *Noah's* posterity peopled all the world, so they dispersed the memory of this flood wherever they planted; for we find this deluge not only mentioned by *Moses*, but also by *Berosus*, *Alexander Polyhistor*, *Abydenus* the Historian, as he is cited by *Eusebius*, *Plato* in *Timæo*; *Plutarch* writing of *Deucalion's* flood, speaketh of the Dove sent out of the Ark, which relates to *Noah's* flood; and *Ovid* describing the same flood, writes according to the Mosaical description of the first and universal deluge; whereas that of *Deucalion* was but of a particular Country: So *Lucian de Dea Syria*, writes of *Deucalion's* flood, as if he had read the sixth and seventh chapters of *Genesis*, of *Noah's* flood; for he sheweth how all flesh had corrupted their ways upon the earth, how all their works were ἔργα ἀθίμιμα, works of injustice and violence; how the rain fell, the fountains of the great deep were opened, the waters so prevailed, that all flesh died, πάντες ἄλοντο. He sheweth also how he was preserved with his wife and children in a great Ark; and how all the beasts that live on the earth, two and two entred into the Ark, &c. and lastly, how he built an Altar after his deliverance. This description is directly of *Noah's* flood, not of *Deucalion's*; besides, *Mela*, *Solinus*, and *Pliny*, write that *Joppe* the maritime town of *Syria* was of great antiquity, as being built before the flood; which cannot be meant of *Ogyges* or *Deucalion's* flood, which were only in some places of *Greece*, and went not so far as *Syria*; neither was it any great antiquity for *Joppe* to be built before these floods; for many Cities besides this were built before; therefore doubtlesse is meant *Noah's* flood. Lastly, *Josephus* saith that *Omnes barbaricæ historiæ Scriptores*, all the Barbarian historians have mentioned this flood.

Q. What festival days were observed in New Spain?

A. Every twentieth day, which was the last of their month, was holy, and then were men sacrificed. At the first appearance of green corn, children were sacrificed,

New Spain, its festival days.

crificed, so when the corn was a foot above the ground, and again when it was two foot high, holy days were kept, and children butchered. In some of their feasts they sacrificed a woman, and with her skin covered a man, who danced about the streets two days together. In one of their feasts which the *Mexicans* kept in their *Canoes* upon the Lake, a boy and a girl were drowned to keep company with the gods of the Lake. In *May* they kept the feast of *Vitziliputzli*, in which his Image made of paste, richly adorned, was carried by the maidens attired in white, on their shoulders to the Court, and thence by the young men to the stairs of the Temple, and thence to the top with Musick; much adoration, vain ceremonies, and wicked sacrificing of men were used that day. In *May* also was kept the feast of Penance and Pardon, in which a captive was sacrificed. After much profane adoration, the people took up earth and eat it, desiring pardon for their sins, and bringing rich presents to their Idol, and whipping themselves on the shoulders. Much meat is presented that day to the Idols, and then to the Priests, who five days before had eat but one meal a day. The Merchants had their peculiar god, and festival day, in which they sacrificed a man, after they had given him for nine days divine honours. His heart they offered about midnight to the Moon, perhaps because she is the mistress of the waters, on which Merchants use to traffick, or because they are more beholding to her light in the night than others are. Concerning these festivals, their Schools and Seminaries, their belief of the Souls immortality, of their rewards and punishments, of their nine several places appointed for them, See *Acosta*, *Gomara*, and *P. Martyr* in his Decads.

Q. What was the Religion of Jucatan, and the parts adjoining?

A. In *Jucatan* they were Circumcised, and yet gross Idolaters, but curious workmen in carving and adorning their Images. They had in their houses Images made like Bears, which they worshipped as their household gods, with singing and Incense. In hollow Images, they caused boys to answer the peoples Petitions, as if God had spoke to them. When they

*Jucatan, its religion, and parts adjoining.*

want

wanted rain, or were in any danger, they had their Processions, and Pilgrimages to these Idols. In *Nicuragua*, they worshipped the Sun, and divers Idols. All their Priests, except Confessors, married. The ordering of the Sacrifices, and their numbers, depended meerly on the Priests, who used to go about the captives three times singing mournfully, and then with their flint knives suddenly open their Breasts. They divide the body thus; the Prelate hath his heart, the King his hands and feet, the Taker his buttocks, and the People the rest. The heads are set on trees, under which they sacrifice men and children. They have their Idolatrous Processions, in which for the honour of their Idol, they wound themselves, and for the desire of future happinesse, they offer themselves chearfully for Sacrifices. Whilst the Priest anoints the cheeks and the mouth of the Idol with blood, the others sing, and the people pray. The Priest makes marriages, by joyning the little fingers of the Bridegroom and Bride near a fire; but the Lords are permitted for honours sake, first to corrupt the Bride. The Adulterer is beaten, and the Adulteress is divorced. He that forceth a Virgin is a slave, excepte he pay her Dowrie. But if a slave force his Masters daughter, they are both buried alive. See *Benzo*, *P. Martyr*, and *Gomara*.

Q. *What was the Religion of the Southern Americans?*

A. They generally worship the Sun and Moon, with divers Idols, and the Divil in divers shapes; they believe the Souls immortality. Their Priests are their Physitians, and therefore in great esteem, and exceeding rich, for they have all the goods of him whom they cure. When they go to wars, they carry their gods with them, of whom they ask Counsell of all affairs; and then they keep Lent for two months. They punish in some places theft and murder with the loss of Ears and Nose; in other parts with death. These faults in the Nobility are punished with the losse of their hair only. In some places they hold it a part of their devotion, to offer their daughters to be defloured by their Priests. When it thunders and lightens, they say the Sun is angry with them. When there is an Eclipse, they Fast; the married Women scratch their  
Faces

They used to try if their victim would prove acceptable to their Gods, by putting the Cake on the head between the horns, which were in solemn feasts gilded; if the beast stood quiet, it was fit to be sacrificed; if otherwise, it was rejected. In all sacrifices *Vesta* was first invocated ἀφ' Ἑστίας ἀγνῆς, to shew both the antiquity and necessity of fire in sacrificing. Their custom also was to sacrifice in the morning to the Gods, in the evening to the *Heroes* or *Demi-gods*. The Greeks did not as the Romans, grind the corn which they laid on the head of the Victim, but laid it on whole ἐπίσουλον τῆς παλαιᾶς τροφῆς, saith *Suidas*, to shew the manner of the ancient feeding; before the grinding of corn was invented. This whole corn was called ἕλαι. They were wont also after their sacrifice and feast, to turn the tongue of the beast and besprinkle it with Vine, as *Homer* sheweth, γλώσσας δὲ ἐν πυρὶ βαλλόντες ἀμενοὶ δ' ἐπιλείβου: This was to shew that after drinking and feasting, the tongue should be silent: and nothing divulged what was then spoken. This was also done in honour of *Mercury* the god of Eloquence and of sleep; for about sleeping time the tongue was sacrificed. The Grecian Priests used to dance or run about their Altars; beginning first at the left hand, to shew the motion of the Zodiack, which is from the West called by Astronomers the left part of the world: then they danced beginning at the right hand, to shew the motion of the first spear, which is from East to West. Their bloody sacrifices were called impure; but *Frankincense*, *Myrrh*, and such like were named by them, γνάθματα pure offerings. The flesh of the Victims were called *Theothyta*, but by the Christian Doctors *Idothyta*. They that gathered the consecrated Corn were named *Parasiti*. They that met to sacrifice were called *Agones* from ἀγνίζεω to sacrifice. *Phylothyta* were those who superstitiously upon all occasions were given to sacrifice. Sacred feasts were called *Soliva* from θεός, θεοῖσι, because much wine was drunk to the honour of the gods; and therefore μεθύειν is to be drunk, because they used to be drunk μετὰ τὸ θυεῖν after they had sacrificed. The burning of Incense or such like before the sacrifice were called *Prothymata*.

See *Suidas*, *Eustathius*, *Rhodiginus*, *Athenæus*, &c.

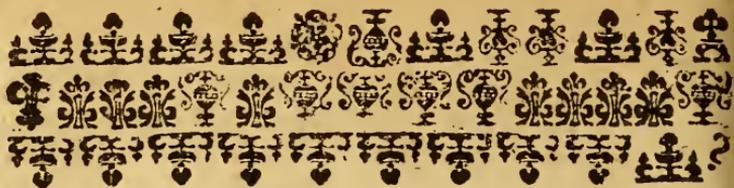
Q. What

Their Priests  
and Temples.

Q. What Priests and Temples had the ancient Greeks?

A. As they had multiplicity of gods, so they had o Priests anciently: The Priests of *Jupiter* and *Apollo* were young boyes, beautiful and well born. The Priests of *Cybele* were gelded; *Ceres*, *Bona Dea*, and *Bacchus* had their Women-priests. *Bellona's* Priests used to sacrifice with their own blood. The *Atthenian* Priests, called *Hierophanta*, used to eat Hemlock or *Cicuta*, to make them impotent towards women. No man was made a Priest who had any blemish in his body. Their garments and shooes were white, if they were the Priest of *Ceres*. Purity was the chief thing they observed outwardly. They that sacrificed to the infernal gods, wore black garments, but purple if they were the Priests of the celestial deities. They used also to wear Crowns or Myters, with Ribbands or Laces. Their office was not only to pray and sacrifice, but also to purifie with brimstone and salt water. Their chief Priests, called *Hierophanta*, were the same in authority with the *Pontifice* at *Rome*. The *Athenian* noble Virgins, called *καθηρόρα* from bearing on their shoulders the *κάνυς*, which was a basket or chest of gold, in which the first fruits and other consecrated things were carried in their *Panathenatan* pomps to the honour of *Minerva*; I say the Virgins did much resemble the *Vestal Nuns* at *Rome*. The *πρόπολις* or *νισιμόνης* was as a *Bishop* or overseer of their sacred mysteries: *πυρρός* was he that attended the sacred fire on the altar; they had their *κήρυκες* Criers, or Preachers, and *ναρούρακτες*, Church-warden and other officers. Now for their Temples. At *Athena* the Temple of *Minerva* was built in the highest part of the City; so was *Jupiter's* Temple at *Rome* built in the *Capitol*. The Temple of Mercy called *Asylum*, which was a Sanctuary for Delinquents, was erected at *Athena* by the sons of *Hercules*. *Theseus* had erected one before called *Theseum*, in imitation of which *Romulus* at *Rome* built such another. At first the Gentile gods had no Temples at all, but were worshipped either on hills or in Groves. *Cecrops* was the first (as some think) who built a Temple in *Athens*, and *Janus* in *Italy*. Before that time they had no other Temples, but the Sepulchres and Monuments of the dead. The Temples of the celesti

Gods were built upon the ground, of the infernal under. In the Country of *Sparta*, *Jupiter* had a Temple called *σκιότις* from the darknesse thereof, being obscured with Groves. There was also *γῆς ἕρπον* the Chappel of the Earth, and *μοιζών* the Chappel of the *Destinies*, the place where they had their Assemblies and Sermons called *σκιάδα*. Their Temples were called *μέλαθρα* from the black smoak of their sacrifices and incense; *ναός*, or according to the Attick *ναός* was the general name for Temples, because the gods dwelt in them; and because they were consecrated and holy, they were named *ἱερα*. *σκιός* was that part of the Temple where the Idol stood, the same with the Latine *Delubrum*; *τέμεν* from *τέμνειν*, to cut or separate, did signify the Temple, as it was set a part and separated from other buildings. Such honour they gave to their Temples, that they durst not tread of the threshold thereof, but leapt over it; nor must they passe by any Temple without reverence to it: there they kept their treasures for the more security; sacrilege being held then an execrable crime, and so it was held an impiety to walk in the Temple of *Apollo Pythius*, and punishable with death by the Law of *Pisistratus*. Hence the Proverb, when any danger was expressed, or implied, *ἐν πυθίῳ κρείττον ἢ ἀποπαύσασθαι*, it had been better you had walked in the *Pythium*; the word also *ἀπαύσειο* signifies easing of the body, which that none might do, the Images of Serpents were set over the gates of consecrated places; *Pinge duos angues, sacer est locus, extra me ite*. Their matrimoniall and funeral Rites were the same with the Romans.



## The Contents of the Fifth Section.

*The Religions of the old Germans, Gauls, and Britains.*  
 2. *Of the Saxons, Danes, Swedes, Moscovites, Russians, Pomeranians, and their neighbours.* 3. *Of the Scythians, Getes, Thracians, Cymbrians, Goths, Lufitanians, &c.* 4. *Of the Lithuanians, Polonians, Hungarians, Samogetians, and their neighbours.* 5. *Of divers Gentile-gods besides the above-named.* 6. *The ranks and arms of their gods.* 7. *With what creatures their Chariots were drawn.* 8. *Of peculiar gods worshipped in peculiar places.* 9. *The Greek chief Festivals.*

## SECT. V.

### Quest.

Germans,  
Gauls, and  
Britains, their  
Religions.

*What Religion were the Germans, Gauls and Britains?*

*Ans<sup>w</sup>.* The Germans at first had neither Images nor Temples, but abroad worshipped the Sun, Moon, and Stars. Mother Earth was in chief esteem among them; to her they dedicated a Chariot in a grove, which was lawful onely for the Priest to touch. He was never to leave the Chariot, which was always covered with cloath, and was drawn by two Oxen in Procession; then Holydays were appointed; at the end of her journey, she, with the Chariot and Cloaths were washed in a certain Lake but the Ministers who performed this work, were never seen any more, but were swallowed by the Lake

anc

and the goddess restored again by her Priest to her Grove. The Ancient *Gaules* worshipped *Mercury* in the first place, as being the god of High-ways, Journies, Gain, and Merchandizing : After him they worshipped *Apollo*, *Jupiter*, *Mars*, and *Minerva*. They and the  *Germans* were wont to sacrifice men sometimes; so did the ancient *Britains*, which with the *Gaules* had the same Religion and Priests, called *Druids*, from the Oaks under which they used to teach and sacrifice; for they expounded all religious mysteries, taught the youth, decided controversies and suits in Law, ordained rewards and punishments, and such as obeyed not their decrees, they excommunicated, debarring them from all Divine Exercises, and all commerce with men. These *Druids* had one chief over them, whose successor was always elected. They were free from paying taxes, from serving in the war, and had many other priviledges. They committed not the mysteries of their Religion to writing, but to the memory of their Disciples, who spent many years in learning by heart their precepts in-verse. They believed the immortality of soules, they read Philosophy to their Scholars: It is thought by some that *Diana's* Temple stood where *St. Pauls* Church in *London* stands now. And *Minerva* had her Temple at *Bath*, and *Apollo* in *Scotland*, near *Dalkeith*. The *Saxons* worshipped the seven Planets, See *Tacitus*, among which *Thor*, the same with *Jupiter*, was chief; *Cesars* Com- from him Thursday was denominated. Next was *Wo-* mentaries, lan, or *Mars*, Wednesday is so called from him. *Frea*, Camden, and or *Frico*, was *Venus*, to whom Friday was dedicated, as others. Tuesday to *Tuisco* the Founder of the *German* Nation.

Q. Under what shapes and forms did the old Saxons worship their gods ?

A. They worshipped the Sun under the shape of half a naked man set upon a pillar, whose head and *Old Saxons* face was all beset with fiery rayes, holding on his *worshipped their* breast a flaming wheel, by which they signified the *gods under di-* suns heat, light, and motion. They worshipped the *vers shapes and* Moon under the form of a woman with a short coat, *forms.* and a hood with long eares, with the picture of the Moon before her breast; they gave her also piked shoes. *Verstegan* cannot find the reason of this habit; but

but perhaps the reason may be this, if I may have leave to conjecture; they gave her a short coat, to shew the swiftnesse of her motion: for a long coat signifieth a slow motion; therefore they painted *Saturne*, whose motion is the slowest of all the Planets, with a long coat. The hood, or chapron with long eares, was to represent her horns, or else to shew that sounds are heard afar off in the night, which is the time of her dominion. Her piked shooes also may resemble her hornes. *Tuisco* their third Idol is set out in the skin of some wilde beast, with a Scepter in his hand; this is thought to be the first and most ancient of that nation, from whom the *Germans* call themselves *Tuytshen*, or (as the *Flemings* pronounce it) *Duytshen*, as *Verstegan* observeth; but I think that under this name they worshipped *Mars*; for as *Tacitus* writes, *Mars* was one of the *German* gods. His hairy garments doth shew the fierce and truculent disposition of that warlike god; besides that, hairy *Sylvanus* is thought to be the same that *Mars*; his Scepter may signifie the power and command which Souldiers have in the world. But it is more likely by this Idol they meant *Mercury*; for next to the Sun and Moon he was, as *Tacitus* saith, the *Germans* chief god. His Scepter and hairy garment may signifie the power and command that eloquence and musick have over the most brutish natures; and of these two faculties *Mercury* was the inventer. And we must know, that as the *Romans* next to the Sun and Moon honoured *Mars* the patron of their city, for which cause they dedicated to him the third day of the week; so the *Germans* for the same cause dedicated to *Mercury* their chief founder and patron the same day, which from his name *Tuisco* is called *Tuesday* yet retained among us. Their fourth Idol was *Woden*, from whom *Wednesday* is so called. He was the *Germans* *Mars*, and is called *Woden*, from being wood, or mad, intimating hereby the fiercenesse of Souldiers, and fury of war. He is painted with a Crown on his head, a sword in his hand, and in compleat armour. Their fifth Idol is *Thor*, which was their *Jupiter*, for they made him the god of the air, and commander of winds, rain, and thunder; they painted him sitting in a chair

of state, with a Scepter in his right hand, a golden Crown on his head, encompassed with twelve stars, by which they meant that he was King of the upper regions, and commander of the stars: from him *Thursday* is named, as among the *Romans*, *Dies Jovis* from *Jupiter*. Their sixth Idol was *Friga*; from her our *Friday* is denominatèd, and was the same that *Venus* among the *Romans*; she is painted in the habit of a man in arms, with a sword in one hand, and a bow in the other; so among the *Romans* she was *Venus armata*, and *barbata*, armed and bearded; she is called by the *Greeks* *Θέος* in the *masculin*, and by *Aristophanes* *Α'φρο-Ποτος*, so by *Virgil*, *Deus*; *descendo ac ducente Deo flammam inter & hostes*. Their seventh Idol was *Seater*, whence comes the name *Saterday*, dedicated to him; *Verstegan* will not have this *Seater* to be the same that *Saturn*, because he was otherwise called *Crodo*, but this is no reason, for most of the gods had different names; the Sun is called *Apollo*, and *Phœbus*; the Moon, *Diana*, *Lucina*, *Proserpina*: The goddess of wisdom is called *Pallas*, and *Minerva*, &c. Doubtless then this Idol was *Saturn* as his picture shewes; for he is set out like an old man, and so he is painted among the *Romans*; the wheel in his left hand signifieth the revolution of time, the pail of water in his right hand, wherein were flowers and fruits, and the pearch under his feet, do renew the dominion Time hath over Sea and Land, and all things therein contained, for all sublunary things are subject to time and change. His long coat, as I shewed before, did signifie the slowness of *Saturns* motion, which is not finished but in 30. years. Other Idols they worshipped, but of lesse note, of which see *Verstegan*.

Q. What was the Religion of the Danes, Swedes, Moscovites, Ruffians, Pomeranians, and their neighbours?

A. The *Danes* and *Swedes* worshipped the same gods as the *Saxons* did. They call upon *Thor* or *Jupiter*, and their neighbours, when the pestilence is among them, because he ruleth the air: In the time of war they call upon *Wodan* or their Religions *cars*: in their mariages they invoke *Frico* or *Venus*. They had also their *Heroes*, or demi-gods; they used to kill nine males of each kind of sensitive creatures, and

to pacifie their gods with the blood thereof, then to hang up their bodies in the Grove next the Temple called *Ubsola*. In some parts of *Saxony* they worshipped *Saturn* under the name of *Crodo*, like an old man standing on a fish, holding in his hands a wheel and a pitcher. *Venus* they worshipped in the form of a naked woman standing in a Chariot drawn with two Swans and two Doves. On her head she wore a Garland of Myrtle; in her right hand she had the Globe of the world, in the other three Oranges. Out of her breast proceeded a burning Taper. The three *Graces* naked with fruit in their hands waited on her. In *Westphalia* they worshipped an Idol all in Armour, holding a banner in his right hand with a Rose, and in the left a pair of scales. On his Breast was carved a Bear, on his Helmet a Lion. It seems by the Idol they understood *Mars*. The *Rugians* neer the *Baltick* sea worshipped *Mars* in the form of a monster with seven faces, and seven swords hanging by his side in their Scabberds; he held the eighth sword naked in his hand. The same *Rugians*, as also the *Bohemians*, worshipped an Idol with four heads, two of them looking forward, and two backward; in his right hand it held a horn, which the Priest every year sprinkled with Wine; in the left hand a bow: This also seems to be *Mars*. The *Sclavi* adored an Idol standing on a Pillar, with a Plow-share in one hand, a Lance and Banner in the other; his head was beset with Garlands, his legs were booted, and at one of his heels a bell did hang. Some of them did worship an Idol on whose breast was a Target, in which was ingraven an Oxe-head. It had a Pole-axe in its hand, and a little Bird sitting on its head. All these may seem to represent *Mars*. The *Moscovites* and *Russians* adored an Idol called *Perun*, in the shape of a man holding a burning stone in his hand, resembling Thunder; a fire of oken wood was continually maintained burning, to the honour of this Idol: It was death for the Ministers, if they suffered this fire to goe out. It seems this was *Jupiters* Image. The *Stetinians* in *Pomerania* worshipped a three-headed Idol, and used to ask Oracles or advice of a black horse: the charge of which was

was committed to one of the Priests. In the countries about *Moscovia*, they worship an idol called *Zolata Baba*, See *Saxo Grammaticus*, the golden Hag. It is a Statue like an old woman holding an infant in her bosom, and near to her stands another infant. To this Idol they offer the richest Sabel skins *Cranzius* on they have. They sacrifice Stags to her, with the blood *Vandalia, Olaus, Guaguin*, whereof they anoint her face, eyes, and her other parts. and other Histories. The beasts entrails are devoured raw by the Priests. With this idol they use to consult in their doubts and dangers.

Q. *What Religion did the Scythians, Getes, Thracians, Cymbrians, Goths, Lucitanians, & other Europeans profess*

A. The same Gentilisme with the rest, adoring Idols of stocks and stones in stead of the true God, or rather they worshipped the Diel, as appears by their inhumane humane sacrifices. The *Scythians* used to sacrifice every hundreth captive to *Mars*: So did the *Thracians*, thinking there was no other means to pacifie that angry and butcherly god, but by murdering of men. Of the same opinion were the old *Germans*, who sacrificed men to *Mercury*. The *Cymbrians* or *Cymmerians* by their women Priests used to murder and sacrifice men. These she-divels girt with brasse girdles, and in a white surplice, used to cut the throats of the captives, to rip up their bowels, and by inspection to foretel the event of the war, and withall to make drums of their skins. The *Goths* did not think they pleased the Diel sufficiently, except first they had tormented the poor captive by hanging him upon a tree, and then by tearing him in pieces among brambles and thorns. These *Goths* or *Getes* believed that the dead went into a pleasant place where their God *Tamolxius* ruled; to him they used still to send a Messenger chosen out among themselves by lot, who in a boat of five Oars went to supplicate for such things as they wanted. Their manner of sending him was thus; They took him hand and foot, and flung him upon the points of sharp pikes, if he fell down dead, they concluded that the god was well pleased with that messenger; if otherwise, they rejected him as an unworthy messenger; therefore they chose another to whom they gave instructions before he died, what he should say to their god; and so having

ving slain him upon their pikes, committed the dead body in the boat to the mercy of thesea. The *Lithuanians* used to burn their chief captives to their gods. The *Lusitanians* ripped open the bowels of their captives in their divinations, and presented their right hands, being cut off, to their gods. The *Sclavi* worshipped an Idol called *Suantovitus*, whose Priests the day before he sacrificeth, makes clean the Chappel, which none must enter but he alone, and whilest he is in it, he must not draw his breath, but hold his head out of the window, lest with his mortal breath he should pollute the Idol. The next day the people watching without the Chappel door, view the Idols cup; if they find any of the liquor which was put there wasted, they conclude the next years scarcity, but otherwise they hope for plenty; and so they fill the cup again, and pray to the Idol for victory and plenty; then pouring out old Wine at the idols feet, and offering to him a great cake, they spend the rest of the day in gormandising. It is held a sin and a dishonour to the idol not to be drunk then. Every one payeth a piece of money to the idols maintenance; to which also is paid the third part of all booties taken in the war. To this purpose the idol maintained three hundred horse, whom the Priest payed, being the Idols treasurer. In *Lithuania*, *Russia*, and the adjacent places, the Rusticks offer a yearly sacrifice of Calves, Hogs, Soves, Cocks and Hens, about the end of *October*, when their fruits are all gathered in, to their idol *Ziemiennick*; they beat all these creatures to death, then offer them with prayers and thanksgiving; which done, they fall to eating and drinking, flinging first pieces of flesh into every corner of the house.

Q. *What did the Lithuanians, Polonians, Hungarians, Samogetians, and their Neighbours profess?*

A. Their chief god was the Sun. They worshipped also the Fire, which they continually maintained by Priests chosen for that purpose. They ascribed also Divinity and worship to trees, and the taller the tree was, the more adoration it had. When Christianity began to be preached among the *Lithuanians*, and were exhorted to cut their trees, none would venture to touch these gods, till the preachers encouraged them

by

See *Olaus Magnus, Saxo, Guaguinus, Johannes Magnus, Aventinus &c.*

*Lithuanians, Polonians, Hungarians, &c. their Religions.*

by their example ; but when they saw the trees cut down , they began to lament the losse of their gods , and complained to their Prince of the wrong done to them by the Christians,whereupon the Preachers were commanded presently to abandon the countrey, and so these dogs returned to their vomit. They adored also Serpents, which they entertained in their houses, and used by their Priests to ask Oracles or advice of the fire, concerning their friends when they fell sick, whether they should recover health again. The same idolatry was used by the Polonians or Sarmatians. The Hungarians or Pannonians did not onely worship the Sun, Moon and Stars;but also every thing they first met with in the morning. Most part of Livonia is yet idolatrous, worshipping the Planets and observe the heathenish customs in their burials and marriages. In Samogethia a countrey bordering on Prussia, Livonia, and Lithuania, they worshipped for their chief god, the Fire, which their Priests continually maintained within a Tower on the top of an high hill, till Vladislaus King of Poland beat down the Tower, and put out the fire, and withal caused their Groves to be cut down,which they held sacred, with the Birds, beasts, and every thing in them. They burn the bodies of their chief friends,with their horses, furniture, and best cloaths, and withal set down victuals by their Graves,believing that the departed souls would in the night time eat and drink there. The like superstition is used by the Livonians. So the Lapponians are at this day for the most part idolatrous; they hold that no marriage which is not consecrated by fire and a flint,is lawful ; therefore by striking of the flint with iron, they shew that as the hid sparks of fire flie out by that union, so children are propagated by the conjunction of male and female. Many parts also of Moscovia at this day continue in their Gentilisme.

See Olaus, Munster, in his Geography, and others.

Q. What other gods did the Gentiles worship besides those above named ?

A. It were tedious to mention all ; I will only name some of them. *Æolus* was god of the Winds, *Portunus* god of Harbours, *Agonius* god of Action, *Angerona* goddess of Squinzees, *Laverna* or *Furina* goddesses of Theeves,

Gods of the Gentils.

*Aucula*

Of these (see  
Austin, La-  
tāntius, Ter-  
tullian, Plu-  
tarc, Arnobius,  
Eusebius, &c.

*Aucula* goddess of maid servants. *Carna* goddess of hinges, *Aristæus* god of honey, *Diverra* goddess of sweeping, *Feronia* goddess of Woods, *Dice* goddess of Law-suits, *Fidius* of Faith, *Aruncus* of diverting hurt from Corn, *Hebe* of youth, *Meditrina* of Medicines, *Mena* of womens monthly flowers, *Myodes* or *Miagnus*, the same with *Belzebug* the god of Flies, *Limentinus* of thresholds, *Peitho* goddess of Eloquence, *Aius* of speech, *Pecunia* of mony, *Thalassius* of marriage, *Vacuna* goddess of leisure or idleness, *Vitula* goddess of youthful wantonness, *Sentinus* of sense, *Tutanus* of defence, *Vallonia* of Vallies, *Vitunus* of life, *Collina* of hills, *Fugatinus* of the tops of mountains. We cannot meet with any creature, action, passion, or accident of mans life, which had not its peculiar deity.

Q. How did they rank and arm their gods?

How Ranked  
and Armed.

A. Some of them they called Supernal, as *Saturn*, *Jupiter*, *Apollo*, *Mercurius*, *Mars*, *Vulcan*, *Bacchus*, *Hercules*, *Cybele*, *Venus*, *Minerva*, *Juno*, *Ceres*, *Diana*, *Themis*. Some they named infernal, as *Pluto*, *Charon*, *Cerberus*, *Rhadamanthus*, *Minos*, *Æacus* *Proserpina*, *Aleÿto*, *Tisiphone*, *Megara*, *Chimera*, *Clotho*, *Lachesis*, *Atropos*. Some were deities of the Sea, as *Oceanus*, *Neptune*, *Triton*, *Glaucus*, *Palemon*, *Proteus*, *Nereus*, *Castor*, *Pollux*, *Phorbus*. *Melicerta*, *Amphitrite*, *Thetis*, *Doris*, *Galatæa*, and the other Sea-Nymphs, called *Nereides*. The Country gods, and of the Woods, were *Pan*, *Sylvanus*, *Faunus*, *Pales*, the *Satyres*, &c. There were three deities called *Graces*, or *Charites*, to wit, *Æglia*, *Thalia*, *Euphrosyne*. Three Fatal Sisters, called *Parce*; to wit, *Clotho*, *Lachesis*, *Atropos*; Three Furies, called *Eumenides*, to wit, *Aleÿto*, *Megara*, *Tisiphone*. The chiefest of their gods they did thus arm; namely, *Saturn* with the Siche. *Jupiter* with Thunder. *Mars* with the Sword. *Apollo* and *Diana* with Bows and arrows. *Mercury* with his *Caduceus*, or Rod. *Neptune* with the Trident, or three-forked Scepter. *Bacchus* with the *Tôrsus*, or Spear woven about with Vine-leaves. *Hercules* with his *Clavz*, or Club. *Minerva* with her Lance and *Ægis*, or Target, having on it *Medusa's* head. *Vulcan* with his Tongs, &c.

Of these see  
the Poets and  
their Com-  
mentators.

Q. With what creatures were their Chariots drawn?

A. *Jupiter*,

A. *Jupiter, Sol, Mars, and Neptune*, had their Chariots drawn by Horses. *Saturn* by Dragons. *Thetis, Triton, Leucothoe*, by Dolphins. *Bacchus* by Lynces and Tygers. *Diana* by Stags. *Luna*, or the Moon, by Oxen. *Oceanus* by Whales. *Venus* by Swans, Doves, and Sparrows. *Cybele* by Lions. *Juno* by Peacocks. *Ceres* by Serpents. *Pluto* by four black Horses. *Mercury*, in stead of a Chariot, had wings on his head and heels. The mystical meaning of these things we have opened.

Their Chariots how drawn.

In Myst. Poet.

Q. In what peculiar places were some gods peculiarly worshipped?

A. Though *Apollo* was worshipped in many places: as in the wood *Gryneum* in *Ionia*; on *Phaselis*, a hill in *Lycia*; in *Tenedos*, an Isle of the *Ægean Sea*; in *Delos* and *Clarus*, two of the *Cyclad* Islands; on hill *Cynthus* in *Cyrrha*, a Town of *Phocis*: at *Rhodes*, on hill *Soraste*; on *Parnassus*, and other places; yet he was chiefly worshipped at *Delphi*, a town of *Phocis*. So *Venus* was honoured in *Cyprus*, and in *Paphos*, a Town of the same Isle; and in the Isle *Amathus* in the *Ægean Sea*, on hill *Eryx*; and in *Sicilie*, and elsewhere; yet her chief worship was at *Paphos*. So *Juno* was worshipped at *Samos*, an Isle of the *Icarian Sea*; at *Argos* and *Mycenæ*, Towns of *Achaia*, and in other places; yet she was principally honoured at *Carthage* in *Africa*. *Minerva* was worshipped in *Aracynthus*, a hill of *Ætolia*; in *Pyreus*, a hill of *Attica*, and elsewhere; yet She was chiefly honoured at *Athens*. *Bacchus* was worshipped at *Nysa*, a Town of *Arabia*; at *Naxos*, one of the *Cyclades*, but chiefly at *Thebis* in *Boeotia*. *Diana* was worshipped at *Delos*, on hill *Cynthus*; at *Ephesus*, and elsewhere. *Hercules* was honoured at *Gades*; at *Tybur*, a Town near *Rome*; at *Tyrintha*, near *Argi*; at *Thebis* in *Boeotia*, &c. *Jupiter's* worship was maintained at *Rome*, in *Lybia*, on hill *Ida* in *Crete*, and elsewhere. *Mars* was adored at *Thermodon* in *Scythea*, on *Rhodope*, a hill in *Thracia*; among the *Geres*, and other Nations. *Vulcan* was chiefly honoured at *Lemnos*, *Quirinus* at *Rome*, *Faunus* in *Latium*, *Isis* in *Egypt*, *Æsculapius* in *Epidaurus*, a Town in *Peloponnesus*, *Cybele* in *Phrygia*, chiefly on the hills *Ida*, *Berecinthus*, and *Dindymus*. *Fortune* was honoured in *Artium* and *Praneste*, Towns of *Italy*, &c.

In what peculiar places worshipped.

Who

Who would know more of these, let them consult with the Poets.

Q. What were the Greek chief festivals?

Greeks, their  
chief Festivals.

A. The Greek were these. *Anacalypteria*, kept by the Rusticks to *Ceres* & *Bacchus*, upon the taking in of their fruits; but I finde that the feast of *Proserpina's* wedding with *Pluto*, called *Theogamia*, was called *Anacalypteria*, and so was the third day of each marriage from ἀνακαλύπτουσι, to disclose or discover, because then the Bride, who before had been shut up in her fathers house, came abroad to her Husbands house; and so the Presents that were given her by her husband that day, were called *Anacalypteria*. 2. *Anthesteria* were Feasts kept to *Bacchus*, so called from *Anthesterion*, the month of *February*, in which they were kept. But some will have this to be the moneth of *November*; others of *August*, which is most likely, because then grapes are ripe; and the Athenian children were crowned with Garlands of flowers. This feast also was called *Dionysia*. 3. *Aletis* was a feast at *Athens*, kept to *Icarus*, and *Erigone*. 4. *Anthesphoria*, kept to the honour of *Proserpina*, who was carried away by *Pluto* as she was gathering of flowers; ἀνθε is a flower: It was called also *Theogamia*, a divine marriage. 5. ἀπαρτία, was an Athenian feast kept four days; *Erasmus* mentions only three. 6. *Ascolia*, were Attick feasts kept to *Bacchus*, from ἀσκος a bladder; because in the middle of the Theatre they used then to dance upon bladders that were blown and oyled, onely with one foot, that by falling they might excite laughter; this dancing was called *Ascoliasmus*, of which *Virgil* speaks: *Mollibus in pratis unctos saliere per utres*. 7. *Boedromia*, were Athenian feasts in the month of *September* called by them *Boedromion*: this feast was kept with vociferation and running. 8. χαρῖσια, were love-feasts, in which kinsfolks entertained each other with good cheer and gifts. 9. ἕρπια, were feasts at *Athens*, wherein all kinds of seeds were boiled to *Bacchus* and *Mercury*, in a pot called ἕρπον; this feast was kept about the midst of *November*. 10. διαμασίγιωσις, was the scourging feast among the *Lacedemonians*, in which the prime youth were whipt in the presence of their friends at the altar of *Diana*. 11. Διὰ γῖα, the feasts

feasts of *Jupiter*; they were called also *διπῶλια*: Here they were not very jovial, but sad, and *σκυθρωποί*, of sower countenance. 12. *ἐλασηβόλια*, from *ἐλαφός* and *βάνω*, were feasts kept to *Diana* in *February*, called *Elaphabolion*, wherein *Stags* were sacrificed to *Diana*. 13. *Ephestia* at *Thebes*, were feasts kept to the honour of *Tyresias* the Prophet who had been both man & woman; therefore that day they cloathed him first in mans apparel, and then in a womans habit. 14. *γαμύλια*, from *γάμος* marriage: this was *Junos* feast kept in *January*, called *Gamelion*; and she having the charge of marriages, was called *Gamelia*. 15. *Hecatombe* to *Juno* in which 100 sacrifices were offered, and divers shews or sports exhibited to the people: He that overcame was rewarded with *χαλκή ἀσπίς*, a brazen Target, and a Myrtle garland. This feast was called also *ἑρυσία* from *Junos* name; and the moneth of *July*, in which this feast was kept, is named *ἑκατιμβαιῶν*. 16. *ἑλισθηρεία* Athenian feasts, in which certain holy Reliques were carried about in a chest called *ἐλεΐνη*, by the Priests called *Helenophori*. 17. *γακεΐνῆρια* were *Lacedemonian* feasts, kept to the honour of *Apollo*, and his Boy *Hyacinthus*, whom he lost; therefore *Lycander* calls him *πλυθρηνον* much lamented. 18. *Hypocaustria* were feasts to *Minerva*, for avoiding the dangers that come by firing from *ὑποκαίειν*, to kindle or burn. 19. *ἑσηρεία*, was a feast at *Argos*, so called from *ὑς* a Sow, because by them then this beast was sacrificed to *Venus*. 20. *λαμπτήρεια*, so called from *λαμπτήρ*, a Torch, or Lamp: This feast was kept to *Bacchus*, into whose Temple in the night they used to carry burning Torches, and to place goblets full of Wine in all parts of the City. 21. *μεγαλόσια* were the feasts of *Cybele*, called *Magna Mater*, in which were exhibited divers spectacles to the people in the moneth of *April*. 22. *μεταγείτνια*, was *Apollo's* festival, who was called *Metageitnius*; and the moneth in which it was kept was named *μεταγείτων*, which some say is *May*, others *July*. 23. *μονοσάγρια*, was a feast among the *Aegeans*, in which it seems they eat all of one dish, or else but once a day, or else each man apart. These are called *μονοσίτοι*. 24. *μυνυχία*, the feast of *Minerva*; kept in the harbour of *Athens*, called *Munichium*. The moneth

moneth of *March* was also called *μουνουχίων*. 25. *νιφάλια* were sober sacrifices; without wine; therefore called *αίονα*; at *Athens* these sacrifices were performed to *Venus Urania*; likewise to *Mnemosyne*, *Aurora*, *Sol*, *Luna*, the *Muses* and the *Nymphs*, and even to *Bacchus* himself. Sometimes they offered instead of Wine *ὑδωρ μελίκερατον*, water mingled with honey. 26. *νυκτελία* were the night sacrifices of *Bacchus*, whence he was called *νυκτελιος*. 27. *οἰκιστήρια*, were Athenian feasts; so called from the great cup of the same name, which being filled with Wine, beardlesse youths *εὐμέλιοντες ἀποκείρειν τὸ χόλον*, saith *Athenaus*, being to cut their long hair offered to *Hercules*. 28. *Ornea*, the festivals of *Priapus*, who was called *ὄρνεατης*, from *Ornis*, a Town of *Peloponnesus*. 29. *ὄσχεδον* an Athenian feast, in which the noble youth carried *ἄσχας*, Vine branches into *Minerva's* Temple. This feast was instituted when *Theseus* returned mourning from *Crete*, upon the report of his fathers death *Ægeus*. 30. *παναθηναϊα*; the chief Athenian feast to the honour of *Minerva*; it was celebrated every fifth year. In this were divers shews; the youth then used to dance in armour, called *πυρρική*, from *Pyrrhus* the inventor. The Image of *Pallas* was then carried in a Ship called *Panathenaica*, in which the sail called *Pephus* was spread; & on this was woven the Giant *Encelodus*, slain by *Pallas*. In this feast they used to run with lamps or torches; and so they did in the Feasts called *Ephestia* and *Promethea*, He that overcame, had for his reward *καρπὸν ἐλαίας*, the Olive fruit, that is, a pot of Oyl, whereof *Pallas* was the Inventer; and none but he could by the Law carry any Oyle out of the Attick Countrey. 31. *πανήθεια*, were feasts dedicate to *Apollo* in the moneth *πανηθειῶν* which some take for *October*, others for *July*. This feast was so called from *πῦρα*, from beanes, or other kind of *legumina* consecrated to *Apollo*. 32. *σκίρα*, an Athenian feast to *Minerva*; the moneth in which it was kept was called *σκισσοδοσιῶν*, from bearing about in procession *σκίρον* or *σκιάδιον*, a Fan to make a shadow from the Suns heat. The Fan was carried by *Minerva's* Priest, accompanied with the Gentry of *Athens*, out of the Tower; from this they called *Miner-*

va, Scirada. The moneth of this feaft was thought to be March 33. *Θαργήλια* this feaft was dedicated to *Apollo* and *Diana* at *Athens* in the moneth of *April*, which was called *Θαργελιών*. In it the first fruits of the earth were offered to these gods, and boiled in the pot called *Θάργελα*. 34. *Δείονα*, were feasts to *Bacchus* the god of Wine, who was therefore *θείον*, and his Temple *Δείονιον*, commonly called; this was an Athenian feaft. 35. *Θεόξενα* were feasts dedicated to all the gods together. This feaft by the Latines is called *dies particularis*, and *communicarix*. *Theoxenia* also were games exhibited to *Apollo*, who was called *Theoxenius*, and this κοινὴ ἐορτὴ common feaft was at *Delphi*, consecrated peculiarly to *Apollo*. This feaft was so called *παρα τὸ ξενίζειν τοῖς θεοῖς*, because all the gods were entertained at a feaft. *Castor* and *Pollux* were the authors of this feaft; for when *Hercules* was deified, he committed to these *Dioscuri* the care of the *Olympick* games, but they devised this new feaft of *Theoxenia*. It was chiefly observed by the Athenians in honour of foreign gods; for among them *θεοὶ ξενικοὶ πρῶνται*, saith *Hesychius*, the foreign gods were worshipped. This feaft is called by *Pindarus* *ξενία τεπέλαι*, hospitable tables, and the sacrifice *ξενισμὸς* 36. *βῆνα* was the feaft of *Bacchus*, in whose Temple three empty Vessels in the night time were filled with wine, but none knew how, for the doors were fast locked and guarded. *Thyia* also was the first Priestesse of *Bacchus*, from which the rest are called *Thyada*. 37. *τριετηνια* were the feasts of *Bacchus* every third year, in Latine *Triennialia* and *Triennia*; of which *Ovid*, Celebrant repetita Triennia Bacchæ. Some other festivals the Greeks observed, but of lesse note:

Of these see *Suidas*, *Athenæus*, *Rhodiginus*, *Gyraldus*, *Hesychius*, *Tertullian*, *Austin*, *Plutarch*, *Ful. Polux*, the Scholiast of *Aristophanes*, *Meursius*, and others:

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## The Contents of the Sixth Section.

Of the two prevalent Religions now in Europe. 2. Of Mahomets Law to his Disciples. 3. Of the Mahumetans opinions at this day. 4. Mahomet, not the Antichrist. 5. Of their Sects, and how the Turks and Persians differ. 6. Of the Mahumetan Religious Orders. 7. Of their other Hypocritical Orders. 8. Of their secular Priests. 9. Of the Mahumetan devotion, and parts thereof. 10. Of their Ceremonies in their Pilgrimage to Meoca. 11. The Rites of their Circumcision. 12. Their Rites about the sick and dead. 13. The extent of Mahumetanism, and the causes thereof. 14. Mahumetanism, of what continuance.

## SECT. VI.

### Quest.

Mahumetans,  
their Religion.



What are the two prevalent Religions this day in Europe?

A. Mahumetanism, and Christianity. The former was broached by Mahomet the Arabian, being assisted by Sergius a Nestorian Monk, with some other Hereticks and Jews, about 600 years after Christ; for Mahomet was born under Mauritius the Emperour, anno Christi 591. and under Heraclius, anno 623. he was chosen General of the Saracen and Arabian Forces, and then became their Prophet, to whom he exhibited his impious doctrine and law,

law, which he pretended was delivered to him by the Angel *Gabriel*. But his Book, called the *Alcoran*, was much altered after his death, and divers different copies thereof spread abroad, many of which were burned, and one retained, which is now extant. This is divided into 124 Chapters, which are fraught with Fables, Lyes, Blasphemies, and a meer hodge-podge of fooleries and impieties, without either Language or Order, as I have shewed in the Caveat I gave to the Readers of the *Alcoran*; yet to him that readeth this Book a thousand times, is promised a Woman in his Paradise, whose eye-brows shall be as wide as the Rainbow. Such honour do they give to their ridiculous Book called *Musaph*, that none must touch it till he be washed from top to toe; neither must he handle it with his bare hands, but must wrap them in clean linnen. When in their Temples it is publicly read, the Reader may not hold it lower then his girdle, and when he hath ended his reading, he kisseth the Book, and layeth it to his eyes.

See *Lanicerus*,  
and others.

2. *What Law did Mahomet give to his Disciples?*

A. His Law he divides into eight Commandements. *Their Law:*  
The first is to acknowledge onely one God, and onely one Prophet, to wit *Mahomet*. 2. The second is concerning the duty of Children to their Parents. 3. Of the love of Neighbours to each other. 4. Of their times of prayer in their Temples. 5. Of their yearly Lent, which is carefully to be observed of all for one moneth or thirty days. 6. Of their charity and alms-deeds to the poor and indigent. 7. Of their Matrimony, which every man is bound to embrace at 25 years of age. 8. Against murder. To the observer of these commands he promiseth Paradise; in which shall be filken Carpets, pleasant Rivers, fruitful Trees, beauriful Women, Musick, good Cheer, and choice Wines, store of gold and silver Plate with precious Stones, and such other conceits. But to those that shall not obey this Law, hell is prepared, with seven gates, in which they shall eat and drink fire, shall be bound in chains, and tormented with scalding waters. He proveth the Resurrection by the story of the seven Sleepers, which slept 360 years in a Cave. He prescribes also divers moral

and judicial Precepts, as abstinence from swines flesh, blood, and such as die alone: also from adultery and false witness. He speaks of their *Fridays* devotion; of good works; of their Pilgrimage to *Meccha*; of courtesie to each other; of avoiding covetousness, usury, oppression, lying, casual murder, disputing about his *Alcoran*, or doubting thereof. Also of prayer, alms, washing, fasting, and Pilgrimage. He urgeth also repentance, forbideth swearing, commends friendship, will not have men forced to Religion; will not have mercy or pardon to be shewed to enemies. He urgeth valour in Battel, promising rewards to the couragious, and shewing that none can die till his time come, and then is no avoyding thereof.

Q. What other opinions do the Mahometans hold at this day?

Their opinions.

A. They hold a fatal necessity, and judge of things according to the success. They hold it unlawful to drink Wine, to play at Chess, Tables, Cards, or such like recreations. Their opinion is, that to have Images in Churches is Idolatry. They believe that all who die in their wars go immediately to Paradise, which makes them fight with such cheerfulness. They think that every man who lives a good life, shall be saved, what Religion soever he professeth; therefore they say that *Moses*, *Christ*, and *Mahomet*, shall in the resurrection appear with three banners, to which, all of these three professions shall make their repair. They hold that every one hath two angels attending on him; the one at his right hand, the other at his left. They esteem good works meritorious of Heaven. They say that the angel *Israhil* shall in the last day sound his Trumpet, at the sound of which, all living creatures (angels not excepted) shall suddenly die, and the Earth shall fall into dust and sand; but when the said angel soundeth his Trumpet the second time, the souls of all that were dead shall revive again: then shall the angel *Michael* weigh all mens souls in a pair of scales. They say there is a terrible Dragon in the mouth of Hell; and that there is an iron bridge, over which the wicked are conveyed, some into everlasting fire, and some into the fire of Purgatory. They hold that the Sun at his rising.

rising, and the Moon at her first appearing should be revered. They esteem Polygamy no sin. They hold it unlawful for any man to go into their Temples not washed from head to foot; and if after washing, he piss, go to stool, or break wind upward or downward, he must wash again or else he offends God. They say that the Heaven is made of smok, that there are many seas above it; that the Moons light was impaired by a touch of the Angel *Gabriels* wing, as he was flying along; that the Devils shall be saved by the *Alcoran*. Many other favourless and senseless opinions they have, as may be seen in the Book called *Scala*, being an Exposition of the *Alcoran* Dialogue wise.

Q. Was Mahomet that great Antichrist spoken of by S. Paul, 2 Thess. 2 and by Saint John in the Apocalypse?

A. No: For Mahomet was an Arabian, descended from *Ismael* and *Hagar*: but Antichrist (if we will believe the ancient Doctors of the Church) shall be a Jew, of the Tribe of *Dan*. 2. Antichrist shall come in the end of the world, and as the Church anciently believed, immediately before Christs second coming; but Mahomet is come and gone, above a thousand years ago. 3. The ancient Fathers believed that the two Witnesses which shall oppose Antichrist, and shall be slain by him, are *Henoah*, and *Elias*; but these are not yet come. 4. The tradition of the primitive Church was, that Antichrist shall reign but three years and a half, supposing that this period of time is meant by time and times, and half a time: but Mahomet we know reigned many more years. 5. Antichrist will wholly oppose himself against Christ, vilifie him, set himself up in his stead; and to extol himself above all that is called God: but Mahomet doth speak honourably of Christ, in calling him the Word of God, the Spirit of God, the Servant of God, the Saviour of those that trust in him, the Son of a Virgin, begot without the help of man, &c. as may be seen in his *Alcoran*. 6. Our Writers, as *Forbes*, *Cartwright*, &c. hold that Antichrist is described *Revel. 9.* under the name of that Star which fell from Heaven, having the key of the bottomlesse pit, and under the name of *Abaddon*, and *Apollyon*; but that Mahomet with his followers are set out in that same Chapter

Mahomet, not that great Antichrist spoken of by Saint Paul, and Saint John.

under the four Angels bound in the great River *Euphrates*. 7. The Apostle *2 Thess.* 2. saith, that *Antichrist shall sit in the Temple of God as God; and shall exalt himself above all that is called God.* But this cannot be meant of *Mahomet*, for he never sate in the Temple of God, whether by this word we understand the Temple of *Jerusalem*, or the Church of Christ; for he and his Disciples separated themselves from the Church of Christ, and will have no communion with Christians. 8. *Antichrist* is to come with signs and lying wonders, and by these to raise his Kingdom. But *Mahomet* came with the sword, and by it subdued the neighbouring Nations, so that neither he nor his followers did or do pretend to any wonders. 9. Our Writers say that *Antichrist* is not to be taken for a particular person, but for a whole company or society of people under one head; but *Mahomet* was a particular person. 10. *Antichrist* is to be destroyed by the breath of the Lords mouth; but *Mahomet* died a natural death. By all these reasons then it appears, that *Mahomet* cannot be that Great *Antichrist* who is to come in the end of the world. Yet I deny not but he was an *antichrist* in broaching a doctrine repugnant to Christs Divinity. Such an *antichrist* was *Arius*; likewise in persecuting Christ in his members, he may be called *Antichrist*; and so might *Nero*, *Domitian*, *Dioclesian*, and other persecutors. Besides, the number of the beast 666 is found in *Mahomet's* name, and so it is found in divers other names. If we consider the miseries, desolation and blood that have followed upon the spreading of *Mahometanism* in the world, we may with *Pererius* on *Revel.* 6. conclude that *Mahomet* is signified by death, which rideth on the pale Horse, followed by Hell or the Grave; to whom was given power over the fourth part of the earth, to kill with the sword, with famine, &c. for he was the death both of soul and body to many millions of people; upon whose ways followed destruction, famine, pestilence, and many other miseries, in that part of the world, where he and his successors have spread their doctrine and conquests.

Q Are all the *Mahometans* for one profession?

Their Sects.

A. No: for there be divers Sects amongst them; but the

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the two main Sects are, that of the *Arabians*, followed by the *Turks*; and of *Hali* by the *Persians*. To this *Hali Mahomet* bequeathed both his Daughter and his *Alcoran*, which the *Persians* believe is the true Copy, and that of the *Turks* to be false. This *Hali* succeeded *Mahomet*, both in his Doctrine and Empire; whose interpretation of the Law they embrace for the truest. As the Saracen *Caliphs* of old, exercised both the Kingly and Priestly Office; so both are claimed by the modern *Persians*; for both were performed by *Mahomet* and *Hali*. But to avoid trouble, the *Persian* *Sophi* contents himself with the Secular Government, leaving the Spiritual to the *Mustaed Dini*, who is as the *Musty* in *Turky*. These two Sects differ in many points: for the *Arabians* make God the author both of good and evil, but the *Persians* of good only; the *Persians* acknowledge nothing eternal but God; the *Turks* say that the Law is also eternal; the *Persians* say that the blessed souls cannot see God in his essence, but in his Effects or Attributes; the *Turks* teach that he shall be visible in his Essence. The *Persians* will have *Mahomet's* soul to be carried by the Angel *Gabriel* into God's presence when he received his *Alcoran*. The *Turks* will have his body carried thither also. The *Persians* pray but three times a day, the *Arabians* five times; other differences they have; but these are the chief Doctrinal differences: the main is about the true *Alcoran*, the true interpretation thereof, and the true successor of *Mahomet*; for they hold *Eubocar*, *Osmen*, and *Homar*, whom the *Turks* worship, to have been usurpers, and *Hali* the only true successor of *Mahomet*, whose Sepulchre they visit with as great devotion as the *Turks* do the other three.

See *Borrius*,  
*Lanicerus*,  
*Knolles*, *Came-*  
*rarius*, *Fovius*,  
&c.

2. What religious Orders have the Mahumetans?

A. Most of their Religious Orders are wicked and irreligious. For those whom they call *Imailer* and religious brothers of love, are worse then beasts in their lusts, sparing neither women nor boys; their habit is along coat of a violet colour, without seam, girt about with a golden girdle, at which hang silver Cymbals, which make a jingling sound; they walk with a book in their hand, containing love Songs and Sonnets, in the *Persian* tongue; these go about singing, and receive money for

Mahumetans,  
their religious  
orders.

their Songs, and are always bare-headed, wearing long hair, which they curl. The Order of *Calender* professeth perpetual Virginity, and have their own peculiar Temples, or Chappels. They wear a short coat made of Wool and Horse hair, without sleeves, they cut their hair short, and wear on their heads Felt-hats, from which hangs tufts of Horse hair, about a handbreadth. They wear iron rings in their ears, and about their necks and arms; they wear also in their Yard an iron or silver ring of 3 *lib.* weight, whereby they are forced to live chastely; they go about reading certain Rimes or Ballads. The Order of *Dervises* go about begging almes in the name of *Haly*, Son in law to their god *Mahomet*. They wear two Sheep-skins dried in the Sun, the one whereof they hang on their back, the other on their breast; the rest of their body is naked. They shave their whole body, go bare-headed, and burn their temples with an hot Iron. In their ears they wear rings, in which are precious stones, they bear in their hand a knotty club. They are desperate Assassins, will rob and murder when they finde occasion; they eat of a certain herb called *Afferad* or *Matzlach* which makes them mad; then they cut and slash their flesh; the madder they are, the more they are reverenced. In *Natolia* neer the Sepulchre of a certain Saint of theirs is a Covent of these Monks, being about five hundred, where once a year there is kept a general meeting of this Order, about eight thousand, over whom their superior called *Assambaba* is President. On the Friday after their Devotions they make themselves drunk with *Afferad* in stead of Wine; then they fall to dancing in a round, about a fire, singing Ballades, which done, with a sharp knife they cut flowers and figures on their skins, for the love of those Women they most affect. This Feast holdeth seven days, which ended, with banners displayed, and drums beating, they depart all to their several Covents, begging almes a'l the way as they march. Their fourth Order called *Tortachs*, are cloathed like the *Dervises*, but that they wear also a Bears-skin instead of a Cloak, but they go bare-headed and shaven; they anoint their heads with Oyl against cold; and burn their temples

against

against defluxions. Their life is beastly and beggerly, living in ignorance and idleness; they are begging in every corner, and are dangerous to meet with in Desert places, for they will rob and plunder; they profess Palmistry like our *Gypsies*, who use to pick silly Womens pockets as they are looking in their hands. They carry about with them an old man, whom they worship as a Prophet; when they mean to have money from any rich man, they repair to his house, and the old man there prophesieth sudden destruction against that house; which to prevent, the Master of the house desires the old mans prayers, and so dismisseth him and his train with money, which they spend wickedly; for they are given to Sodomy and all uncleanness.

Q. Are there no other hypocritical Orders amongst them?

A. Yes, many more. Some wherof go naked, except their privities, seeming no wayes moved either with Summers heat, or Winters cold; they can indure cutting and flashing of their flesh, as it were insensibly, to have their patience the more admired. Some will be honoured for their abstinence in eating and drinking sparingly and seldome. Some profess poverty, and will enjoy no earthly things. Others again profess perpetual silence, and will not speak, though urged with injuries and tortures. Some avoid all conversation with men. Others brag of Revelations, Visions, and Enthusiasms. Some wear Feathers on their heads, to shew they are given to contemplation. Some have Rings in their ears, to note their subjection and obedience in hearkning to spiritual Revelations. Some bear chains about their necks and arms, to shew they are bound up from the world; some by their mean cloaths brag of their poverty. Some to shew their love to hospitality, carry Pitchers of clean water, which they profer to all that will drink, without taking any reward. Some dwell at the graves of the dead, and live on what the people offers them. Some of them have secret commerce with Women, and then give out that they conceive and bear children without the help of men, purposely to extenuate the miraculous birth of Christ. Some are *Antinomians*, affirming that there is no use of the Law, but that men are saved by Grace. Some

See *Menavino, Nicholaus Nicholai, Septemcastrencis, &c.*

Some are for traditions and merits, by which salvation is obtained and not by Grace. These addict themselves wholly to Meditation, Prayer, Fasting, and other spiritual exercises; there be some who are accounted Hereticks, for they hold that every man may be saved in his own Religion, and that Christs Law is as good as *Mahometers*; therefore they made no scruple to enter into Christian Churches, to sign themselves with the Crosse, and besprinkle themselves with Holy water. These *Votaries* have their Saints, to whom they have recourse in their wants, and to whom they assign particular Offices: some have the charges of travellers, some of children, some of child-bearing-women, some of secrets, and such like. They have also their Martyrs, Reliques, and lying miracles.

See *Georgio-vitz, Septem-castrensis, Bus-bequius,* and others.

Q. What secular Priests have they?

Their secular Priests.

A. They have eight Orders or Degrees; 1. The *Mophi* or their Pope, on whose judgement all depend, even the Great Turk himself, both in spiritual and secular affaires. 2. The *Caldeseher*, who under the *Mophi* is judge of all causes, both Civil and Ecclesiastical. 3. The *Cadi* whose Office is to teach the people. 4. *Modecis*, who have the charge of Hospitals. 5. *Anti-phi*, who publicly read the heads of Mahumetan superstition, holding in one hand a naked Sword, in the other a Semiter. 6. *Imani* who in their Temples have charge of the Ceremonies. 7. *Meizin*, who on their Towers sing and call the people to prayer. 8. *Sophi*, who are their singing-men in their Temples. The higher Orders are chosen by the grand Seigniour. The inferior by the people, who have a small pension from the Turk, which being insufficient to maintain them, they are forced to work and use trades. There is required no more learning in them, but to read the Alcoran in *Arabian*, for they will not have it translated. To strike any of these is the losse of a hand in a Turk, but of life in a Christian. In such esteem they have their beggerly Priests.

See *Cuspinian, Knolles,* &c.

Q. Wherein doth the Mahumetans devotion consist chiefly?

Their devotion.

A. In their multitudes of Mosches, or Temples, the chief of which is Saint *Sophi* in *Constantinople*, built

or rather repaired by *Justinian*. 2. In their Hospitals; both for poor and strangers. 3. In their Monasteries and Schools. 4. In their washings, whereof they have three sorts. One of all the body. Another of the private parts onely. The third of the hands, feet, face, and organs of the five senses. 5. In giving of alms either in money or in meat; for their manner is to sacrifice beasts, but not as the *Jews* upon Altars; these beasts they cut in pieces and distribute among the poor. Their other sacrifices, which either they offer, or promise to offer when they are in danger, are so divided, that the Priests have one share, the poor another; the third they eat themselves. 6. In making of Vows, which are altogether conditional; for they pay them if they obtain what they desire, otherwise not. 7. In adorning their Temples with multitudes of Lamps burning with oyl, and with Tapestry spread on Mats, upon which they prostrate themselves in prayer. On the walls are written in golden letters, *There is but one God, and one Prophet Mahomet*. 8. In praying five times a day, and on *Friday* which is their Sabbath (because *Mahomet's* birth-day,) six times, bowing themselves to the ground, twice as often as they pray. Whosoever absents himself, chiefly on *Friday*, and in their Lent, is punished with disgrace, and a pecuniary Mulct. 9. In divers ridiculous ceremonies acted by their Priests, as pulling off the shoes, which all people are tyed to do when they enter into their Temples; in stretching out the hands and joyning them together, in kissing the ground, in lifting up the head, in stopping of the ears with their fingers, in praying with their faces to the South, because *Mecca* is there, in wiping their eyes with their hands, in observing a Lenten Fast for one moneth in a year, changing the moneth every year, so that they fast one whole year in twelve; and then they abstain from all meat and drink, till the stars appear. In plucking off their hairs at the end of their Fast, and in painting of their nayls with a red colour. 10. In Pilgrimages to *See Georgio-Mecca*, in circumcision of their children, in feasting at *viiz, Knolles*, the Graves of the dead, and in other such vain ceremonies.

Q. What Ceremonies observe they in their Pilgrimage to Mecca?

Their Pilgrimage to Mecca.

A. This journey is undertaken and performed every year, and it is held so necessary, that he who doth not once in his life go this Pilgrimage, shall be assuredly damned; whereas Paradise and remission of sins, is procured to them that go it. The way is long and tedious to those of *Greece*, being six moneths journey, and dangerous by reason of *Arabian* theeves, mountains of sand, with which divers are overwhelmed; and want of water in those sandy and barren desarts. Their chief care is to be reconciled to each other where there is any difference, before they go; for if they leave not behind them all grudges and quarrels, their Pilgrimage will do them no good; they begin their journey from *Cairo*, about three weeks after their *Easter*, called *Bairam*, being guarded with 200 *Spachi* on Dromedaries, and 200 *Fanizaries* on Camels with eight pieces of Ordnance, a rich vesture for the Prophet, and a green Velvet covering wrought with gold to cover his Tomb, which the *Bassa* delivers to the Captain of the Pilgrims. The Camels that carry these Vestures are covered with cloth of gold, and many small bells; the night before their departure is kept with great feasting and triumphs. No man may hinder his wife from this Pilgrimage, and every Servant is made free that goeth it. The Camel that carrieth the box with the *Alcoran* is covered with cloth of gold and silk, the box with silk onely during the journey, but with gold and Jewels at their entring into *Mecca*. Musicians also and singers encompasse the Camel, and much vain Pomp is used in this Pilgrimage. They use divers washings by the way when they meet with water. When they come to *Mecca*, the house of *Abraham*, which they fable was miraculously built, receiveth a new covering and a new Gate; the old vesture is sold to Pilgrims, which hath a vertue in it to pardon sins; after many idle Ceremonies performed, they go round about *Abrahams* house seven times; then they kisse a black stone, which they believe fell down thither from Heaven; at first it was white, but by the often kissing of sinners it is become black; then they wash themselves in the pond

Pond *Zunzun*, without the Gate five paces; this Pond the Angel shewed to *Hagar* when she wanted water for *Ismael*. Of this also they drink, and pray for pardon of their sins. After five days abode at *Mecca*, they go to the *Hill of pardons*, 15 miles distant, and there they leave all their sins behind them, after they have heard a Sermon, and prayed, and offered Sacrifices. Upon their return they must not look back to the Hill, lest their sins follow them. From hence they repair to *Medina*, where *Mahomets* Sepulchre is thought to be; but by the way they run up a certain Hill, which they call the Mount of Health; they run, that they may sweat out all their sins. Thence they come pure to the Seducers Tomb, which notwithstanding they may not see, being hanged about with a Silk Curtain, which by the *Eunuchs*, being 50 in number to attend on the Tomb, and to light the Lamps, is taken down when the Pilgrims Captain presenteth the new one; without, each man gives to the Eunuchs handkerchiefs, or such like, to touch the Tomb therewith; this they keep as a special Relique. When they return to *Egypt*, the Captain presenteth the *Alcoran* to the *Bassa* to kisse, and then it is laid up again; the Captain is Feasted, and presented with a Garment of cloth of Gold. They used to cut in pieces the Camel with his Furniture which carried the *Alcoran*, and reserve these pieces for holy Reliques. The *Alcoran* also is elevated, that all might see and adore it, which done, every one with joy returns to his own home.

See *Vertoman Lanicerus*, and others.

*Q. What Ceremonies use they about their Circumcision? Their Circum-*

*A.* They are circumcised about eight years of age; the Child is carried on horse-back, with a Tullipant on his head to the Temple, with a torch before him, on a spear deckt with flowers, which is left with the Priest as his Fee, who first nippeth the end of the skin of the Childs yard with pincers, to mortifie it, then with his sizzers he nimbly cuts it off, presently a powder is laid on to ease the pain, and afterward salt. The childs hands being loosed, looketh, as he is taught by the Priest, towards Heaven, and lifting up the first finger of his right hand, saith these words: *God is one God, and Mahomet is his Prophet.* Then he is carried home

home in state after some prayers and offerings at the Church. Sometimes the child is circumcised at home; and receiveth his name, not then, but when he is born. They feast then commonly three days, which ended, the child is carried with Pomp to the Bath, and from thence home, where he is presented with divers gifts from his Parents Friends. Women are not circumcised, but are tied to make profession of their *Mabumetan* faith.

See *Georgio-vitz* and others.

Q *What Rites do they observe about the sick & dead?*

Their Rites about the sick and dead.

A. Their Priests and chief friends visit them, exhort them to repentance, and read Psalms to them. When any dieth, the Priest compasseth the Corps with a string of beads, made of *Lignum Aloes*, praying God to have mercy on him; then the Priests carry it into the Garden, wash it, and cover it with its own garments, with flowers also and perfumes, and his Turband is set on his head. Women perform this office to the body of a Woman. This done, the body is carried to the Temple with the head forwards, and set down at the Church-door, whilst the Priests are performing their service; then it is carried to the burial-place without the City: the Priests pray for his soul, are paid for their pains, and feasted at home. Some part of their good cheer is set on the grave, for the soul to feed on, or for alms to the poor. They believe there are two angels, who with angry looks, and flaming fire-brands, examine the dead party of his former life, whom they whip with fiery torches if he be wicked; if good, they comfort him, and defend his body in the grave till the day of judgement; but the bodies of the wicked are knocked down nine fathoms under ground, and tormented by their angry angels, the one knocking him with an hammer, the other tearing him with an hook, till the last day; against this torment the *Turks* use to pray at the graves of the dead. The Women there do not accompany the dead to the grave, but stay at home weeping, and preparing good cheer for the Priests and others of the departed mans friends. They believe that when the Corps hath been in the grave one quarter of an hour; that a new spirit is put into it, is set upon its knees, and is examined by the  
 foresaid

foreſaid angels of his faith and works. They believe alſo that it is a work of charity, and conducive to the ſoul of the deſunct, if the birds, beaſts, or ants be fed with the meat which they ſet on the graves of the dead. See *Menavino*, *Belonius*, &c.

Q. How far hath this Mahumetan Superſtition got footing in the world?

A. Though it be not ſo far extended as Gentiliſm, yet it hath over-reached Chriſtianity; not in *Europe*, where Chriſtianity prevaiſeth, but in *Africa* where it hath thruſt out the ancient Chriſtian Churches, and erected the half-Moon in ſtead of the Croſſe, except it be among the *Abyſſins*, and ſome ſmall places held by the *Spaniard* or *Portugal*: But in *Aſia* it hath got deeper footing, having over-run *Arabia*, *Turkie*, *Persia*, ſome part of *Mogols* countrey, and *Tartaria*, onely here and there ſome ſmall Congregations of Chriſtians are to be found. In *America* indeed it is not as yet known. Now the reaſons why this ſuperſtition is not ſo far ſpread, are theſe.

1. The continual jars, frivolous debates, and needleſſ digladiations about queſtions of Religion among Chriſtians, which hath made the world doubt of the truth thereof, and takes away the end and ſcope of Religion, which is to unite mens affections; but the remedy is become the diſeaſe, and that which ſhould cure us, woundeth us.

2. The wicked and ſcandalous lives both of Chriſtian Laity and Clergy: for the Mahumetans generally are more devout in their religious duties, and more juſt in their dealings.

3. The Mahumetans conqueſts have in thoſe parts propagated their Superſtition.

4. Their religion is more pleaſing to the ſenſe then Chriſtianity; for men are more affected with ſenſitive pleaſures, which *Mahomer* proffers in his *Paradiſe*, then with ſpiritual, which are leſſe known, and therefore leſſe deſired.

5. The greatneſſ of the *Turkiſh* tyranny over Chriſtians; the rewards and honours they give to thoſe that will turn *Muſelmens*, or *Mahumetans*, are great inducements for weak ſpirits to embrace that Religion; for a Chriſtian *Runegado* that will receive circumciſion among them, is carried about the ſtreets with great joy and ſolemnity, is preſented with many gifts, and made free from all taxes; for which very cauſe, many, both

*Greeks*

*Greeks and Albanians*, have received circumcision. 6. The liberty which is permitted to multiply Wives, must needs be pleasing to carnal-minded men. 7. They permit no man to dispute of their *Alcoran*; to call any point of their Religion in question; to sell the *Alcoran* to Strangers, or to translate it into other languages; It is death to offend in any of these, which is the cause of much quietness and concord among them. 8. They inhibit the profession of Philosophy among them, and so they keep the people in darkness and ignorance, not suffering the light to appear and to detect their errors. 9. They teach, that all who live a good life shall be saved, whatsoever his religion be; this makes many weak Christians revolt from their holy faith without scruple or check of conscience; for what care they, whether they serve *Christ* or *Mahomet*, so they be saved? 10. They hold, that after a certain time of torments in Hell, the wicked shall be released from thence; *this doctrine is more pleasing to wicked men than Christianity, which admits of no redemption from Hell, nor any mitigation of eternal torments.* 11. Men are much taken with moral outwards, whereby the Turks exceed Christians; for they are more modest in their conversation generally than we; Men and Women converse not together promiscuously, as among us; they are less sumptuous in their buildings; less excessive and phantastical in their clothes; more sparing in their dyet, and altogether abstemious; more devout and reverent in their Churches, so that they will not suffer a piece of paper to be trod upon, or lie on the ground, but will take it up, kisse it, and lay it in some place out of danger; and this is, because the name of God and *Mahomets Law* is written upon paper; they are also more sober in their speeches and gesture, and more obedient to their Superiors than we are. 12. There is nothing more pleasing to our nature than private revenge, which by *Christ's Law* is prohibited, but by the *Mahometan Law* is allowed; for they are to hate, and to kill their enemy, if they can. 13. *Arianism* had infected most of the Eastern Churches; therefore it was no wonder if they received *Mahomets Doctrine*, which was grounded upon *Arius* his Herefie. 14. They suffer

suffice no man to blaspheme Christ, but honour him, and to speak reverently of him; so they do of *Moses* and *Abraham*; which makes that neither *Jews* nor *Christians* are in those parts much averse from, or violent against their Religion. 15. They have been alwayes very zealous and diligent in gaining Profelytes, and yet force no man. For these, and such like reasons, let us not wonder at the great encrease of *Mahumetanism* in the world.

Q. Of what continuance is *Mahumetanism*?

A. *Mahomet* was born in the year of Christ, 592. in the time of *S. Gregory* the Pope, and *Mauritius* the Emperour: according to *Genebrard* he lived 63. years, of which he spent 23 years in spreading of his doctrine, then died in the year of our Lord 655. *Constance* being Emperour, and *Eugenius* the first Pope; So that *Mahumetanism* has lasted already above 1000 years, to the great oppression and vexation of the Church of Christ, and to the eternal dishonour of Christian Princes, who if they had spent but the tenth part of that blood against the *Turks*, which they have shamefully and sinfully shed in their own private quarrels, there had not been at this day any remainder of that damnable Sect, which hath longer continued a scourge to the Church of Christ, then ever any enemy did against Gods people of old. For the *Egyptians* oppressed the *Israelites* scarce 200 years; the *Canaanites* 20 years; the *Mozabites* 18 years; the *Philistines* 40 years; the *A Assyrians* and *Chaldeans* from the first to the last, did not vex and oppress Gods people above 300 years; afterward they were oppressed by *Antiochus Epiphanes* 40 years, the Christian Church from *Nero* till *Constantine* was afflicted about 260 years; and afterward by the *Goths* and *Lombards* nere 300 years. But this oppression of the Church by *Mahomet* hath, as I said, lasted above 2 thousand years. The reasons are divers as I have shewed in the former question, to which may be added these. 1. By this long persecution and tyranny of the *Turks*, God will try and exercise the faith, patience, constancy, and other vertues of his people, which would corrupt and putrifie like standing water, or *Mozab* settled upon the Lees, not being poured from vessel to

*Mahumetanism, of what continuance.*

vessel. How can the courage of a Souldier be known but in a skirmish? or the skill of a Marinèr, but in a storm; *Marcet sine adversario virtus*; that tree, saith *Seneca*, is most strongly rooted in the ground, which is most shaken with the wind. *Nulla est arbor fortis & solida, nisi in quam venti sapius incurant, ipsa enim vexatione constringitur & radices certius figit.* 2. God is pleased to continue this tyranny and power of the Mahumetans, to the end that Christian. princes may love each other, and stick close together against the common Enemy; that their Military Discipline might be exercised abroad, and not at home: For this cause the wisest of the Romans were against the utter destruction of *Carthage*, fearing lest the Romans wanting an Enemy abroad, should exercise their Swords against themselves; which fell out accordingly. For the same cause God would not utterly destroy the *Philistines, Ammonites, Moabites*, and other neighbouring Enemies of the *Femas*. But such is the madness of Christians, that though we have so potent an enemy close at our doors, ready to devour us, yet we are content to sheath that Sword into our own bowels, which we should employ against the common foe. 3. God will have this Sword of Mahumetanisme to hang over our heads, and this scourge to be still in our eyes, that thereby we may be kept the more in awe and obedience; that if at any time we start aside like a broken bowe, we may return again in time, considering God hath this whip ready and at hand to correct us. Thus God left the *Canaanites* among the *Jewes*, to be pricks in their eyes, and goads in their sides. *I will not* (saith the Lord) *drive out any from before them of the Nations which Joshua left when he died; that through them I might prove Israel, whether they will keep the way of the Lord to walk therein, &c. therefore the Lord left these Nations without driving them out hastily.* See *Judg.* 2. 21, 22. and 3. 1, 2, 3, &c. 4. God is content to continue this Mahumetan Sect so long, because Justice is exercised among them, without which, a State or Kingdom can no more stand, then a tree without a root, or an house without a foundation: they are also zealous and devout in

in their way; and great enemies to Idolatry, so that they will permit no Images to be painted or carved among them; knowing that God is not offended so much against any sin as against Idolatry, which is spiritual adultery, most destructive of that matrimonial conjunction between God and us. 5. The Lord by the long continuance of the Mahumetanism, will punish the perfidiouſness and wickedness of the Greek Emperours, as likewise the multitude of Heresies and Schisms hatched in that Church. 6. This Sect of Mahumetanism is so made up of Christianity, Judaism, and Gentilism, that it abates the edge of any of these Nations, from any eager desire of its extirpation.

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### The Contents of the Seventh Section.

*The Christian Religion propagated. 2. The decay thereof in the East by Mahometanism. 3. Persecution and Heresy the two great Enemies thereof. 4. Simon Magus the first Heretick with his disciples. 5. Menander, Saturninus, and Basilides, Hereticks. 6. The Nicholaitans and Gnosticks. 7. The Carpocratians. 8. Cerinthus, Ebion, and the Nazarites. 9. The Valentinians, Secundians, and Ptolemians, 10. The Marcites, Colarbasii, and Heracleonites. 11. The Ophites, Cainites, and Sethites. 12. The Archonicks and Ascothypæ. 13. Cerdon and Marcion. 14. Apelles, Severus, and Ticianus. 15. The Cataphrygians. 16. P. puzians, Quintilians, and Artotyrites. 17. The Quartidecimani, and Alogiani. 18. The Adamians, Ecclesiasts, and Theodocians. 19. The Melchisedicians, Bardesaniasts, and Noetians. 20. The Valcians, Catheri, Angelici, and Apostolici. 21. The Sabellians, Originians, and Originists. 22. The Samosatrenians and Photinians. 23. The Manichæan Religion. 24. The Hierachites, Melitians, and Arians. 25. The Audians Semi-arrians, and Macedonians. 26. The Ærians, Ærians, and Apollinarists. 27. The Antidicomarianites, Messalians and Metangismonites. 28. The Hermians, Proclianites, and Patricions. 29. The Ascites, Parralorinchites, Aquarii, and Coluthiani. 30. The Floriani, Æternales, and Nudipedales. 31. The Donatists, Priscillanists, Rhetorians, and Feri. 32. The Theopaschites, Tricheits Aquei, Melitonii, Ophei, Tertullii, Liberatores, and Nativitarii. 33. The Luciferians, Jovinianists, and Arabicks. 34. The Collyridians, Paterniani, Tertullianists, and Abelonites. 35. The Pe-*

Pelagians, Predestinati, and Timotheans. 36. The Nestorians, Eutychians, and their Spawn.

## SECT. VII.

## Quest.



What is the other great Religion professed in Europe?

A: *Christianity*; which is the Doctrine of Salvation, delivered to man by Christ Jesus the Son of God, who assuming our nature of a pure Virgin, taught the Jews the true way to

*Christianity,*  
*its beginning.*

happines, confirming his doctrine by signes and miracles; at length sealed it with his blood; and so having suffered death for our sins, and rose again for our justification, he ascended to his Father, leaving twelve Apostles behind him to propogate this doctrine through the world, which they did accordingly, confirming their words with miracles, and their own blood; and so this light of the Gospel scattered all the fogs and mists of Gentile superstition; at the sight of this Ark of the new Covenant, the Dagon of idolatry fell to the ground: when this Lyon of the Tribe of Judah did roar, all the beasts of the Forrest, that is, the Pagan Idols or Devils rather hid themselves in their dens. *Apollo* complained that his Oracles failed him, and that the Hebrew child had stopped his mouth. When it was proclaimed at *Palotes* by *Thanas* the Egyptian ship-master, that the great god *Pan* was dead, all the evil spirits were heard to howl and bewail the overthrow of their Kingdom; *Porphirie* complained that the preaching of Christ had weakened the power of their gods, and hindred the gain of their Priests. The bones of *Babylus* so hindred *Apollo* that he could deliver no Oracle while they were there. The *Delphick* Temple fell down with earthquake and thunder, when *Julian* sent to consult with the Oracle. Such was the irresistible power of the two-edged sword which came out of Christs mouth, that nothing was able to withstand it. The little stone cut out of the mountain without hands

Smote the great Image of *Nebuchadnezzar*, and brake it in pieces; to the Doctrine of twelve poor weak Fishermen, did the great Potentates of the world submit their Scepters. Thus the stone which the builders refused, became the head of the corner; it was the Lords doing, and its marvellous in our eyes. The terrible beast which with his iron teeth destroyed all the other beasts, is destroyed by the weakness of preaching, against which the more the *Roman Empire* struggled, the more it was foiled, and found by experience, that the blood of Martyrs was the seed of the Church, which conquered the great Conquerors, not with acting, but with suffering; not by the Sword, but by the Word, and more by their death than by their life: like so many *Samsons* triumphing over these *Philistines* in their death and torments.

Q. 2. Seeing the power of Religion was so irresistible in the beginning, that it carried all like a torrent before it, how came it to grow so weak within 600 years, that it yielded to Mahometanism?

Yeelds to Ma-  
hometanism.

A. When God saw that the ungrateful professors of Christianity began to loath that heavenly *Manna*, and to covet for Quales of new Doctrine, he gave them leave to eat and poyson themselves therewith. He was not bound to cast pearls before swine, and to give that which was holy to dogs. In his just judgements he removed the Candlestick from those who rejected the light, and delighted themselves in darkness; it was sic the Kingdom of God should be taken from them, and given to a people that should bring forth the fruits thereof. They deserved to be plagued with a famine who grew wanton and spurned against their spiritual food. Besides, when the Devil perceived he could do no good by open hostility and persecution, but the more burthen he laid upon the Palm, the more it flourished, and the ofner he flung the Gyant of Religion to the ground, the stronger it grew with *Anteus*: he resolved at last to joyn the Foxes tail to the Lions skin, and to try whether the heat of the Sun would not make the Traveller sooner forsake his cloak, then the impetuosity of the Winde. He choaks all Zeal and Sincerity with the baits of Wealth and Honour;

he poysons them with ambition, pride, covetousness, and envy; the evil man sowed the seeds of dissention and heretical Doctrines in the Lords fields; the spiritual husbandman grew careless and idle, the Shepherds neglect their flocks, the dogs grow dumb, and so the Lords sheep are suffered to stray, and become a prey to the wolves. The watch-men being inebriated with honour, wealth, ease, and security, fall asleep on the walls, and let the enemy seize upon the Lords City. It was not then the weakness of Christian Religion that was the cause of *Mahomets* prevailing; for the heat of the Sun is not weak, though it cannot soften the clay; nor is the good seed that is cast into barren ground, to be blamed, if it doth not fructifie; neither is the preaching of the Gospel impotent and weak, because it doth not alwayes edifie. All the water in the sea cannot mollifie a rock, nor all the rain in the clouds fecundate a stony barren ground. The subject must be capable, or else the agent cannot operate. *Mahometanism* then prevailing upon Christianity, proceeded from the voluntary perverseness of mens hearts, from the malice and craft of the Devil, and from the just judgements of the Almighty.

Q. 3. *What were the Engines that Satan used to overthrow Religion in the beginning?*

A. Open Persecution and Heresie; with the one he destroyed the bodies, with the other he poysoned the souls of Christians. Persecution with *Saul* killed its thousands, but Heresie with *David*, ten thousand. Persecution was the Arrow that did fly by day, but Heresie the Pestilence that raged in the darkness. Persecution was the pruning-knife that lopped the branches of Religion, but Heresie the axe laid to the root of the tree. Persecution was the Dragon that drove the Woman into the wilderness, but Heresie the Beast that spake Blasphemies. Open persecution began in *Nero* a Tyrant, but heresie in *Simon* a Witch. Open persecution began about 66 years after Christs ascension, but heresie immediately after Christs departure, about the sixth year, in the beginning of *Calignals* reign. Persecution is the wilde Boar of the Forest, but Heresie the little Fox that eateth up the Grapes of the Lords Vineyard.

Religion by  
what Engines  
battered.

Q. 4. Who was the first Heretick that opposed the Orthodox Religion, and what were his opinions?

Hereticks and Heresies, namely Simon Magus.

A. Simon called Magus, because he was a Witch; a Samaritan by birth, and a Christian by profession; he would have bought the gifts of the Holy Ghost for money, *Act. 8. 13.* He denied the Trinity and affirmed himself to be the true God. He taught that the world was made by the Angels, not by God. And that Christ came not into the world, nor did he truly suffer. He denied also the Resurrection of the flesh, and permitted promiscuous marriages. He likewise affirmed that the true God was never known to the Patriarchs and Prophets. This point was afterward maintained by *Menander, Cerinthus, Nicholas, Saturninus, and Basilides*, succeeding Hereticks. Upon this Doctrine also the *Tertullianists*, and *Anthropomorphits* grounded their Heresie, in ascribing a humane body to God. His denying of the trinity, begot afterwards the *Sabellians, Samosatenians, Montanists, Praxians, Photinians* and *Priscillianists*. His Heresie of the Creation of the world by Angels, begot the *Marcionites, Manichees*, and the *Angelick* hereticks, who worshipped Angels. In saying that Christ came not, nor suffered, he gave occasion to the Heresies of *Valentinians, Cerdonians, Marcionites, Aphibardocites, Docites, Samosatenians, and Mahumetans*. Upon his denial of the Resurrection, *Basilides, Valentinus, Carpocrates, Apelles*, and the *Hierarchits*, grounded their Heresies. Besides, *Epicurism, Libertinism*, and *Atheism* got vigour hereby. By permitting licentiousness and promiscuous copulation, he gave occasion to the *Basilidians, Gnosticks, Manichees, Acarians, Eunomians*, and *Mahumetans* to live like beasts, and to slight Marriage. Besides these impious opinions, he held Magick and idolatry lawful. He gave to the Angels barbarous names. He slighted the Law of Moses, as being not from God; and blasphemously denied the Holy Ghost to be a substance, but a bare virtue or operation, and caused his Disciples to worship his whore *Helena*, or *Selené*, for a goddess.

Q. 5. Why did Simon Magus and his Scholars, with many other Hereticks since him, besides Jews and Mahumetans deny the Trinity.

See *Austin, Irenæus*, and *Epiphanius*, upon this subject, in their Books they wrote against Heresies.

A. Partly the malice of Satan who hates and persecutes the truth, partly the pride of Hereticks who would seem wiser then the Church, partly their ignorance, because by natural reason they cannot comprehend this ineffable mystery, and partly malice against Christ whose Divinity is denied by Jews and Mahumetans; bred this Heresie: notwithstanding the truth is plainly set down both in the old and new Testament, asserted by all the Greek and Latin Fathers, confirmed by all General Concils, and proved by all Orthodox Divines, that it is no more repugnant to natural reason for the Father, Son and Holy Ghost to be one God, then for the soul, mind, and body to be one man; but because this Doctrine is sufficiently proved by all Divines both ancient and modern, and all objections to the contrary answered and refuted, I will forbear to set down what is so plain and obvious, already handled by so many Pens, and will onely shew that the Doctrine of the Trinity was not unknown even by the light of nature to the Gentile Philosophers, Poets & Sybills. Zoroastres speakech of the Father, *who having perfected all things hath delivered them to the second Mind, which Mind (saith he) hath received from the Father knowledge and power.* Here is a plain testimony of the first and second person. Concerning the third, he saith *that the Divine love proceeded from the Mind or Intellect, what else is this Divine love but the Holy Ghost?* The Chaldaean Magi, which were their Philosophers acknowledged three beginnings, to wit *Ormases, Mitriss,* and *Ariminis,* that is God, the Mind, and Soul, *Mercurius Trismegistus* taught his Egyptians *that God who is life and light begot the Word, who is the other Intellect, and maker of all things, & together with him another who is the fire God, or Spirit;* here the three persons are distinctly named. He sheweth also *that the subtil intellectual Spirit by the power of God did move in the Chaos;* this is consonant to the words of *Moses, the Spirit of God moved on the waters.* Orpheus singeth the praises of the Great God, and of his Word which he first uttered. *Pythagoras* and his Schollars were not ignorant of this Mystery, when they placed all perfection in the number of three, and made love the Original of all things. *Zeno the Stoick* confesseth *tht*  $\alpha\beta\gamma$  *the Word is God,*

*Trinity denied by Simon Magus and his Schollars, with others b. sides Jews and Mahumetans, and why.*

and the Spirit of Jove. Socrates acknowledgeth God to be the Mind or Intellect, that the Essence of God is his Idea, which he begets by the knowledge of himself, and by which he made the World. Numenius the Pythagorean, Plotinus, Jamblichus and others, do write very plainly of the three Hypostases or persons in the Trinity, so that no Christian can write more fully, as may be seen in their own words, as they are alledged by Du. Plessis in his Book of the truth of Christian Religion; who citeth also certain Oracles of Serapis the Egyptian chief Idol or Devil; and of Apollo out of Suidas, by which we may see how the evil Spirits are forced to confess the Trinity. I could also alledge the testimonies of the Sybills to the same purpose; but because I study brevity, and these Heathen testimonies and Sybillin verses, are cited by Clemens Alexandrinus, Origin against Celsus, Cyril against Julian, Eusebius in his preparation, Saint Augustine in his books of the City, &c. I forbear to insist any more on this subject. And as the Gentiles gave testimony to this plurality of persons, so did the Jewes also, though now they reject this Doctrine, thinking that we by worshipping the Trinity, do worship three Gods; but their ancient Rabbins do prove the Trinity out of the Old Testament, as Rabbi Simcon, the son of Johai brings a place out of Rabbi Ibba upon Deut. 6. Hearken, O Israel, the Lord our God is one God. In the Hebrew thus יהוה אחד יהוה אחד Elohenu Jehovah Echad. He shewes that the first Jehovah is God the Father; the second word Elobenu our God, is God the Son; for so he is called by the Prophet, and Evangelist, Emanuel, God with us. The third word Jehovah, is God the holy Ghost. And the fourth word Echad, that is One, is to shew the Unity of Essence in this plurality of persons. Many other passages I could alledge out of the writings of the ancient Rabbies to confirm this truth; but this is already performed by Galatinus in his Books De arcanis Catholicae veritatis.

Q 6. Who were Simons principal Scholars, and what were their opinions?

Menander.

A. Menander a Samaritan also, and a Magician. He flourished at Rome, in the time of Titus about 49. years after Christ. He held the same impious Opinions that

Simon

*Simon* did; but differed from him in saying that himself and not *Simon* was the Saviour of the world; and that therefore all should be baptiz'd in his name, and not in the name of *Simon* or *Christ*, and that all such should in power excel the Angels, and should live immortally here; so he denied the Resurrection of the flesh. To him succeeded *Saturninus* and his fellow Scholar *Basilides*, about the fiftenth year of *Adrian* the Emperour, and after *Christ* the hundredth. *Saturninus* was of *Antioch*, and infected *Syria* with his poyson, as *Basilides* did *Egypt*. *Saturninus* held the same impieties with *Simon* and *Menander* but differed from them in saying that the world was made onely by seven Angels, and not by all, against the Will and Knowledge of God. He taught also that some men were naturally good, and some naturally evil; and that nothing must be eat that hath life in it which was the Doctrine afterward of the *Manichees*. And impiously affirmed that some of the ancient holy Prophets spake, and were sent by Satan. *Basilides* also was a *Simonian* Heretick, but differed from him, in holding there were so many Heavens as dayes in the year, to wit 365. the chief god he called *Acrazas*, in the letters of which name are contained 365. He held also that this inferiour World and Man was created by the 365th, or last Heaven. He taught also that the superiour god *Abrahas* begot the *Mind*, this the *Word*: Of the *Word* came *Providence*, and of *Providence* *Wisdom*: Of *Wisdom* the *Angels* were begot, the last of which was the God of the *Jewes*, whom he calls an ambitious and a turbulent God, who had attempted to bring all nations in subjection to his people. He said that *Christ* was sent by *Abrahas* to oppose the turbulent God of the *Jewes*; and doth not call him *Jesus* and Saviour, but *Goal* a Redeemer. He held it unlawful to suffer Martyrdom for *Christ*; He permitted Idolatry, and taught that no voluntary sin was pardonable, and that Faith was not the gift of God, but of Nature, as also Election. The other Errors which this *Egyptian* held (for he was of *Alexandria*) were the same that *Simon* maintained.

*Saturninus.*

*Basilides.*

See *Irenaus*,  
*Austin*, *Theodoret*, *Tertulian*, *Epiphanius*, &c.

Q. 7. What was the Religion of the *Nicholaitans* and *Gnosticks*?

A. The

*Nicholaitans.* A. The *Nicholaitans*, so called from *Nicholas* one of the seven Deacons, *Act. 6.* and whose works Christ hated, *Rev. 2.* gave themselves to all uncleanness and fleshly lusts, teaching that men ought to have their Wives in common. They made no scruple of eating things offered to Idols. At their meetings or love Feasts, they used to put out the lights, and commit promiscuous adulteries with each others Wife. They taught that the world was made by the copulation of light and darkness, out of which angels, dæmons, and men were procreated. Mans seed and mens blood were with them sacred, and used by the *Gnosticks* in their divine service, whereby they brought an odium upon Christianity. They would not have God but angels creators of this inferiour world, which angels they called by divers barbarous names. *Nicholas* the father of this Sect, was by birth an *Antiochian*, whose doctrine began to spread about the beginning of *Domitians* reign, after Christ 52 years, before *S. Johns* banishment into *Pathmos*. The professors of this Sect did long retain the name of *Nicolaitans*, but were called *Gnosticks* from *γνώσις* Knowledge, which proud title they gave themselves, as if their knowledge had been transcendent above other men. But their knowledge was so whimsical, that neither they, or any else understood it; they babbled much concerning their *Æones*, and of *Saldabaoth*, who made the heavens, and all things we see, of water. They ascribed divers sens to their chief *Æon*, to wit, *Ennoia*, *Barbeloth*, and *Prunicon*, which they named Christ. They held that most things were procreated of the *Chaos*, and the *Abyss* of water and darkness. They taught also that in faithful men were two souls, one holy, of the divine substance the other adventitious by divine insufflation, common to man and beasts. These are the souls that sin, and which passe from man to beast, after the opinion of *Pythagoras*, they held also there were two Gods, a good and an evil; as the *Manichees* afterward did. They made *Jesus* and *Christ* two distinct persons, and that *Christ* descended into *Jesus* when he was thirty years old, and then he wrought miracles. On this Doctrine the *Eutyrians* and *Nestorians* grounded their

their Heresies. They would have none to suffer Martyrdom for Christ, who they said converted on the earth after his Resurrection 18 months. This Heresie was much spread in *Asia* and *Egypt* about 129 years after Christ, and in *Spain* it flourished after Christ 386 years. Out of this Sink, the *Valentinians*, *Manichees* and *Priscillianists* sucked their poison.

See *Irenæus*,  
*Tertullian*,  
*Austin*,  
*Theodoret*, &c.

Q. 8. Of what Religion were the Carpocratians?

A. *Carpocrates* by birth an *Alexandrian* in *Egypt*, who flourished about the year of Christ 109. in the time of *Antoninus Pius*, and was contemporary with *Saturninus*; this *Carpocrates*, I say, taught there were two opposite Gods; that the Law and good works were needless to those that had faith: that we could not avoid the rage of evil spirits, but by doing evil, for that was the way to please them. Therefore they gave themselves over to Magick and a Libidinous life. They taught also that Christ was a meer man, and that their master *Carpocrates* was the better man; hence sprung up the *Samoatenians* and *Arrians*. They said also that Christ was begot as other men, of *Joseph* and *Mary*; and that onely his soul ascended into Heaven. They held *Pythagorean* transanimation, but denied the Resurrection, and that this world was not made by God, but by Satan. Because their disciples should not publish their abominable mysteries, they put a mark by a bodkin on their right Ear. *Carpocrates* carryed about with him his Punk *Marcellina*.

*Carpocrates*.

See the Authors above named, *Eusebius* also, and *Clemens Alexandrinus*.

Q. 9. What was the Religion of Cerinthus, Ebion, and the Nazarites?

A. *Cerinthus* being a Jew by birth, and circumcised, taught that all Christians ought to be circumcised: He lived in the time of *S. John* the Apostle, who would not enter into the same Bath with that pernicious Heretick. He spread his Heresie in *Domitians* time, about 62 years after Christ. He held the same impious Tenets that *Carpocrates*, and taught that it was *Jesus* who died and rose again, but not Christ. He denied the Article of life eternal, and taught that the Saints should enjoy in *Jerusalem* carnal delights for 1000 years; the maintainers of this whimie afterward were the *Origenists*, *Chiliasmists*, or *Millenarics*, & on this *Mahomet* founded.

*Cerinthus*.

Ebionites.

founded his paradise. *Ebion* was a *Samaritan* by birth, but he would be esteemed a Jew. He lived also in *Domitians* time. He denied Christs Divinity, and held the necessity of the Ceremonial Law, with *Cerintus*: and that the use of flesh was unlawful, because all flesh was begot of impure generation. The *Ebionites*, of all the New Testament admitted onely *S. Matthews* Gospel, because it was written in Hebrew. The *Ebionite* Heresie did not continue long under the name of *Ebion*, but under other names, to wit, *Sampsai*, and *Elcesite*. Against these Hereticks *S. John* who lived in their time, wrote his Gospel, to prove Christs Divinity; they rejected *S. Pauls* Epistles, because they resell the Ceremonial Law. As for the *Nazarites* or *Nazarens*, they were before *Cerintus* and *Ebion*, about the end of *Nero*, 37 years after Christ. They were the first that retained Circumcision with Baptism, and the ceremonial Law with the Gospel. They were led much with private Revelations and Enthusiasms. They had more Gospels then one; to wit, the Gospel of *Eve*, and that which they called the Gospel of perfection. They were much addicted to fables. *Noahs*-wife they called *Ouria*, which signifieth fire in *Chaldee*; she often times set the ark on fire, which therefore was so many times rebuilt. They make her also the first that imparted to mankind the knowledge of Angels.

See *Epiphanius*,  
*Eusebius*,  
*Austin*, &c.

Valentinians.

Q. 10. What was the Heretical Religion of the *Valentinians* *Secundians*, and *Ptolemians*?

A. The *Valentinians*, who from their whimsical knowledge were called *Gnosticks*, had for their master, *Valentinus* an *Egyptian*, who lived in the time of *Antoninus Pius* Emperor, about a 110 years after Christ. He taught that there were 30 *Æones*, Ages, or Worlds, who had their beginning from *Profundity* and *Silence*; that being the Male, this the Female. Of the Marriage or Copulation of these two, were begot *Understanding* and *Truth*, who brought forth eight *Æones*. Of the *Understanding* and *Truth* were begot the *Word* and *Life*, which produced 10 *Æones*. The *Word* and *Life* brought forth *Man* and the *Church*, and of these were procreated 12 *Æones*; these 8. 10. and 12, joyned together, made up the 30. the last of these 30 being abortive,

tive,

rive, produced the Heaven, Earth and Sea. Out of his imperfections were procreated divers evils, as darkness out of his fear, evil spirits out of his ignorance, out of his tears springs and rivers; and out of his laughter light. They also taught that Christs body was meerly spiritual, and passed through the Virgin, as through a conduit or pipe. Evil was natural (they said) to the creature, and therefore they made God the author of evil, which afterward was the Doctrine of the *Manichees*. They held that onely the Soul was redeemed, and that there should be no Resurrection of the Body. Faith (they taught) was natural, and consequently salvation, which all did not attain for want of good works; this was the *Pelagian* Doctrine afterward. They made three sorts of men; to wit, spiritual, who were saved by Faith onely: these they called the sons of *Seth*, hence the *Sethian* Hereticks. The second sort are animal, or natural, who are saved by Works; and are of *Abel*; hence the *Abelites*. The third sort are carnal, who cannot be saved; these are of *Cain*; hence the *Cainite* Hereticks. They eat of things offered to Idols, slighted good Works as needless, and rejected the old Prophets. *Valentinus* his chief Scholar and Successor was *Secundus*, whose Disciples called *Secundians*, changed the name, but retained the Doctrine of *Valentinus*, permitting all kinde of vicious life, in that they held Knowledge without good Works would bring men to Heaven. *Valentinus* held that the *Æones* were onely the effects of the divine Minde; but *Secundus* said they were true Essences, subsisting by themselves. He added also Light and Darkness to the eight principal *Æones*, and so made up ten. To *Secundus* succeeded *Protholomeus* in *Valentinus* his School. He gave to *Bathos*, or *Profundity*, two Wives; to wit, *Ἐνοια*, that is *Cogitation*; and *Ἔλπις*, that is *Will*. By the former Wife, *Bythus*, he procreated *Νοῦν*, the *Minde*; and by the other he begot *Ἀλήθειαν*, the *Truth*. *Protholomeus* also slighted the Old Law.

*Secundians.*

*Protholomeans.*

See *Irenæus*,

*Epiphanius*,

*Austin*, with

his *Commenta-*

*tor Danaus*,

&c.

Q. II. Of what opinions were the *Marcites*, *Colarbasii*, and *Heracleonites*?

A. *Marcus* was a notable Magician, who lived under *Antoninus Pius*, about 115. years after Christ. His

*Marcites*,

Scholars

Scholars called themselves *Perfect*, and bragged that they were more excellent than *Peter* or *Paul*. They denied *Christ's* humanity, & the resurrection of the flesh. They held two contrary beginnings, or *Gods*; to wit, *Σιγῆς*, that is, *Silence*; and *λόγος*, that is, *Speech*. From these the *Marcionites* and *Manichees* borrowed their two principles. They retained their *Æones* of *Valentinus*; but reduced them to four; to wit, *Silence*, *Speech*, and two unnamed, so in stead of the *Christian Trinity*, they held a *Quaternity*. They taught that all men, and every member in mans body, were subject to, and governed by certain letters and characters. They baptized not in the Name of the Father, Son, and Holy Ghost; but in the name of the Father unknown, of Truth the Mother of all, and of him who descended upon *Jesus*. By Magical words they bragged that they could turn the Sacramental Wine into blood, and bring down the grace of God from Heaven into the chalice. The *Colarbasians*, so called from *Colarbas*, or *Colarbalus* the Author of that Sect, ascribed the life, actions, and events of man, and all humane affairs to the seven Planets, as Authors thereof. They held also but one Person in the Deity, called by different names. They divide *Jesus* from *Christ*, as the *Nestorians* afterward; and taught that *Christ* was as a flower compacted and made up of the 30 *Æones*. *Heracleon*, Father of the *Heracleonites*; lived about 110 years after *Christ*. These divided the *Æones* into good and bad, and held two beginnings, to wit, *Profundity* and *Silence*. *Profundity* they held to be the most ancient of all; and that of this with *Silence*, all the other *Æones* were procreated. They laid that man consisted of a soul, body, and some third substance; they held it no sin to deny *Christ*, in danger of life, with the mouth, if so be the heart believed in him. They used in their prayers Superstitious and Magical words, to drive away Devils. And they thought by anointing their dead with Water, Oyl, and *Balam*, to free them from eternal death.

*Colarbasians.*

*Heracleonites.*

See *Tertullian*,  
*Irenæus*, *Epi-*  
*phanus*,  
*Austin*, &c.

Q 12. Of what Religion were the *Ophites*, *Cainites*, and *Sethites*?

*Ophites.*

A. These were called also *Ophai* and *Ophiomorphi* from *ὄφις* the Serpent which they worshipped. This Sect began

gan about the year of Christ 132. They taught that Christ was the Serpent which deceived *Eve*; and that he in the form of a Serpent entred the Virgins Womb; In the Eucharist they used to produce a Serpent by enchanting words out of his hole, or rather box, in which they carried him about; neither did they think that the Sacramental bread was consecrated till that Serpent had first touched it, or tasted thereof; they denyed also the Resurrection of the flesh, and Christs incarnation. The *Caini* were so called because they worshipped *Cain* as the author of much goodnesse to mankind, so they worshipped *Esau*, *Core*, *Dathan*, *Abiram*, and *Judas*, who betrayed Christ, saying, that he fore-knew what happinesse should come to mankind by Christs death, therefore he betrayed him. Some of this Sect were called *ἀντιπαῖται*, that is, resisters of God, for they opposed him what they could in his Laws, therefore rejected the Law of *Moses* as evil, and worshipped the wicked angels, whom they pleased by their evil actions, they taught also that we were evil by nature, and that the Creator of the world was an unknowri God, and envious to *Cain*, *Esau* and *Judas*. The *Sethites* so called from *Seth*, *Adams* Son whom they worshipped, lived most in *Egypt*. About the same time that the *Cainites* flourished. They thought that *Seth* was born of a superiour *Vertue* which they called *Mother*. She of the chief God brought forth *Seth* the Father of all the Elect: So they make *Seth* a part of the Divine substance who came in place of *Abel*, who by the envy of some Angels stirring up *Cain* against him, was slain. They prate also that by the cunning of some Angels some of *Cains* posterity were preserved in the Ark, from the flood which was sent by this great Mother to punish the *Cainites* for the murdering of *Abel*. Of this posterity of *Cain* proceed all wicked men. They denied the Resurrection, and held that the Angels had carnal commerce with women, and of this copulation two men were produced, the one Earthly the other Heavenly being an Hermaphrodite, who was created to Gods image, who as they blasphemously taught is an Hermaphrodite and so *Adam* also. They make Christ who was born of the Virgin, to be no other then *Seth*.

Sethites;

See the above  
named Au-

Q 13. *What Religion did the Archonticks professe and the Ascothyptæ?*

Archonticks.

A. These were the last of the *Valentinian* Hereticks; called *Archontici*; from ἀρχον, or ἀρχόντων, that is, *Principalities*; these they worshipped as inferior gods, Father of the angels; and creators of the world; of *Phoenia* the Mother; were the angels begot by these *Archontes*. One *Peter* an *Anachorite*; and a Monk of *Palestina* was author of this Sect; in the time of *Constantius* the Son of *Constantine*, about the year of Christ 308. These spawned another Sect; which they called *Aschothyptas*, because they brake in pieces all the Plate and Vessels used in the Sacrament; for they rejected the Sacraments of the Church. They despised good works, and gave themselves to all uncleanness; and slighted the Old Testament, denied the Resurrection, and Sacraments, as is said; thinking it unlawful to represent Spiritual and Heavenly things by corporal and earthly. They thought that the Devil begot *Cain* and *Abel* of *Eve*; both these sons were Reprobates. And that a man who hath knowledge and faith may be saved, let his life be never so vicious, and that the Devil was the son of the Jewish, but not of the Christian God. They also affixed to each Heaven or Sphere an angel, as the *Peripateticks* did an *Intelligence*.

Ascothyptæ.

See *Austin*,  
*Theodoret*,  
*Isidorus*, &c.

Q 14 *What was the religion of Cerdon and Marcion?*

Cerdon.

A. *Cerdon* lived about the time of *Valentinus* the Heretick, under *Antoninus Pius* Emperor, 110 years after Christ; he taught that there were two contrary gods; the one a god of mercy and pity, the other of justice and severity; whom he called evil, cruel; and the maker of the world. The former God he called good, and the Father of Christ, and Author of the Gospel; but *Moses* Law they rejected and the Old Testament, as proceeding from the other god, to wit, of justice. The *Cerdonians* also denied the Resurrection of the flesh and Humanity of Christ; Affirming that he was not born of a Virgin, nor suffered but in shew. *Marcion*; by birth a *Paphlagonian* neer the *Euxin* Sea, was *Cerdons* Scholar, whose opinions he preferred to the Orthodox Religion, out of spleen because his Father Bishop *Marcion* excommunicated him for Whoredom,

Marcion.

and

and because he could not without true repentance be received again in the Church; therefore he professed and maintained *Cerdons* Heresies at *Rome*, in the time of *M. Antoninus Philosophus*, 133 years after Christ, but he refined some points, and added to them some of his own phantasies. With *Cerdon* he held two contrary gods, and denied Christs incarnation of the Virgin, and therefore blotted his Genealogy out of the Gospel, affirming his body to be from Heaven, not from the Virgin. He denied that this world, by reason of the *Ataxie* and Disorder in it, could be the work of the good god. He rejected the Old Testament and the Law, as repugnant to the Gospel; *which is false; for there is no repugnancy.* He denied the Resurrection, and taught that Christ by descending into hell, delivered from thence the souls of *Cain, Esau, the Sodomites,* and other reprobates, translating them into heaven. He condemned the eating of flesh, and the married life; and renewed baptism upon every grievous fall into sin. If any of the *Catechumeni* died, some in their name were baptized by the *Marcionites*. They also baptized and administred the *Eucharist* in presence of the *Catechumeni*, against the custom of the Church. They permitted Women also to baptize. They condemned all Wars as unlawful, and held transanimation with the *Pythagoreans*.

See *Epiphanius, Eusebius, Austin, Theodoret, &c.*

Q. 15. What was the Religion of *Apelles, Severus,* and *Tatianus*?

A. *Apelles* whose scholars were called *Appellite*, was *Marcions* Disciple, and a *Syrian* by birth. He flourished under *Commodus* the Emperor, about 190 years after Christ. He taught that there was but one chief God, to whom was subordinate a fierce God who appeared to *Moses* in the bush, who made the world, and gave the Law to the *Israelites*, and was their God. He gave to Christ a body compacted of the *Starry,* and *Elementary* substance, and appeared in the shape onely of man. This body when he ascended, he left behind him, every part thereof returning to their former principles; and that Christs spirit is onely in Heaven. He rejected the Law and Prophets, and denied the Resurrection. *Severus*, author of the *Severians*, was con-

*Apelles.*

*Severus.*

temporarie with *Apelles* under *Commodus*, 156 year after Christ. He used the company of one *Philumena*, a Strumpet and Witch. He taught his Disciples to abstain from Wine, as being poyson begot of Satan in the form of a Serpent, with the Earth. The world he said was made by certain Powers of Angels, which he called by divers barbarous names, He hated Women and Marriage, denied the Resurrection, the Old Testament, and Prophets, using in stead of them, certain Apocryphal Books. *Tatianus*, a bad Scholar of a good Master, *Justin Martyr*, was a *Mesopotamian* by birth, and lived under *M. Antoninus Philosophus*, 142 years after Christ; his Disciples were called *Tatiani* from him, and *Eneratite* from *ἐνυδρεια* temperance or continence, for they abstain from Wine, Flesh, and Marriage. They were called also *Hydro-Paristatae*, users of Water, for in stead of Wine they made use of Water in the Sacrament. They held that *Adam* was never restored to mercy after his fall. And that all men the sons of *Adam* are damned without hope of salvation except the *Tatiani*. They condemned the Law of *Moses*, the eating of flesh, and the use of wine, and held Procreation of Children to be the work of Satan; yet they permitted, though unwillingly, *Monogamy* or the marrying once, but never again; they denied that God made male and female, and that Christ was the seed of *David*.

*Tatianus.*

See *Irenaus*,  
*Tertullian*,  
*Eusebius*, *Au-*  
*gustin*, *Theo-*  
*dolet*, *Epiph-*  
*anius*, &c.

Q. 16. Of what Religion were the *Cataphrygians*?

*Cataphrygi-*  
*ans.*

A *Montanus* Disciple to *Tatianus* who was his contemporary, was author of this Sect, who for a while were from him called *Montanists*; but being ashamed of his wicked life, and unhappy end, they were afterward from the Country where he was born, and which was first infected with his heresie, called *Cataphrygians*, *καταφρύγες*; they were named also *Tascodragita*, because they used in praying to thrust their fore-fingers into their Nostrils, to shew their devotion, and anger for sin. *Tascos* in their Language, signifieth a long stick, or staff, and *Druggus* their Nose, as if you would say *Pecticonasati*, as the Interpreter of *Epiphanius* translates it. They loved to be called *Spirituales*, because they bragged much of the gifts of the Spirit; others that were not of their opinion, they called natural men.

This

This Heresie began about 145 years after Christ, and lasted above 500 years. He had two Strumpets which followed him, to wit *Prisca* and *Maximilla*, these forsook their Husbands, pretending zeal to follow *Montanus*; whereas indeed they were notorious Whoors: they took upon them to prophesie, and their dictates were held by *Montanus* as Divine oracles, but at last, he and they, for company hanged themselves. He blasphemously held himself not onely to be in a higher measure inspired by the Holy Ghost, then the Apostles were, but also said that he was the very Spirit of God, which in some small measure descended on the Apostles; he condemned second marriages, and yet allowed Incest. He trusted altogether to Revelations and Enthusiasmes, and not to the Scripture. In the *Eucharist*, these wretches mingled the Bread with Infants Blood; they confounded the persons of the Trinity, affirming the Father suffered;

See *Epiphanius*, *Eusebius*, *Austin* *Theodoret*, *Isidor*, &c.

Q 17. What was the Religion of the *Pepuzians*, *Quintilians*, and *Artotyrites*?

A. These were Disciples of the *Cataphrygians*: *Pepuzians* were so called from *Pepuza*, a Town between *Gallaria* and *Cappadocia*, where *Montanus* dwelt, and *Quintilians* from *Quintilla* another whorish prophetess, and companion to *Prisca* and *Maximilla*. They held *Pepuza* to that new *Jerusalem* foretold by the Prophets, and mentioned in the Epistle to the *Hebrews*, and in the *Revelation*. In this they said we should enjoy life eternal. They preferred Women before Men, affirming that Christ assumed the form of a Women, not of a Man. And that he was the author of their wicked Tenets. They commended *Eve* for eating the forbidden fruit, saying, that by so doing, she was the author of much happines to man. They admitted Woman to Ecclesiastical functions, making Bishops and Priests of them, to preach, and administer the Sacraments. They mingled also the Sacramental Bread with humane Blood. The *Artotyrites* were so called from offering Bread and Cheese in the Sacrament in stead of Wine, because our first Parents offered the fruits of the Earth, and of Sheep, and because God accepted *Abels* sacrifice which was the fruits of his Sheep; of which

*Pepuzians*.

*Quintilians*.

*Artotyrites*.

See Epiphani-  
us, Austin,  
Theodoret:

Cheese cometh; therefore they held cheese more accept-  
able than wine. In other points they were *Pepuzians*,  
and differed from them onely in cheese offering; there-  
fore they were called *Artoityritæ*, from ἀρτο bread, and  
and τυρός cheese.

Q 18. What was the Religion of the *Tessarescæ De-*  
*caitæ*, or *Quartadeimani* and of the *Alogiani*?

*Quartadeci-*  
*mani.*

*Alogiani.*

A. The former of these were so called from observing  
*Easter* on the fourteenth day of the Moon in *March*,  
after the manner of the *Jews*, and they made *Saint John*  
the author of that custome which was observed by the  
*Oriental Churches*, till *Pope Victor* excommunicated  
them as *Schismatick*, in dissenting from the custom  
of the *Western Church*. This controversie fell out  
about the 165 year of *Christ*, *Severus* then being *Em-*  
*peror*, and from the first *Original* thereof continued  
200 years. This *Heresie* was condemned by the coun-  
cil of *Nice*, and ordered that *Easter* should be kept after  
the manner of the *Western Church*, which derived  
their custome from *Saint Peter*. These *Hereticks* also  
denied repentance to those that fell after baptism;  
which was the *Novatian Heresie*. *Alogiani* so called  
from α the privative, and λογ the word, because  
they denied *Christ* to be the word, and consequently  
they denied his *Divinity*, as *Ebion* and *Cerintus* had  
done before, *Samosatenus*, *Arrius*, and the *Mahumetans*  
afterward. These *Alogiani* rejected *Saint Johns Gospel*  
and his *Apocalypse*, as not written by him, but by *Cerintus*,  
which is ridiculous, for *Cerintus* denied *Christs*  
*Divinity*, which *Saint John* asserteth, in writing, that  
the *Word was God*. These *Hereticks* were named also  
*Berilliani* from *Berillus* a *Bishop* in *Arabia*, who taught  
that *Christ* was a man, and then became the *Word* of  
*God*. The first broacher of this *Heresie* is thought to be  
*Artemon* a profane man, who lived about the time of  
*Severus* Emperour 167 years after *Christ*, from him  
they were called *Artemonitæ*.

See Epiphani-  
us, Austin,  
Theodoret, Isi-  
dor, &c.

Q 19. What was the Religion of the *Adamians*, *Elce-*  
*sians*, and *Theodotians*?

*Adamians.*

A. The *Adamians* or *Adamites*, so called either from  
one *Adam* their author, or from *Adam* the first man,  
whose nakedness they imitate, sprung up shortly after  
the

the *Gnosticks*, and were called *Prodiciani* from one *Prodicus*, whom they followed. Of this Sect there be many extant at this day. They held it unlawful for men or women to wear clothes in their congregation and assemblies, seeing their meetings were the only Paradise on earth, where they were to have life Eternal, and not in Heaven; as *Adam* then in his Paradise, so Christians in theirs should be naked, and not cloathed with the badges of their sin and shame. They rejected marriages as diabolical; therefore they used promiscuous copulation in the dark; they rejected also all prayers to God, as needlesse, seeing he knew without us what we wanted. The *Elcefei*, so called from *Elcesa*, an impostor; and *Sampsei* from a spotted kind of Serpent, which they represented in their changeable dispositions, were much addicted to judicial Astrology and Sooth-saying. They held two Priests, one below made of the Virgin, a meer man, and one above; they confound Christ with the Holy Ghost, and sometimes they call him Christs Sister, but in a masculine name, to both which persons they give longitude, latitude and locality. To water they ascribe a Divinity, and so they did to two Whoores *Marthus* and *Marthana*, the dust of whose feet and spittle they worshipped as holy reliques. They had a certain Apocrypha Book, the reading whereof procured remission of sins; and they held it no sin to deny Christ in time of persecution. This Heresie began to spread, about 210 years after Christ under *Gordian* the Emperor. See *Origen* who writ against it. The *Theodocians* so called from one *Theodorus*, or *Theodotion*, who lived under *Severus* Emperor, 170 years after Christ. He was a *Byzantian* by birth, and a Tanner by profession, who taught that in times of persecution we may deny Christ, and in so doing, we deny not God, because Christ was meerly man, and that he was begotten of the seed of man. He also added to, and took from the writings of the Evangelists what he pleased.

*Elcesians.*

*Theodocians.*

Of these Hereticks see *Tertullian*, *Eusebius*, *Epiphanius*, *Austin*, *Theodore*, &c.

Q. 20. What was the Religion of the Melchisedecians, Bardcianists, and Noetian;

A. The former were called *Melchisedecians* for believing that *Melchisedech* was not a man, but a Divine power

*Melchisedecians.*

power superior to Christ, whom they held to be a  
 meer man. One *Theodorus* Scholar to the former *Theo-*  
*odorus* the Tanner, was author of this Sect, who lived  
 under *Severus* about 174 years after Christ. The *Bar-*  
*desanists* were so called from one *Bardesanes* a Syrian,  
 who lived under *Verus* the Emperor, 144 years after  
 Christ. He taught that all things, even God himself were  
 subject to Fate, or a Stoical necessity; so that he took  
 away all liberty, both from God and man, and that ver-  
 tue and vice depended on the Stars. He renewed also  
 the whimsies of the *Æones*, by which he overthrew  
 Christ's divinity, and denied the Resurrection of the  
 flesh. The *Noetians*, so called from *Noetus* born in  
*Smyrna*, taught that there was but one Person in the  
 Trinity, which was both mortal and immortal, in hea-  
 ven God, and impæible; on earth Man, and patible.  
 So they made a Trinity, not of Persons, but of Names  
 and Functions. *Noetus* also taught, that he was *Moses*;  
 and that his brother was *Aaron*. This Heretick was  
 buried with the burial of an *Ass*, and his City *Smyrna*  
 was overthrown eight years after he broached his Here-  
 sic. He lived about 140 yeas after Christ, under *M. Au-*  
*toninus*, and *L. Verus* Emperours.

*Bardesanists.*

*Noetians.*

See the au-  
 thors already  
 named.

Q. 21. Of what Religion were the *Valesians*, the *Ca-*  
*thari*, *Angelici*, and *Apostolici*?

A. The *Valesians* so called from one *Valens*, an Ara-  
 bian, who out of the doctrine of the *Gnosticks* or *Tatians*  
 condemned Marriage and Procreation. Therefore his  
 Scholars after the example of *Origen*; gelded themselves,  
 thinking none can enter into Heaven but Eunuchs.  
*Whereas the Eunuch Christ speaks of be such, as by con-*  
*tinence subdue the lusts of the flesh;* This Heresie spring-  
 ing under *Fulianus Philippus*, Emperor about the year  
 of Christ 216. The *Cathari* *καθαροὶ* so called by them-  
 selves, as if they were purer then other men; derived  
 most of their Tenets from *Novatus*, hence they were  
 named *Novatians*. This *Novatus* lived under *Decius*  
 the Emperour, after Christ 220 years He was an African  
 born. This Heresie lasted till the time of *Arcadius*; to  
 wit, 148 years; they denied repentance to those who  
 fell after Baptism, they bragged much of their Sanctity  
 and good works. They condemned second Marriages

*Valesians.*

*Cathari.*

as adulterous. They used rebaptization as the *Donatists* did afterward. They rejected also *eyl* or *Chrism* in Baptism. The *Angelici* were also called from worshipping of Angels; it seems this Heresie was begun in the Apostles time, who condemneth it; but had its growth shortly after the *Melchisedecians*, about the year of Christ 180. The *Apostolici* were so called from imitating the holiness of the Apostles, these were the spawn of the *Encratites*, about the year of Christ 145. They rejected all married people as uncapable of heaven, and held that the Apostles perpetually abstained from marriage. They had all things in common, holding those unfit for Heaven who had any thing peculiar to themselves. They denied repentance and reconciliation to those that fell after Baptism. In stead of the Evangelists, they used Apocrypha books, as the Gospel, according to the Egyptians; the acts of *Andrew* and *Thomas*. These Hereticks were called also *Apotactita* by the Latines, and by the Greeks *Ἀποτακτικοὶ* from renouncing of the world.

*Angelici.*

*Apostolici.*

See the authors above named.

Q. 22. *What was the Religion of the Sabellians, Originians, and Originists?*

A. The *Sabellians* were indeed all one in opinion with the *Noetians*, but this name grew more famous then the other; for *Sabellius* an African by birth, was a better scholar then *Noetus*. *Sabellianism* began to be known about the year of Christ 224. under the persecution of *Valerian*. They held there was but one person in the Trinity; whence it followeth that the Father suffered; therefore they were named *Patripassiani*. This one Person οὐ *ἑως αὐτῶν*, say they, is called by divers names as occasion serves. The *Originians* were so called from one *Origines* a Monk, who lived in *Egypt* and was Disciple to *Antony*. These condemned marriage, extolled concubinat; and yet were enemies to propagation, committing the sin of *Onan*. They also reject such books of the old and new Testament, as seem to favour marriage. The *Originists* or *Adamantians* were so called from that famous *Origen*, who for his constancy in times of persecution, and for his inexhausted labours; was named *Adamantius*. His errors began to spread about the year of Christ 247. under *Aurelian* the

*Sabellians.*

*Originians.*

*Originists.*

Emperor, and continued above 334 years. They were condemned first in the council of *Alexandria* 200 years after his death; and again in the fifth general council of *Constantinople* under *Justinian* the first; they held *παλιγγενεσίαν*, or a revolution of souls from their estate and condition after death, into the bodies again, to converse in the world; and so denying the perpetuity of our future estate, either in heaven or hell, by consequence they denied the Resurrection of the flesh. They held also that the punishment of the Devils and Reprobates should last only a 1000 years, and then should be saved. They taught that Christ and the holy Ghost do no more see the Father, then we see the angels; that the Son is coessential to the Father, but not coeternal; because, say they, the Father created him, as he did also the holy Spirit. That the souls were created long before this world, and for sinning in Heaven were sent down into their bodies, as into prisons. They did also overthrow the whole historical truth of Scriptures by their allegories.

See *Eusebius*,  
*Epiphanius*,  
*Austin*, *Theo-*  
*doret*, &c.

Q. 23. What was the Religion of the Samosatensians, and Photinians;

*Samosatensi-*  
*ans.*

*A. Paulus Samosatenus* was so called from *Samosata*, where he was born, near *Euphrates*. His Scholars were called *Paulinians* and *Samosatensians*, and afterward *Photinians*, *Lucians*, and *Marcellians*, from these new teachers. Their belief was, that Christ was merely man, and had no being till his incarnation. This Heresie was taught 60 years before *Samosatenus*, by *Artemon*, and was propagated afterward by *Photinus*, *Lucian*, and *Marcellus*, *Arrius*, and *Mahomet*. They held that the Godhead dwelt not in Christ bodily, but as in the Prophets of old, by grace and efficacy, and that he was onely the external, not the internal word of God. Therefore they did not baptize in his name; for which cause the council of *Nice* rejected their baptism as none, and ordered they should be rebaptized, who were baptized by them. This heresie under the name of *Samosatenus* brake out about 232 years after Christ; and hath continued in the Eastern parts ever since. The *Photinians*, so called from *Phornus*, born in the lesser *Galatia*, held the same heresie with

*Photinians*:

*Samosatenus*, and began to propagate it about the year of Christ 323 at *Syrmium*, where he was Bishop, under *Constantius* the Emperor; and before him, *Marcellus* his master under *Constantine* the great, publicly taught it, affirming also that the Trinity was the extension of the Divinity, which is dilated into three, and contracted again into one, like wax being contracted, may be dilated by heat. This heresie was much spread under *Valens* the *Arrian* Emperor 343 years after Christ. See the fore-  
named *Au-*  
*thors.*

Q. 24. What was the Manichean Religion?

A. *Manes* a *Perſian* by birth, and a *Servant* by condition, was Father of the *Manichean* Sect; which was the ſink of almoſt all the former heresies, for from the *Marcionites* they derived their opinion of two Principles, or gods, one good, the other bad. With the *Encratites* they condemned the eating of flesh, egges, and milk; they held also with the *Anthropomorphites*, that God had members, and that he was substantially in every thing, though never so base, as dung and dirt, but was separated from them by Christs coming, and by the Elect, *Manicheans* eating of the fruits of the Earth, whose intestins had in them a cleansing and separating vertue. They condemned also the use of wine as being the gall of the Princes of darkness. With *Marcion* also they rejected the Old Testament, and curtilated the New, by excluding Christs Genealogies; and said that he who gave the Law, was not the true God. They babled also, that there was a great combat between the Princes of darkness, and of light; in which, they who held for God, were taken captives, for whose redemption God laboureth still. With the *Ophites* they held that Christ was the Serpent which deceived our first Parents; and with divers of the precedent Hereticks, not onely did they deny Christs Divinity, but his Humanity also; affirming that he fained himself to suffer, die, and rise again; and that it was the Devil who truly was crucified. With *Valentinus* they taught that Christs body was fixed to the Stars, and that he redeemed only our souls, not our bodies; With the former Hereticks, they denied the Resurrection, and with *Pythagoras*, held transanimation. With *Montanus*, *Manes* held that he was the true Para-  
cler.

cler, or comforter, which Christ promised to send. With the Gentiles they worshipped the Sun, Moon, and some Idols, with *Anaxagoras*, they held the Sun and Moon to be Ships; and told that one *Schaela* made *Adam* and *Eve*. They make no scruple to swear by the creatures; they give to every man two contrary souls, which still struggle in him. With the Poets they held that the heaven was supported by the shoulders of one whom they called *Laturanius*. They make the soul of man, and of a tree, the same in essence, as being both of them a part of God; with the former Hereticks also they condemned marriage, and permitted promiscuous copulation; and that not for procreation, but for pleasure. They rejected baptism as needless, and condemned alms-giving, or works of charity, they make our will to sin, natural, and not acquired by our fall; as for sin they make it a substance, communicated from Parents to Children; and not a quality, or affection. These wicked opinions raged in the world 340 years after *Manes* was excoriated alive for poysoning the Persian Kings Son; these Hereticks were three Sects; to wit, *Manichees*, *Catharists*, or Puritans; and *Macarii*, or blessed.

25. What was the Religion of the Hierachites, Melicians, and Arrians?

*Hierachites.*

*A.* The *Hierachites*, so called from *Hieracha*, an Egyptian, and a Monk who lived shortly after *Origen*, under *Gallienus*, 234 years after Christ, taught that married people could not enjoy Heaven; nor infants, because they cannot merit; they admitted none in their Church, but those that lived single. They denied that Paradise in which man was created, had any earthly or visible being. They held *Melchisedeck* to be the Holy Ghost, and denied the Resurrection. The *Melicians* (so called from *Meletius*, a Theban Bishop in Egypt; who because he was deposed for offering to Idols, in spleen he taught the Novatian Heresie, in denying pardon of sins to those that fell though they repented) rejected all from their communion, who in time of persecution fell from Christ, though they afterward repented. They used Pharisaical washings, and divers Judaical ceremonies, and in their humiliations to appease Gods anger

*Melicians.*

with

with dancing, singing, and gingling of small bells. This Heresie began under *Constantine* the Emperor 286 years after Christ. The *Arrians* so called from *Arrius* *Arrians*, a *Lybian* by birth and a Presbyter of *Alexandria* by Profession, were called also *Exoucontii*, for saying that Christ was  $\epsilon\grave{\xi}$   $\upsilon\kappa$   $\delta\iota\lambda\omega\gamma$ , created of nothing. This heresie brake out under *Constantine* 290 years after Christ, and over-run a great part of the Christian world. They held Christ to be a creature; and that he had a mans body, but no humane soul, the divinity supplying the room thereof. They held also the holy Ghost a creature, proceeding from a creature, to wit, Christ. The *Arrians* in their *Doxologier* gave glory not to the Father, and to the Son, and to the Holy Ghost, but to the Father by the Son in the Holy Ghost. They rebaptized the Orthodox Christian; and baptized onely the upper parts to the Navel, thinking the interiour parts unworthy of baptism.

See *Epiphanius*, *Austin*, *Eusebius*, *Ruffinus*, *Socrates*, and *Theodoret*, in their *Histories*.

Q. 26. What was the Religion of the Audians, Semi-arrians, and Macedonians?

A. The *Audiani* so called from *Audaus* a *Syrian*, who appeared under *Valentinian* the Emperor 338 years after Christ, were named afterwards *Anthropomorphyta*, for ascribing to God a humane body; these as afterward the *Donatists*, forsook the Orthodox Church, because some wicked men were in it. They held darkness; fire and water eternal, and the Original of all things. They admitted to the Sacrament all sorts of Christians even such as were profane and impenitent. The *Semi-arrians* were those who neither would have Christ to be  $\delta\mu\acute{o}\theta\epsilon\omicron\iota\omega\nu$ , of the same individual essence with the Father, as the Orthodox Church held; nor yet  $\epsilon\omicron\mu\omicron\iota\kappa\tau\iota\omega\nu$ , of a like essence; but  $\epsilon\tau\epsilon\theta\epsilon\omicron\iota\omega\nu$ , of a different Essence, but of a like Will; and so they taught, that Christ was not God in Essence, but in Will onely and Operation. This Heresie also held that the Holy Ghost was Christs creature. It began under *Constantius* the Emperor 330 years after Christ. The chief author thereof was one-eyed *Acatius*, Bishop of *Cesarea Palestina*, successor to *Eusebius*; hence they were called *Acatiani*. The *Macedonians*, so called from *Macedonius*, Bishop of *Constantinople*; held that the holy Ghost was crea-

*Audians*,

*Semi-arrians*,

*Macedonians*.

a creature, and the servant of God, but not God himself; and wihal that by the holy Spirit was meant only a power created by God, and communicated to the creatures. This Heresie sprung up, or rather being sprung up long before, was stilly maintained under *Constantius*, the Son of *Constantine* 312 years after Christ; and was condemned in the second Oecumenical council at *Constantinople* under *Theodosius* the great. These Herericks were called *μεγαλομαχοι*, fighters against the Spirit.

Q 27. Of what Religion were the Arians, Aetians, or Eunomians, and Apollinarists?

Arians.

A. The Arians so called from *Arius* the Presbyter, who lived under *Valentinian* the first 340 years after Christ; held that there was no difference between a Bishop and a Presbyter, that Bishops could not ordain, that the dead were not to be prayed for; that there should be no set or anniversary fasts, and with the *Encratites*, or *Apotactite* admitted none to their communion; but such as were continent, and had renounced the world. They were called *Syllabici* also, as standing captiously upon Words and Syllables. They are said also to condemn the use of Flesh: the Arians, were called so from *Aetius* a Deacon whose successor

Aetians.

was *Eunomius* about the year of Christ 331 under the Emperor *Constantius*; he was Bishop of *Cyricum* whose Disciples were called *Eunomians*, and *Anomei* for holding that Christ was no way like the Father. They were called also *Eudoxiani*, *Theophroniani*. When they were banished they lived in holes, and caves, and so were called *Frogiodite* and *Gothici*, because this heresie prevailed much among the *Goths*, by means of *Ulphilas* their Bishop. These hereticks held that God could be perfectly here comprehended by us, that the Son was neither in power, essence, or will, like the Father, and that the Holy Ghost was created by the Son; that Christ also onely assumed mans body, but not his soul. They permitted all kind of licentiousness, saying that faith without good works could save. The *Eunomians* did rebaptize the *Orthodox* professors, and baptized in the name of the Father uncreated, the Son created, and the Holy Ghost created by the Son. The *Apollinarists*

Eunomians.

So called from *Apollinaris* Presbyter in *Laodicea*, divided Christs humanity in affirming that he assumed mans body and a sensitive soul, but not the reasonable or intellectual soul of man, because that was supplied by the divinity; from this division they were named *Duplares* and *Dimoirita*. In stead of the Trinity they acknowledge onely three distinct degrees of power in God: the greatest is the Father, the lesser is the Son, and the least of all the Holy Ghost. They held that Christs flesh was consubstantial with his divinity, and that he took not his flesh from the Virgin, but brought it from Heaven. They held that Christ had but one will, that mens souls did propagate other souls, that after the Resurrection the ceremonial Law should be kept as before. This heresie brake out 350 years after Christ, under *Valens* the Emperor.

*Appollinarists.*

See the Authors above named.

Q. 28. What did the Antidicomarianites, Messalians, and Merangismonites profess?

A. The former of these were so called, because they were *ἀντιστοιχοί Μαρίας*, adversaries to *Maries* Virginity. Whence they were named *Antimarita*, and *Helvidians*, from *Helvidius* the author, who lived under *Theodosius* the great, 355 years after Christ. These held that *Mary* did not continue Virgin after Christ was born, but that she was known by *Joseph*, whereas she was indeed *ἀειπαρθένος* a perpetual Virgin. The *Messalians* were so named from the *Caldaiicks* word *Tsalab* which signifieth to pray therefore in *Greek* they were called *ἐκυσίται* from *ἐκχή*, prayer, because they did pray continually; and *Martyriani* for worshipping as a Martyr one of their Sect who was killed by a Souldier. They were called also *Enthusiasta* from their pretended inspirations, and *Euphemista* from *ἐυφημισαί*, praises or eulogies which they sung to God, and *Satanici* from worshipping of Satan, whom they held to be the governour of mankind. They held that nothing was required to salvation, but prayer; therefore they rejected faith, preaching, and sacraments; and taught that God was visible to our bodily eyes, and that Satan was to be worshipped that he might do no hurt, they bragg'd that they could visibly expel Satan, whom they could see come out of the mouth like smook, and

*Antidicomarianites.*

*Messalians.*

in form of a Sow with her Pigs, into whose place the holy Ghost did visibly succeed. They live idly, and hate working, so that they excommunicate any of their Sect that labour; they condemn all almes giving, except to those of their own Sect: They allow lying, perjury, and dissembling in Religion. They slighted the Sacraments, and held that baptism was of no use, but onely for sins past. This Heresie prevailed under *Valentinian* and *Valens* Emperors, 341 years after Christ. The *Metangismonites* were so called from *μετανομήσις*, that is, transvaluation, or putting one vessel, or *ἀγγεῖον*, in Greek, into another; for they held that the Son was in the Father, as a lesser vessel in a bigger; and so they make the Divine Essence bigger and lesser then itself, they held also that God was corporeal.

*Metangismonites.*  
See *Philaster*,  
*Austin*, *Damasen*,  
*Theodore*, &c.

Q. 29. What was the Religion of the *Hermians*, *Proclianites*, and *Patricians*?

*Hermians.*  
A. The *Hermians* or *Hermogenians*, so called from *Hermius* or *Hermogenes* an African under *Severus* the Emperor, 177 years after Christ, are by *Saint Austin* reckoned the same with the *Seleucians*. These held that the elements or matter of the world was coeternal with God. That the angels were made of spirit and fire, and that they were the creators of mans souls. That evil was partly from God, partly from the matter, that Christ in his ascension left his body in the Sun; they denied that there was ever any visible Paradise, that there shall be any Resurrection, and that baptism by water was to be used. The *Proclianites* were so called from one *Proclus* or *Proculus*, an obscure man, who held the *Hermogenian* opinions, and withal taught that Christ was not yet come into the flesh. The *Patricians* were so called from one *Patricius* whom *Danaus* thinks lived under *Arcadius* the Emperor, 387 years after Christ. These held that not God, but Satan made mans flesh, and that therefore men may lawfully kill themselves to be rid of the flesh; they admit and reject what Books of the Old Testament they please.

*Proclianites.*  
*Patricians.*

See *Austin*,  
*Isidor*, *Gratian*,  
and others.

Q. 30. What did the *Ascitæ*, *Pattalorinchitæ*, *Aquarii*, and *Columbiani*, profess?

*Ascitæ.*

A. The *Ascitæ* so named from *ἀσκῆ*, a Bottle used

to carry about Bottles filled with Wine; and stopped, bragging that they were the new Evangelical Bottles filled with new Wine; and such they held necessary for all good Christians to carry about; in this they placed the main of their Religion. These and divers other heresies like *Jonas* his gourd were quickly up and quickly down. The *Pattalorinchita* were so named from *πάτταλον* a staff or stick, and *πίγκον* the Nose, for they used to thrust their fingers into their Nose and Mouth, to hinder them from speaking; for they placed all their Religion in silence. Hence they were called *Silentiarii*. The *Aquarii* were so called from *Aqua* water, because in stead of pure Wine, they offered Water in the Sacrament. These were the spawn of the *Severians*, *Encratites*, and *Helsesaites*. The *Coluthiani* were so called from *Coluthus*, Presbyter of *Alexandria*, and coeternal with *Arrius*, under *Constantine*, 290 years after Christ. Their opinion was, that God could not be the author of punishment, because it is evil; whereas *Amos* the Prophet shews the contrary, *that there is no evil in the City, which the Lord hath not done*, *Amos 3.6.* and in *Isay*, *the Lord formeth the Light and Darknes, making peace, and creating evil*, *Is. 45.7.*

*Pattalorinchita.*

*Aquarii.*

*Coluthiani.*

See *Philaster*, *Austin*, *Theodoret*, *Isidorus* &c.

Q. 31. *What were the Religious Tenets of the Floriani, Æternales, and Nudipedales?*

A. The *Floriani* were so called from *Florinus*, or *Florianus* a Roman Presbyter, who lived under *Commodus* the Emperor, 153 years after Christ. These heretics were spawned by the *Valentinians*, whose Doctrines concerning the *Æones*, and other of their Tenets they maintained, and withal, that God made evil and sin; whereas *Moses* tells us that all things which he made were very good. They retained also the Jewish manner of keeping *Easter*, and their other Ceremonies. *Æternales* from the opinion of the world's eternity; for they held there should be no change after the Resurrection, but that the world should continue as it is now. This Heresie in *Philaster* and *Austin* hath neither, name nor author. The *Nudipedales* were those who placed all Religion in going bare foot; because *Moses* and *Joshua* are commanded to pull off their shoes, and *Isay* to walk bare-foot; whereas these were extraordinary, & peculiar

*Floriani.*

*Æternales.*

*Nudipedales.*

See Philaster, precepts and signs of particular things, not enjoyned to Austin, &c. be imitated.

Q. 32. What was the Religion of the Donatists, Priscillianists, the Rhetorians, and the Feri?

Donatists.

A. The Donatists, so called from Donatus a Numidian, who because Cecilian was preferred before him to the Bishoprick of Carthage, accused him and all the Bishops that ordained him to be Traditores, that is, such as had delivered the Bibles to be burned by Idolaters under the persecution of Maximinus: though this accusation was found false, yet Donatus persisted obstinate, and separated himself, and congregation from all others, accounting that no Church where any spot or infirmity was to be found; and that such a pure Church was onely to be found among the Donatists, and yet they would have no man to be forced, or urged to a godly life, but must be left to himself, which was to open a Gap to all impurity, they did also flight the magistracy, and would not suffer them to punish Hereticks. They held the efficacy of the Sacraments to depend upon the dignity of the Minister, and not on the Spirit of God; they rebaptized also the Orthodox Christians as if their baptism had not been baptism. They held it no sin to kill themselves rather than to fall into the hands of the Magistrate; and so they made no scruple to kill others that were not of their faith, when they found any advantage. They used certain magical purifications, and bragged much of Enthusiasms and Revelations. They also with the Arrians made the Son less than the Father, and the Holy Ghost then the Son. This Heresie was divided into divers schisms, the chief whereof were the Circumcellions so called from their Cells and Cottages in which they lived, to shew their austerity; these made no bones to murder all they met, that were not of their Religion, so that they were more dangerous than High-way Robbers. The Donatists were named also Parmenianists from Parmenianus one of Donatus his disciples. At Rome, they were named Campates from the Camp, or Field, and Montenses from the Hill where they use to hide themselves. The Priscillianists, were so named from Priscillianus a Spaniard, who under Gratian the Emperor, spread his Heresie

Priscillianists.

first

first in *Spain*, 348 years after Christ. From thence like a canker it run through all the West : his Heresie was made up of former Heresies; for with the *Manichees* he held that the world was made by an evil god. With the *Sabellians* he confounded the persons of the Trinity; with the *Origenests*, he taught that mens souls were made before their bodies in some receptacle of Heaven; and with the *Manichees*, that they were parcels of the Divine Essence. With *Astrologers* they held that all humane events depended on the Stars; and with the *Stoicks* that we sin necessarily, and co-actively. With the *Gnosticks* they condemned marriage; with the *Encratites*, the eating of flesh; with the *Audians* they allowed lying, and perjury in matters of Religion; and with the *Gnosticks* they rejected the ancient Prophets as fanatical and ignorant of the will of God. The *Rhetorians* so called from one *Rhetorius*, held the same Tenet, which the *Mahumetans* do at this day, namely that every man shall be saved by the Religion he professeth, and that therefore no Religion should be forced, but men should be left to their own choice, and will. The *Feri* or wild Hereticks were such as held it unlawful to eat or converse with men; therefore they held none should be saved, but such as lived alone: They taught also that the holy Ghost was a creature.

*Rhetorians.*

*Feri.*

See *Philaster, Austin, Isidor, &c.*

Q. 33. *What were the Theopaschitæ, Tritheitæ, Aquei, Melitonii, Ophei, Tertullii, Liberatores, and Nativitarii?*

A. The *Theopaschites*, held that the Divinity of Christ suffered as there had been in him but one nature, because one person. The *Tritheits* divided the Essence of God into three parts; the one they called the Father, the other the Son, and the third the Holy Ghost; as though either of the persons had not bin perfectly God. The *Aquei* held that the water was not created but coeternal with God; this Heresie was culled out of the *Hermogenian* and *Audian* Tenets. The *Melitonii* so named from one *Melito*, taught that not the soul, but the body or man was made after Gods Image, and so with the *Anthropomorphites* they made God corporeal. The *Ophei*, so called from one *Opheus*, held there were innumerable worlds. The *Tertullii*, from one *Tertullus*,

*Theopaschitæ.*

*Tritheitæ.*

*Aquei.*

*Melitonii.*

*Ophei.*

*Tertullii.*

*Liberatores.* taught that the souls of wicked men should be converted into Devils, and Savage Beasts. *Liberatores*, are those who taught that Christ by his descending into Hell, did set at liberty all wicked that then believed in him. *Nativitarii*, were such as taught that Christs Divine Nativity had a beginning, because it is written, *Ps. 2.* [Thou art my Son, this day have I begotten thee] so they acknowledged the Eternity of his Essence, but not of his Filiation. These were but branches of former Heresies, broached by obscure or unknown authors, and of short continuance.

Of which see *Philaster, Anastin, Isidor, &c.*

Q. 34 What were the *Luciferians*, *Jovinianists*, and *Arabicks*?

*Luciferians.* A. The *Luciferians*, so called from *Lucifer* Bishop of *Caralitanum* in *Sardinia*, who lived under *Julian* the Apostate, 333 years after Christ, taught with the *Cerinthians*, and *Marcionites*, that this world was made by the Devil. That mens souls were corporeal, and had their being by propagation or traduction. They denied to the Clergy that fell, any place for repentance, or reconciliation; neither did they restore Bishops or inferiour Clerks to their Dignities, if they fell into Heresie, though they afterward repented. This was the Doctrine of the old *Novatians*, and *Meletians*, these *Luciferians* were named also *Hononymians*, for using the word fish ambiguously in their disputations. The *Jovinianists* were so called from *Jovinian* a Roman, who lived under *Jovian* the Emperor, 335 years after Christ. These held with the *Stoicks* that all sins were equal; that after baptism we could not sin: that fasting was needlesse, that *Virginity* was not better then the married life, and that the blessed *Virgin* in bearing Christ lost her *Virginity*. The *Arabicks*, were so named from *Arabia*, the Countrey where this Heresie was broached and maintained, under *Philip* the Emperor, 217 years after Christ; they held that mens souls died with their bodies, and that both in the last day should rise again! From this Heresie they were called *θυνητοφυχίταις*, that is, mortal souls; not much different from them are the *Psychopannuchita* of this age, who make the soul sleep in the Grave with the body till the Resurrection.

*Jovinianists.*

*Arabicks.*

See the above named authors, and *Hierom* against *Jovinian*.

Q. 35. What were the Collyridians, Paterniani, Tertullianists, and Abelonitæ?

A. The *Collyridians* were hatched also in *Arabia*, *Collyridians*: and so named from a kind of Cakes or Buns, which the Greeks call *κολλυρίδας*; these Cakes they presented every year with great ceremony to a certain Maid sitting in a chair of State, and covered with a veil, in honour of the Virgin *Mary*: these flourished under *Theodosius* the great, 357 years after Christ. *Paterniani* so *Paterniani*. called from one *Paternus* an obscure fellow, were named also *Venustiani* from *Venus*, which by their venereal actions they honoured more than God, These held that all the lower parts of mans body, from the Navel downward, were made by the Devil; and therefore they gave themselves to all lasciviousness and uncleanness, therefore they were called *ἡ Διοπροσκοπίαι*; deriders of good manners and honesty. The *Tertullianists* *Tertullianists*. were so called from that famous Lawyer and Divine *Tertullian*, who lived under *Severus* the Emperor, about 170 years after Christ. He being excommunicated by the Roman Clergy for a *Montanist*, fell unto these heretical opinions; to wit, that God was corporeal, but without delineation of members; that mens souls were not onely corporeal, but also distinguished into members, and had corporeal dimensions, and did encrease and decrease with the body; and that the soul had its Original by propagation or traduction. He held also that the souls of wicked men after death were converted into Devils; that the Virgin *Mary*, after Christs birth, did marry once, and with the *Cataphrygians*, he bragged much of the Paraclet or Spirit, which they said was poured on them in a greater measure, then on the Apostles. He condemned all use of arms, and wars among Christians; and with the *Montanists* rejected second marriages, as no better then adultery. The *Abelonitæ* were so called from *Abel*, *Adams* Son, *Abelonitæ*. these taught that *Abel* was married, but had no carnal commerce with his Wife, because there is no mention made of his children, as there is of *Cain's* and *Seth's*. For this cause these *Abelites* did marry Wives, but not use them as Wives for propagation, for fear of Original sin, whereof they would not be authors; therefore they

Of which see  
*Austin.*

condemned copulation, as a work of the flesh, and altogether Saranical. But for the conservation of their Sect, they used to adopt other mens Children. This Heresie sprung up under *Arcadius* the Emperor, 370 years after Christ, in the Territories of *Hippo*, where Saint *Austin* was Bishop. This Heresie lasted not long.

Q. 36. *What Tenets in Religion held the Pelagians, Prædestinati, and Timotheans?*

*Pelagians.*

A. The *Pelagians* were so called from *Pelagius* a Brittain by birth, and a Monk at *Rome*, afterward a Presbyter, under *Theodesius* the yonger, 382 years after Christ. They were named also *Calestiani* from *Calestius* one of *Pelagius* his Scholars. These taught that death was not the wages of sin, but that *Adam* should have died, though he had not sinned. That *Adams* sin was hurtful onely to himself, and not to his posterity; that concupiscence was no sin, that Infants did not draw original sins from their Parents, that Infants might be saved without baptism, that they should have life eternal, but out of the Kingdom of God; that man after the fall had free will to do good, and ascribed no more to grace, but that by it we had our nature, and that by our good works we obtain grace; they rejected the Doctrine of predestination, perhaps because the Heretick; called *Prædestinati*, made *Predestination* a cloak for all wickedness, security and desperation; for they taught that the *Predestinate* might sinne securely, for he could not be damned; and that such as were not *predestinate*, should never be saved, though their life were never so holy.

*Prædestinati.*

*Timotheans.*

This Heresie was not long before *Pelagianism*, and is the same with that of the *Libertins*. The *Timotheans*, so called from *Timotheus* *Ælurus*; (that is, the Cat, from his bad conditions) sprung up under *Zeno* the Greek Emperor, 447 years after Christ. These taught that the two natures of Christ were so mixed in the Virgins Womb, that they ceased to be what they were before, and became a third substance made up of both, as a mixed body is made up of the Elements, which lose their names and forms in the mixtion. These Hereticks afterward lost the

name

hame of *Timotheans* from *Timotheus* their Author, Bishop of *Alexandria*, and were called *Monothelites* and *Monophysites* from ascribing onely one will, and one nature to Christ. Of the *Pelagians* see *Austin*, and the other Fathers who have written against them.

Of the *Timotheans* see *Pet. Lombard*, *Euvagrius*, and *Nicephorus*.

Q. 37. What was the Religion of the Nestorians, Eutyrians, and of those Sects which sprung out of them?

A. The Nestorians were so called from *Nestorius* Patriarch of *Constantinople*, who broached his Heresie under *Theodosius* the yonger, 400 years after Christ. He taught that in Christ were two distinct persons, to wit, the Son of God, and the Son of *Mary*; that the Son of God in Christs baptism descended into the Son of *Mary*, and dwelt there, as a lodger doth in a house; therefore he will not call the Virgin *Mary* *θεοτόκον* the Mother of God, but *χριστοτόκον* the Mother of Christ. Besides he made the humanity of Christ equal with his Divinity, and so confounded their properties and operations. This Heresie was but the spawn of some former Heresies, chiefly of *Manicheism*, and *Arrianism*. It was condemned in the Council of *Ephesus* under *Theodosius* the yonger, in which *Cyril* Bishop of *Alexandria* was President, and the author *Nestorius* was deposed and banished, where his blasphemous tongue was eat out with Worms, and his body with *Core* and his seditious complices swallowed up by the Earth. The *Eutyrians* so named from *Eutyches* Archimandrite or Abbot of *Constantinople*, who lived in the latter end of *Theodosius* the yonger, held opinions quite contrary to *Nestorius*, to wit, that Christ before the Union, had two distinct natures, but after the Union onely one, to wit, the Divinity which swallowed up the Humanity, and so they confounded the property of the two natures, affirming that the Divine nature suffered and died; and that God the Word, did not take from the Virgin humane nature. This Heresie was first condemned in a Provincial Synod at *Constantinople*; then it was set up again by *Dioscurus* Bishop of *Alexandria*, in the theevish Council

Nestorians.

Eutyrians, and their spawn.

of *Ephesus* called, *λῆσειν*, and at last condemned by the general council of *Chalcedon* under *Marcian* the Emperour. From the *Eutyrians* sprung up the *Accephali*; or headlesse Hereticks, so called because they had neither Bishop, Priest, nor Sacrament amongst them; these held that in Christ were two natures, which notwithstanding they confounded, as they did also the properties, saying that the humanity lost it self and properties, being swallowed up by the divinity, as a drop of Vineger is lost in the Sea. *Severus* Bishop of *Alexandria* was author of this Sect, under *Anastafius* Emperour, 462 years after Christ. They were called also *Theodosians* from *Theodosius* their chief Patron, and Bishop of *Alexandria*.

2. The *Monophysites* were all one with the *Eutyrians*, differing onely in name.

3. The *Agnoceta*, so called from *ἄγνοια* ignorance, because they held that Christs Divinity, which with them onely remained after the Union, was ignorant of the day of judgement, and where *Lazarus* after his death was laid. This Heresie was revived by *Theodosius* Bishop of *Alexandria*, under *Mauritius* the Emperour, 572 years after Christ.

4. The *Jacobites* so called from *Jacobus* the Syrian, held the same opinions that the *Eutyrians*; and scoffed the Christians with the name of *Melchites*, because they followed the Emperour in their Faith. These under *Phocas* the Emperour drew all *Syria* into their Heresie, 575 years after Christ.

5. The *Armenians* so named from *Armenia*, infected with that Heresie, held that Christ took not a humane body from the Virgin, but that it was immortal from the first minute of its Conception; hence they were called *φθαρτολάτραι* and *συννολάτραι*; they again in scorn called the Orthodox Christians *Manicheans* and *Phantasiasts*; these held a Quaternity of Persons, and that the Divinity suffered; and kept their *Easter* after the Jewish manner. They sprung up under *Phocas* the Emperour, 577 years after Christ.

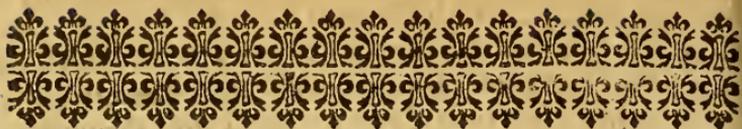
6. The *Monothe-lites* in words held there were two natures in Christ, but in effect denied them, by giving him one Will onely

onely. All these branches of *Eutybianism* were condemned by the fifth General Council held at *Constantinople* under *Justinian* the first, who confirmed the council of *Chalcedon*, to which these *διακειρομένους*, or doubting Hereticks (for so they called themselves) would not subscribe. At last sprung up *Mahumetanism*, 589 years after Christ. Of which we have spoken already. Of all these see *Isidor*, *Theodoret*, *Evagrius*, *Nicephorus*, *Socrates*, *Sozomen*, and others.

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The

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## The Contents of the Eighth Section.

*Of the opinions in Religion held the seventh Century.*  
 2. *The opinions of the eighth Century.* 3. *The Tenets of the ninth and tenth Centuries,* 4. *The opinions of the eleventh and twelfth Centuries.* 5. *Of the Albigenses and other Sects in the twelfth Century.* 6. *The Sects of the thirteenth Century.* 7. *The Sects of the fourteenth Century.* 8. *Of the Wicklevites.* 9. *The opinions of the fifteenth Century.* 10. *The opinions of the sixteenth Century, to wit, of Luther and others.* 11. *Of Sects sprung out of Lutheranism.* 12. *Of Protestants.* 13. *Of the other opinions held this Century.* 14. *The chief heads of Calvins Doctrine.* 15. *Of other opinions held this age.* 16. *Of divers other opinions in this age, and the causes of this variety, and confusion in the Church.*

## S E C T. VIII.

### Quest.



*Hereas we have had a view of the different Heresies in Christian Religion, the first 600 years after Christ; now let us know what were the chief opinions and authors thereof in the seventh Century ?*

*Ans. The Heicitæ professed a Monasticall life, but withal taught that the service of God consisted in holy dances and singing with the Nuns, after the example of Moses and Miriam, Exod. 15. upon the overthrow of Pharaoh in the Red Sea. Gnosimachi were haters and despisers of all learning, or Book knowledge; teaching*

*Hereticks of the seventh Century.*

*that*

that God required nothing from us, but a good life. Of these we have too many in this age. But Christ tells us that life Eternal consists in knowledge: And God complaineth by the Prophet, that his people perish for want of knowledge: So Christ sheweth that destruction fell on Jerusalem, because she knew not her day; and the Lord complained that his people had less knowledge than the Ox or the Ass. Therefore God hath given lips to the Priest, to preserve knowledge, and Christ by his own knowledge hath justified many, saith the Prophet. The Armenii taught that the holy Ghost proceeded onely from the Father, and not from the Son. That Christ rose from the dead on the Sabbath day; whereas the Scripture tells us plainly, that he arose the third day. They observed also the Jewish sacrifices. They used first to baptize the Crosse, then to worship it. They taught it was not man that sinned, but Satan by tempting him: and that man had not propagated by carnal Copulation, if he had not sinned. They denied Original sin, and held that all who died before Christ, were damned for Adam's sin. They ascribed no efficacy to the Sacraments, and yet held baptism absolutely necessary. They placed the Children of unbaptized Infants, if they were of faithful Parents, in earthly Paradise; if of unfaithful, in Hell. They never baptized without administering the Eucharist. They held baptism without chrism ineffectual, they used rebaptization. They permitted the husband to dissolve Matrimony when he pleased, and denied prayers for the dead, and the eternity of hell fire. And that the souls were not in blisse till the Resurrection. And taught that then there should be no women at all, but that they should be converted into men. Chazinzarii were so called from Chazus, which in their language signifieth the Crosse: for they taught that the Crosse was onely to be worshipped; therefore they were named *Staurolatrae*, or Cross-worshippers. They professed also Nestorianism. The Thnetopsychitæ held that the souls died with the bodies. Theocatagnostæ were such as reprehended some of Gods actions and words. Ethnophrones were Paganising Christians, who with Christianity taught Gentile superstition. The Lampetians so called from Lampetius,

their

their author, taught that there should be no distinction of garments among religious men. They condemned also all Vows. The *Maronits* so named from one *Maron*, held with *Eutyches*, *Dioscorus*, and the *Acephali* that Christ had but one nature and will; these were afterward reconciled to the Church of Rome.

Q 2. What opinions were held in Religion within the eighth Century?

A. The *Agonyclita* held that it was superstition in prayer to bowe the knees, or prostrate the body: therefore they used to pray standing. The *Iconoclasta*, or *Iconomachi* taught that it was idolatry to have Images in Temples. The *Aldebertins*, so called from *Aldebertus* a French man their author, beleved that he had holy reliques brought to him by an angel, from the farthest part of the world. They equalled him with the apostles; and rejected Pilgrimages to Rome; they held that his hairs and nailes were as well to be worshipped, as the reliques of Saint Peter; they beleved that he knew their sins, and could forgive them without confession. The *Albanenses* held that all Oaths were unlawful, that there was no original sin nor any efficacy in the Sacraments, nor any use of extream unction, nor of confession; nor of excommunication; that the Sacraments lost their efficacy, if given by wicked Priests; that there was no free will; some write that they held transanimation, and the eternity of the world, and that God did not fore-see evil. That there should be no Resurrection, nor general Judgment, nor Hell.

Q 3. What were the opinions held in the ninth and tenth Centuries?

A. *Claudius* Bishop of *Taurinum*, condemned Pilgrimages, Images, Invocation of Saints, and taught that baptism without the sign of the cross, was no baptism. One *Godescalcus*, whom some say was a French man, held the Heresie of the *Prædestinati*, and that God would not have all men to be saved; and consequently that Christ died not for all. *Photius* a *Grecian* denied the Procession of the holy Ghost from the Son, and held that there was no reward for the good or bad, till the general Judgement; that there was no purgatory; he condemned second marriages, and prayers for the dead; he

See *Damasgen*,  
*Nicephorus*,  
*Sanders*, *Baro-*  
*nius*, &c.

Hereticks of  
the eighth  
Century.

See *Sanderus*,  
*Baronius*,  
*Gualterus*, &c.

Hereticks of  
the ninth and  
tenth Centu-  
ries.

he held it no sin to hurt an enemy, even with lying and perjury. Fornication with him was no sin, he dissolved marriages at pleasure. He maintained usury, sacrilege, and rebaptization; and taught that Children were not to be baptized till the eighth day. He gave the Eucharist to Infants, the cup to the Laity; denied extream un&ion; and administered the Sacrament in Leavened Bread. *Johannes Scotus* a Benedictine Monk, and Scholar of *Bede* (not *Duns Scotus subtilis*) held that in the Eucharist was onely the figure of Christs body. *Bertramus* a Presbyter taught that the body of Christ which is in the Eucharist, was not the same who was born of the Virgin. The same opinions were maintained by some in the tenth Centurie.

See the above named authors.

Q. 4. What were the opinions of the eleventh and twelfth Centuries?

A. *Berengarius* Archdeacon of *Anjou*, taught that Christs body was not corporally, but figuratively in the Sacrament: *Horibert* and *Lisoius* in *France*, taught Manicheism. The *Simoniacks* held it lawful to buy and sell Church preferments. The *Reordinantes*, would admit no *Simoniack* Priests till they were reordained. At *Millan* a new Sect of *Nicolaitans* brake out, teaching the necessity of promiscuous Copulation. *Sabellianism* brake out also this age. In the twelfth Century, *Marsilius* of *Padua* taught that the Pope was not Christs successor: that he was subje& to the Emperor: that there was no difference between Bishops and Priests, and that Church-men should not enjoy temporal estates. The *Bongomilii*, whose author was one *Basil*, a Physician renewed the Heresies of *Arrius*, the *Anthropomorphites*, and the *Manichees*. They rejected the Books of *Moses*, made God with a humane shape, taught that the world was made by evil angels, and that *Michael* the Arch-angel was incarnate. They condemned Image-worship, and despised the cross, because Christ died on it. They held the Churches baptism to be the baptism of *John*, but their own to be the true baptism of Christ: they slighted the Church Liturgy, and taught there was no other Resurrection, but from sin by repentance: they held also that men might dissemble in Religion. At *Antwerp* one *Taudentus*, or *Tanchelinus*, being

Hereticks of the eleventh and twelfth Centuries.

being a Lay-man undertook a Reformation; teaching that men were justified, and saved by faith onely; that there was no difference between Priests and Laymen; that the Eucharist was of no use; and that promiscuous copulation was lawful. The *Petrobrussians* so called from *Peter de Bruis* of *Antwerp*, held that baptism was needless to Infants; and likewise Churches were useles, that crosses should be broken, that Christ was not really in the Eucharist, and that prayers for the dead were fruitless. One *Peter Abailard* taught that God was of a compounded Essence, that he was not the Author of all goodnes; that he was not onely eternal; that the angels helped him to create the world; that power was the property of the Father; wisdom of the Son, goodness of the holy Spirit. He denied that Christ took our flesh to save sinners, or that the fear of God was in him; he said that the holy Ghost was the soul of the world, that man had no free will; that all things, even God himself, were subject to necessity, that the Saints do not see God, that in the life to come there should be no fear of God, and that we are in matters of faith to be directed by our reason. His chief Disciple was *Arnoldus Brixienfis*, who denied also temporalities to the Clergy. *Gilbert Porretanus* Bishop of *Poytires*, taught that the Divine Essence was not God, that the Proprieties and Persons in the Trinity were not the same; that the Divinity was not incarnate in the Son. He rejected also merits, and lessened the efficacy of baptism. The *Henricians* so called from one *Henry* of *Tholouse* a Monk, and somented by *Henry* the Emperor, taught the same Doctrines that *Peter de Bruis* did, and withal that the Church musick was a mocking of God. The *Patareni* taught also the same things. The *Apostolici* so named from saying they were Apostles immediately sent from God, despised marriage, all meats made of Milk; the baptizing of Infants, Purgatory, prayers for the dead, invocation of Saints, and all Oaths. They held themselves to be the onely true Church. One *Eudon* gave himself out to be the Judge of the quick and dead. The *Adamites* started up again in *Bohemia*. The *Waldenses* so called from *Waldo* of *Lions*, who having distributed his wealth, pro-

fessed poverty; he rejected Images, prayers to Saints, Holy days, Churches, Oyl in Baptism, Confirmation, the *Ave Mary*, auricular confession, indulgences, purgatory, prayers for the dead, obedience to the Prelates, distinction of Bishop and Priest, Church canons, merit, Religious orders, extream uncti<sup>o</sup>n, miracles, exorcisms, Church musick, Canonical hours, and divers other Tenets of the Church of *Rome*. They held that Lay-men might preach, and consecrate the Bread, and that all ground was alike holy. They rejected all prayers except the Lords prayer, and held that the Eucharist consecrated on on the Friday had more efficacy then on any other day. That Priests and Deacons falling into sin, lost their power in consecrating, and Magistrates in governing if they fell. That the Clergy should possesse no temporalities; that the Church failed in Pope *Sylvesters* time. They rejected the Apostles Creed and all oaths; but permitted promiscuous copulation; and taught that no man ought to suffer death, by the sentence of any Judge.

See *Baronius*,  
*Genebrard*,  
*Sanderus*,  
*Gualterus*, &c.

Q. 5. *What were the Albigenes, and what other Sects were there in this twelfth Century?*

A. These not long after the *Waldenses*, swarmed in the Province of *Toulouse*, and were overthrown by *Simon* Earl of *Monterrat*; these taught that they were not bound to make profession of their faith; they denied purgatory, prayers for the dead, the real presence, private confession, images, bells in Churches, and condemned the eating of flesh, eggs and milk. The *Romish* Writers affirm that they held two Gods; that our bodies were made by Satan, that the Scriptures were erroneous, all Oaths unlawful, and Baptism needless. They rejected the old Testament and marriage, and prayers in the Church; they held there were two Christs, a good born in an unknown Land, and a bad born in *Bethlehem* of *Judea*, That God had two Wives, of which he begot Sons and Daughters, and more such stuff, as may be seen in the above-named Authors. The *Correrii* held the *Petrobrussian* Tenets, and withal that the *Virgin Mary* was an Angel: that Christs body was not glorified in Heaven, but did putrifie as other dead bodies, and so should remain after the day of judgment.

*Albigenes*,  
and their opi-  
nions.

They

See *Baronius*,  
*Sanderus*, *Bel-*  
*larmin*, *Vie-*  
*gas*, and the  
Authors above  
named.

They taught also that the souls should not be glorified till the Resurrection. *Foachim Abbas* taught that in the Trinity, the Essence generated the Essence, which opinion was condemned in the general council of *Lateran*, under *Innocent* the third; not long after started up *Petrus Johannis*, who maintained the error of *Foachim*, and *wichal* taught that the reasonable soul was not the form of man; that the Apostles preached the Gospel after the literal, not after the spiritual sense; that grace was not conferred in baptism; that Christ's side was pierced with a Lance whilest he was yet alive, which is directly against the words of *Saint John*; therefore this opinion was condemned in the council of *Vienna*; he held also *Rome* to be *Babylon*, and the Pope to be *Anti-christ*.

Q. 6. What opinions in Religion were professed the thirteenth Century?

Hereticks of  
the thirteenth  
Century.

A. *Almaricus* a Doctor in *Paris*, taught that if *Adam* had not sinned, there had been no procreation, nor distinction of Sex. This was condemned in the council of *Lateran*, under *Innocent* the third. He held that the Saints do no wayes see God in himself, but in his creatures. He denied the Resurrection, Paradise, and Hell, also the real presence, invocation of Saints, Images, and Altars. He said that in the Divine minde might be created Ideas. He transformed the minde of a contemplative man, into the Essence of God; and taught that charity made sin to be no sin. *David Dinantius* taught that the first Matter was God, which was to make God a part, and the meanest part of all his creatures. *Gulielmus de sancto amore*, taught that no Monks ought to live by alms, but by their own labours, and that voluntary poverty was unlawful; the same doctrine was taught by *Desiderius Longobardus* affirming it a pernicious opinion that men should leave all for Christ. *Raymundus Lullius* taught that in God were different Essences, that God the Father was before the Son; that the holy Ghost was conceived of the Father & the Son, whereas the Doctrine of the Church is that he proceeds from the Father & the Son; not by way of Generation or Conception, but of Eternal & Spiritual dilection, he also taught that it was injustice to punish any man for opinions in Religion or

Hereſie. The *Whippers* taught that whipping of themſelves with rods full of knots and ſharp pricks did more expiate and abolifh ſin, than confeſſion; that this their voluntary whipping was before Martyrdom, which was inflicted by outward force: that now there was no uſe of the Goſpel, nor of the Baptiſm of Water, ſith the Baptiſm of Blood was better; that holy water was needleſs; that no man could be ſaved who did not ſcourge himſelf. They alſo held perjury lawful. The *Fraticelli* whoſe author was one *Hermannus Italus*, held community of Wives lawful; which Doctrine they put in praſiſe, at their meetings to pray; then putting out their lights, they uſed promiſcuous copulation: and the children born of ſuch commixtion they put to death. They taught that all things amongſt Chriſtians ſhould be in common; that Magiſtracy did not conſiſt with Chriſtianity, and that the Saints did not ſee God till the day of Judgement. *Gerardus Sagarellus* of *Parma*, whoſe Diſciples were named *Pſeudo-apoſtoli*, that is, falſe Apoſtles, becauſe they bragged that they did imitate the Apoſtles poverty, therefore they would not take or keep money, or reſerve any thing for the next day; he taught that to make vows, or to ſwear at all, was unlawful; that marriages might be diſſolved by ſuch as would embrace their Religion; and that they named *Au-* were the onely Chriſtians; they were enemies to Tythes, and to Churches, which for prayer they accounted no better than Hogs Styès.

Q. 7. What were the opinions in Religion the fourteenth Century?

A. The *Beguardi* who profeſſed a Monaſtical life, taught that we might attain to as much perfection and beatitude in this life, as in Heaven; that all intellectual natures were bleſſed in themſelves, not in God; that it was a ſin to kiſs a Woman, but not to lie with her; becauſe nature inclined to this, but not to that. That perfect and ſpiritual men were freed from obedience to ſuperiors, from faſting, praying, and good works, and that ſuch men could not ſin, nor encrease in grace, being perfect already. They would have no reverence to be uſed in the Eucharift, nor at all to receive it, for that did argue imperfection. The *Reguina* profeſſed the

ſame

same Tenets, and which were against vows and voluntary poverty. The *Beguini* taught that wealth consisted not with Evangelical perfection, and therefore blamed Pope *John 22*, for permitting the *Franciscans* to have corn in their barns, and wine in their cellars. They held that the state of *Minorites* was more perfect than that of Bishops; that they were not bound to give an account of their faith when they were demanded by the Inquisitors; and that the Pope had no power to dispense with Vows. The *Lolhards*, so called from *Walter Lolhard* their author, held that *Lucifer* was injuriously thrust out of Heaven; that *Michael* and the blessed Angels should be punished eternally; that *Lucifer* should be saved; that the blessed *Virgin* lost her *Virginity* after *Christ's* birth; and that God did neither see, nor would punish sins committed under ground; therefore they gave themselves to all uncleannesses in their vaults and caves. *Richardus Armacanus* taught that voluntary poverty was unlawful; and that Priests could bless, and confer orders as well as Bishops. One *Fanovesus* taught, that in the year 1360 on *Whitsunday*, Antichrist would come, who should pervert all *Christians*, and should mark them in their Hands and Fore-heads, and then should be damned eternally. And that all *Jews*, *Saracens*, and *Infidels*, who were seduced by Antichrist should after his destruction be converted to Christ, but not the *Christians* that fell off from Christ. The *Turelupini* taught that we should not be ashamed of those members we have from nature; and so, like the *Cynicks*, they gave themselves openly to all uncleanness; they held also, that we were not to pray with our voice, but with the heart onely.

Q. 8. What were the Tenets of the *Wicklevites* who lived in this Century?

A. They were so called from *John Wickliff* an *Englishman*, and taught that the substance of bread and wine remained in the Sacrament; that neither Priest nor Bishop, remaining in any mortal sin could consecrate, or ordain; that the Mass had no ground in Scripture; that outward confession was needless where there was true contrition; that a wicked Pope had no power over the faithful; that Clergy-men should have

no

See the above  
named Au-  
thors.

*Wickliffes*  
opinions.

no possessions; that none should be excommunicate by the Church, but he who is first excommunicate by God; that the Prelate who excommunicates a Clerk appealing to the King, is a traitor; and so is he that being excommunicate, refuseth to hear, or to preach; that Deacons and Priests may preach without authority of the Bishop; that the King might invade the Churches Revenues; that the people may punish their Kings; that the Laity may detain or take away the Tythes; that special prayers for any man were of no more force then general; that religious orders were unlawful, and that such should labour with their hands; that it was a sin in *Constantine*, and others, to enrich the Church; that the Church of *Rome* was Satans Synagogue; they rejected also the Popes election by Cardinals Indulgences, decretal Epistles, the Popes excommunications, and his supremacy; they held also that *Austin*, *Beuer*, and *Bernard* were damned for instituting religious orders; that God ought to obey the Devil; that he who gives alms to Monasteries should be excommunicate: that they are *Simoniacks* who pray for their Parents or Benefactors: that Bishops reserved to themselves the power of ordination, confirmation, and consecration for luces sake: that Universities, Degrees and Schools of Learning were hurtful to the Church. These, and such like Tenets of *Wickliff* are set down in the council of *Constance*, where they were condemned. Other opinions are fathered upon him: to wit, that man had no free will: that the sins of the Predestinate were venial, but of the Reprobate, all mortal; that the Saints were not to be invocated, nor their reliques kept, nor the crofs to be worshipped, nor images to be placed in Churches: they rejected also Vows, Canonical hours, Church Musick, Fasting, Baptizing of Infants, Benedictions, Chrism, and Episcopacy. He held also that the brother and sister might marry, that every creature may be called God, because its perfection is in God.

Q. 9. What opinions were taught the fifteenth Century?

A. *John Hus* of *Bohemia* publicly maintained the Opinions and Doctrine of *Waldus* and *Wickliff*, and withal taught Heresies, of what *Saint Peter* was never head of the Church, that the fifteenth Century. the Church is onely of the Predestinate: that *Saint*

Q. 2

*Paul*, *John Hus*.

See *Florimundus*, *Raymundus* of the Original of Heresies, *Genebrard*, *Bellarmino*, *Pratcolus*, *Gregory de Valentia*, and others.

*Paul*, when he was a persecutor, was not a member of Satan; that the Divinity and the Humanity made up one *Christ*, "whereas the personal union consisted in deed, not between the two Natures, but between the Person of the Word and the Humane Nature: That the Pope was subject to *Cesar*: that the Pope was not Head of the church, nor Vicar of *Christ*, nor Successor of *Peter*: that Bishops were murderers, in delivering over to the secular power such as did not obey them; that canonical obedience was a humane invention; that Priests, though excommunicate, ought to preach: that Excommunications, Suspensions and Interdicts, were invented to maintain the clergies pride. These, and such like points did he defend, for which he was condemned in the council of *Constance*. These same opinions were maintained by *Hierom of Prague*, for which he was also by the same council condemned the next year. One *Pickard of Flanders* renewed in *Bohemia* the Heresie of the *Adamites*. The *Hussites* divided themselves into three Sects, to wit, the *Pragen-ses*, the *Thaborites*, so called from mount *Thabor*, where *Christ* was transfigured, which name *Zisca* their Captain gave them, calling the castle where they used to meet, *Thabor*, as if they had seen there *Christ's* transfiguration: The third Sect were called *Orphans* after *Zisca's* death, as having lost their Father and Patron: all these used barbarous cruelty against Priests, Monks, Churches, Images, Reliques, and such as professed the Roman Catholic Religion. The *Moscovites* or *Russians* fell off to the Greek Religion, and held that the Pope was not the chief Pastor of the church; that the Roman church was not head of the rest. They rejected also the Latine Fathers, the definitions, canons, and decrees of the general councils, and used leavened bread in their Eucharist. One *Rissuich a Hollander*, taught that the Angels were not created; that the soul perished with the body; that there was no Hell; that the matter of the Elements was coeternal with God. He blasphemed *Christ* as a Seducer, and not the Son of God. He held that *Moses* never saw God, nor received his Law from him; that the Scriptures were but Fables; that the Gospel was false: and such like blasphemous

*Hierom of  
Prague.  
Hussites.*

mons stuff did he spue out, for which he was burned. See the above

Q. 10. What opinions did the Sixteenth Century hold: named Authors.

A. Martin Luther; an Augustin Frier, taught that Indulgences were unlawful; that the Epistle to the Hebrews, the Epistle of James, the second of Peter, the two last of John, the Epistle of Jude, and the Apocalypse, were not canonical. He opposed invocation of Saints, Image-worship, Free-will, the Popes Supremacy, Excommunication, temporal possessions of the clergy, merits of Works, possibility of fulfilling the Law, the Monastical life, calibat, canonical obedience, distinction of Meats, Transubstantiation, communion under one kind, the Mass, articular confession, Absolution, Purgatory, extream Unction, and five of the Sacraments. He held also that general counfels might erre; that Antichrist was not a particular person; that Faith onely justified; that a faithful man may be assured of his salvation; that to the faithful sin is not imputed; that the first motions are sin; that Sacraments did not confer grace. Divers other opinions are fathered upon him by his adversaries, as may be seen in the above named Authors. The Anabaptists, so called from Re-baptizing, had for their author one Nicolas Stork, who pretended familiarly with God by an Angel, promising him a Kingdom if he would reform the church, and destroy the Princes that should hinder him. His Scholar Muncer raised an army of 4000 Bores and Tradesmen in Suevia and Franconia to maintain his Masters dreams; but they were overthrown by Count Mansfield. John of Leyden, a Taylor, renewed the said dreams, and made himself King in Munster of the Anabaptists, whose Viceroy was Knipherdoling; but this phantastical Monarchy was soon destroyed, the Town taken after 11 moneths Siege, where the King and his Viceroy, with their chief Officers were put to death. Their Tenets were that Christ was not the Son of Mary, nor true God; that we were righteous not by faith in Christ, but by our own merits, and sufferings. They rejected original sin, Baptism of Infants, communion with other churches, Magistracy among Christians, Oaths, and punishments of Malefactors. They refused to swear allegiance to Princes;

Opinions of the sixteenth Centurie.

Luther his opinions.

Anabaptists.

Of these see  
the above-  
named Author,  
and besides,  
Pontanus Bul-  
linger, Sleid-  
dan, Osiander,  
and others.

Anabaptists of  
Moravia.

and held that a *Christian* may have many Wives, and that he may put away his Wife if she be of another Religion, and marry another. That no man must possess any thing in proper, that re. baptismation may be used; that before the day of Judgement the godly should enjoy a Monarchy here on Earth; that man had free-will in spiritual things; and that any man may preach, and give the Sacraments.

Q. II. What are the Anabaptists of Moravia?

A. These at first called themselves Apostolical, because they did imitate the Apostles in going bare-foot, and in washing one anothers feet, in having also all things in common amongst them. But though this custom be now left, yet at this day in *Moravia* they have a common Steward who doth distribute equally things necessary to all. They will admit none into their Society, but such as have some trade, and by their handy work can get their livings. As they have a common Steward for their temporals, so they have a common Father for their spirituals, who instructs them in their Religion, and prayeth with them every morning before they go abroad to work. These public prayers, are to them instead of Sermons. They have a general governour or head of their church, whom none knoweth, but themselves; for they are bound not to reveal him. They communicate twice in the year; the men and women sit promiscuously together. On the Lords day they walk two and two through the Towns and Villages, being clothed in black, and having staves in their hands. They are much given to silence; at table for a quarter of an hour before they eat, they sit and meditate covering their faces with their hands: the like devotion they shew after meat. All the while their governour stands by, to observe their gesture, that if any thing be unbecoming, he may tell them of it, When they come to any place, they discourse of the last Judgment, of the eternal pains of Hell; of the cruelty of Devils tormenting mens bodies and souls; that so they may afright simple people into their Religion; then they comfort them by shewing them away to escape all those torments if they will be but rebaptized, and embrace their

their Religion. They observe no festival days, nor will they admit of any disputations.

Q. 12. *What Sects are sprung out of Lutheranism?*

A. Besides the Anabaptists already mentioned; there be *Adiaphorists* of which *Melancthon* is thought to be author; these hold the customs and constitutions of the church of *Rome* to be things indifferent, and that they may be professed or not professed without scruple.

2. *Ubiquitaries*. These hold that Christs Humanity as well as his Divinity is every where; even in Hell. *Brentius* is thought to be Father of this opinion.

“But if Christs humanity be every where, then we must deny the articles of his Resurrection, Ascension, and coming again to judge the quick and the dead, for what needs there such motions if he be every where.

3. *Majorists*, so called from one *George Major* one of *Luther's* disciples, who taught that no man, (nay not infants) can be saved without good works.

“But its ridiculous to expect good works from Infants who have not as yet the use of reason, nor organs fit for operation.

4. *Osiandrists*, so called from *Andrew Osiander* a *Lutheran*, who taught that Christs body in the Sacrament suffered, was corruptible, and died again,

“directly against Scripture saying that Christ being risen from the dead, dieth no more, death hath no more dominion over him. He taught also that we are not justified by faith or works, but by the Essential righteousness of Christ dwelling in us.

“But the Essential righteousness of Christ, is the righteousness of his Divinity, which is not communicable, nor separable from him.

5. *Augustinians in Bohemia*, these taught that none went to Heaven or to Hell, till the last judgement: whereas Christ tells the contrary to the good thief,

“*This day thou shalt be with me in Paradise*, and affirmeth that the soul of *Lazarus* was carried by Angels into *Abraham's* bosom, and *Dives* into Hell.

“Wherefore did Christ ascend to Heaven but that we might be where he is. They make also dormice or swallows of mens souls, saying, that they sleep till the resurrection; if Saint *Steven* when he was dying had known

“this Doctrine, he would not have called upon the Lord *Jesus* to receive his spirit. The story also of *Lazarus*

and

Of these see  
*Florimundus*  
*Raymundus de*  
*origine Hæres.*

Sects sprung  
out of Luther-  
anism.

and *Dives* doth overthrow this conceit. They say also that *Christ's* humane nature is not as yet ascended into Heaven, "which directly overthroweth our Creed in that article; as likewise, the Scriptures, and withall the hope and comfort of a Christian. 6. *Stancarians* so called from one *Francis Stancarus* a *Mantuan*, who taught that *Christ* justifieth us, and is our Mediator onely according to his humane nature; whereas our redemption is the work of the whole person, and not of one nature alone. 7. *Adamites* so called from one *Adam* author of the Sect; they use to be naked in their Stoves and conventicles, after the example of *Adam* and *Eve* in Paradise. And therefore when they marry they stand under a Tree naked, having onely leaves of Trees upon their privities; they are admitted as brethren and sisters, who can without lust look upon each others nakedness; but if they cannot, they are rejected. 8. *Sabbatharians*, so called because they reject the observation of the Lords day, as not being commanded in Scripture, and keep holy the Sabbath day onely, because God himself rested on that day, and commanded it to be kept. But they forget that *Christ* came to destroy the Ceremonial Law, whereof the Sabbath in respect of the seventh day was a branch; and therefore *Christ* himself brake it, when he commanded the sick man whom he cured, to carry home his bed on that very day. 9. *Clancularii* were those who professed no Religion with their mouth, thinking it sufficient to have in their heart. They avoid all churches and publick meetings to serve God; thinking their private houses to be better then Temples; whereas they should remember, that private prayers cannot be so effectual as publick, neither is it enough to believe with the heart, except we also confesse with the mouth; for he that is ashamed to confesse *Christ* before men, shall not be confessed by *Christ* before his Father and his holy Angels. 10. *Davidists* so called from one *David George* a *Hollander*; he gave himself out to be the *Messiah* sent by the holy Spirit, to restore the house of *Israel*, that the Scriptures were imperfect, and that he was sent to bring the true Law and Doctrine, that the soul was pure from sin, and that the body onely sinned; whereas indeed they both concur in the act of sinning, and therefore

are both punishable, especially the Soul which is the chief Agent, the Body is but the Instrument. He taught also that a man may have many Wives to replenish spiritual Paradise, that it was no sin to deny Christ with the mouth, so long as they believed on him in their heart. He rejected also the books of Moses.

11. *Mennonists* so called from one *Mennon* a *Frieslander*. These deny Christ to be born of *Mary*, affirming that he brought his flesh from Heaven; he called himself the Judge of men and Angels.

12. *Deista* and *Tritheista* who taught there were three distinct Gods differing in degrees. One *George Paul* of *Cracovia* is held to be author of this Sect.

13. *Antitrinitarians*, these being the spawn of the old *Arrians* and *Samosatenians*, deny the Trinity of Persons, and the two natures of Christ, their author was *Michael Servetus* a Spaniard, who was burned at *Geneva*.

14. *Antimarians*, who denied *Maries* Virginity, affirming she had other children besides Christ, because there is mention made of Christs brethren in the Gospel; this is the old Heresie of *Cerintus* and *Helvidius*; whereas they consider not that in Scripture those of the same kindred are called brothers. So is *Lot* called *Abrahams* brother; and *Laban* *Jacobs* Uncle is called his brother.

15. *Antiuomians* who reject the Law, affirming, there is nothing required of us but Faith, this is to open a wide gap for all impiety. Christ came not (as he saith himself) to abolish the Law, but to fulfill it. If there be no use of the Law, then they must deny Gods justice; and that it is now an useless attribute of the Divinity.

16. *Infernales*; these held that Christ descended into no other Hell but into the grave onely, and that there is no other Hell but an evil conscience; whereas the Scripture speaketh of Hell fire, prepared for the Devil and his Angels, and calls it the bottomlesse pit, &c.

17. *Boquinians* so called from one *Boquinus* their Master, who taught that Christ did not die for the wicked, but onely for the faithful, "and so they make him not to be the Savior of  
" mankind, and of the world, but a particular Saviour  
" onely of some; whereas *Saint John* saith, that Christ is  
" the

" the reconciliation for our sins, and not for ours onely,  
 " but also for the sins of the whole world, 1 *Joh.* 2. 2.  
 18. *Huristes* so called from one *John Hur* who take upon  
 them to prefix the very day of Christs coming to judge-  
 ment, " whereas of that day and hour knoweth no man,  
 " nay not the Angels in Heaven. 19. *Invisibles*; so  
 called because they hold that the Church of Christ is  
 invisible; " which if it be, in vain did he compare it to a  
 " City built upon a Hill; in vain also doth he counsel us  
 " to tell the Church, if our brother will not be reformed,  
 " in vain also doth the Apostle warn Bishops and Pres-  
 " byteries to look to their flock, to rule the Church  
 " which Christ hath purchased with his blood, *Act.* 20.  
*How can he be called the shepherd of that flock which he*  
*never saw?* 20. *Quintinists*, so called from one *Quinti-*  
*nus* of *Picardy* a Tailor. He was author of the *Libertins*,  
 who admit of all Religions. Some of them mock at all  
 Religions, as that *Lucianist* who wrote a book of the  
 three Impostors. Some of them deny the souls immor-  
 tality, and doubt whether there be any other Deity  
 except Heaven and Earth. 21. The Family of Love,  
 whose author was one *Henry Nicolas* a Hollander. They  
 reject all Sacraments, and the three last petitions of  
 the Lords prayer. They say that Christ is onely the  
 image of God the Fathers right hand, and that mans  
 soul is a part of the Divine Essence. 22. *Effrontes*, so  
 called from shaving their foreheads till they bleed, and  
 then anoint them with oyl, using no other baptism but  
 this; they say the holy Ghost is but a bare motion inspired  
 by God into the mind; and that he is not to be adored:  
 " all which is directly repugnant to Gods word, which  
 " proves that the holy Ghost is true God. *Thou hast not*  
 " *lyed*, saith *Saint Peter*, unto man, but unto God, mean-  
 " ing the holy Ghost. This Sect took up their station  
 " in *Transylvania*. 23. *Hofmanists*, these teach that God  
 took flesh of himself, " whereas the Scripture saith that  
 " Christ was made of a Woman. They deny pardon to  
 those that relapse into sin; " and so they abridge the  
 " grace of God, who wils us to repent, and thereupon re-  
 " ceives us into favour. 24. *Schewenkfeldians*, so called  
 from one *Gaspar Schewenkfeld* a Silesian, he taught that  
 the Scripture was needles to Salvation, and with the  
 old

old *Manichees* and *Valentinians* that Christ was not conceived by the holy Ghost in the Virgins Womb, but that God created a man to redeem us, and joynd him to himself, and that this man became God, after he ascended into Heaven; they confound the Persons of Father and Son, and say that God did not speak these words, *This is my beloved Son*. That faith is the very essence and nature of God. That all Christians are the Sons of God by nature, procreated of the Divine Essence. That the Sacraments are useles; that Christs body is every where. Of these Sects and many more of less note, see *Florimundus Raymundus*; 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 Christs Vineyard; what multitudes of Tares have grown up amongst the good Corn in the Lords field; what troublesome Frogs, worse then those of Egypt, have crawled into most mens houses; what swarms of Locusts have darkned the Sun of Righteousness whilst he was shining in the Firmament of his Church.

Q. 13. *What other opinion in Religion were maintained this age.*

A. *Caroloftadius*, Arch Deacon of *Witeberg*, and *Oecolampadius*, Monk of the Order of *S. Bridger*, opposed *Luthers* Doctrine in the point of the real presence shewing that Christ was in the bread onely Sacramentally, or significativly. The *Libertins*, whose author was one *Quintinus* a Taylor of *Picardy*, taught that whatsoever good or evil we did, was not done by us, but by Gods Spirit in us; that sin was nothing but an opinion; that in reproving of sinners, we reprov'd God himself; that he onely was regenerate who had no remorse of conscience; that he onely repented who confessed he had committed no evil; that man in this life may be perfect and innocent; that the knowledge we have of Christ, and of our Resurrection, is but opinion; that we may dissemble in Religion, which is now the opinion of *Master Hobbs*; and lastly, they slight the Scriptures, relying on their own inspirations; and they slight the Pen-men of the Holy Ghost, calling *Saint John* a foolish young man, *Saint Matthew* a Publican, *Saint Paul* a broken vessel, and *Saint Peter* a denyer of his Master, *Zuinglius*, Canon of *Constance*, held

held the doctrine of *Carlostadius* against *Luther*, concerning the real presence. *David George*, a *Glazier* in *Gaunt*, taught that he was *God Almighty's Nephew*, born of the Spirit, not of the flesh, the true *Messiah*, and third *David* that was to reign on Earth; that Heaven was void of Inhabitants; and that therefore he was sent to adopt Sons for that Heavenly Kingdom. He denied Spirits, the Resurrection, and the last Judgement, and Life eternal. He held promiscuous copulation, with the *Adamites*; and with the *Manichees*, that the soul was not polluted with sin; that the souls of Infidels shall be saved, and the bodies of the Apostles, as well as those of Infidels, shall be burned into Hell fire; and that it was no sin to deny Christ before men; therefore they condemned the Martyrs of folly, for shedding their blood for Christ. *Melancthon* was a *Lutheran*, but not altogether so rigid; so was *Bucer*, except in the point of Christ's real presence; *Westphalus* also, but he denied original sin, and the Holy Ghosts procession from the Son; and that Christ did not institute the Lent fast, nor was any man tied to keep it.

Q. 141. What were the chief Heads of *Calvins Doctrine*?

A. That in this life our faith is not without some doubtings and incredulity; that the Scriptures are sufficient without traditions, that an implicate faith is no faith; that the Books of *Tobias*, *Judith*, a part of *Hester*, *The Wisdom of Solomon*, *Ecclesiasticus*, *Baruch*, *The History of Bell and the Dragon*, and the Books of *Macchabees* are no parts of the Canonical Scripture; that the Hebrew Text of the old Testament is onely authentical, and so the Greek of the new Testament; that the Scripture in Fundamentals is clear of it self, and is a sufficient Judge of controversies; that the Elect have saving faith onely, which can never totally and finally be lost; that predestination to life or death dependeth not on mans fore-seen merits or demerits, but on Gods free will and pleasure; that no sin comes to pass without the wil of God; that the Son of God received not his Essence of the Father, nor is he God of God, but God of himself; that Christ, in respect of his humanity, was ignorant of some things; that the *Virgin Mary* was obnoxious to divers sins and

See *Prateolus*,  
*Sanderus*, *Genebrard*,  
*Cochlaus*, *Gualterus*, &c.

*Calvins Doctrine*.

and infirmities; that Christ is our Mediator in respect of both natures; that Christ was in the state of damnation when he suffered for us, but did not continue in it; that Christ by his suffering merited nothing for himself: that he descended not truly into Hell, but by suffering the pains of Hell on the cross; that there is no *Limbus Patrum*, nor Purgatory; that our prayers avail not to the dead; that the torments of the evil angels were deferred till the day of Judgement; that Christ came not out of the grave whilst it was shut; that the true Church of God consisteth onely of the Elect, and that it is not visible to men; that the Church may erre; that Saint Peter was not Bishop of Rome, nor the Pope his Successor, but that he is Antichrist; that the Church and Magistrate cannot make Laws to bind the conscience; that calibat and the monastical life is unlawful, and consequently the vows of chastity, poverty, and obedience; that man hath not free will to goodness; that concupiscence or the first motions, before the will consents, are sins; that all sins are mortal, and none in themselves venial; that in this life our sinnes are still inherent in us, though they be not imputed to us, that wee are justified by faith without works, and that faith is never without charity: that the best of our works deserve damnation; that here we may be assured of our justification and salvation; that the Church Liturgy ought not to be read in Latine, but in the vulgar tongue: that faith is a more excellent vertue then charity; that there is no merit in us: that in this life we cannot possibly fulfil the Law; that to invoke the Saints, to worship Images and Reliques, or the cross, is Idolatry: that usury is not altogether unlawful: that Lent and other set Fasts are not to be kept; that there be onely two Sacraments, Baptism, and the Lords Supper: and that the Sacraments cannot justifie or confer grace: that the baptism of water is not of absolute necessity, nor depends the efficacy of it from the intention of the Minister, nor ought it to be administered by private Men or Women, in private houles. That Christ is not corporally in the Eucharist: that in the want of Bread and Wine, other materials may be used, and that Wine alone without Water is to be used; that there is no

See *Calvins own works, Beza, and others that have followed Calvins Tenets.*

Transubstantiation, nor ought to be any adoration of the Bread, that the Cup should be administred to all, that Extream Uction was onely temporary in the Church: that the Clergy ought to marry. He rejected also the Church Hierarchy, and ceremonies, and exorcisms, penance, and confirmation, Orders, Matrimony, and extream Uction from being Sacraments.

Q. 15. *What other opinions in Religion were held this age?*

A. *Servetus a Spaniard, who was burned at Geneva, taught with the Sabellians, that there was but one Person in God, and that there was in Christ but one nature with Eutychees; he denied the holy Ghost, and Baptism to Infants, which he would have to be deferred till the thirtieth year of their age. He held also that God was Essential in every creature. Brentius a Lutheran taught that Christs body after its ascension is every where, whence sprung up the Ubiquitaries. Castellio a School-Master in Geneva, held that the Canticles was not Scripture, but a Love-ballad between Solomon and one of his Concubines. One Postellus taught that men of all Sects and Professions should be saved by Christ. Osiander held that we were justified not by faith, but by the Essential righteousness of God, which he said was the formal cause of our justification. One Stancarus a Mantuan, taught that Christ justified us, not as he was God, but as he was man. Amsdorpius wrote a Book to prove that good works were pernicious to salvation. One George Maior taught that Infants could not be justified for want of good works. John Agricola affirmed that the Law was altogether needless, and that Christians were not tied to the observation thereof. Hence sprung up the Antinomians. One Steunbergerus in Moravia denied the Trinity, the Divinity of Christ, the holy Ghost, and Virginity of Mary; he rejected also Baptism and the Lords day, affirming we had no command in Scripture to keep that, but the Sabbath onely. One Okinus taught that Polygamy or multiplicity of Wives was lawful: One Valentinus Gentilis of Naples, denied the Trinity, and rejected the Creed of Athanasius. One Paulus of Cracovia in Poland denied also the Trinity and Unity of Essence, and taught that*

neither

neither the Second nor Third Person were God; that Satan was created evil; that mans intellect is eternal; that our free will was a passive power moved necessarily by the appetite; that God was the Author of sin, and that the will of man in sinning was conformable to the will of God; that it was not adultery to lie with another mans Wife; that we must believe nothing but what is evident to sense or reason; that the same body which dieth, riseth not again; that the soul perished with the body; that there should be no care had of burial; that separated souls could not suffer corporeal fire, and that God being a Spirit, should not be invocated by our mouth, but by our heart. One *Swenkfeldius* taught that the Scripture was not the Word of God, nor that our faith depended on it, but it rather on our faith. That Christ brought his body with him from Heaven. That Christs humanity became God after his ascension; that every man was endowed with the same essential vertues of justice, wisdom, &c. which were in God. That the power and efficacy of Gods word preach- ed, was the very Son of God. In *Moravia* there started up some professors called *Nudipedales*, because they went bare-footed; these in imitation of the Apostles forsook houses, lands, business and children, and lived together in common, avoiding the society of other people. Another Sect sprung up, which called themselves *Free Men*; teaching that they were freed from obedience to Magistrates, from Taxes, Tythes, and other duties; that after Baptism they could not sin. That they were not onely like God, but already deified. And that it was lawful among themselves (but no where else) to have Women in common.

Of these see *Patreolus, Goe- nebrard, Raymondus, Sanderus, Gualterus, and others.*

Q. 16. Where there no other opinions held this Century?

A. Yes, many more: so vain and luxuriant are the wits of men, in finding out many inventions; and shal- ping to themselves forms and *Ideas* of Religions, every one esteeming his own the best, and as much in love with his own imaginations, as *Narcissus* was with his shadow in the water, or *Deucalion* with his own picture. Some reject Scriptures, others admit no other writings but Scriptures. Some say the Devils shall be saved, others

others that they shall be damned, others that there are no Devils at all. Some hold that it is lawful to dissemble in Religion, others the contrary. Some say that Antichrist is come, some say not; others that he is a particular man, others that he is not a man, but the Devil; and others, that by Antichrist is meant a succession of men; some will have him to be *Nero*, some *Caligula*, some *Mahomet*, some the *Pope*, some *Luther*, some the *Turk*, some of the Tribe of *Dan*; and so each man according to his fancy will make an Antichrist. Some onely will observe the Lords day, some onely the Sabbath, some both, and some neither. Some will have all things in common, some not. Some will have Christsbody onely in Heaven, some every where, some in the Bread, others with the Bread, others about the bread, others under the Bread, and others that Christs Body is the Bread, or the Bread his Body. And others again that his body is transformed into his Divinity: Some will have the Eucharist administred in both kinds, some in one, some not at all. Some will have Christ descend to Hell in respect of his soul, some onely in his Power, some in his Divinity, some in his body, some not at all: some by Hell understand the place of the damned, some *Limbus Patrum*, others the wrath of God, others the grave. Some will make Christ two Persons, some give him but one Nature and one Will; some affirming him to be onely God, some onely man, some made up of both, some altogether deny him: some will have his Body come from Heaven, some from the Virgin, some from the Elements; some will have our Souls Mortal, some Immortal, some bring it into the body by infusion, some by traduction; some will have the soul created before the world, some after: some will have them created altogether, others severally: some will have them corporeal, some incorporeal: some of the substance of God, some of the substance of the body: So infinitely are mens conceits distracted with variety of opinions, whereas there is but one Truth, which every man aims at, but few attain it; every man thinks he hath it, and yet few enjoy it. The main causes of these distractions are pride, self-love, ambition, contempt of Church and Scripture, the Humor of Contradiction, the Spirit of Faction,

Faction, the desire of Innovation, the want of preferment in high Spirits, Anger, Envy, the benefit that ariseth to some by fishing in troubled waters: the malignant eye that some have on the Churches prosperity, the greedy appetite others have to Quails and the Flesh-pots of Egypt, rather than to Manna, though sent from Heaven: the want or contempt of Authority, Discipline, and order in the Church, which like Bulwarks, Walls, or Hedges keep out the wild Boars of the Forrest from rooting up the Lords Vineyard, and the little Foxes from eating up the Grapes thereof. Therefore wise Governours were forced to authorize Bishops, Moderatours, or Superintendents (call them what you will) for regulating, curbing, and punishing such luxurious wits, as disturbed the peace of the Church, and consequently of the State, by their fantastical inventions, knowing that too much liberty was no less dangerous than Tyranny, too much mercy as pernicious as cruelty: and a general permission in a Kingdom or State, no less hazzardous, to the publick tranquillity, than a general restriction.

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### The Contents of the Ninth Section.

*The first original of the Monastical Life. 2. The first Eremites or Anchorites. 3. The manner of their living. 4. Their Excesses in Religion. 5. The preheminance of the Sociable life to the Solitary. 6. The first Monks after Anthonie. 7. The Rules of Saint Basil. 8. Saint Hieroms order. 9. Saint Austins order. 10. If Saint Austin instituted his Eremites to beg. 11. Of Saint Austins Leathern Girdle used at this day. 12. The institutions and exercises of the first Monks. 13. Why Religious persons cut their Hair and Beards. 14. Whence came that custom of Shaving. 15. Of the Primitive Nuns. 16. Of What account Monks are at this day in the Roman Church. 17. How the Monks and Nuns of old were consecrated. 18. The Benedictine order. 19. Of the orders proceeding from them. 20. Of Saint Bennets rules to his Monks. 21. The Benedictines Habit and Dyet. 22. Rules prescribed by the Council of Aix to the Monks. 23. The Rites and Institutions of the Monks of Cassinum. 24. The manner of electing their Abbots. 25. The Benedictine Nuns and their rule. 26. Of the Laws and Priviledges of Monasteries.*

### SECT. IX.

#### Quest. I.



*H*aving taken a view of the Opinions in Christian Religion for 1600 years; it remains that we now take notice of the strictest observers thereof: therefore tell us who they were that separated themselves from other Christians, not so much in opinion, as in place and strictness of living; and what

what was the first original of this separation.

Eremites or  
Anchorites.

A. When the Christian Religion in the beginning was opposed by persecutors, many holy men and women to avoid the fury of their persecutors, retired into desert places, where they gave themselves to fasting, prayer, and meditation in the Scriptures. These were called *Eremites* from the Desert where they lived, and *Monachi* from their single or solicitary life; And *Anchorites* from living a part by themselves. Such were *Paul the Eremit*, *Anthony*, *Hilarion*, *Basil*, *Hierom* and others. Afterward the *Eremites* growing weary of the Deserts, and Persecution at an end, betook themselves into Towns and Cities, where they lived together, and had all things in common within one building which they called *Monastery*, *Covent*, or *Cloyster*. These Monks were called *Σεραπειται* Worshippers, *ἀσκηται* Exercisers or Wrestlers in Christianity; *Clerici* also, as being the Lords inheritance; and *Philosophers* from their study and contemplation of Divine and Humane things. Their houses were called *Cenobia* because they held all things among them in common, and *Claustra* or *Cloysters*, because there they were inclosed from the rest of the world. *σφοιτιστήρια* Schools of cares and discipline, and *ἀσκητήρια* places of exercise. As the men had their peculiar Houses or Cloysters, so had the women, who were willing to separate themselves from the world; these were called *Nouna*, or *Nuns* from the Egyptian word *Nonnus*, for there were the first Monasteries: from their solitary life they are named *Moniales*, and from their holiness *Sanctimoniales*; and from the Roman phrase *Virgines Vestales*; now, because these holy men and women lived at first in caves and subterranean holes, they were named *Mandrita*; for *Mandra* signifies caves or holes; and *Troglodita*, from those *Ethiopians* in *Arabia* neer the Red Sea, who lived on Serpents flesh and Roots, whose skins were hardned with the nights cold, and tanned with the Suns heat. They were so called *ἀπὸ τῶν τρώγλων* from their caves where they dwelt.

Q. 2. Who were the first Eremites, or Anchorites?

A. If we take *Eremites* for such as have lived in Deserts for a while, to avoid persecution; then we may

say that *Eliab*, *John Baptist*, and *Christ* himself were *Eremites*. For they were forced sometimes to live an *Eremitical* or solitary life in desarts. But if by *Eremites* we understand such as wholly addicted themselves to an *Eremitical* or solitary life from the world and worldly affairs, that they might the more freely give themselves to fasting, prayer, and contemplation, then the first *Eremit* we read of since *Christ* was *Paul the Theban*: who having lost in the persecution under *Decius* both his Parents, and fearing to be betrayed by his Sisters Husband, betook himself to a cave at the foot of a Rocky Hill, about the year of *Christ* 260. and there continued all his life, to wit, from fifteen years of age till he died, which was the one hundred and thirteenth year of his life. All which time he saw no body but *Antonius*, who being ninety years old, by divine instinct came to *Paul* on the day he died. This *Antonius* instituted this *Eremitical* life in *Egypt*. Being

See *Hierom* in the life of *Paul* and *Anthony*, and in his Chronicle. See also *Marcellus*, *Sozomen*, *Sabellicus*, in their Histories, and others.

twenty years old he sold his Estate, and bestowed it on the poor; then in remote places he lived alone, but that sometimes he would visit his Disciples. At 35 years he betook himself to the Desart, till he was 55. Then he returned to the Cities and preached *Christ* there. Afterward he returned again to the Desart, where he spent the remainder of his life, and died the 105 year of his age, and after *Christ*, 361. To him succeeded *Hilarion*, the first *Eremit* in *Palestina*, and *Syria*. Then *Paul* surnamed the Simple, *Amon* an *Egyptian*, with divers others.

Q. 3. How did these first *Eremites* live?

*Eremites*, their first manner of living.

A. They spent their time in working, sometimes in preaching, praying, fasting, and meditating, and sometimes in composing differences between *Christians*, in visiting the sick, and in such holy exercises did they place their Religion. *Paul the Theban* was content with a Cave in stead of a Palace; with a piece of dry bread brought to him by a Raven every day, in stead of delicate cheer, with water in stead of wine; and with the leaves of Palms in stead of rich apparel: And to avoid idleness, he would work sometimes with his hands. *Anthony* contented himself with bread, salt, and water; his dinner-time was at Sun-setting;

setting; he used to fast sometimes two days together, and to watch and pray whole nights; he lay on the bare ground: disputed oftentimes with the *Arrians* and *Meletians* in defence of *Athanasius*, did intercede many times with the *Emperour Constantine* for distressed Christians, and was always ready to compose their quarrels. *Hilarion* was content to live in a little hovel which he made himself of shells, twigs and bulrushes, four foot broad, and five foot high, spending his time in praying, fasting, curing of diseases, casting out Devils His garment was sack-cloth, which he never put off; his food, roots, and herbs, which he never tasted before Sun set; six ounces of Barley bread contended him from 30 years till 35. from that time till 63. he used oyl to repair his decayed strength. From 64, till 80 he abstained from bread. That he might not be idle, he made him baskets of bulrushes, and used to lie on the ground. Thus did these Primitive *Eremites* spend their time; *Not in chambering and wantonness, suffering & drunkenness; but in temperance, sobriety, continence, hunger, thirst, heat and cold, reading, praying, preaching, and fasting, not placing Religion in saying, but in suffering, not in good words, but in good works; not in talking of Scripturæ, but in walking by Scripture.*

Q. 4. *Wherein did some Eremites exceed in their Religious, or rather, superstitious kind of living?*

A. As Jealousie is too much Love; so is Superstition too much Religion; but too much of one thing (as we say) is good for nothing: *Ne quid nimis* should be in all our actions. God will have mercy, and not sacrifice; He will say, *Who required these things at your hands? Such kind of bodily exercise, as the Apostle saith availeth little; It is not a torn skin, nor a macerated body, nor a pinched belly that God requires, but a broken & contrite spirit; a renting of the heart and not of the garments; and therefore the excess of Eremitical penance is ἐτελοδυστοχία, Will-worship, and not that which God requireth; to wit, mercy and justice; to relieve the oppressed; to comfort the comfortless; to visit the Fatherless & widows, and to keep our selves unspotted of the world. To place Religion in abstinence from certain meats, is against the Apostles rule, 1 Tim. 4. saying, That every creature of God is good, &*

See *Hieron, Sozomen, Nicephorus, and others* describing their lives: And *Athanasius* in the life of *Anthony*, if that Book be genuine.

Their too great rigour.

nothing to be rejected, which is received with thanksgiving. Altogether to abandon the society of Christians, is contrary to Saint Pauls counsel, Heb. 10. Let us consider one another, to provoke unto love and to good works, not forsaking the fellowship that we have among our selves, as the manner of some is; under pretence of forsaking the world, to go abandon all care of Friends and Family, is condemned by the Apostle, 1 Tim. 5. If any man hath not a care of his Family, he hath denied the Faith, and is worse then an Infidel. They that willingly deprive themselves of the means of doing good to their neighbours, transgress the Law of God which commands us to love our neighbours as our selves. These subsequent examples will shew how far some men have exceeded the bounds of Christianity, and out-run Religion, by too much superstitious devotions and excessive pittance. One *Asepefima* lived Sixty years together in a Closet, all which time he never was seen of any, nor did he speak to any. The like is recorded of one *Didymus*, who lived ninety years by himself. One *Batthaus* an *Eremit* of *Calosyria*, fasted so long, till Worms crawled out of his teeth. One *Martinus* tyed his leg with an Iron chain to a great Stone, that he might not remove thence. One *Alas* never tasted bread in eighty years together. *John Sormany* the Egyptian stood praying within the Cliff of a certain Rock three years together, so long till his legs and feet with continual standing swelled with putrified matter, which at last broke the skin and run out. One *Dominicus* an *Eremit* wore continually next his skin an Iron coat of Mail; and almost every day used to scourge himself with whips in both hands. Some have killed themselves with hunger, some with thirst, some with exposing themselves to excessive heat have been stifled, others by extremity of cold have been frozen to death; as if God took delight in self-murder, which in him to affect were cruelty, and in any to act, were the greatest impiety. Some again not content with ordinary ways of *Eremitism*, have spent their days within hollow pillars, whence they were named *Stylitæ*, neither admitting the speech nor sight of any man or woman. *O curas hominum! O quantum est in rebus inane!* What needed all this toil? Christ saith, that this Yoke is easie, and his  
 Bur then

*Burthen light*; but these men laid heavy burthens on themselves, which God never required; he made man *Animal politicum*, a sociable creature, therefore said, *It was not good for man to be alone. Wo to him that is alone,* saith *Solomon*. Besides no place, though never so remote and solitary, can priviledge a man from sin. *Lot* was righteous among the wicked *Sodomites*, and yet in the solitary cave committed Incest with his two Daughters; what place could be more retired then *Paradise*, and more secure then *Heaven*? yet *Adam* fell in *Paradise*, and the *Angels* fell in *Heaven*.

Q. *Whether is the solitary life in a Desert, or the sociable life in a Covent to be preferred?*

A. 1. The sociable life, because the end of our creation was not to live apart, like wild beasts, but together, like men. 2. Because we are bound to help each other, by Counsel, Instruction, Admonition, Exhortation, to bear one anothers burthens, to comfort the comfortless, to support the weak, to cloath the naked, to feed the hungry: for as the Orator said, we are not born for our selves, but our Parents, Country and Friends challenge a share in us. 3. Because he that liveth alone, as he sins against his creation, and humane society, so he sins against himself, in that he debar's himself of those comforts and aid, both spiritual and corporal, which he hath in a sociable life. 4. Because God is more present with many, then with one. Therefore his Church, which he promiseth to be with till the end of the world, and on which he hath bestowed the Spirit of Truth, to conduct her into all Truth, and which he hath built upon the Rock, so that Hell Gates shall not prevail against her; his Church I say, is a congregation, and consisteth not of one but of many; and Christ hath promised that where two or three are gathered together in his name, he will be in the midst of them. 5. Because God is better praised and more honoured of many together, then by one alone; therefore David will praise God, and declare his name in the great Congregation. Christ will have our light to shine before men, that they seeing our good works, may glorifie our Father which is in Heaven. This cannot be done by him that lives amongst wild beasts in a Desert, How can he honour God by the exercise of justice, mer-

*Sociable life preferred to the solitary.*

They that will read the superstitious sufferings of these men above named, and of others, let them look in *Sozomen, Theodoret, Socrates, Nicephorus, Evagrius, &c.*

cy, charity, humility, and other virtues, chiefly of his patience in suffering injuries, and of his obedience to superiors? How shall he find out his own infirmities and failings, seeing self-love is in every man, and no man can so well pry into himself, as another; and *the heart of man is deceitful above all things?* 6. And lastly no man alone can be so secure from danger of enemies, as when he is in company; and therefore *Satan* is more ready to assault man by tentations when he is alone, than when he is in the company and society of others. So he set not upon *Christ* when he was in *Jerusalem*, but *when he was led by the Spirit into the Desert*, therefore, *wo to him that is alone, for when he falls, there is not a second to help him up.* As then in the body natural, God did not separate one member from another, but united them all in one bulk, under one head, to be animated by one heart or soul, that they might help each other; so hath he done in the body Politick of mankind.

Q. 6. - *Who were the first Monks after Anthony?*

A. The *Thabennesi*, so called from *Thabenna*, an Island in the Province of *Thebais*. In this one *Pachomius* an *Eremit*e, about the time of *Constantius*, *Constantines* Son: assembled divers Monks together, and by the advice of an Angel (so goeth the story) prescribed them these rules; to wit, that they should live together in one House, distinguished into divers Cells, and in each Cell should remain three Monks, but should all eat in one Hall. No man must be forbid to eat or fast; they must sleep not lying on beds, but sitting in their chaires: they must wear Goats skins, which they must never put off but when they communicate; then they must come onely with their hood, with which their heads must be covered when they eat, that they may not be seen to eat; for in eating they must neither cast their eyes off from the Table, nor must they speak. No Stranger must be admitted without three years trial. They must pray twelve times in the day time, likewise in the evening, and in the night, a Psalm preceding each prayer: The Monks were divided into 24 Orders, according to the number of the Greek letters.

Q. 7. *What were the Religious rules that Saint Basil prescribed to his Monks?*

A. Saint,

Monks who  
were the first.

See *Sozomen*,  
*Nicophorus*  
and *Vincentius*  
in his *Spec-*  
*hist.*

A. *Saint Basil*, Presbyter of *Cæsarea* in *Cappadocia*, Monks of being molested by *Eusebius*, Bishop there, to avoid trouble and disturbing of the Church, retired to a Monastery in *Pontus*, where he preached to the Monks of that place; and departing thence, travelled about the country of *Pontus*, and perswaded the *Eremites*, who lived apart in caves and cells of the Desarts, to unite themselves in Monasteries, and withal prescribes to them these 95 subsequent rules, which were embraced by most of the Eastern Monks. The Rules were these. 1. To love God with all their heart, soul and strength, and their neighbours as themselves. 2. To ground this Love of God upon his power, glory, and excellency, as he is in himself; and on his goodness, mercy, and bounty towards us. 3. That the love of our neighbour be grounded on the command and will of God, and on his love toward us his enemies; for if God hath so highly loved us that were his enemies, shall not we when he commands us, love our neighbours? 4. That they should not live any longer asunder, but together, because of the mutual helps, comforts, instructions, exercise of vertues, efficacy of prayers, security from dangers which are in the sociable, not in the solitary life. 5. That they should forsake the delights and vanities of the world, and with the Apostle, to crucifie it, and to be crucified to it. 6. That they should dispense their wealth to the poor and indigent. 7. That none be admitted to their Fraternity without probation. 8. That Infants be also admitted, but not without the consent of their Parents. 9. That they study to be continent and sober in their diet and behaviour. 10. Is set down the measure of their eating and drinking, and simplicity of food. 11. That there be no affectation or contention for superiority of place at the Table, but that all things be done there with order and decency. 12. That their apparel be plain, simple, and homely; and that they wear a girdle, after the example of *John Baptist*, and the Apostles. 13. That they walk not after their own sense and pleasure, but as they are directed by Gods word. 14. That they be obedient to their Superiours, but chiefly to God. 15. That they should love God with the same affection as *David* did, when

when he said *As the Hart brayeth for the Rivers of water, so doth my soul after thee O God.* 16. That he who is their Governour should consider whose minister he is; and that he should be as tender of his charge, as a Nurse over her child. 17. That he reprove at first gently, and in the spirit of meekness; but that he esteem of the obstinate as Heathens and Publicans. 18. That he suffer not the least offence to go unreproved, seeing the least is a breach of Gods Law. 19. That repentance be in sincerity. 20. That it be accompanied with good works. 21. And with confession, 22. That if a man relapse into sin, he may use more sincerity in his repentance then before; for it seems the disease was not perfectly cured. 23. Let him that reproveth be as a Father or a Physician; and he who is reproved, as a Son and a Patient. 24. That no man defend or excuse himself in his evil courses. 25. That among them all things be in common. 26. That men of Estates bestow on their Kindred what is their due, and the remainder on the poor. 27. That none return to their Parents houses, except it be to instruct them, and by their Superiors leave. 28. That none give way through idleness for their minds to waver, or wander up and down. 29. That to avoid idle and sinful dreams in the night, let every one be diligent in meditating on the Law and the Word of God by day. 30. That with the same affection which Christ shewed in washing his Disciples feet, should the strong and whole serve the sick and infirm. 31. That they should love one another, as Christ hath loved us. 32. That their speech be not idle, but *seasoned with salt, and edifying.* 33. That they should abstain from upbraiding or defaming words. 34. That they who either defame, or patiently hear their brother defamed, be excommunicated. 35. That they give not place or scope to anger. 36. That *they set their affections on Heavenly, not on Earthly things.* 37. That they neither sorrow nor joyce, but when they see God honoured or dishonoured. 38. That they take heed of worldly cares and too much security. 39. That *what ever they do, may be done to the glory of God.* 40. That they beware of pride. 41. That by a mean esteem of themselves they may learn humility. 42. That every one be

obedient, to another, *as servants are to their Masters,*  
*or as Christ was obedient to his Father.* 43. That no  
 man give occasion of scandal or offence to his brother;  
 that every one do his duty with cheerfulness, with-  
 out grudging; that reconciliation may be made  
 where there is any difference. 44. That they  
 judge not, lest they be judged. 45. That they be  
 truly zealous against sinne. 46. That no man do his  
 own will, nor undertake any thing without leave,  
 seeing Christ came not to do his own will, but the will of  
 him that sent him. 47. That they be thankful to God,  
 who hath made them partakers with the Saints in light.  
 48. That they instruct novices in their duties. 49.  
 That they debar not any man from entering into their  
 Covent upon trial; and withal, that they give them no  
 offence. 50. That in their Fasting they use modera-  
 tion and devotion. 51. That no man scorn to wear  
 an old garment when it is given him. 52. That every  
 man observe the hour appointed for eating. 53. That  
 they give their alms with due consideration, and ac-  
 cording to the discretion of the Superiour. 54. That a  
 younger brother, instructing his elder, do it with reve-  
 rence; and that no man disturb the Orders settled in  
 the Monastery. 55. That great care be had of the  
 Utensils belonging to the Monastery. 56. If any be ne-  
 cessarily detained from publick prayer and singing, that  
 then he pray and praise God in his heart. 57. That  
 they be reverent in their prayers, and not suffer their  
 mindes to wander, seeing the eyes of God are upon  
 them. 58. That the Steward, and other Officers of  
 the Covent be prudent and faithful in their dispensa-  
 tion. 59. That there be diversity of rewards, accord-  
 ing to the diversity of works. 60. That he who re-  
 turns to God by repentance, must weep, and be sorry  
 for his former life, and hate his former actions. 61.  
 That they should not be dismayed who have not  
 wealth to give to the poor, seeing they have forsaken  
 all for Christ. 62. That they take heed of affected ig-  
 norance, and consenting to other mens sins. 63. That  
 they must not be silent, or connive at their Brothers  
 offences, but must reprove him. 64. That they should  
 never be without compunction and care, by reason of  
 the

the remainders of sin in them. 65. That they endeavour to be *poor in spirit*, which is to forsake all for the love of God. 66. That they persevere in doing good till the end of their life. 67. That though in respect of themselves, they must not care what they eat, or what they drink; yet, that they may be helpful to others, they must labour with their hands. 68. That to think of meat and drink out of season is a sin. 69. That sackcloth be worn for humiliation, other garments for necessity; that in speaking they neither be too loud nor too low. 70. That the Eucharist be received with fear, reverence and faith. 71. They observe when it is fit to speak, when to be silent. 72. *That they have alwayes the fear of God before them; That they avoid the broad way, and strive to enter in at the narrow gate.* 73. That they beware of covetousness, vain-glory, and vanity in apparel, to please men. 74. That they abstain from all defilement of the flesh, and endeavour to be *pure in heart*. 75. That they hate sinne, and take delight in Gods Law. 76. That they try their love to God, by their thankfulness to him, by obedience to his commands, and by denying themselves. Their love to their neighbour, by fellow-feeling and sympathy in his prosperity and adversity. 77. That they should imitate God and Christ, in loving their enemies. 78. *That they should be angry, but stune not; that they give place to anger, and not resist evil, but being persecuted, either to suffer, or fly.* 79. *That they strive for the peace of conscience; and like new born babes receive the sincere milk of Gods Word, without resisting.* 80. That no man be puffed up with a conceit of his own worth, nor brag thereof, or glory therein. 81. *That they beg true wisdom from God, and acknowledge him the Author of all good.* 82. That they may know what it is, to be holy, to be just, not to cast pearls before Swine, and to be content with their daily bread. 83. That no Brother alone visit a Sister but in company, and that by permission, and for edification to avoid offence. 84. That reproof be joyed with gentleness; and that none rely on his own judgement. 85. *That they bear one anothers infirmities.* 86. *That they pray against tentations.* 87. That they do not speak

Speak, or act any thing rashly, but advisedly. 88. That in giving, they should chiefly have regard to those of the household of faith; and that every one must not be a dispenser, but he onely to whom that charge is committed. 89. That they labour not for faith, as some do, without charity; and that they hide not their Talent in a Napkin. 90. They must distinguish between fury, which is alwayes evil; and just indignation against sin in their brother. 91. That Satan is not the cause of sinne in any man, but as he consents to it; therefore the more watchful should every man be over his own heart. 92. If any man, being in debt, enter into the Monastery, he ought to pay his debt, if he be able. 93. That when a Sister confesseth, the Priest-Confessor do nothing but by order and decency, and in the presence of the Mother or Abbatesse. 94. If Satan strive to hinder any good action, they must not leave off their holy purpose and resolution. 95. That no man be wise in his own eyes, nor trust in his own strength, but in the Lord.

These Canons we may read more fully in Saint Basils Works. Ruffinus translated them into Latine; And here we may see that such a Monastical life is not to be condemned: for these Monks were not to be idle, but to work with their hands; therefore their Monasteries were called *Ασκητήρια*, places of Exercise, and the Monks *Ασκηταί*, Exercisers, which signifieth not onely the exercise of their hands, but also of their mindes; as *Hospinian* observes out of *Budaus*. These Monks were tied to wear a white garment.

Q. 8. What Religious Order did Saint Hierome erect?

A. S. Hierom, who was coetaneal with S. Basil, being offended at the Heathenish lives of Christians in Rome, betook himself, with some others, into Syria, where he lived in the Desart for a time, giving himself to study, prayers, and meditation; afterward returning to Rome, was so hated there by the Clergy, whose vices he sharply reprov'd; that he betook himself again to his Monastical life in Syria, where Paula, a noble Roman Matron; erected four Monasteries, three for

Saint Hierom.

Monks of S.  
Hierom.

See *Sabellicus*,  
*Polydor Vir-*  
*gil*, *Baronius*,  
*Erasmus* on  
the life of  
Saint *Hierom*,  
and in his *An-*  
*tidote to Ru-*  
*sticus* the  
Monk.

for Women, and one for Men, in *Bethlehem*, near the stable where Christ was born. In this *Covent Saint Hierom* lived many years with divers of his friends, spending his time in devotion, writing, and meditating on the Bible, and educating also of divers noble youths, to whom he read *Rhetorick*, and the *Poets*: And thus he ended his dayes the 91 year of his life, and of Christ 421. The *Monks* of his Order are called *Hieronymiani*, whose garments are of swart or brown colour: Over their coat they wear a plated cloak divided; they gird their coat with a leather girdle, and wear wooden shoos. There is also an Order of *Eremites* of Saint *Hierom*, set up by *Charles Granellus Florentin*, about the year of Christ 1365. These *Hieromites* flourished most in *Italy*, and *Spain*, and have large revenues.

Q. 9. What Religious Order is Saint Augustine held to be author?

Monks of S.  
Austin.

A. Of those who are called *Canon Regulars*, bearing Saint *Augustines* name, and of the *Eremites* of Saint *Augustine*. Which of these two Orders was first instituted by that great light and Doctor of the Church, is not yet certain; we finde that this holy man was at first a *Manichee* till he was 31 years of age, and professed *Rhetorick* at *Rome* and *Millan*; but by the perswasion of *Simplicianus*, and reading the life of *Antony* the Monk, he became a convert, and in a Garden with his friend *Alipius*, as he was bewailing his former life, he heard a voice accompanied with the Musick of Children, saying to him, *Tolle, lege, Tolle, lege*, that is, *Take up and Read*; looking about, and seeing no body, he took this for a divine admonition, and so taking up the Bible, the first passage he lighted on was this: [Not in Surfetting and Drunkenesse, nor in Chambering and Wantonness, but put you on the Lord Jesus, &c.] Upon this resolving to become a Christian, he went with *Alipius* to *Millan*, where they were both baptized with his Son, by Saint *Ambrose* Bishop there. After this having spent a few years in fasting, prayer, and study in the holy Scripture, he was called to *Hippo* in *Africa*, where he was at first *Presbyter*, and then *Bishop*. He built a *Monastery* within the Church

of *Hippo*; where he lived with other learned men as in a Colledge, and from thence sent abroad divers Divines to be Clergy-men in *Hippo*, and Bishops to other places. Now whertas Saint *Austin* was first an *Eremit*e and lived in the Desart, before he erected a Collegiate life in *Hippo*, it is likely that the *Eremites* of his Order are more ancient then his Monks or Canons. But some doubt, whether either of those Orders were instituted by him, as divers other Orders who profess to live after his rule; as the *Scopettini* instituted by *Steven* and *James* of *Sena*, and confirmed by *Gregory* 11. about the year 1408. The *Frisonarii* called also *Lateranenses*; these sprung up in the Territory of *Luca* in *Hetruria*, which *Eugenius* 4. ratified. The Order of Saint *George* in *Alga*, instituted at *Venice* by *Laurentius Justinianus*, Anno 1407: and confirmed by Pope *John* 22. These wear a Blew habit. The *Dominicans* also, *Brigidians*, *Jesuati*, *Servants* of the blessed *Virgin Mary*, *Hieromites*, *Antonians*, *Trinitaries*, *Brothers* of Saint *John* of *Jerusalem*, *Cruciferi*, *Brothers* of Saint *Peter* the Confessor, *Brothers* of the *Lords Sepulchre*, *Eremites* of Saint *Paul*, with divers others. The habit of the *Canons* regular is a White Cloth Coat, open before, and down to their feet. This is girded to their body, and over it they wear a Linnen Surplesse to their knees, and over that a short black cloak to their elbows, with a hood fastned to it; their crowns are shaven like other *Friers*; and when they go abroad, they wear a broad hat, or a black corner'd cap. But Saint *Austlins Eremites* were a black coat, with a hood of the same colour; underneath there is a White little coar. Their Girdle is of Leather with a Buckle of Horn. After the example of these *Monastical Canons*, there were *Ecclesiastical Canons* erected, who instead of an *Abbor*, had the Bishop for their Governour; these were seated neer the Cathedral Church, which sometimes was called *Monastery*, and corruptedly *Minster*: these *Canons* whilst they lived strictly according to their rule, were named *Regular*; but when they fell off from their strict way of living, and medled with wordly business, they received a new name of *Canons*

*Secular.*

With him (see *Secular. Volaterran* reckoned 4555 Monasteries of *Sabellicus, Pol.* Canons in Europe. 700 in Italy, whereas now are *Virgil, Crant-* scarce 60. Popes, 36. Cardinals, 300. of Canonised Saints *zius, Balau,* 7500.

*Alphonfus,* Q. 10. Did Saint Austin institute his Eremites  
*Alvarez de* to beg?  
*Guivarra, &c.*

Monks of S.  
Austin are not  
to beg.

A. It is not likely, for Saint Austin never begged himself, but did live by his learned and pious labours; Christ and his Apostles did not live idly, and by begging; Saint Paul laboured working with his own hands, and said, *1 Cor. 4.* That he who will not work, should not eat. And *2 Thes. 3.* That it is a more blessed thing to give then to receive. A begger was not to be suffered in Israel, & amongst Gods people it was held a curse to beg; therefore David wished that his Enemies might beg their Bread, and sheweth that the children of the righteous shall never be driven to beg. Besides, they that are able to work, and will not, but live upon the alms of such as are sick and impotent, are robbers of the poor and weak. I deny not, but Christ undertook voluntary poverty, because he confesseth, *Luc. 6.* That the Son of man had not whereon to lay his head, and *Luc. 8. 3.* That the Women did minister to him of their goods; and elsewhere, That he had neither, House of his own to be born in, nor a Chamber of his own to eat his last Supper in, nor an Ass of his own to ride on, nor a Grave of his own to lie in. Yet we do not read that he begged, or lived idly; for he went about preaching, working miracles, and doing good, therefore he needed not to beg; for he that will thus imploy his life, shall not want, nor need to beg. And so if the Monks would take pains in praying and preaching, they needed not to be Mendicants; For the labourer is worthy of his wages, no man goeth a Warfare on his one charges; he that serveth at the Altar, must live by the Altar; and he that soweth Spiritual things, should reap Temporal. I deny not also, but there were Lazarus, the two blinde men in the Gospel, the cripple in the Acts, who did beg; but then the Jewish government was much altered from its first purity, and their Laws much neglected or corrupted, by their subjection to the Romans. Again that Christ and

and his Disciples needed not to beg, is plain; by the common purse among them, whereof Judas was the carrier. Now Christ assumed voluntary poverty, though he did not begge; to shew that he came to suffer want, and that his Kingdom was not of this world; and to sanctifie our poverty to us, and to reach the rich of this world, that they trust not in uncertain riches; and that the poor should not be dejected, seeing Christ himself was poor. God also to humble us doth suffer us sometimes to be in want. So he dealt with *Elias*, when he asked bread of the Widow; and *David*, when he desired bread of *Abimelech*; and *Lazarus*, when he begged at the rich mans door: but this is seldom, and to let us see, that on earth we have not true happinesse. Again I deny not but a single man, who hath no charge of Wife, Children, and Family, may renounce his wealth, that he may be the lesse burthened with the cares of this life, and the more apt for prayer and contemplation; but this is not lawful in him who hath the charge of Wife and Family, for whom he ought to provide, *If he be not worse then an Infidel*. To be brief, these Monk, who can work or preach, and will not, ought not to beg; for wages are due to those that work, not so much out of charity, as out of justice.

Q. 11. Was that Leathren Girdle ever worn by S. Augustin, with which the Monks of this Order used to cure Diseases, and ease Pains in the body?

A. 1. That Saint Austin ever wore this Girdle, Austins girdle. is not known to me, nor can it be proved but by their own traditions. 2. That this Girdle hath miraculously cured Diseases, and asswaged Pains, is believed by divers lay people, even by some Princes, who have for this end, wore the same. 3. That wonderful cures have been wrought by this Girdle, is assevered by divers, but how truly, I know not. 4. God sometimes by weak means produceth strange cures; as by *Christs spittle*, *Saint Peters Shadow*, *Saint Pauls Handkerchieff*, the Hem of *Christs Garment*. 5. God permits Satan sometimes to do strange things, that they who will not believe the truth, may

be deluded. 6. Many strange cures are to be ascribed to the force of imagination, rather than to such weak outward means. 7. To deny all miracles which have been written, is too much temerity; and to believe all, is too much credulity. 8. We read of miracles not onely done by *Moses*, *Christ*, and his *Apostles*, but also by the Sorcerers of *Egypt*, *Simon Magus*, *Antichrist*, *Apollonius* and others. 9. As Scriptures at first were proved by miracles, so miracles are now to be proved by Scriptures; for such miracles as are not consonant to Gods word, are not true. 10. Divers of the *Roman Church* doubt the truth of many of their miracles; *Canus Loc. l. 11. c. 6.* calls the *Author of the Golden Legend* a man of a *Brazen Face*, and a *Leaden Heart*. *Espencæus* upon *2 Tim. 4.* saith, *That the Legends are full of fables.* *Caietan Digr. 21. Opusc. de concep. Virg. c. 1.* tells us, *That it cannot be known infallibly, that the miracles on which the Church groundeth the Canonisation of Saints be true, because the credit thereof depends on mens reports, who may deceive others, and be deceived themselves.*

Q. 12. *What were the Institutions and Exercises of the first Monks?*

Monks, their  
first Instituti-  
ons and Exer-  
cises.

A. At first they used to work, when occasion served; to eat and drink soberly, to go decent in their apparel, to fast and pray often, to possess all things in common; to Read, Meditate, Preach, and hear the Word of God, to study Temperance, Continency, Modesty, Obedience, Silence, and other Vertues. They were divided into tens, and hundreds; every nine had their *Decurio*, or tenth man to overlook them, and every hundred had their *Centurio*, to whom the ten *Decurions* were subject, they had their distinct beds; at the ninth hour they met to sing and hear Sermons, at Table they sit silent, and content themselves with Bread, Herbs, and Salt; the old men onely drink Wine; in the night they had their hours of prayer; in the Summer they dine, but sup not: Their chief Governour they called Father; in *Syriack* Abbot, who for his learning was eminent, and for his life exemplary. These ancient Monks used to wear Hoods and Girdles, they went also with staves, and

and scrips of Goat skins. But in *Egypt* they wore no shoes, because of the heat of that Country. The affairs of the Covent was committed to some Brother, till he grew weary of it; but in *Mesopotamia*, *Palestine*, and *Cappadocia*, the Brothers did serve by turns weekly; at the end of the week, the servant did wash the feet of his Brothers, and so resigned up his office to the next. In most places they observed the third, sixth, and ninth hours for prayer; none were admitted into the Monastery till they were first tried by waiting ten dayes together without the Gate, and patiently enduring all the opprobrious speeches that should be uttered against them; then did the Abbot receive them with a long exhortation, admonishing them of their duties, and chiefly exhorting them to Mortification, Humility, Silence, Obedience, Meekness, Patience, Sobriety, Submission, Confession of their infirmities, and such like duties. Then are these Probationers stript of their own Garments, and cloathed in Monks habit, and are tried one whole year under strict discipline; if there be dislike on either side, they receive their own cloathes again from the Steward, and are dismissed the Monastery. Small offences among these Monks were punished with publike humiliacion and acknowledgement, the offender lying flat on the ground, till the Abbot bid him rise; but great faults were punished with stripes, or expulsion: during their sitting at Table, they were to hearken to what was read out of the Scripture, to the end, they might be taken off from idle talk, and that their mindes might be fed as well as their bodies, seeing *not by bread alone man doth live, but by every word that cometh out of the mouth of God.* These primitive Monasteries also were subject to the Bishops of the Diocess, without whose leave, they were not to go abroad from their Covents. I do not finde that in these *Primitive Monasteries they were tied to set Fast, to the three Vows of Chastity, Poverty, and Obedience, or to different cloathes and colours; or to stay longer in the Monastery, then their own liking.*

See *Cassianus*,  
*Hierom*, *Eras-*  
*mus*, *Vadian-*  
*us*, &c.

Q. 13. Why did Religious Persons cut their Hair and Beards?

Why they cut their hair and beard.

A. Because long Hair was abused among the Gentiles to Pride, Luxury, and Superstition. It did argue also Effeminate, Childishness, or Slavishness; for in some places slaves used to wear long hair, which when they were made free, they layed aside; so children, when they came to years of puberty, cut their Hairs, and offered them to *Apollo* who by the Poets is called *Crinitus*, and  $\kappa\rho\iota\tau\epsilon\rho\varsigma$ , the nourisher of Hair; the Gentiles gave long Hairs to their gods; So *Jupiter*, *Apollo*, *Bacchus*, *Neptune*, *Esculapius*, are described with long Hair. Nature gave the Woman long Hair, to distinguish her from the Man; therefore men with long Hair were noted for Effeminate, and in derision called  $\tau\epsilon\chi\omicron\upsilon\alpha\lambda\acute{\alpha}\sigma\alpha\iota$ , Hair-trimmers. The Apostle reproves it in men; therefore the Clergy by the Canons of Councils and Decretals, are forbid to nourish their Hairs, but to cut them; yet I do not finde that they used in those times to shave, or were injoyed to do so, but rather the contrary: therefore *Optatus Milevitanus*, L. *Cont. Parmen.* reproves the *Donatists* for shaving the *Catholic Priests*: and *Clemens Alexandrinus*, L. 3. *Padag.* c. 11. saith that the Haires are to be clipt with Scissors, not shaved with a Razor. And the reason why shaving was then prohibited among the Christians, was because it was used by the Gentile Priests in honour of their Idols; for in the time of the Primitive Christians, were the Priests of *Isis* yet extant, who used to shave their Heads; for this cause God would not have the Jewish Priests to shave, seeing he would not have them to be like the Idolatrous Priests; nor would he have them to shave in Funerals, *Levit.* 21. Now the reasons why Monks and Clerks, were shaved among Christians, and that onely on the top of their Head, so that their hairs hanging about their Ears, represented a Crown, were these.

1. To resemble the Crown of Thorns which Christ wore.
2. To shew that Christs Priests are also spiritual Kings.
3. They shave off their Hairs to shew that they should lay aside all superfluites of the flesh,

flesh, and sinful lusts ; but the Crown of the Head must be bare, to shew that the minde must be free for contemplation. 4. Their naked and bare Crowns were to shew the nakednesse, purity, and simplicity of their lives. 5. To shew their repentance and conversion ; for such were commanded to cut their Hairs, before they were admitted again into the Church. 6. To discriminate the Christian Monks from the Jewish *Nazarites*, who wore long Hair, as *Moses* did a Vail, to shew that the mystery of redemption was not as yet revealed. 7. They cut or shave to avoid the uncleannesse and inconveniences that accompany long Hair. 8. To shew their contempt of the world, and of those vain Effeminate men who pride themselves in their long Hair. 9. They shave their Beards, that they may look smooth like Children and Angels, who are always painted young, by this shewing, they should be Children in malice, and Angels in innocency.

Con, *Agath,*  
can. 11. *Tolet.* 3  
can. 12.

See *Platina,*  
*Balaus,* *Pol.*  
*Virgil,* *Bellar-*  
*min,* and  
others.

Q. 14 Whence came the custome of shaving, or cutting the Hair of Head and Beard among Religious persons?

A. Some will have Saint Peter to be the first Christian that was shaved on the crown, at Antioch, by the Gentiles in derision. Others ascribe this custome of *Anicetus*, who lived about 165 years after Christ ; but this is rejected by *Bellarmino*. Others again will have the Fourth Council of *Toledo*, about the year of Christ 631. to enjoy this shaving of the crown; and in the Council of *Aquisgran*, an. Christi 816. the Monks are enjoyned to shave in Easter week. But shaving of the Beard is not so ancient ; for it came in with the Doctrine of Transubstantiation, taught by *Peter Lombard*, Anno 1160. and established by *Innocent 3*. In the Council of *Lateran*, in the year 1200. The reason of this shaving was, lest any hairs of the beard might touch the body or blood of Christ ; or least any crum of the bread, or drop of the wine might fall upon, or stick to the beard. In the time of *Epiphanius*, about 400 years after Christ, it was not the custome among Monks to cut their beards; for he inveighs against the Monks of *Mesopotamia*, for wearing long hairs like Women, and cutting

Their shaving,  
whence it  
came,

ting their beards, which also was the custom of the *Messalian* Hereticks. But that this custom of cutting the beard was not generally received by the Clergie, appears in the *French Story*; for *Francis* the first caused the Church men with a great sum of money to redeem their beards which he threatned to cut: but indeed the custom of shaving was used among the Gentile Priests; for which reason God would not have his Priests to shave, that they might not seem to follow the wayes of Idolaters. The Egyptian Priests, by shaving off all their hairs, did signifie that the Priests should be pure and clean, and free from all pollution. They used also in Mourning and Funerals to cut their hairs; so *Statius* saith, *l. 6. Theb. Tergoque & pectore fusam Casariam minuit*, and to cut the hairs of the dead, which they laid on the Tomb, or cast into the fire, as a sacrifice to *Pluto* and *Proserpina*, as may be seen in *Euripides* and *Homer*. Of this custome speaketh *Virgil*, in the death of *Queena Dido*;

*Nondum illi flavum Proserpina vertice crinem  
Abstulerat, Stygioque caput damnaverat Orco, &c.  
Sic ait, & dextra crinem secat, &c.*

They used also to spread their cut hair upon the Coffin, as *Heliodor l. 6.* sheweth *ἐπὶ τὰς τρίχας, καὶ ἐπὶ κλίβῳ ἐπέβαλλε*. And as they offered the hairs of the dead to *Orco*; so they did of children to the Rivers, from whence they held all things had their Original, or else to *Apollo* and *Hercules*, that is, the Sun; for by the heat of the Sun, and the moisture of Water, hairs are procreated. But in their marriage Solemnities they used to offer their hairs to *Diana* or *Juno*, *cui vincla jugalia curæ*; for she was held the Goddess of marriage. Childrens hair were cut with ceremony in the Temples, and preserved in boxes or cases of Gold and Silver. Sea-men in danger or shipwrack used to cut their hairs, thinking thereby to appease the angry Sea gods. Among some *Gentiles* the haire was cut in sign of liberty; among others in token of servitude: It was a punishment to cut

cut the hair among the Germans, as *Tacitus de mor. Ger.* sheweth of the Women there, who for adultery had their hair cut: *Accisis crinibus nudatam domo expellat maritus*; Such also as stood guilty of capital crimes were shaved; as *Nicolaus Damascenus* sheweth, and *Philostratus* in the life of *Apollonius*. But sometimes again guilty persons wore long hair, and were forbid to shave; to be half shaved was the badge of a slave; *Frontes literati, & capillum semirasi, & pedes annulati*, saith *Apuleius*, l. 9. Slaves were stigmatized on the fore-head, half shaved, and had rings about their feet. *Dauids servants were sent back by the Ammonites half shaved*. Sometimes shaving was a note of Effeminateness; sometimes of Craft; sometimes of Foolishness; sometimes of Liberty; and sometimes (as is said) of Slavery. But however it was used among the Gentiles, it is expressly forbid to the Jews, and threatned as a punishment. Yet among Christians it is indifferently used; but among the Monks and Priests it is used as a mark of distinction; and to shew as that dead men were shaved among the Gentiles, so that our Monks are dead to the world; and as the Gentiles thought by cutting their hair to pacifie their angry Gods, so the Monks, by laying aside all fleshly superfluities, strive to avoid Gods wrath. This I should like well, if they were as careful about the thing signified, as they are about the sign: And as shaving was sometimes a sign of Liberty, so I wish it were among them, who as they pretend, they are free from the world, so they were free also from the Devil, and the flesh, and from those sins that enslave them; for *he that committeth sin is the servant of sin*; yea a servant of servants, whatsoever badges of liberty he pretend.

Q. 15. *Where there any Religious Women, which we call Nuns, in the Primitive times of the Church?*

A. Yes: For we read of *Marcella, Sophronia, Principia, Paula, Eustochium*, and others, who did profess chastity, and contempt of the world, and an earnest desire of Heavenly things. This retired life they undertook of their own accord, and not by force;

*Lev. 19.*  
*Isa. 7. 20.*  
and *15. 2.*  
*Jer. 48. 37.*

See *Hadrian Junius, Pol. Virgil, Hospinian, Schedius, Bellarmine, &c.*

*Nuns in the Primitive times.*

for every one is not capable of perpetual Virginity, nor were they tied to it by vow: For the Apostle saith, *That if a Virgin marry, she sinneth not.* Indeed such Virgins as had dedicated themselves to God and a single life, if afterward finding their own inability to persevere, did marry, these marriages were thought scandalous, yet lawful; *For it is better to marry then to burn;* therefore they were not rescinded; and the parties so marrying were evil reported of for their inconstancy; for this cause penance was enjoined them. And afterward *Jovinian* made it capital for any man to marry, or to solicit a Nun, because the *Donatists* of his time deflowered divers Nuns. Such married couples were Excommunicated by the Church, perpetually imprisoned, or put to death, by the Civil Magistrate, and the marriage absolutely disannulled as incestuous. Before *Constantines* time, I do not read of any Monasteries or Nunneries erected for Women, by reason of frequent persecutions, and the uncertain condition of Christians then: But after that peace was established in the Church, Houses were built for Virgins, but yet with liberty to be elsewhere, for *Eustochium* the Virgin lived with her own Parents, and so did the Virgin *Demetrias*; and we finde in *Cyprian*, *Hierom*, and *Austin*, that such Virgins had liberty to go abroad, to hear Sermons in the Church, and to receive the Eucharist with the rest of Gods people; they were enjoyed to be modest and frugal in their cloaths and diet; not to converse with men; not to walk alone; not to bathe, except their hands and feet; to fast and pray often; to be veiled; to abstain from wine; to wash the Saints feet; not to be idle, but either to sing, pray, hear, or be working with the needle. And seeing hair was given to the Woman as an ornament and badge of distinction, and for modesty; therefore Nunnes of old were not shaven, as now, but were prohibited by the Council of *Gangren*, *Can. 17.* to shave at all. Yet in the Syrian and Egyptian Monasteries, Nunnes at their admission used to offer their hairs to the Abbatesse; because it was not lawful for them to wash or anoint their

their

their heads : therefore to keep their heads the clean- They that will  
er from filth and vermin, they cut their hair. Its read more ful-  
likely they learned this custome from the vestal ly what is  
Virgins at Rome, who used to cut their haire, and written of the  
offer it on the Tree Lotos, called *Capillata*, as *Pliny* Primitive  
sheweth. Nuns, let

Q. 16. In what account are Monks, at this day in them read *Ba-  
the Roman Church?* *sil, Athanasius,*

A. They are of that high esteem, that their *us, Cyprian,*  
very garments are counted sacred, and that there is *Hierom, Au-*  
power in them to cure diseases, to work miracles, to *stin, &c.* who  
drive away evil spirits, to further them towards Hea- have written  
ven, so that some Kings and Princes have desired largely of this  
to dye in a *Franciscan Hood.* 2. They count this subject.

the state of perfection, the Angelical life, the life that *Monks, in*  
*Eliab* and *Saint John Baptist*, *Christ* and his *Apo-* *what account*  
*stles* did embrace, and a life meritorious of Hea- *at Rome at*  
ven. 3. Whereas in the beginning Monks were *this day.*  
altogether Lay-men, and not to meddle with

any other employment but what was proper to  
their profession, to wit, prayer, fasting, virginity,  
poverty, and obedience : now they are admitted  
into, and priviledged with all Ecclesiastick Dig-  
nities, from the Door-keeper even to the Pa-  
pacy. 4. The married life, amongst many of  
them, is accounted pollution, compared with the  
Monastical ; *Notwithstanding the Apostle tells us*  
*that marriage is honourable, and Christ honoured it*  
*himself with his presence and first miracle ;* and would  
be born of a Virgin, but after shee was espoused to  
a Husband. 5. Such is the respect they give to  
this life, that they prefer it to all natural affecti-  
on and duty between Parents and Children, to  
which not onely wec are tyed by nature, but  
also by special command from God. *Hierome*  
commends *Paula* in her Epitaph for abandoning  
Brother, Kindred, and her own Children, whose  
teares shee slighted, preferring this kinde of life  
to them all ; but this preposterous zeale is con-  
demned by the Council of *Gangra*, *Can. 15.* 6.  
So likewise they prefer it to the mutual duty  
and stipulation that is betweenc Man and Wife,  
per-

permitting, yea teaching that they may forsake each other, and enter into a Monastery; which is to put asunder those whom God hath joyned together; to defraud one another of due benevolence, and by this means occasion adultery. The Apostles counsel is, that the married couple should not defraud one another, except it be for a time, by consent, to give themselves to prayer, seeing the man hath not power over his own body, but the woman; and so the man hath power over the woman. 7. They will not permit Monks and Nunnes ever to marry, though they have not the gift of continency, accounting all such marriages Sacriledge; whereas the first Monks were left to their own freedom, and not constrained to stay longer then their conveniences would permit: And in the Primitive times of the Church, marriages contracted after the vow of continency made, were not dissolved, but held lawful; onely the parties for their inconstancy were enjoyned penance, and the man made incapable of Ecclesiastical employment: Neither were their Monks forced to vow chastity, seeing every one is not capable thereof, and much mischief hath proceeded from this constrained Vow: but men were left to their own freedom. Neither was it at that time counted a more hainous sinne for a Monk to marry a Nunne, then to keep a Concubine, 8. The modern Monks are permitted to wear Rings; to converse in Kings and Princes Courts, and such is the opinion they have of Monasteries, that they think a man cannot sufficiently repent him of his sinnes, or be truly mortified, except he be shut up in a Convent.

See Erasmus,  
Polyd. Virgil,  
Hospinian,  
Baronius, Bel-  
larmino, &c.

Q. 17. How were the Monks and Nunnes of old consecrated?

How consecrated  
anciently.

A. The Monks after prayers and exhortation made by the Priest, is by the same signed with the sign of the Cross, and shaved or polled rather; then is his old garment taken off, and he is clothed in a Monastical habit, and with other holy men present, is made partaker of the Divine mysteries. The Nunnes were consecrated either by the Bishop

Nuns, how  
consecrated  
anciently.

or the Priest, and by them covered with a Vail; if the Abbatesse presumed to do this, she was excommunicated: Twenty five years of age was then held a fit time for Virgins to be Vailed, but now they may at twelve, or before, the dayes of the year for receiving their Vail, and Consecration, were the Epiphany, Easter-eve, and the festival dayes of the Apostles, except in case of death. The Virgin to be consecrated was presented to the Bishop in her Nunnes habit; then before the Altar with Musick and burning Tapers, the Priest before he puts on her Vail, thus saith, *Behold Daughter, and Forget thy people and thy Fathers House, that the King may take pleasure in thy beauty*: To this the people cryed *Amen*, and so the Vail is cast over her, and all the religious Matrons present do kisse her, after the Priest hath blessed and prayed for her: in this Vail is placed as much Sanctity, as in Baptism; and that such Virgins as depart out of this world without it, are in danger of damnation.

See *Ambrose, Tertullian, Hierom, Austin, and Dionysius the Areopagite*, in his Hierarchie, if that Book be his.

Q. 18. *What was the Religious Order of the Benedictines?*

A. *Benedict* or *Benet* in *Umbria*, a country of Italy, being weary of the warres and tumults there, retired himself into a Desert place, after the manner of *Anthony the Theban*, to whom did flock multitudes of people; from thence he goeth to *Cassinum*, an ancient Town where he settled, and prescribed Laws to his Monks, after the manner of *Saint Basil*. He is said to found twelve Monasteries, over which he placed twelve Abbots, that were his Disciples. His chief Monastery, *Cassinum*, was richly endowed by *Tertullus*, a Roman Patritian, who bestowed on it, Castles, Villages, Lands, and large possessions. *Equitius*, a Senator followed his example, and conferred large revenues on it, and so did divers others after him. This Order did quickly spread through *France, Germany, Sicily, Spain, England*, and other places. By the means of *Maurus*, his Disciple, who was Son to *Equitius* the Roman Senator, near *Orleans*, the first Monastery of *Benedictines*

*Benedictine Monks.*

is founded, consisting of one hundred and fourty Brothers, which number was not to be altered. By *Placidus*, Sonne to *Tertullus*, the Roman Patrician, *Benet* set up a Monastery in *Sicily*. By *Leobardus*, he erected a Monastery in *Alsatia*, four miles from *Strasburg*; he planted also a Monastery at *Rome*, near the *Lateran Church*, in the time of *Pelagius*. By *Donatus*, a *Benedictine* Covent is rected in *Spain* about the year of *Christ* 590. By *Austin*, Arch-Bishop of *Canterbury*, the *Benedictines* got footing in *England*, Anno 596. and so by degrees they spread through other places; chiefly in *Germany*, by *Boniface* the German Apostle, and Bishop of *Mentz*, Anno 545. These *Benedictines* were afterward divided into divers Sects; Namely the *Cluniacenses*, instituted in *Burgundy*, by one *Otho*, an Abbot, to whom *William*, Sirnamed the Godly, D. of *Aquitain* gave a Village called *Mastick*, Anno 916. The *Camalduenses* were erected by one *Romoaldus* a *Benedictine*, on the top of the *Appenin Hills*. The *Vallisumbrenses*, so called from *Vallis Umbrosa*, on the side of the *Appenins* were erected by one *Gualbertus* a *Florentine*, Anno 1060. the *Monteliverenses* were set up by one *Bernard Ptolomeus* at *Sienna* in *Tuscany*, Anno 1047. The *Grandimontenses* about the same time were instituted by one *Steven*, a Noble man in *France*. The *Cisterrians*, so called from *Cistertium* in *Burgundy*, about the same time were erected by one *Robert*, Abbot of *Molismenia*. *S. Bernard* was of this Order, who about the year of *Christ*, 1098 was made Abbot of *Claravallis*, whose Monks were called from his name *Bernardines*, who are all one with the *Cisterrians*, saving that the *Cisterrians* wear all white; but the *Bernardines*, a black Gown over a white Coat. The *Celestini*, so called from Pope *Celestinus* the Fifth, their Founder, whose former name was *Peter Moroneus*. This Order was confirmed by *Gregory* the tenth, in the Council of *Lions*. All these were branches of *Benedictines*. The *Camalduenses*, *Montelivetenses*, and *Cisterrians* wear white; the Monks of the Shaddowy Vally, Purple; the *Baleus* in his *Celestines*, Skie colour, or blew. The *Grandimontenses* Centuries, &c. wear a Coat of Mails, and a black Cloak ther on.

See *Antoninus*,  
*Sabellicus*,  
*Bruscbius* of  
the German  
Monasteries,  
*Baleus* in his  
Centuries, &c.

Q. 19. What other Orders proceeded from the Benedi-  
cines?

A. Benet may be called the founder and author of all the Religious Orders that were in the West, for 666 years together, that is, till the times of the *Dominicans* and *Mendicants*; so that there were of *Benedictine* Monks reckoned by *Trithemius*, l. 1. c. 4. above fifteen thousand Abbies; out of which proceeded multitudes of *Cardinals*, *Arch-Bishops*, *Bishops*, *Abbots*, and other eminent men, besides *Popes*. The *Gregorian* Order was a branch of the *Benedictine*. *Gregory* the great, afterward *Pope*, was at first a *Monk*, who, after his *Fathers* death, erected on his own charges six *Monasteries*, in *Sicily*, and at *Rome* converted his *Fathers* house into a *Monastery*, and dedicated it to *Saint Andrew*; to these *Monks* he prescribed the rule of *Saint Bennet*, and assigned to them a large dark or brown coloured cloak to be worne, on which was woven a red crosse in the breast; these did not shave their beards. The *Monks* called *Gerundinenses* were after the Order of *Bennet* instituted by *John*, *Bishop* of the *Gerundinenses* in *Portugal* about the year of *Christ*, 610. He was warned in a dream to build a *Monastery*, which he did, and had it ratified by the *Pope*. He gave them a white *Garment* to wear, with his own arms on the breast thereof; they were ordered to wear four *Ribbands*, to wit, two red, and two green. This order was erected under *Pope Boniface* the *Fourth*. The rule which *Bennet* prescribed to his *Monks*, was written out by *Pope Gregory* the great, and confirmed by *Pope Eugenius* the *Second*.

Benedicines,  
Authors of  
other Orders.

Of these passages see *Platina*, *Francus* in his *Chronicles*, *Sabellius*, *Volaterran*, *Trithemius*, &c.

Q. 20. What were the Rules which *St. Bennet* prescribed to his *Monks*?

A. He first sheweth what the duty of the *Abbot* is, namely to be careful of his charge, to be holy, just, wise, and charitable in his deeds; and to be powerful in his words, to exhort, correct, reprove, to beware of partiality, and dissimulation, and chiefly of covetousnesse, and pride, not to do any thing of himself without advice of the *Covent*; he enjoyneth all to be obedient, silent, humble, to be watchful to prayer

Benedicines,  
their rules  
prescribed by  
*Saint Bennet*.

prayer in the night ; he prescribes what Psalms they are to sing every day and night ; and what Psalms in their canonical hours. That *Halleluja* should be said continually between Easter and Pentecost , that they should praise God with *David* seven times a day ; to wit , in the morning , at the first , third , sixth , and ninth hours ; in the evening , and complectory , and at midnight. Particular Psalms are appointed for each of these canonical hours ; that they must pray with all reverence. That their be Deans chosen in each Monastery to ease the Abbot ; That every Monk have his own bed to sleep in , that a candle burn by them till the morning ; That they sleep in their cloathes girt , that at the ringing of the bell they may be the more ready for prayer ; divers degrees of Pennance are injoynd according to the degrees of offences ; That the Abbot use all the means he can to reclaim the excommunicate persons , that the lost Sheep may be brought home with joy ; That if no correction will prevail , the obstinate person be expelled the covent ; who upon repentance may be received three times ; but never after the third time ; That the Steward of the Monastery be a man of discretion , government ; and trust ; That the Abbot keep an inventory of all utensils belonging to the Covent ; That all things be common among the Brothers ; That there be no grudging or murmuring ; That every one serve in the kirching , and in other places when his turn is ; That a special care be had of the sick and infirm , so likewise of the aged and children ; That there be chosen a weekly Reader , to read in time of refection ; That each man be content with a pound of bread for a day ; and that onely the sick be permitted to eat flesh ; That wine be drunk sparingly ; That from Easter to Pentecost the Brothers may have their refection at the sixth hour , and their supper in the evening ; in the Summer let them fast every fourth and sixth day in the week , till the ninth hour. The other dayes let them dine at the sixth hour ; From the midst of *September* till Lent , let them have their refection at the ninth hour ; but in the Lent time at the evening , so it be by day light ; That after the

Completory there be no speaking at all; if any come late to prayers, or to the Table, he is to stand apart by himself, and to be last served, and shortned in his victuals; if any for some great offence be excommunicated out of the Oratory, he shall make satisfaction by prostrating himself before the Oratory; that they shall not onely give themselves to prayer and meditation, at the appointed hours, but shall also labour some part of the day with their hands, to keep them from idleness; That they observe Lent with all strictnesse; that they use strangers with all reverence and cheerfulness, and that the Abbot salute them with a holy kisse, and wash their feet; that none receive letters or tokens from their Parents without the Abbots leave; That the Abbot cloath his Monks as he findeth the seasons of the year requireth; That no Novice be admitted into the Monastery, without sufficient trial of his constancy; and patience; That if a Priest desireth to enter into a Monastery, he submit himself to the Laws thereof; and that he have the next place to the Abbot; That Noble men, who offer their Children to God in the Monastery; swear they will never give them any part of their Estate, but that it be conferred on the Covent; That if a stranger Monk desire to continue in the Monastery, he be not denied, so his life be not scandalous; If the Abbot desire to have a Priest or Deacon ordained, let him choose one of his own Covent; That he shall be Abbot whom the whole Covent, or the greater and better part shall choose; That the Provost or Præpositus be chosen by the Abbot, to whom he must be subject; That the Porter be an ancient and discreet man, who may receive and give answers, and that the Monastery be provided with Water, and a Mill, and other necessaries within it self, lest the Brothers should wander abroad; if the Abbot enjoyn to any Monk impossibilities, he must with reverence and submission excuse his inability; if the Abbot urge it, he must obey, and trust to Gods assistance; That in the Monastery none presume to defend, or strike, or excommunicate another: But that they be obedient and loving to each other; That they be zealous for Gods  
Glory

These Rules are set down at large in *Hospinian*, out of *Gregory*, and contracted by *Isidor Hispalensis*.  
*Their Habit and Dyer.*

Glory, and when they are working, to be still singing of Psalms.

Q. 21. *What habit and diet do the Benedictines use?*

A. Their habit is a round coat, a hood called *Cuculla*, *Cappa*, and *Melos* from *Melis*, a brock, gray or badger, because it was wont to be made anciently of the skin of that beast. *Scapulare* is so called from *Scapulis* the shoulders, which this covereth. In Winter their hoods are lined. They were not wont to wear breeches but when they travelled into the country. The colour of their upper garment is black, under which they wear a white wollen coat with sack-cloth, and they go booted. The ancient *Benedictines* were wont, after they were Bishops, to wear the habit of their former profession; and to this they were enjoined by the eighth General Council held at *Constantinople*; they were also tied by their rule to lie in their coats and hoods, and to wear course cloth; but now the case is altered, and so it was in *Saint Bernards* time, who complains against the Monks luxury in apparel, wearing, *Non quod utilius, sed quod subtilius: Silk garments to show their pride, but not of cloth to keep them warm.* Their simple and course Dyer, as it was prescribed by *Bennet*, is changed into dainty fare; they now eat flesh and drink Wine plentifully; of this *Hugo de Sancto Victore* complaineth.

Of the *Benedictines* habit and dyer, see more in *Polyd. Virgil*, *Hospinian*, *Sabbellianus*, *Antoninus*, *Turrecremata*. &c.

Q. 22. *What Religious Rules did the Second Council of Aquisgran or Aix prescribe to be observed by the Monks?*

Rules prescribed to the Monks by the Council of Aix.

A. This Council being held the eight hundred and sixteenth year after Christ, ordered that no Lay-man or Secular Priest be received into a Monastery, except he become a Monk; that the Monks do not swear, that in the *Parasceve* they use nothing but bread and water. That before they go to sleep, the Prior besprinkle them with holy water; that the tenth part of their almes be given to the poor; That they bathe not without the Priors leave; That particular Psalms be sung for the dead; That they bow not their knees in *Whitsun-week*,

nor fast: but they must fast the Ember-weeks; and on the Eves of the Apostles; that in case of necessity the Brothers walk with staves; that in uncertaine theft, there be a suspending from Supper, till the guilty party confels; that at Christmasse and Easter for eight dayes together, they that will, may eat the flesh of Birds; that all Monks, if they can, learn their Rules by heart; that in the Kitchin, Mill, and other such places, they work with their owne hands; that the Delinquent cast himselfe on the ground before his Abbot, or Prior; that they kisse no Women; that in Lent they wash each others feet. At the Lords Supper let the Abbot wash and kisse the Feet of his Brethren. In Easter, and Whitsun-week, and on Christmalls, and other Festival Dayes, let there be no speaking in the Cloyster, but hearing Gods Word read. That the Abbot exceed not the proportion of his Monks in eating, drinking, clothing, sleeping, and working; and that he be not given to gadding abroad; that the Servants, after the refection of the Brothers, eat by themselves; and that the same Lessons be read unto them, which were read to the Brothers; that *Hallelujah* be omitted in the Septuagesima. The Novice must neither be shaved nor cloathed with a Monks garment, till his time of probation be expired, and promise made by him of Obedience, according to Saint Bennets Rule. That none be set over Monks, but he that is a Monk. That in Lent the Brothers do work till the ninth hour, then repair to Mass; and in the Evening let them take their refection. These are the chief Duties, to which Saint Bennets Monks are enjoyned by the aforesaid Synod. And whereas at first the Monks were Lay-men, and had no Priest, but such as came from abroad; at last they were permitted to have Priests of their own, and that they should receive Tythes, First-fruits, Oblations, and Donations, as well as other Priests, by Gregory the Great, Boniface, and other Popes, as may be seen in *Gratian*.

Q. 23. *What were the Rites and Institutions of the Monks of Cassinum?*

T.

A. This

Monks of Cas-  
finum.

A. This was the first Monastery of *Benedictines*, where divers Rites were observed, which are not in *Bennets Rule*. The chief are these. Fourteen dayes before *Easter* all the Altars are stript from their ornaments, and covered with black; the Images are veiled; *Gloria Patri* is not sung. Three night immediately before *Easter* the Night Service continueth till the Morning, and is joyned to the *Martins*; no bells are rung; the lights are put out; the Abbot washeth the Monks feet. In the *Parasceue* late, a little bread and water is taken. On *Easter Eve* in the night time the Tapers are kindled. On *Easter Day*, before *Masse*, there is a Procession with Burning Tapers, and Holy Water, the Priests singing and praying. The two next dayes after, Crosses, Holy Water, and Reliques, are carried about with the Gospel, and burning Tapers, with singing and saluting each other with holy kisses, the Priests being in their rich Copes. Six several times in the year they enter into the *Refectory* singing; namely, on *Christmasse* day; on the *Epiphany*; on *Palm Sunday*; on the *Holy Sabbath*; on *Easter day*; and the third day in *Easter week*. Every Lords day they have 12 Lectures, and so many on their chief Festivals, namely, *Christs Nativity*, the *Epiphany*, the *Purification of Mary*, the two Martyrs, *Faustinus* and *Fuletta*, *S. Scholastica*, *S. Bennet*, *Ascension day*, the Festivals of the Apostles, *S. Laurence*, *S. Mary*, *S. German*, *S. Andrew*; on these Eves they fast, they doe not kneel, nor work; but on the lesser Festivals they read but eight Lessons, and afterward they work. Their meat and drink is measured to them, according to the discretion of the Abbot. When they receive new garments, which is about *St. Martins* day, they march singing with Tapers burning in their hands, into the Vestry, or Wardrobe, where this Gospel is read [ *Be not carefull what you shall eat, nor what you shall drink; nor for your bodies, with what they shall be cloathed* ] Then having prayed, they lay down their old garments, and receive new. They begin their Lent on *Quinquagesima Sunday*; and a few dayes before they receive wax for lights, with which they are to read in the night time. They con-  
fesse

fesse to one another twice a day, in the morning of These Rites, their failings by night; in the evening of their fail- besides their ings by day. They must not walk either within or Ceremonies a- without the Covent with a staff, except they be weak. bout the dead, What work soever they are about in the kitchen, or are Recorded else-where, they sing Psalms. They are shaven all by *Theodoma-* together on certain dayes, namely, at *Easter*, *Ascension rus*, the twelfth day, the first of *August*, the first of *September*, and the *Abbot* of that first of *October*, and at *S. Martins* day, and *Christmass*. *Monastery*, & If *Easter* fall out late, they are shaved a little before out of him set *Septuagesima*, and in the *Quinquagesima*. down by *Hospinian de O-*

Q 24. What is the manner of electing their Ab- *pinian de O-* *rig. Monacha-* *tus.* *Abbots, how* *Elected.* *tus.*

A. Each Monastery is to chuse an Abbot from a- among themselves, either by generall consent, or of the better part: If there be none among them fit for that place, then they may chuse out of some other Monastery; when he is chosen, it is not in their power to depose him. If a Clergy-man be chosen Abbot, he must leave off his former Function. Two Abbots must not be chosen for one Monastery; nor must one Abbot be over two Monasteries; they must not meddle with secular affairs. If an Abbot do not punish grievous enormities, he is to be sent to another Covent, where he is to do penance; but not in his own, because of the strict subjection and obedience, by which the Monks are tyed to their Abbots. If the Covent chuse an unfit man for their Abbot, the Bishop of the Diocesse, with the neighbouring Abbots, or the Prince of the place, may depose him, and choose another. Now Princes ordinarily choose such as they please, and impose them upon the Monks; but the Abbot, when he is chosen, must be consecrated by the Bishop of the Diocesse, who hath power to visit the Monasteries within his jurisdiction, and to correct what is amisse. If the Abbot shall refuse to submit to the Bishop, he is suspended from the Communion till he repent. Nether must he alienate any thing that belongs to the Covent without the Bishops consent; if he do otherwise, he must be degraded, and the things alienated restored again by the Bishops com- mand.

mand. What is conferred by Devout persons on the Monastery, must not be converted by the Abbot to his own particular use. No man must erect a Monastery without the Bishops consent; nor must the Abbot travell into a forreign Countrey without leave from his Diocesan, who must not do any thing that may tend to the prejudice of the Monastery; which if he do, he is to be excommunicated; neither must he, without the consent of the other Abbots, depose an Abbot, or alienate the things belonging to the monastery, for the Abbots offence. In case of injury, the Abbot may appeal from the Bishop to the Prince, or to a Council; and some abbots there are, who, with their monasteries, are onely subject to the Pope, as *Cassinum*. The monastery of Saint *Maximianus*, near *Trevers*, is subject onely to the Emperour in Temporals, and to the Pope in Spirituals. Anciently the Election of the abbot was ratified by the Emperour, or Prince, in whose Dominion the monastery was; but afterwards the Pope extorted this power from the Emperour, and drew all Investures to himself; to whom the abbots swear allegiance and fealty. The Ceremony used by the Emperour in the abbots confirmation, was the delivering of a Staff and Ferula into his hand, to put him in minde of his pastoral Office.

Q. 25. *What were the Nuns of this Order, and what were their Rules?*

Nuns of Saint Bennets order, and their Rules.

A. *Scholastica*, sister to *Bennet*, erected the Order of Nuns, after *Bennets* Rule. They are not permitted to be Godmothers in Baptism, nor to go abroad, except in case of great necessity, and that with some ancient Women. They must give themselves to singing, prayer, and meditation, and must observe the Canonical hours. They must not speak with any man, except in publique before witnesses. None must be admitted into the Nunnery without one years probation at least. If any be found unchaste, after three whippings she is fed with bread and water for one whole year in prison. None must wear silks; they are consecrated and veiled by the Bishop alone. When the Nun is cloathed with her sacred Vestiments,

ments, she approacheth to the altar, holding in each hand burning Tapers; there she kneeleth, and having heard the Gospel read, the Bishop prayeth for her perseverance in patience, chastity, sobriety, obedience, and other vertues. The Abbateſs ought to be a woman of discretion, gravity, and religion; who should be carefull and vigilant over her charge; who must not suffer any man to speak either with her self, or with her Nuns, after sun-set, till the morning, and that before witnesses. She must not go abroad without the Bishops leave, and upon urgent necessity, and must leave in the interim a Deputy to look to her charge; neither must she go abroad without some Nuns to accompany her. No young woman must be chosen Abbateſs, nor any under sixty years of age. No woman must be suffered to come into the Monks Covent, nor must men be permitted to enter the Nunnery, except the Priest to officiate, who must stay no longer then while he is officiating. The monasteries of men and women must be built apart, to prevent scandall and the temptations of the Devil. The Abbateſs must not presume to impose hands, to ordain Priests, or to vail the Virgins.

Of these things see Gregory, and the Councils, chiefly of Tours, Froju- lium, the six of Constantinople of Paris, under Ludovicus and Lotharius, &c.

Q. 26. What Laws were prescribed for Monasteries?

A. 1. That they should be built in such places, where all conveniences may be had, that the Brothers may not have occasion to gad abroad. 2. That they may not, being once dedicated, be converted to Secular uses; but if the Monks live disorderly, they may be thrust out, and Secular Canons be put in their place. So likewise the Houses of Secular Canons may be converted into Monasteries. 3. That in Synods or other publique meetings, the Abbot of Cassinum take the place before all other Abbots, because of the antiquity and dignity of that Monastery, being the Mother of all other Monasteries in the West. 4. They were exempted from all Civil exactions, and Secular affairs, that they might the more freely serve God. 5. Every Monastery was permitted to have an Advocate, who was a Lawyer,

Monasteries, and their Laws.

to maintain the Priviledges, Lands and Revenues of the Covent; for the ease of the Monks, who were not to meddle with secular affairs; but the Advocate was to doe nothing without the consent of the Abbot, and his Monks, nor they without him in secular businesse. 6. Most Monasteries were erected not onely to be houses of deyotion, but also Schools of good learning; in which the learned languages and liberal sciences were professed. For this cause *Oswald*, King of the Angels, as *Beda l. 3. cap. 3.* witnesseth in his History, gave large possessions and Territories for building of Monasteries, in which the youth might be educated; and so *Gregory* the Great employed divers Monasteries in *England*, for extirpating of the Pelagian Heresie. *Balaus cen. 13. Maidulfus Scotus* the Philosopher erected the Monastery of *Malmesbury*, in which he set up a School for the Greek and Latine tongue, where he read the Arts himself, as *Balaus Cent. 14. cap. 16.* sheweth. For the same end were the Monasteries of *Saint Dennis* in *Paris*, of *Milan*. of *Rhemes*, of *Saint Gall*, of *Tours*, of *Trevers*, and many more erected; so were the Canons houses, neer Cathedrals, built for this end, that youth might there, as in Colledges and Schools, be taught and educated; that from thence able Divines might be sent abroad to preach the Gospel. Therefore the Canons were enjoyed to maintain Professors of Divinity, and to assign Prebendaries for their sustinance. 7. Though in the beginning Monks were Lay-men, and lived not upon Tythes, but on their Lands and Rents, or on their own labours, yet afterward when they were admitted into the Priesthood, and permitted to preach, and administrr the Sacraments, they were invested with Tythes, Oblations, first Fruits, and other Ecclesiastical duties. *Paschalis* the second, about the year of Christ 1100. ordained that no Monks should pay Tythes of their own labours. And afterward Pope *Adrian*, exempted from paying of Tythes, the *Cisterians*, *Saint Johns* Knights of *Jerusalem*, and the *Templars*. 8. Monasteries had the same priviledge that Lords have over their Vassals; namely, to demand

demand mortuaries, which was the chief horse or other beast belonging to the party deceased.

9. Great men and Princes thought no prison so sure as a Monastery; therefore the Greek Emperours used to shut up in Monasteries their rebellious Children, and potent Subjects whom they suspected, either of greatnesse or ambition. So *Ludovicus Pius* was shut up in a Monastery by his Sonne *Ludovicus* the second; divers other examples are extant upon Record.

10. Princes had such a conceit of the sanctity of Monasteries, that they thought they could not make sufficient satisfaction to God for their sins, except they had for some time shut themselves up in Monasteries:

11. The *Benedictine* Monks by the rule of their Founder, were not to eat flesh, except Birds at Christmas and Easter; yet they may drink Wine, except in Lent; But children, aged, and sick people were dispensed to eat flesh.

12. When children by their Parents are shut up in Monasteries, though afterwards, when they come to years of discretion, they should desire to remove, yet they may not by the Lawes of the Covent; because (say they) who are once dedicated to God, may not return to the world again: for this they alledge the example of *Samuel*, who in the Temple, being dedicated by *Hannah* his mother to the service of God, persisted therein. But this was not the custome of the first Monasteries, which left men to their own liberty; and the Pope hath power to dispense with monastical Vows; so he did, when he dismissed out of the Monastery *Casimir* of *Polonia*, whom the people chose for their King; in memory whereof, the *Polonians* were enjoyned by *Clement 2.* to shave their crowns like Monks, and the Knights at certain Festivals to wear white Surplices, like Priests, in time of Divine Service.

13. Of Monks and Lay-men were instituted *Fraternities*. For many devout Seculars, not being able to use the habit, or be subject to the rigid rule of the Monks, were notwithstanding willing to partake of their prayers and merit of their order; so

that at certain times they had their meetings for relieving of the poor, for prayers and publique supplications, in which they had their processions in sackcloth, and their faces covered with linen, whipping their naked backs in sign of Repentance. Of these *Fraternities* were divers Families, to wit, of *S. Sebastian*, *S. Roch*, *S. Ann*, *S. Anthony*, *S. Dominic*, *S. Martin* of the *Rosary*, and divers others. Of these passages see *Bruschius*, *Balaus*, *Pol. Virgil*, *Surius* in the Lives of the Saints, the *Centuries* of *Magdeburg*, *Isidor*, and divers others.

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The



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SECT. X.

Quest. I.



What new Religious Orders did there spring up in the West, upon the decay of the Benedictines, and what were the Cluniacenses.

A. After the Benedictines had flourished in the West about 400 years, namely from the time of

Justinian, till Conradus the first, about the 900 year of Christ; out of this root sprung up new branches, who being offended at the loose lives of the Benedictines, and that they had fallen off from their Founders rule, resolved to retain the old rule of Bennet, but to adde some new statutes thereto, and to underprop the old decaying house, with new posts. The first that began this reformation was Berno, who built a Monastery near Cluniacum, over which, when he was dying, he placed one Odo to be abbot thereof; which Odo, was the first indeed, that revived Bennets rule, and inforced it with new additions, and so from the places his Monks were called Cluniacenses, and not Benedictines; by their rule, the Abbot must eat with his Brothers, and not always with Strangers; a revolting Monk may be received again above three times; fearing lest the wandering Sheep should become a prey to the Wolf. They renewed the custom of dipping the consecrated bread into the Cup; which was used in case of necessity to children and the sick; and afterward was promiscuously used by all at the Communion, till it was condemned by Popè Julius, 340 years after Christ: but this custom revived again Anno 580. and was condemned again by the third Synod of Bracara: at last Anno 920. it was revived by these Monks of Cluniacum. When any is to be admitted into their order, they are brought to the Monastery, there they are clipped, shaved,

Monks, or Cluniacenses.

shaved, washed, and stript of their old cloathes: and then being new cloathed, are admitted. These Monks at first were very strict, but afterward became more loose.

Q. 2. *What were the Camaldulenses and Monks of the Shady Valley?*

A. About the year of Christ 1030. according to *Sabellicus*, one *Romualdus* of *Ravenna*, perceiving how the rule of *Bennet* was neglected, began to lay the foundation of a new Order in the Field *Camaldulum*; whence he gave the name of *Camaldulenses* to his Monks. He erected, as we said before, a Monastery upon the top of the *Appenins*; having obtained a place from one *Modulus*, who dreamed he had seen in his sleep Ladders, reaching from that place to Heaven, on which he saw Mortals cloathed in white, mounting upward; whereupon *Romualdus* procureth the place, buildeth a Covent, and gave his Monks white hoods to wear. He joyned them also to silence, except in time of divine service; and yet some to keep their rule of silence the more strictly, will not joyn with the rest, but pray by themselves: two dayes every week they feed on bread and water, which is their fast; and sit bare-footed on the ground. About half a mile from thence are wooden crosses, which women must not go beyond, under pain of the Popes curse. The order of *Vallis Umbrosa*, or the *Shadowy Valley*, was instituted, *An. 1060.* by one *John Gualbert*, a *Florentine*, as is said: this *John* having forgiven his enemy, who had killed his Brother, (for which mercy shewed to his enemy, in a certain Abby Church, whither he went for devotion, he was thanked (so the story goeth) by a Crucifix there, which bowed its head to him) resolved to renounce the world, came to the *Shadowy Valley*, where there were two Monks living. In that place he makes up a like house of boards; but his fame grew so great, that many both Clergy and Lay-men flock to him; And the Lady of the soyle being *Abbresse*, bestowed the ground upon him, with other large possessions. So he being made *Abbot*, by the consent of the Monks, who were gathered together there, proposed Saint

Of them see *Bernard*, and *Peter Cluniacensis*, *Sabellicus*, *Antonius*, *Cassander*, &c.

Monks, or *Camaldulenses*.

*Monks of the Shadowy Valley.*

See *Surius de  
Vitis Sancto-  
rum, Volatte-  
ran, Pol. Vir-  
gil, Antoninus,  
Sabellicus, &c.*

*Bennets* Rule to be observed; which he enlarged by causing Lights to burn still in the night, both in their Chappel and Dormitory; and ordering that they should wear no other cloth, but what they made of the wooll of their own sheep. He reformed divers monasteries, and placed over them Provosts of his own choosing: he built also divers in *Lombardy*, and elsewhere; for which he was Canonized, and by *Alexander 2.* and *Gregory 7.* Popes; his Order was ratified. Their habit was of a purple, or as others write, of an ash-colour.

Q. 3. *What were the Sylvestrini, Grandimontenses, and Carthusians.*

Monks, or Syl-  
vestrini.

Monks, or  
Grandimon-  
tenses.

A. The *Sylvestrini* were so named from one *Sylvester*, who instituted this Order after the Rule and Habit of the Monks of *Vallis Umbrosa*. This Order was begun in the Marquisate of *Ancona* in *Italy*. The *Grandimontenses* were so called from the Voice that three times uttered these Words in *Grandi Monte*, that is, in the *Great Hill*, where one *Peter* was advised by the same Voice to build his monastery. This *Peter* was Disciple and Successor to one *Steven*, who in the Year 1076. erected this Order in *Gascony*; where on the Hill *Muretum* he built him a Cottage, after he had wandered through many Desarts. He prescribes a Rule to his Disciples, patched up of *Bennets* Rule, and of the Rites of the *Canons Regular*, of *Saint Austins* Monks, and of his *Eremites*. He, as we said before, wore on his naked body a coat of mails, his bed was a hard board, without either straw or coverlet; with often kneeling, kissing of the ground, and beating it with his forehead and nose, he made his hands and knees hard like a *Callus*, or *Corn*, and his nose crooked. This Order at first was ruled by a Prior; afterward Pope *John 22.* gave them an Abbot. The *Carthusians* or *Charter Fryers* were instituted by *Bruno*, born in *Collen*, and professor of Philosophy in *Paris*, about the Year of Christ 1080. upon this occasion; being present at the singing of the Office for his fellow Professor now dead (a man highly reputed for his holy Life) the dead corps suddenly sitteth up in the Bier, and cryeth out, [ *I am in Gods just judge-  
ments*

*Carthusians.*

ments condemned] these words it uttered three severall days : at which *Bruno* was so affrighted , that a man held so pious , was damned ; what would become of himself and many more ? therefore concluded there was no safety for him , but by forsaking the world : hereupon he with six of his Scholars betook themselves to a hideous place for dark Woods, high Hills, Rocks, and wilde Beasts, in the Province of *Dolphinie* near *Grenoble* ; the place was called *Carthusia*; whence his Monks took their name , and there built a Monastery , having obtained the Ground of *Hugo*, Bishop of *Grenoble*, who also became a Monk of that Order. By their Rule , these Monks should wear sack-cloth, or a hair shirt next their skin , a long white cloth coat loose, with a hood , and a black cloak over , when they walk abroad. The Lay Brothers wear a short coat to their knees. They eat no flesh at all , they buy no fish , but eat them when offered ; they eat branny bread , and drink wine mingled with water. On the Lords Day, and fifth Day of the Week, they feed onely upon Cheese and Eggs. On the third Day or Saturday, on pulse, or pot-herbs ; on the second, fourth, and sixth, upon bread and water onely. Every one dresseth his own meat ; they eat apart , and but once a day. Yet on the chief Festivals of *Christmase*, *Easter*, *Whitsuntide*, *Epiphany*, *Purification*, the twelve *Apostles*, *John Baptist*, *Michael*, *Martin*, and *All-Saints* , they eat twice a day, and together at one Table , and then may talk together ; at other times, they must keep silence. Every one hath his own cell, wherein they pray, read, meditate, and write books ; but in these cells they observe the Canonical hours ; but their *Mattins* and *Vespers* they keep in their Churches , and have *Masse* on these Dayes, wherein they eat twice. They are not suffered to go abroad, except the Prior and Procurator, and that upon the affairs of the Covent. They are limited to enjoy a certain quantity of land ; a certain number of sheep, goats, and asses , which they must not exceed. They must admit no Women into their Churches, nor were they to have in one Covent above twelve Religious men, besides the Prior, and eighteen Converts

See *Balans*,  
*Surius*, *Panui-*  
*nus* in his  
Chronicles,  
*Genebrard*,  
*Pol. Virgil*,  
*Vincentius*, &c

or Lay-Brothers, with a few servants, who are not to come into the Quire where the Prior and his Brothers sit, but these are in a lower Quire by themselves. They never admit any again into their society, who once leaves them. "These were the ancient Rules, to which they were tyed, but in some things are fallen off now. The Monks of this Order have a meeting or chapter yearly at *Carthusia*, about their own affairs; hither two Monks out of every Cloister do repair, where they stay Fourteen Days: this Order was confirmed by Pope *Alexander* the third, Anno 1178. they came into *England*, Anno 1180. and seated themselves at *Witham*, near *Bath*.

Q. 4. What were the Monks of Saint Anthony of Vienna, the Cisterrians, Bernardines, and Humiliari?

St. Anthony's  
Monks of Vi-  
enna.

Monks, or  
Cisterrians.

A. About the year of Christ 1095. Saint *Anthony's* Monks of *Vienna*, were set up by *Gastho* and *Gerondus*, two Noblemen of that place, and were to live according to *Saint Austins* Rule; of which we have already said. The *Cisterrians* began about the year 1098. by one *Robert* Abbot of *Molismenia*, who, as we have said, taking offence at the loose lives of the *Benedictines*, by the perswasion of *Steven Harding* an Englishman, forsook that society; and being accompanied with one and twenty other Monks, came to *Cistertium* in *Burgundy*, where they erected their Covent. Here they resolved to stick close to the Rule of *Saint Bennet*, and to cut off all the superfluities of apparel and dyet, introduced by the loose Monks of that Order. And because they did not finde that *Saint Bennet* ever possessed Churches, Altars, Oblations, Tythes, and Sepultures, or that he had Mills, Farms, or that he ever suffered Women to enter into his Covent, or that he buried there any, except his own Sister; therefore they meant to abandon all these things, and to profess poverty with Christ: they would not suffer their Monks to meddle with Husbandry, or any Secular affairs; and with *Saint Bennet* they ordered, that their Monastery should consist but of twelve Monks and an Abbot. They must keep silence, except it be to the Abbot or Prior. If any Monk run away from his Monastery, he must be forced

forced back again by the Bishop. The *Cisterians* must be contented with two coats, and two hoods; they must work with their hands, and observe strictly their Fasts; they must salute strangers by bowing their head and body; and in imitation of Christ, must wash their feet. No Fugitive is to be received into the Covent, after the third time. The Abbots table must be furnished for Strangers. This Order was confirmed by Pope *Urban* the second, Anno 1100. and came into England Anno 1132. Their Colour was gray, whence in the beginning they were named *Grisei*. The *Bernardines*, so called from Saint *Bernard*, Abbot of *Clavallis*, were the same with the *Cisterians*, but that, as we said before, they wear a black coat over a white cloak: Yet on Festivals they wear the *Cisterian* habit, to shew whence they came. The *Bernardines* and *Cisterians* are not subject to Advocates or Bishops. And Pope *Alexander* the third, ordered, that if the Bishop refused to bless the Abbot, he might receive Benediction from his own Monks. The *Humiliati* arose in *Germany* about the year of Christ 1164. in the time of *Fredrick Barbarossa*, who in his Wars against *Lombardy*, brought captive thence into *Germany* multitudes of men, with their wives and children; these growing weary of their long exile, clothe themselves in white, and approaching to the Emperour, fall down at his feet, begging pardon for their Delinquency; from this posture they were called *Humiliati*; the Emperour being moved with their tears and habit, gave them leave to return home into their countrey: who being returned, resolved to live a Monasticall life; therefore they built Monasteries, in which they gave themselves to Prayer, Fasting, Meditation, and making of Cloth. *Innocent* the third, did first ratifie this Order, and then their succeeding Popes. They wear a plain coat, a *Scapular*, and a white cloak over it; they follow *Benedict's* rule in some part.

Monks, or Bernardines.

Monks, or Humiliati.

Of these Orders see *Polydor*, *Sabellicus*, *Antoninus*, *Volaterran*, *Balazus*, *Trithemius*, *Crantzius*, and others.

Q. 5. What were the *Præmonstratenses* and *Gilbertines*?

AN. One *Robert* of *Lorrain*, or *Nobert*, as others write, Archbishop of *Magdeburg*, to which Church he procured the title of *Primate* of *Germany*

many from the Pope; this *Robert I* say, being offended at the dissolute lives of the Monks, betook himself into a Desert, in the Diocess of *Liege*, with thirteen others. He went about bare-footed in the midst of Winter, preaching Repentance, about the Year of Christ 1119. These Monks live after the Rule of Saint *Austin*, which they say, was delivered to them in golden Letters, from himself in a Vision. They were named *Præmonstratenses*, from the place where they first settled in the Diocess of *Landunum*, called *Præmonstratum*, or because this place in a Vision, was *Præmonstratus*, or foreshewed to them. Their habit is a white coat, with a linnen Surpleſs, under a white cloak. *Calixtus* the second confirmed this Order, and gave them the Title of *Cænons Regular exempt*; their Abbot by their Rule must not wear a *Mitre* and *Gloves*, whereas other Abbots wear both, with *Rings* also on their fingers, and *Staves* in their hands. All the Abbots of this Order, or their Deputies, are to meet once a year at *Præmonstratum*, to consult about the affairs of their Order. If any out of stubbornness refuse to come, a penalty may be inflicted on him, by the other Abbots, which neither Bishop, nor Archbishop can take off, but the Pope alone. The Abbots also have power of *Excommunication* and *Absolution*, in reference to the Monks under their power: If Differences arise, they must compose them among themselves, and not appeal to *Secular Courts*. They must not keep or feed *Deer*, *Dogs*, *Hawkes*, *Swine*, or any such thing as may bring scandall upon their Order. If their Diocesan refuse to give them *Ordination*, they may receive it of any other Bishop; they were exempted from the Bishops Jurisdiction. These and many other Priviledges Pope *Innocent* the third bestowed on them; they had no *Schools* among them for Education of the Youth: they came into *England* about the Year 1145. and seated themselves in *Lincolnshire*. They had liberty from the Pope to have *Nunneries* close to their *Monasteries*. The *Gilbertines* were so called from one *Gilbert* of *Lincolnshire*, who in the Year 1148. instituted this Order, and erected in a short time

Monks, or  
Præmonstra-  
tenses.

Monks, or Gil-  
bertines.

thirteen

thirteen Monasteries; to which hee prescribed statutes, See *Balaus*,  
collected out of the rules of *Austin* and *Bennet*. This *Capgrave*, and  
order was confirmed by Pope *Eugenius* the third. *Gil-*  
*ts* chief Cloyster was at *Sempingham* in *Lincolns*shire, *Matthaeus Paris*  
where hee was born; in which were 700. Friers; and *Cratzius*, *Tri-*  
100. Nuns. *themius*, *Sigi-*  
*berts Continuato*r, &c.

Q. 6. What were the *Cruciferi*, *Hospitalarii*, *Trinita-*  
*ans*, and *Bethlemites*?

Ans. These *Cruciferi*, *Crucigeri*, or as wee call them, *Monks*, or *Cruc-*  
*ruched* Friers, came into *England*, Anno 1244. and had *ciferi*.  
their first Monastery at *Colchester*, but were instituted, as  
the story goeth, by *Cyriacus* Bishop of *Jerusalem*, in me-  
mory of the Cross which *Helena* found by his direction.  
These were to carry a Cross in their hand still when they  
went abroad; afterward in the year 1215. they were re-  
formed or confirmed by Pope *Innocent* the third, or rather  
newly instituted, because the great commotion raised in  
rome by the *Albigenses*, was suppressed by the *Crossados*,  
Army of Christians, whose badge on their garments was  
Cross; these were then going for *Syria* against the *Infels*.  
This order was ratified by Pope *Innocent* the fourth,  
and *Alexander* the third. They wear a sky-coloured habit  
by the appointment of Pope *Pius* the second. *Polydor* takes *Monks*, or *Cruc-*  
the *Crucigeri* for another order, because they wear a black *cigeri*.  
cloak, and carry not in their hands, but on their breast a  
white and red Cross, and observe *Saint Austins* rule. The  
*Hospitalers of the Holy Ghost* had their beginning at *Rome*, *Monks*, or *Hos-*  
about the year 1201. and were confirmed by Pope *Inno-*  
*spitalarii*.  
cent the third; they had the same rule and priviledges  
as other *Monks* had before them. Their chief office was  
to take care of, and lodge the sick and poor, and to bury  
them when they were dead. The *Trinitarians*, or order *Monks*, or *Tri-*  
the *Trinity*, began, Anno 1211. by *John Matta*, and *nitarians*.  
*elix Anachoreta*. These two were warned in a dream to  
appear to Pope *Innocent* the third, to obtain of him a  
priviledge for their order; hee likewise being warned in a  
dream to entertain them, confirms their order,  
cloaths them both in white cloaks, with a red and  
sky-coloured Cross wrought on the breast of the  
habit; and calls them *B others of the Holy Trinity*, and  
*Monks*.

Monks of the redemption of Captives, for their charge was to gather money for redeeming captive Christians from the Infidels. This order came into England, Anno 1357. Two parts of all their Revenues they were to reserve for their own maintenance, the third was for the Captives. By their rule three Clergy, and three Lay-brothers may cohabit with one *Procurator*, who was not to be called by this name, but by the name *Minister*: Their garments must be of white cloth; they must lye in woollen, and must not put off their breeches when they go to bed. They may ride on Asses, but not on Horse-back. They are to fast, as other orders do, and to eat flesh upon Sundays onely, from Easter till *Advent* Sunday, and from Christmas till *Septuagesima* Sunday: Likewise on The *Nativity*, *Epithary*, *Ascension*, and on the *Assumption*, and *Purification* of *Mary*, and on *All-Saints* dayes. They are to labour with their hands; to hold a Chapter or meeting every Sunday for regulating of their Covent: And a generall Chapter is to be kept every year, on the *Octaves* of *Pentecost*. Their *Minister* must be chosen by common consent of the Brothers, hee must be a Priest, every Covent must have his *Minister*; and over these must be a great *Minister*. None must be admitted into this order till hee be past twenty years of age. They must shave, but the Lay-Brothers may permit their Beards to grow. At certain times of the year the faithfull that are dead must be absolved in the Church-yard. Their Rules concerning love, sobriety, continency, and other Christian virtues, are the same that wee have mentioned before in the rules of *Basil*, *Austin*, *Bennet*, &c. The *Bethlexite* about the year 1257. had their first residence in *Cambridge*. They were apparelled like the *Dominicans* or *Prædicants*, but on their breasts they wore a red Star like a Comet, in memory of that Star, which appeared at Christs *Nativity*.

Q. 7. who were the first Religious Knights in Christendome?

Ans. The *Johannites*, or Knight-Hospitallers of Saint John Baptist, who got leave of the *Calypa* of Egypt to build a Monastery in *Jerusalem*, which they dedicated

Monks or Bethlexmites.

See *Balaus*, *Polydor*, *Sabellicus*, *Volaterranus*, *Panivinius*, *Genebard*, *Mat. Westminster*, &c.

Knights, Hospitallers of S. John

cated to the Virgin *Mary*: The first Abbot and Monks of this Covent were sent thither from *Amalphia* in *Italy*. The same *Amalphitans* built also at *Jerusalem* a Nunnery for such women as came on Pilgrimage thither. The first Abbateſs hereof was *Saint Agnes*, a noble Matron; these Monks of *Jerusalem* for the greater ease of poor pilgrims built an Hospital, to receive them in, and withall a Chapel or Oratory to the honour of *Saint John Baptist*; or as some think; to *John Eleemosynarius*, so called from his bountious almes to the poor; he in the time of *Phocas*, was Patriarch of *Alexandria*; this Hospital was maintained by the *Amalphitans*. The Hospitalers, Anno 1099. when *Jerusalem* was taken by the Christians, began to grow rich, potent; and in great esteem, both with King *Godefrid*, and his Successor *Baldwin*; their Order was confirmed by Pope *Honorius* the second; so having obtained much wealth, they bind themselves by Vowes to be Hospitable to all the *Latine* pilgrims, and to defend with their armes Christianity against all Infidels. They follow the rule of *Saint Austin*, and instead of canonical hours say so many *Pater-Nosters*: They are armed, having a belt with a white crosse: over which they wear a black cloak with a white crosse: many of them in time of peace wear a black crosse; but in time of war a red one: they have a Master over them, whom they chuse themselves. Their first Master was *Gerard*; the next *Raymundus de Podio* a *Tlorentine*, chosen in the year 1102. In every Province they have also a Prior. Every one that enters into this order voweth to God, the Virgin *Mary*, and *Saint John Baptist*, obedience, poverty, and chastity: they are tryed three times yearly, to wit, at Christmas, Easter, and Whitsunide, to receive the Eucharist; they must not use merchandizing, nor be lawyers, nor make wills, or make any their heirs, or alienate any thing without consent of their Masters; none borne of *Infidels*, *Jewes*, *Saracens*, *Arabians*, and *Moors*, must be admitted into this order; nor murderers, nor married men; nor bastards, except they be Earls or Princes: they must have speciall care of

strangers, and of the sick, to lodge them; they must admit onely such as are sound and strong of body, nobly descended, and at least eighteen yeares old. They are distinguished into three ranks, to wit, Priests or Chaplains. 2. Serving-men. 3. Knights: these last must be of noble extraction. When Christian Princes fall at variance, these Knights must side with neither, but stand neutrals, and eadeavour to reconcile them. Pope *Hadrian* the fourth exempted them from paying of Tythes to the Patriarch of *Jerusalem*, who claimed them as his due. Pope *Alexander* the third, for their brave exploits against the Infidels, exempted them also from Tythes, and the jurisdiction of Bishops. At length about the year 1299. when the Western Princes by reason of their domestick Wars, could afford these Knights no help, they were forced by the Governour of *Damascus* called *Capcapus*, to quit all their Castles, Lands, and Garrisons they had in *Syria*, and totally to abandon that Country, in the year 1300. after almost 300. years possession; and so having got a Fleet of Ships, they invade to take the Isle of *Rhodes* from the *Turks*, Anno 1308. and possessed it against all opposition 214. yeares: From this they were called the Knights of *Rhodes*: and had eight severall Families, and eight Provinces of *Europe*: to wit, in *Gallia*, *Avernia*, *Francia*, *Italy*, *Arragon*, *England*, *Germany*, and *Castile*. Each of these provinces hath a *Prior*, these *Priors* chose the great Master; they have also their *Marshal*, *Hospitaler*, *Bailly*, *Treasurer*, and *Chancellor*; these send out of their Provinces to the great Master young men nobly born, who gives them their oath to be chaste, poor, and obedient, and to promote the well-fare of Christendome against the Infidels; and so he is admitted Knight of the Order. Here they stay five yeares, and have fifty ducats yearly pension for their service; then they are sent home into their Country, and by the great Master are set over some house. If in the election of the great Master there be equall suffrages, one chief Knight is chosen for *Umpire*, who by his suffrage ends the controversie. The great Master in spiritualities is onely subject to the Pope; in his tempor-

Knights Hospitallers of Rhodes.

ralties, to secular Princes. After these Knights had possessed *Rhodes* 212 years, and had endured a siege of six moneths, for want of help from the Western Princes, were forced to deliver up the Island to the Turk, Anno 1523. From thence they sailed to *Candy*, where they were entertained a while by the *Venetians*; at last they resolved to seat their great Master in *Nicea*, a Town under *Charls Duke of Savoy*, upon the *Ligustick Sea*, in Province between *Marfiles*, and *Genna*, being a fit place to descry and suppress Pirates. But when *Buda* in *Hungary* was taken by the Turk, fearing least *Solyman* would assault *Italy*, they fortified *Nicea*, and from thence remove to *Syracuse* in *Sicily*, which then with the Kingdom of *Naples* belonged to *Charles* the Emperour; there they stoutly defended the Christian coasts from *Turks* and *Pirates*; but *Charles* the Emperour perceiving they might do more good if they were seated in *Malta*, gives them that Island, which they accept Anno 1529, promising to defend *Tripolis*, to suppress the Pirates, and to acknowledge the Kings of *Spain* and both *Sicilies* for their Protectors, to whom every year they should present a Falcon. This Island they stoutly defended against *Solyman* for five moneths, Anno 1565, who was forced to leave it. The great Masters revenue is ten thousand Duckars yearly, besides some thousands of Crowns out of the common Treasury, and the tenth of all goods taken at Sea. They have for the most part six Gallies, every one being able to contain five hundred men, and sixteen great Canons.

Knights of  
*Malta*.

See *Crantzius*,  
*Polydor*, *Jacobus de vitriaco*  
in his History  
of *Jerusalem*,  
*Volaterran*, *Amelius* the  
French Historian,  
*Hospinian*,  
&c.

Q. 8. What were the Templars?

A. About the year of Christ 1123, not long after the institution of the *Johannites* or *Hospitalers*, *Hugo de Paganis*, and *Gaufrid de S. Aldemaro*, with seven other prime men vowed to secure the High-ways, and to defend from Robbers all Pilgrims that came to visit the holy Sepulchre. And because these had no habitation, *Baldwin* King of *Jerusalem*, assigned them a place in his own Palace near the Temple to dwell in; whence they were called *Templarii*: they lived after the manner of the *Canon Regulars*, possessing nothing in propriety, but were sustained by the bounty

bounty of the Patriarch, and Christian Pilgrims. Thus they continued nine years, till the year 1122. then did *Honorius* the second, Bishop of *Rome*, with the Patriarch erect them into an Order, assigning a white cloak to be worn by them; afterward Pope *Eugenius* added a red Crosse: These in few years by their valour, and care of Pilgrims, grew mighty numerous, and rich; so that sometimes in publick meetings, three hundred Knights have been together, besides infinite numbers of brothers; they had above nine thousand manners in Christendom, whereas the *Hospitalers* had but nineteen. They had the same rule prescribed them, that other Monks had, to wit, obedience, poverty, chastity, gravity, piety, charity, patience, vigilance, fortitude, devotion, and such like virtues. When any of them were taken prisoners by the Infidels, they were to be redeemed onely with a girdle and a knife. They were exempted from the Bishops jurisdiction by Pope *Calixtus* the second, in the Council of *Rhemes*, Anno 1119, and from Tythes by Pope *Alexander* the third. It was excommunication to lay violent hands on any Templar. At last this order with their pride and luxury became so odious, that having continued two hundred years, they were utterly rooted out of *France* by King *Philip* the faire, and likewise out of other Kingdoms by the instigation of Pope *Clement*. 5. In *France* they were put to death, and their estates confiscated to the Pope and King. But in *Germany* their lives were spared, and their estates bestowed on the *Hospitalers*, and the *Teutonick* Knights of *Saint Mary*. Some thinke they were put to death for worshipping Images covered with mens skins, for sacrificing men, for burning a Child begot of a *Templar*, and a Nun; with the fat of which Child they anointed their Image; and for divers other crimes, yet doubtful whether true or false.

Q. 9. what were the *Teutonici*, or *Mariani*?

Ans. These were a mixt Order of *Johannites* and *Templars*, for they both used hospitality to Pilgrims, and defended them in the High-ways from Robbers. They were called *Teutonici* from their Country, for they were *Germans* that undertook this Order, who

See *Matthæus Paris*, *Antoninus*, *Volaterran*, *Sabellicus*, *Pol. Virgil*, *Peuce-rus*, *Crantzius*, *Balaus*, *Hospinian*, *P. Amibius*, &c.

*Teutonicks*, or *Marians*, and their instalment.

who living in *Jerusalem*, bestowed all their wealth on the maintenance of Pilgrims, and by the Patriarchs leave, assigned to them our Ladies Chappell, from this Chappell of Saint *Mary*, they were named *Mariani*. the chief promoters of this order, were the *Lubikers* and *Bremers*, with *Adolphus* Earl of *Holstein*, who with a Fleet of Ships, assisted the *Christians*, besieging *Ptolemais*, and provided Tents, with all necessaries for the sick and maimed Souldiers. This order was erected before *Accona* or *Ptolemais* by the King of *Jerusalem*, the Patriarch, divers Arch-Bishops, Bishops and Princes of *Germany* then present, and was confirmed by the Emperor *Henry* the sixth, and Pope *Celestine* the third, who assigned them a white cloak, with a black Crosse; and added a white target with a black Crosse also, and gave them leave to wear their beards, and granted indulgences, with other acts of graces, to those that should undertake or promote the order; they had power to bestow Knight-hood on such as deserved, and are enjoined to follow the rule of Saint *Austin*: But none must be admitted into this order, except hee bee a *Teutonick* born, and nobly descended. Their charge was to bee ready on all occasions, to oppose the enemies of the Crosse; and are tied to say two hundred *Pater-Nosters*, *Creds* and *Ave Marias* in twenty four hours. When the holy land was lost, these Knights came into *Germany*, on whom the Pope and Emperor *Frederick* the second, Anno, 1226. bestowed the Country of *Prussia*, conditionally that they subdue the Infidels there; which they did in the space of fifty three years, and so got the full possession thereof. Upon the River *Vistula*, where they had raised a Fort against the enemy, they built their chief City, and called it *Marienburgh*: they set up three great Masters, the one in *Germany*, the second in *Livonia*, and the third in *Prussia*; this was over the other two: they aided the *Polonians* against the *Lituanians*, much of whose Country they subdued; which caused great Wars between these *Teutonicks* and the *Polonians*, after that *Poland* and *Lituania* were united under one Prince. After many bickrings, at last the *Polonian* forced the great Master to swear fealty to him, to admit in-

to this order as well *Polonians* as *Germans*, and make them capable of offices, that what land soever the *Teutonicks* obtain, they should hold the same in fee of the King. This occasioned a War between *Albert Marquesse* of *Brandeburg*, and the *Polander King Sigismund*, to whom for want of help from the Emperour, being then imployed in Wars against *France* and the *Turk* of *Hungary*, hee was fain to submit, and to acknowledge the King for his Lord. Then hee obtaines *Prussia*, but changed his title from Master, to Duke of *Prussia*, Anno 1393 *Venceslaus* King of the *Romans* and *Bohemians*, drove all the *Teutonick* Knights out of *Bohemia*, and seized on their estates. The Knights are thus installed. The *Commendator* placeth him that is to be Knighted in the mid'st of the Knights, then asketh every one of them, if they finde any exception against him, either for his body, minde, or parentage, the same is demanded of the party to be Knighted, and withall if hee be skillfull in any usefull Art, if in debt, if married, or if hee have any bodily infirmity; if hee hath, hee must not enter into that order: then he is commanded to kneel, and by laying his hand on the Gospel, and rule of the order, to vow and promise obedience, chastity, poverty, care of the sick, and perpetuall Warre with the *Infidels*; which done, the *Commendator* promiseth to him sufficient bread and water, and course cloath for his life-time; then hee riseth, and having kissed the Master, and each one of the *Brothers*, hee sitteth down in the place appointed for him. Then the Master or *Commendator* exhorts the *Brothers* to observe their rule carefully: after this, hee is inaugurated, his kindred attend on him to the Church with a Torch burning before him, in which are fastned thirty pieces of silver and a Gold Ring. Then hee kneels before the Altar, and riseth again behind the offertory, and so are delivered to him a Sword, Target, Spurs, and a Cloak, which were all consecrated before; then the *Commendator* draweth his Sword, with which hee is girt, and with it strikes his Target twice, saying, *Knight-hood is better then service*, and with the same Sword striking him on the back, saith, *Take this blow patiently,*  
but

but no more hereafter; then the *Responsory* being sung, See *Polidor*,  
the rest of the day is spent in feasting and drinking.

*Crantzius,*  
*Funcius, Tri-*  
*themius. P.*

Q. 10. What were the Knights of Saint Lazarus, of Calatrava, of Saint James and divers others?

*Amilius, Peu-*  
*cerus, Sleidanus*

A. The order of Saint Lazarus was instituted about the year of Christ 1119 and being almost extinct, was renewed by Pope Pius 4. they wear a dark-coloured garment with a red Crosse before their breast. This order is highly esteemed by the Dukes of Savoy, who also were instituted the Knights of the *Annunciada* in memory of the Annunciation of *Mary*; he ordained fourteen of the prime Nobility to be of this Colledge, on each of whom he bestowed a Golden Collar, with the Virgins Picture hanging at it; within the Links of the Collar are engraven these four Letters, F. E. R. T. which was the Motto of *Amadeus* the great, who took *Rhodes*. The meaning is *Fortitudo Eius Rhodum Tenuit*; the annual solemnity is held on our Lady-day in the Castle of Saint Peter in *Turin*. But this is scarce to be reckoned among the Religious Orders. The Knights of *Calatrava*, are so called from that Province in *Spain*; they were instituted Anno 1121. or as some say 1160. by, *Sanctius* (others write) by *Alphonfus* King of *Spain*, in the County of *Toledo*, where the *Templars* had a Monastery, who not being able to resist the *Saracens*, were forced to give place to these new Knights, who were of the *Cistercian* Order. They wear a black Garment with a red Crosse; the revenues of their Master is forty thousand Crownes yearly; they are enjoined by their rule to sleep in their cloathes girded; to be silent in the Chappel, Hall, Kitchen, and Dormitory; to eat flesh but on Sundays, Tuesdays, and Thursdays, and but of one kinde, and but once a day, and must fast Mondays, Wednesdays, and Fridayes, for the exaltation of the Crosse till Easter, if they be at home; If any lay violent hands on them, they shall be excommunicated. In the Lands that they shall acquire from the *Saracens*, it shall not be lawful for any to build Churches, or Chappels without leave from the Knights; who also may chuse their own Clergy; other immunities and privileges they

*urspergensis,*  
*Sebastian*  
*Frank, Hospini-*  
*an, &c.*  
Knights of  
S. Lazarus.]

Of Calatrava

Of Saint James

they have, as may be seen in the Confirmation, or Bull of Pope *Innocent* the third, which is extant in the Second Book of his Decretal Epistles. The Knights of Saint James in Spain, were instituted under Pope *Alexander* the third, who confirmed this order, and were to follow Saint *Austins* rule. The first Master was *Peter Ferdinand*, whose yearly revenue is one hundred and fifty thousand Crownes.

Divers orders of Knight-hood

They were instituted Anno 1170. the great Master is next to the King in power and state; they wear both in Peace and Wars a Purple Crosse before their Breast, resembling the Hilt of a two-handed Sword called *Spatha*; therefore these Knights are called *Mites Sancti Jacobi de Spatha*; and the order from *Compostella* is named *Compostellanus*. Many other orders of Knight-hood there are in *Christendom*, as of Saint *George* in *England*, of Saint *Andrew* in *Scotland*, of Saint *Michael* in *France*, of the *Lilly* in *Navar*, of Saint *Mark* in *Venice*, of the *Dove* in *Castile*, of the *Golden Fleece* in *Burgundy*, of Saint *Maurice* in *Savoy*, of Saint *Stephen* in *Tuscany*; and many more which are rather *Secular*, then religious Knights.

who would see more of the Religious orders of Knight-hood, may read *Sebastian Frankin* his *Chronicle*, *Panwinus* in his *Appendix* to *Platina*, and in his *Chronicle*, *Polydor. Hospinian*, & others.

“The list of which may be seen in our continuation of *Sir water Raleighs History*, to be sold at the *Gray-hound* in *Little Britain London*, the edition which I owne.

Q. 11. What were the order of Mendicant Friers?

Friers Mendicants.

A. Of these were four sorts; namely, *Augustinians*, *Carmelites*, *Predicants*, and *Minorites*. The *Augustinians* were erected by *William Duke of Aquitania*, about the year 1150. from whom they were named *Guilhelmites*, but afterwards Pope *Innocent* the fourth, understanding that there were many sorts of *Eremites* in divers parts of the world; living under different titles and rules; he invited them to live under one head, and to profess one rule, to wit, that of Saint *Austin*. But this Pope dying in the interim, *Alexander* the fourth succeeded, to whom Saint *Austin* appeareth in a vision, having a great hand, but small limbs; by this he is warned to perfect the Union which *Innocent* began, which he did accordingly, and so he unites them all in one order; and calls them by one name, to wit,

Monks, or Augustinians.

Eremites of S. Austin.

the

the *Eremites* of Saint *Austin*, whose rule hee commanded they should follow, and be subject to one General *Prior*; and so dispensed with their former rules and observances. Withall hee enjoines them to forsake the *Desarts*, and to live in *Cities*, that they might teach the people. To this end hee gave them diverse privileges; and so did *Honorius* the fourth, about the year of Christ 1290. They wear a black coat with a hood of the same colour, and under a white short coat, a leathern girdle with horn buckles. They came into *England*, Anno 1252, before *Alexanders* vision, and by their Sermons indeavoured to advance King *Richard* the Third his title against the Heirs of King *Edward*. These *Eremites* did spread so fast through the world, that there were reckoned of this order about 2000 *Covents*. These Monks have three rules to which they are bound, given them by Saint *Austin*, as they say. The first is that they possesse nothing in property, but have all things in common; that they bee not sollicitous what they shall eat or drink, or where-with they shall bee cloathed; That none bee admitted without triall; That none depart or carrie any thing out of the *Monastery*, without the Superiours leave; That no man maintain any point of *Doctrine*, without acquainting the Superiour with it; That secret faults bee first reprov'd, and if not repented of, punished: In persecution let them repair to their *Præpositus*. Their Second rule contains the times and manner of their praying and singing; their times of working, reading and refreshing; of their obedience, silence, and behaviour, both at home and abroad, and how contumacy must bee punished. The third rule contains their duties more largely; as that they must love God above all things, that they maintain unity; that meat, drink and cloth be distributed as need is; that all things bee common, that there bee not pride, contempt, or vain-glory amongst them; here they are enjoined to praier, reverence, devotion, abstinence, silence, contentment: to hear the Word read at table; to be careful of the sick and infirm; to bee modest in apparel, words and gesture, in their looks, when they chance to see a woman; to reprove immodesty in  
their

their Brothers, to receive no letters nor gifts without the Superiours knowledge, to have their cloathes well kept from moths, to beware of murmuring and repining; that to conceal any thing, shall bee counted theft, that they bee not too nice in washing their cloathes; That in sicknesse the Physician be advised with; That they may bathe sometimes; That the sick want not any thing needful for him; That there be not strife, envie, nor evil words among them, That the Superior use not harsh words in reproving; That hee shew good example to his Brothers in holy conversation; That hee bee wise, humble, and careful of his charge; and that the duties here enjoined may bee the better performed, these rules must bee read once every week; which rules are followed, and observed, not onely by all the Canon Regulars, and the Eremites of Saint *Austins* order, but also by the *Mendicants*, except the *Minor's*; and likewise by the *Dominicans*, the *Servants of our Lady*, the *Bridgidians*, *Jesuati*, *Canons Regular of Saint George*, *Montolibetenses*, *Eremites of Saint Hierom*, *Hieronymites* simply, *Cruciferi*, *Scopetini*, *Hospitalarii*, *S. Antonii*, *Triunitatis*, *Servite*, *Ferucii*, *Ferieri*, or of Saint *John of Jerusalem*, *Cruciferi* with the *Sar*; the *Friers of Saint Peter the confessor de Magella*; *Sepulchrite*, or *Brothers of the Lords Sepulchre*; The *Friers of the Vallischolearii*, *Victoriani*, *Gilbertini*, The *Eremites of Saint Paul*, whom some think to bee all one with the *Augustinians*; *Fratres de Pœnitentia*, *Coronati*; The *Knights of Saint James de Spatha*, and divers more, who notwithstanding differ in their habits, exercises, and manner of living.

*Monks of S. Austin.*

See *Alphonfus Alvares Guerrera*, and *Hospinian* out of him. See also *Polydor*, *Antoninus*, *Sebastian Frank*, *Sabellius*, *Volaterranus*, *Balaus*, &c.

*Monks, or Carmelites.*

Q. 12. *What were the Carmelites?*

A. These were *Eremites*, whose habitation was in *Caves and Rocks* within the hill *Carmel*, famous for the *Prophets*, *Elias* and *Elisha*. About the year of *Christ 1160*, or as others *1121*. *Almericus* Patriarch of *Antioch*, and the *Popes Legate* came thither, and gathered these dispersed *Anchorites* into one body, and built them a *Monastery* on the top of the Hill near the *Well of Elias*, by which stood an ancient *Chappel* of our *Lady*; Perhaps from this *Chappel*, the *Carmelites* were called the *Virgins Brothers*. The same

*Almericus*

*Almericus* translated into Latine the Book concerning the institution of the first Monks, written in Greek by *John*, Bishop of *Jerusalem*, for benefit of these *Carmelites*; and placed over them a Latine Governour in the time of Pope *Alexander* the third, who began his Popedom Anno 1170. The Governours name was *Bertholdus Aquitanus*; some think this Order was instituted 40. years after, to wit, in the Papacy of *Innocent* the third: Their second Governour was *Brochard* of *Jerusalem*, who made them a rule, much after the rule of *Saint Basil*; which in the year 1198. was abridged and confirmed by *Albert*, Patriarch of *Jerusalem*, who tied them to fasting, silence, and canonical hours; and the Lay-Brothers to *Peter* the *Eremites* Beades or Prayer, and to our Ladies Psalter. They were as yet tied to no Vow, but that of obedience to their Superiours. They came into *England* about the year 1240. *Ralph Fresburn* was the first Governour here, and *Hunfrid Nekton* the first *Carmelite* that read School Divinity in *Cambridge*, and was of that order the first Doctor of Divinity. This order came into *Lituanix* Anno 1427. Whilst they were in *Syria*, their Garment was a striped cloak of party colours, which they say was used by the Prophet *Eliab*; but Pope *Honorius* the third, or as some say the fourth, took from them this habit, as not beseeming or agreeable to Religion; and instead thereof gave them a white cloak, and a white hood, and under, a coat with a scapulary of hair-colour. The use of the white cloak was confirmed by Pope *Nicholais* the fourth. Whilst they used the former habit, they were highly esteemed by the *Egyptians*, and maintained by the *Sultan*; but when they began to wear the Popes new Livery, he expelled them out of *Egypt*, and burned down their Monastery and Chappel. *Honorius* the fourth, exempted them from the jurisdiction of Princes and Bishops. *Gregory* the ninth forbade to enjoy possessions, or revenues, but to begg from door to door. *Honorius* the fourth will have them called instead of *Carmelites*, *Brothers of the Virgin Mary*: *Alexander* the fourth, allowed them prisons to punish their apostates; and *John* 23. took them into his immediate protection,

tection, and by a vision was warned to keep them out of purgatory. Many of the *Carmelites* fell off from their first strictness of life, and gave themselves to all riot and voluptuousness; whereupon they were divided into two Sects: the one were called *Observantes*, the other *Non Observantes*; to undertake this order is held meritorious, and three yeares indulgence is promised to him that shall at any time call them brothers of *Saint Mary*. In many of their Cloysters they have the picture of *John Baptist* in their habit, because hee is named *Eliab*, and they say that *Eliab* did wear this habit; they have changed now (I mean the *Non Observantes*) their hair-coloured coat into black.

Of these passages see *Baleus*, *Sabellie*. *Mantuan*. *Eclog*. 10. *Scrope*, *Vincen-tius* in *Specul*. *Hist*. *Polyd*, &c.

Q. 13. What were the Dominicans?

Monks or Dominicans.

Friers Prædicants.

A. These were so called from *Dominicus* a Spaniard their first Author; they sprung out of the *Humiliati*, and were instituted by *Innocent* the third, Anno 1205. the chief end of their institution was to write, expound, and preach the word of God; whence they are named *Prædicantes* or *Prædicatores*. *Dominicus* was by Pope *Innocent* the third, Anno. 1207. employed with twelve Abbots of the Order of *Cisterrians*, to preach down the Doctrines of the *Albigesases*. He by his preaching, so incensed the Princes against them, that they took armes, and killed above One hundred thousand of them. *Dominicus* with twelve more, accompanied by *Fulco*, Bishop of *Toledo*, went to *Rome*, where hee petitioneth *Innocent* the third, to confirm his order; who was somewhat averse, till hee dreamed that hee saw *Dominicus* supporting with his shoulders the Church of *Lateran* that was ready to fall down; hereupon he adviseth *Dominick* to pitch upon some rule, and he would ratifie it; *Dominick* returnes presently to his Disciples being sixteen together, acquaints them with the Popes intension; they all resolve to professe the rule of *Saint Austin* the preacher: In the interim *Innocent* dieth, *Honorius* the third, succeeded; who confirmed their rule and institution. *Dominick* added some things to *Saint Austines* rule. Hee divided his Monastery into three parts, one for himself and contemplative Brothers, the other for contemplative Sisters,

the

the third was for both sexes, that were given to the active life: these were called Brothers and Sisters of Saint *Dominick*; or the Souldiers of *Iesus Christ*: for as *Dominick* with the spirituall, so these with the corporall sword were to subdue Hereticks. The *Dominicans* are tyed to reject all kinde of wealth, money, and possessions, that their work of preaching may not be hindered. To hold every year a generall Chapter. To fast seven months together; namely, from holy Rood day in *September*, till *Easter*; and at all other times on Friday to abstain from flesh, except in times of sicknesse. To lye in Blankets, not in Sheets; nor on Feather-beds. To bee silent, To wear a white coat, under a black cloak, which they say was prescribed by the Virgin *Mary*, to one *Rheginaldus* in his sickness. To have low-built Monasteries answering to their poverty and humility. To bee content with the title of *Friers Prædicants*, whereas before they were stiled *Friers* of the blessed Virgin *Mary*. To celebrate on every Saturday the Office of the Virgin *Mary*, except in Lent, and on Festivall days. To disperse themselves through all parts of the world, for preaching the Gospell. To choose them a Generall Master, whose subordinate Prelates should bee called *Priors* but not *Abbots*. The first that was elected Master Generall was *Dominicus* himself, Anno 1220. who died the next year after. The *Prædicants* do not promise to live according to their rule, or to keep it, (because not to perform such a promise is a mortall sinne) but onely to obey according to the rule; "because in this case omission or transgression obligeth not to the sinne, but to the punishment, as they thinke. For *Dominick's* good service against the *Albigenses*, hee is made by *Honorius* the third, Master of the sacred Palace. And so the *Dominicans* are ordinarily masters of this place. And because a *Dominican* poysoned *Henry* the seventh, Emperour, in the Eucharist, therefore the Pope inflicted this punishment on the order, that their Priests should ever after in the Eucharist use their left hand. *Antoninus* writes that *Dominick* received a staffe from *Peter*, and a Book from *Paul*, with a command to preach the Gospell every where; hereupon his disciples dispersed themselves

into

into all parts. *Dominick* himself went to *Rome*, where by the concession of the Pope and Cardinals, he gathered together in one Covent all Nuns dispersed through divers places of the City, where they had the Church of *Saint Sabina* assigned them; forty four of them met together, and took upon them the profession and habit of *Saint Dominick*. The order of the *Predicants* increased so fast, that in the same time of *Sabellicus*, about the year of Christ 1494. were reckoned 4143. Monasteries of *Dominicans*, in which were 1500. Masters of Divinity; besides divers Cloysters of them in *Armenia* and *Athiopia*, and 150. Covents of *Dominican* Nuns, in divers parts of *Europe*. The cause of this great increase of *Predicants*, was partly the mortified life, humility, and abstinence of *Dominick*; for they write of him that hee preferred Bread and water to the best cheer, a Hair Shirt to the finest Linnen, a hard Board to the softest Bed, and a hard Stone to the easiest Pillow. He did use to wear an Iron Chain, with which he beat himself every night, both for his own sins, and the sins of the world, for which also he did frequently weep, and pray whole nights together in Churches. He offered himself twice as a rancome, to redeem others. And partly the cause was, his frequent vision and miracles, (which whether true or false, I leave for others to judge; )

Of these passages partly also by receiving Children and Infants into their society before the years of probation; besides the great see *Mat. Paris*, respect which the Popes carried towards this order; for *Antoninus*, *Vincentius in Speculo*, *Hist. Sabellicus*, *Florentinus*, *Crantzius*, *Theodoricus de Apoleia in vita Dominici*, *Surius de vit. Sancti*, and this priviledge they had from Pope *Innocent the Frank in Chron.* fourth, that no *Dominican* could change his order, or enter into any other.

Q. 14. What were the *Franciscans*?

*Franciscans.* *Ans.* They are so named from *Francis* an Italian Merchant, who before his conversion was called *John*. Hee living

living a wicked and debauched life in his younger years, was at last reclaimed by a vision, as the Story goeth, of a Castle full of armes and Crosses, with a voice telling him, that he was to be a spirituall soldier. Afterward as he was praying, he was warned by a voice to repair the decayed houses of Christ; which he did by stealing money from his Father, and bestowing it on the reparation of Churches; whereupon his Father beats him, puts him in prison, and disinherits, him; he rejoycing at this, stript himself naked of all his Garments, which hee delivers to his Father, shewing how willing hee was to relinquish all for Christ. Within a short while hee gathered many Disciples, to whom hee prescribeth this rule, Anno, 1198. That they shall bee chaste, poor, and obedient to Christ, to the Pope, and to their Superiors; That none bee admitted into their order, till they bee duly examined and proved; That the Clergy in their divine service follow the order of the Roman Church, and the Lay-Brothers say 24. *Pater-Nosters* for their *Mattens*; &c. That they fast from *All-Saints*, till *Christ-masse*, &c. That they enter not into any house, till they say, Peace bee to this house, and then they may eat of what is set before them; That they meddle not with money, nor appropriate any thing to themselves; that they help one another; that penance bee imposed on those who sin; that they have their publick meetings or chapters, and that they chuse their provinciall Ministers, and these must chuse a Generall Minister over the whole Fraternity; that their preachers bee men of approved gifts, and that they preach not abroad without leave from the Bishop; That they use Brotherly admonition and correction, that they give themselves to prayer, modesty, temperance, and other vertues, and that they enter not into *Numeries*, except such as are authorized; that none go to convert *Saracens* or other Infidels, but such as are sent by the Provinciall Ministers; that they all remain constant in the Catholicke faith, and that none break his rule, except hee will incur the curse of God, and of the two blessed Apostles, *Peter* and *Paul*. This rule *Francis* strengthened by his will and Testament

who would know more fully these passages, let him read Bonaventura in the life of Saint Francis, Antoninus, Sebast Frank, Trithemius in Chron. Balæus, Mat Paris, Vincentius, &c.

which hee enjoyneth to be read, as often as they shall read the rule. This rule and order was confirmed by Pope Innocent the third, but not till hee was warned by visions of a Palme tree growing and spreading under him, and of a poor man supporting the decaying Lateran; and untill he had tried Francis his obedience, which hee shew'd by wallowing in the mire with swine, as the Pope advised him. This order was also confirmed again by Pope Honorius the third, and by Pope Nicholas the third, in his Decretall Epistles, which hee enjoyned should be read in Schools. Francis would not have his Disciples to be called Franciscans from his name, but Minors, and so hee would have the Superiours or Governours of his order to be called not Masters, but Ministers, to put them in mind of their humble condition, and to follow Christs advice to his Disciples, *Whosoever will be great among you, let him be your servant.*

Q. 15. *what things else are observable in the Franciscan order?*

Monks, or Franciscans, Schisms, Families, Rules & Priviledges.

Friers Minorites.

A. 1. Francis divided his Disciples into three Classes or Ranks; the first was of the *Friers Minorites*, whereof himself was one, and whose life was most rigid; For they were neither to have *Granaries*, nor *two Coats*. The Second was of Ladies and poor Virgins, who from Saint Clara were named *Clarissæ*; this Order was not so strict as the former. The Third was of *Penitents* instituted for married people, who desired to do penance; these might enjoy propriety in their goods. The first sort was for contemplation and action too; namely, in preaching; the second for contemplation onely, the third for action onely. This third order is not properly called Religious, because they may continue in their married estate, and enjoy propriety. These are called *Friers Penites* of *Jesus Christ*; and *Sacchi* from their sack-cloth which they wore; and *Continentes*, not that they vowed continency, but because certain days every week, they abstained from carnal Copulation. The Women are called *Sisters Penitents*. The first order were not to permit any of the third order to enter their Churches in time of interdict. This order was condemned in England, An.

1007. but is again advanced by *Peter Teuxbury* a *Franciscan* Minister, and allowed in the Chapter at *London*;

2. Many Families sprung out of this Minorit order; namely, *Observantes*, *Conventuales*, *Minimi*, *Caputiani*, *Collectanei*, who gathered or collected the moneys; *Amadeani*; *Reformati de Evangelio*, *Chiriacum barba*, *de Potinucata*, *Paulini*, *Bostani*, *Gaudentes*, *de Augustinis* with their open shooes, and *Servientes*, 3. *Francis* himselfe wore a short coat without any artificiall tincture; instead of a girdle, he used a cord, and went bare footed; hence after long alteration among his Disciples about their habit and shooes, it was ordered, that they should wear soles onely, having no more upper leather then to tie the shooes. That they should travell either on foot, or upon Asses. And whereas they could not agree about the form, measure, and colour of their habit, ( for *Saint Francis* in this determined nothing, ) the matter is referred to *Pope John 22.* who leaves it to the arbitrement of their Generall and Provinciaall Ministers. At this day they wear a long coat with a large hood of gray, or hair colour, bare footed, and girded with a cord. 4. Such vertue hath been held in a *Franciscan* G<sup>r</sup>ment, that divers Princes have desired to be buried in it, thinking thereby to be safe from the Devil. So wee read of *Francis* the second *Marquesse of Mantua*, of *Robert King of Sicily*, and divers others, who have by their last will ordered that they might be interred in a *Seraphick* habit. And yet wee read that *Francis* himselfe died naked, because he would be like *Christ*, who hung naked on the crosse. 5. I read of divers schismes among the *Franciscans* about the form of their habit; one I finde in the time of *Crescentius de Esayo*, their sixth Generall Minister, *Anno 1245.* Some among them bragging much of the Spirit, would not live under *St. Francis* rule, but after their own, accounting themselves the Saints. These despised a long habit, and would go in short cloakes. Another schisme they made in the Province of *Narbon*, *Anno. 1215.* after the death of *Pope Clement 5.* during the vacancy of the Popedom almost two yeares. These Monks chose their own Ministers and Governours, and flung away their

habit of their order as profane, wearing short Garments, imprisoning and excommunicating the *Obedientes*. Pope John 22. condemned these *Minorities* as Hereticks; and the *Fratricelli* starting up at that time, condemned the same Pope of Heresie, for saying Christ and his disciples had a common stock among them, whereof *Judas* bore the bag. Another Schisme they had about the year 1352. Some petitioned the Pope for leave to live after the letter of *Saint Francis* his rule, and not after the glosse, as they all did. They obtain four places to reside in, and in each of them twelve brothers. But these aiming at liberty, rejecting the rule of their order, and wearing short undecent Garments, were suppressed by Pope *Innocent* the sixth. Another rupture was among them, during the Schisme of the Church, begun by *Urban* the sixth, who sat at *Rome*, and *Clemens* at *Avinion*; for the *Minorities* of *England*, *France*, and *Spain*, chose them one *Generall*; and those of *Italy*, *Germany*, and *Hungary* another. An. 1431. They divided themselves into *Conventuales*, and *Observantes*; these despising the *Conventuall* Prelates, chose their own Governours, calling the others profane and impious. These touch no money, eat no flesh, and wear no shoes: they multiplyed exceedingly in all parts, chiefly in *Italy*. They were confirmed by the Council of *Constance*, and divers Popes. *6. Francis* prohibited his Monks to meddle with Ecclesiasticall preferments, to be called *Lords* or *Masters*, to hear confessions, to eat flesh, to wear rich apparell, and to dwell in sumptuous houses, *Bonaventure* their eighth *Generall*, ordered that they should continue singing till the *Epiphany*, *Glory to thee O Lord who wast born of a Virgin*, &c. Hee taught them also to exhort the people to salute the *Virgin Mary* at the ringing of the Bell, after the *Compleiury*, in memory of the *Angell* saluting her that hour. Pope *Gregory* the eleventh limited the power of the *Minorities* Protector that they should not meddle with any, except he disobey the Pope and Church, apostatize from the Faith and forsake his rule. *Honorius* the third decreed, that *Minorities* should ever forsake his order. The *Minorities* obtained this favour, that they might make *Maste*

of Divinity among themselves; whereof *Alexander de Ales* was the first. 7. The *Franciscans* did increase so fast in all parts, that from the year 1211, till the year 1380. being the space of 169. years, there were erected in *Christendom* above 1500. Monasteries of this order. *Sabellicus* recordereth that in his time were Ninety thousand *Minorites*. "The cause of this increase was  
 "partly their diligence and sedulity in making Pro-  
 "felytes, partly their priviledges, and partly their  
 "pretended sanctity and mortification, but chief-  
 "ly their incredible miracles and visions of Saint  
 "Francis, which are obruded on the Peoples belefe;  
 "as his five wounds, his bearing of Christ in his arm,  
 "his mansion in Heaven next Christ, and much other  
 "stuff to this purpose, with which their Legends are  
 "fraught. 8. There be three sorts of poverty among  
 the *Mendicant Friars*; one is to have nothing, either *Poverty, three-*  
 in common or in propriety; and this is the *Franciscan* *fold.*  
 poverty, which is the greatest of all; another is  
 which the *Domnicans* professe; that is, to have nothing  
 in property, yet some things in common, as books,  
 clothes, and food. The third is, and the least, to have  
 some things both in common and in property, but *Of these things*  
 onely such as necessity requires, for food and raiment; *see the Authors*  
 and this is the poverty of the *Carmelites* and *Augustini-* *above named.*  
*ans.*

Q. 16. What were the Rights of the holy Sepulchre,  
 and the Gladiatores?

A. These ascribe the originall of their order to  
 Saint James our Lords brother, and son of *Alphaus*; *Knights of the*  
 but its more likely that this order began when *Jeru-* *the Holy Sepul-*  
*salem* was taken by *Godfrey of Bulloigne*; at this day, *chre.*  
 it is quite extinct. When *Jerusalem* was taken  
 by the *Soldan*, these, Anno Christi 1300, with all the  
 other religious Knights of *Christendome* were driven  
 out of *Syria*; yet the care of the holy Sepulchre, which  
 these Knights had charge of, was committed to the  
*Franciscans* by the *Soldan*, who of all the Christian  
 profession suffered none to stay in *Syria* and *Jerusalem*,  
 but the *Armenians*, *Syrians*, *Georgians*, *Greeks*, and *Franciscans*;  
 the Pope allows eight of this order with a  
 Christian Knight, who is their *Guardian*, to keep  
 the

the Sepulchre. The manner of installing the Knights of the Sepulchre was this: The Knight after preparation, being brought within the Sepulcher, where Hymnes are sung, and prayers said, declares kneeling, that he is come to be made Knight of the most Holy Sepulchre of our Lord; that he was nobly descended, and had meanes sufficient to maintain him; withall promiseth to hear Masse daily, to expose his life and estate against the Infidels, to defend the Church of God and Ministers thereof, from their persecutors, to avoid unjust Wars, Duells, filthy Lucre, and such like, to maintain peace among Christians, to shun oppression, perjury, rapine, blasphemy, and all other grievous sins. Then the *Guardian* laying his hand on the Knights head, bids him be a stout, faithfull, and good souldier of our Lord *Jesus Christ*, and of his holy Sepulchre. Upon this hee gives him a pair of gilded Spurs, with a naked Sword, signing him three times with the Crosse, and bidding him in the name of the Trinity, use the Sword to his own and the Churches defence, and to the confusion of the enemies thereof; then the Sword being sheathed, is girded to the Knight by the *Guardian*; the Knight riseth, and bending his knees and bowing his head over the Sepulchre, is by the *Guardian* struck on the shoulder three times with the Sword, saying, *I ordain thee Knight of the holy Sepulchre of our Lord Jesus Christ, in the name of the Father, Son, and Holy Ghost.* This he repeats three times, and crosseth him three times, then kisseth him, and puts a Golden Chain about his neck, with a double red Crosse hanging at it; at last the Knight having kissed the Sepulchre, the Monks present sing *Te Deum*, and after a short prayer, hee is dismissed. This order was by Pope *Innocent* the eight, Anno 1485. made one with the Knights of *Rhodes*. The order of *Gladiators* began in *Livonia*, much about the time that the *Teutonicks* began in *Jerusalem*, Anno 1204. They were called *Gladiatores*, from carrying on their Cloak two red Swords acrosse. *Albert* Bishop of *Riga* began this order, and allowed the third part of his Churches revenues towards the maintenance thereof. Their habit was white, on which were woven two bloody

*Gladiators.*

Swords;

Swords in manner of a Crosse as is said; to signify their innocency, and war-fare against the Pagans; whom they converted to Christianity, not onely in *Riga* the Metro- See *Crantzius* polis, but in most places of *Lithonia*. Pope *Innocent* gave L. 7. *Funccius* them all the Lands they could subdue there. The rule they L. 10. *Munster* professed was the same with that of the *Templers*; but in his *Geogra-* by the Popes perswasion both the *Cruciferi* and *Gladi-* phy, *BalausCent.* *ators* incorporated themselves into the *Teutonic* 4. &c. Order.

Q. 17. what were the Knights of Saint Mary of Redemption, of Montefia, and the order of Vallis Scholiarium, and Canons Regular of Saint Mark?

A. The Knights of Saint *Mary de Mercede*, or of *Redemption*, because their charge was to redeem Captives, *Of Saint Mary* was instituted by *James King of Arragon*, who in the year *Of Redemption.* 1212. subdued the *Isles Baleares*. This order began about the year 1232. and is confirmed by *Gregory* the ninth. They wear a white garment, with a black crosse. They are of the *Cistercian* order. The Knights of *Montefia*, *Of Montefia.* are so called from that place in the Kingdom of *Valestia*. They were instituted much about the time of the former Knights of Saint *Mary* by the same King *James*, and confirmed by the same Pope *Gregory* the ninth; the badge of this order is a red crosse, and are also *Cistercians*. The order of *Vallis Scholiarium*, began Anno 1217. by one *Guilhelmus Richardus*, a Scholar of *Paris*, who with *Ed-* *Monks of Vallis* *vard* and *Minasses* professors of *Divinity*, betook them- *Scholiarium.* selves to the Desert in *Chambanie*, where they set up a new order, but after the rule of *Saint Austin*. They borrowed also some things of the *Cistercians*, that the *Prior* should *Monks, or Saint* visit all the Churches of his order without exacting any *Marks Canons* temporalcies; that they held a generall Chapter every *Regular.* year; that they wear no linnen shirts nor sleep on feather beds; that none eat flesh, but such as are sick and weak. The place where they first resided in was call'd *Vallis Scholiarium*. This order was confirmed by Pope *Hono-* *See Panivicius* *cle*, and *Gene-* *in his Chroni-* *brard*. See also *Volaterran* L. *anon Regulars* began in *Mantua*, about the year 1231. 21. *Balaus*, *Palydor*, *Hospit-* *arian*, and *O-*

Q. 18. What was the order of Saint Clara, Saint Pauls hermits, and Boni homines?

Nuns of Saint  
Clara.

A. *Clara* was of the same Town *Affium* with *Francis*, and his intimate acquaintance; shee was Daughter to *Ortulana*, who undertook Pilgrimages both to *Rome* and to the holy Sepulchre; in her Childhood shee wore sackcloth next her skin, and would never hear of marriage. Shee stole away from her Parents, cut off her hair, and could not be drawn away by any persuasions from her intended course of life. About the year 1225. at the Church of *Saint Damianus* shee instituted the order of *Poor Ladies*, called from her name *Clarisse*, and from the place the Nuns of *Saint Damian*. Next this Church in a Cottage shee lived two and forty years, afflicting her body with fasting, watchings and all kind of hardnesse. Next her flesh she wore the bristley side of a Hogs skin, lay on hard boards, went bare footed. In Lent and other fasting times, shee used onely bread and water, she tasted wine onely upon Sundayes; her rule was that of the *Franciscans*. Pope *Innocent* the third, or, as others say, *Honorius* the third, confirmed this order. Shee could not be perswaded by Pope *Gregory* the ninth, to reserve any of her possessions, but forsook all for Christ, as shee thought. *Saint Pauls* *Eremites* in *Hungary* were instituted in the year 1215. after the rule of *Saint Austin* by *Eusebius* of *Sirigonia*, and was confirmed by *Gentilis* the Popes Legat, Anno 1308. They came into *England*, and seated themselves in *Colchester*, Anno 1310. The order called *Boni Homines*, or *Boni Viri*, that is, good men, was instituted by *Edmund*, Sonne to *Richard* Earl of *Cornwall*, who had been elected Emperour. These did follow *Saint Austins* rule, and wear a skie-coloured garment.

Eremites of  
Saint Paul in  
Hungary.

Monks, or Boni  
Homines.

See *Polydor*,  
both in his  
History, and  
in his inven-  
tions, *Frank*  
in his Chroni-  
cles, *Balaus* in  
his Appendix,  
*Antoninus* in  
his Titles, &c.

Q. 19. What were the Servants of *Saint Mary* the *Cælestini*, and *Jesuati*?

Monks, or Saint  
Maries ser-  
vants.

A. One *Philip Tudert* a *Flornetine* by birth, and a Physician by profession, instituted this order of *Saint Maries* Servants; they follow the rule of *Saint Austin*; they wear a short black coat, and over that, a long black cloak pleated about the shoulders. They were confirmed by Pope *Benner* the eleventh, and seven other Popes after him. They are permitted to carry a Satchell or Bag to put the almes in, which they beg.

In

In Italy there be eight and forty Monasteries of these Servants. This order was instituted Anno 1282. or as others say, 1285. The *Celestini* were so called from Pope *Celestine* the fifth, who having before his Pope-dome lived an *Eremiticall* life in divers Desarts, at last erected this order after the rule of *Saint Bennet*, and procured it to be confirmed by Pope *Gregory* the tenth, in the Generall Council of *Lyons*. Their habit is of skie-colour without a hood. *Celestine* their Author being elected Pope, and cheated out of it by *Boniface* the eight, who by a Cane and a hole in the Wall, spake to him to relinquish his Pope-dome; which hee did, thinking an Angel had spoken to him: I say, *Calistine* returned again to his *Eremiticall* life, which he could not long enjoy; for Pope *Boniface* put him in prison upon jealousie, where he died. These Monks came into England, Anno 1414. The *Jesuati* began at *Senæ* by *John Columbanus*, and *Francis Vincent*, Anno. 1365. they were called *Jesuati* from using the name of *Jesus* often in their mouthes. Pope *Urban* the fifth, approved them and enjoyned them to wear a white garment, a white cover for their head, a leather girdle, and to go bare-footed, using onely wooden soles. These Monks were afterward called *Apollolici*.

Monks, or Celestini.

Monks, or Jesuati.

See Frank in Chron. Sabel-

licus Enne. 9. Crantzius, L. 9.

Volaterranus L. 21. Polydor, L. 7. Surtius Tom.

De Vit. Sanct. &c.

Q 20. What was the Order of Saint Bidget?

A. Bidget not that of *Scotland*, who lived about the year, 530. but a Princess of *Sweden*, Anno. 1360. obtained a confirmation of her order ( which shee received immediately from Christ, as shee said ) by Pope *Urban* the fifth. Her rule was according to that of *Saints Basils*. The Monks and Nuns may have their Convents contiguous, and the same Church, but the Brothers must officiate below, the Sisters above. Both Sexes must use gray cloaks and coirts, with a red crosse thereon. They must have nothing in propriety, touch no money, must lie onely upon straw. The fashion, colour, and measure of their cloathes are set down; on their Vaile they must wear a white linnen Crown, on which are sowed peeces of red cloath, representing drops of blood, and so placed that they may resemble the crosse. The Sisters are enjoyned how to officiate, and what prayers they shall use every day, to be silent,

Monks and Nuns of Saint Bidgets order.

to avoid conference with men, except it be at a window, upon urgent occasion, on Sundays and great Festivals, and that onely from nine till the evening. She that openeth not her window at all, shall have the greater reward in Heaven. Days of fasting are prescribed them; none must bee admitted into the order, without a years probation: then shee must bee examined and consecrated by the Bishop, who is to bring her into the Church with a red Crosse carried before her, having the Crucifix on the one side, and the Virgins Image on the other, to put her in minde of Patience, and chastity: two Tapers burning must be carried before the Crosse; then the Bishop consecrates a Ring, and prayeth: Shee having testified her constant resolution to that kinde of life, the Bishop by putting the Ring on her finger, marieth her to Christ, and prayeth; shee comes to the Altar and offers, then returns to her place again. Her new Cloathes are also consecrated, and shee is called by the Priest to come bare-footed to the Altar; the Bishop prayeth again, and withall puts on her the coat of her profession, her shooes, hood, and cloak, which hee tieth with a wooden button, in memory of Christs wooden Crosse, to which her minde should be fastened. Then her Vaile was put on, the Bishop at every action; and parcell of her cloathes prayeth, and at last her Crown, the Bishop praying that shee may bee Crowned with joy. Shee returns to her place, and is called again to the Altar, where shee falls on her face, the Bishop with his Priests read the *Letanie*, absolyes her, and gives her the Eucharist; her Coffin, which during the time of the Masse stood there, is carried by four Sisters, sprinkling dust on it, into the Covent; at the gate whereof stands the Abbatesse with her *Nuns*, the Bishop with two Tapers carried before him; and the Priests singing, brings the new Nun, and recommends her to the care of the *Abbateffe*, which shee receives, shuts the gate, and brings her into the Chapter. The first eight days shee is tied to no discipline. At Table and in the Quire she sitteth last. The number of the Sisters is sixty, and no more. Thirteen Priests according to the number of Apostles, whereof Saint *Paul*

was one; four *Evangelists*, or Preachers; representing the four Doctors of the Church, *Ambrose*, *Auslin*, *Gregory*, and *Hierom*; and eight Lay-men. All these together make up the number of the thirteen Apostles, and 72. Disciples. The Priests Garments shall be of course gray, on which shall be worne a red coffe, and in the middest a round piece of white cloth, to resemble the host which they daily offer. The four *Evangelists* shall carry on their Cloakes a white circle, to shew the incomprehensible wisdom of the four Doctors which they represent. Within these circles red pieces of cloth shall be inserted like tongues cloven; to shew their learning and eloquence. The Lay-brothers shall wear on their cloakes a white crosse, to shew Christs innocency, with five pieces of red cloth, in memory of Christs five wounds. The number of Brothers in the Covent, must not exceed five and twenty, who are to be blessed by the Bishop, after the same manner that the Sisters were; but in stead of a Ring, the Bishop shall hold the Priest by the hand, and for a Vail, shall lay his hands on his head; and instead of a Crown, shall use the sign of the Crosse. The Abbatsse shall be among the thirteen Priests, as *Mary* was among the Apostles; shee shall have for Confessor, him whom the Bishop alloweth. Confession must be made at least three times yearly; and every day if need bee, to such Priests as the Confessor shall chuse; the Priest shall be diligent in preaching, praying, and fasting. Every Thursday shall be a Chapter held, wherein the delinquent Sisters may be punished with fasting, standing with out doors in the Church-yard, whilst the other Sisters are within at Divine Service, and with prostrating her selfe on the ground, till the Abbatesse take her up, and intercede for her absolution. If a Sister possesse any thing in propriety, and dyeth before shee confesseth it, her body is layed on a Beer at the Church door, where they all say an *Ave-Mary* for her, and then is absolved, and after Masse is carried from the Quire to the Church door by the Sisters, where the Brothers receive her; and bury her. Neither the Abbatesse, nor any Sister must receive gifts, or have any

any thing in proper. Every one after the first foundation, must bring their yearly revenues to be employed by the Abbatesse, but after the number of Sisters is filled, and a revenue settled, they that come after need bring nothing. If any dye, her cloathes and allowance in dyer shall bee given to the poor, till another be chosen. Every year before the Feast of *All-Saints* let there be an audit of expences kept; if any thing remain over and above the expences, let it be reserved for the next years expences, or bestowed on the poor, on whom also the Nuns old cloathes must bee conferred. Every Novice must bring a present or almes gift to the Covent, but nothing that hath been got by oppression, cheating, stealing, or any other sinful meanes; such gifts must bee restored again, and so must gifts doubtfully got be rejected; and if the Covent stand not in need of any present, let it be given to the poor. In every Church must bee thirteen Altars, on each of which one Chalice, but on the high Altar two Chalice, two pair of Flaggons, so many Candlesticks, one crosse, three Censers, one for dayly use, the other two for solemn Feasts, a *Cibory* for the Host; let there bee no Gold nor Silver in the Covent, except where the Holy Reliques are kept; Let every one have her office or service Book, and as many other Books as they will, for good arts; Let each Altar have two Altar-cloaths; Let no Sisters bee admitted under eighteen, nor Priest or Brother under five and twenty yeares of age; Let the Sisters employ their time in devotion, labouring with their hands, and about their own affairs, after the manner of Christ and his Mother; Let rich and poor have the same measure of mear and drink; and let not any afflict their body too much; for not their own correction, but gods mercy, must save them. Let the Sisters confesse at the lattes of the windows, where they may be heard, but not seen; but in receiveing the Eucharist, they may bee heard and seen. But they must do nothing without the leave of the Abbatesse, and some witnesses, except in time of confession. Priests must not enter the Nunnery, except to give the Sacrament in the agony of death. and that with some witnesses;

All the Priests and Brothers may enter to performe Funerall obsequies. The Bishop of the Diocess must be the Father and Visitor of the Monasteries and Nunneries, the Prince of the Territory shall bee the Protector, and the Pope the faithful Guardian; without whose will no Covent shall bee made. Let there bee a hole like a grave till open in the Covent, that the sisters may pray every day there with the Abbatesse (taking up a little dust between her fingers) that God who preserved Christs body from the corruption of the grave, who would also preserve both their bodies and souls from the corruption of sin. Let there be a Bier or Coffin at the Church door with some earth, that all commers in may remember they are dust, and to dust shall return: to the observers of this rule Christ promiserh his aid, who revealed himself to Saint Bridget, and counsels her to convey it to the Pope, to be confirmed. "So goeth the story, as it is set down by *Hospinian*, who translated it out of the German into the Latine tongue: this order came into England Anno 1414. and was placed at Richmond. There bee few of these elsewhere, except in Sweden.

See Antoninus, Balæus, Naucleus, Tritheimius, Crantzius, &c.

Q 21. What was the Order of S. Katherine, and of S. Justina?

A. Katherine born in Senæ in Tuscany, in her Childhood vowed Virginitie; and in a dream saw *Dominick* with a Lilly in his hand, and other Religion-founders, wishing her to proteste some of their orders, shee embraced that of *Dominick*, in which shee was so strict, that shee abhorred the smell of flesh, drunk onely water, and used no other cheer but bread and raw herbs. Shee lay upon boards in her clothes. Shee girt her selfe close with an Iron Chain, that it cut her skin; shee used to watch whole nights together, and scarce slept half an hour in two days, in imitation of S. *Dominick*. Shee used to chastise her self three times every day with that Iron Chain, for an hour and half at a time, so that the blood run from her shoulders to her feet. One chastisement was for her selfe, the other for the dead, and the third for those that were alive in the world. "Many strange stories are recorded of her, as that Christ appeared and mani-

Nuns of Saint  
Katharine.

Monks of Saint  
Justina.

See Frank in  
Chron. Polyd.  
Virg. Hospini-  
an, Antoninus.  
Franc. Modius,  
&c.

ried himselfe to her with a Ring; that he opened his  
side, took out her old heart, and put a new one in stea  
of the former; that he cloathed her with a bloody co  
loured garment, drawn out of the wound in his side; so  
that she never felt any cold afterwards: and divers o  
ther tales to this purpose. Some say this order began  
Anno 1372. others, Anno 1455. The Nuns of this or  
der wear a white garment, and over it a black Vaile, with  
a head-covering of the same colour. The order of Saint  
Justina, was instituted by Ludovicus Barbus, a Venetian,  
Anno 1409. after the ancient discipline of Benedict. This  
rule was enlarged by Eugenius the fourth, and confirmed  
by John 24. The Monks of this order are carefull not to  
eat out of the Covent with seculars, and to wash the feet  
of strangers.

Q. 22. What were the Eremites of Saint Hierom, of  
Saint Saviour, the Albati, Fratricelli, Turlupini, and  
Montoliverenses?

Eremites of S.  
Hierom.

Canons of Saint  
Saviour.

Albati.

A. Saint Hieroms Eremites in Spain, under Saint Austins  
rule was instituted about the year 1366. in Urbinum a  
City of Umbria in Italy, in the time of Pope Gregory the  
ninth, and was confirmed by Gregory the twelfth. Of this  
order there is in Italy five and twenty Covents. They  
differ in their habit, and other things, little or nothing  
from the other Monks of Saint Hierom. The Canons of  
Saint Saviour were instituted also in Italy, neer Sena, in a  
place called Scopetum, whence they are named Scopetini.  
They follow Saint Austins rule. Their Author was one  
Francis of Bononia, An. 1366. in the time of Pope Urban  
the fifth, and were confirmed by his successor, Gregory  
the eleventh, Anno 1370. They wear a white cloak,  
with a white hood above a white linnen gowne.  
Albati were so called from the white linnen they  
wore; these in the time of Pope Boniface the ninth,  
Anno 1399. came down from the Alpes into Luca,  
Flaminia, Hetrutia, Pisa, and other places of Italy,  
having for their guide a Priest cloathed in white, and  
carrying in his hand the Crucifix: he pretended so  
much zeal and religion, that hee was held a Saint.  
These people increased to such a vast body, that

Boniface

"Boniface the ninth grew jealous their Priest  
 aimed at the Popedom; therefore sent out some  
 armed men against them, apprehended their Priest,  
 and put him to death; upon which the whole multi-  
 tude fled, every man returning to his house. These  
 made profession of sorrow, weeping for the sins and  
 calamities of those times; they eat together in the  
 High-ways, and slept all promiscuously together like  
 beasts: they are by most reckoned among the *Here-*  
*ticks*, and not religious orders, and so are the *Fratri-*  
*celli*, or *Beghardi*, who would be counted the third or-  
 der of *Franciscans*; they were called *Fraticelle*; Bro-  
 thers of the Cells and Caves where they dwelt. Their  
 Women were named *Beghinae*, and *Beguttae*. These  
 sprung up Anno 1298; they went with their faces co-  
 vered, and their heads hanging down; their lives were  
 flagitious, and their opinions heretical, as we have alrea-  
 dy shewed among the Heresies; therefore they are  
 condemned by *Boniface* the eight, *Clemens* the fifth,  
 and *John* the twenty second: yet *Gregory* the eleventh,  
 and *Eugenius* the fourth, defended such of them, against  
 whose life and faith, no just exceptions could be ta-  
 ken: *Gregory* about the year 1378, *Eugenius*, Anno 1431.  
 The *Turlupini* also, though they would have been  
 thought a religious order, were heretical in their Te-  
 nets, and therefore condemn'd and burned, Anno 1372.  
*Montolivetenses*, or Monks of Mount Olivet, began Anno  
 1407, when the Church was divided between three  
 Popes. In this distracted time many of *Sena* betook  
 themselves to the next Hill, which they called Mount  
 Olivet, and clothed themselves in white, professing  
*Bennets* rule. They were confirmed by Pope *Grego-*  
*ry* the twelfth. There were others of the same name  
 long before these, but *Boniface* the eight, Anno 1300,  
 put them down, and executed their Author at *Viter-*  
*ium*; he onely wore a linnen cloth about his waist, the  
 rest of his body naked.

Fraticelli

Monks of Mount Olivet.

See Frank. Scabellicus, and the other Authors already named.

Q. 23. What were the Canons of Saint George, the Men-  
 dicants of Saint Hierom, the Canons of Laterane, Order of  
 the Holy Ghost, of Saint Ambrose ad Nemus, and of the  
 Minimi of Jesu Maria?

A. The Canons Regular of Saint George, called also  
 Canons Regular of Saint George,

*Apostolici*, were instituted by *Laurence Justinian*, Patriarch of *Venice*, Anno. 1407. they were confirmed by *Gregory* the twelfth. They wear a linnen Surplessse over their Garments, and a black hood, but out of the Cloyster they wear a black cloak, with a black hat, There bee two orders more of this name; the one wear white, the other blew; they abstain from flesh, except in their sicknesse, and are not tied by vow to their profession. The Mendicants of *Saint Hierom* were instituted by *Carolus Florentinus*, Anno 1407. and are confirmed by *Gregory* the twelfth: They professe *Saint Austins* rule; they wear dark-coloured cloathes, and over their coat a pleated cloak divided, they use a leather in girdle, and wooden thooes. The Canons of *Lateran* make *Saint Austin* their Author; these were expelled, *Saint John Lateran*, by *Pope Calixtus*, after they had been seated there by *Eugenius* the fourth, who expelled the *Seculars* thence; but *Paul* the second, called back the *Regulars*, and by degrees expelled the *Seculars*. Their cloak, Scapulars, and hood are black. The order of the *Holy Ghost* was instituted near *Venice*, by *Gabriel* of *Spoleum*, Anno 1407. They use the same habit that the *Canons Regular* doe wear. The Brothers of *Saint Ambrose ad Nemus*, were instituted at *Milan*, and confirmed, Anno 1433. They wear dark-coloured cloathes, and professe *Saint Austins* rule. The *Minimi* of *Jesu Maria*, were instituted by one *Francis Paula*, a *Cicilian*, Anno 1471. hee made three rules; one for the Brothers, another for the Sisters, and the third for both Sexes called *Tertiarii*. Hee would have the Brothers to be called *Minimi*, and the Sisters *Minima*, to teach them humility. They were enjoyned to keep the Ten Commandements, to observe the Church Lawes, to obey the Pope, and to persevere in their Vowes of Chastity, poverty, Obedience, and Fasting. This was allowed by *Julius* the second, *Innocent* the eight, *Sixtus* the fourth, *Alexander* the sixth, and *Leo* the tenth. They abstain altogether from flesh, they wear onely corse linnen, and wander up and down bare-headed, and bare-foot.

Q. 24. What Orders of Knights had were there erected in Christendome after the year 1400?

Mendicants of  
Saint Hierom.

Canons of Late-  
ran.

Monks of the  
order of the  
Holy Ghost.

Of Saint Amb-  
rose ad Nemus.

Monks or Mi-  
nimi of Jesu-  
Maria.

See *Sirius*  
Tom. 2. de vit.  
Sanct. with  
the other  
Authors al-  
ready named.

A. The Knights of the Annunciation of *Mary*, by *Amadeus* the fifth, Earl of *Savoy*, and first Duke thereof, *Annunciation.*  
*Anno* 1420. of this Order we have already spoken. The Order of *Maurician* Knights was instituted by *Amadeus* Of *S. Maurice.*  
the seventh, *Anno* 1490. to the honour of *St. Maurice*, whose Ring was delivered to *Peter* Earl of *Savoy*, that by him it might be conveyed to his successors, as a badge of their Right to, and Sovereignty over that Country. The Knights of the Golden Fleece were Of the Golden Fleece.  
instituted by *Philip* the good Duke of *Burgundy*, and Father to *Charles*, whom the *Switzers* defeated and slew. This *Philip* on his wedding-day, with *Isabel* the King of *Portugals* daughter, erected this Order, *Anno* 1429. which he called by the name of the Golden Fleece, in memory of *Jason*, and those other Worthies, who ventured their lives for that Golden Fleece, to encourage Christians to venture their lives like courageous *Argonautes*, for the defence and honour of the Catholique Church. They were appointed thirty one Knights of this Order, the chief whereof was the Duke of *Burgundy*; now the Kings of *Spain* are chief, in right of that Dukedom. "Of these Knights we have spoken already in the History of the World; in the Impression by me owned, as before is mentioned. The Knights of the Moon were instituted by *Reiner*, Duke Of the Moon.  
of *Anjou*, when he obtained the Kingdom of *Sicily*, *Anno* 1464. These Knights wore a silver half Moon on their Arm, and were bound to defend one another in all dangers; and never to fall at variance among themselves. The Knights of *Saint Michael* the Arch-Angel were instituted by *Lewis* the French King, *Anno* Of *S. Michael.*  
1469. These wear a Golden Chain, at which hanged the image of *Saint Michael* treading on the infernal Dragon. This picture his Father, *Charles* the seventh, wore in his Banners; and it is worn by his posterity in memory of *Saint Michael*, who was seen in the *Barrel* at the bridge of *Orleans*, fighting against the English, whom he forced to raise their siege. The King appointed there should be of this Order 36. Knights, whereof himself should be the first. They are tied to wear *Mats* every day. The Knights of *Saint Stephen* Of *St. Stephen.*  
were instituted by *Gosmo*, Duke of *Florence*, and con-

Of the Holy  
Spirit.

firmed by Pope *Pius* the fourth, Anno 1561. in imitation of the Knights of *Malta*. They differ from the *Johannites*, that instead of a white, they wear a red Cross set in Gold. They may also marry once, which the *Johannites* could not do. Their seat is in *Ilua* an Island in the *Ligustick* Sea. They are called *Saint Stephens* Knights, not from *Stephen* the first Martyr, but from *Stephen* Bishop of *Florence*, who was Canonized, or from Pope *Stephen*. The Knights of the *Holy Spirit* were instituted by *Henry* the French King, Anno 1579. Of the Knights of *Saint George* in *England*, or of the *Garter*, instituted by King *Edward* the Third, 1351. And of the Knights of the *Star*, set up by King *John* the First of *France*, in memory of that *Star* which appeared at *Christs* Nativity; the Knights also of *Jesus Christ* in *Portugal*, and of the Knights of *Alcantara* in *Castile*, we have already spoken. He that will see more, let him read *Panvinius* in *Chron. Sabellicus*, *Enne. 9. Crantzius* L. 9. *Frank* in *Chron. Polyd. L. 7. Volaterran* L. 21. *Girard. Hist. Lib. 15. Balæus* Cent. 5. *Heuterus* Lib. 4. *rer. Burgund. Tilius, Hist. Franc. Genebrard. in Chron. Hospinian de orig. Monach.* and the Continuation of *Sir Walter Raleighs* History of the World, in the Edition by me owned; to be sold by *J. S.* at the *Grey-hound* in *Little Britain, London, &c.*



## The Contents of the Eleventh Section.

Of Religious Orders and Opinions from the Year 1500. till this day. 2. The Order of Jesuites. 3. Of their general Rules. 4. Of their other Rules. 5. Of their Rules for Provosts of Houses, Rectors of Colledges, &c. 6. Of their Rules for Travellers, Ministers, Admonitors, &c. 7. Of their Priviledges granted by Popes. 8. Of other Orders in the Church of Rome. 9. How Abbots are consecrated at this time. 10. Wherein the Christian Orders of Knight-hood differ. 11. Of other Orders of Knight-hood besides the French. 12. Of the Orders of Knight-hood in Germany, Hungary, Bohemia, Poland, &c. 13. The Orders of Knight-hood in Italy. 14. Of the Christian Military Orders in the East.

### SECT. XI.

#### Quest. I.



What Religious Orders and Opinions in Religion are sprung up in these latter times, that is, from the Year 1500. till this day, in the Christian World?

A. In the Year 1500. started up a new Order, called Poor Pilgrims; these came out of Italy into Germany bare-foot, and bare-headed; some covered their bodies with linnen, others with gray cloth, carrying every one in his hand a wooden Cross, but without scrip or bag, staff or money; drinking neither wine nor beer; feeding all the week,

Order of Poor Pilgrims.

except on Sunday, upon Herbs and Roots sprinkled with salt: They abstained altogether from Eggs, Butter, Milk, Cheese, Fish, and flesh. In the Church they stretch out their Arms in manner of a Cross, and praying fell flat on the ground. They stayed not above four and twenty hours in any place, they went by couples begging from door to door. Among them were divers Priests, Deacons, and Sub-deacons: this penance they undertook voluntarily, some for three years, others for five or seven, as they pleased, and at the end of their years returned home, and betook themselves again to their Callings: they excluded from their Pilgrimage onely Monks and Women. About six years after, was instituted the Order of Indians, under Pope Julius the second, and Maximilian the first Empercur. "These were of the Carmalite race; and were called *Indians*, as I suppose from their intention to convert the *Indians* then discovered: they wore black cloaks, and over them white gowns, as appears by that Verse of *Franc. Modius*: *Qui tegimus pura pallia pulla roga*. Under Pope Clement the seventh was instituted the Order of *The society of Divine Love*; these were devout people, who met in retired places, remote from the company of the vulgar: here they prayed, sung, administred the Sacraments, and did other acts of Devotion; they were called also *Theatini*, from *Theatinum*; the Bishoprick of which place was rejected by *John Peter Carrasa*, that he might the more freely enjoy that Devout life, and give himself the more seriously to contemplate Divine Mysteries, and to regain the honour of the Clergy, so much degenerated from their former integrity. He refused also the Bishoprick of *Brundisium*, which *Charles* the fifth would have conferred upon him; yet afterward he was content to change his name from *John Peter* to *Paul* the fourth, and to accept the Popedom. Of this Society also were *Caietan* the *Apostolical Protonotarie*, *Boniface* a Noble man of *Piemont*, and one *Paul* a *Roman*. In the Year 1537. was instituted the Order of *Paulini*, by a certain Countess called *Gastalia* at *Mantua*, hence her Disciples were named *Gastalini*. The Brothers

Of Indians.

Of Divine  
Love, or Thea-  
tini.

Of Paulin.

Brothers and Sisters of this Sect were by their own strength thus to tame their flesh ; they were to lie two and two together in one bed , but with a Crosse laid between the Man and the Woman , that they might not touch one the other. This course they were to use so long , till they had quite subdued the tickling of the flesh. But this order lasted not long ; for the inconveniences found in it occasioned the extirpation thereof.

See *Hospinian,*  
*Franc. Modius,*  
*Naucerus,*  
and others.

Q 2. *What is the Order of the Jesuites ?*

A. This Order which is called the *Society of Jesus*, (because they take upon them to advance the Name, Doctrine, and Honour of *Jesus* more then other Orders heretofore,) was instituted about the year 1540. by *Ignatius Loyola of Cantabria*, who being at first a Soldier, and receiving some wounds in the French War ; of which he lay sick above a year, resolved upon recovery of his health, to renounce the world, and wholly to addict himself to the advancing of the name of *Jesus* ; for this cause being six and twenty years of age, he forsakes all, and travels to *Ferusalem*; thence (having done his devotion to the holy Sepulchre) returns into *Spain*, where at *Complutum* and *Salamanca*, he gives himself to study ; in the interim he took upon him to preach mortification, both by his Doctrine and mean habit, though as yet he was furnished neither with sufficient learning, nor was he called ; wherefore he was imprisoned, and examined by the Inquisitors, and being found zealous for the Roman faith, was dismissed, and thence goeth to *Paris*, where he studied ten years in great poverty and weakness of body, and was at last made *Master of Arts*. In the year 1536. he returns to *Spain* with ten more of his profession, and from thence to *Rome*, to have leave of the Pope to travel to *Ferusalem*; but finding the peace broken between the *Turk* and *Venetian*, they go to *Venice*, and their did dresse the wounds and sores of poor people in Hospitals. Seven of these ten companions of *Ignatius* took the Priest-hood upon them, and preached up and down the territories of *Venice*, having neither temporal nor ecclesiastical

Of Jesuites:

*Ignatius Loyola.*

means to sustain them. After this they all go to Rome, where they are hated and molested by the Clergy, yet their Society increased daily, and procured a confirmation of their Order from Pope Paul the third, which since was ratified by Julius the third, Paul the fourth, Pius the fourth, and the Council of Trent. "At first they were not to have "above sixty of their Society; but afterward the "Pope perceiving how needfull this Order was to the "decaying Roman Religion, permitted all that were "fit to enter into the same. They have their Chief or General, their Coadjutors in Spiritual things, such are their Priests, and professors of Divinity, Philosophy, and inferiour Arts: Their Coadjutors in Temporals, who look to their clothing, dyet, and domestick affairs; their Scholars and Novices are maintained, lest this Order or Society might fail, who are bound to obey their Superiours without doubting or inquiring into the nature of the thing enjoyned them. "This Order differs from others, in that besides the three ordinary Vowes of Chastity, Poverty and Obedience, they binde themselves to the Pope, "in undertaking cheerfully, readily, and without "charging him, any journey he shall command for "propogating the Roman Faith. The title also of Professor among them is more honourable then of Priest; for one may be a Priest many years, before he be admitted Professor. The Jesuites, instead of a hood, wear a Philosophical cloak, that is long and black; their cap resembling a Cross is called *Bareta*; this they do not wear abroad; their cassocks they call *Solannas*, which they tie with silk girdles; and they spread so fast over the world, that above sixty years ago they had 256. Colledges.

Q. 3. What be the general Rules to which the Jesuites are tied?

Jesuites, their Rules.

A. To examine their Conscience twice daily; to be diligent in Prayer, Meditation, and Reading; to be daily at Divine service, at the times appointed to confess their sins; to renew their Vowes every year twice; to be abstinent on Fridays, not to preach without the Superiours leave; nor to keep money by them

them, nor to have any thing in proper; To read no Books without leave, nor to meddle with any thing that is not theirs; To learn the language of the Country where they live; not to lock their Chests, or Chamber doors; Not to sleep in the night with the window open, or naked, or to go out of their chamber without their cloathes; Not to teach or learn without the Superiors leave; Not to drink between meals, or to eat abroad without leave, or to take Physick, or to consult with the Physician, till they be permitted by the Superior; To harken to the bell when it rings; To keep their beds neat, and chambers clean; To acquaint the Superior, when any is grievously tempted; To be obedient, humble, and reverent in uncovering the head to their Superiors, not to complain of one Superior to another; To be silent, or else to speak briefly, with moderation and submission; To avoid contentions, contradictions, or speaking evil of one anothers native Country; let him onely reprove and command who is authorized so to do. Let none enter into another mans place, office, or chamber, without leave; whilst two are in one chamber, let the door stand open; Let no man mock another; Let no man at table put off his hat, except to his Superior; No talk with strangers, or commerce by letters without leave; Let no man report idle rumours, nor divulge abroad what is done at home. None without leave may write any thing of instruction or consolation, nor meddle at all with secular affairs. Every one ought to instruct and exhort his Brother to confesse; Let none go abroad without leave, and he must shew the cause of his going abroad, and what effect it took, when he doth return; he must also write down his name, and acquaint the Porter whither he goeth, and must return before night. That when any travelleth he shall lodge no where but in a *Jesuites* Colledge, if there be any in that place; and shall be as obedient to the Superior there, as to his own. Let every one have these rules by him, that he may read, or hear them read, once every moneth; but the Coadjutors must read their rules

every week. They have also their Constitutions, wherein is shewed that the end of their Society is to do good to their own souls and the souls of their neighbours, and that therefore they are bound to travel to and fro in the world; to confess their sinnes to the Priest every sixth moneth, and then to receive the Body of Christ; to cast off all inordinate affections of Kindred, Friends, and wordly things, to deny themselves, to take up the Crosse of Christ, and to follow him; to study humility, to aim at perfection and all other vertues, chiefly charity; to have a special care of the inward man; to imbrace poverty with cheerfulness, to give freely of their spiritual things, as they have received freely; to study purity and chastity; and to be very vigilant over their senses, chiefly over the eyes and tongue. To be temperate, modest, decent and devout in all things, chiefly at table. To labour diligently for obedience, and to refuse nothing that the Superior shall command. In confession to conceal nothing from the Ghostly Father. To study unity and conformity in judgements, and affections. To avoid idleness and secular affairs. To be careful to preserve health, and to avoid all excess that may impare it, as too much watching, fasting, labouring, or any other outward penance, and in sickness to be humble, patient, and devout. To desire the Superior once every year that he would enjoyn them some penance for their failings in the observation of their rules and constitutions, which ought to be heard or read, every moneth.

Of these passages see the *Jesuites* rules printed together in one Book at Lyons, Anno 1607.

*Q.4. What other rules have they besides these common rules and constitutions?*

*A.* They have rules for every particular Officer amongst them. As the Provincials rule is to use diligence, fidelity, mildness, bounty tempered with severity in his government, to alter or adde nothing in the rules and customes of the Province, without the consent of the General; in his absence or sickness, he may name (if the General do not) a Subprovincial; he must alwayes have with him four Counsellors, with whom he may advise in matters of weight. He hath power

*Jesuites, their constitutions and rules for Provincials.*

power to chuse divers Officers, such as *Masters* of the Novices, the Governours in spiritual things, Confessors, Preachers, and Readers, &c. He may dispense in divers things, and admit such as he thinks fit for probation; and may dismiss also in some cases, if the General hinder not: none must be admitted, who have forsaken the Society, or dismissed, without a new examination and probation; he is to take care of the *Masters* and teachers in Schools and Colledges, what proficiency there is, what books are read, who are to study Divinity, and the learned tongues, that no Stage-plays be acted, but in Latine, and such as are modest, &c. He must confer no degrees in Divinity or Philosophy without the Generals leave. The degree or title of Master and Doctor, must not be used among them. He may chuse Coadjutors in spiritual and temporal affairs. He must look to the Edifices, Revenues, and Lands of the society within his Province; to avoid Sutes in Law, yet to maintain their rights by Law, if need be; to look to all expenses and accounts, to avoid running in debt, and to have a care of the Wardrob, and all the Utensils; that if any Lands or Goods be given to the society, the General be acquainted therewith, and some share thereof be given to the poor of that place, where the Goods or Lands are. He is to be obedient, faithful, and reverent to his General; to call Provincial assemblies at fit times, and to help other Provinces when need requires. To see that Masses be had, and Sacraments administered according to the custom of the *Roman Church*; That Preachers and Confessors do their duties; That none be made Confessors, chiefly to Women; but such as are well struck in years; That in time of infection he appoint such as may look to the sick; That he depart not out of his Province without the Generals leave; nor the Provost or Rector from his House, or Colledge without leave from the Provincial. That he be careful what labourers he sends abroad into the Lords Vineyard, that he give them full instructions; that they travel on foot, rather then ride. He must visit every place within his Province once a year, and first the Church, the place where the Eucharist is kept, the holy

Of these passages see more fully in the fore-named Book.

Jesuits, their rules for Provosts.

holy Oyl, the Reliques, Altars, Seats of all the Confessors, &c. then the persons, with whom he must deal prudently; and lastly, the Superior of the House or Colledge.

Q. 5. What rules have they for the Provosts of Houses, Rectors of Colledges, Masters of Novices, and Counsellors, &c.

A. The Provost is bound to observe the common and particular rules; as also, all customes approved by the General or Provincial; to be careful of his Under-officers, and Confessors; to impose ordinary penance, such as publick reproof, to eat under the table, to kiss the feet of others, to pray in the refectory, to impose fasting, &c. He must have a Book, in which he must record what concerns the good of his house. He must see rules and constitutions of the house be duly observed. That confessions be made at the appointed times. That Scholars and Coadjutors not formed, renew their Vows twice a year. That every other Friday he make an exhortation to obedience penance, patience, charity, humility, and other vertues. That he carry himself sweetly and wisely to his inferiors, moderate in reproving and punishing; to send (if occasion be) one who may beg alms from door to door, for the Hospital, or who may accompany the Caterer, or who may preach in the streets. He must chiefly preserve love and unity in his house, and must read all Letters, that are either sent to, or from any under his charge, and must suffer none to have a seal, without the Provincials leave; let there be no arms nor musical instruments, nor wanron Books, nor idle recreations within his house. The Provost may, if need be, preach and hear confessions, but must not suffer Priests of the Society to preach, and hear the Nuns confessions, except upon extraordinary occasion. He must take care that all spiritual exercises be duely performed, and divine service every day. Let there be seven hours allotted for sleep; and eight hours between dinner and supper. Let the Table be blessed, and thanks given according to the *Roman Breviary*; Let an hour be allowed for recreation after dinner and supper, and on Friday after evening collation half an hour. Let there be conferences touching cases of conscience

ence held twice a week, at which all the Priests should be present. Let there be an account taken every Month of what is received and expended in the House. Speciall care must be had of those that labour in the Lords Vineyard, that they may not want. If any thing of moment is to be done in the House, let the Provincial be acquainted therewith. Let no man keep a Horse, except upon urgent occasion, and with the Generals leave. Women must not be permitted to enter into the House. Lands given by Will must be sold for the use of the Society, but not without the Generals leave. Let no man walk abroad without a companion; let Travellers of the Society be entertained kindly, &c. The Rectors of Colledges also have their Rules, which are in a manner the same with those of the Provosts. Which Rules and Constitutions, must be read twice or thrice a year in the Refectory. The Examiner also of those that desire admission, hath his Rules; he must be a man skilful and discreet, who must signifie to his Superior how he findes the party affected and qualified. If unfit, he must be chearfully dismissed; if fit, he must ask him if he be resolved to forsake the world? and why? and what induced him to be of this Society; if he be in debt, or subject to any infirmity; what is his age, his countrey, his parents, and their condition; if he be born in Marriage, of Christian parents, or of Hereticks; if he be a Scholar, where, and how long he hath studied; if he will be a coadjutor, and content with *Martha's* lot? Then he must be well instructed in the constitutions and rules of the Society. The Master of the Novices by his Rules is tied to be courteous and loving to his Novices, to help, comfort and instruct them upon all occasions; he hath power in some cases to enjoyn pennance on them, and in some cases to abolve them. He must also be well exercised in *Basil's* Rules, *Gregories* Morals, *Austin* Confessions and Meditations; in *Bernard*, *Bonaventure*, *Cassian*, *Dorotheus* his Homilies, *Casarius*, *Ephraim*, *Hugo*, and *Richard de S. Victore*, *Umbertus de Eruditione Religiosorum*, *Innocentius* of contempt of the World, *Thomas*

*The Rules for Rectors of Colledges, and the Examiner.*

*Their Rules for Masters of the Novices.*

*mas de Kempis* of the Imitation of Christ, and such like Books; for Histories he must read *Gregories* Dialogues, *Gregory Turonensis* of the glory of Confessors, and life of Saint *Martin*, *Eusebius* his Ecclesiastick History, *Sulpitius* of Saint *Martins* life, the select lives of the Fathers, the lives of *Lippoman*, and *Surius*, *Pet. Damianus*, *Pet. Cluniacensis* of Miracles, the *Indian Letters*, and the life of *Ignatius*. The Probationer for the first three weeks is to be used as a guest: in which time he is to be instructed in the rules and constitutions of the house: Then must be examined, and must promise that in a years space after his entrance he shall part with all his estate: If he be a Scholar, he must read some lectures; if no Scholar, he shall do some handy-work. A General confession must be also made; what he brings with him into the house must be inventoried in a Book, where the day and year of his entrance, with his Countrey, must be registred, and subscribed with his own hand; he must also perform some spiritual exercises in his second probation, and he must be tried how he can serve for a moneth; and then for another moneth, he must be imployed in begging from door to door, to shew how willing he is for the love of Christ, to forsake all worldly hopes. And for a fourth experiment, he must be exercised in some base employments, about the house. After this he shall be imployed in teaching the Ignorant and Children the doctrine of Christianity, and must be tried with mean cloathes and diet, and with moderate penance also: and must be instructed in the practise of devotion and mortification, and modesty, and must be made a chamber-fellow to one by whom he may profit. He must not speak with his kindred without leave and witnesses, and therefore must not be in any such office as hath relation to strangers, as Caterer, Porter, &c. The Novices once a week must have a day of recreation. The Coadjutors must be taught the Rosary. After all this, the Novices must be asked if they are able to undergo the burthens of that Society; if they be, let it be recorded, and then let them confesse to the Priest.

In the morning after the ringing of the bell, they must by their private Devotion, prepare themselves for publick prayer. Half an hour is allowed them for dressing up their Beds and Chambers, then they must hear Mass, and Exhortations, which are made to them twice a week for half an hour, the other half hour they shall repeat and confer. Then the next day their Master shall propose them wayes to overcome tentations and difficulties, the rest of the time till Examination before dinner, shall be employed in some exercise. Having recreated themselves an hour after dinner, at the ringing of the Bell, they shall repair to their Chambers to study; an hour after, they shall repeat something to their Master, and twice a week they shall ask one another the Grounds of Christianity; they must be silent, except in times of Exercise and Recreation: before supper, they shall pray, and so before they go to bed. After two years of probation, they are examined again, touching their Resolution and constancy in that Order, and then certain Rules of Modesty and Behaviour are prescribed them. The Rules for Counsellors are, That they be sincere, judicious, faithful, intelligent, free from partiality, considerate, and not rash in giving sentence, to use few words, to submit to the judgments of the Superior, to divulge nothing without him, to maintain his Dignity, and with submission to give him their best advise, &c.

*Their Counsellors Rules.*

Of these things see the *Jesuites* Book aforementioned.

Q. 6. *What Rules have they for Travellers, or Pilgrims, for the Minister, for the Admonisor, and other Officers?*

A. Travellers must ease the wearisomness of their journey with Spiritual fruits; every day when they begin their journey, they must say all the *Letanies*, and other prayers; their talk must be of heavenly things, that Christ may be their fellow-traveller. They must beg Alms for the love of Christ, who was poor himself. Let them accustom themselves to patience in bearing all injuries; let the stronger follow the weaker, and not go before; if any fall sick by the way, let one stay with him, to look carefully to him, to edifie in the Lord all such as give them entertainment. Let them

*Their Rules for Travellers.*

*Their Minister  
or Controllers  
Rules.*

them in all places shew good examples of Holiness and modesty. If they travel near any House or Colledge of the Society, they must not beg of strangers without leave from the Superior of that House or Colledge. Let none travel without his Superiors Letters Patents. The *Minister* or *Controller* of the House, is bound by his Rules, to be assistant to the *Provost* or *Rector*, to be exact in all their rules, constitutions, and customs of the House, to visit every other day all the offices and chambers in the House or Colledge. In the *Spring* and *Autumn* he must acquaint the Superior that the dyer and clothes of the Society must be changed. Let him be present with the Physician when he visits the sick; every day he must know the Superiors minde touching the Household affairs; and must acquaint him with what is fit to be done, and what is amiss. He must see that all things be in good order, and clean, that the Gates be shut every night, to look to the windows, candles, fires, and linnen. Let him see there be no disorders or quarrelling; he may supply the Superiors place in his absence, and may have an under-Minister. The *Admonitor* is tied by his Rules, to put the Superior in minde wherein he faileth in his Office. But this he must do with reverence and submission, and with advice of the Counsellors, and must not acquaint others what is done in this case: If the Superior be incorrigible after divers Warnings, he must acquaint the Higher powers; he must have a seal for those Letters which are sent to the Superiors. The *Jesuites* have also Rules in writing of Letters. The Superior or Rector of House or Colledge, is to write every weeke to the Provincial, and so he is that is sent abroad to preach or convert, of all matters of moment concerning their Society; the Provincials are to write once a moneth to the General; but the Superiors and Rectors of Houses and Colledges once in three moneths; the Provincials must write once a moneth to *Provosts*, *Rectors*, and those that are sent abroad in Messages; the General shall write to the Provincials once in two moneths, but to *Rectors* once in six moneths,

*Admonitor his  
Rules.*

except

except there be urgent occasion to write oftener; lest Letters be lost or intercepted, they must be written divers times: and the copies thereof, if they be to the General, must be recorded in a Book: secrets must be written in characters or mystical terms. The Letters written at Rome by the General, shall be read in the Houses and Colledges, and there safely laid up: He that hath the charge of Spiritual things, is tied by his Rules, to be careful over the Souls committed to him, in admonishing, instructing, exhorting, and examining. The Overseer of the Church, is by his Rules bound to acquaint the Provost every Saturday of the next Feasts and Fasts, that warning may be given on Sunday in the Refectory at supper-time: he must every Saturday set down in writing, what Ceremonies are to be used the next week at the high Altar. He must take care of the Masses and Prayers to be used for their deceased Founders and Benefactors, as also for the defunct of their Society. He must see that the Priests be shaved, and that they observe their Rules. He must suffer no Alms to be given for hearing of Confessions, or saying Divine service. He must have special care of the Host, of the holy Oyl, Crosses, Chalices, Reliques, &c. When the Reliques are to be shewed, two Wax candles must be lighted. He must look to the Fabrick of the Church, and must admonish the Superior to nominate preachers for the next day. He must take care over all the Church Moveables, and keep an Inventory of them. He must also take care of the linnen, candles, prayers, graves. When the holy linnen groweth old and useles, let it be burned, and the ashes thereof cast into the holy pond or lake. A catalogue also must be kept of all the Masses that are to be celebrated by the Priests, and the Prayers to be said by those that are not Priests, yearly, monethly, and weekly, besides extraordinary times. The Priests are tied by their Rules, to be devout, holy, and reverent in the exercise of their Function; to observe all the Roman rites, uniformity, and decency; to be expert in cases of conscience, and diligent in hearing confessions; but the Confessor and Penitent must not see one another in time of confession; and there

*Overseer of  
the Church,  
his Rules.*

*Priests, their  
Rules.*

*Preachers,  
their Rules.*

there must be an eye-witness present, though not an ear-witness, if the Penitent be a Woman. Confessions must be heard from the morning until noon. The Priests may exhort the sick to make their Wills, but not to assist them in making thereof. Preachers are tied by their Rules to teach sound and wholesom Doctrine, tending not to curiosity, but edification; to be diligent in reading the Scripture, and Fathers, to be exemplary in their conversation, to abstain from reproving Princes, Bishops, and Magistrates in their Sermons, or any Religious Orders; to forbear any Expressions that may move laughter, or contempt. Let them beware of pride, arrogance, vain-glory, or affected eloquence; let their gestures be modest and grave; let them chiefly commend the frequent use of Confession, of the Eucharist, of Good Works, of Obedience, of the Church Ceremonies, of Penance, Prayer, &c. and let not their Sermons be extemporary, or exceed an hour. They that are sent to preach abroad in remote places, are tied by their Rules to walk on foot, to live upon almes, to lodge in Hospitals, to ask leave of the Ordinary to preach, to take notice of the most devout people in every place where they come. They shall not onely preach, but likewise confer, catechize, pray, administer the Sacraments, visit the sick, resolve doubts of conscience, compose differences, &c. They must strive to make all men their friends, and to pray for their persecutors, and bear their burthens patiently. Let them write every week to their Superiors, what progress they make in their preaching, and other spiritual exercises; to preach to themselves as well as to others: and to do nothing but what they are joynd to by their Superior. The Generals Proctor is tied by his Rules, to entertain no Suits in Law, if he can otherwise avoid them: to give an account of all his actions to the Provost General; to keep in Books all Accounts of Expences and Receivings; to keep a list of all Church Benefices united to their Colledges; to have a great care of all the Writings, Popes Bulls, Records, and other papers committed to his charge, &c. The Proctor of the House is tied by his Rules, chiefly to have care of the Houses,

*Generals Pro-  
ctors, his Rules*

Houses, Records, and Money, how it is expended; and to give an account thereof to his Superiours. The Proctor of the Colledge and House of probation is tied by the same Rules to be careful of the Records and Moneys; to keep a good account of what is laid out and received; and to write down all in his Book. He that hath charge of the Readers at Table is bound by his Rules, to take care that they have a loud, clear, and distinct voice; that they be perfect in what they read; that first they read a Chapter in the Bible, except in chief Festivals, for then Homilies must be read concerning the Day. Letters also from the *Indies* are to be read yearly. In the beginning of every Moneth their Constitutions and common Rules, with *Ignatius* his Epistle of Obedience, must be read. In the evening after the Lesson, must be read the *Martyrology* of the next day. *Leviticus* and the *Santicles*, with some obscure Chapters in the Prophets, are not to be read at all. *Eusebius* his History, *Nicoborus*, *Gregories* Dialogues, *Ambrose*, *Austin*, *Bernard*, with such like Books (whereof the Catalogue is set down in the Rules) are to be read. The Superiour is to appoint what is to be read every day. He that hath the overseeing of the Sick, is tied by his Rules to be careful of them, of their dyet, Physician, and all things else that may concern them; that his substitute called by them *Infirmarius*, have all kinde of Physicall Drugs, that he acquaint the Superiour with the sickness and quality of it; that every eighth day the sick receive the Eucharist, that Prayers be made for him, and all things performed which may tend to his comfort and recovery; if he dye, that the Corps (if without offence) be kept above ground three and twenty Houres, and then decently interred. The Library Keeper by his Rules, must have all by him *Index Expurgatorius*, and that he keep prohibited Books, to keep the Library locked, except to those who are permitted to be in it, to keep the Books clean, to write down their Titles, to have a catalogue of them, to lend no Book without the Superiours leave, &c. The under Minister of the House is to look to the Chambers, Refectory, Kitchen,

Kitchin; Buttery, and other places, that all things be fit and in order. The *Ædituus* or Sexton must be subject to the *Præfectus*, or him that hath the charge of the Church, to have a care of the sacred Vestiments, of the Linnen, of the Hoast and Wine; he must in Divine Service light two Candles, and at the Elevation of the Hoast a wax Torch or Taper, and then shall ring the Bell; he must keep clean the Church Plate; before Mass or sermon let him ring the Bell, and the Virgins salutation Bell, in the morning, at noon, and in the evening; and to ring the passing Bell when any of the Society is departing: He must have a Light continual burning before the Hoast, and there must never be wanting holy Water; he shall deliver to the *Præfectus* all Oblations that he shall finde; he must be careful of the Church-doors, to shut them at noon, and at Sun-set: and whilest they stand open; he, or one for him, must not be wanting; he must suffer none to walk up and down, to make any noise, and let all things be kept clean. The Porter must have a List of all the Domesticks Names, he must suffer none to go out without the Superiours leave: all Letters he shall deliver to the Superiour; none that returns from the Countrey, must be let in till the Superiour know it; if Bishops or great men come in, let a Priest attend them, whilest he acquaints the Superiour. Let the Keyes of the Gate be delivered every night to the Provost or Rector: He must acquaint the Superiour if any Poor be at the Gate, or if any Almes be given there, &c. The keeper of the Wardrobe must have an Inventory of all the Clothes in the House, and Linnen thereof, of which he must be careful; he must every Saturday night furnish each chamber with cleane Linnen, and carry away the foul every Sunday morning to the Washer. In Summer every fifteenth day he must give out cleane sheets; and in Winter every three weeks, &c. The Steward of the house must be careful of the Wine, and Water, and Dyer of the Society; and to have the Wine-casks kept clean. He that hath the charge of the Hall or Refectory; must look there be not wanting Water Towel.

Towels, Napkins, Table-cloaths, which must be changed once or twice a week; that the due hours of refectiōn be observed by ringing the Bell; that they have a list of all their names which are in commons; that the remainders of the meat be reserved for the poor; and that they have the names of the Waiters at Table every week, and of the Readers, &c. The Cook hath his rules, to be cleanly, frugal, diligent, to touch no meat in cutting or dividing with his hands, but with a fork; to cut as he is directed by the Superiour; to dresse nothing for any particular man, except he be sick; not to be wasteful of the Wood; to keep a list of all things belonging to the Kitchin. The *Excitator* who wakeneth the *Jesuites* in the morning, must go to rest half an hour before others, that he may rise so much the sooner, ring the bell, and carry lights to every chamber: a quarter of an hour after, he must visit each chamber again, and if he finde some in bed yet, he must tell the Superiour: another quarter of an hour after, he must ring to prayers; he that sits the chambers at night, must ring or knock, that every one may examine his conscience: about a quarter of an hour after, he must ring to bed: and a quarter after that, he must see if every one be in bed, and the candles put out; if not, to acquaint the Superiour. Each House or Colledge hath one who buyeth all things necessary for the house; his office is to be diligent and faithful in buying and employing the money delivered to him, that he may give a just account thereof. *These are the principal rules to which every Officer and Member of the Society is bound. Some of lesser note I have omitted for brevities sake, which may be seen at large in the Jesuites own rules, set out by themselves in one book at Lyons, by their Superiours permission, Anno 1607.*

Q. 7. *What Priviledges have been granted to this Society from the Popes?*

A. Pope Paul the third, gave them power to make what they pleased, and how many rules and constitutions they pleased, towards the advancement of their Society: *the Jesuites.*

*Priviledges*

*granted by divers Popes to the Jesuites.*

to admit as many into their Order, as their General shall please, whereas in the beginning they were stinted to sixty onely: he also excommunicates all such as shall either hinder, or not aid this Society. He gave them also power to preach, administer the Sacraments, hear Confessions, Absolve, &c. in any place where they please, and to have their Coadjutors, both Spiritual, as Priests, and Temporal, as Cooks, Bakers, Caterers, Butlers, &c. on whom the *Jesuite* professed can confer sacred Orders. The *Jesuite* have this priviledge also to change their General, and he power to send them whither he pleaseth, and call them back again without asking leave of the Pope. They may also absolve all Heretiques confessing, and the General may excommunicate and imprison Delinquents. They are exempted from the secula power, and from all Taxes and Tythes; they may carry with them moveable Altars when they travel, and may disguise themselves into any habit; he that visit a *Jesuites* House or Colledge, shall have a plenary Indulgence. They have also power to exercise all Episcopall Functions; namely, to ordain, anoint, exercise, confirm, consecrate, dispense, &c. All these priviledges were given to them by *Paul* the third, in severall Bulls. Pope *Julius* the third, *Pauls* successor, gave them a priviledge to erect Universities where they pleased, and to confer what Degree they will; to dispense also with Fasting, and prohibited meats. Pope *Pius* the fourth, confirmeth all the former priviledges. *Pius* the fifth, grants that such *Jesuites* as forsake their Order by leave from the Pope or General, shall enter into no other Order except the *Carthusian*; if they apostatize without leave, they shall be excommunicate; he gives them also power to read publicly in any University they come to, without asking leave, and that none must hinder them, but all are bound to hear them. *Gregory* the thirteenth gave them power to have their *Conservators*, *Judges* and *Advocates*, and to recite their Canonical hours without the Quire, and to correct, change, interpret, expunge, and burn such Books as they dislike, and to be the Popes Library Keepers, and exempteth them from

om being necessarily present at Processions or Fu- Of all their  
 rals. By reason of these and other priviledges grant-priviledges see  
 to this order; besides their own industry, they the Popes  
 ew so numerous in the space of 75 years, that they Bulls and A-  
 d Anno 1608. as Ribadeneira sheweth, 293 Colledges, postolical  
 sides 123 Houses, and of their Society were Letters, print-  
 ckoned 10581. Out of their Colledges they raise ed at Rome by  
 revenue of twenty hundred thousand Crowns year- their Superiors  
 leave, in these-

Q. 8. Are there no other orders in the Church of suites Colledg  
 rome? Anno 1568.

A. There are divers more, but of less note, whose  
 iginal is uncertain, both in respect of their Author  
 d time, besides there many subdivisions of one  
 d the same order, as the *Franciscans* are subdivided *Franciscans*,  
 co *Observantes*, *Conventuales*, *Minimi*, *Capucini*, *Col-* subdivided in-  
*stanei*, whose charge was to receive the money that to divers Or-  
 given them. *Amadeani*, *Reformati de Evangelio*; ders.  
*iacini cum barba*, *de Portiuncula*, *Paulini*, *Bosiani*, *Observantes*.  
*udentes*, *de Augustinis* with their open shoes, *Ser-*  
*ventes*. All these differ little except in some small mat-  
 s. There be also some Monks called *Ambrosiani*, who *Ambrosiani*.  
 ar red cloaks over white coats. Others are called  
*pellani*, whose garments are partly black, and part- *Capellani*.  
 blew. *Chalomeriani* wear a white crosse upon a  
 ite cloak. *Cellarii*, from their cells are so called, *Cellarii*.  
 d *Brothers of mercy* from visiting the sick, and carry-  
 g the dead to the grave; in the inside they wear  
 ack linnen, on the outside a sooty colour garment.  
*avigeri* wear upon a black cowl two keyes, intima- *Clavigeri*.  
 g by this, that they have power to open and shut  
 aven. They make Saint Peter the Author of their  
 der. *Cruciferi*, these bow their bodies and their heads *Cruciferi*.  
 they walk, go bare-foot, and wear a white cloak  
 t with a rope, they carry always in their hands a  
 le wooden crosse. The *Brothers of the Crosse* wear  
 black cloak without a hood, and bear the Crosse  
 fore their breast. *Forficiferi*, so called from wear- *Forficiferi*.  
 g a pair of sheers on their cloak, by which they  
 ew that the clip of all carnal lusts, as it were  
 th a pair of sheers. They wear a black cloak and  
 od, these we may call *Sheer-brothers*. The *Brothers*

Hospitalarii.

of *Helen*, brag that they were instituted by *Helen*, *Constantine's Mother*, after she had found out the *Crosse*: they wear a white garment, and on it a yellow *Cross*. *Hospitalarii*, so called from looking to *Hospitals*, they wear black; they differ from the former of this name and so do the *Cruciferi*. The *Brothers of Saint James* wear a sandy-coloured garment, and shells hanging at it; they make *Saint James* their Patron. The *Order of Ignorance*: These Monks think it mans chie happinesse to know nothing. " *This Order of Ignorance is now the greatest in the world, and is like to swallow up all the Orders and Degrees of Learning as Pharaoh's leanKine did devour the fat. So much the more happy will this Order be, when it is fed with Tythe and Colledges.* There is an *Order of Joannites* differing from the former; these wear a red garment to represent *Christs blood*, and on the breast thereof is woven a *Chalice*, to shew that in his *Blood* our sin are washed; they hold also a *Book* still in their hand. The order of the *Valley of Josaphat* goeth in a purple garment; these appoint *Judges* to decide controversies of marriage. The order of *Joseph* was erected in honour of *Maries* supposed Husband: These wear ash coloured cloathes, and a white hood. The order at *Lazarus* or *Magdalen* wear a green *Crosse* upon a black cloak with a hood: there be two sorts of them, some contemplative, who are black within and white without, using ordinary food, the other wear a brown or twany colour, and are active, their food is onely herbs and roots. The order of *Nun* of *Saint Mary de decem virtutibus*, that is, *Of the ten vertues*, which consist onely in repeating the *Ave Mary* ten times: They wear a black *Vail*, a white *Coat*, a red *Scapular*, and an ash-coloured cloak. There be two other orders of *Saint Mary*, the one wears a white coat, and a black cloak like *Carmelites* the other are all white; there is also the order of *Maries Conception*. The order called *Reclusi*, shew themselves up between two walls, or in narrow cells whence they never go out so long they live. The order of *Saint Ruffus*, instituted by him; they go like the *Canon Regulars*, wearing a *Scapular* over

over a linnen Surplesse, and black coloured hood. There is an order of free Nuns, who maintain themselves, and may marry when they will. The order of *Specularii* are so called from their looking-glasses which they alwayes carry; their inward garment is black, their outward white; They wear on their breast a black cross.

“Among the Romans it was counted an Effeminate trick for men to carry about a looking-glass; therefore Otho is mocked by Juvenal, who speaking of the Looking-glass, calls it, *Pathici gestamen Othonis*. The order of the *Stellati*, wore Stars on their cloathes; some of them have black gowns and black hoods, some have cloaks without hoods. Some other petty orders there are of small account.

Of which see Seb. Frank in Chron. Franc. Modius, Heuterus de reb. Burgund. Hofpinian, &c.

Q. 9. How are the Abbots consecrated at this time?

A. If the Abbot be not a Monk, he is thus consecrated: On the consecration day, which is some Festival, or the Lords day, both the Bishop, and the Abbot elect, confesse, and fast the day before. In the Church two Chappels are trimmed up, the bigger for the Bishop, the lesser for the Abbot. On the Altar of the greater Chappel, stands a Cross and four candlesticks. At the foot of the Altar the ground is covered with Turky carpets, or Tapestry; there is also in the Chappel a Table placed for the Bishop, on which is clean linnen, two candlesticks, basons with towels, the holy water-pot, with the *ascersory*, the censer, &c. Likewise the Bishops Masse-Ornaments; there be also three Chaires, one for the Elect Abbot, the other two for the two assistant Abbots. The Bishop hath three Chaplains. In the lesser Chappel for the Abbot, is as an Altar with the cross, and two candlesticks, with the Pontifical and Missal; there is also a Table covered with clean linnen, with basons, and two candlesticks, and the Ring which is to be consecrated, &c. The Bishop having prayed at the Altar, ascendeth his Chair of State over against the Altar, with his Mitre on his head; the Elect Abbot sits in his ordinary cloathes, between two Mitred Abbots his assistants; then the Elect boweth himself to the Bishop, who riseth, taketh off

Abbots, how consecrated.

his Mytre, and saith some prayers : after this the Bishop without Mytre blesseth the Elects new cloathes, and besprinkles them with holy water, then he sits down, puts on his Mytre, and takes off the Elects secular garment; saying, *The Lord take off from thee the old man, &c.* and then cloathes him in a Monastical habit; saying, *The Lord cloathe thee with the new man, &c.* This done the Bishop laying aside his Mytre, riseth and prayeth, and sits down again. Then the Elect riseth, and beseeching him with bended knees, and his hands on his breast, that hee would receive him, the Bishop riseth and prayeth over him; then the Elect being now made a Monk, promiseth Canonical obedience to the Bishop and his Successors, fidelity to the Covent, continency and renunciation to his own Estate; with this the Bishop receiveth him into the Society of the Monks, and withal into the kisse of peace. After this the Elect Abbot goeth into his chappel, where he is habited like a Priest, and thence brought between the two Abbots assistants to the Bishop, who uncovering their heads, bow to him, and the elder of the two presents him to the Bishop, desiring he would ordain him Abbot of such a Monastery, according to the Apostolical authority committed to him. Then the Popes Mandate is read; the Elect sweareth upon the Gospel, the Bishop asketh if he will be faithful over the Flock committed to him, if he will reform his life, be sober, humble, chaste, and patient; if he will be subject, obedient, and reverent to the Pope and his successors; if he answereth *I will*, then the Bishop prayeth that God will keep and strengthen him; if the Abbot be not exempted from Episcopal Jurisdiction, he is to promise obedience to the Diocesan and his successors. This done, the Elect kisseth the Bishops hand, who standing before the Altar makes confession, kisseth the Gospel and the Altar, which he doth also incense, and sayeth Masse. After this the Elect goeth to his Chappel where he is trimmed in the Abbots ornaments; and is brought again before the Bishop, to whom he boweth himself, and then the Musick begins; the Bishop after this takes the

the Pastoral Staff, bleſſeth it and prayeth for the Eleſt Abbot, who all the while is on his knees, then the Biſhop layeth both his hands on the Abbots head, prayeth, and giveth to him the rule of the order, whereof he is to be head, and with an exhortation to be careful over them. After the Biſhop hath bleſſed the Staff he beſprinkleth the Eleſt with Holy Water, delivereth him the Staff, with an exhortation to uſe it with diſcretion. Then he bleſſeth the Ring and caſts Holy Water on it, and puts it on the Ring finger of his right hand, and prayeth for him; this done, the Abbot receiveth the kiſs of peace, then retireth to his Chappel, thence returneth with his two aſſiſtants, and preſenteth to the Biſhop two burning Tapers, two Breads, two Veſſels of Wine, and kiſſeth his hand. Then Maſſe is ſaid, the Sacrament adminiſtred, and the Abbot is ſolemnly bleſſed; at length the Mytre is bleſſed, and waſhed with holy water, which the Biſhop puts on the head of the Abbot; ſaying, *Lord we put on the head of this thy ſervant the Helmet of Salvation, that he having his head armed, may with the horns of both Teſtaments appear terrible to the adverſaries of the Truth, &c.* At laſt the Gloves are bleſſed and waſhed, and put on the the Abbots hands, who with his Mytre on his head, is by the Biſhop brought to the Quire and ſet in his predeceſſors chair; whence he riſeth, bleſſeth the people preſent, and thanks the Biſhop. The reſt of the day is ſpent in good cheer. The conſecration of the Abbateſs and Nuns is much after this manner.

Q. 18. *Wherein do the Chriſtian Orders of Knight-hood differ from one another?*

A. In the Times, Authors, Occaſions, Habits, Ends, Ornaments and Ceremonies of their inſtitution. The firſt order of Knight-hood in France, *Knights of the Gennet*, was that of the *Gennet*, inſtituted by *Charls Martel*, in memory of the great Victory he obtained againſt *Abdiramo*, in whole camp were found good ſtore of *Gennets*, which are beaſts like *Spaniſh Cats* in bigneſs, with long and ſlender ſnowts, their fures (whereof good ſtore were found in the enemies camp, and preſented to *Charls Martel*) do ſmell like thoſe of  
Civit

See *Albertus*  
*Caſtellanus* in  
*Pontificali*,  
and *Hospitian*  
out of him.

- Civil Cats.* From this beast the order is so called, consisting of sixteen Knights onely, who wore collars of Gold made of three chains, linked with red Roses enamelled; at the end of this collar hung a Golden Gennet. The order of the *Crown Royal*, (instituted by *Charlemagne*, in favour of the *Frisons*, who had done him good service in his wars against the *Sesnes* or ancient *Saxons*) wore on their breasts a *Crown Royal* in embroydery of Gold, wherefore this was called *L'Ordre de la Couronne Royal*. The order of the *Star* instituted by King *Robert* of *France*, *Anno 1022.* was composed of thirty Knights, whereof the King was chief. These wore cloaks of white *Damask*; on the left side of the breast, was embroydery a *Star* wrought in Gold, with five pointed beames. Their Oath was to say in honour of the *Virgin Mary*, (whom they called *Star of the Sea*, and *Lady of the Star*) a *Corona* or *Chaplet* made up of five tens of *Ave Marias*, and five *Pater Nosters*, with an *Antheme*. The order of the *Broom Flower*, instituted by *Saint Lewis* the French King, did wear a collar composed of *Broom husks*, or codd, interlaced with *Flowers de Lys*. King *Lewis* chose this *Broom* for his emblem, adding these words, *Exaltat humiles*, imitating that God had exalted him for his humility to the *Royal Throne* of *France*, in stead of his elder, *Philip* of *France*. The Knights of this order wore cassocks of white *Damask*. The order of the *Ship* instituted also by *Saint Lewis*, for encouraging the French Nobility to attempt the Seas with him against the *Saracens*, wore a collar interlaced with double *Scallops* (signifying the sandy shore) and double crescents or half Moons, which with the *Ship* hanging thereat declared his enterprize was to fight with *Infidels* and *Mahumetans*, and to plant the *Christian faith*; Therefore these Knights were tied by their order to hear daily the office of our Saviours passion, to defend the *Catholic Faith*, *Church*, and *Ministers* thereof, and to protect *Widows*, *Orphans*, and other afflicted people.
- Of S. Michael.* The order of *Saint Michael* was instituted by *Lewis* the eleventh, Son to *Charls* the seventh, in honour of *Saint*

Saint Michael the French tutelar Angel, who commanded *Aubert* Bishop of *Auranches* to erect a Church to him on that Hill, which ever since hath been called *Mount Saint Michael*, frequented yearly with Pilgrims from all parts of *France*: to whom also is dedicated the nine and twentieth day of September, in memory of this Angel who fought against the English at *Orleans*; hereupon *Charls* the seventh took for his *Oriflambe* the Image of Saint Michael, which was always carried before the King when he went to wars. They wear a collar of Gold made of Scallops fastned on small chaines, from which hangeth the Image of Michael treading on the Dragon. As often as any Knight misseeth the wearing of this collar, he is to cause a Mass to be said, and to pay seven *Sols* and six *Deniers Tournois*. All the Knights are bound on the Vigil of Saint Michael to wait in their habits on the King from his Palace to the Church. On Saint Michaels day, they are to wait on the King in the same ornaments to Mass, and to offer each man a piece of Gold; that day the King is to entertain them at his Table; The next day they offer (being cloath'd in black) wax candles for the dead, for whom Masse and Prayers are said. Their oath is to maintain the dignity of the French Crown, and the Churh. The order of the Holy Ghost was instituted by *Henry* the third of *France*, Anno 1579. in memory of his Nativity, Election to the Crown of *Poland*, and his coming to the Crown of *France*, all which happened upon Whit-Sunday, when the Holy Ghost descended on the Apostles. The Knights of their order wear a collar made of Flowers *de Luce* of Gold, cornered with flames of fire interwoven with some Letters, the first whereof is *H.* the first letter of *Henries* name. From the collar hangs the Image of a Dove in the midst of a Cross like that of *Malta*, all beset with beames and four Flowers *de Luce*. The King is chief of the order, whose oath is to maintain the Catholick Religion, and unity amongst his Subjects. The Knights are all bound to communicate every first day of the year, and on the day of Pentecost, and to swear their zeal to the Catholick Faith, and their fidelity

Of the Holy  
Ghost.

to the King and his Successors. This order consisteth of the King, and one hundred Knights; among which are four Cardinals, five Prelates, the Chancellour, Provost, Master of the Ceremonies, the High Treasurer and Register. All the Knights are bound to wear the cross on their garment. The feast of this order is kept on the first of *January*, in which the King is accompanied to the Church by the Knights, and they after Masse are feasted by him at the Palace. At Even song; they for the deceased Knights wear black, and the next day offer wax candles for their souls, and then dine with the King again. The order of *Christian Charity* was instituted by the same *Henry*, for the benefit of poor Captains and maimed Souldiers, to whom Rents and Hospitals were by him assigned. They wear on their cloaks an anchored crosse, embroydered with white Sattin. The Knights of *Saint Lazarus* had their original at *Jerusalem*, but being expelled thence, were by *Saint Lewis* brought from thence, and entertained with great revenues, to the end they might look to the cure of leprous and other infected persons; but when these Knights became idle, and married, their Rents were taken from them, and a part thereof given to the Knights of *Saint John of Jerusalem*. By *Gregory* the thirteenth, *Emanuel Philbert Duke of Savoy* was chosen great Master of this order of *Saint Lazarus*, to whom he gave the command of all spittles for Lepers. The order of the *Virgin Mary in Mount Carmel*, consisting of one hundred French Gentlemen, was instituted by King *Henry* the fourth of *France*, and confirmed by Pope *Paul* the fifth, Anno 1607. They are tied to keep a feast every year the sixteenth of *May*, to the *Virgin Mary* of mount *Carmel*, to wear on their cloaks a crosse of rawny velvet, in the midst whereof shall be the Image of the *Virgin Mary*, entowered with beames of Gold; about their necks they shall wear an anchored crosse of Gold, in the midst whereof shall be the *Virgins* Image enamelled. They may not marry above twice. They must fight for the *Catholick* faith. The order of *Orleans* was instituted by *Monsieur Lewis* of *France*; *Duke of Orleans*, An. 1393. it is called also

Of *Christian Charity*.

Of *Saint Lazarus*.

Of the *Virgin Mary in Mount Carmel*.

Of *Orleans* or *Porcupine*.

also the Order of *Porcupine*, because there hangs the picture of the beast from three chains of Gold, which *Monsieur* took for his Device, to let *John of Bourgogne* his mortall Enemy know, that he wanted not Arms and Courage to be revenged on him, for his wicked and bloody intentions. The Order of the

*Golden Sheild* was instituted by *Lewis* the second, third Duke of *Burbon*, surnamed the Good Duke; in the Golden Shield was a bend of Pearles, whereon was written *Allon*, which is as much as *Allous* in French, that is, *Let us go all together to the service of God, and defence of our Countrey.* He instituted also the Order

Of the Golden  
Shield.

of the *Thistle*, called also the Order of *Burbon*, in honour of the *Virgin Mary*, Anno 1370. consisting of six and twenty Knights, who wore a Belt, in which was embroidered the word *Esperance* in capital Letters; it had a Buckle of Gold, at which hung a tuft like a *Thistle*; on the Collar also was embroidered the same word *Esperance* with *Flowers de Luce* of Gold, from which hung an Oval, wherein was the Image of the *Virgin Mary*, entowered with a Golden Sun, crowned with twelve Stars of Silver, and a Silver Crescent under her Feet; at the end of the Oval was the head of a *Thistle*. The Order of *Anjou*, or of the

Of the Thistle.

Crescent or half Moon, was instituted by the good King *Rene*, being Duke of *Anjou*, and King of *Sicily*: The Symbol of the Order was a Crescent of Gold, whereon was engraven this word *Loz*, which signifies Praise; this the Knights wore on their Cloaks or Gowns; there were of this Order six and thirty Knights. The Order of *Saint Magdalen* was instituted

Of Anjou.

by *John Chesnel*, a Noble Gentleman of *France*, Anno 1614. out of a godly Zeal to reclaim the French from their Quarrels, Duels, and other sins; that by remembering the Repentance of *Mary Magdalen*, they might with her learn to repent. The Cross which might serve to wear on the cloak, or about the neck, had at three ends three *Flowers de Luce*; the foot stood in a Crescent, in the middest was the shape of *Magdalen*; the Cross is beset with Palms, to shew this Order was instituted to encourage Voyages to the Holy Land; within the Palms are Sun beams, and four

Of Saint  
Magdalen.

Flowers

Flowers de Luce, to shew the glory of the French Nation. The Knights are tied by their vow to abandon all hazardous gaming, blasphemie, reading of prohibited and vicious Books, &c. Their habit is of skie colour. Their collar is made up with the letter *M.* doubled with *L.* and *A.* to expresse *Mary Magdalen*, *King Lewis*, and *Queen Anne*, interlaced with double hearts, wounded with darts of Gold crossed; the Ribband is Crimson, from which hangs an Oval, having *Mary Magdalen* on the one side, and *Saint Lewis* on the other. The device about the Oval on the cloak is, *L'amour de Dieu est pacifique*. They had a house allotted them near *Paris*, wherein were ordinarily five hundred Knights, bound to stay there, during two years probation; at the end of which, they shall take the Oath of the order, of charity, obediee, and conjugal chastity; they must also abjure all duells, quarrels, and assassines. The Knights that live abroad shall meet every year at their House called the Lodging Royal on *Mary Magdalens* Festival day, to communicate and to give an account of their actions to the great Master. The Knights that live in the house, must on all Sundays and Festivals be assistant at Divine Service; the Knights have their Academy for all kinde of exercise. But this order as it began, so it ended in the person of *Chesnel*. The order of *Bretaigne*, or of the *Hermine*, and *Ears of Corn*, was instituted by *Francis Duke of Bretaigne*, Anno 1450. it was called of the *Ears of Corn*, because the Golden Collar was made in the form of *Ears of Corn*, at the end of which hung by three small golden chains a little white beast, called an *Hermine*; his word or Motto was, *A Ma Vie*, intimating, that whilest he lived he would preserve his courage, purity and integrity, resembled by the *Ermine*, which is so loth to defile his white skin by running through dirty and boggy places when he is hunted, that he will rather suffer himself to be caught; whose skin is in great request for Furs. This order consisteth of five and twenty Knights of the *Ears of Corn*, so called, to signifie, that Princes should be careful to preserve Husbandry.

Of *Britaigne*  
or *Hermine*.

They that would see these orders described at large, let them read the History of *Andrew Favine*, *Parishan*, and *Advocate* in the Court of *Parliament*.

Q. II. What

Q. II. *What other Orders of Knighthood were there in Christendom, besides those of the French.*

A. In Flanders was instituted the Order of the Golden Fleece by Duke Philip, in the city of Bruges, Anno 1429. in memory of the great Revenues which he raised by Traffique of Wools; or else in memory of Gideons Fleece, or of the Golden Fleece at Colchos. This Order consisted of thirty Knights, the Duke being chief. The great Collar was made of double Fusiles enterwoven with Stones and Flints, sparkling flames of fire. The Flints were the Arms of the ancient Kings of Burgundy; the Flames did signifie the Swiftnes, Fiercenels, and Terror these Knights should shew to their enemies, to this purpose was this Motto, *Ante ferit quam flamma micet*. From the Collar hung a Golden Fleece. The patron of this Order was Saint Andrew: The Knights were to keep three Festivals; on the first day they wore Scarlet, to shew that Heaven and Glory is got by Martyrdom and effusion of Blood. On the second day black, to shew their grief for the Dead. The third day white Damask, to shew their purity. The Order of the GARTER was instituted in England, Anno 1347. by King Edward the third, consisting of five and twenty Knights, under the patronage of Saint George. The great Collar was of Gold, composed of white and red Crosses knit in manner of true Love knots; instead of which Knots, the Thistles of Scotlands Order were combined by King James, who united the two Orders as he did the Kingdoms. From the Collar hangeth Saint George on Horse-back with the Dragon at his feet. In England were instituted the Knights of the BATH by King Henry the Fourth, as some write, who made six and forty Knights, who having their several chambers in the Tower, watched and bathed themselves on Saturday night, and on Sunday they were made Knights; At high Mass in the Evening before the Ceremony, they were clothed with Gray cloth lik *Eremites*, to shew they were willing to renounce the World for Christ; the next day they swear, *To love God, defend the Church, honour the King, and to protect the Oppressed*: and then they lay aside their

Monks

Of the Golden Fleece.

Of the Garter.

Of the Bath.

Monks habit, and are richly cloathed; then they mount on Horse-back, having on the front-stale the sign of the Cross, and so they ride to the King, who girdeth them with the Girdle and Sword, and commandeth two ancient Knights to put on their gilded Spurs. At dinner they wait on the King, after which they present their Swords to God on the high Altar, and redeem them again with money. These and other Ceremonies of the Knights Batchelors, or of the Bath, may be seen at large in our own Histories.

Of Saint Andrew, or the Thistle.

The order of the Thistle, or of Saint Andrew in Scotland was instituted by King Achaius, who made a League offensive and defensive with Charles the Great, Anno 809. The Collar is made up of Thistles and Rue, the one being full of prickles, and not to be touched without hurting the skin, the other is good against serpents and poison. The Motto is, *Nemo me impune lacessit*, intimating that he wanted not power to defend himself, and offend his enemies. At the Collar hangeth the picture of Saint Andrew with his Cross.

Of the Lilly, or of Navarre.

The Order of the Lilly, or of Navarre, was instituted by Prince Garoia the sixth of that name, in the city of Nagera, Anno 1048. where the Image of the Virgin Mary issuing out of a Lilly, was discovered in the time of the Kings sickness; who thereupon suddenly recovered his health; and in token of Gratitude, instituted the Order of Knights of Saint Mary of the Lilly, consisting of eight and thirty Knights; whereof he was chief. They swear to expose Goods and Fortunes to preserve the Kingdom of Navarre, and to expell the Moors. Each of these weareth a Lilly on his breast, made of silver, and a double chain of gold, interlaced with this Gothish letter M which stands

for Mary. At the end of the chain hangeth a Flower de Luce, carrying the same Letter crowned. The Knights are tied to divers services and prayers, to confess also and to communicate. The Order of Saint James of the Sword was instituted Anno 1158. under the reigns of Alphonso the ninth King of Castile, and of Ferdinand King of Leon. The Knights wear on their breasts, and on the left side a Scallop-shell.

Of St. James of the Sword.

shell. About their neck they wear three chains of Gold, from which hangs the form of a sword, being of red Sattin embroidered, and a Scallop shell upon the same sword. The red sword signified their victory over the *Arabians*, with whose Blood their swords were dyed. The Scallop shell was a mark of their Pilgrimage to the holy Sepulchre of Saint *James*; these they gather on the Sea shore, and fasten them to their hats or hoods, who go on Pilgrimage. This order took first beginning in *Galicia* under the homage then of *Leon*; at first these Knights lived in common with the Monks of Saint *Helie*, and shaved their Crowns, vowing chastity, poverty, and obedience, but afterwards they married; they both were of Saint *Austins* rule. This order was also established in *Portugal*; above six hundred Knights were of this order. Many Lords of *Spain* hold it an honour to wear the habit of Saint *James*. The great Mastership of this order was incorporated to the Crown of *Castile*, Anno 1493. by Pope *Adrian* the sixth. The order of Saint *Fulian*, called of the *Pear Tree*, was instituted in the Kingdom of *Leon*, Anno 1179. and was approved by Pope *Alexander* the third, *Lucius* the third, and *Innocent* the third; the Knights have the *Pear-Tree* for their Arms. But after *Alphonso* the ninth King of *Leon*, became Master of the City *Alcantara*, which he took from the *Moors*, and bestowed it on the Great Master of *Calatrava*, and this gave it to the Master of the *Pear Tree*; These Knights of the *Pear Tree* stiled themselves Knights of *Alcantara*, and forsaking their former Armes, wore the *Green Crosse Flower de Luced* on their breasts; they live under the order of *Benedict*. They first professed Chastity, but Pope *Paul* the fourth permitted them to marry. The Great Mastership of this order was by Pope *Alexander* the sixth a *Spaniard* united to the Crown of *Castile*, in favour of King *Fernand* of *Arragon*, and Queen *Isabel* his Wife. The order of *Calatrava* was founded in the Kingdom of *Castile*, Anno 1158, under the Reign of *Sancio* the third, and sixth King of *Castile*. They were called *Calatrava* from a Castle of that name taken from the *Moors*, and given to the Knights *Templars*, but they fearing their

Of Saint Julian, or the Pear-tree, or Alcantara.

Of Calatrava.

own weaknesse, surrendred it to the King *Sancio* of *Castile*, who gave it to certain Monks of the *Cistercian* order, who offered themselves to keep this frontiered Castle; Hence arose the order of *Calatrava*. They wear a red Crosse Flower de luced. Pope *Alexander* the third approved this order; at first these Knights wore Scapularies and robes of white, but Pope *Benedict* the third dispensed with them for that Monkish habit, and they were permitted by Pope *Pau* the third, to marry once onely. At last the Mastership of *Saint James*, of *Calatrava*, and of *Alcantara* were annexed to the Crown of *Spain*, in favour of *Charles* the fifth Emperour and King of *Spain*, who enjoy the revenues of these three great Masters. The order of

Of the Band or Red Scarffe.

the Band, or Red Scarffe, was instituted in *Castile* by *Alphonso* the 11th, Anno 1330, King of *Leon* and *Castile*. The Knights wore a broad Ribbon of red *Silk*, and are bound to accompany the King in his Wars, to bee valiant, sober, courteous, discreet, &c. The order of

Of the Dove.

the Dove, or Holy Ghost, was instituted in *Segobia* in *Castile*, Anno 1379, by *John* the first of *Castile*. They wore a collar linked with Sun-beams, wheréat hung a Dove of Gold, enamelled with white, as if it were flying down from Heaven. But this order ended with the institutors life, to witr, the same year of his institution. The order of *Saint Saviour* of *Montreal*, called

Knights of S. Saviour of Montreal.

the order of *Arragon*, was instituted in *Arragon*, Anno 1120. by *Alphonso* the eighteenth, King of *Navarre*, and first of *Arragon*. The Knights wore a white robe, and on the breast an anchored red crosse; their rule was like that of the *Templars*, to whom they succeeded in *Montreal*, but onely that they had power to marry. The

Of Montefia.

order of our Lady of *Montefia*, or of *Valencia*, was instituted in the Kindome of *Valencia*, Anno 1317, by *James* the second, King of *Arragon*, upon the extirmination of the *Templars*. The Statutes of this order were answerable to that of *Calatrava*, under the rule of the *Cisterrians*, whose cloathing they were dispensed withall to wear. Their Crosse was that of *Saint George*, a full red crosse which they wore on their

Of the Looking Glasse.

breast. The order of the *Looking-glasse* of the *Virgin Mary* was instituted by *Ferdinand* the Infant of *Castile*.

Anno 1410. upon a memorable Victory he had over the *Moors*. The Collar of this order was composed of Bough-pots full of Lillies, interlaced with Griffons. The order of *Jesus Christ* was instituted in *Portugal* Anno 1320. by *Dionysius* the sixth King of *Portugal*: the Knights were black, and upon their breasts a red crosse, and another white over the read. Pope *John* the twenty second confirmed this order Anno 1320. gave them the rule of *Saint Bennet*. Pope *Alexander* the sixth gave them leave to marry. This order as that of *D. Avis* was annexed to the Crown of *Portugal*. This order *D. Avis* was instituted in *Portugal* under the first King *Aphonso Henriquez* Anno 1147. under the rule of *Saint Bennet*. They bear for their Armes the crosse like that of *Alcantara*, with two black birds like Ravens.

Of *Jesus Christ*.Of *D. Avis*.See *Favine, &c.*

Q. 12. what were the orders of Knight-hood in Germany, Hungary, Bohemia, Poland, &c.

A. The order of the *Dragon* was instituted in *Germany*, by the Emperor *Sigismund*, Anno 1418. upon the condemnation of *Husse*, and *Hierom* of *Prague*. The Knights did wear on high dayes a Scarlet cloak, a double Golden chaine, at the end whereof hung a *Dragon* overthrown, her wings seeming broken; and daily they wear a Crosse Flower-de-Luced with green. This order was famous throughout *Germany* and *Hungary*. The order of *Austria* and *Carinthia*, or of *Saint George*, was instituted by the Emperor *Frederrick* the third, first Arch-Duke of *Austria*, Anno 1470. The Knights wore a white coat, and a red Crosse; they were bound to guard the Frontiers of *Germany*, *Hungary*, *Austria*, *Styria*, and *Carinthia*, against the *Turks*. The order of *Poland*, or of the white *Eagle*, was instituted by King *Ladislaus* the fifth, Anno 1325. The Kings wear a triple chaine of Gold, whereat hangs an *Eagle* Crowned. The order of *Denmark*, or of the *Elephant*, was instituted by *Christierne* the first, King of *Denmark*, Anno 1478. The Collar which the Knights wear, is composed of *Elephants*, with silver Castles on their backs, at the end whereof hangeth the picture of the *Virgin Mary*, beset with Sun beams, and a *Crescent* under her feet. The order of *Sweden*,

Of the *Dragon*.Of *S. George*.Of the white *Eagle*.Of the *Elephant*.

Of the *Seraphims*.

or of *Jesus*, or of the *Seraphims*, was instituted by *Magnus* the fourth, King of *Sweden*, Anno 1334. The Collar of this order is composed of *Cherubins*, and *Patriarchal Crosses*, in memory of the siege laid to the chief City of *Upsala*. At the end of the Collar hung an Oval, bearing these three letters, *I H S.* that is, *Jesus Hominum Salvator*, with four nails enamelled white and black, to shew our Saviours Passion. The order of *Cleve*,

Of the *Swan*.

or of the *Swan*, is at this day held up by the Princes descended of the House of *Cleve*, who do bear the *Swan* for their order; Crests, and Supporters of their Arms. Of the order of *Prussia*, called the *Marian*, or *Teutonic*, wee have spoken already. The order of *Livonia*,

Of the *Sword-Bearers*.

or of the *Sword-bearers*, was instituted Anno 1203. by *Albert* a Monk of *Breme*, with some rich Merchants, who out of Zeal to fight against the *Infidels* of *Livonia*, renounced the world, and vowed obedience, and chastity, in the presence of Bishop *Albert*, who prescribed them the rule and habit of the *Cistercians*; a long white Cassock, with a black Hood, having on the left side, near to the shoulder, a red Sword; and on the breast two Swords acrosse, with the points downward. This order was confirmed by Pope *Innocent* the third. The

Of *Saint Gall*.

order of *Saint Gall* in *Switzerland*, was instituted by *Frederick* the second, Emperour Anno 1213. when he came on Pilgrimage to the Abby of *Saint Gall*, and instituted that order which he called the order of the *Bear*, giving to the chief Lords thereof Collars, and Chains of Gold, at the end whereof hung the form of a Bear of Gold enamelled with black. The Abbot was to confer this order every sixteenth day of *October*, being the Feast day of *Saint Gall*, the Apostle of the  *Germans*. This order was instituted to the memory of *Saint Ursus*, Martyred before the Temple of the Sun at *Solomere*. The Cantons of the *Switzers* honored this order, till they fell off from the House of *Austria*; now it is quite lost.

See the Histories of these places.

Q. 13. What are the Orders of Knighthood in Italy?

Diverse orders of Knights at Rome.

A. The Popes have been founders of diverse orders. Pope *John* the twenty second at *Avignon*, instituted the order of *Jesus Christ*, Anno 1320. They did wear

wear a Cross of Gold enamelled with red, and inclosed with another Crosse. Pope *Paul* the second instituted at *Rome* the order of the *Holy Ghost*, Anno, 1488. The Knights wear a white Crosse. Pope *Alexander* the sixth, instituted the order of *Saint George*, Anno, 1498. They carried a Crosse of Gold, entowered with a wreath made in form of a Crown. *Leo*, the tenth instituted the order of *Saint Peter*, Anno 1520. These wore within an Oval of Gold the effigies of *Saint Peter*, at the end of a Tortis of Chaines of Gold. These were to guard the Sea Coasts against the *Turke*. *Paul* the third established the order of *Saint Paul*, Anno 1540. Pope *Pius* the fourth, erected the order of the *Pies*, Anno, 1560. Their charge was to carry the Pope when hee went abroad in publick. Hee would have them take place of the Knights of *Malta*, and of the Empire. *Sixtus Quintus* ordained the Knight-hood of *Lauretto*, Anno, 1587. to whom hee erected our Lady Church at *Lauretto*, for a Cathedrall. At *Rome* also, there be some Church-men of the order of Knight-hood, as the Knights *Hospitallers* of *Saint Anthony*. The General of this order is called Abbot of *Saint Anthony* of *Vienna*; the principals of this order do wear on their black Cassocks, Cloakes, and Gownes, a double *Saint Anthonies* Crosse, that is, two T. T. of blew Sattin; the meaner sort wear but one. The Knights of the *Virgin Mary*, were instituted by brother *Bartholomew*, Bishop of *Vicenca*, a *Dominican*, Anno, 1233. and confirmed by Pope *Urban* the fourth, the Knights follow *Saint Dominick's* rule, wearing a white Cassock, with a red Crosse on the breast, with two Stars: Their cloak is of gray colour. Their charge is to take care of Widowes and Orphans, and to reconcile differences between Man and Wife. They lived at home with their Wives and Families, and not in Convents. Hence they were named *Frabres Gaudentes*, Brethren of joy. The order of the *Glorious Virgin Mary* was instituted at *Rome*, Anno 1618. by three Brothers, *Pedro*, *John Baptista*, and *Bernardo*. They were confirmed by Pope *Paul* the fifth, who with

his successors were to be Great Masters thereof. Their Covent is in the Palace of *Lateran*. They are bound to defend the Christian Faith, the Catholick Church, to suppress the *Turkes*, to be Nobly extracted. The Knights *Layicks* of this order, and *Knights Priests* that are beneficed, are to wear about their necks a Ribband of blew Silk, and a Golden Crosse enamelled with blew, and on the Cloak a Crosse of blew Sattin to shew the colour of the Virgins garment which shee wore, to wit, of a blew Skie-colour; but the *Knights Chaplains* are to wear the blew Crosse on their Cloaks, but not about their necks. Within the Crosse is a round circle, where in is *M. S.* standing for *Maria Sancta*, with a Crown. About the circle are twelve silver beams, representing the twelve Apostles; each branch of the Crosse hath nine Tracts, demonstrating the nine Orders of Angels; the four ends of the Crosse are four Lillies, to shew that the Virgin is the Lilly of the Vallies; at the ends of the Crosse are four Stars, figuring the four Evangelists. At *Venice* there is the order of *Saint Marks* Knights, instituted when *Saint Marks* Body was brought thither from *Alexandria*. At *Genoa* are the Knights of *Saint George*, and so divers Cities of *Italy* have their peculiar orders of Knights-hood. In *Savoy* there is the order of the *Annunciation*, of which wee have already spoken. The Collar of this order is composed of Roses and Love-Knots, whereunto hangs an Oval, containing the Angell, holding a Scepter, and saluting the Virgin, over whom hovereth a Dove. Wee have also spoken of the orders of *Saint Maurice*, and *Saint Lazarus*. The former of these two began *Anno 1440.* when *Amadis* the seventh, first Duke of *Savoy*, retired to the Desert of *Ripaille*, to preserve the memory of that valiant Knight, as of his Lance and Ring. They follow *Saint Austins* rule. The order of *Saint Lazarus* was united by *Gregory* the thirteenth, to that of *Saint Maurice*; these are *Cisterians*, and have divers privileges and immunities. The order of *Florence*, or of *Saint Stephen* Pope, was instituted by *Cosmo de Medicis*, first Duke of *Florence*, *Anno 1561.* in honour

Knights of *Venice*.

Of *Genoa*.

Of *Savoy*.

Of *Florence*.

of Pope Stephen the ninth, Patron of Florence. They follow Saint Bennets rule, and have the same Priviledges with the Knights of Malta. They wear a long gown of white Chambier, on the breast a red Croffe, like that of Malta. The order of the Precious Blood of Christ, was instituted by Vincentio de Gonzaga the fourth Duke of Mantua, and second of Montserrat, Anno 1608. in Honour of Christs Blood, some dropps whereof are kept in Saint Andrews Church at Mantua. The Coller is composed of Ovals of Gold, and these two words, *Domine Propasti*; in the Ovals are flames of fire, burning about Gold-Smiths melting pots full of pieces of Gold. At the end of the Collar within an Oval, are two Angels standing upright, holding a Chalice and Pixe Crowned, on the Table whereof are three dropps of blood, with this Legend about the Oval, *Nihil isto tristis ceptis.*

See the above named authors.

Q. 14. what were the Christian Military orders in the East?

A. The order of Cyprus, and of Luxignan, or of the Sword, was instituted by Guy of Luxignan, King of Jerusalem and Cyprus, Anno 1195. The Collar of this order was composed of Cordons of white Silke twined into two love knots, interlaced with the letters S. and R. at this hung an Oval of Gold, with a sword in it; about the Oval was engraved these words, *Securitas Regni.* Of the other Eastern orders wee have already spoken; namely, of that of the holy Sepulchre, instituted by Baldwin, the first of that name, and second King of Jerusalem, Brother to Godfrey of Bulloigne, Anno 1103. They were at first *Canons Regular* of Saint Austins order, permitted to live in Jerusalem, by the Saracens: after they were Knighted, retained their white habit, whereon they carried the Croffe of Jerusalem, such as the Kings bare in their Armes. Pope Innocent the eighth, Anno 1484. united these Knights to the Hospitallers of Saint John; but this Union lasted not long; for the Knights married, whereupon Pope Alexander the sixth took the pow-

Knight-hood in the East.

er of conferring this order himself, giving power to the Guardian of the holy Sepulchre, who is always a *Franciscan*, to confer this order on Pilgrims to the Holy Land, provided they take their Oath on the Holy Sepulchre. We have also spoken of the *Hospitallers* of *S. John Baptist* of *Jerusalem*, instituted by *Baldwin*, first King there, Anno, 1104. Likewise of the *Knights Templars*, instituted under *Baldwin* the second, third King of *Jerusalem*, Anno, 1119. Of these I will make no further mention. There were other orders in the Holy Land, as the *Knights* of *Saint John* of *Acres*, Of *Saint Thomas*, Of *Saint Gerion*, Of *Saint Blaise*, &c. but these were of small note, and are now lost. See *Favines* Theater of honour.

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## The Contents of the twelfth Section.

*The opinions of the Anabaptists, and wherein they agree with the old Hereticks. 2. The Tenets of the Brownists. 3. Of the Familists. 4. The Adamites, and Antinomians. 5. The Religion of the Socinians. 6. Of the Arminians Tenets. 7. Of the Church of Arnhem, and the Millenaries opinions. 8. Of many other Sects at this day amongst us. 9. The opinions of the Independents. 10. The Tenets of the Presbyterians, where by way of a Catechisme is delivered their whole Doctrine concerning the Ministry, Episcopacy, Presbytery, Lay-Eldership, Deacons, Civil Magistrates, the Election of Ministers, Ordination, power of the Keys, Excommunication. 11. Divers erroneous opinions which have been lately revived or hatched since the fall of our Church-Government, &c.*

### SECT. XII.

#### Quest. 1.

*What opinions in Religion are there held at this day among them, that are fallen off from Rome.*

*A. Wee have already spoken of the opinions of Luther, Calvin, Oecolampsius,*

*Zuinglius, and other Protestants, whose Tenets are followed by many thousands at this day: Wee have also spoken somewhat of the originall and increase of Anabaptisme; now wee will briefly set down their opinions, as they are recorded by Pontanus, Eullinger, Gastius, Sleiden, Osiander, and others; and will shew wherein they agree with the old condemned Here-*

*ticks. They hold that Christ took not his flesh from the Virgin Mary; "so held the Heretick Valentinus. and names.*

*2. That*

2. That Christ is not true God, "so held *Arius*.  
 3. They deny Baptisme to Infants, "so did the *Pelagians*. 4. They re-baptise, "so did the *Novatians, Arians,*  
*Atians* and *Donatists*. 5. They believe to enjoy here-  
 after the day of judgement; an earthly Monarchy,  
 "so did the *Cerinthians, Nepotians, Millenaries,* and *Mahometans*. 6. They say our righteousness depends  
 upon the works of charity and affliction, not upon  
 faith in Christ, "so did the *Cathari, Meletians, Dona-*  
*tists,* and *Pelagians*. 7. They maintain free will  
 in spirituall things; "so did the *Pelagians*. 8. They  
 account themselves the onely pure Church without  
 sin; "so did the *Donatists*. 9. They say Lay-men  
 may administer the Sacraments; "so did the *Mar-*  
*cionites,* and *Pepuzians*. 10. They reject Magistracy  
 among Christians; "so did the *Manichees*. 11. They  
 say that Christian Magistrates are not to punish Male-  
 factors with death; "so said the *Tertullianests*. 12. They  
 will have all things in common, "with the old *Ni-*  
*cholaitans*. 13. They teach that a man may put away  
 his wife, though not for adultery; "so taught the  
*Jews*, 14. And that a Christian may have many wives;  
*which is the Doctrine of Mahomet*. 15. They will  
 not swear at all; *in this they follow the Tenet of*  
*the old Pelagians*. Now all these opinions are ancient  
 Heresies as wee have shewed, which have been re-  
 futed sufficiently by the ancient Doctors of the  
 Church, and condemned by generall and Provinciaall  
 Councils, besides that divers late writers, both of the  
 Roman and Protestant Church, have fully refuted  
 these opinions; whose writings they that are at lei-  
 sure may peruse. And by the way wee must observe,  
 that as the *Anabaptists* have divers opinions, so they  
 have divers names. Some are called *Munzerians*, from  
*Munzer*, who raised the Boors in Germany against  
 their Lords. Hee taught that all things shall bee com-  
 mon. 2. *separatists*, for separating themselves from  
 the affairs of the World. 3. *Catharists*, for thinking  
 themselves more pure then others; therefore deny  
 originall sinne, nor will they pray, *Forgive us our sinns*.  
 4. *Apostolicks*, who like the Apostles go without staffe or  
 scrip, up and down the World preaching. 5. *Enthusiasts*  
 pretend

pretend revelations, and brag they have the gift of prophesie, - 6. *Silentes*, who place all their holinesse in silence. 7. *Adamites*, who believe that the wearing of cloathes is a cursed thing, therefore they affect nakednesse. 8. *Georgians*, so called from *David George* the *Familist*, who boasted hee was greater then Christ. 9. *Liberi*, who think they are made free by Christ from payments of Taxes or Debts, and free from obedience to humane Laws. 10. *Hutites*, so called from one *Huta* who denied Christs divinity, and made himself the onely Son of God. 11. *Melchiorists*, so named from one *Melchior* of *Strasburg*, who taught that *Mary* was the Conduite through which Christ did passe, as water through a pipe. 12. *Menonists* so called of *Menon* a *Friezlander*. 13. *Beucheldians*, so called from their Author, these affirm Polygamy to be an holy kind of life. 14. *Augustinians* from *Augustine* a Bohemian, who bragged hee was the first that opened Paradise for himself and followers. 15. *Servetians*, so called from *Servoetus* the *Arrian*, who was burned at *Geneva*, for denying Christs Divinity, 1553. These wil not baptize Children till they be thirty years of age. *Of these* Alster- 16. *Denkians*, from one *Denkius* their Author, who with dins in his *Hi-Origen*, would have the wicked and Devils to be saved. *Story of Anaba-* 17. *Monasterienses*, so called from *Munster*, where *John* ptists, and *Bul-* of *Leyden* their King reigned, who taught that hee had a linger in his first commission from heaven to take many wives. 18. *Liber-* Book against *ines*, who make God the author of sin, and deny the Re- them; have turrection. 19. *Deo relictis*, who rejected all means and re-made a collecti- lied only upon God. 20. *Semper Orantes*, who with the on, and *M. Pa-* old *Euchytes*, are still praying, thinking they are tyed to git out of them. no other duty.

Q. 2. What are the Tenets of the Brownists?

A. These being so called from their author, Master *Brownist* their *Rbert Brown* of *Northamptonshire*, sometimes a School *Kinds & Tenets* Master in *Southmark*, hold there is no other pure *Church* in the world but among them; "so did the *Donatists* of old. 2. They reject the Lords Prayer; "in this they are *Jews*, and agree with the old He- "reticks, called *Prodicians*. 3. They will not serve God in consecrated Churches, nor will communicate with

with those they called wicked; *in this they follow the old Cathari.* 4. They reject tythes, and affect parity; *in this they are Anabaptists.* 5. They hold all the Church Ceremonies to be Popish. 6. That the love which is in God is not Essential. 7. That Ordination of Ministers by Bishops is Antichristian. 8. That the Word preached, and Sacraments administered by scandalous Ministers, are altogether ineffectual. 9. That Church musick is unlawful. 10. That Lay men and Mechanicks may preach and expound Scripture. 11. That sets forms of prayers are abominable in the sight of God; *whereas notwithstanding wee have divers set forms, both in the Old and New Testament, at which they quarrel, and chiefly at the Lords Prayer.* 12. There be divers sorts of this profession; some *Brownists*, of which wee have spoken; some *Barrowists*, so called from *Barrow*, their first Martyr. Hee called the Church of England, *Sodom, Babylon, and Egypt.* Some are called *Wilkinsonians*, from *Wilkinson* their Master, who thought that he and his followers were truly Apostles, and therefore denied communion with such as did not give them that title. A fourth sort there is of *Anabaptistical Brownists*, who hold themselves the only true Church, and condemn the other *Brownists* for *Pedobaptisme*; therefore they re-baptise such as come to them. They that would see more of this Sect, let them read the Book called *The profane Schism of the Brownists*; another called *The foundation of Brownisme*, *Master Whites Discovery of Brownisme*; *Doctor Halls Apology against the Brownists*; *Giffords Declaration against the Brownists*; *Pagits Heresiography*, &c.

Q. 3. What are the Familists?

*Familists, their Heresies.*

A. The *Familists*, or *family of love*, are so called from the love they bear to all men, though never so wicked; and their obedience to all Magistrates, though never so tyrannicall, be they *Jews, Gentiles or Turks.* Their first Founder was one *David George* of *Delph*, who called himselfe the true *David*, that shou'd restore the Kingdom to *Israell.* Hee held, 1. That neither *Moses*, nor the *Prophets*, nor *Christ* could by their Doctrine save the people; but his Doctrine was the

the onely means of salvation. 2. That whosoever  
 spoke against his Doctrine, should never bee forgiven,  
 either in this life, nor in the life to come. 3. That hee  
 should set up the true House of *David*, and raise the  
 tabernacle of God, not by suffering, but through  
 love and meeknesse. 4. That he was the right Mes-  
 siah, the beloved son of the Father. 5. That hee  
 should not die; or if he did, hee should rise againe  
 his Successor, *Henry Nicholas* of *Amsterdam*, maintain-  
 the same Doctrine, but in his own name, calling  
 himself *The Restorer of the World*, and *the Prophet sent*  
*God*. To the former Tenet he added 1. That there  
 no other Christ but holinesse, and no other Anti-  
 christ but sin. 2. That the *Family of love* hath attain-  
 the same perfection that *Adam* had before hee fell.  
 That there is no resurrection of the flesh. 4. That  
 the day of judgment is already come, and that this *Ni-*  
*colas* is the Judge of the world. 5. That there hath  
 been eight great Lights in the world, whereof Christ  
 is the seventh, but himself the eighth, and greatest  
 of all. 6. That none should bee baptized till the thir-  
 tenth year of their age. 7. That the joies of Heaven  
 shall bee onely here on the Earth, and so likewise Hell.  
 That they ought not to bury the dead, nor to  
 give almes to such as are not of their profession. 9. That  
 Angels are born of Women. 10. That every day of  
 the week should bee a Sabbath. 11. That the Law may  
 be fulfilled in this life. 12. That there was a world  
 before *Adam* was made. 13. That there is no other  
 Liberty but what man partakes of in this world. 14. That  
 such wives as are not of their belief, may be rejected  
 as whores. 15. That in *H. Nicholas* dwelleth all per-  
 fection, holinesse, and knowledge, and that their il-  
 luminated Elders are deified in this life, and cannot sin.  
 There be also diverse sorts of Familists, as *Castalians*,  
*Windletonians*, of the *Mountains*, of the *Vallies*, of the  
*scattered Flock*, &c. which hold with these former  
 opinions, that the Scriptures are but for Novices; that  
 we ought not to pray for pardon of sin after we are as-  
 sumed of God's love; that wicked men sin necessarily,  
 and such more stiffe.

As may be seen  
 in Dr *Denisons*  
*white wolf*.  
 Mr. *Knewstubs*  
 in the *Fami-*  
*lists Confession*.  
 Mr. *Jessop*, and  
 others.

## Q. 4. What be the Adamites and Antinomians?

Adamites.

A. Of the *Adamites* in *Saint Austins* time, we have already spoken, as also of the *Bohemian Adamites*. Of late years there were some of them in *Amsterdam*, where the men and women did pray in their meetings, and performe other divine services naked. This posture they called the state of innocency, and their meetings *Paradise*. In their opinions they were

Antinomians.

*Anabaptists*. The *Antinomians* are so called from their opposing and rejecting of the *Law*, which they say is of no use at all under the *Gospel*; neither in regard of direction, nor correction, and therefore ought not to be read or taught in the *Church*. 2. They say that good works do neither further, nor evil works hinder salvation. 3. That the child of *God* can no more sin then *Christ* could, and therefore it is sin in him to aske pardon for sin. 4. That *God* never chastiseth his children for sin, nor is it for their sins that any *Land* is punished. 5. That *murther*, *adultery*, *drunkenness*, are sins in the wicked, but not in the children of *grace*, nor did *God* look upon them as sinners; and consequently that *Abrahams* lying and *dessembling* was no sin in him. 6. That the child of *grace* never doubteth, after he is once assured of salvation. 7. That no man should be troubled in his conscience for any sin. 8. That no *Christian* should be exhorted to performe the duties of *Christianity*. 9. That an *Hypocrite* may have all the graces that were in *Adam* before his fall, and yet be without *Christ*. 10. That *Christ* is the onely subject of all graces, and that no *Christian* believeth

See also *Gataker* in his *Preface*, *Edwards* in his *Gangren*, *Pagitt*, and others.

or worketh any good, but *Christ* onely believeth and worketh. 11. *God* doth not love any man for his holiness. 12. *Sanctification* is no evidence of a mans *Justification*; "Of this and such like stuff you may read in *Pontanus* his *Caralogue* of *Heresies*, who makes one " *John Agricola* the author of this *Sect*, Anno 1535;

## Q. 5, what is the Religion of the Socinians?

Socinians, their Tenets.

A. *Faustus Socinus*, an *Italian* of *Siena*, placed all Religion in these old condemned *Heresies*, so greedily embraced by his *Disciples*. 1. That man before

before his fall was naturally mortal. 2. That no man by the light of nature can have any knowledge of God. 3. That man before his fall, had not original righteousness. 4. That there is no original sin in us, as it imports concupiscence, or deformity of nature. 5. That there is a free-will to goodnesse in us, and that we may here fulfill the Law. 6. That God hath no fore-knowledge of contingencies determinately, but alternatively. 7. That the causes of predestination are not in God, but in us, and that hee doth not predestinate to salvation any particular or certain Person; and that predestination may bee frustrated. 8. That God could justly pardon our sins without any satisfaction. 9. That Christ by his death did not satisfie for us, but onely obtained power for us, to satisfie for our selves, by our faith and obedience. 10. That Christ died for himself, that is, not for his sins (for hee was without sin) but for the mortality and infirmities of our nature which he assumed. 11. That Christ became not our High Priest, nor immortal, nor impassible, before ascended into Heaven. 12. That Death Eternall, is nothing else but a perpetuall continuance in death, or annihilation. 13. That everlasting fire, is so called from its effect, which is the eternal extinction or annihilation of the wicked which shall bee found alive in the last day. 14. That Christs incarnation is against reason, and cannot be proved out of Scripture. 15. That Christ is not truly God. 16. That the Holy Ghost is not God: that there is not a Trinity of Persons in one God. 17. That the Old Testament is needlesse for a Christian man. "These opinions are but renovations of old Heresies broched by Ebion, Photinus, Arius, Somofatenus, Sabelius, Servetus, Antitrinitarians, and others.

*He that would see these opinions at large, let him read Socinus, himself, Crellius, Lubbertus, the Raccovian catechism, Volkelius, Ostrodus, and others.*

*Q. 6. What be the Arminians Tenets?*

*A. James Arminius, Divinity Reader in Leyden, Anno 1605. published and taught five Articles; which have occasioned great troubles in Holland, being eagerly maintained by his Followers called Remonstrantes. They hold 1. that election to life, is the will of God to save such as will believe, and preserve in obedience; that men may be elected to faith, and yet not elected to salvation: that election is sometimes absolute*

*into*

solute, sometimes conditional, that the act of faith is chosen as a condition to salvation, and that in election to faith, the condition of using the light of reason is required. That faith and obedience are foreseen by God, as already performed by those who are to be chosen peremptorily and compleatly. That election sometimes is changeable, and some elect may finally perish; and consequently no certainty of our elections immutability. That God hath not decreed to leave any man in the state of sin and damnation, meerly out of his will and pleasure; and consequently it is not God's meer will that one Nation should receive the Gospel, and not another, but a fore-sight of the goodnesse and worth of one Nation above another. 2. They teach that God so ordained his Son to dye, that he did not determine to save any particular man expressly, so that Christs death was powerful and sufficient, in respect of impetration, though there had been no actual application thereof to any particular man: that Christ did not establish a new Covenant of grace by his blood, but onely procured a right to his Father, to make with men any Covenant whatsoever: that Christ by his satisfaction did not merit faith and salvation to any man in respect of effectual application, but onely obtained power, that the Father might make what conditions he pleased, with man; the performance whereof depends upon his free-will: that the Covenant of grace consisteth not in being justified and saved by faith in Christ, but in this, that God esteemeth our imperfect faith and obedience as meritorious of life eternal, as if we had fulfilled the Law: that all men are received into the Covenant of grace, and all freed from original sin: that Christ died not for those whom God elected and highly loved, seeing such stood in no need of Christs death. 3. They teach that original sin of it self was not sufficient to condemne mankind to temporal or eternal punishment: that an unregenerate man is not totally dead in sin, nor destitute of all strength to spiritual good things, but that he may hunger and thirst after righteousnesse and life: that a natural man can (by using the gifts of nature rightly) obtain saving grace, and salvation, and that God affordeth sufficient

ent means to bring men to the knowledge of Christ.

4. They teach that holiness and righteousness could not be seated in mans will when hee was created, and therefore in his fall, could not be separated from it : that in spiritual death, spiritual gifts were not separate from the will of man ; seeing the will of it self was never corrupted, but intangled by the darkness of the intellect, and unruliness of the affection : that in mans conversion no new gifts are infused; and therefore the faith, by which wee are converted, is not a quality infused, but onely an act of man : that the grace, by which wee are converted, is onely a gentle persuasion, so that Morall grace makes naturall men become spirituall : and that God by morall reason, produceth the consent of the will : that God in mans conversion, doth not use his omnipotent power to bend the wil infallibly, so that man may and doth oftentimes resist and hinder his own conversion : that grace and free will are co-operating causes in our conversion, so that grace in order of causality doth not precede the action of the will.

5. They teach that perseverance is not the effect of election, but a condition of the new Covenant to be performed on mans part before his peremptory election, and that by his own free-will, that God furnisheth the faithfull man with sufficient means to persevere, yet it is in the choice of mans will to persevere, or not to persevere: that regenerate men may and do fall totally and finally from grace and salvation; and that they may sin against the Holy Ghost : that no assurance of perseverance can be had in this life without special revelation : that the Doctrine of assurance is hurtfull to all holy exercises, and a means of presumption and security, whereas doubting is commendable : that temporary, and true justifying faith, differ onely in continuance : that it is no absurdity, if man be oftentimes regenerated, his former regeneration being extinct : that Christ never prayed for the faithfull in allible perseverance in faith. These are the five Articles of *Arminianisme*, as they are set down in the Book called *The Judgment of the Synod of Dort*.

Q. 7. *What are the opinions of the new Church of Arnhem?*

Answer, They hold that Independency is a beginning

The Church of  
Arnhem, and  
the Millenaries  
their opinions.

of Christs temporall Kingdom here on earth, that with-  
in five years, ( but these are already expired ) Christ was  
to come in the flesh, and with an Iron sword to kill most  
of his enemies, and then that hee should reign here on  
earth with his Saints a thousand yeares, in all carnall de-  
lights. 2. That God is not only the author of sin, but also  
of the sinfulness or *Ataxie* thereof. 3. That all men are  
bound to know God *in abstracto* without Christ, without  
Grace or Scripture. 4. They held extreme unctiō to be  
a Sacrament and necessary for the sick, and of divine in-  
stitution: so they held the holy kisse of peace a religious  
and needful Ceremonie. 5. They put down singing Psalms,  
and set up in lieu thereof singing prophets, who are to  
chant out alone in the Congregation their own hymns.  
6. They teach that the soul is mortall. 7. That just mens  
souls go not into heaven till the last day, but remain in  
the upper element of fire, whither *Enoch* and *Eliab*, with  
the Soul of Christ before his resurrection, and the soul of  
the good thief went, and no higher: they teach also that  
the Souls of the wicked go not before the last judgement  
into hell, but remain in the lower region of the air, or  
in the bottom of the sea. 8. They say, that after the day  
of judgement, all the world shall bee hell, except that  
part of heaven where God resides with his Angels. 9. In  
preaching, they will have their Ministers covered, and  
the people bare, but in administering the Sacrament they  
will have the people covered, and the Minister bare.

Of these opin-  
ions, see the fore-  
named Authors

Q. 8. Upon what grounds do these Millenaries, build  
Christs temporall Kingdom here on earth for a thousand  
years?

Ans. Upon that place of the Revelation. 19: 4, 5, 6  
I saw the Souls of them, who were beheaded for the wit-  
ness of Jesus, and they lived and reigned with Christ a  
thousand years " but this place proves no such Kingdom  
" for it is mysticall, and symbollicall Divinity, no  
" argumentative. Again, in this place there is no men-  
" tion at all of any earthly presence of Christ; no  
" of any earthly reign with him: besides the Kingdom  
" of Christ is everlasting, for of his Kingdom saith the  
Angel, there shall be no end, " therefore here is put a de-  
" finite

The grounds up-  
on which they  
build Christs  
temporall King-  
dom here on  
earth for a  
thousand years.

finite number for an indefinite. Christ saith, his Kingdome is not of this world, "the Kingdome of Christ is spirituall and within us, and if wee speak of Christs Kingdome, as hee is Mediatour, and reigning in his Church by his Word, sacraments and discipline, wee must conclude that hee hath reigned already above 1600. years; and how long more he shall reign here on earth wee know not. 2. They build their opinion upon Dan. 12. 2. *Many of them who sleep in the dust shall arise, &c.* Hence they infer two resurrections, in the first, many shall rise to reign with Christ here on earth, in the second they say, all shall rise to Judgement: but this interpretation is ridiculous; for the first Resurrection mentioned in Scripture is spirituall, to wit, a rising from the death of sinne, of which the Apostle, if you be risen with Christ, seek the things that are above; for as sinne is called death, you were dead in sins and trespasses, so the forsaking of sin is called a resurrection; this is the rising of the minde, the other of the body. Again in scripture, many and all are promiscuously taken for the same, as here, many shall rise, that is all. So Matt. 4. Christ healed all Diseases, that is, many: Besides the words of Daniel are directly spoken of the second Resurrection to Judgement, and not to a Temporary Kingdome: for hee saith, that some of those shall rise to life eternall, not to a temporary of a thousand years, and others to everlasting shame, which yet the Millenaries deny, in saying, the wicked shall not rise till the expiration of the thousand years; and where they say, that the Saints shall shine as starrs, or the Firmament in the first Resurrection, but as the Sun in the second; it is vain; for in the second Resurrection shall be degrees of glory, as the Apostle sheweth, 1 Cor. 15. For as one Starre differeth from another Starre in glory, so is the Resurrection of the dead, some shall shine as the Sun, who is the brightest of all the Starrs; and some shall be lesser starrs in glory; they do also vainly call their first Resurrection, a hidden mystery, whereas indeed it is the second Resurrection that is a mystery, and so hidden, that the wisest Philosophers understood it not; and thought Paul had been mad when he preached this mystery at Athens, that which cannot be apprehended by reason, but by faith onely, may be true.

ly called a hidden Mystery. 3. They mis-apply divers places of Scripture to prove this imaginary reign of Christ here on earth, as *Psalm 102. 16.* *When the Lord shall build up Sion, hee shall appear in his glory.* " This Scripture was fulfilled when *Jerusalem* was rebuilt, after the captivity. So they alledge, *Acts 3. 20. 21.* *The Heavens shall receive Christ, till the times of restitution of all things,* " but this is spoken of the second Resurrection; for then shall be a restitution of all things, and not before; in their thousand year reign: for they confesse that then all the Jews shall not rise, nor all Christians, it must then follow, that there shall not be a restitution of all things, at that time. That place of *Romanes 11. 12.* concerning the calling of the Jews is impertinent; for wee deny not but they shall be called to the faith of Christ, but that they shall return, to build *Jerusalem*, and be under Christs earthly reign, 1000. years, is not at all spoken in that place: no less impertinent is that place *2 Pet. 3. 13.* *Wee look for new heavens, and a new earth wherein dwelleth righteousness;* " for this is spoken of the last judgement, wherein all things shall be renewed by fire, and not before; as the circumstances of that Scripture do shew, and all Interpreters do agree: " without any sence or reason, they apply the 65. chapter of *Isaiah* to their Millenary reign, which is plainly spoken of the calling of the Gentiles, and of Christs coming to preach the Gospel, and to gather a Church which there, and elsewhere, is called *Jerusalem*, and the Prophets usually under the terms of planting, building, eating, and drinking, new heavens and new earth; the joy of hills, forrests, and trees, &c. do expresse the happy estate of the Church of Christ under the Gospell. *When the mountain of the Lords House shall be exalted on the top of the mountain, and all nations shall flock to it, then Jerusalem, that is, the Church, shall be the throne of the Lord. Then out of Sion shall go forth a Law, and the word of the Lord from Jerusalem,* " then shall the God of heaven set up a Kingdom, which shall never be destroyed, Christ shall reign over the house of *Jacob* for ever, to this end of the Church, shall the Kings of the earth be

their glory and honour: *in that day, hee that is feeble shall bee like David, and the house of David shall bee as God.* See *Isa. chap. 2 chap. 55. and chap. 65. Jer. 16. Zech. 21. Dan. 2. Zech. 12. Luke 1. Rev. 21.* and many more places, which speak of the Churches felicity under the Gospel, but not a word of a Millenarie reign.

**Q. 9.** *whercin doth the vanity of the Millenaries opinion consist?*

**An. 1.** In giving to Christ a temporall Kingdom of a thousand years, whereas, his Kingdom is eternall, it shall be no end, saith the *Millenarie opinion.*

**2.** In giving him an earthly Kingdom, whereas his Kingdom is heavenly, *My Kingdom (saith hee) is not of this world; It is not from hence, it is within us.*

**3.** In making his Kingdom to consist in earthly pleasures, in eating, drinking, fighting, &c. all which are directed against the nature of his Kingdom: which as the *Apostle* saith, *Rom. 14. 17. Is not meat and drink, but righteousness, peace, and joy of the Holy Ghost,* the end of his coming was to fight with no other weapon, but with the worded sword of his Word, proceeding out of his mouth, he was the Prince of Peace, the Dove, that brought the olive branch in her mouth: hee brought peace in his death, hee preached peace in his life, and recommended peace to us at his death: and as *Saint Augustine* saith, *pacem his reliquit, iturus ad Patrem, & pacem nobis dabit periturus ad patrem:* his peace he left with us, and his peace he will bring again to us.

**4.** In this their imaginary Kingdom, they bring Christ down from heaven before his time; *for the heavens do not contain him till the restitution of all things, which cannot bee till the last Judgement:* it is an Article of our Creed, that Christ shall come down from heaven to judge the quick and the dead, which shall not bee till the day.

**5.** Hee is to sit at Gods right hand, *untill he hath made his enemies his footstool,* *Psalm, 110. 1.* But these men will bring him from thence before he hath obtained this conquest and triumph, which is not to bee obtained till the last day, and consummation of all things. **6.** They are

injurious to Christ, to bring him from his place and condition of glory; to play the part of a butcher and executioner in murdering of men with the sword, here on earth, an office ill befitting him, and no way suitable to his glorious condition, and mercie, who came to save sinners, and not to destroy them. 7. The Scripture mentioneth no other Resurrection of the bodies, but such as shall rise at the last day, *John 6. 39, 40, 44.* in the end of the world, when he shall have delivered up the Kingdom to God, *1 Cor. 15. 22.* where we shall be caught up in the clouds to meet the Lord in the aire, and shall be ever with the Lord, *1 Thes. 4. 15.* But this Millenary Resurrection is long before the last day, and end of the world; neither in it shall we be ever with the Lord, if wee are with him but a thousand years. 8. The Scripture doth not speak of three comings of Christ, but of two onely; the first when hee came in humility, the second when he shall come in glory: unto them that look for him shall he appear the second time without sin unto salvation, *Heb. 9. 28.* let them shew us out of Scripture a third coming, and we will believe them. 9. Christ tells us *John 14. 2.* that in his Fathers house, that is in heaven, are many mansions, thither he is gone to prepare a place for us, that where he is, there wee may be; but he is in heaven, in his Fathers house, there doth he prepare a place for us, and not here upon earth; for so we shall not be where he is, but he will be where we are; which is repugnant to his own words. 10. They make the time of Christs second coming to Judgment certain, in affirming it shall be at the end of their thousand years; but this is repugnant to Christs words, who saith, that his coming shall be sudden, secret, and unexpected, like the coming of a thief in the night: like the coming of Noahs flood, or the fire of Sodom: so that, of that day and hour knoweth no man, no not the angels in heaven; nor Christ himself as he is man. 11. Whereas the condition of Christs Church here on earth is mixed, consisting of Saints and Reprobates, of sheep and goats, of good and bad fishes, of wheat and chaffe, of corn and tares; they give Christ such a Church, as is without sinne or sinners, as need no preaching nor Sacraments, no Pastors and Teachers, no Advocate with the Father, no Christ to appear

appear for us in the presence of GOD: and lastly, such  
 a Church as is not subject to persecution, affliction, suf-  
 ferings and trouble; all which is directly repugnant to  
 Gods word; and condition of the Church militant here,  
 which is subject both to infirmities and afflictions.  
 12. Antichrist shall not be destroyed, till Christs se-  
 cond coming to Judgment, as the Apostle sheweth,  
 2 Thes 2. 8. That *Christ shall destroy him with the*  
*brightnesse of his coming*; but the millenaries will have  
 him to be destroyed before the beginning of their  
 thousand years, which is flat against Scripture. 13. They  
 do exceedingly wrong the Martyrs, in bringing their  
 souls down from heaven, where they have the fruition of  
 God and his angels, to raaign here on earth, and to en-  
 joy carnall and sensuall pleasures; the meanest of the  
 Saints in heaven must be in a far better condition, than  
 the greatest martyr in this earthly Kingdome. 14. The  
 reward that is promised to the Saints after this life, is not  
 a Kingdom here on earth, but the Kingdom of hea-  
 ven; *a house made without hands, eternall in the hea-*  
*vens*; a mansion in our heavenly Fathers house: to sit  
 with Christ in his throne, to be caught up in the clouds;  
 to meet the Lord in the air; and to bee ever with the  
 Lord; to be with Christ in Paradise, to enjoy life  
 eternall &c. 15. Whereas they dream that *Jerusalem*  
 shall be rebuilt, and the Jewes shall raaign in *Judea* a  
 thousand years with Christ, is directly also against Gods  
 word, which *Ezech. 16. 53. 55.* sheweth, that the Jewes  
 shall be restored to their former estate, when *Samaritan*  
 and *Sodom* shall be restored, "which will never be, and  
*Gen. 49. 10.* The Scepter shall depart from *Juda* when  
*Abiloh* commeth: *Jerusalem* saith *Saint Hierom, est in ater-*  
*os collapsa cineres*, fallen into everlasting ashes, and  
 never to rise again. 16. Whereas they dream, that in  
 the millenarie Kingdome, sacrifices, circumcision, and  
 all other Jewish ceremonies shall be used, 'tis plainly to  
 deny that Christ ever came in the flesh; or that he offer-  
 ed himselfe a propitiatory sacrifice, to put an end to all  
 Jewish rites, which were but shadows of Christs suffer-  
 ings; the substance being come, the shadows were to  
 vanish: therefore the Apostle saith, *Gal. 4. 9.* *That they*  
*who turn to these beggerly elements again, desire to be in*

bondage again, and in the next chapter, he tells the Galatians, that if they be circumcised, Christ shall profit them nothing. Lastly, this millenary kingdom of eating, drinking, and sensuall pleasures, was fitly devised by *Cerintus* the heretick, as best suiting with his swinish disposition; for he was noted for a person given to gormandizing, and libidinous sports.

Q. 10. *What other Sects and Opinions are there now stirring amongst us?*

Sects of this Age.

A. We have *Anti trinitarians* or *Polonian Arrians*, which sprung up in Poland Anno 1597. These deny the Trinity of Persons, the Divinity of Christ, and of the Holy Ghost; That Christ was the Son of God essentially, but in respect of his dominion, and say that the eternal generation of the Son, is against truth and reason. We have also *Millenariés*, the spawn of *Cerintus* the Heretick; these dream of a temporary Kingdom here on Earth, which they shall enjoy with Christ a thousand yeares. But indeed they aim at the enjoyment of the temporal estates of such as they call *wicked*, who (as they think) have no property in their estates. We have *Traskits*, so called of one *Trask*, who would have no Christian Sabbath kept, but the Jewish Laws observed, and their Sabbath or Seventh day to be perpetually kept holy, till the worlds end. Others we have, who will keep no Sabbath at all; these we call *Anti Sabbatarians*. We have likewise *Anti Scripturians*, who reject all Scriptures as mans inventions; there are amongst us *Divorcers*, who hold that men may put away their Wives upon small occasions. We have also *Soul Sleepers*, who with the *Arabick* Hereticks, hold that the soul dieth or sleepeth with the body: whose soules I think are a sleep before the body dieth; Amongst other professions, we have of late *Seekers* or *Expecters*, who deny there is any true Church or Ministry, and therefore they are seeking one, But they know not where to find this Church, except it be in the Land of *Utopia*. There was one *Hetherington* a Box maker, who rejecting all Church discipline, published that the Sabbath of the *Jewes* was abolished by Christ, and that every day now is a Sabbath; that the bookes of *Esdras* were canonical Scripture, and in other opinions agreed with the *Familists*.

Seekers or Expecters.

Q. II. *What*

Q. 11. What Opinions in Religion are held by Theaurau John,

Ans. He calles himselfe, Priest of the Jewes, sent as he saith from GOD, to convert them: his wild whimsies are these; 1. He calles it nonsense and a lie, to say that GOD is Father of us all. 2. That wee Gospellers (as hee calles us) worship the Devill, because (saith he) the spirit of man is a Devill. 3. That it is a Monster, and absolute blasphemie to say, the Godhead dwelt in Christ bodily. 4. He wonders how he that created all, could be born of a woman: by which we may plainly see he is a circumcised Jew. 5. Hee saith, that the child which the Virgin brought forth, is love, as if the generation of Christ were altogether mysticall, and not reall. 6. Hee saith, That Mary is Christ, and Christ is Mary, and that these are but names of one thing. 7. Hee denyeth, That Christ was properly born, or that he was born in one, or that he was begotten; or that he could be flesh properly; or that he did descend into our flesh, but into our spirits onely; or that he could be included in the Virgins wombe, and withall hee belieth us in saying, That we have brought the humanity to be very GOD: whereas wee say, the same person is God and man, one not by conversion of the Godhead into flesh, but by taking of the manhood into God. One altogether, not by confusion of substance, but by unity of person. 8. He calls the English Clergy, thieves, robbers, deceivers, sounding from Antichrist, and not from the true Christ, in which wee see the Impudent Spirit of an heretick, who can no other wayes defend his lies, and blasphemies, but by railing. 9. He prateth, That the Gospel cannot be preached by another, but by it self; so that mans voyce or outward sound, is a lye, and Antichrist. 10. That our Ministers, are not Christs embassadors, but that their call is a lye, for 'tis learning, and learning is that whore which hath deceived the Nations, and compleated the work of Antichrist: "See the impudence and boldnesse of this blind ignoramus. 11. He denyeth, that the Priests lips can preserve knowledge, though the Scripture is plain for it, but by the Priest, hee understands knowledge it self, and so he will make the Holy Ghost to speak Tautologies, in saying, knowledge shall preserve knowledge:

Theaurau John  
his opinions.

knowledge: here wee see the fruites of ignorance. 12. He makes the spirit of man to be a quintessence abstracted out of the elementarie motions, "such is his dull Philosophie. 13. Out of his kind respect to the Devill, by whose instinct he writeth: he affirms, That hee with the false prophet shall receive mercy at last; because GOD will not punish a finite thing infinitely, "but hear hee againe bewrayes his ignorance" for the devill is infinite à posteriore, both in regard of his essence, and of his desire in sinning; besides, that God, whom he offendeth, is infinite. 14. He ignorantly saith, That he who confers God's gift, is as great, yea, greater than GOD himself; if so, then it must follow, that the Apostles were greater than God, when they gave the gifts of the Holy Ghost by imposition of hands. 15. Hee impiously saith, that Saint Paul wrote many things which he understood not. 16. And as impiously doth he say, that in them books, which we call Scripture, is the lye, as well as in other books. 17. After his ignorant manner, he confounds the gift of prophesie, with the Prophet himselve, in saying, man is not the Prophet, but the light in man from God. 18. He will not have us to seek for Antichrist abroad, for man in darknesse is Antichrist. "I deny not, but every man in "darknesse, is in some sort an Antichrist: yet there is "one great Antichrist to be sought for abroad. 19. The Trinity, which he acknowledgeth is, God, the Sonne, and Man: "this Trinity is hatched in his crasse brain. 20. He is so mad, that he saith, he can make one word bear forty significations: so he can make [tu] thou, stand for dark or light, or Hell, or Heaven, or sea, or land, or angel, or Sunne, or the devill. 21. He will not have Christs body that suffered to be our Saviour, nor Christs body; for Christs body saith he, is obedience: thus hee would faine make Christ our Saviour, a meer allegorie; and therefore in plain termes affirmeth, that true Christ hath not, nor cannot have any true corporall body; for he is a spirit, and a spirit is free from flesh, "as if forsooth a "spirit and flesh could not be united in the same person: then "he concludes, that the body or flesh which suffered at Jerusalem, was not Christs body. 22. He makes the soul of man to be all one with the Gospel; and the body of Christ to be the whole Creation: "by this and such like  
 stufte

stuffe with which his books are fraughted, we may see that he deserveth to have his brains purged with Hellebore, rather than his crazie opinions refuted by arguments, or Scripture. In the mean while, wee may perceive to our great grief, the lamentable fruits which are begot of too much liberty in religion. These impious Opinions are in his printed Pamphlets lately published. One Richard Coppin holdeth some of the before-recited opinions, & withall, lately, before a confused multitude, in an usurped pulpit, asserted the lawfulness of Womens preaching; "for such Ranters, a pillory were more fit then a pulpit.

Q. 12. What opinions in Religion are lately broached by John Reeve, and Lodowick Muggleton?

Ans. These two would perswade us, that they are the two last witnesses, and prophets of Christ, sent by his spirit to seal the foreheads of the Elect and Reprobate: that one *John Robins* is the last great Antichrist, and son of perdition, spoken of by the Apostle in the *Thessalonians*, because hee sheweth lying signes and wonders, and assumes to himself the titles of the onely God, in that hee calls himself *Adam* and *Melchisedech*, and Father of Jesus Christ; in saying, the three persons in Trinitie are *Adam*, that is, himself; *Abel*, that is his Sonne Jesus; and *Cain*, that is, the holy Ghost: "Many such blasphemies they ascribe to him. They affirm also that Christians using the sword of steel, are ignorant of Jesus, and enemies to his Gospel, and they teach, that the two uncreated substances of earth and water, were eternally resident in the presence of God the Creator: that death was from Eternity: that the person of the reprobate Angel or Serpent, entred into the womb of *Eve*, and there died, but quickened in her all manner of uncleanness: that there is no divel at all without the body of man or woman, but what dwells within them; so that the divel spoken of so often in the Scripture, is mans spirit of unclean reason, and cursed imagination: that God the Father, was a spiritual man from Eternity, and that in time his spiritual body brought forth a natural body: that if the very Godhead had not died, that is, (say they) the soul of Christ, which is the eternal Father had not died, all men had perished eternally: that *Moses* and *Eliab* are angels

*John Reeve*  
and *Lodowick*  
*Muggleton*  
their opinions.

angels, and did represent the person of the Father in heaven, as they did the person of the Son on earth, that *Eliab* was made Protector of God, when God became a child; and that he filled the Lord Jesus with those great revelations of his former glory which he possessed in heaven, when hee was the immortal Father, and that it was *Eliab* who spake these words from heaven, saying, *This is my beloved Son, in whom I am well pleased*: they say also, that all the Ministry in this world, whether Prophetical or Ministerial, with all the worship taught by them, is all a lye, and abomination to the Lord. Again they declare, that whereas, *there are three witnesses on earth, water, blood, and the Spirit*: that by water is meant the Commission given to *Moses* and the Prophets under the Law: by blood, the Commission given to the Apostles, and Ministers of the Gospel: and by the Spirit is meant the Commission of the two witnesses, that were to come in this last age, whose ministry is invisible, and spiritual, cutting off all formall worshipping of an invisible, spiritual, personal God, they say there is hardly a Minister in the world, that confesseth an invisible God, but they preach a God of three persons, that is a monster instead of one true personal God: they say, that the true God is a distinct body or person, as a man is a distinct body or person: again, they say, that there is no Christian Magistrate in the world, that hath any authority from Christ, to set up any visible form of worship; and that the spirits and bodies of men, are both mortal, both begot together, and both of one nature: that the spirit is nothing without the body, that it is the spirit alone, that walks and works, eats and drinks, and dies, for the spirit is a natural fire of reason: they say also that the bodies or persons of holy men, wherein they lived and died, shall not appear again any more; but when the Saints are glorified, they are absolutely of the very same glorious nature, both in spirit and body, as God is: and that believing spirits are of the very same divine nature of God. “ This is the summe of their Divinity, “ and Philosophie, as may be seen in their transcendent “ spiritual Treatise, ( as they call it ) which is full of “ transcendent nonsense, and blasphemies, for here they  
lay

"lay their axe to the very root of Christianity; in giving  
 "a new Father to our Saviour Jesus Christ, in calling  
 "the blessed Trinity a monster; in denying the Crea-  
 "tion, whilst they make earth and water eternall; in  
 "making angels, and mens souls mortall; in making  
 "weak man, Gods protector, and author of that divine  
 "knowledge which was in Christ; in denying the Mini-  
 "stry of the Gospel, and the power of the Magistrates,  
 "and the outward worship of God, and making the  
 "souls of men corporeall; in denying also the Resur-  
 "rection of the flesh, and transforming men into the  
 "Divine nature. By this and other wicked tenets, per-  
 "mitted and countenanced among us, at this time; we  
 "see what Christian religion is come to in this Land;  
 "so famous heretofore for piety and zeal: we received  
 "Christianity as soon as any Nation in Europe: whether  
 "by the preaching of Saint Peter, or Saint Paul, or Simon  
 "Zotes, or Joseph, of Arimathea, I know not; but all a-  
 "gree we received it very early, and have continued ever  
 "since in the profession thereof; neither was there ever  
 "any Nation more devout and zealous in the advance-  
 "ment thereof, as our goodly Temples, Monasteries, Ho-  
 "spitals, Colledges and Schools can witness, but alas! now  
 "*Quantum mutamur ab illis Angliceis?* what is there  
 "left among us, but the bare Skeliton of Religion, the  
 "vitall substance thereof being eat up and consumed by  
 "heresies and blasphemies, worse than any *Sarcophagus*. I  
 "may here with *Jeremiah* complain that from the daugh-  
 "ter of *Sion*, all her beauty is departed, her Princes are  
 "become like *Harts*, &c. How is the gold become so dim,  
 "& the most fine gold changed; & the stones of the San-  
 "ctuary are scattered in every corner of the streets, &c.

**Q 13.** *What are the opinions of the Quakers?*

*Ans.* These fanaticall spirits are called Quakers, be-  
 cause they use to quake and tremble when they prophesie; so did the Heathen soothsayers of old, *non vultus*, Shakers their  
*non color unus, non compta mansere comæ, sed pectus an-*  
*helum, & rabie fera corda tument, &c.* but the Spirit of  
 God, is the spirit of peace, quietnesse, and tranquillity,  
 hee is not in fire, earthquakes and whirlwinds, but in  
 the soft and still voyce; it's not the quaking of the body,  
 but humility and reverence of minde which hee requires.

these

these sectaries deny all ministeriall Ordinances; and knowledge got by study and industry, pretending an inward light from the spirit, and that all our Learning got by Preaching, Hearing, Reading, or Catechising, is but notionall and carnall and hanging upon the tree of knowledge: they blasphemously prate also, that Christ had his failings, and that he distrusted GOD on the Crosse, when he cryed out, *My God, my God, why hast thou forsaken mee?* by which they overthrow the work of our Redemption, which none could perform, but he that knew no sin, in whose lips was found no guile, whom his enemies could not accuse of sin. *They wil not have Ministers to preach for tithes, which they call wages, and yet our Saviour saith, That the labourer is worthy of his wages, and the Apostle, That they who serve at the altar, should live by the Altar, and if they communicate of their spirituall things, why shou'd they not participate of the peoples temporall things? They will not have particular houses for Preaching and prayer; and yet among the Jewes was the Temple, and Synagogues, and after Christianity was settled, Churches were erected. They cannot abide studied or methodicall Sermons, nor expounding, nor learning in matters of Divinity, by which wee see how ignorant these people are, who despise such helps as GOD hath given for propagating the Gospel. Is it not better to studie and premeditate, than to utter quicquid in buccam venerit, undigested, immethodicall ignorant trash. Christ and his Apostles expounded and opened the Scriptures; and yet these men reject expounding: these men are also against singing of Psalmes, a duty practised by Christ, and urged by Saint Paul; and Saint James. They reject infant-Baptisme, and yet to infants belong the kingdom of heaven. They will have no set dayes for Divine worship, and consequently the Lord's day must bee of no account with them. They will have no prayer before and after Sermon; and yet the Apostles joyned prayer with their Doctrine and breaking of bread, Acts, 2. 24, neither did they ever undertake any weighty businesse without prayer. They condemn set hours of prayers, and yet wee read in the Acts of the Apostles, that the third and ninth hours, were set hours of prayer: but*

by

by these wild Fancies wee may see, how cross-grained these people are in contradicting every thing, even Gods Word it self; if it be not consonant to their shallow reason, which they call the spirit, but it is indeed the spirit of giddinesse, with which they are troubled, and trouble others; for the rejecting of all outward forms, and decent ceremonies in Religion is the overthrow of Religion it self; which though it consist not in ceremonies, yet without them it is like a man stripp'd naked of his garments, and so for want of them exposed to all injuries of weather, and danger of death; The leaves of a tree are not the fruit thereof, and yet without them, the fruit will not prosper.

*Q. 14. What other opinions do the Quakers hold?*

*Ans.* Not to mention their horrid blasphemies, in saying that some of them are Christ, some God himself, and som equal with God, because they have the same spirit in them which is in God, They maintain that the Scripture is not the Word of God: that our preaching is conjuration, that expounding of Scripture is adding to it: that the letter of Scripture is carnal, that the Word is not the rule to try the spirits: that the soul is a part of God, and long existent before the body: that there is no Trinity: that Christ hath no other body but his Church: that Christs coming in the flesh was but a figure: that all men have a light in them sufficient to salvation: that the man Christ is not ascended into heaven: that there is no imputation of Christs righteousness: that prayer for remission of sinnes is needlesse: that wee are justified by our own inherent righteousness: that there is no other life or glory to be looked for, but in this world: that there is no locall heaven nor hell, nor resurrection of the body: that many of them cannot sinne: that the calling of our Ministry is Antichristian: that our preaching is altogether uselesse: that themselves are immediately called by God: that our worshiping of God in the Church is heathenish: that the sprinckling of children with water in Baptisme, is Antichristian: that wee have no Sacraments: that Davids Psalms are carnall, and not to be sung: that in our Churches "which they call beast-houses, God is not worshipped: that Christ came to destroy all proper-

*Other opinions  
of the Quakers*

See what hath  
been written a-  
gainst them by  
Sa. Eaton, Ro-  
bert Sherlock  
and others.

propertie ; and that therefore all things ought to bee common : that no man is to bee called Master or Sir, or to bee saluted by the way ; and that one man ought not to have power over another : “ here wee see, that these  
“ men despise Magistracy, réject the Ministry, sleight all  
“ decency and ordinances in Christs Church, and in a  
“ word overthrow, as much as in them lyeth, all Religion  
“ and piety, setting up a *Babel* of their own, full of impi-  
“ ety, ignorance and blasphemy : these are the fruits of  
“ the too much liberty, and the effects of reading Scrip-  
“ ture, by ignorant and malicious spirits; who like spiders,  
“ suck poyson out of the sweetest and wholesomest flow-  
“ ers, and like mad men, use that sword of the word to  
“ destroy themselves and others, which was ordained to  
“ save and defend us from our enemies.

*Q. 15. wherein do the absurdities and impieties of their opinions consist?*

*An. 1. In rejecting all University Learning, because Christ and his Apostles were never taught in Schools : but this opinion is ridiculous ; for Christ and his Apostles, taught no other Divinity for the matter, than what is taught in Universities ; the difference is only in the manner of attaining this knowledge, for they had it by inspiration, we by study, labour and instruction ; and yet the Prophets had their Schools and Colledges both, on the hill of God, 1 Sam. 10. 5. 10. and at Bethel, 2 Kings 2. 3. and at Jericho v. 5. and at Naioth, 1 Sam. 14. 20. Elisha had his Colledge, 2 Kings 6. 1, 2. They will not have us expound Scripture because the Apostles expounded them ; but this conceit is also frivolous ; for to what purpose did Christ appoint Doctors and Pastors to continue still with his Church, if they are not to expound Scripture : what the Apostles expounded briefly, we expound more fully. In their expositions, there be many intricate, obscure, high, and figurative passages, which require a further exposition. God did never reveal all his truth at one time. Among the Jews wee read that Ezra the Scribe, and the Levites expounded the Law, Nehem. 8. Christ took a Text and expounded it, Luke 4. and so did Philip, Acts 8. 3. They will not have Ministers to bee called Masters ;*

but I would know of these men, whether they that labour in the word and Doctrine deserve not honour, even double honour, that is, honourable titles, and honourable maintenance; 'tis true, they should not ambitiously affect honours, nor ought they to reject them. Christ was oftentimes called Master, and yet he never reproved any for calling him so: 4. They quarrel with the word *Sacrament*, because not found in Scripture; but I would know, whether the thing meant by this word *Sacrament* be not found in Scripture: where hath the Scripture forbid us to call sacred things by significant terms; they may as well say, that God is not every where, or that he knows not all things, because these words *omnipresent* and *omniscient* are not in Scripture. 5. They will not have Ministers to take tithes, then they will not have those who wait at the altar, to partake with the altar, which thwarts the Apostles words directly, why should not the Ministers under the Gospel as well receive tithes, as the Priests under the Law; is our burthen easier, or our calling lesse deserving, its too much presumption to discommend what Christ hath commended; but he commended the Scribes and Pharisees for paying their tithes, *Luke 11. 42.* 6. They reject infant-Baptisme, because the Scripture speaks not of it, but the Scripture speaks of baptising whole Families, and Nations, *Acts 16. 33.* but infants are included in these: Infants were circumcised, were admitted to Christ, to them belongs the Kingdome of heaven. *Jeremiah* an infant, was sanctified by the holy spirit, *Jer. 1. 5, 6.* the hand of the Lord was with *Iohn Baptist* an infant, & he grew strong in the Spirit, *Luke 1. 66, 80.* can any man then, forbid water, that these should not be baptised, which have received the Holy Ghost. 7. They quarrell with publick prayers in the Church, because Christ bids us pray in private; this is a childish consequence; for the one should be done, and the other not to be left undone: our Saviour prayed sometimes privately by himself, and sometimes publickly with his Disciples: he calleth his Temple the house of prayer; but the prayers there used were publick. *Saint Paul* both prayed in publick, and taught in publick *Acts 20. 36.* and *21. 5.* Publick prayers were used among the Jews also. *Neh. 9. 3, 4.* are we not commanded to pray

continually, and to lift up pure hands in all places, is it not by prayer that our preaching is sanctified, and made usefull? its true, we ought not to make publick places, (*as the Pharisees did the Temple and Synagogue*) the places of our private prayers; we have chambers at home to pray in private; but this privacy doth no more exclude publick prayers, then private instructions at home by the master to his Family, do exclude publick preaching. 8. *They will not have David's Psalms to be sung in meeter.* These dull souls do not know, that *David* made his Psalms in meeter, and did sing them; and why may not we do the same in our Language, which *David* did in his? besides, did not *Christ* sing a hymne, did not *Paul* and *Silas* sing Psalms to God at midnight, *Acts 16.* Doth not the Apostle exhort us to Psalms and hymnes, *Ephes. 5.* and doth not *Saint James* will us to sing Psalms, when we would be merry? there are in the Psalms as in a store-house, all sorts of materials for devotion, and for all occasions. 9. *They make faith and repentance necessary concomitants of Baptisme;* this they hold to exclude Infants from baptisme, but they should know, that though Infants have not faith, and repentance actually, yet they have both in possibility; the seed of both are in them, and the actual faith of their Parents, supplies the actual defect of the children: besides *Simon Magus*, *Alexander* the Copper smith, and others were baptised, who neither had true faith, nor repentance; and repentance is enjoyned to *Simon*, long after his Baptisme, *Acts 8. 13, 22.* and *Christ* was baptised, who needed neither faith nor repentance. 10. *They say, That the Church is in God; therefore, God is not in the Church* by the same reason they may say, that God is not in heaven, because heaven is in God; or that *Christ* is not in us, because we are in *Christ*; *Christ* is in us as the head we are in him as the members. The Church is in God because in him we live, move, and have both our naturall and spirituall being, God is in his Church by his assistance, providence, and spirituall presence and so he hath promised, that where two or three are gathered together in his name, there is he in the midst of them, *Mat. 18. 20.* Divers other absurd opinions they maintain, as namely, against tithes, against mainte-  
nance

nance for preaching, against Clerks saying *Amen* in the Church, and such like; of which we have already spoken, and indeed all or most of their opinions are Anabaptistical, and this Sect is the spawn of Anabaptists, who are subdivided into different factions; and such diversity there is amongst them, that the Anabaptists in *Holland* will not admit those of *Moravia* and *Suevia*, without rebaptization. *Sebastian Franciscus* in his *Chronologie* reckoneth seventy sects of them.

*Q. 16. Now you have satisfied me as to the Quakers, I pray do me the like favour concerning a sort of people they call Ranters, which I have received divers horrid relations of, and such, as for their strange and impious assertions, I have not yet admitted into my belief?*

*A* The Ranters are a sort of beasts, that neither divide the hoof nor chew the cud, that is to say, very unclean ones such as hold no small correspondency with the Quakers, their lives & demeanours are much alike, only what the Ranters act upon the stage, by an open profession of lewdness and irreligion, the other do it within the curtain, by crafty & seemingly innocent insinuations and pretences of sanctity, and the contempt of the things of this world. These are they that make a laughing stock of Christianity by their bitter invectives, and derision at the ordinances and ceremonies of Christian Religion; These are they that make no distinction between *Forms* and *Order*, for having cryed down the former, their dispensations will not bear with the latter; it being their main design to bring the business of Religion to that condition, wherein man was before he had assum'd thoughts of government, that is to say, into Anarchy and confusion. As for their blasphemies and horrid expressions of christian things! Mahumetanes, Jews, and Pagans, owne more modesty, and lesse prophaneness. But to retail their opinions, or to anatomize this monster, we must come to particulars. 1. They hold that God, Devils, Angels, Heaven, Hell, &c. are Fictions and Fables. 2. That *Moses*, the *Baptist*, and *Christ*, are Impostors; and what *Christ* and his Apostles acquainted the world with as to matter of Religion perished with them; and nothing transmitted to us. 3. That preaching and praying is uselesse, and that it is but publick lying.

Ranters, their character, and opinions.

4. That there is an end of all Ministry and Administrations, and people are to be taught immediately from God. 5. They hold Baptisme a pure, legal administration, not proceeding from Christ, but from *John*. 6. They jest the Scriptures, *that divine Legacy of our salvation!* out of all life, reverence and authority, quoting it in dribblers and shreds, to make it the more ridiculous. In their Letters, they endeavour to be strangely prophane, and blasphemous, uttering Athiesticall curses and imprecations, which is a kind of canting among them, as among Gypsies; as for example; in one you have this stile  
 “ My own heart blood, from whom I daily receive life,  
 “ and being, to whom is ascribed all honour, &c. thou  
 “ art my garment of needle work, my garment of salva-  
 “ tion. Eternal plagues consume you all, rot, sink & damn  
 “ your bodies and souls into devouring fire, where none  
 “ but those who walk uprightly can enter. The Lord  
 “ grant that we may know the worth of hel, that we may  
 “ scorn heaven. 7. Sin is onely what a man imagines  
 and conceives to be so within himself. 8. Ordinances  
 they account poor low things, nay the perfections of  
 the Scriptures is so inconsiderable in their apprehension  
 that they pretend to live above them! *their lives wit-  
 nesse they live without them.* 9. If you ask them what  
 christian Liberty is, they will tell you that it consist  
 in a community of all things, and among the rest, of  
 women; which they paint over with an expression call’d  
*The enjoyment of the fellow-creature.* 10. The en-  
 joyment of the Fellow-creature, cannot but be seconde  
 with lascivious songs, drinking of healths, musick, dan-  
 cing and bawdry. Lastly, They are (with the *Anabaptists*)  
 those that most of all kick against the pricks of Autho-  
 rity: for Magistracy cannot have in it any thing more sa-  
 cred than the Ministry, so that they wish as much policie  
 in the State, as government in the Church, which is none  
 at all; so to bring an *Aegyptian* darkness upon both: that  
 the world might be the less scandalised at their madne-  
 ses & extravagancies. “ But this age, which is much mo-  
 “ fruitfull of Religions, than of good works, of Scriptur-  
 “ phrases, than of Scripture practises, of opinions, than  
 “ piety, hath spawned more religions, than that Lady  
 “ *Holland* did Infants; to mention all which, were to we-

“ry both my self and the reader: therefore I will content  
 “my self to mention some few more, as the *Independents*,  
 “*Presbyterians*, &c.

Q. 17. *What are the opinions of the Independents?*

A. 1. These are so called, because they will have every particular Congregation to be ruled by their own laws, without dependence upon any other in Church matters. 2. They prefer their own gathered Churches (as they call them) in private places, to the publick congregations in Churches, which they slight, calling them steeple-houses. 3. They hold there is no use of learning or degrees in Schools, for preaching of the Gospel; and withall, that maintenance of the Ministry by Tithes, is Superstitious and Judaicall. 4. They are against set forms of prayer, chiefly the Lords prayer, accounting such forms, a choaking of the spirit. 5. They give power to private men, who are neither Magistrates nor Ministers, to erect and gather Churches; and to these also, they give the power of election and ordination, (if we may call this ordination) of deposition also, and excommunication, even of their own officers, and finall determination of all Church causes. 6. They commit the power of they Keyes in some places to women, and publickly to debate and determine Ecclesiastick causes. 7. They admit private men to administer the Sacraments, and Magistrates to perform the Ministers office in marrying. 8. They permit divorces in slight cases. 9. They hold Independency to be the beginning of Christs Kingdome, which is to be here on earth a thousand years. 10. They place much Religion in names, for they do not like the old names of Churches, of the days of the week, of the moneths of the year; of *Christmasse*, *Michaelmasse*, *Candlemasse*, &c. 11. In preaching they will not be tyed to a Text, nor to prayer, but they make one to preach, another to pray, a third to prophesie, a fourth to direct the Psalm, and another to blesse the people. 12. They permit all gifted men (as they call them) to preach and pray, and then after prophesying is ended, they question the preacher in the points of his Doctrine. 13. Some of them allow no Psalms at all to be sung in publick calamities, and will not suffer Women to sing Psalms at all. 14. They

*Independents*  
 their Tenets.

will baptise no children, but those of their own Congregations; whom they esteem not members of their Church, until they have taken their Covenant. 15. They in divers places communicate every Sunday among themselves, but will not communicate with any of the reformed Churches. 16. Whilst they are communicating, there is neither reading, exhortation, nor singing, nor have they any preparation, nor catechising before the communion; and either they sit at Table, or have no Table at all, and because they would not seem to be superstitious, in the time of administration they are covered. 17. They allow their Ministers to sit in civil Courts; and to voice in the choosing of Magistrates. 18. They are against violent courses in matters of Religion, nor will they have the conscience to be forced with fear or punishment, but gently to be inclined by persuasion and force of argument; "In which point, I commend their Christian moderation; for in propagating the Gospel, neither Christ nor his Apostles, nor the Church for many hundred years, did use any other sword, but the word, to bring men to Christ.

Of the Independents Tenets, see the Antidote against Independencie, Bayles dissuatives, Edwards, Paiget, & others.

**Q.** 18. *What Tenets are held by the Independents of New-England?*

*An.* Besides those opinions which they hold with other Independents; they teach that the Spirit of God dwells personally in all the Godly.

Independents of New-England their Tenets.

1. That their Revelations are equal in Authority with the Scriptures.

2. That no man ought to be troubled in his Conscience for sinne, being he is under the Covenant of grace.

3. That the Law is no rule of our conversation.

4. That no Christian should be prest to practise holy duties.

5. That the soul dyeth with the body.

6. That all the Saints upon earth have two bodies.

7. That Christ is not united to our fleshly body, but to the new body, after the manner that his Humanity is united to his Divinity. 8. That Christs Humanity is not in heaven.

9. That he hath no other body but his Church.

10. They

11. They reckon all Reformed Churches, except themselves profane and unclean.

“ All these opinions, favour of nothing but of pride, carnall security, blasphemy, and slighting of Gods written word, which is able to make the man of God perfect, and wise unto salvation.

Of these opinions, see Baylies dissuasive. Edwards his Gangrena, &c.

Q. 19. Upon what grounds do the Independents forsake our Churches?

Ans. Because they do not see the signes of grace in every one of our members; “ but this ground is child-  
 ish; for many are in the state of grace, in whom we see no outward signes; so was Saul when he persecuted the Church, he was then a vessel of mercy; “ and many in whom we see the outward signes of grace, “ may be in the estate of damnation; such are hypocrites, “ whose wolfish disposition is covered with sheeps cloathing: Moses did not separate himself from the Jewish Church, because most of them were a stiffe-necked people, a rebellious generation of uncircumcised hearts, “ and eares, a people that erred in their hearts, and “ knew not the wayes of God. Neither did Christ separate himself from the Apostles, though there was “ a Judas amongst them. Neither did Saint Paul abandon the Church of Corinth, because of the incestuous person, and other wicked men among them. Will “ the husband man forsake his field, because there are “ tares among the corn, or will he abandon his Barn, because of some chaffe among the wheat? there will “ come a time of separation, when the sheep and goats, “ the good and bad fishes, the green and withered trees “ shall be parted, which shall be in that great day, when “ all secrets shall be disclosed, and the visard of hypocrisie removed; till then, the true Israelites must be “ content to have some Canaanites live among “ them. 2. They say, that many among us profess the faith of Christ outwardly, which have not the spirit of God within; “ but I say, that whosoever among us professeth Christ outwardly, hath the Holy Ghost for “ ought we know; we are to judge of the Tree by the “ fruits; it is onely God that exactly knoweth who are “ his: it were uncharitably done of us to expell or exclude any man from the body of Christ, that professeth

The grounds whereupon the Independents forsake our Churches,

"him outwardly; its true, there be many hypocrites,  
 "such as are among us, but are not of us; these we  
 "cannot discern, whilst they continue in their outward  
 "profession, but by revelation; the servants that invited  
 "and compelled all sorts of guests to the wedding feast,  
 "knew not who wanted the inward wedding garment of  
 "grace; it was onely the Master of the Feast that could  
 "find that out. 3. They say that we receive divers into  
 our Churches, which shall not be saved. "I answer, that  
 "no man is certain who shall be saved, or not saved, we  
 "are to judge charitably of all men, till we know the  
 "contrary; we receive none into our Church, but such  
 "as profess Christianity, and the children of believing  
 "parents, to whom also the covenant of grace belong-  
 "eth; and though we did know such, as were not to be  
 "saved, yet we are not to debar them from the Church,  
 "so long as they joyn in outward profession with Gods  
 "people. So Christ knew that *Judas* should not be saved,  
 "yet he received him into the fellowship of the Apo-  
 "stles; but I would be informed, how these men can  
 "so exactly know, who shall be saved or not; seeing in  
 "outward profession, the hypocrite can go as far, as  
 "the best Saint, so likewise, the best Saint may for a  
 "time seem to be in the state of damnation: besides,  
 "John Baptist admitted Scribes, Pharisees, and all sorts  
 "of people to his Baptisme, if they confessed their sins  
 "and repented; and so *Philip*, *Acts 8.* admits to his  
 "Baptisme all outward professors of faith, which is  
 "many times without the inward grace of Sanctifi-  
 "cation.

Quest. 20. Upon what grounds do the Independents and  
 Anabaptists, allow Laymen to preach, without call or or-  
 dination.

The grounds  
 whereupon the  
*Independents*  
 and *Anabap-*  
*tists*, allow  
 Laymen to  
 preach with-  
 out call or or-  
 dination.

An. Because the sonnes of the Prophets did preach,  
 so did *Iehoshaphat* and his Princes, so did the Disciples  
 before Christs Resurrection: so did *Paul* and *Bana-*  
*bas*; likewise the Scribes and Pharisees, and many in  
 the Church of *Corinth*, who were not Church-men: be-  
 sides, *Moses* wisheth, that all the Lords people were  
 Prophets. "But these are all weak and groundlesse rea-  
 "sons; For 1. The sons of the Prophets were destined  
 "for the Ministry, and therefore were by probation ser-  
 mon:

mens to give testimony of their gifts; which they acquired by their pains, and industry in the Schools of the Prophets, which were their Colledges. 2. *Jehoshaphat* and his Princes, in an extraordinary time of Reformation, made an exhortation or speech to the people, to stir up the Levites and Judges, to discharge their dutie: Neither do we read, *2 Chron. 17.* that the Princes did preach or expound the Law, but onely that they accompanied and countenanced the Levites whilst they preached. 3. The Disciples were called to the Apostleship, and to preach the Gospel before Christs Resurrection. 4. And so were *Paul* and *Barnabas* called to preach the Gospel. 5. Likewise the Scribes and Pharisees, sate in *Moses* chair, in that confused time, and they were Doctors of the Law; therefore Christ wills the people to hearken to them: they had their Synagogues, as well as the Levites had the Temple. 6. In the Church of *Corinth*, there were some extraordinary Prophets indowed with infused gifts and revelations, which can be no warrant for Lay-men, who wants these gifts to undertake the ordinary function of preaching. 7. We deny not, but *Moses* wished, that all Gods people were Prophets, and so do we, but neither he nor we, wish that they should prophesie without a calling, either ordinary or extraordinary, for *how shall they preach, except they be sent* saith the Apostle, *Rom. 10. 15. No man taketh the honour of sacrificing to himself, but he that is called of God, as was Aaron,* *Heb. 5. 3.* much lesse should any without a call take upon him the office of preaching, which is more noble than sacrificing: and therefore the Apostle prefers preaching to baptising. *1 Cor. 1. 17.* and surely if Lay-men may preach, they may also baptise; for Christ joyneth these two together, in his Apostles and their successors, with whom he is by his assistance and spirituall presence, to the end of the world: but we see how far they are from being sent by God, or from having the gift of preaching, by the Errours and Heresies daily hatched among them; and how can it be otherwayes, seeing they are not bred in the Schools of learning, whereby they may be fitted and set apart for this great imployment, which will require the whole

man

“ man ; and *who is sufficient for it* ? saith the Apostle :  
 “ neither do we read in the Scripture, that this ordinaty  
 “ gift of Preaching, was communicated to any but to  
 “ Apostles, Evangelists, Prophets, Pastors, and Doctors ;  
 “ and to give way that all men may preach, without call  
 “ or Ordination, is to make him who is the God of Or-  
 “ der, to be the God of confusion.

Quest. 21. *What are the Tenets of the Presbyterians ?*

A. The *Presbyterians* are so called, for maintaining that the Church in the beginning was governed by Presbyters or Elders, and that it should be so governed still, because the office of a Bishop came not to be distinct from the Presbyter, till almost three hundred years after Christ ; before which time they had the same name, for Presbyters were Bishops, as they shew out of the fifth, sixth, and seventh verses, of the first chapter to *Titus* ; likewise out of *Hierom ep. ad Evag. & ad Ocea. Ireneus l. 4. cont. heret. c. 43, 44. Eusebius Hist. l. 5. cap. 23.* and others. And as they shew their names to be one, so likewise that their office of preaching and administering the Sacraments was the same out of *1 Pet. 5. 2.* the power also of ordination they prove to have been in the Presbytery, *1 Tim. 4. 14.* which *Hierom* calls the Ecclesiasticall *Senat* *Isa. 3.* and *Ignatius Epist. ad Magnes.* the Apostolicall *Senat.* And that in ruling there is no difference, they prove out of *Hebr. 13. 17.* and *1 Thes. 5. 12.* but because much hath been written in defence of this opinion, by the Presbyterians of *England, France, Scotland, Netherlands,* and divers parts of *Germany,* I have therefore out of their writings reduced the whole sum of their Doctrine and Discipline into 95 Questions or a short Catechisme, by way of Question and Answer.

Quest. *What is the Ministry of the Gospel ?*

Ans. It is the dispensation of Divine mysteries, manifested by Christs coming in the flesh.

Q. *How many parts hath this Ministry ?*

A. Three, to wit, the preaching of the Gospel, the administration of the Sacraments, and the exercise of Church Discipline, commonly called the power of the Keys, and of binding and loosing.

Q. *Where-*

Presbytery the  
 Doctrine and  
 Tenets there-  
 of.

**Q.** *wherein consisteth Church Discipline?*

**A.** In two things, to wit, in Imposition of hands, and in correction of manners.

**Q.** *Are all Church Ministers properly Ministers of the Gospel?*

**An.** No; for they are properly Ministers of the Gospel, who preach and give the Sacraments; but Deacons who look to the poor, and Deaconesses are onely Ministers of the Church; not of the Gospel.

**Q.** *Are Prophets in the New Testament, and Ministers of the Gospel the same?*

**A.** No; for *Philip's* four daughters were Prophetesses, yet not Ministers of the Gospel. Many of the Laity had the gift of Prophecie, which were not Ministers of the Gospel.

**Q.** *Are Presbyters and Priests all one?*

**A.** No; for he is a Priest that offers Sacrifice, but Presbyter is an Elder, which sometime is called a Bishop, as *Act. 20.* mention is made of many Bishops, that is, many Elders or Presbyters. The Apostles also are called Elders, *1 Pet. 3.* *Presbyter, Bishop, and Pastour* are taken for the same office, *Act's 20.* we read also of many Bishops in *Philippi;* *Phil. 1.* which is meant of many Elders; the Apostle useth promiscuously the word Bishop and Presbyter, *Tit. 1.* "for indeed Bishops or Pastors ought to be Elders, that is, excellenters both in years and knowledge.

*Presbyters  
their Office.*

**Q.** *were the 70. Disciples subject or subordinate to the 12. Apostles?*

**A.** No; for though they were called later than the Apostles, yet I find not that their power in working miracles, in preaching, in administering the Sacraments, in ecclesiastick discipline, was lesse or subordinate to the Apostles; for both were immediately called by Christ, and equally subject to him without subordination, or subjection, to the Apostles, no more than of old, the Prophets were subject to the High Priests.

**Q.** *Is the Ordination of the Church of Rome lawfull?*

**A.** Yes; for neither *Husse, Wick'iff, Luther,* and other worthy men, who forsook the errors of the *Romish* Church, did ever reject her ordination, no more than they

they did her Baptisme. She retains the faith of the Trinity, the two Testaments, the Sacraments or Seals of the Covenant, the two Tables of the Law, therefore though she be a wife of fornications, as the Church of *Juda* sometime was, yet she may bring forth sons to God.

**Q.** *In what things did the Apostles differ from their successors?*

**Apostles and  
their Office.**

**A.** 1. The Apostles were immediately called by Christ, but their successors by men. 2. The Apostles were sent abroad into all the world, but their successors were confined to peculiar places. 3. The Apostles Doctrine was the rule and Canon by which their successors must frame their Sermons. 4. The Apostles were the first, that gave the Holy Ghost by imposition of hands; as for preaching, administering the Sacraments, and discipline, in these they agreed with their Successors.

**Quest.** *who founded the first Christian Churches.*

**A:** The Apostles, either immediately, as *Peter* and *John* founded the Church of *Samaria*, *Acts* 8. 5, 6. *Peter* the Church of *Cæsarea*, *Acts* 10. 44, 45, *Paul* the Church of *Corinth*, *1 Cor.* 3. 6. and 4. 15. and the Church of the *Galathians*, *Gal.* 4. 19. or else immediately by their Deputies, or Evangelists, as *Barnabas* founded the Church of *Antioch*, *Acts* 11. 22.

**Q.** *Had any Apostle power or jurisdiction over the rest.*

**A.** No; but they were all of equal power, and authority; whence it follows, that neither the Pope should usurp any power over other Patriarches, nor Bishops lord it over their fellow Bishops or Presbyters, (for these I take here for one) except by consent for a time a super-intendency be given for quieting of troubles in the Church; which perhaps was given to one of the Apostles, it may be to *Peter*, whilest they lived together at *Jerusalem*, before their dispersion, but if so, it was only temporary, and by consent.

**Q.** *was it the chief office of the Deacons in the Primitive Church to preach the word?*

**A.** No; but to take care of the poor, of Widdows, and Orphans, and to attend on the Tables, that is, on  
their

their Love Feasts, called *Agape*, of which burthen they Deacons and desired to be eased, who preached the Word, as not be- their Office, ing able to do both; yet we read that *Steven*, *Acts. 6. 6. 8. 10.* did preach, but indeed in that place it is more likely that he disputed in the *Jewish Synagogues*, than preached in the Temple; and if he had preached, it will not follow, that the Deacons office is to preach; for this act of *Stevens* was extraordinary, as having an extraordinary measure of the spirit; and so we read that *Philip* another Deacon of those seven preached in *Samaria*, *Acts 8. 5.* but this he did, as being an Evangelist in *Cesarea*; *Acts 21. 8.* not a Deacon in *Jerusalem*.

**Q.** *Doth the care then of the poor rely onely upon the Deacon?*

**A.** The care of collecting the charitable benevolence for the poor, and distributing of the same, relies upon the Deacon, but the care of exhorting to benevolence, of recommending the poor, of inspection into the Deacons fidelity and industry, relies upon the Presbyter; from which the Apostles exempted not themselves.

**Q.** *Did the Apostles in all the Churches, which they planted, appoint Presbyters and Deacons?*

**A.** Yes; otherwise they had left these Churches as sheep without shepherds, or ships without Pilots, to be devoured by wolves, and to be swallowed by the waves of confusion, Heresies and Schismes, therefore *Paul* having preached the Gospel in *Crete*, and having settled some Presbyters there, he gives order to *Titus* to set up Presbyters in every Town, and it is unlikely, that *Paul*, who had continued at *Corinth* a year and six months, *Acts 18. 11.* would leave that Church destitute of Presbyters and Deacons, seeing the Lord testified to *Paul* in a Vision, that he had much people in that City, ver. 10. and writing to the *Philippians*, he salutes the Bishops and Deacons there.

**Q.** *Why did he not salute the Presbyters there also?*

**A.** Because in that place a Presbyter is all one in effect with a Bishop; for if Presbyters had been distinct from Bishops, *Paul* would not have left them unsaluted; for why should he salute the Deacons, and not the Presbyters, which are a higher degree?

**Q.** *Why*

Quest. *Why were the Pastors called Bishops and Presbyters?*

Presbyters,  
their Office.

A. To put them in mind of their duty and dignity; for the word *Episcopus* or Bishop, signifieth the care, inspection, and oversight, which they should have of mens souls, in guiding, instructing, and feeding them with the Word and Sacraments. Presbyter signifieth the age, dignity, and experience that ought to be in Ministers, whose grave carriage, wisdom, and knowledge, should procure reverence of the people to that high calling, and obedience to their Doctrine.

Q. *Are young men then fit to be made Presbyters or Bishops?*

A. No; except there be extraordinary gifts in them, as were in *Timothy*; or in extream necessity, when grave and ancient men cannot be found; *Temeritas florentis aetatis, prudentia senectutis*; Young men are rash, inconstant, head-strong, proud, inconsiderate, and indiscreet in their words and carriage for the most part, which hath brought this high calling into obloquie and contempt. They have not that experience, wisdom, gravity, and knowledge, that are in old men; nor are they Masters of their passions and affections; and how are they fit overseers of others, who cannot oversee themselves? a young Presbyter is a contradiction, and a young Bishop is incongruous. Young and green heads have been the cause of so much distemper, so many Heresies and schismes in the Church of Christ. "There-  
"fore little hope there is, that ever peace, Religio, and  
"truth shall flourish in that Church where giddy young  
"men are Bishops or Presbyters, and hot-spurs, or green  
"heads are preferred to gray hairs; ancient Divines are  
"fittest to serve the ancient of days.

Q. *But if Paul constituted Presbyters and Deacons in all the Churches which he planted, why doth he not salute them, as he did these of Philippi?*

A. For brevities sake, he oftentimes omits them, thinking it sufficient to have saluted the Church in generall, in which they are included; being members thereof.

Q. *Is not the degree of Bishops higher than that of Presbyters?*

*A.* Sometimes to avoid heresie, schismes, and troubles *Bishops.* in the Church; the Presbyters have chosen one of their own society, to preceed or oversee the rest; but this was onely in some places, and at some times, and rather an ecclesiastick custome, than a divine tradition, saith *Hierom.*

*Q.* But why did Paul besides his custome salute the Deacons at Philippi?

*A.* Because by *Epaphroditus* they had sent him relief, therefore he would particularly thank them, besides he would shew, that under these two names of Presbyter and Deacon, is contained the whole Ministry of the Church; the Presbyter caring for the things of the soul, the Deacon for the things of the body.

*Q.* What doth the word Deacon signifie?

*A.* A Minister or servant; for so the Magistrate is called, *Rom. 13.* a Deacon or Minister, *Paul* calls himself the Deacon of the Gospel, *Eph. 5.* and he calls *Christ* the Deacon of Circumcision, *Rom. 15.* but this word is appropriated to him that hath the charge of the poor and strangers, in collecting and laying out the Church money for their relief. Such were those seven mentioned *Acts 6.* and as *Christ* had twelve Apostles, so one of them to wit *Judas* was a Deacon, for he kept the bag.

Deacons and  
their Office.

*Quest.* Were there in the Church preaching Presbyters onely?

*A.* No; there were also ruling Elders, of which *Paul* speaketh, *1 Tim. 5. 17.* "Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the Word and Doctrine: for the preaching Presbyters thought it too great a burthen to preach, and to have the inspection of mens manners, therefore they desired some of the Laity to assist them, whom they called ruling Elders.

*Q.* What difference is there between a Minister and a Deacon?

*A.* The Greek word signifieth both promiscuously, but we have appropriated the word Minister to a preacher, and the word Deacon to the Overseer of the poore.

*Q.* How doth it appear, that Presbyter and Bishop was the same?

*A.* Be-

*A.* Because the Apostle *Phil.* 1. salutes the Bishops of *Philippi*; but in one Town, there is onely one Bishop, usually so called. So *Acts* 20. having called together the Presbyters, he bids them take heed to the flock, whereof the Holy Ghost hath made them Bishops: And leaving *Titus* at *Crete* to establish Presbyters, sheweth that a Bishop must be without reproof.

*Q.* Have there not been sometimes two Bishops in one Town?

*A.* We read in *Sozomen*, l. 4. c. 14. that the Bishops assembled at *Sirmium*, wrote to *Felix*, and the Clergy of *Rome*, to admit of *Liberius* as an assistant Bishop to *Felix*; but the Council of *Nice* forbids two Bishops to be in one City, *Can.* 8.

*Q.* Why do not the Reformed Churches now call our Ministers by the name of Bishops and Priests?

*A.* Because these Offices have been abused in Popery, the one to pride and tyranny, the other to superstition and idolatry.

*Q.* May a man exercise the office of Presbyter, or Bishop without a calling.

*A.* No; for no man takes upon him this office, but he that is called of God, as *Aaron* was. *Uzza* was struck with sudden death, for his rash touching of the Ark, *2 Sam.* 6. God complains of those Prophets that run, and yet were not sent, *Ier.* 23. and how can such preach, if they be not sent? *Rom.* 10. Leprosie shall seize upon King *Uzziah*, if he stretch out his hand to touch the Ark, *2 Chron.* 26. Christ himself spoke not of himself, nor was his Doctrine his own, but his that sent him, *John* 5 & 7.

*Q.* How must a man be called?

*A.* First, Internally by the Spirit moving his heart, and furnishing him with graces fit for so high a Calling. Secondly, Externally by the Church; to which twofold calling we must yield obedience, and not resist and run from it, as *Jonah* did.

*Q.* How shall we know the inward call of the Spirit, from the flattering conceit of our Fancies?

*A.* If we are called by the Spirit, we have no other ends but, Gods glory, and the salvation of souls; we seek Christ for his miracles, not for his loaves, we will not

trust

Ministerial  
calling.

trust to our own strength, learning or eloquence, but will disclaim our own sufficiency with the Apostle, will accuse our own uncircumcised and defiled lips with *Moses*, and *Esay*, and will rely onely upon the goodness and promise of God, who will give us wisdom, and will put in our mouths, what we shall speak.

**Quest.** *How many sorts of callings are there in the Church?*

**A.** Two; to wit, extraordinary, as that of the Apostles, Evangelists and Prophets; and Ordinary, as the callings of Presbyters or Bishops, of preaching Prophets, or Pastors, and of Deacons.

**Q.** *Can both these callings be in one man?*

**A.** Yes; for *Jeremy* and *Ezechiel* were ordinary Priests and Levites; yet were extraordinary Prophets. So *Lu. her* had an ordinary Function in the Church of *Rome*, yet was called extraordinarily to preach the Gospel in purity.

**Q.** *In whom is the power of Election and Ordinations of Presbyters or Bishops?*

**A.** Election was anciently in the Laity and Clergy, till the Clergy shook off the Laity. And the Pope excluded the Emperour, from whom both he, and other Bishops were wont to receive their Investiture, by the Ring and crosier-staffe; not in reference to their spiritual Function, but to their temporall means, which they enjoyed by the munificence of Princes; but Ordination is onely from the Clergy; the Bishop was wont to ordain alone, but that was thought rather out of ecclesiastick custome, than out of divine institution. For apparently ordination did belong to the whole Presbytery, *1 Tim.* 4. 14. as may be seen also in divers Canons & Councils.

**Q.** *May any preach now without calling or Ordination?*

**A.** No; for if every one that pretends to have the Spirit should be sufficed to preach, preaching would grow contemptible, Heresies, and Sects would multiply. Now the Church is established, therefore Ordination, and an ordinary calling must be expected. Indeed in the infancy of Christianity, before the Church was settled, private meetings in times of persecution dispersed themselves, & preached, as we see, *Acts* 8. 4. and so the men of *Cypus* and *Cy-*

vene preached the word at *Antioch*, *Acts* 11. 20. So *Apollos* a private man who onely knew the Baptisme of *John* and stood in need of more perfect instructions by *Aquila*, and *Priscilla*, yet he taught the word of God, *Acts* 18. 25, 26. but such examples were extraordinary, in a time when no preachers were found, no ordinary calling to be had, no Church at all settled.

Q. Are the names of Apostle, Presbyter, and Bishop of equal extent?

A. No; for the Apostles are called Presbyters, *1 Pet.* 5. 1. but Presbyters are not Apostles, the higher dignity includes the lesser, but not on the contrary; so Apostles are Bishops, *Judas* his Apostleship is called his Bishoprick, *Acts* 1. 10. but all Bishops are not Apostles.

Q. Because an Elder must be apt to teach, will it therefore follow that there ought to be none, but preaching Elders?

Ans. No; for a Ruling Elder should also be apt to teach his Children and Family, and likewise apt to teach, that is, to advise and give Counsel in the Consistory, though he preach not in the Pulpit.

Q. Is a Pastor and Doctor all one?

A. No; For all Pastors are Doctors or Teachers; but all Doctors are not Pastors; *Paul* in the Synagogue at *Antioch* did the part of a Doctor or Teacher, when he uttered words of exhortation, yet he was not their Pastor. The Prophets, Christ, and *John Baptist* were Doctors or Teachers, but not Pastors.

Q. Should there be any superiority of Presbyters over their fellows?

A. Y. s. of order, or at some times, as when they meet in Synods to determine matters, there ought to be Moderators or Speakers, as we know there were among the Apostles; sometimes *Peter*, sometimes *James*, see *Acts* 15. and perhaps, such was the superiority, that *Semuel* had over the Prophets, in *Naioth* in *Rama*, *1 Sam.* 19. 20. Such Authority had *Elijah* and *Elisha* over the other Prophets in their time. The superiority of the High Priest over the inferior Priests was typical, as it had rela-

tion to Christ the High Priest of our profession, the Prince of Pastors, and Bishop of our souls.

Quest. *Is it a Novelty to have Lay Elders in the Church?*

A. No; for such were in the Church of the Jews, Elders. *Ier. 19. 1.* Elders of the people, as well as Elders of the Priests; which the Apostle means, *1 Cor. 12. 28.* For besides Apostles, Prophets, Teachers, &c. he speaks of Rulers under the abstract word of Governments: for having mentioned before in the same Chapter, the diversity of gifts. Now in this verse, he speaks of the diversity of Functions in the Church.

Q. *Are Lay-men excluded from Church Government because they are Lay-men?*

A. No; For though they be no part of the Clergy, yet they are a part of the Church, and Members of Christs mysticall body, as well as the Clergy. And it is for the Clergies advantage, that there be Lay-Rulers; for by these means, the Ministers are eased of much trouble, and they are backed with the greater power; besides they are lesse obnoxious to envy and opposition, which the *Romish* Clergy hath brought upon themselves, by excluding the Laity from Church Government; proudly monopolizing all to themselves. Lastly, many Clergy men, though good Scholars, yet are indiscreet in their carriage, and unskillfull in mater of government.

Question, *May a Lay Elder with a safe conscience, leave his Function at the years end, seeing it is not lawfull to put the hand to the plough, and look back. Luke 9. 62.*

A. If there were not choice of such Elders he could not leave the Church destitute of Government, with a safe conscience. 2. He may not out of dislike to the Function, or of his own head, leave it, but by order and authority he may, where there be others to supply his place. 3. That Plough in *Luke* is not meant of the Plough of Ruling, but of preaching, which no man called thereto may leave off, seeing it is of such necessity, for the erecting of Christs Kingdom,

*Q.* Is the Function of a Lay-elder unlawful, because he is not called to preach and baptise?

*A.* No, for preaching and administering the Sacraments, do not belong to the ruling, but to the preaching Presbyter; neither is ruling necessarily annexed to preaching and baptising, but that it may be separated from them; yea it is fit they should be separated, for the reasons above alleged; ministers shall have more time to study, and to follow their preaching better, if they be taken off from the trouble of ruling, and God who giveth to divers men divers gifts, and not the same to all men, hath made some fitter for preaching, others fitter for ruling. And it is fit that some of the Laity should have place in the Consistory, that nothing may be there concluded partially; or prejudiciall to the Laity; for so they shall avoid all suspicion of tyranny.

*Q.* Of what Elders doth Ambrose speak in his Exposition of the fifth Chapter of 1 Tim.

*A.* Both of Elders by age, and of Elders by office; for having shewed that old age is honourable among all nations, from thence he inferres, that both the Synagogue and Church of Christ had Elders, without whose advise nothing was done in the Church; which Office in his time (as he there complains) was grown out of date by reason of the pride of the Teachers, that they alone might seem to be somewhat.

*Q.* Can ruling Elders be proved out of that fifth Chapter of 1 Tim. v. 17.

*A.* Yes; for the Apostle wills that “the Elders  
 “ who rule well, be counted worthy of double honour  
 “ especially they who labour in the Word and Do-  
 “ctrine; in which words, there is no opposition made  
 between the teaching Presbyters, as if they who teach  
 and preach, were worthy of double honour, especially  
 they who labour in teaching and preaching; for  
 there is no teaching and preaching without labour;  
 and where there is no labour, there can be no double  
 honour merited; but the opposition is plain between  
 the ruling Elders, and the other Elders that  
 labour in the Word. The ruling Elders deserves  
 much

much honour, but much more deserves the preaching Elder, that labours in the Word; for preaching is a roilfome labour, compared to ruling; and fo this Ex-  
pofition doth not force the words, as the former doth.

*Q. what priority had the High Priest, or Chief Priests over the other Priests?*

*A.* The priority of order, but not of authority and command, all being equal in the Office of Priesthood; fuch a priority was among the Presbyters, but when the Church began to fpread, and heresies to increafe, there was fome power or authority given to the chief Presbyters, whom they called Bifhops; but there was no diftinction of parishes till 167. yeares after Chrif, as *Polydor Virgil* wifneffeth, fo it is thought their could not be in that time any Dioceffe, or Diocefan Bifhops.

*Q. Did all Christian Nations upon their converfion to Christianity receive Epifcopacy?*

*A.* No: for the Scots admitted of no Bifhops for Bifhops; 290. yeares after their converfion, if we may believe *Johannes Major l. 2. Hift. de gef. Scot c. 2.* And the *Cantabrians* or people of *Bifcay* in *Spain*, as yet admit of no Bifhops; as it is recorded in the *Spanifh Story*.

*Q. was the power of Jurisdiction in the Bifhop or Presbyterie?*

*A.* It was thought to be in both joyntly: for in the time of *Cornelius*, lapsed Chrifians were not admitted into the Church at *Rome*, untill they confefled their fins before the Presbyterie, *Cyprian Epift. 6. & Epift. 46.* Yet the peoples confent alfo was required, as may be feen in the fame *Cyprian Epift. 55. & Epift. 12. ad plebem.*

*Q. were Timothy and Titus Bifhops or not?*

*A.* They were probably Evangelifts who were not to refide in one particular place, as Bifhops or Presbyters, but to attend on the Apoftles, and to perform their meffages, by preaching the Gospel from place to place: for *Paul* left him with *Silas* at *Berea Acts 17. 14.* then *Paul* fent for him to *Athens* verf. 15. from thence he fends him to *Theffalonica*; *1 Theff. 3. 2.* from hence he returned to *Athens*, and is fent by *Paul* into *Macedonia*, and returns from thence to *Corinth. Acts 18. 5.*

after this he went to *Ephesus*, and from thence was sent by *Paul* to *Macedonia*, *Acts* 19. 22. whom *Timothy* accompanied thence into *Asia*; and then to *Miletum*, where having sent for the Elders of *Ephesus* gives them a charge to feed the flock of Christ; not naming *Timothy* at all, to whom the charge should have been given, had he been a settled Bishop there, which title is not given to him at all in Scripture. So *Titus* travelled with *Paul* through *Antioch* to *Jerusalem*, *Gal.* 2. 1. through *Cilicia* he went to *Crete*, where he was left a while, and sent for by *Paul* to *Nicopolis*, *Tit.* 3. 12. he was expected at *Troas*, *2 Cor.* 2. 13. he met *Paul* in *Macedonia*, *2 Cor.* 7. 6. and conveyed that Epistle of *Paul* to the *Corinthians*, *2 Cor.* 13. *Postscript.* He was with *Paul* at *Rome*, and went from thence to *Dalmatia*, *2 Tim.* 4. 10. by which 'tis plain, he was not a settled Bishop in *Crete*.

Q. were there any Lay-Elders or Seniors in Austin's time?

A. Yes; for *L. 3. Cont. Cresconium Grammaticum* he speaks of Bishops, Presbyters, or preaching Elders, Deacons and Seniors, or Lay-Elders; and *c. 56. ibid* he speaks of *Peregrinus* Presbyter, and Seniors, by the one meaning the preaching, by the others the ruling Elders. And in his 137. Epistle he speaks of the Clergy, the Elders and the whole people; and in divers other places of his works, he speaks of these Elders, as being distinguished from the Clergy, and the rest of the Laity, and having a charge of Church affairs, whence it appears, that to have ruling Elders is no novelty.

Q. what were those Elders which are mentioned *Tit.* 1. 5.

A. They were Bishops or preaching Presbyters; for *Acts* 20. Elders verse 17. are named Bishops, verse 28. so in *Titus* chap. 1 Elder verse 5. is called Bishop verse 7. every City then and Village had their Elder, that is, their Bishop, and this is witnessed by *Sozomen* *L. 7.* these were then parochial Bishops, not Diocesan, in all likelihood.

Q. whether did the power of Jurisdiction and Ordination belong to the Bishop alone, or to the Church?

A. To the Church, for Christ saith, *Dic Ecclesie*; go tell the Church, and to all the Apostles together, which were then the Church Representative, he gives the

the Keyes or power of binding, &c. and this is Jurisdiction. So likewise ordination belongs to the Church or Presbytery, as we shewed before out of 1 Tim. 4. 14.

*Q. Is it not Lawfull for one Clergy man to exercise Dominion or Lordly authority over another?*

*A.* No; for Christ will not have any of his Apostles to aim at greatness or superiority, but will have such become Ministers and servants, *Mat. 20. 25. Mar. 10. 42. Luke 22. 25.* for Christs Kingdom is spirituall and not of this world, as the Kingdomes of earthly Princes are; neither did he mean to set up an earthly dominion for a thousand years, as the *Millenaries* thought; and the Apostles themselves had a conceit of an earthly Kingdome, when they thought that Christ did purpose to restore the Kingdome to *Israel*; neither doth Christ forbid tyranny or the abuse of dominion, but all kind of dominion; for the one Evangelist used the word *Κουρῶναι*, as the other doth *Κατακυριῶναι*. Yet some respect is to be given to the ministers that have the greatest gifts, by those that have lesser. And a priority of order, though not of Jurisdiction.

*Q. What part of the Apostolicall Function ceased with the Apostles, and what was to continue?*

*A.* The Universality of their Function, and the infallibility of their authority were to cease with them; for they were temporary gifts: but the preaching of the Word, the administration of the Sacraments & the exercise of Discipline, were to continue in their successors; these gifts were ordinarily, but perpetual, the other extraordinary and temporary.

*Q. Is the power of the Keyes and Apostolicall authority the same thing?*

*A.* No; for the power of the Keyes is the Church Discipline, which was to continue for ever in the Church. But the Apostlicall authority, which consisted in their immediate calling from Christ, in the Universality of their Embassage, in the infallibility of their judgements. In giving of the Holy Ghost by Imposition of their hands, and such like priviledges, were not to continue longer than themselves.

*Q. Had not Timothy and Titus the same power of the Keyes, and Apostolicall authority that Paul had?*

*A.* They had the same power of the Keyes, that, is of preaching, administring the Sacraments, and censuring; but not the same Apostolical authority, that is, an immediate call from heaven, the same infallibility of judgement, or power of giving the Holy Ghost, that the Apostles had; nor was their Doctrine otherwise authenticall, then as it was conformable to the Doctrine of the Apostles.

*Q.* But was not the Church after the Apostles decease left an Orphan, being destitute of these extraordinary Apostolical graces?

*A.* No: for though she was deprived of the personal presence of the Apostles, yet she is not destitute of their infallible judgment left in their writings with her, which supply the Apostles absence till the end of the World.

*Q.* Could one man at the same time be both an Apostle, and Bishop or Presbyter?

*A.* Yes, in case of necessity; for James was an Apostle and Bishop of Jerusalem too; because that was the Mother-Church, to which resorted Jews of all Nations, for instruction and knowledge; therefore it was fitting that none lesse than an Apostle should reside there, for the greater authority and satisfaction.

*Q.* Can Episcopacy be proved by the Canons of the Apostles, and Council of Antioch?

*A.* Those Canons are much doubted, if they be the Apostles or not; how ever it is probable to me, that the parochian, not the diocesan Bishop is there meant, for there is no superiority therein given, but of order and respect, partly because of the eminency of the place or City where he lived, partly by reason of his own worth and learning, without whose advice matters of moment should not be done by the other Bishops or Presbyters; nor should he do any thing without them; but should together ordain Presbyters and Deacons, for that is a matter of moment; yet he is onely named there, because, he being as it were the head; the rest are understood.

*Q.* Was Acrius an Heretick for affirming there was no difference between a Bishop and a Presbyter?

*A.* No; Though for this opinion Epiphanius, and out

Episcopacy  
what among  
the Presbyterians.

of him *Austin* place him among the hereticks: for the Scripture puts no difference between these. The Church of *Alexandria* was the first that put difference between them, as *Epiphanius* seems to affirm, when he saith, *Heret. 68.* that the Church of *Alexandria* doth not admit of two Bishops. But though *Aerius* was not in this an *Heretick*, yet he was in an error, if he thought that there was no difference at all among Bishops or Presbyters; for one is above another in gifts in honour, in order; though perhaps not in Jurisdiction, authority and pastoral Function.

Q. *Is the Church to be ruled by the Civil Magistrate?*

A. No: for the Church being Christs spiritual Kingdome, and not of this world, is to be guided by her own spiritual Officers, as the State is ruled by temporal Officers; *Cæsar must have what is Cæsar's, and God, that, which is God's*, And for this cause the Church and State have their different Lawes and punishments. Neither had the Apostles chosen Elders, and other Officers in the Church, if the Civil Magistrate had been to rule it, & had the Church of *Jerusalem* been all one with the State thereof, or the Church of *Crete* all one with the Kingdom of *Crete*, the Apostles had inchoated upon the temporal government had been guilty of Rebellion, and proved enemies to *Cæsar*, when they set up Elders and other Church Officers, in those and other places: besides Women sometimes, and Children are Magistrates and Princes, but the one must not speak in the Church, *1 Cor. 14. 34.* The others are not fit to be made Bishops, *1 Tim. 3.*

Church how to be governed.

Magistrates Office different from the Church-Governors.

Quest. *Are Church Governours by Divine Institution?*

A. Yes; for Christ appointed Apostles, Prophets, Evangelists, Teachers, and other helps of Government, *1 Cor. 12. 28.* Paul left *Titus* in *Crete* to ordain Elders in every City, *Tit. 1. 5.* The Apostles ordained Elders in every Church, *Acts 14. 23.* Which Officers were in the Church, before there was any Christian state or Christian Magistrate. And as Christ appointed Rulers for his Church so he gave them the keyes of heaven, or power to bind & loose, *Mat. 16. 19. & 18. 17, 18.* and

Church-Governours.

and to remit and retain sins, *John* 20. 23. these are said to have the rule over us, *Heb.* 13. 17, 24. this ruling power was exercis'd by *Paul* against *Hymeneus* and *Alexander*, *1 Tim.* 1. 20. and injoyn'd to the Elders of *Corinth*, *1 Cor.* 5. 3, 12, 13. and was practis'd before them, by the Priests upon *Uzziah*, *2 Chron.* 26. 17, 18, 21. by *Phinehas* the Priest, *Num.* 25. by Christ himself, in whipping the buyers and sellers out of the Temple.

**Q.** Have we any president for appeals from the classick to the higher assemblies?

**A.** Yes; for then was an appeal from the Church of *Antioch* concerning some Jewish ceremonies to the assembly of the Apostles and Elders at *Jerusalem*, *Acts* 15. 1, 2, 6.

**Q.** who are to judge of scandals?

**A.** The Ministers, *1 Cor.* 5. 12. for they succeeded the Priests and Levites in the old Law, but these were appointed Judges by God in such cases, *Deut.* 17. 8, 9.

**Q.** Is the Church-Government by Elders or Bishops, Deacons, Doctors and teachers, alterable.

Church Government alterable.

**A.** Not in the substance or essentials thereof, but in the circumstances or adjuncts it is alterable as in the manner, time, place, and other circumstances of Election. So the Government by Elders and Deacons is not to be changed, but that they should be elected by all the people, and that there should be the strict number of seven Deacons in each parish is not needfull, though at first, as *Acts* 6. 5. there were but seven chosen, and that by the multitude.

**Q.** wherein is moderate Episcopacy different from Presbytery?

Episcopacy how different from Presbytery.

**A.** Presbytery, is Episcopacy dilated, and Episcopacy is Presbytery contracted; so the government is in effect the same, differing onely as the fist or hand contracted, from the same hand expanded or dilated; onely Episcopacy is more subject to error and corruption then Presbytery, and this more subject to disorder and confusion, by reason of parity, than Episcopacy; the peace of the Church, the suppressing of schisme and heresie, the dignity of the Clergy are more consistent with Episcopacy than with Presbytery; but this again is lesse ob-

noxious

noxious to pride and tyranny, than Episcopacy, by which we see that no Government is perfectly exempted from corruption in this life, *nihil est ex omni parte beatum*. But I find that as the Romans in their greatest dangers be took themselves to the Dictatorship, so hath the Church in her extremities had recourse to Episcopacy.

Q. *May the Civil Magistrate change the Church-Government?*

A. He may alter the outward form thereof, as it depends upon the circumstances of time, place, and persons; but the substance of it he cannot change; he can also by his Laws force the observation of the Government, and punish the disturbers of the Churches peace. **Magistrates Office.**

Q. *May the same man be both a Magistrate and a Minister?*

A. Though among the Gentiles it was lawfull as we see in Anius, that was both King and Priest, *Rex hominum Phœbique sacerdos*; and in the Emperours of Rome, that were also chief Pontifes: and though Melchisedech was King and Priest, among the Jews Abraham was a Prince and a Priest, Heli a Judge and a Priest, the Machabees, were Princes and Priests, yet this was not ordinary; for Abraham, Melchisedech, Heli, were Types of Christ; the Machabees by usurpation under took both governments, but ordinarily these Offices were distinct among the Jews, therefore Moses who gave Lawes concerning the Priesthood, did not exercise it himself; neither did Ioshua, David nor Solomon; but on the contrary, Saul and Uzziah were severally punished for meddling with the Priests Office; Saul for offering sacrifice lost his Kingdome, and Uzziah was struck with Leprosie; but among Christians these Offices are much more distinct; for Christs Kingdome is not of this world; and the Ministry is burden enough without other addition; *who is sufficient for it*, saith the Apostle. besides it is Christs prerogative, to be alone King and Priest of his Church. Yet so far may the Magistrate meddle with the Ministry, as to reform what is amisse, both in their life and Doctrine; examples hereof we have in Iehosaphat, Ezechia, and Iosia, and in Solomon too, who deposed Abiathar the Priest.

Q. *Was the Presbytery in use among the Jews?*

A. Yes

Presbyters among the Jews.

**A.** Yes; for besides the Civil Judicature, which by *Moses* his appointment, consisted of 70. men, and had its seat in the City gates: there was a spiritual or Ecclesiastick judicature kept in the Synagogues, which judged of things holy and clean; and discerned between holy and profane, clean and unclean things, and declared the Statutes of God: and because of the Scribes among them, they decided matters of their Civil Law, *Levit. 10. 10.* This judicature consisted of Priests and Levites, as also of the chief Fathers of *Israel*, which we may call Lay, or ruling Elders, as we may see *2 Chron. 19. 8.* *Jehosaphat* did not onely restore and reform the Civil Courts called *Sanhedrim*, in each City, the chiefest whereof was at *Jerusalem*, but also he reformed the Presbyteries, or Ecclesiastick judicatures, as may be seen their, placing *Amariah* the chief priest over these, but *Zebadiab* ruler or Prince of the house of *Juda*, over the *Synedria*, or Civill affairs. called there verse 11: *the Kings matters*, because the King was chief over these Courts; as the High-Priest over the Presbyteries; but afterward through the corruption of time, These Courts were confounded, and the Presbyteries did not onely judge *de jure*, as anciently they used, but also *de facto*, even of life and death; as in the time of the *Machabees*, but under the *Romans* this power was taken from them; for they neither could put *Christ* nor *Paul* to death; as for *Stephen* he was stoned, not by the sentence of the Court but in a popular tumult.

**Q.** How are these two courts named in the New Testament?

**A.** The Civil Court is called, *εὐρύσιον* the Council; the Ecclesiastick Court is named the Synagogue, *Mat. 10. 17.* The chief of the Synagogue was the High-Priest; but of the Council was the Judge, *Deut. 17. 12.* *Jeremiah* was condemned by the Synagogue, *Ier. 26. 8.* but absolved by the Counsel or secular Judges in the Gate, verse 16.

**Q.** Why are Ministers called Presbyters and Bishops but not Priests in the New Testament?

Ministers called Presbyters.

**A.** Because they were to be put in mind of their dignity and Function, which consisteth in the care and inspection of their flock, not in offering of sacrifice; which

was the proper work of the Priest, but ceased when Christ our propitiatory sacrifice was offered; besides Christ would reserve this prerogative to himself, in being the onely Priest of the New Testament, not after the order of *Aaron*, which ended when he was sacrificed; but after the order of *Melchisedech*, which was in him to continue for ever without successor. Therefore the Ministers of the New Testament are no otherwise Priests, than they are Kings, but these titles are common to all Christians, who by Christ are made Kings and Priests to God the Father.

**Q.** How are Ministers to be elected?

**A.** They must be examined, whether they be apt to teach, and well reported of by them who rewithout. Therefore *Timothy* must not lay hands suddenly on any man, *1 Tim. 5. 22.* and *3. 7.* Secondly, the Bishop or Pastor must be chosen by all the Bishops or Pastors of the Province, or by three at least, as it was ordained by the Council of *Nice Canon 4.* Thirdly, the election of the Minister must be made known to the people, as we may see in the sixth canon of the council of *Chalcedon.* Fourthly, the people must give their approbation; *Acts 6. 5.* therefore *Saint Austin Epist. 110.* presented his successor *Eradius* to the people for their consent. Fifthly there must be imposition of hands, a custome used not onely in the Christian Church, *1 Tim. 4. 14.* and *5. verse 18.* but also among the *Jews, Num. 27. 18. Dent. 34. 9.* Sixthly in the Reformed Churches the other ministers give to him that is elected the hand of fellowship; as *James, Peter* and *Iohn* gave to *Paul Gal. 2.* Seventhly, the new elected Minister subscribes the confession of faith, and discipline of the Church; which custome was used in the Churches of *Africa.*

How to be elected.

**Q.** Are Romish Priests (converted to our Church) to be re ordained?

**A.** There is no necessity of a new ordination; for though their commission in the Church of *Rome*, was to offer the body and blood of Christ in the Eucharist, yet they were ordained to preach the word, and to administer the Sacraments. Which ordination is not nullified, when they shake off the errors of Doctrine, & preach the word in purity, neither was their ordination originally from the Pope,

Pope, or his subordinate Bishop, but from Christ; neither must their Oath, be taken in ordination to maintain the *Romish* Doctrine, hinder them from preaching the Word in purity; for an unlawfull Oath must not be kept. Therefore *Luther* and others, who forsook the errors of *Rome* received no new ordination.

Q. Had the Presbytery power to excommunicate?

Presbytery  
their power to  
excommuni-  
cate.

A. Yes; and not the Bishop alone; for *Paul* would not by himself excommunicate the incestuous *Corinthian* without the presbytery, or the Church gathered together, *1 Cor. 5. 4.* for indeed the whole congregation should have notice given them of the Excommunication, that they may avoid the party excommunicated.

Q. Upon what is this power grounded?

A. Upon Gods one practise, who excommunicated *Adam* out of *Paradise*, and *Cain* from his presence.  
2. Upon his command who prohibited the unclean from entering the Temple till they were purified; and from eating the passover, or commencing with Gods people who command'd every soul not circumcis'd the eighth day to be cut off from the people.  
3. Upon Christs word whomsoever you bind on earth shall be bound in heaven.  
4. Upon Christs counsel for bidding to give that which is holy to dogs or to cast pearls before swine.  
5. Upon the Apostles practise; *Peter* excommunicated *Simon Magus* keeping him off from imposition of hands. *Paul* excommunicated the incestuous *Corinthian*; and delivered over to Satan those two blasphemers, *Hymeneus* & *Philetus*.  
6. *Paul* will have the *Corinthians* purge out the old leaven, & not to eat with such as are notoriously wicked; & pronounceth *Malediction* against such as love not the Lord Jesus, & *Anathema* against such as preach another Gospel, than what the *Galathians* received, and wished they may be cut off, who trouble them. And wills us to beware of such as cause dissention & strife, and to reject an Heretick, *Iohn* will not have us receive such men within our houses, nor bid them God speed; by all which it is apparent that excommunication is both ancient & necessary in the Church.

Q. May an excommunicate person be debarred from publick prayers and preaching?

A. Yes; for though meat is not to be decayed to him that is hungry

hungry, yet we may justly refuse to feed him who is Excommunicated, and hath taken a surfeit. An Heathen or Infidel cate persons may be admitted to hear the word, because he sins of their condition, ignorance, which is cured by preaching, but a wicked or profane brother, who sins of willfulness and perverseness, is not to be admitted to that which he despiseth; for that pearl is not for Hogs, and such by hearing the Word, do but aggravate their one damnation. Therefore Saint Paul permits us to eat with an Infidel without scruple, 1 Cor. 10. 27. but with a profane brother he will not have us to keep company, 1 Cor. 5. 11. so we read in Tertullian that Corden the Heretick was not suffered to enter into the Church: & Theodosius had the Church doors barred against him by Ambrose. Yet in this case private exhortations and comminations are not to be neglected, that the prodigal Son may be induced to return again to his Fathers house.

**Q.** May a man that is excommunicate remain still in the state of election?

**A.** Yes; for the sentence of the Church is declarative onely, and not effective; and Election as the other gifts of God is without repentance. Though Peter fell dangerously; yet in his fall he was the childe of election; for Christ pray'd that his faith should not fail; the tree in winter may seem to be dead when it is stript of its leaves yet in the Spring it revives again, because the vital faculty lurking all that while in the root, breaks out and shews its vertue upon the approach of the Sun. So the root of grace remains alive in the Godly, though the leaves be dead, for which they are or may be excommunicate.

**Q.** If excommunication was in use among the Jews, why did not the Prophets excommunicate notorious sinners, nor the Pharisees excommunicate the Sadduces, who were dangerous Hereticks, nor the Priests and Elders of the people excommunicate Christ and his Apostles, who they accounted pernicious seducers?

**A.** The Prophets had no Ecclesiastick jurisdiction, they were sent to preach against sin, but not to excommunicate for sin. The Pharisees and Sadduces were Sects different in opinions, but had no Ecclesiastick Jurisdiction one over the other. Though Christ and his

Apostles

The prophets  
Pharisees, &c.  
could not ex-  
communicate.

Apostles were hated by the Priests, yet the Priests durst not excommunicate them, partly for fear of the people partly for fear of the *Romans*; neither had *John Baptist* any power to excommunicate the pharisees & Sadduces, though he knew them to be a Generation of Vipers; nor had he any reason to exclude them from his Baptisme, seeing they came to confesse their sins, *Mat 3.6.*

**Q.** Why did not Christ excommunicate Judas, whom he knew to be unworthy of the Sacrament?

Why Christ did not excommunicate Judas.

**A.** Because the sin of *Judas* was not yet known nor scandalous; for though it was known to some of the Priests, yet it was not known to the Disciples; and though it was known to Christ as he was God, or else by revelation, as he was man, yet it was not publickly known; and though it had been publick, yet without admonition, conviction, and condemnation, he should not have been excommunicate. Therefore Christ bids them all eat and drink; but yet by this he doth not give way, that such as are notoriously and scandalously wicked, should be admitted to the Sacrament without repentance; especially obstinate despisers of admonition; but onely that such as are admitted, though Hypocrites; should not refuse to eat and drink.

**Q.** May the Presbytery excommunicate any man for his absence?

Excommunication & excommunicate persons considered.

**Answer,** If his absence be prejudiciall to Church or State, or joynd with obstinacy, he may be excommunicated for being absent; but if he be absent upon unavoidable occasions, or upon the certain knowledge that he hath of the prejudicate opinion which the presbytery hath of him, he may absent himself till they be better informed. Thus *Chrysostome* absented himself from the Synod of *Constantinople*; because he knew that *Theophilus* Bishop of *Alexandria*, and *Epiphanius* of *Cyprus*, before whom he was convented, were enemies to his cause: theefore he was injuriously by them for his absence condemned.

**Q.** How many sorts of excommunication were there?

**Answer.** Three. 1. Of those that were kept off a while from the Sacrament; they were called *Absenti-*

2. Of them who were excluded from the Sacraments; but not for any certain time, these were named *Excommunicati*. 3. Of them whose condition was desperate, they were named *Anathematisati*; which decree of excommunication or *Anathema*, was denounced rather against the Doctrine, then persons of men; of whom we should not despair while they live; and being dead are not in our power: yet I find the persons of *Julian* the apostate, of *Arrius* the Heretick; and some others; were *Anathematised*.

Q. Was excommunication used onely among Christians?

A. No; for the *Jewes* had this punishment among them, as we may see *Job. 9.* in casting the blinde man out of their Synagogue; and threatening to do the like to those that shou'd professe Christ, which Christ also foretold to his Disciples. This kind of spiritual punishment was most strictly observed amongst the *Esseens*, *Joseph. de bell. Judae. l. 2. c. 7.* for not onely did they excommunicate notorious sinners, but suffered them also in the time of their excommunication to starve for want of food. This punishment also was in use among the *Gentiles*. For the *Druides* among the *Gauls* used to debar from their Sacrifices scandalous livers, as *Cæsar* witnesseth *de bell. Gall. l. 1.* and *Devoveri Diti*, or *Diris* was a kind of excommunication among the *Romans*.

Q. What benefit hath the Church by excommunication?

A. By this the Word, Sacraments, and other things are kept holy, and vindicated from profanation; wine are kept off from treading upon Pearies, and dogs from tearing us; the sheep are kept within their fold, the lost sheep is recovered, the prodigal Son is brought home, the reputation of the Churches holiness is kept up, and all occasion of obloquie cut off; the body is preserved by cutting off the gangrened member, and the tree prospers by lopping off the withered branches; and the contagion is stayed from creeping further, which without this remedy would infect others; men by this are deterred from sinne; by this also Gods anger is appeased, and his judgement removed or averted; our communion with God is renewed

and confirmed. Therefore we are commanded *Deut 13* to remove the evil from amongst us, and to depart out of *Babylon*; and not to communicate with the unfruitful works of darknesse

*Q.* Are excommunicate persons members of the Church?

*A.* As they are excommunicate, they are no members; for how can they be members of the Church, from whose Union and Society they are separated; or how can *Heathens* and *Publicans* be members of the Church, for such are excommunicate persons to be accounted? yet in respect of their faith which is not quite extinguished, and as they are subject to the external government of the Church, they may be called members thereof.

*Q.* 1st. Are we Protestants justly excommunicate by the Pope?

*A.* 1. No; for we are not Hereticks, but Orthodox Professors. 2 He hath no power to exclude us out of the Church, who himself is scarce a member of the Church. 3. 'Tis no wonder that we are rejected by those who seem to be the onely builders, whereas *Christ himself the chief corner stone, was rejected by the builders.* 4. By being excommunicate from *Babylon* we are made members of *Jerusalem*, and indeed we had not been partakers of the true light, so long as we remained in darknesse; nor had we been the servants of Christ, so long as we served Antichrist. *No sooner had the Hirelings cast out Christs sheep out of the fold, but Christ the true Shephard found them out, and brought them home with joy:* So the blind man, *Job.* was no sooner cast out of the Synagogue, but he was received and entertained by Christ. So we have gained Heaven by being excommunicate from *Rome* and *Balaams* curse is turned to a blessing.

*Q.* What hath Rome got by Excommunication?

*A.* Though she kept the world a while in awe and thereby got wealth, yet by her excommunications, she hath lost more than she hath got; for she hath lost all the Eastern Countries, when Pope *Victor* considerably excommunicated the Eastern Church about the matter of Easter. What the Popes got by excommunicating the *German Emperors*, and *Fren*

Kings, Histories can tell us ; they lost *England* by excommunicating *Henry* the eighth, and his Protestant Children.

Q. *Who are to be Excommunicate ?*

A. 1. Not *Jewes* and *Turks*, but *Christians* ; for we are not to judge them who are without, but if any be called a brother, who is a fornicator, &c. 2. Not every sinful brother, but he who sins of perverseness, after admonition ; for he doth wilfully by his sinnes separate himself from God, therefore deserves to be separate from the Church, by excommunication ; and consequently to be delivered over to Satan, who reignes without the Church, as Christ doth within ; and this delivering over is to the destruction of the flesh, that is of the Old Man, or body of sin ; but that the spirit may be saved, that is, that Grace or the New Man may be strengthened. 3. A brother must not be excommunicate for every sin, but for that which is publick and scandalous ; private sins are to be punished by him who knows all secrets. 4. A Brother must be excommunicate for his own sins, but not for the sins of another ; every man must bear his own burthen ; therefore Bishop *Auxilius*, was justly reproved by Saint *Austin* *Epist.* 75. for excommunicating the whole Family for the Masters offence alone.

Q. *Can excommunication consist with Charity ?*

A. Yes ; for there can be no greater charity then to save the soul ; but the end of excommunication is to save the soul or the spirit ; it is charity to keep a man from blaspheming ; but *Hymeneus* and *Alexander* were delivered up to Satan, that they might learne not to blaspheme. *1 Tim.* 1. it is charity to stay an infection or Plague, but excommunication is such a means, therefore *Paul* wills the *Corinthians*, to take away the evil from among them, for Know you not, saith that a little Leaven will sower the whole lump ? *1 Cor.* It is charity to keep a man from eating and drinking his own damnation, but unworthy eaters of the sacrament, eat their own damnation, if they be not suspended, or kept off by excommunication.

Q. *Is the Civil Magistrate prejudiced by the censure of excommunication ?*

E e 2

A. No ;

A. No; for the weapon of the Magistrate is the Sword, but the Minister useth onely the Word. The end of the Ministers censure is to save the sinner. The end of the Magistrates is to kill the sinner; The Minister is content to receive the sinner into the Church again upon his repentance; but the Magistrate regards not the repentance and sorrow of the Malefactor; the Minister takes notice of many finnes, which the Magistrate doth not, because they are such as trouble not the State; as private grudges of Neighbours, &c. There be also Magistrates that wink many times at great finnes, as for example drunkenness, which the Minister should not forbear to censure.

Q. *May the Minister or Presbytery excommunicate any man without the consent of the Church?*

A. No; for excommunication, or separation from the body of Christ, is of that consequence, that it concerns all to take notice of it; but the Minister may suspend from the Sacrament without the Churches consent, such as he knows are scandalous and profane; and this he ought to do, though the Church should refuse to assent; for he is commanded not to give that which is holy to Dogs; nor must he suffer any of his flock to eat his own damnation; this is to put the Sword into his hand that would kill himself, which is to be guilty of his sin. *Qui non velat peccare cum possit. jubet.*

Q. *From what things can we not be excommunicate?*

A. 1. From the love of God in Christ Jesus our Lord no man can separate us; for the foundation of God remaineth sure. 2. Nor from the practise of those duties which are grounded on the Laws of nature, can we be hindered by excommunication such as are the duties of Husbands and Wives, Father and Children, Masters and Servants; Princes and People; therefore the Popes excommunication can not loose people from their allegiance to their Prince. 3. Nor can excommunicate persons be hindered from practising such things as are grounded on the Law of Nations, such as traffique and commerce; for an excommunicate person must be to

as a *Publican* and *Heathen*; but with such the *Jewes* might have commerce and traffique. 4. Excommunication doth not debar us from exercising the workes of charity; for we are bound to feed the hungry, and not suffer them to starve because they are excommunicate. 5. Excommunication doth not debar us from hearing the word, except we be scoffers of it.

Q. *Is the Christian Magistrate subject to the censure of excommunication?*

A. Yes; for though he be a *Father* as he is a *Prince*, yet he is a *Brother* as he is a *Christian*; and therefore lyable to be censured as a brother. Hence King *Uzziah* was excommunicate by the Priest *Azariah*, and *Theodosius* the Emperor by *Ambrose*.

Q. *Will it follow that there must be no excommunication, because Christ will not have the Tares plucked up till the Harvest?*

A. 1. No; for Christ speaketh there of *Hypocrites* which cannot be plucked up by the Church, because she knoweth them not; but in the great Harvest, they shall be pluckt up by the Angels, at his command who knows the secrets of the heart. 2. If the place be meant of *Hereticks*, they are not to be plucked up at such times, as may endanger the Churches peace, but they must be left to a convenient time; when the Church may excommunicate them without danger; or else left to the judgement of the great day. 3. All Tares cannot be pluckt up, whilst the Church is here *Militant*; for there will be found still some Tares amongst the *Corn*; some *Goats* amongst the *Sheep*: a *Judas* amongst the *Apostles*: as there were *Canaanites* and *Jebusites* amongst the *Israelites*. 4. Christ by this condemns their rashnesse, who presently go to pluck up and flye to excommunication, before they use reproof and admonition.

Q. *Can the Minister exclude any man from the Kingdom of God?*

A. 1. He cannot by his own power, but by the power of him whose Minister he is. 2. He cannot exclude any man from Heaven, but he can pronounce and declare that such a man is excluded thence.

*Quest. Can the delivering of a man over to Satan, be a means to save his Spirit?*

*A.* Yes accidentally; for God can draw good out of evil, and light out of darknesse; thus the buffetings which Paul suffered by the Angel of Satan, caused him to pray heartily; it is the special work of Gods mercy, to save our souls by afflictions and misery.

*Quest. Can an excommunicate person be accounted as a Brother?*

*A.* Yes; for excommunication takes not away true Brotherly love and affection; an excommunicate person may be shut out of Heaven, but not out of hope; we may exclude him out of our Society, but not of our bowels of compassion and mercy: we draw the Sword of excommunication against him, not to kill, but to cure him. Who would be more fully resolved of these Presbyterian Tenets, let him read their own writings.

*Quest. How many Erroneous opinions in Religion have been lately revived or hatch'd since the fall of our Church government?*

*Divers erroneous opinions which have been lately revived or hatch'd, since the fall of our Church-government.*

*A.* It were almost endless to number every particular; it may suffice that I shall name more then one hundred of the most ordinary and latest received of them, which are 1. That the Scriptures are a humane invention, insufficient and uncertain, and do not contain half of his revealed will. 2. That they are all allegoricall, and written according to the private spirit of the pen-men, and not as moved by the Holy Ghost. And that the Old Testament is now of no force. 3. That reason is the rule of faith, 4. That Scripture binds us no further then the Spirit assures us that such is Scripture. 5. That Scripture should not be read to a mixt Congregation without present exposition. 6. That God is the Author of the pravity and sinfulness of mens actions. 7. That Turks, Jews, Pagans, and others are not to be forced from their opinions. 8. That God loves a crawling worm as well as a holy Saint. 9. That Gods will, not sin, is the cause of mans damnation. 10. That man was a living creature before God breathed into him, and that which God breathed was a part

of his divine essence. 11. That God is the onely Spirit, and that Prince of the aire, who ruleth in the children of disobedience. 12. That the soul dieth with the body. 13. That reprobation cannot be proved out of Scripture. 14. That there is no Trinity of persons in God. 15. That every creature is God, as every drop in the River is water. 16. That Christ is not essentially, but nominally God. 17. That Christ was polluted with original sin. 18. That Christ was true man when he created the world, yet without flesh. 19. That Christ died onely for sinners, and not for unbelievers; so sins past before our conversion, but not for sins done after conversion. 20. That no man is damned but for unbeliefe, and that man can satisfie for his own unbeliefe. 21. That Heathens have the knowledge of Christ by the Sun, Moon, and Stars. 22. That the end of Christs coming was to preach Gods love to us, and not to procure it for us; therefore did not obtain life for the Elect, but a resurrection only, and deliverance from death temporal. 23. That Christ preached not the Gospel, but the Law; for the Gospel was taught by his Apostles. 24. That our unction is all one with Christs Divinity. 25. That Christ with the Church of Jews and Gentiles shall reigne on Earth a 1000 years in carnall pleasures. 26. That the Heathens are saved without Christ. 27. That the Spirit of God neither dwells nor works in any, but it is our own spirit which both works in the children of disobedience, and sanctifies the Elect. 28. That God seeth no sin in his Elect. 29. That a man baptized with the Holy Ghost, knows all things, as God doth. 30. That we may be saved without the word, prayer, Sacraments &c. 31. That there is no inherent sanctification in believers, but all is in Christ. 32. That Adam had died, though he had not sinned. 33. That we have no originall sin, nor is any man punished for Adams sin. 34. That Gods Image consisteth onely in the face, which Image was never lost. 35. That men who know the Gospel, are of themselves able to believe. 36. That one man is not more spiritual then another. 37. That we have no free will

not so much as in our natural estate. 38. That the moral Law is of no use among Christians. 39. That we are not justified by faith: and that neither faith nor holiness, nor repentance are required in Christians. 40. That the child of God can no more sin, then Christ himself can. 41. That there should be no fasting days under the Gospel. 42. That God doth not chastise his children for sin: 43. That God loves his children as well when they sin, as when they do well, and therefore *Abraham* in denying his Wife sinned not. 44. That Gods children ought not to ask pardon for their sinnes, for though they have sin in the flesh, they have none in the conscience. 45. That the body of iniquity is the great Antichrist mentioned in Scripture. 46. That men shall have other bodies given them in the resurrection, and not the same they had here on Earth. 47. That Heaven is empty of souls till the resurrection. 48. That Infants shall not rise at all, yet Beasts and Birds shall rise again. 49. That after this life, there is neither Heaven nor Hell, nor Devil: but Hell is in this life, in the terrours of conscience. 50. That there is no true Ministry, nor Church of Christ upon the Earth. 51. That none are damned, but for rejecting the Gospel. 52. That now many Christians, have more knowledge then the Apostles had. 53. That miracles necessarily attend the Ministry. 54. That there ought to be no Churches built, nor should men worship in consecrated places. 55. That the Apostles were ignorant of the salvation to be revealed in the last days. 56. That all men ought to have liberty of conscience, and of prophesying, even women also. 57. That circumcision and the old covenant was onely of things temporal. 58. That Pædobaptisme is unlawfull and impious, and that others besides Ministers may baptise, and that a man may be baptis'd of ten. 59. That the people should receive the Lords Supper with their hats on: but the Ministers in giving it should be uncovered. 60. That the Church of *England* is Antichristian. 61. That there is no divine right to call or make Ministers: that Ministers should work for their living, and that Tythes are Antichristian. 62.

That

That Christians are not bound to observe the Lords day, and that we should observe still the old Sabbath. 63. That humane learning and premeditation is uselesse to preaching; and that preaching should onely consist in disputing, reasoning, and conferring. 64. That the Saints must not joyn in prayer with wicked men, nor receive the Sacrament with them, nor with any member of the Church of *England*. 65. That publick prayers are not to be used but by such as have an infallible Spirit as the Apostles had. 66. That set hours of prayer are needlesse. 67. That singing of  *Davids* Psalmes, or other holy songs, except they be of their own making are unlawfull. 68. That wicked men ought not to pray at all. 69. That all government in the Church ought to be civil, not Ecclesiastical. 70. That the power of the keyes is as well in six or seven gathered together, as in the greatest congregation. 71. That neither miracles nor visions, nor anointing the sick with oyl are ceased. 72. That in these days many are with  *Paul* rapt up into the third Heaven. 73. That the Magistrate is not to meddle with matters of Religion, nor forms of Church government; which if they do, they are not to be obeyed. 74. That there ought to be a community of Goods, seeing all the Earth is the Saints. 75. That a man upon slight causes may put away his wife, and that one man may have two wives. 76. That children ought not at all to obey their Parents, if wicked. 77. That Parents should not instruct their children, but leave them to God. 78. That Christians ought not to maintain Religion by the sword, nor to fight for their lives, and liberties, nor to fight at all, nor to kill any thing, nay not a chicken for our use. 79. That it stands not with Gods goodness to damn his own Creatures eternally. 80. That it's unlawfull for a Christian to be a Magistrate. 81. That man lost no more by  *Adams* fall, then the rest of the whole creation. 82. That Christ hath not purchased eternal life for man, more then for the rest of the creation; and that he offered up himself a full and perfect sacrifice; not only for man, but for all that man kept, even the whole creation. 83. None are sent to hell before the last Judgment.

ment. 84. It is not the Law, but the Gospel which threatens us with Hell fire. 85. If God shew not mercy to all, he is not infinite. 86. Christians are not bound to meet one day in seven for publick worship. 87. The Saints are justified, not by Christs obedience, but by the essential righteousness of God. 88. A Woman committeth not adultery, in lying with another man, if her husband be asleep. 89. That the Saints may put away their unbelieving wives or husbands. 90. There is no other seale but the Spirit, the Sacraments are no seales at all. 91. The Magistrate may not put to death a murderer, being a member of the Church, till first he be cast out of the Church. 92. The promises belong to sinners, as sinners, and not as repenting sinners. 93. Apocrypha books are canonical Scripture. 94. To use set forms of prayer, even the Lords prayer, is Idolatry. 95. Bells, Churches, and Church-yards, preaching in Pulpits, in Gowns, by an hour-glasse, the names of our months and days are all Idolatry. 96. That the Apostles Creed is to be rejected as erroneous. 97. That there ought to be no other Laws among Christians, but the judicial Law of *Moses*, and that the Magistrate hath no legislative power at all. 98. That all Learning, Schools, Universities, Arts, Degrees are to be rejected as pernicious. 99. That Angels and Devils are not substances, but meer qualities; and that mens soules are but terrestrial vapours, perishing with the bodies. 100. That some in this life are perfect without all sin, and need not pray for pardon. 101. That in God there is some composition, and corporiety, and mutability also. 102. That Christ took not his flesh of the Virgin *Mary*, but that his body was created without all consanguinity with the first *Adam*. 103. That God doth personally subsist in every creature. 104. That the world is eternal. 105. That the Lords Supper may be celebrated in Inns rather than Churches, and that in the end of a feast. 106. That the Devils have no sinne. But I will leave these Divels, though I could mention many more; but that it delights not my self, nor can it the Reader, to be raking in such filthy mire and dirt. These are some of the poysonous weeds, which have

(too much of late) infested our English Garden; I mean the Church, once admired (both at home and abroad) for the beauty of her Doctrine and Discipline; and envied of none but ignorants, or men of perverse minds. The Poet bewailing the ruins of *Troy*, said [*Seges ubi Troia fuit*] Corn grows where *Troy* stood, but I may sadly complain, that instead of corn, that is, sound and wholsom doctrine, which should be the food of our souls; now grows Tares and Weeds, that choak the good word with which we were formerly fed, and might have been, unto a life of glory everlasting, if we had therein abode. But lest I should bring thee into danger by giving thee onely a sight of these Rocks and Precepices, to prevent that, I shall commend to thy serious perusal Master *Wolfebius* his Abridgement of Christian Divinity, which for the good of my Countrey-men I Englished, Enlarged, and cleared in obscure places, and have now fitted for a second impression. A book worthy to be written in Letters of gold, and imprinted in the heart of every good Christian; The knowledge therein contained (by prayer, and through the assistance of Gods spirit) will root and establish thee in every good word and work, to the comming of our Lord and Saviour Jesus Christ; which God of his infinite mercy grant.

*Church of  
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## The Contents of the Thirteenth Section.

*The Doctrine of the Church of Rome concerning the Scriptures. 2. Their Tenets concerning predestination, the Image of God, original and actual sin, and free-will. 3. Their opinions concerning the Law of God, concerning Christ, Faith, Justification, and good works. 4. Their Tenets concerning penance, fasting, prayer, and almes. 5. Their opinions concerning the Sacraments, and Ceremonies used in those controverted. 6. What they believe concerning the Saints in Heaven. 7. Their Doctrine concerning the Church. 8. What they hold concerning Monks, Magistrates, and Purgatory. 9. Wherein the outward worship of the Church of Rome consisteth, and first part of their Masse. 10. Their dedication of Churches, and what observable thereupon. 11. Their Consecration of Altars, &c. 12. The Degrees of Ecclesiastical persons in the Church of Rome. Their sacred orders, office of the Bishop, and what colours held Sacred. 13. Wherein the other parts of the Masse consisteth. 14. In what else their outward worship doth consist. 15. Wherein consisteth the seventh part of their worship, and of their holy days. 16. What be their other holy-days which they observe, canonical hours and processions. 17. Wherein the eighth part of their worship consisteth, their ornaments and Utensils used in Churches dedicated to Christ and the Saints, their office performed to the dead.*

### SECT. XIII.

#### Quest. I.

*What is the Doctrine of the Church of Rome at this day, and first of the Scriptures?*

*W* *A. Though they maintain the same Scriptures with us, the same Commandments, the Lords Prayer, and the three Creeds, of the Apostles, of Nice, and of Athanasius,*  
yet

yet in many points they differ from other Churches, *Church of Rome differ- ent from other Churches about the Scriptures* which briefly are these. 1. They hold that *Apocryphal* Books are for regulating our faith and manners; of equal authority with the Canonical Scripture; such are *Judith, Tobias,* third and fourth of *Esdras,* the Book of *Wisdom, Ecclesiasticus, Baruch,* the Epistle of *Jeremie,* the thirteenth and fourteenth Chapters of *Daniel,* the Book of *Maccabees,* and that part of *Hester;* which is from the tenth verse of the third Chapter. 2. They prefer the vulgar Latine Edition to the Hebrew and Greek Texts. 3. They hold that there is no necessity to translate the Scripture into vulgar Languages. 4. That the Scripture is not to be read of Lay-people, except of such as are discrete, judicious, and learned, and are authorized by the Ordinary. 5. That the Masse is not to be celebrated in the Vulgar tongue. 6. That the sense and interpretation of the Scripture depends upon the Churches approbation. 7. That the Scriptures by reason of their difficulty and obscurity, are not fit to be read by the Laity, or to be judges of controversies. 8. That the Scriptures have four different senses; namely the *Literal, Allegorical, Tropological,* and *Anagogical;* which are to be expounded according to traditions written and unwritten; according to the practise of the Church, the consent of Fathers, and interpretation of Councils confirmed by the Pope. 9. That the Scriptures are not of absolute necessity for the being of a Church, seeing there was a Church from *Adam* to *Moses,* for the space of two thousand years, without any Scripture, being onely guided and instructed by traditions, without which the Scriptures are not perfect, as not containing all Doctrines necessary to salvation. *See Bellarmin, Eckius, Pighius, and the other writers of controversies in the Romane Church.*

**Q. 2.** *What are their Tenets concerning predestination, the Image of God, Original sin, and Actual, and free-will?*

**A.** 1. They hold election mutable, because the Elect may totally fall from faith and righteousness. 2. That sin foreseen, was the cause of reprobation, in respect of the positive act of condemnation; and some of them hold that foreseen works were the cause of election. 3. Concerning the Image of God, they hold and Sinne.

hold that it consisteth most in charity, and that this is, *Gratia gratum faciens*, Grace which makes us acceptable, and that it is a habit infused; whereas they say, that *Gratia gratis data*, is the gift of Miracles. 4. That man in the state of innocency, did not stand in need of any special assistance, by which he might be excited to good works. 5. That original sin is not in the understanding and will, but in the inferiour part of the soul onely, which they call the flesh; that concupiscence and ignorance are onely infirmities, and remainders of original sin. That the Virgin Mary was without original sin. That Infants dying in original sin onely, are punished with the pain of losse, not with the pain of sense. That original sin is taken away by baptisme, and that in the regenerate it is remitted, and not imputed, or to be called a sin; but onely as it is the cause and punishment of sin; that some actual sins are of their own nature venial, and some mortal. That the sin against the holy Ghost is pardonable. 6. They hold that in free-will is required, not onely a liberty from co-action, but also from necessity; that an unregenerate man, can by his own strength, without Gods special help, perform some moral good, in which there may be no sin found. That an unregenerate man hath freedom of will in matters of salvation, though not without the help of grace, so that he may hinder or further his conversion, and may by his natural power cooperate with grace.

See the above named Authors, and the Catechism of the Council of Trent.

Quest. 2. *What are their opinions, concerning the Law of God, concerning Christ, faith, justification, and good works?*

Romanists differ about the Law of God, Christ, Faith, Justification, & good works.

A. 1. They divide the two Tables so, that they make but three commandements in the first, and seven in the second; making one commandement of the first two, and two of the last. They hold that Idols and Images are not the same, and that the Images of Christ, and of the Saints may be worshipped without Idolatry. That equivocation may be used in some cases, and an officious lye. 2. Concerning Christ they hold that he was not ignorant of any thing, and that he did not attain to knowledge by learning.

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That he descended truly into Hell, in respect of his soul, and there preached to the Fathers in prison, and delivered them from their *Limbs*, so that they had not as yet entered into Heaven, till Christ by his death had opened the gates thereof, which *Adam* shut by his sin: That Christ did merit by his sufferings, not onely for us, but also for himself that glory which he enjoyes after his Ascension: 3. Concerning faith, they say that Historical, miraculous, and saving faith are one and the same; that the special application of the promises of grace belongs not to faith, but to presumption; That faith hath its residence onely in the intellect, and not in the will: That faith is an assent, rather then knowledge: That justifying faith may be totally lost in the regenerate: That true faith may be without charity: That we are not justified by faith alone: That man by the natural strength of free-will, can prepare himself for future justification, being assisted by the holy Spirit. In his preparation are contained these acts; namely, *Fear, Hope, Love, Repentance, a purpose to receive the Sacrament, a resolution to live a new life, and to observe Gods Commandements.* 4. Concerning justification, they say, that the first is when a sinner of a wicked man is made good, which is by remission of sins, and infusion of inherent righteousness. The second justification is, when a just man becomes more just, and this is in doing of good works, by the merit of which, he can make himself more just. They say Christ is the meritorious cause of our justification, but the formal cause is either intrinsecal, and that is the habit of infused grace; or extrinsecal, to wit, the righteousness of Christ; or actual, which are our good works; so that here is a threefold formal cause: they teach that justification consisteth not in the bare remission of sins, but also in the inward renovation of the mind. That we are not onely justified, but also saved by good works, as efficient causes. 5. Concerning good works, they teach that the good works of just men are absolutely just, and in a manner perfect; that a just man may fulfill the Law; that a man is justified by works, not in the first, but second justification;

See the Catechism of Trent regenerate man by the works of repentance may merit with Bellarmine, and the other writers of controversies. the grace of justification *ex congruo*, as doing works agreeing to the Law of God; that they who are justified by the first justification, do merit life eternal by their works *ex condigno*.

Q. 4. what are their Tenets concerning penance, fasting, prayer, and almes?

Differ about Penance, fasting, Prayers, and Almes.

A. They teach that faith is no part of penance; That repentance may be totally lost: That the parts thereof are not mortification, and vivification, but confession, contrition, and satisfaction. That penance is a Sacrament, that contrition is to be ascribed partly to grace, partly to free-will. That it is necessary to justification, and the cause of remission of sins, and that by it all sins are pardonable. That auricular confession to the Priest is necessary to reconcile us to God. That a sinner before baptisme is received into grace without his own satisfaction, onely by the satisfaction of Christ, but after baptisme, he must make satisfaction himselfe. That after the fault is forgiven, there remaines often-times the guilt of temporary punishment either here or in purgatory, which must make satisfaction; that the punishments of purgatory may be redeemed by fasting, prayers, almes, &c. 2. Concerning fasting; They hold it a sin, and deserving death, to eat of meats prohibited by the Church. That fasting consisteth onely in abstinence from meat, not from drink. That the times of fasting, chiefly Lent, are of Apostolical institution. That fasting is satisfactory and meritorious. That the tradition of the Church in such indifferent things, obligeth the conscience. 3. Concerning prayer, They say that it is meritorious, that the Canonical hours of prayer should be observed, that they are to be said or sung in Latine by the Clergy and Monks. That the titles given to the Virgin Mary are true and holy. That to prayer in the Quire ought to be joynd singing, Organs, Trumpets, and other musical instruments. 4. Concerning almes, They hold that the giving thereof is meritorious. That there is not onely a corporal, but also spiritual almes, consisting in com-

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forting; counselling, teaching; &c. That almes may be raised of ill gotten goods; and filthy lucre; as of those above named. Who e-houfes, &c.

Q. 5. *What opinions do they hold concerning the Sacraments?*

A. They teach that the efficacy of the Sacraments depends upon the intention of the giver. That the Sacraments are not seals to confirm the promises of grace. That grace is contained in, and conferred by the Sacraments *ex opere operato*, and that the receivers hereof, by their justifying verue are saved. That three Sacraments; namely, *Baptisme*, *Confirmation*, and *Order*, do imprint an indelible character, form, or figure, in every substance of the soul; the character of *Baptisme* is *Passive*, making a man capable of all other Sacraments; that of *Order* is *Active*; that of *Confirmation* is partly *Active*, partly *Passive*. That there are seven Sacraments of the New Testament. That all the Ceremonies used by them in the Sacraments are necessary. 2. Concerning *Baptisme*, they say that Lay-men and Women in case of necessity may Baptise. That the *Baptisme* of *John* was not the same with that of *Christ*, nor had the same efficacy; and that after *Johns* *Baptisme*, it was necessary to receive *Christs* *Baptisme*. That to Water in *Baptisme* could be added Oyle, Spittle, Salt, &c. The signe of the Crosse, Exorcisme, Exufflation, a white Garment, &c. That *Baptized* Infants have, if not *Actual*, yet *Habitual* Faith infused into them. That Infants cannot be saved without *Baptisme*; that *Baptisme* began to be absolutely necessary on the day of Antecost. That it totally aboliseth original sin. 3. Concerning the *Eucharist*. They say, that onely un-blevened bread is to be used. That *Christ* by way of *concomitance* is wholly in the Bread; that is, his Body, Blood, Soul, Divinity, &c. That the whole presence of the Sacrament is in the Bread alone. That there is no necessity to communicate under both kinds. That the Wine ought necessarily to be mixed with Water. That the Priests may participate alone. That the *Eucharist* is profitable for the dead. That the Bread should be dipt into the Wine; that

it should be elevated, carried in Procession, adored, &c. That there is no trope in these words, *This is my body*, &c. That Christs body is not only really, but substantially in the Sacrament. That it may be at one time in many places. That the Bread is transubstantiated into Christs body. That the form of consecration consisteth in these words, *This is my body*. That the Masse is a Propitiatory Sacrifice for the quick and the dead. 4. Concerning *Confirmation, Penance, Extreame Unction, Orders, and Matrimony*. They teach that these are Sacraments properly so called: that there is vertue in *Extreame Unction*, either to cure the body, or to do away the remainders of sin; for this cause they anoint 6. parts of the body, to wit, the Eyes, Ears, Mouth, Hands, Reins, and Feet. That *Ordination* is a Sacrament, as well in *Deacons, Sub Deacons, Acoluthi, Exorcists, Readers, and Door Keepers*, as in *Priests*.

See the former authors.

Q. 6. *What ceremonies do they use in the five controverted Sacraments?*

Ceremonies used in the five controverted Sacraments.

A. In *confirmation* the Bishop anointeth the child's forehead with chrisme, making the signe of the Crosse thereon, and saying; *I signe thee with the signe of the Crosse, and confirme thee with the chrisme of salvation, in the name of the Father &c.* Then he strikes him on the cheek, to shew he must not refuse to suffer for Christ. In *Penance*, the Bishop goeth to the Church door where the Penitents lie prostrate on the ground saying: *children come to me, and I will teach you the sea of the Lord.* Then he kneeleth and prayeth for them and having used some words of admonition, he bring them into the Church; this is done on the day of the Lords Supper, that they might be partaker thereof; all the Church's doors are then opened to shew that all people have access to Christ. The Penitents being received into the Church, cut their Haire and Beards, and lay aside their penitential garments, and put on clean cloathes, after the example of *Joseph* when he was delivered out of prison. This casting off their old cloathes puts them in mind of putting off the old man. In *Extreame Unction* the Priest first bespinkleth the sick person, and the whole

room with holy water : then he anointeth the organs of the five senses, because by them sin infecteth the soul ; the reins also and feet are anointed to expiate the sins that are in the concupiscible and motive faculties. They onely must be anointed of whom there is no hope of recovery. Of the Ceremonies used in *Sacred Orders*, we will speak hereafter. In *Matrimony* the Priest blesseth the married couple with Prayers, and oblations if they were never married before ; but they are not to bless the second marriage. The Woman is covered with a vaille, after the example of *Rebecca* ; and to shew her subjection to the man, she is united to the man by a Lace or Ribband tied in a knot, by a Ring also put on the fourth finger of the left hand, because of the veine that reacheth from thence to the heart ; signifying the mutual love that ought to be between them ; but marriages are not to be celebrated in Lent, and other times of humiliation.

See besides the above named authors *Eckins* in his humilie upon this subject.

Q. 7. What are their Tenets concerning the Saints in Heaven ?

A. They register their names in their Calenders after the Pope hath canonised them, or given a testimony of their Sanctity, and decreed honours for them ; namely publick Invocation, dedication of Altars and Temples to them, oblation of Sacrifices, celebration of Festival dayes, setting up of their Images, and reservation of their Reliques. The honour they give to God is called by them *Latria*, that of the Saints is *Dulia* ; but the honour which they give to Christs humanity and the Virgin *Mary*, is *Hyperdulia*. 2. They say that the Saints makes intercession for us, not immediately to God, but through Christ they obtain their requests. 3. That we ought to invoke both Saints and Angels, 4. That their Images are to be worshipped ; that the Images of Christ, and of the Saints are not Idols, because Idols are representations of that which is not, and in Scripture the word Idol is spoken onely of Heathen Images ; that it is not unlawful to represent God by such Images as he hath described himself ; therefore they paint God in the form of an old man,

*Roman Church differeth from others about the Saints in Heaven.*

the Holy Ghost in the form of a Dove. that though the Images of Christ and the Apostles, are to be honoured in relation to the persons which they represent, yet we must not think there is any Divinity in them, or that they can help us; or that we ought to aske any thing of them. 5. That the Images of Christ and the Saints should be placed in Churches, because the Images of the *Cherubims* were placed in *Salomons* Temple, and before in the Tabernacle. 6. That the Reliques of Christ and of the Saints are to be honoured, and kissed, as holy pledges of our patrons, yet not to be adored as God, nor invocated as Saints. 7. That the true Crosse of Christ, the Nails, the Thornes, &c. By way of analogy, and reduction are to be worshipped with the same kind of worship or *Latria* that Christ is; that the signe of the Crosse in the forehead, or in the a'ire, is a Sacred and venerable signe, powerfull to drive away evil spirits. 8. That Pilgrimages ought to be under taken to those holy places, where the Images and Reliques of Christ and of the Saints are kept. 9. That days should be kept holy in memory of the Saints, the observation of which is a part of divine worship.

Q. 8. *What is their Doctrine concerning the Church?*

A. They teach that the government of the Church is Monarchical, as being the most excellent form of government. That the government of the Church was founded on the person of Saint *Peter*. That *Peter* was Bishop of *Rome*, and so continued till his death. that the Pope is *Peters* Successor, and Christs Vicar, by whom he is made head of the Church Militant. That the Pope is not Antichrist, but that the great Antichrist shall be a particular man, of the Tribe of *Dan*, who shall reign in *Jerusalem* three years and a half, and shall be acknowledged by the *Jewes* as their Messiah, whom he will make believe that he is of the Tribe of *Juda*, and descended of *David*. 2. They hold that the Pope is the supreme Judge in controversies of Faith, and manners; that his judgement is certain and infallible; that he can erre in particular controversies of fact, depending upon mens testimony, and that he may erre as a private

Doctor

Of these passages see *Thomas* in his summes *Gregory de Valentia*, *Bellarmino*, and the other above named.

Church of Rome, their doctrine concerning the Church.

Doctor in questions of right, as well of faith as of manners; but that he cannot erre, when with a General Council he makes decrees of faith, or general precepts of manners; and that the Pope is to be obeyed, though either by himself, or by a particular Council, he erre in some doubtful matters: but they generally now believe, that though the Pope were an Heretick, yet he cannot prescribe or define any Heretical Doctrine, to be believed by the whole Church. That the Pope hath a spiritual coactive jurisdiction in making Laws to bind the conscience, by his sole authority, without the consent of Priests or people, and that he can judge and punish the transgressors of his Laws. That as, the Apostles had their immediate authority from Christ, so the Bishops have the same immediately from the Pope. That the Pope hath a supream power over the temporal estates of Christians, to depose Kings, and dispose of their Kingdoms in order to spiritual things, and so farre as is necessary to the salvation of souls. That it is not repugnant to Gods word, for the same man to be both a Political and Ecclesiastick Prince, seeing *Melchisedech, Moses, Eli, Samuel,* and the *Macchabees* excercised both powers. 3. They believe that the true Church of Christ is onely that Society which acknowledgeth the Pope to be head thereof, and Christs Vicar upon earth. That they which are not baptiz'd, and the *Catechumeni*, are not properly and actually members of the Church, but onely in possibility. That Hereticks, Schismaticks, and excommunicate persons are not members of the Church. That reprobates are members of the militant Church. *Because in Noah's Ark were unclean beasts, in the same Net are good and bad fishes, at the same wedding-feast, many were call'd, but few chosen, in the same Sheep-fold are some Goats, in the same houses are vessels of dishonour, Judas was one of the Apostles, &c.* That the true Catholic Church is always visible; for it is compared to a Mountain, to a Candle, to a City on a Hill, &c. That the true visible Church can never fall totally. *Because it is built on a Rock, against which, Hell Gates cannot prevaile, &c.* That the true Church cannot

fall into error. *Because it is the Pillar and ground of truth, &c.* That the true notes of the Church are Universality, Antiquity, Continuance, Multitude, Succession of Bishops from the Apostles Ordination, Unity in Doctrine, Unity among the members themselves, and with their head, soundness of doctrine, power and efficacy of doctrine, holiness of life, miracles, the light of prophesie, the testimony of her enemies, the unhappy end of those who oppress the Church, and the temporal felicity of such as have defended her.

See the above named authors.

**Q. 9.** *what do they hold concerning Councils, Monks, Magistrates, and Purgatory?*

Romanists differ about Councils, monks, Magistrates & Purgatory.

**A.** They teach that Diocesan Councils are to be convoked by the Bishops; Provincial by Arch-Bishops, National by Patriarches or Primate, but General Councils by the Pope alone, and not by the Emperor without the Popes approbation; except it be when the Pope is either imprisoned, or dead, or mad; in such cases the Cardinals may call a Council. That ordinarily Bishops have the power of decisive suffrages, but by custome and privilege; Cardinals, Abbots, and Generals of orders, have the same power, though they be not Bishops. That in a General Council should be present all Bishops, at least of the greater Provinces, except any be excommunicate. That the Pope and the four Patriarchs, of *Constantinople, Alexandria, Antioch, and Jerusalem*, or their Deputies be also present, and at least some of the greater part of Provinces. That the Pope is the supreme President, and Judge of Councils. That Christians are bound to obey the decrees of Councils. That General and particular Councils confirmed by the Pope, cannot erre. That the Scripture is above Councils, as it is the infallible word of God. but in respect of interpretation it is dependent from Councils. That the Pope is above Councils, and not to be judged by any.

**2.** Concerning Monks, they teach that their origin is of Divine right; That their institution is grounded upon Evangelical Council, not precept. That Councils are not commanded but commended to us; the commands are of things easie to be performed, and take

taken out of the principles of nature; Counsels are of things difficult, and above nature, and of things better then those of commands. By precepts we are tied to obedience, by Counsels we are left to our Free-will; Precepts have there rewards and punishments; but Counsels have no punishments, but great rewards: Hence arise the works of Supererogation. That children if they be come to years of puberty, may enter into a Monastery without their Parents consent, if so be their parents need not their help. And so may Wives without their Husbauds consent. That Vowes though of things not commanded, are a part of Gods worship. That the promise made in baptisme, to renounce the Devil, the World and the Flesh, is not properly a vow. That the Vowes of poverty, obedience, and continency, are lawful. That the Pope may dispense with Vowes. That the habits and shaving of Monks, are of a great use and antiquity. 3. Concerning Magistrates, they teach that their Laws do no lesse binde the conscience, then Divine or Ecclesiastick Laws, That Magistrates are subject and inferiour to the Clergy in matters of Religion. That Magistrates may inflict death on Hereticks. 4. Concerning Purgatory, they say, that it is one of these four contignations or Roomes under ground; the lowermost is hell, where the pain of losse and sence is eternal. The next above that is purgatory, where pain of lose and sence is temporary. Above that is the Receiptacle of Infants; where onely is the pain of losse eternal. The uppermost was that of the Fathers, where was onely temporal pain of losse: now it is empty since Christs descent thither. That in Purgatory are those souls which depart hence with venial sins, or whose sins are pardoned, but not the punishment. That the suffrages of the living are beneficial to the dead; namely, Masses, Prayer, and satisfactory works, as almes, Pilg images, fasts, &c. To which may be added indulgences.

Who would see more at length the Doctrines of the Church of Rome, let him read the above named Authors; and withall Baronius, Bonaventura, P. Lombard, Canus, Canisius, Caspander, Alphonsus de Castro, Coccius, Genibrard, Gerson, Gretserus, Suarez, Taurianus Vasquez, Eugo de S. Victore, and others.

Q. 10. wherein doth the outward worship of the Church of Rome consist, and the first part of their Masse?

A. 1. In Churches, Church-yards, Bells, Altars, Pictures, Crucifixes, Images, Curtains, and other Church Ornaments, as tapestery Candlesticks, &c. In dedication

The outward worship of the Roman Church & first part of their Masse.

*Acolyths* their  
offices.

also of Churches, consecration of Altars, Anointings, Sacraments, &c. In Ministers, Ecclesiastical Orders, and their Functions, such are *Singers, Psalmists, Doorkeepers, Lectors, or Readers, Exorcists, Acolyths*, who are to light the Tapers, and hold them whilest the Gospel is read, and to furnish wine for the *Chalice &c.* *Sub-Deacons, Deacons, Priests, and Bishops, &c.* The office also of the *Acolyths* is to make *Agnus Dei*, of consecrated wax, mixed with chrisme distributed by the Pope in the Church. These *agni* or Lambs, represent the *Lamb of God, who taketh away the sins of the world*; for, as the wax is begot of the Bee, without libidinous copulation; so was Christ of the Bless. Virgin; & as the honey is hid within the wax, so was the divinity hid under the humanity. The oyl or chrisme mixed with the wax, signifieth, that mercy and gentleness which was in Christ. They say that these Lambs are preservatives against lightning and tempests, by vertue of their consecration. "O Catholicks, great is your faith, be it to you as you believe. 3. In the Garments or Ornaments of Bishops, Priests, and other Church Ministers; such are the *Amictus*, which like the *Ephod* covers the head and shoulders of the Priest or Bishop; therefore it's called *Superhumerales*. *Alba*, or *Camisia*, is the Surplice of Linnen; the *Girdle* or *Belt*, with which the Priests loyns are girt. The *Stola* is worn in form of a Chain about the Priests neck; it covereth both his sides, and hangs down to the knee: it is called *Orarium*, because it is the habit of Orators, that preach to, or pray for the people. *Manipulus* or *Sudarium*, or *Mappula*, or *Phanon*, (for all these names it hath) is a Towel or Handkerchieff, carried by the Minister or Priest in his left hand, or on his left arme. *Casala*, or *Cappa*, *Phanon*, is an upper garment which covereth all the Body, as it were a little Cottage, called in Latine, *Casa*. These six Ornaments are common to Priests and Bishops: there be nine Ornaments peculiar to Bishops; namely, *Caligæ*, which are long hole, or stockings; *Sandalia*, a kind of slippers or shoes; *Succinctorium*, a kind of girdle; *Orate* a linnen vaile cast over his head; *Tunica*, a long coat down to the heels, therefore called *Talaris*; *Damatica*.

*Stolica*, so called from *Dalmatia*, the country where it was first woven is a garment with long and large sleeves, representing the *Crosse*; *Chirotheca* are white gloves of Kids skins; *Mitra* is the Mytre or Ornament of the head; *Annulus* is the Ring which the Bishop wears, to shew he is betrothed to Christ; *Baculus Pastoralis*, is the Bishops crozier staff; *Pallium*, or the *Pall*, is the Ornament of Arch-Bishops and Patriarchs. The *Pall* is not to be worn but in the Church, and in time of Masse; yet Pope *Gregory* permitted it to be worn in solemn Letanies out of the Church: upon it are four red crosses, signifying the four Cardinal vertues, Justice, Prudence, Fortitude, & Temperance, which ought to be in Prelates, which vertues are not acceptable to God, but as they are sanctified by the crosse of Christ, in which onely they should glory with the Apostle; for the Gentiles had these vertues, but knew not Christ his crosse. There are also in the *Pall*, three pins or bodkins, signifying the three Christian vertues of Faith, Hope, and Charity, without which he cannot justly claim or retain his *Pall*; they may signify also a three-fold pricking, or compunction which ought to be in Prelates. 1. Of compassion towards those that are in misery. 2. Of care in the due and conscionable execution of their office. 3. Of feare to offend God. 4. Their worship consisteth in the Masse, where we have many ceremonies; first the Bishop or Priest before he begins, sings five Psalmes: then he combs his head, and washeth his hands, followeth the asperision of holy water, then is the *Introitus* or singing at the Priests approach towards the Altar; whilest the *Introitus* is singing, the Priest or Bishop walketh towards the Altar between a Priest and a deacon, before whom walketh the Sub-Deacon, carrying the Book of the Gospel shut; before whom march two Taper-bearers, and before them is carried the Censer with incense. When the Priest or Bishop comes to the Altar, he takes off his Mytre, makes confession, openeth the book and kisseth it. Over the Bishop also, a linnen cloth full of pictures is carried by four Ministers in form of a canopy. In their four solemn Processions, to wit, at *Candlemas*, *Palme-Sunday*,

*Sunday, Easter, & Ascension day*, they have crosses in banners, seven Tapers borne by seven *Acolyths*, seven *Deacons* following, then the seven *Priors*, three *Acolyths* with incense, one *Sub-Deacon* carrying the Gospel, then the *Bishop* in great state, whom the people follow with the *Porters, Readers, Exorcists, Singers, &c.* Before the Bishop or Priest ascends the Altar, he boweth himself to the ground, and then confesseth; and during the time of Masse, he boweth his body eight times before the Altar. After confession and absolution, the Priest bleisseth the incense, and puts it in the censer; then he kisseth the Altar and the Book, and takes the censer from the Deacon, with which he fumeth the Altar, and then removeth to the right side of the same, and withall *Kyrie Eleeson* is said, not lesse then nine times in the Masse. *Gloria in Excelsis* is also sung, which was the Angelical Hymne at Christs Nativity; then the Priest turning to the people, salutes them in these words, *The Lord be with you*; to whom the Quire answereth, *And with thy Spirit*. Seven times in the Masse the Priest salutes the people, but turneth to them onely five times. Then the collects or prayers are said, and after them the Epistle is read, with the face towards the Altar; its the Sub-Deacons office to read the Epistle; which done, he delivers the Book (shut to the Bishop, who layeth his hand on the Sub Deacon) which he kisseth. After the Epistle, is sung the *Gradual*, so called from the steps of humility, by which we ascend to Heaven; its called also the *Responsory*, because the matter thereof answers the matter of the Epistle. Next to this, *Hallelujah* is sung, but from *Septuagesima* Sunday till *Easter*, in stead of *Hallelujah*, the *Tractus* is sung, so called a *Trabendo*, because it is sung with a long drawing tone, as containing the morafull condition of man in this life, as *Hallelujah* is the joyfull song of Heaven. After *Hallelujah*, is sung the prose which by them is called *Sequentia*, it is a song of exaltation. This done, the Priest remoueth from the right to the left side of the Altar, whence the Deacon takes the Gospel, and ascends in to a high place, where he reads it, with his face to the north; the crosse, the censer, and two lights are

are carried before the Gospel, which is laid upon a Cushion, to shew the yoke of Christ is easie; at the reading of it, all stand up, and crosse themselves, and give glory to God. After this the Creed is rehearsed, and the Sermon followeth, which concludeth the first part of the Masse.

*Q. 11. What is their manner of dedicating Churches?*

*A.* In the Church to be dedicated or consecrated, are painted twelve Crosses on the walls, before which burne twelve Tapers. The Bishop in his Pontificalis with his Clergy, and the people come to the Church door being shut, where he prayeth, and then besprinketh the walls with holy water, whilest the Clergy and people go singing about the Church. The holy water is sprinkled out of a bundle of Hysope. Then the Bishop with his whole Train returning to the Church-porch prayeth again, and with his Crosier staffe knocketh the door thrice, saying these words:

*Lift up your heads O ye Gates, and be ye lift up ye everlasting doors, and the King of glory shall come in.* Of whom the Deacon within the Church asketh, *who is the King of glory?* to whom the Bishop answereth: *The Lord strong and mighty, the Lord mighty in Battell.* Then the door is opened, the Bishop with three of his servants entereth, the rest remaine without; after the Bishop hath wished peace three times to that house, the doore is shut again, and he on his knees before the Altar prayeth, whilest the Clergy without sings the Letanie, and the Priests carry on their shoulders a Chest, or Coffin, containing the Reliques of that Saint to whom the Church is dedicated. The Altar with all belonging to it are sanctified, the walls with certaine letters are painted; Salt, water, Ashes and Wine are exorcised, and mingled together, into which he dips his thumb, and makes the signe of the Crosse on the Altar, Walls and Pavement. Then he offers incense, and blesteth the Church in the Name of the *Father, Son, and Holy Ghost*; this being done, the Bishop before the Church door preacheth to the people concerning the universary dedication of that Church, of honour due to the Clergy, of tithes also and oblations. After Sermon

all

*Romanists their manner of dedicating of Churches.*

all are admitted into the Church singing. The twelve Lights and twelve Crosses, do signifie the Doctrine of the twelve Apostles which shineth in the Church, by which they preached the Crosse of Christ. The Bishop representeth Christ making intercession for his Church, and by the staffe of his word knocking at the doores of our hearts. His compassing the Church three times, and his three times knocking at the door, signifie his three fold power, in Heaven, Earth, and Heil. And his three-fold right or interest he hath in us, to wit, by Creation, by Redemption, and by the gift of life eternal promised to us. The making of Greek and Latine Letters with a Crosse on the Pavement with ashes, shew that the Gentiles are made partakers of the Crosse of Christ, but not the Jews; besides that, the rudiments and alphabet of Christianity must be taught to the weaker sort; the Oyle, Salt, Water, Ashes, and Wine, which are used in the dedication, have mystical significations. The Water and Wine represent the two Sacraments of Baptisme, and the Eucharist, Oyle sheweth our spiritual unctiōn; Salt, that wisdom which should be in us; Ashes, our mortification; Hyssop, our purity and sanctification; and the Incense, our prayers.

**Q. 12.** *What else is Observable in the dedication of Churches?*

*What observable thereupon.*

**A. 1.** They hold that no Church is to be dedicated till it be endowed; for he that buildeth a Church, is, or should be like a Husband that marieth a Maid, on whom he ought to bestow a joynter. **2.** That the Feast of dedication which from the Greck, they call *Encenia*, ought to be kept every year; for so it was kept among the Jewes, which if it had been unlawful, Christ would not have honoured it with his presence. **3.** They say that the dedication of Churches is a terror to evil spirits, an incitement to devotion and reverence; a meanes to move God to hear our prayers the sooner; a testimony of our zeal, that Christians are not in this point inferiour to the Jewes and Gentiles, who would not presume to make use of their Temples for prayer, and sacrifice, till first by their Priests they had consecrated and dedicated them to their

their Deities. 4. That what is in the dedication of Churches visibly acted, ought to be in us invisibly effected, namely, that if Churches be holy, we should not be profane; shall they be consecrated to the service of God, and not we? shall their Churches be filled with hallowed Images, and our souls defiled with unhallowed imaginations? shall the Church be called the house of prayer, and our bodies (which ought to be the Temples of the Holy Ghost) dens of Theeves? we are lively stones, but those of Churches are dead; we are capable of grace and holiness, so are not Churches; for it is confessed on all sides, that Temples by consecration are not made capable of actual holiness, but onely made more fit for divine service. Is it not a great shame that in their Churches lights continually shine: and in the Temples of the holy Ghost, there is nothing but darkness? That they should burne incense on their Altars: and we be quite destitute of Zeale and Devotion in our hearts? They make use of outward unction, but we use neither the outward unction of the Church, nor the inward of the spirit? When we see them make use of Salt, and Holy Water, we should be careful to have salt within us, and that water of the spirit, without which we cannot be regenerated. 5.

They teach that Churches may be rededicated, if they are burned down or fallen down, and built again; or if it be doubtful whither they have been consecrated heretofore; but if they be polluted by adultery, or such like uncleanness, they are onely to be purified with holy water. 6. That Churches must not be consecrated without Masse, and the Reliques of some Saint, and that onely by the Pope or a Bishop, not by a Priest or any inferior order; and that gifts or presents which they call *Anthemata*, be given to the new Church; after the example of *Constantine* the Great, who endowed with rich presents and ornaments the Church which he built at *Jerusalem* to the honour of our Saviour.

But of this subject concerning dedication, read *Durandus & Durantus Turrecemata, Hostiensis, Hugode S. Vistere de Sacram Hospinian, Raibanus Ivo, &c.*

Q. 13. How do they Dedicate or Consecrate their Altars?

A. The Bishop having blessed the water, makes with

Their consecration of Altars,  
 &c.

with the same four Crosses on the four Hornes of the Altar, to shew that the Crosse of Christ is preached in all the four corners of the earth. Then he goeth about the Altar seven times, and besprinkleth it severall times with holy water and Hyssop; this is to signify the seven-gifts of the Holy Ghost, and the seven-fold shedding of Christs blood; to wit, 1. When he was circumcised. 2. When he sweat blood in the Garden. 3. When he was scourged. 4. When he was Crowned with thorns. 5. When his hands. 6. When his feet were nailed to the Crosse, and 7. When his side was lanced. The Bishop also makes a Crosse in the middle of the Altar, to shew that Christ was crucified in the midst of the earth; for so *Jerusalem* is seated. At this consecration is used not onely water, but salt also, wine, and ashes, to represent four things necessary for Christianity; namely, Purity, Wisdom, Spiritual joy, and Humility. The Altar must not be of wood, or any other materiall, but of stone; to represent Christ the Rock on which the Church is built, the Corner Stone, which the builders refused, the stone of offence at which the Jews stumbled, and the little stone cut out of the mountain without hands; this stone Altar is anointed with oyle and chrisme, so was Christ with the graces of the spirit, and the oyle of gladnesse above his fellowes. This anointing also of the stone Altar, is in imitation of *Jacobs* anointing the stone on which he slept. So the remainder of the holy water is poured out at the foot of the Altar, because the Priests of old used to poure out the blood of the Sacrifice at the foot of their Altar. The holy Reliques are layd up in a Coffin with three graines of incense, as the *Manna* of old was layd up in the ark; our hearts should be the Coffins in which the vertuous lives of the Saints with faith in the Trinity, or with the three Cardinal vertues, Faith, Hope, and Charity, should be carefully kept. These Reliques are layd under the Altar, because *Revel.* 6. the souls of these who suffered for Christ were seen by Saint *John* under the Altar. It is also to be observed that as the Altar is besprinkled with water, so is it anointed in five places with oyle,

oyle, and then with chrisme, to signifie the five wounds of Christ which did smell more fragrantly then any Balsame, and by which we are healed; the five senses also are hereby signified, which ought to be sanctified. After unction, incense is burned, to shew that prayers and supplications follow sanctification; At last after the Altar, and all that belong to it are hallowed, the Altar is covered with white, Masse is said, and Tapers lighted; to shew that our holinesse and devotion must be accompanied with good works, which must shine before men here, if we would shine like stars in the Firmament hereafter. See the former Authors,

Q. 14. *What else do they consecrate besides Temples and Altars?*

A. Besides these they consecrate all the ornaments of the Altar; the *Paine*, for making the body of Christ; the *Corperal* for the covering thereof; the *Chalice* for the blood; the *Linnen* with which the Altar is covered; the *Eucharistical* or *Pix* where Christs body is kept, representing Christs sepulchre; the *Center Incense*, and *Capses*; that is Chests or Coffins wherein the bones of the Saints are kept. they consecrate also their Crosses and Images, and *Easter Tapers*, their *Fonts*, *First-fruities*, *holy water*, *Salt*, *Church-yards*, *Bells*, &c. Every one of which have their peculiar prayers; besides, washing, Crossing, anointing, incense, &c. They hold that Bells succeeded the Jewish Trumpets; by which we are awaked, and admonished to put on the armour of God, to fortifie our selves with prayer against our spiritual enemies. Bells are more durable then Trumpets, and their sound louder, by which is signified that the preaching of the Gospel exceedeth that of the Law, both in the continuance and efficacy. “ Bells have clappers, and Preachers have tongues; “ it is a shame that the one should be vocal, and not “ the other; how is that congregation served, which “ hath sounding Bells, and dumb Preachers? or that “ which hath sounding brasse, and tinkling cymbals for their Preachers; such as have clappers, but “ no hands; good words, but no good works; which “ preach to others, and are cast away themselves; “ like

“ like Bels; they call upon others to here Sermons, but  
 “ are not thereby bettered or edified themselves. In  
 the Roman Church they baptize their Bels, and give  
 them names, for this, alledging the example of *Jacob*  
 who gave the name of *Bethel* to *Luz*, the place where  
 he had the vision of the Ladder. Their Bels seldom  
 are heard in Lent, and three dayes before Easter are  
 quite silent, to shew the sadnesse of that time. Church  
 yards in Greek *νομιστήρια*, that is, Dormitories ( be-  
 cause our bodies sleep there till the resurrection ) are  
 consecrated with crosses, holy Water, fumigation and  
 prayers, as the Churches are; they be also as well as  
 Churches, Sanctuaries, and places of refuge; none  
 must be buried here, but Christians who have been  
 baptized; such as die without baptisme, or without  
 repentance after murder, adultery, selfe-homicide, or  
 any other grievous sin, though baptized, must not be  
 buried there. In the Church yard are set up five  
 crosses, one whereof standes in the middle; before each  
 of them are placed three burning Tapers, fifteen in  
 all; the Bishop beginning at the middle crosse, ma-  
 keth a speech, then prayeth, and puts the three Ta-  
 pers on the top of the crosse: the like he doth to all  
 the rest, and in the interim the *Lerany* is sung, and  
 each crosse besprinkled with holy Water and fumed  
 with incense.

Q 15. What degrees of Ecclesiastical persons are there in  
 the Church of Rome?

The degrees of  
 Ecclesiastical  
 persons in the  
 Church of  
 Rome.

A. They divide their Church offices into dignities  
 and orders; their dignities are these; the *Pope*, *Pa-  
 triarch*, *Primate*, *Arch-Bishop* or *Metropolitan*, *Bishop*,  
*Arch-Presbyter*, *Arch-Deacon* and *Prouost* or *Prepositus*.  
 For the Quire there are the *Dean*, *Sub-Dean*, *Præcentor*,  
*Succentor*, *Treasurer*, &c. The *Popes*, *Senators*, or *Coun-  
 sellors*, are named *Cardinals* from *Cardo*. The hindge  
 of a door, because on them, as the door on its hindges,  
 all weighty affairs of the Church are turned. Their  
 orders be seven, to wit, *Door-keepers*, *Readers*, *Exorcists*,  
*Acolyths*, or *Taper-bearers*, *Sub-Deacons*, *Deacons*, and  
*Priests*. These three also are only sacred orders, the o-  
 ther four are not. The door-keeper is first instruct-  
 ed in his office by the *Arch-Deacon*; who presents,  
 him

him to the Bishop, and he ordains him, delivering to him from the Altar the keys of the Church, and saying, *So do, & so live as thou wilt to give account to God of the things locked up by these keys.* The Lecturers or Readers office is to pronounce and read clearly, and distinctly the Lessons appointed to be read in the Church; none must exercise this function but he who is ordained by the Bishop, who in the presence of the people delivers the book to him; in which he is to read, saying, *Take and read the word of God; if thou art faithful in thine office, thou shalt have a share with them who dispense the same word.* The Exorcist is he who calling on the name of Jesus, by that name doth adjure the unclean spirit to depart out of the possessed, on whom he laith his hands. When the Exorcist is ordained, he receiveth the book of adjurations from the Bishop, saying, *Take and learn these by heart, and receive power to lay thy hands on the possessed, whether he be baptised, or a Catechumenus as yet.* The Acolyths or Taper-bearers are they who carry the lights whilst the Gospel is reading, or the sacrifice is offered, to represent Christ the true light of the world; and to shew the spiritual light of knowledge, which should be in us. Their office also is to provide vessels for the Eucharist. The Bishop doth instruct them in their function when he ordaines them; and then the Arch-Deacon delivereth to them a candlestick with a wax light in it, and an empty tankard, to shew their office is to provide lights and vessels for divine service; These be the lesser orders, which are not sacred; and which they teach Christ himself did exercise; for he performed the Porter or Door-keepers office, when he whipped the money-changers out of the Temple. The Readers office, when he took up the book and read that passage in *Isaiab; The Spirit of the Lord is upon me, &c.* The Exorcists office, when he cast seven Devils out of *Mary Magdalen.* The Acolyths office when he said, *I am the light of the world; he that followeth me walketh not in darknesse, &c.*

**Q. 16.** *Which be their sacred orders?*

**A.** These are three; the first is the Sub-Deacon whose office is to read the Epistle, to receive the peoples

*Their sacred orders.*

oblations, and to bring them to the Deacon; to carry also the Patin and Chalice to the Altar; to hold the Basin whilest the Bishop, Priest, or Deacon washeth their hands before the Altar, to wash also the Altar linnen. When the Bishop ordains him, he delivers into his hand the empty Patin and Chalice, saying; *See whose ministrations this is, which is delivered to thee.* From the Arch-Deacon he receiveth then the Tankard with Wine and water, and the Towel. He wears a Surplesse and Belt, as the four former orders do. His Coat is girt to him, and he holds a handkerchief, or towel. They say that Christ performed the Sub-Deacons office when he turned water into wine in *Cana*, and when after Supper he poured water into a Basin, and washed his Disciples feet. Their second Sacred order is the Deacon, or Minister, whose office is to preach to the people, and to serve or assist the Priest at the Sacraments; to cover the Altar, to lay the oblations thereon, to read the Gospel, and the Epistle also in the Sub-Deacons absence; in Processions to carry the Crosse, to say the Letanies; to rehearse the names of those who are to be ordained and baptized, and to name the holy days, &c. They must not administer the Sacraments, but in case of necessity, and by permission of the Bishop, or Priest; nor must they without leave sit in the presence of a Priest. When the Deacon is ordained, the Bishop alone layeth hands on him, and blesteth him, and delivers (using certain words) the Book of the Gospel and the *Stola* to him. When he reads the Gospel, the *Acolyths* hold two Tapers before him; not to illuminate the aire, by day, but to shew what joy and Spiritual illumination we have by the Gospel. The Censer also with the Incense is carried, not onely to represent Christ, in the sweet smell of whose Sacrifice the Father is well pleased; but also to shew Preachers that their prayers must like Incense ascend before God, and that the good fame of their life and Doctrine, must be like the fume of Incense smelling sweetly among all men. The Deacon also reads the Gospel in a high place, that it may be heard the better; and to shew that it ought not to be preached in

corners,

corners, but as Christ saith, on the house tops; this is also in imitation of Christ, who when he would teach his Disciples went up into an high mountain. The Gospel is read with the Deacons face against the North, that the frozen and cold hearts of the Northern Nations might be warmed and melted by the comfortable heat of this bright Sun of the Gospel. When the Deacon salutes the people, he signes himself with the Crosse on the forehead, to shew, he is not ashamed of the Crosse of Christ; and likewise on the breast; to put us in minde that we should be ready to crucifie our afflictions with Christ. At the reading of the Gospel all stand up bareheaded, to shew their reverence: Swords and Staves are laid a side; to shew their peaceable mindes; and the book is kissed, to declare by this their love and affection to the Gospel. They say that Christ performed the Deacons part when he preached and prayed for the Apostles. Their third and highest Sacred order is Priest-hood; when the Priest is ordained, the Bishop with some other Priests lay their hands on his head, and anoint his hands with oyle, to signifie that not onely must the Priest have his head stuffed with knowledge, but his hands must be supple and ready to do good workes; the Bishop also delivers into his hand the Chalice with the Wine, and the Paten with the host, saying *Receive power to say Masse for the quick and dead, and to offer Sacrifice to God in the name of the Lord.* Then the bishop kisseth the Priest to shew he is equal in respect of order; whereas, the Deacon and Sub-Deacon kisse the Bishops hand, to shew they are of an inferiour order. The Priest must not say Masse till he first have washed, and confessed if he be guilty of any deadly sin; and have on first the *Amictus*, which like a vaile covers his head and shoulders, to shew how Christs Divinity was veiled by his humanity. 2. The *Alba* or *Talaris*, because it reacheth to the heeles, in Greeke *ποδηνος*, which by its whitenesse signifieth innocency, and by length perseverance, two vertues fit for Priests. 3. The Girdle or Belt about their loynes, to shew the binding of their concupiscence. 4. The *Stola* or *Ora-*

Of these pas- rium about the neck, and hanging crosse-way on the  
sages see Inno- breast, signifie that the Priest must under go the yolk of  
cent. 3. l. 1. Christ, and still meditate on his Crosse. 5. The  
Myst. Missæ. Mappula or Manipulus, which is a Towell or Hand-  
6. 58. Stephan kerchief, for wiping away the sweat from their faces,  
Eduensis de sa and moysture from their eyes, representing also the  
er. altaris. c. 10 purity that ought to be in the Priests lives. 6. The  
Amalar. Fortu Casula over all the other garments, signifying charity  
nat. l. 6. de which is above all vertues: Christ exercised the  
Eccles. offic. c. Priests office when he administered the Eucharist.  
19. l. 2. & l. when he offered the Propitiatory Sacrifice of his body  
3. Rab. Mau- on the Altar of the crosse, and yet whilest he is mak-  
rus l. 1. de ing intercession for us in heaw.n.

instit. cler. c. Q. 17. wherein consisteth the office of the Bishop?

18. Alcuin de A. Under this name are Comprehended Popes  
divin. offic. A Patriachs, Primats, Metropolitans, Arch-Bishops  
lexand. de Ales and Bishops. Some will have the Bishop to be  
part 4. Quest. particular order; but indeed the order of Priest and  
26. Hugo de Bishop is all one, in respect of catechising, baptising  
S. Victore l. 2. preaching, administering the Eucharist, binding and  
de sacram. loosing. The Bishop then is an office of dignity, no  
Part 4. Be- of order; he hath nine priviledges above the priest  
sides the namely, of Ordination, Benediction of Nuns, con-  
Councils of secration of Bishops, and imposing hands on them.  
Rbemes, of Dedication of Churches, Degradation, holding of Sy-  
Lateran, of nod, making of Chrisme, hallowing of Cloath  
Braccara, and and Vessels. Because Bishops are Superintenden-  
divers others. and Overseers, therefore they have the highest Seat  
in the Church; they are consecrated on the Lord

Sec also Guli- day onely, and at the third hour, because then the ho-  
el. Durand. l. Ghost descended on the Apostles, to whom Bisho-  
2. c. 10. have succeeded. At the Bishops consecration, the  
must be present at least three, to wit two Bishops, at  
the Metropolitan; that the gifts of the Spirit may n-  
seem to be given by stealth and in corners; in th-  
they follow the example of Saint James, who w-  
made Bishop of Jerusalem by Peter, James and Joh-  
In the Bishops consecration two hold the Bible ov-  
his head, one pouring the benediction on him, a-  
the rest laying their hands on his head. By this C-  
remony is signified not onely the conferring of t-  
gifts of the spirit, but also the knowledge which t-

Office of the  
Bishop.

Bishop must have of the Gospel, and the care he must undergoe to support it. On the Saturday in the evening he is examined concerning his former life, and the Trinity is three times called upon for a blessing. The next morning he is examined concerning his future conversation and faith; and then his head and hands are anointed, and the Mytre is set on his head, the Staffe also and Ring are given him. The Priest is anointed with Oyle, but the Bishop with Chrisme, that is, Oyle and Balsome, to shew that the higher he is in dignity, the more fragrant must his fame and conversation be. He must excel in knowledge and good works, represented by the anointing of his head and hands, "Christ performed the Bishops office, when he lifted up his hands, and blessed his Apostles; saying, *Receive the Holy Ghost; whose sins you forgive, they are forgiven, &c.*

Q. 18. *What colours do they hold sacred in the Church of Rome?*

A. Four, namely White, Red, Black, and Green; White is worn in the festivities of Saints, Confessors, and Virgins, if they be not Martyrs, to shew their integrity and innocency; In festivities also of Angels, because of their brightnesse, in the feast of the Virgin Mary, of *All Saints*, (yet some then wear Red) of *John Baptists* Nativity, of *Saint Pauls* Conversion, of *Saint Peters* Chair; also of the Vigil from Christs Nativity, to the eighth day of *Epiphany*, except there be some Martyrs days between. On Christs Nativity, on the feast of *John* the Eangelst, on the Epiphany, because of the Star that appeared to the wise men, on the day of the Lords Supper, because then the chrisme is consecrated; on the holy Sabbath till the eighth day of the Ascension; on the Resurrection, because of the Angel that appeared in white; on the Ascension day, because of the bright cloud that carried Christ up to Heauen, and the two Angels then in white; on the feast of dedication, because the Church is Christs pouse, which ought to be innocent and immaculate. The Red colour is used in the Solemnities of the Apostles, Evangelists, and Martyrs, for they shed their blood for Christ; in the festivity of the Crosse, also

*what colours held sacred.*

in Pentecost week, because the holy Ghost appeared in fire : in some places white is worn on the Festivities of the Martyrs, because it is said *Cant. 5. My beloved is white and red.* White in his Confessors and Virgins, Red in his Martyrs ; these are the Roses and Lillies of the Valley. Black is worn upon Good Friday, on all fasting days, on the Rogation days, in Masses for the dead, from Advent till the Nativity, and from Septuagesima till Easter Eve ; on *Innocents* day some wear Black ; because of the mourning in *Rama* ; some Red, because of the blood of those young Martyrs, Green which is made up of the three former colours, White, Red and Black, is used between the 8. of *Epiphany* and *Septuagesima* ; likewise between *Pentecost* and *Advent* ; but in the City of *Rome* the violet colour is worn sometimes in stead of Black and Red.

See *Durandus Rationale*, L. 3. C. 18.

The other parts of the Masse.

Q19. *wherein consisteth the other parts of the Masse ?*  
 A. The second part begins with the offertory which is sung, and so called from the Priests offering of the Host to God the Father and the peoples offering of their gifts to the Priest. Then the Priest before he offereth the immaculate Host, washeth his hands the second time ; in the interim the Deacon casteth over the Altar a fair linnen cloath, called *corporale*, because it covers Christs body, and represents his Church the mysticall body : it's called also *Palla*, from palliating or covering the mystery above named. There is also another *Palla* or *corporal*, with which the Chalice is covered. Then the Deacon presenteth the *Patina* with the round Host on it, to the Priest or Bishop ; the Deacon alone can offer the Chalice, but the Priest consecrates it ; who also mixeth the Wine and Water in the Chalice, which the Deacon cannot doe ; the Priest poureth out a little on the ground, to shew that out of Christs side, water and blood issued out, and fell on the ground. The water is blessed by the Priest when it is mixed, but not the wine, because the wine represents Christ, who needs no blessing ; the Host is so placed on the Altar, that it stands between the Chalice and the Priest to shew that Christ is the Mediatour between God (who is represented by the Priest) and the People  
 which

which the water in the Chalice resembleth. Then the Priest fumeth the Altar and the Sacrifice three times over, in manner of a crosse, to shew *Maries* three-fold devotion in anointing Christs feet, then his head, and at last her intention to anoint his whole body; then the Priest boweth himself, kisseth the Altar, and prayeth, but softly to himself; this prayer is called *secretæ*, and *secretella*, but though it be said in silence, yet the close of it is uttered with a loud voice, *per omnia secula seculorum*: then follows the *Præfatio*, which begins with thanksgiving, and ends with the confession of Gods majesty; the minds of the people are prepared with these words, *Lift up your hearts*; the answer whereof is, *we lift them up unto the Lord*: then is sung this Hymn, *Holy, Holy, Holy, &c. Heaven and Earth is full of thy Glory, &c.* then follows *Hosanna*, and after this, the *Canon*, which containeth the Regular making up of that ineffable mystery of the Eucharist; it is also called *Actio* and *Secretæ*, because it is giving of thanks, and the Canon is uttered with a low voice. The Canon by some is divided into five parts, by others into more: in it are divers prayers for the Church, for the Pope, for Bishops, Kings, all Orthodox Christians, for Gentiles, also Jewes and Hereticks; those in particular are remembered, for whom the sacrifice is to be offered, whose names are reheard; for those also that be present at the Masse, and assistant, and for himself likewise: then is mention made of the Virgin *Mary*, of the Apostles, Evangelists and Martyrs; but the Confessors are not named, because they shed not their blood for Christ: then follows the Consecration after many crossings, these words being pronounced, *For this is my body*; the people answer *Amen*; then the Hoast is elevated, that the people may adore it, and that by this, might be represented Christs Resurrection and Ascension: when the Priest mentioneth Christs passion, he stretcheth out his armes in manner of a crosse; the Hoast is crossed by the Priest five times, to shew the five wounds that Christ received; but indeed, in the Canon of the Masse, there are seven several crossings of the Hoast and Chalice; in the

First the signe of the crosse is made three times, in the second, five times; in the third, twice; in the fourth, five times; in the fifth, twice; in the sixth, thrice; and in the seventh, five times; so all makes up twenty five crossings: prayers are also made for the dead. The Deacon washeth his hands, to shew how *Pilate* did wash his hands, when he delivered *Christ* to be scourged. The third part of the Masse begins with the *Pater Noster*, and some other prayers; the Sub-Deacon delivereth the *patina* covered to the Deacon, who uncovereth it, and delivers it to the Priest; kisseth his right hand, and the Priest kisseth the *patina*, breaks the Hoast over the Chalice, being now uncovered by the Deacon, and puts a piece of it in the wine, to shew that *Christs* body is not without blood. The Hoast is broken into three parts, to signifie the Trinity: then the Bishop pronounceth a solemn blessing: then is sung *Agnus Dei*, &c. that is, *O Lamb of God that takest away the sins of the world*, &c. and then the kisse of peace is given according to the Apostles command, *Salute one another with a holy kisse*. In the fourth part of the Masse, the Priest communicates thus, he takes the one half of the Hoast for himself, the other half he divides into two parts; the one for the Deacon, the other for the Sub-Deacon: after these three, the Clergy and Monks communicate, and after them, the People; the Priest holdeth the Chalice with both hands, and drinks three times to signifie the Trinity; the Hoast must not be chewed with the teeth, but held in the mouth till it dissolve; and after the taking thereof, he must not spit, but must wash his hands least any of the Hoast should stick to his fingers. The three washings of the Priests hands in the Masse, doe signifie the three-fold purity that ought to be in us, to wit, of our Thoughts, Words and

Of these and other Ceremonies see the above named Authors, and *Gabriel Biel de canone Missæ.*

Works: then follows the Post-communion, which consisteth in thanksgiving & singing of *Antiphones*: this done, the Priest kisseth the Altar, and removes again to the right side thereof, where having uttered some prayers for the people, and blessed them, the Deacon with a loud voice saith, *Ite, missa est*; that is, *Go in peace, the Hoast is sent to God the Father to sacrifice his anger.*

Q. 20. In what else doth their outward worship consist?

A. The fifth part of their Worship consisteth in *Other parts of their divine Service or Office, as they call it, whereof their worship.* be two sorts; one composed by St. *Ambrose* for the Church of *Millan*; the other by St. *Gregory*, which the Angel in the night by scattering the leaves up and down the Church did signifie, that it was to be spread abroad through the world. In the sixth part, they place much religion in the observation of their canonical hours of prayer, whereof at first were eight; four for the night, and four for the day; the diurnal hours are, the first, third, sixth, and ninth; the night hours are, the *Vespers, Comptory, Nocturnals, and Mattins* or morning prayes: but now these eight are reduced to seven, to signifie the seven gifts of the holy Ghost, or the seven deadly sins, or the seven-fold passion of Christ; the *Nocturnals* are said with the *Mattins*, and not apart, as heretofore: every one of these canonical hours begins and ends with a *Pater Noster*: the *Nocturnal Office* is the first, and is sung at mid-night, in memory that about that time Christ was borne and apprehended by *Judas*, and that about mid-night he shall come to judgement: the *Mattins* or *Prayes* are said and sung in memory of Christs Resurrection, and the Creation of the world about that time; the first hour is kept in memory of Christs being delivered by *Pilate* to the Jewes about that hour, and that then the women who came to the Sepulchre, were told by the Angels that Christ was risen: the third hour is in memory of Christs being at that time condemned by the Jewes, and scourged; at that time the holy Ghost was given to the Apostles, who then spoke the great works of God: the sixth hour is in memory of Christs Crucifixion at that time, and of the Suns miraculous defection; the ninth hour Christ gave up the Ghost, his side was then pierced, and then he descended into hell, the Vaile of the Temple was rent, and the graves opened: at that hour also *Peter* and *Paul* went up into the Temple to pray; and so did *Peter* into an upper chamber, where he fell into a trance: the *Vespers* are

are observed, because in the evening Christs body was taken down from the Crosse, at that time he instituted the Sacrament, and did accompany the two Disciples to *Emaus*; at this time is sung the *Magnificat*, because the *Virgin Mary* who compiled this Song, is the bright evening Star of the world. Then also the Tapers are lighted, to shew we must have our Lamps ready with the wise Virgins, The *Completory* is so called, because in it are compleatly ended all the diurnal services; it is observed in memory of Christs sweating of blood at that time; he was then also put in the grave. The song of *Simeon*, *Nunc dimittis* &c. is sung in the *Completory*; because as he before his death sung it, so should Christians before they sleep, which is a resemblance of death. In each one of these Canonical or Regular hours are sung *Gloria Patri*, with Hymnes, Psalmes, and spiritual songs, peculiar lessons are read; and prayers said.

See *Durandus*  
and *Durantus*.

Q. 21. *wherein consisteth the seventh part of their worship?*

Days Festival  
in the Church  
of Rome.

A. In observation of Festival days, to every one of which are appropriated Divine Services or Offices. They begin their Feasts from the four Sundays in Advent; kept to put us in mind of Christs fourfold coming, to wit, in the flesh, in the mindes of the faithful, in death, and in judgement at the last day. In the third week of *Advent* begins the first of the four Fasts called *Jejunia quatuor Temporum*: and this Fast is for the Winter quarter; the Vernal Fast is in the first week of Lent. The Festival is the first week after Whitsonide; and the Autumnal in the third week of *September*. These four seasons of the year, resemble the four ages of mans life, to wit, his Child-hood, Youth, Man-hood, and Old Age; for the sins of which we ought to fast. They observe also the fasts of Lent, and of Fridays, and on the Eves of the Apostles. *Saint Laurence* alone of all the Martyrs, and *Saint Martin* of all the Confessors, have their Fasts. On the Eve or Vigil of Christs Nativity, a lesson is read out of *Exod. 16*. concerning the *Manna* that fell in the Desert; to prepare the people for the due receiving of the true *Manna*, Christ Jesus

Festival days  
of Christ.

the

the next day ; in which are sung three Masses to shew that Christ was born to save those that lived before, under, and after the Law : The first is sung at mid-night with the Angelical Hymne ; the second at the breaking of the day, in which mention is made of the Shepherds that came to see Christ ; The third Masse is at the third hour, in which are read Prophecies, Gospels, and Epistles, shewing Christs Nativity. On the Sunday following, are lessons of the same Nativity : The first of *January* being the eight day after the Nativity, is observed in memory of Christs Circumcision, who in this would be subject to the Law ; would teach us humility, and mortification, and would shew himselfe to be true Man and the Messiah. The *Epiphany* is kept in memory of the Star that appeared, and of the three wise men that offered him gifts : and because on the same day Christ was baptized: when the whole Trinity appeared, it is called *Theophania* : and because on the same day Christ turned water into wine at the marriage in *Cana*, it is called *Bethphania* from the house where the miracle was done. The eight day after the *Epiphany*, is kept in memory of Christs baptisme. Every Sunday throughout the year hath its particular Service or office : chiefly *Septuagesima*, *Sexagesima*, *Quinquagesima*, and *Quadragesima*, Sundays. Their Lent-Fast, which is kept in memory of Christs forty days fast, begins on Ash-Wednesday in which consecrated Ashes are put on their heads in signe of humility, and mortification, and to shew we are but dust and Ashes. During the Lent every day in the week, as well as the Sundays, have their proper service and devotion : on the fifth Sunday in Lent, they begin the commemoration of Christs passion. *Palm-Sunday* is kept in memory of the branches of trees cut down by the people and born by them, when Christ was riding in triumph to *Jerusalem* : therefore this day the priest blesseth and distribureth branches of trees. The three days immediatly going before *Easter* are kept with much sadnesse and devotion : their *Mattins* end in darknesse, the Bells are silent, all lights are put out, &c. Three sorts of Oyle are blessed this day, to wit, that

of Baptisme, that of the Sick and that of the *Catechumeni*; the Bishop breatheth on the Oyle three times, to signifie the Trinity, whereof the Holy Ghost represented by the Oyle is one of the Persons. After evening service the Altars are stript naked, to shew Christs nakedness on the Crosse. In some places also they are washed with Wine and Water, and rubbed with Savin leaves, to represent the blood and tears, with which Christ our true Altar, was washed, and the thornes he was crowned with. In the *Parasceve* is kept a strict fast and silence, no Masse is said this day: Christs passion is read in the Pulpit uncovered; the dividing of Christs Garment is represented by the *Sub-Deacons*, much adoration is given to the Crosse. Christs body is carried by two Priests to the Altar, which body was consecrated the day before; for on this day, and on the holy Sabbath, the Sacrament is not celebrated, because the Apostles those two days were in great fear and sadness: And so there is no divine office this Sabbath. On this day the *Agni Dei*, or Lambs of Wax are consecrated, to defend those that carry them, from Thunder and Lightning. the *Paschal Taper* is also consecrated, and the fire which was put out, is renewed by new sparkes out of a flint, to represent Christ the true Light of the World, and that stone cut out of the mountain; on the Taper (being lighted) are fastned five pieces of frankincense, to represent the spices brought by the Women, and Christs five wounds. The Taper hath three things in it, representing Christ. The cotton or weck signifieth his Soul; the wax his Body: and the light, his Divinity. It also putteth the people in minde of the fierie Pillar which went before the *Israelites* to *Canaan*. The light of the Taper also signifieth both the light of the Gospel here, and the light of glory hereafter. The Lessons are read without title or tone; the Fonts or *Baptisteria* are also blessed this day, to shew that by Baptisme we are buried with Christ: the Priest in consecrating the water, toucheth it with his hand, dips the Taper in it, bloweth on it, and mixeth the chrisme with it: Baptisme is to be administred but twice a year; to

wit, at this time, and on the day of Pentecost, except in case of necessity : besides divers ceremonies used in Baptisme, the Priest bloweth three times on the Infant, gives him *chrisme*, and a white garment. Four sorts are excluded from being witnesses in Baptisme ; namely religious Persons, Infidels, such as are not confirmed, a man and his wife together ; for becoming spiritual parents, they are not to know one another carnally any more. They say divers Litanies in baptisme ; Confirmation is done by the Bishop, who anoints the child with *chrisme* on the forehead, as the Priest had done on the crown of his head in Baptisme. The reason why the child is twice anointed with *chrisme*, is, because the holy Ghost was given twice to the Apostles ; once here on earth before Christs ascension, and once from heaven in a fuller measure after Christs ascension. By the first they receive a new birth or regeneration ; by the second growth, strength, and perfection. Therefore this Sacrament of confirmation is called, by the Greek Fathers *τελειωσις* perfection or consummation. The *Chrisme* wherewith they are anointed, is made and consecrated on the day of the Lords Supper, because two days afore Easter, *Mary Magdalen* anointed Christs head and feet. The Priest must not confirme except by delegation from the Pope ; this belongs only to the Bishop, because it is an Apostolical Function, and Bishops are the Apostles successors. Confirmation is not to be given to those that are not baptized ; because the character of this Sacrament, presupposeth the character of Baptisme. Neither must children be confirmed till they be able to give an account of their faith. Then the Bishop strikes the childe on the cheek with his hand, to shew he must be content to suffer for Christ. On the holy Sabbath, the Altars begin to be covered again, *Gloria in excelsis* is sung, the Bels are rung, as preparatives for the Resurrection ; but before the Gospel, incense is carried in stead of light, to shew that the light of the world was supposed to be yet in the grave by the women that went to embalm him. And the Post-Communion is not sung, to shew how the Apostles were

silent,

Of these and silent, when Christ was apprehended.

other Ceremonies, see *Q. 22. What be their other holy days which they observe?*

*A.* The chief is the Feast of *Easter*, in which their Churches, Altars, Crosses, and Priests, are clothed in their best Ornaments; nothing this day must be eat or drunk without the Priests benediction, and signed with the *Crosse*. In *Easter* week the custome was in Salutations, to say *The Lord is risen*, and to answer thus: *Thanks be to God*, and then to kisse each other; which custome is yet observed by the Pope to the Cardinals when he sayeth *Masse* this day. The next Sunday to *Easter* is called *Dominica in albis*, because they that are baptiz'd on the holy Sabbath, lay aside on this day their white Garments. The second Sunday is called *Expectationis*, the day of expectation or looking for the coming of the Holy Ghost. On *Easter* day before *Masse*, there is a solemn procession of the Priests clothed in white; singing the Resurrection; before whome are carried Tapers burning, Crosses, and Banners. There are also Processions all the week after to the Fonts singing, in imitation of the *Israelites* rejoicing for the drowning of their enemies in the red Sea: Baptisme is the sea, and our sins are our enemies; every day also this week the *Neophytes* are led to the Church by their god-fathers and god-mothers, with wax Tapers before them, which on the next Sunday, called *in albis*, they offer to the Priests. From the *Ostaves* of *Easter* till *whitsunday*, are sung two *Hallelujahs* every Sunday, and one every working day, to shew that the joyes of heaven are represented, which the soul onely participates till the Resurrection, and after that, soul and body together, which is a double *Hallelujah*: every day in *Easter* week hath it's peculiar Epistle and Gospel, mentioning the Resurrection of Christ, and our happiness in heaven: to the same purpose hath every Sunday after *Easter* it's peculiar *Masse* and service. *Rogation* Sunday, which is the fifth after *Easter*, is so called from praying or asking; for being *Ascension* day is near, and we cannot follow Christ corporally into heaven, therefore we are taught to follow him by

our prayers: three days then before Ascension day, are *Rogations*, *Letanies*, or prayers both for spiritual and temporal blessings; the Letany used at this time is called the Lesser, invented by *Mamarius* Bishop of *Vienna*, in a time when Wolves and other wild beasts had broke out of the woods, and killed divers people; the greater Letany was the invention of *Gregory* the first, when *Rome* was afflicted with a great plague, caused by the poysonable breath of serpents; in these Rogation daies there use to be processions, with Crosses, Reliques, and Banners carried before, singing also and praying for divers blessings; among the rest, for the fruits of the earth: the Vigil or Eve of Ascension hath it's proper Masse; on Ascension day is a solemn procession; on the Sunday after, processions are read concerning the coming of the holy Ghost: on Whitsun Eve Baptisme is celebrated as it is on Easter Eve; for as we are dead with Christ in Baptisme, so we are Baptized with the Holy Ghost, which was accomplished when he came down on the apostles: The Feast of pentecost is kept seven days: which time, because of baptisme, white is worn; this colour signifieth that all who are baptized, are made Priests to God the Father; for the Priests garment is white: it sheweth also the innocency and purity that ought to be among Christians: and it puts them in mind of the resurrection, and glory of the life to come. They pray standing, in sign of liberty obtained by the Spirit: *Hallelujah*, and *Gloria in excelsis* are sung often this week: from Easter till this time, no man is bound to fast: this feast is observed seven dayes. To shew the seven gifts of the holy Ghost: and every day three Lessons are read, because all the seven gitts are included in these three, Faith, Hope, and Charity. The next Sunday is kept to the honour of the Trinity: for as Christmasse was ordained to be kept in honour of God the Father, who sent his Son to the world, and Easter, to Christ the second Person, and Whitsunday to the third person: so this Sunday was instituted to the three persons together: and from this day are named the other Sundaies till Advent, whereof are twenty six: to each of which

See the Authors above named,

is appropriated a peculiar Masse, with Lessons and Psalms fit for each day.

Q. 21. What be their canonical hours of prayer ?

Their canonical hours of prayer and observations thereupon.

A. Their set hours of prayer are called canonical, because they are prescribed by the Canons of the Church, and regularly observed by devout people. These hours they ground upon the practise of *David* and *Daniel*, who prayed three times a day. These hours are seven; because *David* speaketh of calling upon God seven times a day, because the gifts of the holy Ghost are seven; and the foul spirit bringeth seven spirits worse then himself; there be seven deadly sins; the wals of *Jerico* fell down at the blowing of the seven Ram-horn Trumpets; there were seven Assesions in the Levitical Law, *Levit.* 14. and 16. We read also of seven Lamps, and seven golden Candlesticks. These canonical hours are not onely for the day, but also for the night; after the example of *David* and *Christ*, who spent some part of the night in prayer; and of the Church in the *Canticles*, which sought *Christ* in the night. The Prince of darknesse is most busie in the night to assault us; therefore we ought to watch and pray, that we may not be slaine with the *Ægyptian* first born in the night. The *Nocturnals* or night praises, are said at midnight; because at that time *Paul* and *Silas* praised God; and so did *David*. About that time *Christ* rose from the Grave, as the Greek Church believeth, but the Latine Church holdeth that he arose in the morning. The first hour of the day is dedicate to prayer; that whilest the Sun riseth, we may call upon the Sun of righteousness, who bringeth health under his wings. About that hour he was mocked, spit upon, & buffeted; and at that hour after his resurrection, he was seen by his Disciples standing on the Sea shore. To whom the first fruits of the earth were offered in old time; to him also should the first fruites of the day be offered. The third hour is consecrated to prayer; because then *Christ* was crowned with thorns, and condemned by *Pilate*. It was the third hour also that the holy Ghost descended on the Apostles. The sixt hour is canonical because then *Christ* was crucified; at that hour

Peter went up to the top of the house to pray, *Acts 10.* and then it was that Christ asked water from the woman of *Samarita*. The ninth hour is for prayer, because then Christ gave up the ghost; so *Peter* and *John* went up into the Temple at the ninth hour of prayer, *Acts 3.* The evening also is a time for prayer; then they have their *Vespers*, because the *Jews* had their evening Sacrifice: then it was that Christ instituted the Sacrament of the Eucharist at his last Supper. And then was his body taken down from the Cross. The hour of the *Completory* about the beginning of the night is Canonical also; in memory of Christ's buriall. And because *David* would not go up into his bed, nor suffer his eye-lids to slumber, till he had found out a place for the Temple. Then he sung the song of old *Simeon*, *Nunc dimittis*.

Of these hours  
*Cassianus* (pea-  
 keth, *Rabanus*  
*Maurus*, *Isidor*,  
*Amalarius*,  
*Fortunatus*,  
*Rupertus*, *Tu-*  
*tiens*, &c.

**Q. 24.** What else may we observe about these Canonical hours?

**A.** That all Priests, Deacons, and Sub-Deacons, are bound to observe these hours; so are also Monks and Nuns, if they be not Novices. But the inferiour orders of Clergy that are not beneficed, as they are not debarred from Marriage, so they are not tied to these Canonical hours. They also that are excommunicate and degraded, are to observe these hours, for the character is indelible; but sick persons and such as have any natural impediment are excused. Again, these Canonical prayers are not to be said every where, but in the Church, because the multitude of petitioners makes prayers the more efficacious; otherways, they acknowledge that private prayers may be said any where. The times also, order, and reverence, must be observed in saying of these prayers, and diligent attention must be used without wandering thoughts; the attention must be fixed; not onely on the words and sense thereof, but chiefly on God the object of our prayers; and devotion must be used both outward in prostrating of the body, and inward in humility and submission of the mind. But on Sundays and all the time between Easter and Pentecost they pray standing, to shew their readinesse (being risen with Christ) in seeking

the things that are above. Beneficed men who neglect in six moneths time to say the Canonical prayers are to lose their benefices. In the first Canonical hour the *Kyrie Eleeson* is said; so is the Lords Prayer, and the Creed, but with a low voice, to shew that prayer and faith consist rather in the heart than in the tongue. In the third hour prayers are said for the dead, as well as for the living. The sixth hour they say *Adam* fell, and was cast out of Paradise, therefore they hold it then a fit time, by prayer to enter into Gods favour again. The ninth hour Christs side was pierced, out of which flowed water and blood, the two sacraments of the Church; then the Vaile of the Temple rent asunder, the graves opened, and Christ descended into hell; all which do furnish sufficient matter for prayers and praises that hour. In the end of the day are said the *Vespers* or evening service, to signify that Christ came in the end of the world. In the evening Christ washed his Disciples feet and was known to the two Disciples in breaking of bread, as they were going to *Emmaus*. Five Psa'mes are then said, in reference to Christs five wounds, and to expiate the sins of our five senses. In the evening is sung the *Magnificat*, to shew that in the evening of the world, the Virgin brought forth Christ, in whom is our cheifest joycing. And then are Lamps lighted to put us in minde that with the wise Virgins we should have our Lamps ready to meet the Bridgroom. The *Completory* is a fit time for prayer, because then Christ prayed, and sweat blood in the Garden: the song of *Simeon* is then sung; for as he immediatly before his death uttered these words, so should we before our sleep, which is a resemblance of death. Four Psa'mes are then said, to expiate the sins of our child-hood, youth, man-hood, and old age. The Creed is said the first hour and *Completory*, to shew that all our workes must begin and end in faith. About midnight are said the *Nocturnals*, because about that time the *Egyptian* first borne were slaine, then Christ was born, then was he apprehended by the *Jewes*: then are we in greatest danger, then is the prince of darkness

ness most busie in his workes of darknesse. See *Gabriel's*

**Q 25.** *What may we observe concerning their Processions?* *Biel in can.*  
*A.* They ground their Processions on the practise of *David* and *Salomon*, when the one accompanied the *Ark* in Triumph to the Tabernacle, the other to the Temple. They have four solemn Processions. Namely on the Purification of the Virgin, on Palm-Sunday, on Easter day, and on Holy Thursday, being the fortieth day after Easter, and the day of Christs Ascension, kept in memory of that Procession which Christ made with his Disciples, when they walked to the Mount of Olives, from whence he ascended to Heaven; as there is a Procession every Sunday in memory of Christs Resurrection, so there was wont to be another every Thursday in remembrance of his Ascension; but because of the multitude of Festivals this is kept but once yearly solemnly, yet every Sunday it is remembred in that days Procession. They hold also that these Processions were typified by the *Israelites* coming out of *Aegypt*. For as *Moses* delivered them from the Tyranny of *Pharaoh*, so hath Christ freed us from the oppression of Satan. The Tables of the Law were received on *Sinai*, and carried before the people, so the Gospel is taken down from the Altar, and carried in their Procession. A fiery pillar went before the *Israelites*, and burning Tapers are carried before the people in these solemnities: as every Tribe had their armes and colours carried before them, so here are carried Crosses and Banners. Their *Levites* bore the Tabernacle, and our Deacons carry the offer or Pix. Their Priests carried the Ark, and our Priests carry the holy Reliques. In their Procession *Aaron* followed in his Ornaments, and in ours, the Bishop in his Pontificals. There was the sounding Trumpets, here the noyse of Bells; there was sprinkling of Blood, here of holy water, &c. They carry Banners and Crosses in memory of that Crossie seen in the aire by *Constantine*, and which after he always wore in his Banners. Besides these triumphant Processions, they have also in times of publick calamity, mournfull Processions, which they call *Rogations*, and the Greeks *Litanie*, that is prayers or supplications,

*Their Processions and observations thereon.*

of which there is the greater *Letanie* kept on *Saint Marks* Feast, and invented by *Gregory* the first in a great Plague at *Rome*. The lesser *Letanie* is kept three days before the ascension, and was invented at *Vienna* by *Mamertus* Bishop there, in a time when there were great Earth-quakes and Irupctions of Wolves which in *France* did great hurt: this is called the lesser Rogation, because it was found out in a lesser City then *Rome*, and by a lesser Bishop then *Gregory*. Yet the lesser is more ancient by 80 years, for it was devised in the time of *Zeno* the Emperor of *Constantinople*; whereas the other was found out in the time of *Mauritius*, who was contemporary with *Gregory* the great. Pope *Liberius* appointed there should be *Letanies*, when Wars, Plague, or Famine do threaten; which commonly fall out about that time of the year, wherein the memory of *Christ's* Ascension is observed.

Q. 26. wherein consisteth the Eighth part of their worship?

A. In the Worship of the Saints, whom they honour with Temples, Chappels, Altars, Images, Holy-days, mentioning of their names in the Masse, reserving and worshiping of their Reliques, praying to them, &c. They divide them into four ranks; namely, *Apostles*, *Martyrs*, *Confessors*, and *Virgins*. The Festival days of the Saints, kept in memory of their martyrdom, are called *Natales*, that is, birth-days; "for then they began truly to live, when they died for Christ. In the Kalendar these following Saints have their Holy-days; *Fabian* and *Sebastian*, *Agnes*, the Conversion of *S. Paul*, *Julian*, *Agatha*, the Purification of *Mary*; this day is a Procession in memory of that Procession which *Joseph* and *Mary* made to the Temple: this Feast was instituted in the time of *Justinian*, upon a great mortality which then happened, and candles this day are carried with great solemnity, to shew that our light should shine before men; that Christ who was this day presented in the Temple, is the true light of the world; and that like wife *Virgins*, whereof *Mary* was the chief, we should have our Lamps ready: the Feast of *S. Peters* chair

Of these things see the forenamed writers.

Festival days of the Saints.

chair is kept in memory of his advancement first to the Bishoprick of *Antioch*, then of *Rome*: the Feast of the *Annunciation* is kept in memory of the tidings which the *Angel* brought to *Mary* of her conception: on the first of *May* is the Feast of *Philip* and *James* the lesser, the son of *Alpheus*, and brother of our Lord, who was the first Bishop of *Jerusalem*, had seen Christs Transfiguration, and for preaching Christ, was thrown down from the pinnacle of the Temple by the Jewes: the other *James* called the greater, and of *Compostella*, was the son of *Zebedæus*, and brother to *S. John* the Evangelist: on the third of *May* is the invention or finding of the *Crosse* by *Helena*, *Constantines* mother: the Feast of *S. John Baptist* is kept the 24. of *June*, in which are fires made, and Torches carried, to shew that he was a shining and a burning Lamp: the Feast of *Peter* and *Paul* is kept the 29 of *June*, in memory that they both suffered in one day under *Nero*: on the 25 of *July* is the Feast of *S. James*, *S. Johns* brother, who preached the Gospel in *Spain*, and returning to *Ierusalem*, was beheaded by *Herod*: the Feast of the *Seven Sleepers* is on the 27 of *July*; these flying from the persecution of *Decius*, hid themselves in a Cave, where they slept about 300 years, and being awaked, thought they had slept but one night: the Feast of *Saint Peters* Chains is kept *August* the first, in memory of *Peters* miraculous delivery from *Herods* prison, when the Chains fell from him of their own accord: the Feast of *Saint Laurence* is kept *August* the tenth, in memory of his martyrdom under *Valerian*; he was Arch-Deacon of *Rome*, after whom, none there have had that title: the Assumption of *Mary* is on the fifteenth of *August*, this is her greatest Feast; for it is ushered in with a fast, and hath its *Octave*: on this day herbs and flowers are gathered and blessed, because she is compared to the *Rose* and *Lilly*: *S. Bartholomews* Feast is on the 24 of *August*; he preached in *India*, and then in *Albania* of *Armenia*, where he was first fleaed, and then beheaded, therefore some keep the Feast of his Excoriation, others of his Decollation: *Saint Iohn Baptists* Decollation is kept the 29 of *August*; his head

hath been removed from divers places: the Nati-  
 vity of *S. Mary* is celebrated the 8 of *September*; it  
 was kept in heaven by the Angels, (so goeth the  
 story) long before it was observed by men here on  
 earth; the Roman Church celebrates no Nativities,  
 except that of *Christ*, of his Mother, and of his Fore-  
 runner: The Exaltation of the *Crosse* is kept the  
 14 of *September*, in memory of the *Crosse* recovered  
 from *Cosroes*, King of *Persia*, by the Emperor *Heracli-  
 us*, and by him carried in triumph into *Ierusalem*: the  
 Feast of *S. Mathew* the Apostle and Evangelist, is on  
 the 21 of *September*, in remembrance of his suffering  
 for *Christ* in *Ethiopia*, where having planted the  
 Gospel, he was beheaded there: *S. Lukes* day is on  
 the 18 of *October*; he was a Painter, Physitian, and  
 Evangelist, and the Disciple of *Saint Paul*: the Feast  
 of *Simon* and *Jude* is kept on the 28 of *October*; these  
 were brothers, and sons to *Mary Cl. ophas*, who mar-  
 ried to *Alpheus*; they had two brothers more, to  
 wit, *James* the lesser, and *Ioseph* called *Barsabas*, and  
 surnamed *Iustus*: *Simon* was called *Zelotes*, and *Ca-  
 nanaeus*, from *Cana* of *Galilee*: *Jude* was named *Thadeus*  
 and *Lebeus*; *Simon* preacht in *Egypt*, afterward he  
 succeeded *James* in the See of *Ierusalem*, where he  
 was crucified; *Jude* preached to the *Medes* and  
*Persians*, and suffered at *Persis*: the first of *Novem-  
 ber* is dedicated to all the Saints, because there be  
 more then can have particular dayes assigned them.  
 The old Romans worshipped all their gods together  
 in one Temple called *Pantheon*; *Christians* held it fit-  
 ter to worship all the Saints and Martyrs in the same  
 Temple, under the name of *Saint Mary*; this Feast is  
 ushered in with fasting, the day before, and backed  
 with prayers for all souls in Purgatory the day after.  
*Saint Martin* Bishop and Confessor, is honoured the  
 eleventh of *November*, for his charity to the poor, in  
 parting with his own Garments to cloath them, and  
 for his humility, in that he would dye on no oth-  
 er bed but on a heap of ashes; this Feast hath its *Vigil*  
 and *Obit*. They thought that he should be thus  
 honoured by men, who had been honoured by  
 Angels. The thirtieth of *November* is *Saint Andrews*  
 day;

day; he preached in *Scythia*, *Achaia*, and other places thereabout, and suffered death on a Cross; his bones, with those of *Saint Luke*, were translated to *Constantinople*, in the time of *Constantine* the second. The sixth of *December* is for *Saint Nicholas*, the Bishop, famous for his charity, boldness, and constancy in the maintenance of *Christianity*. They write that being an Infant, he would never suck his Mothers breasts but once on *Wednesdays* and *Fridays*. The 21 of *December* is for *Saint Thomas*, who preached to the *Indians*, and by their *Idolatrous Priests* was first shot with arrows, and then thrust through with a lance, as he was at his prayers. *Saint Stephen* is celebrated the six and twentieth of *December*; he was the first Martyr, so he deserved to be the first in the *Kalendar*: the first Martyr is placed next to *Christs Nativity*, to shew *Christ* was born, that we might suffer; and *Christs Nativity* here on earth, was the cause of *St Stephens* Nativity in Heaven. *Saint John* the beloved Disciple, is honoured on the seven and twentieth of *December*; He escaped miraculously, first poyson, and then burning oyle. The eight and twentieth of *December*, is for the *Innocents*, who suffered in their Infancy by *Herod*, for the infant King of the *Jewes* *Christ Jesus*; there are multitudes of Saints more, who are placed in the *Kalendar*, as *Ambrose*, Bishop, on *December 7*. *Anselme*, Bishop, *April 21*. *Augustine*, Bishop, *August 21*. *Babylas*, Bishop, *January 24*. *Barbara* the Virgin, *December 4*. *Barnabas* the Apostle, *June 11*. *Basil*, Bishop, *April 26*. *Basil the Great*, *January 1*. *Bernard*, Abbot, *August 20*. *Bonaventura* the Cardinal, *July 14*. Three *Bonifaces*, and three *Katharines* on several days. *Christopher*, Martyr, *July 25*. *Clemens*, Pope and Martyr, *November 23*. *Saint Paul's* conversion, *April 25*. *Saint Austins* conversion, *May 5*. *Cyprian*, Martyr, *September 26*. *Dionysius* the *Areopagite*, *October 9*. *Epiphanius*, Bishop, *May 12*. *George*, Martyr, *April 24*. *Gregory* the Great Pope, *March 12*. *Gregory Nazianzen*, Bishop, *May 9*. *Gregorius Thaumaturgus*, *November 17*. *William*, Confessor, *February 10*. *Jerom*, *September 30*. *Ignatius*, Bishop and Martyr, *February 1*. *Ignatius Loyola*, *July 31*. *Iohannes Chryso-*

from, Bishop, January 27. John Damascen, May 6. Ioseph Maries husband, March 19 Irenaus, Martyr, August 26. Iulianus Martyr, January 9. Iustinus, Martyr. April. 13. Landfrancus, Bishop, July 3. Laurence, Ma. ty., August. 10. Lewis, King, August 25. Mary Magdalen, July 22. Matihias, Apostle, February 24. Michael, A ch-angel, September 29. Narcissus, Bishop, October 29. Olaus, King, July 29. Patrick, Bishop, March 17. Polycarpus, Bishop, January 26. Severinus Boethius, October 23. Thomas, Bishop, December 29. Thomas Aquinas, March. 7. Vigilius, Bishop, June 26. There are multitudes more in the Roman Kalendar, but these are the chief which I have culled out: They have also holy days for some eminent Iewes, as Daniel the Prophet, &c. For Angels also, and for dedication of Churches, which the Greeks call *Encœnia*, a custom borrowed from the Jews.

**Q 27** What Ornaments and utensils do they use in their Churches dedicate to Christ and the Saints?

But of these passages see the Romans Martyrology, Baronius, Surius, Durandus, Fasti Mariae, Lippelous, &c.

Their ornaments and utensils used in Churches dedicate to Christ and the saints.

**A.** They have in them their reliques, pictures, images; crosses also, and crucifixes, the Images also of Angels, which they paint with wings to signify their swiftnesse, and sublimity of their nature; with white garments also to shew their purity. The Images of Christ and of the Saints, are painted with the Sun beams about their heads, to represent the glory they are in. God the Father is represented like an old man, because he is described by Daniel like the ancient of daies. The Holy Ghost is painted like a Dove; because in that form he appeared on Christ. They have Chalices not of Glasse, because subject to breaking; not of wood, because that is porous and drinks in the liquor; not of brass nor copper, because of the bad smell thereof, and rust, or canker, but of silver or gold. They have also candlesticks, tapers and lamps, which they burn to the Saints by day, to shew they are not in darknesse, but in light. Their censers and incense represent Christ, and the prayers of the Saints, which like incense ascend before God; these odors are burnt in their Churches, both to expel bad vapours, and to refresh the senses. They have also their flaps or fans to drive away flies from the Chalice, after the example of Abraham, who drove away

way the birds from his sacrifice; and to teach us that we should drive away all wandering thoughts when we pray. Their *Patina* and other vessels shining bright, put us in mind how we should shine in our conversation. The Corporal is the linnen cloath in which the Eucharist is covered, signifying how Christs body was wrapped up in fine linnen; for as linnen is first washed, then wrung, and lastly dried; so must our souls be first washed in tears, then wrung by repentance, and lastly dried by the heat of the love of God. Organs are also used in Churches to excite the minde, and to stir up dévotion. Yet in the Popes Chappel there are none, "perhaps to shew that he needs no such helps. Their Altars are inclosed with railles, to keep off the people, for the priests only have access to them; they were anciently places of refuge, and are covered all the year, except in the passion week; then they are stript, to represent Christs nakedness on the Crosse. Ordinarily the Altar is placed towards the East, yet in the Church of *Antioch* it was placed towards the West. On the Altar stands the *Pixis* or *Ciborium*, which keepeth the Host for strangers, sick persons and travellers; but it must not be kept above seven days, least it mould; therefore the Priest must eat it himself, and put in a fresh one. They have Fonts, called *Baptisteria*, of stone, in which the water of Baptisme is consecrated by the Priest, who poureth oyl into it; he also by breathing, and by certain words exorciseth the evil spirit. Salt is consecrated, and put into the childs mouth, to shew that he must have spiritual Salt within him: Then the Priest layeth his hand on the childs head, in sign he is reconciled and made a member of the Church. Then he signeth his forehead with the sign of the crosse, that hereafter he may not be ashamed of Christ crucified. He puts his finger into his eare and into his nostrils also with spittle; saying to his right eare *Ephata*, that is, *be thou opened*; to shew that by nature we are deaf in spiritual things, as was that man whom Christ after this manner cured in the Gospel. The touching of the nostrils sheweth that the child must remember his vow in baptisme, so long as he

hath

hath breath in him. Then he anoints the Child two times, that he may renounce the devil and all his works, &c. The breast is first anointed, then the shoulders, to shew the strength of our love, and faith in the Trinity, and that withall we must be wrestlers against all spiritual wickedness. The child is three times dipt in the water, and in some places onely sprinkled; to shew Christs three days burial, and our faith in the Trinity. After baptism the child is anointed by the Priest on the forehead with chrisme, and cloathed in white, to signifie he must cast off the old man, and be cloathed with innocency: Anciently those that were baptized at Easter, wore white all that week, which they laid aside the Sunday following, called therefore *Dominica in albis*; this also signified the glory of the resurrection. Then a wax candle burning is given him, to shew the light of faith and knowledge that should be in him, and with which he should be ready to meet the bridegroom: Then the Godfathers are instructed concerning their duty to the Child.

See Innocent 3  
L. 2. de myst.  
missæ. Rab.  
Maurus de in-  
stit. cleric.  
Amalar. Fortu-  
nat. de eccles.  
officiis. Isidor de  
eccles. officiis.  
Alcuin de  
celeb. missæ.  
Durantus, &c.

Q. 28. *what other utensils have they in their Churches?*

A. They have three viols or flaggons for oyl, which the Priest carrieth on the day of the Lords Supper; one holds the oyl of the *Catechumeni*, the second is for the *Chrisme*, and the third for the oyl of the sick. With the *Chrisme* the baptized are anointed on their crown; and they that are confirmed, on the forehead, and so are they who be ordained. The *Catechumeni* and sick are anoynted with single oyl. They have also in their Churches holy water pots, which by some are called *Amula*, by others *Situla*, and *Aquimnaria* and *χερύβια*, and *περίρρυιήσια*. This pot must be of Stone or Marble, at which is tied with a chain the holy water sponge; with this salt water they are sprinkled that enter into the Church, because anciently they washed before they entred into the Temple, to shew that with pure and sanctified minds we must come befoie God. They have also Bells which they sprinkle with water, and consecrate with certain prayers; these have succeeded the Trumpets used by the Jews, to call together the Assembly. They have

have

ve also Altars which they anynt, and consecrate; and  
 ly Reliques, "whereof many doubtlesse are sup-  
 positions and false; therefore no new Reliques are  
 be received without the Bishops approbation, nor  
 be honoured without the Popes authority. And  
 cause the Altar represents Christ, therefore the  
 Priest after Masse, in sign of reverence and subjection  
 kisseth the Altar; by which also he sheweth the great  
 love the Church hath to enjoy Christ when she  
 is with, *Let him kisse me with the kisses of his mouth.* The  
 Vestry is the place where the sacred Vestiments (of  
 which we have already spoken) are kept. Here the  
 Priest before Masse puts on his holy garments; this  
 place they say represents the Virgins Womb, in which  
 our great high Priest put on the garment of our hu-  
 mane nature, that in it he might offer the true propi-  
 etary sacrifice to God his Father, for the sins of the  
 world. They make also every part of their material  
 Temple, to have a mystical signification; The Quire  
 represents the Church triumphant, the main body  
 the Church militant; the Porch or great Door is  
 Christ, by whom onely we have access to the Fa-  
 ther; the Windows are the Scriptures, which give  
 light to the spiritual Church; the Pillars are the A-  
 postles by their Doctrine supporting the Church; the  
 pavement is Humility and faith: the Cover is Gods  
 protection; the Tower with the Bells are the Pre-  
 lates, which ought to be eminent in their Conversa-  
 tion, and sounding in their preaching; the Cock on  
 the top thereof, is to put them in minde of their vi-  
 gilancy; the Lights that shine continually in their  
 Churches, are to signify our good works which  
 should shine before men.

Of these and  
 many more  
 See Durandus  
 in his *Ratig-  
 nale*, and the  
 other writers  
 above named.

Q 29. *what office do they perform to the dead?*

A. They have a peculiar office or service for the  
 dead in Purgatory, which some perform every third  
 day, that they might be partakers of Christs resurrecti-  
 on, who overcame death that day; some again eve-  
 ry seventh day, that they may attain to the eternal  
 sabbath or rest in Heaven, whereof Gods resting from  
 the works of Creation on the seventh day, was a Type.  
 Others perform this office the thirtieth day, because  
 the

Their office  
 performed to  
 the dead.

the *Israelites* mourned for *Moses* and *Aaron* thirty days. Others again the fortieth day, because *Ioseph* and his brethren bewailed *Iacob* forty days. Others the fiftieth day, because the fiftieth year is the Jubilee, or year of liberty, which they wish these imprisoned souls may partake eternally. Others perform this office yearly, and make it anniversary; but if this day fall upon Sunday or any other solemn festivity; then it must not be kept, nor put off till the next day, as the feasts of the Saints are, but must be kept the day before, that the souls may the sooner partake the fruits of our devotion. No Masse must be said on festival days for the dead, except the body be present. And although in the Masse for the living incense is burned, to shew that their prayers like incense ascend before God; yet in the Masse for the dead incense is not burned, because their prayers are of no efficacy; for *do the dead praise thee?* saith *David*. The corps may not be brought into the Church, whilest Masse is saying for the living, but must be set in the Porch till Masse be done, and the Masse for the dead be begun in which Masse the kisse of peace must not be given because there is no communion between us and the dead, neither can they answer us; the dead corps is washed and anointed; then it is carried to the Church but by the way the bearers rest three times, to signify *Christ's* three days rest in the grave. Holy water and Frankincense is put in the grave with the corps, to keep off evil spirits thence, and to shew that the deceased party hath offered to God the incense of his prayers and good life whilest he lived. He is buried with green bayes, to shew that his soul is alive, and that it doth not wither with the body; and with his face upward, and his feet towards the East, to shew his expectation of Heaven, and his readinesse to meet *Christ* in the Resurrection, whose appearance (is believed) shall be in the East. Every Christian that is buried out of the Church, or Church-yard, hath a Crosse set at his head, to shew he was a Christian. Clergy men that have taken orders, are buried in the habit of their orders; all are wrapt in linnen, because *Christ* was so; yet some are buried in sackcloth

new their repentance. Antiently the names of holy men departed were registred in scrolls or folding tables called *διπτυχα*, which word *Diptycha* the Latin church retained; these were kept by the Bishops, and the names publickly read, in time of divine service, to shew that *the just shall be had in everlasting remembrance.* The prayers, that are made for the dead, are not for the Saints in Heaven, for they need not our prayers, but our praises to God for them; nor for the damned in Hell, seeing our prayers can avail them nothing, but only for those who dying in venial sins unrepentant, make satisfaction in Purgatory; Lastly, there is neither *Gloria in excelsis*, nor *Hallelujah*, sung in the office for the dead. Of these passages see *Alcuinus de divin. offic. Amalar. Fortunat. de Eccles. officis, Stephanus Durantus de ritibus Eccles. Cathol. Guliel. Durandus in Rationali, &c.*

VIZ TOTIS

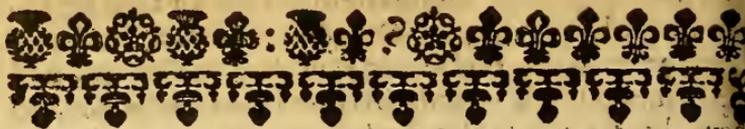
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The

Great Religion of the...

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## The Contents of the Fourteenth Section.

*Of the Eastern Religions, and first of the Greeks. 2. Of the Church dignities, and discipline in the Greek Church at this day. 3. Of the other Nations, professing the Greek Religion, chiefly the Moscovites, and Armenians. 4. Of the Monks, Nuns, and Eremites of Moscoy a. 5. Of the form of service in their Churches. 6. How they administer the Sacraments. 7. The Doctrine and Ceremonies of the Russian Church at this day. 8. Of their Marriage and Funeral Ceremonies. 9. Of the profession of the Armenians. 10. Of the other Greek Sects, namely the Melchites, Georgians, and Mengrelians. 11. Of the Nestorians, Indians, and Jacobites. 12. Of the Maronites Religions. 13. Of the Cophti. 14. Of the Abyssin Christians. 15. Wherein the Protestants agree with, and dissent from other Christian Churches.*

## SECT. XIV.

### Quest. I.



*Having taken a view of the differences in Religion among the Romanists and Anti-Romanists in the west, what Religion do the Christians in the East profess?*

*A. In the East the Greek Religion prevaileth in many places, chiefly in*

*those Countreies of Europe; namely, Greece, Macedon, Epirus, Bulgaria, Thrace, Servia, Rascia, Moldavia, walachia, Bosnia, Podolia, and Moscovia; In the Islands also of the Aegean Sea, and in some parts of Poland, Dalmatia, and Croatia; in some parts also of Asia, namely, in Natolia, Circassia, Mengrelia, and Russia. The Greeks place much of their devotion in the worship of the*

*Virgin*

rgin *Mary*, and of painted, but not carved Images; in the intercession, prayers, help, and merits of the Saints, which they invoke in their Temples. They place justification not in faith, but in works: school-divinity, chiefly the works of *Thomas Aquinas*; which they have in Greek, are in great request with them. The Sacrifice of the Masse, is used for the sick, and the dead; and they use to buy Masses; they do not hold a Purgatory fire, yet they believe there is a third place between that of the blessed and the damned, where they remain who have deferred repentance till the end of their life; "but if this place be not Purgatory, I know not what it is, nor what the souls do there." Though they deny the procession of the Holy Ghost from the Son, yet they baptise in the name of the Three Persons. Priests among them may marry, but not oftner. That marriage is unlawfull, which is contracted within the seventh degree of Consanguinity and Affinity. They use leavened bread in the Sacrament, and administer in both kinds; they have four Lents in the year; they deny the Popes supremacy, abstain from blood and things strangled; observe the Jewish Sabbath with the Lords day. They use neither confirmation, nor extream unction, and will not have either the blessed souls in Heaven to enjoy Gods presence, or the wicked in Hell to be tormented till the day of judgement; preaching is little used amongst them, but Masses often; therefore one of their Monks, whom they call *Colcieri*, for preaching, sometimes in Lent, and at Christmasse, and Easter, was accus'd and banished to Mount *Sinai* by the Patriarch of *Constantinople*, as *Chytraeus* witnesseth. They esteem equal with the Scriptures, the Acts of the seven Greek Synods, and the writings of *Basil*, *Crisostome*, *Damasceus*, and their traditions. They believe that the souls of the dead are bettered by the prayers of the living. They are no lesse for the Churchs authority and for Traditions, then the Roman Catholics be; when the Sacrament is carried through the Temple, the people by bowing themselves make it, and falling on their knees, kisse the altar.

See the Council of Florence  
*Boterus*, *Chytraeus*, *Bere-wood*, *Jeremy*,  
 Patriarch of *Constantinople*  
 in resp. ad *German*. *Posssewin*.  
*de reb. Moscov.*  
 &c.

Q. 2. *What Ecclesiastical Dignities and Discipline there in the Greek Church at this day?*

Greeks, their Church dignities and discipline at this day.

A. They have their Patriarch, who resides at *Constantinople*, who is elected by his Metropolitans and Arch-Bishops, but is confirmed by the great Turk chief Bassa, who upon promise of some thousand Duckets from the Patriarch, doth ratifie his privileges. He hath no more authority with the great Turk, then any Christian Embassadour, who think it a great honour to be admitted to fall down at the Seigniors feet, and to kiss his cloak. Next to the Patriarch are the Metropolitans, who are placed according to their antiquity. Of these Metropolitans are 74. under whom are Arch-Bishops, and Bishops. The *Metropolitan of Thessalonica* hath ten Bishops under him; he of *Athens* hath six; *Corinth* hath four Bishops, and one hundred Churches; *Mitylena* hath five Bishopricks, but now none; *Chalcedon* hath a Metropolitan and sixty Churches; but no Bishops; The *Metropolis of Nicæa* hath fifty Churches, but no Bishop at this time: *Ephesus* hath fifty Churches, but no Bishop: *Philippi*, the *Metropolis of Macedonia*, hath one hundred and fifty Churches: *Antiochia of Pisidia* is *Metropolis of fourty Churches*: *Smyrna* is *Metropolis of eighty Churches*: but forty or fifty persons make a Church in *Greece*. Most of the *Metropolies in Asia* are ruined. The *Greeks at Constantinople* are distributed into certain Churches, where they meet on Sundays and holy days: their greatest congregation scarce exceed three hundred persons. Their chief Feast is that of *Maries* assumption: every Lords day in Lent, the Patriarch sayet Masse, sometimes in one Church, sometimes in another, where he collecteth the almes of well disposed people. They have no music in their Churches: the Women are shut up in their Churches within latises, that they may not be seen by the Men. In the Patriarchs own Church are to be seen the bodies of *Mary Salome*, of *Saint Euphemia*, and the Marble Pillar, to which Christ was bound, when he was scourged. They have also in the Greek Church *Hieromonachi*, and Priests whom they call Popes: they may consecrate, and say Masse. They have the

ay-Monks, Deacons, and Sub-Deacons, and their *Magistres*, who read the Dominical Epistle and other things. The Monks who are all of Saint *Basil's* order have their *Archimandrites* or Abbots, Their Monks are not idle, but work; they are called *Caloieri*; the Patriarch, Metropolitans, and Bishops are of this order, and abstain from flesh; but in Lent, and other fasting times they forbear fish, milk and eggs; the Greeks celebrate their Liturgies in the old Greek tongue, which they scarce understand. On festival days, they use the Liturgy of *Basil*, on other days that of *Chrysostome*. They have no other translation of the Bible, but that of the 70.

See the above named Authors, and the Letters of *Stephen Gerlochius* to *Crusius*, An. 1575.

Q. 3. *What other Nations profess the Greek Religion, besides those already named?*

A. The *Moscovites* and *Armenians*; as for the *Moscovites*, they with the *Russians* were converted by the *Greeks*, and are with them of the same communion and faith; saying that they differ from the *Greeks*, in receiving children of seven yeares old to the Communion, in mingling the bread and wine in the chalice with warm water, and distributing it together in a spoon: besides, they permit neither Priest nor Deacon to officiate or take orders, except they be married; and yet when they are actually in orders, will not allow them to marry: they dissolve marriage upon every light occasion: the Arch-Bishop of *Mosco*, their chief Metropolitan, was wont to be confirmed by the Patriarch of *Constantinople*, but is now nominated by the Prince or Great Duke, and consecrated by three of his own *Suffragans*, whereof there be but eleven in that Dominion; but the Bishops of South *Russia* subject to the King of *Poland*, have submitted themselves to the Pope; and whereas the *Russian* Clergie were wont to send yearly gifts to the Patriarch of *Constantinople*, residing at *Sio* or *Chios*; now the great Duke himself sends him somewhat yearly towards his maintenance: the Bishops of *Moscovia*, besides their *Stiches*, have large rents to maintain them according to their Place and Dignity; and they have as large Ecclesiasticall Jurisdiction, as any Clergie in *Christendome*: they do so highly esteem the Scriptures

*Moscovites:*  
their Religion  
and discipline.

and four Generall Councils, that they touch them not without crossing and bowing: Besides their Patriarch and two Metropolitans of *Novograd*, and *Rostove*, they have four Arch-Bishops, and six Bishops; besides Priests, Arch-Priests, Deacons, Monks, Nuns, and Heremites. The Patriarch of *Mosco* was invested in his jurisdiction by *Hieronimo*, the banished Patriarch of *Constantinople*, or *Sio*; because in the isle *Chio* or *Sio*, was the Patriarchs seat, after he was banished by the *Turk* from *Byzantium*. The Bishops in their Solemnities wear rich Mitres on their heads, embroydered copes with Gold and Pearle on their backs, and a Crosiers staffe in their hands; when they ride abroad, they blesse the people with their two fore-fingers. All Bishops, Arch-Bishops, and Metropolitans are chosen by the Great Duke himselfe, out of their Monasteries; so that first they must be Monks, before they can attain these dignities; so they must be all unmarried men. The Ceremonies of the Bishops inauguration are in a manner the same that are used in the Church of Rome. Preaching is not used in this Church; onely twice a year, to wit, the first of *September*, which is their new-years-day, and on *Sain John Baptist* day, in the Cathedral Church a short speech is made by the Metropolitane, Arch-Bishop, or Bishop, tending to love with their neighbours, obedience and loyalty to their Prince, to the observation of their Fasts and Vows, and to perform their duties to the holy Church, &c. The Clergie there keep out learning, to keep up Tyranny. The Priests crowns are not shaven but shorn, and by the Bishop anointed with oyle; who in the Priests ordination puts his Surplice on him, and sets a white Crosse on his breast, which he is not to wear above eight days; and so he is authorised to say, sing, and administer the Sacrament in the Church. They honour the Images of Saints; their Priests must marry but once; the Lay-people pray not themselves, but cause the Priests to pray for them, when they go about any businesse or journey. Every year there is great meeting to solemnise the Saints day that is Patron of their Church and to have prayers said to that Saint for themselves

and friends, and so an offering is made to the Priest for his paines; for he lives on the peoples benevolence, and not on Tithes; once a quarter the Priest blest his Parishioners houses with perfume, and holy water, for which hee is paid; but whatsoever Benefit the Priest makes of his place; he must pay the tenth thereof to the Bishop. The Priest weares long tufts of hair, hanging down by his ears, a gowne with a broad cape, and a walking staff in his hand. Hee weares his surplice, and on solemne daies his cope, when hee reads the Liturgy. They have their Regular Priests, who live in Covents. In Cathedrall Churches are Arch-Priests, and Arch-Deacons; every Priest hath his Deacon or Sexton.

See the above named Authors, and withall the History of *Russia*, by G. Fleteber, *Possesvin. de reb. Moscov. Sigism. de Moscovia, Guaguin descrip. Moscov. &c.*

*Q. 4. Are there any store of Monkes, Nuns, and Eremites in Moscovia?*

*A. Every City abounds with Monkes of St. Basils Monks and order; for many out of displeasure, others out of fear to avoid punishment, and others to avoid taxes and oppression, do embrace this life; besides the opinion of Merit they have thereby. When any is admitted, he is by the Abbot stript of his Secular Garments, and next to his skin, is clothed with a white Flannel shirt; over which is a long Garment, girded with a broad leathern belt. The upper garment is of Say, of a sooty-colour; then his crown is storn, to whom the Abbot sheweth, that as his haire is taken from his head, so must he be taken from the world: this done he anoints his crown with Oyle, puts on his cowle, and so receives him into the Fraternity, having vowed abstinence from flesh, and perpetuall chastity. The Monkes do not onely live upon their rents, but they trade also, and are great Merchants; as for Scholarship they have none. *Sergius* is a great Saint amongst them, to whom the Empress goeth sometimes in Pilgrimage. They have divers Nunneries; some whereof are onely for Noble mens Widows and Daughters, whose stock the Emperor meanes to extinguish. They have Eremites also, who go stark naked, except about the middle, they wear long hair, and an Iron collar about their neck or middle. The people esteem them as Saintes, and Prophets, and whatsoever*

See the above  
named Au-  
thors.

Moscovites;  
their Church  
service.

they say is received as Oracles, even by the great Duk himselfe. He thinks himself in great favour with God who is reprov'd, or robbed of any part of his good by them. But of these Eremites there be very few that cold country.

**Q. 5.** *what form of Service have they in their Churches*

**A.** They have their Mattins every morning; the Priest attended by his Deacon, in the middle of the Church, calls on Christ for a blessing, in the name of the Trinity, and then repeats three times, *Lord have mercy upon us*: this done, he marcheth into the Chancel whither no man may enter but the Priest alone; at there at the Altar he saith the Lords prayer, at twelve times *Lord have mercy upon us*; Then *Prayesed the Trinity*: The Deacon and people answer *Amen*. Then he reads the Psalmes for the day, and with the people turns to the Images on the wall, to which they bow three times knocking their heads to the ground. Then he reads the *Decalogue*, and *Athanasius* his *Cree*. After this the Deacon standing without the Chancel door, reads a part of their Legend of Saints lives which is divided into so many parts as there be daies in the year; then he addeth some collect's or Prayers. This Service lasteth about two houres, all which time many Wax Candles burn before their Images, some as big as a mans wast; such are vowed and enjoyned penance. They have about nine of the morning other service, and on Festivall dayes they have sole devotion. The evening service is begun like the mornings; after the Psalmes the Priest singeth the *Magnicat* in their Language, and then all with one voice *Lord have mercy upon us*, thirty times together; and the boyes answer thirty times; then is read by the Priest and on holy days sung; the first Psalm, and *Hallelujah* repeated ten times. Then the Priest reads some part of the Gospel, which he ends with three *Hallelujahs*; and withall that evening service with a collect for the daies. all this while the Priest standeth at the high alter. The Deacons stand without the Chancell, whither they dare not come during service time. The people stand together in the body of the Church, for they have no Pews to sit in.

**Q. 6.** *How do they administer the Sacraments?*

A. Eight daies after the Child is born, he is brought to the Church-porch, where the Priest receives him; and tells the witnaesses their duties in the childs education after baptisme, namely to teach him how to know God and Christ, and withall what Saints are the chiefe mediators; then he conjures the Devil out of the water, and so after some praiers, hee plungeth the child three times over head and ears in a tub of warm water, holding it necessary that every part of the child be dipped. They use the same words that we do; *In the Name of the Father, Son, and holy Ghost; and not By the Holy Ghost, as some Hereticks have used.* Then the Priest laieth oyl and salt mixed together on the Childs forehead, on both sides of his face, and on his lips praying that God would make him a good Christian, &c. This done, the childe being now made a Christian, is carried from the Porch into the Church: The Priest marching before, who lieth him on a cushion before the feet of the chief image in the Church, to which he is recommended to his Mediatour. After baptisme the childs hair cut off, wraped up in wax, and reserved as a relique in the Church. The *Russians* use to re-baptize their Profelyte Christians, and in some Monasterie to instruct them in their Religion; first they oath the new convert with a fresh *Russian* Garment, then they crown him with a Garland, annoint his head with oyl, put a wax light into his hand, and for seven days together pray over him four times a day; all which time he is to forbear flesh, and white wine. After the seventh day he is washed, and, on the eighth day is brought into the Church, and there instructed how to bow, knock his head, and crosse himself before their images. The *Russians* communicate but once a year, in Lent after confession to the Priest; who calls them up to the Altar, asks them if they be clean from sin; if they be, they are admitted; but never above three at one time. Whilest the Priest praieith, the communicants stand with their hands folded one within another; then he delivereth them a spoonful of bread and wine tempered together, saying, *Eat this drink this,* without any pause. Then

hee delivereth bread by it self, and wine mingled with warm water; to represent the water and blood that issued out of Christs side. Then the Communicants follow the Priest thrice about the Altar, with their folded arms: At last after prayers the Priest chargeth them to make good cheer, and be merry for seven days together, and to fast the next seven days after.

See the above named Histories.

Q. 7- *What is the Doctrine and Ceremonies of the Russian Church at this day?*

Their Doctrine and Ceremonies

A. They hold that the Books of *Moses* (except *Genesis*) are not to be read in Churches, and are of no use since Christs coming; nor the Prophets, nor the Revelation. 2. They teach that their Church traditions are of equal authority with the Word of God. 3. That the Greek Church, chiefly the Patriarch and his Synod, have full authority to interpret the Scriptures and that their interpretation is authentic. 4. That the Holy Ghost proceedeth not from the Son. 5. They hold Christ to be the onely Mediator of Redemption but not of intercession; this honour they give to the Saints; chiefly to the Virgin *Mary*, and Saint *Nicholas* who they say is attended upon by three hundred the chief Angels. 6. Their doctrine and practise is to adore the Images or Pictures of the Saints, where their Churches are full, and richly adorned. 7. They teach that in this life there can be no assurance of salvation. 8. And that wee are justified not by faith onely but by works also; which consist in prayers by number on their beads, in fasts, vows, almes, crossings, offerings to Saints; and such like: 9. They ascribe great power to auricular confession in doing away sinne. 10. They hold all to be damned, that die without baptism. 11. Extreame Unction is with them a Sacrament, though not of such necessity as baptism, yet they hold it a cursed thing to dye without it. 12. They rebaptize Christians converted to their Church. 13. They esteem some meates more holy then others, and are very strictly superstitious in their fasts. 14. They disallow marriage in their Clergy; yet they permit their Priests to marry once. 15. 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 occasions signing themselves with it on their foreheads and breastes: They adore it, they use the signe thereof in stead of prayers and thanksgiving in the morning and evening, when they sit down to meat and rise from table; when they swear, they swear by the Crosse, &c. 16. Such virtue they place in holy Water, that after the Bishops have consecrated the Rivers on the *Epiphany*, as their custom is then every year, people strive who shall first plunge their children, and themselves therein, and think their meat is blessed that is boyted in that water; and that the sick shall either recover, or be made more fit and holy for God, if they drink thereof. 17. They have their solemn Processions on the *Epiphany*, in which go two Deacons bearing banners in their hands, the one of our Lady, the other of Saint *Michael* fighting with the Dragon; after them follow the other Deacons and Priests two and two in a rank, with copes on their backs, and images hanging on their breasts. After these march the Bishops in their robes, then the Monks and their Abbots: and after them the Patriarch in rich attire, with a ball on the top of his Mytre, as if his head supported the world; at last comes the great Duke with his Nobility; when they are come to the River, a hole is made in the Ice; then the Patriarch prayeth, and conjureth the Devil out of the water; which done, he casteth salt, and censeth the water with incense, and so it becomes holy. This is the Procession at *Mosco*; where the people are provident, lest the Devill (being conjured out of the water) should enter into their houses, they make crosses with chalk over their doors. In their Processions also they carry the image of Christ within a Pix upon a high pole, which they adore, and think this image was made without hands. 18. Such holynesse they place in their Priests benediction, that when they brew, they bring a dish of wort to the Priest within the Church, which he consecrates, and this makes the whole brewing holy. In harvest they do the like, by bringing the first fruites of their corne to the Priest to be hallowed. 19. On Palm Sunday, when the Patriarch rideth through the *Mosco*, the Great Duke holds his horse bridle,

and the people crie *Hosanna*, spreading their upper garments under his horse feet. The Duke hath for his service that day a pension from the Patriarch of 200 Rubbles. 20. Besides their Wednesdays and Fridays fasts, they have four Lents in the year: The first and great Lent is as ours, before Easter, the second about Midsummer, the third in harvest time, the fourth about All Hollow-tide; the first week of their great Lent they feed upon bread and salt onely, and drink nothing but water; in this Lent they have three *Vigils*, in the last whereof which is on good Friday, the whole Parish watcheth in the Church from nine a clock in the evening till six in the morning; all which time they stand, except when they fall down and knock their heads against their images, which must be 170 times in that night. 21. They have a Saint for every day of the year, which is held the Patron of that day. The Image whereof is brought every morning with the Crosse into the Great Dukes Chamber, by the Priest his Chaplain; before which Image the Great Duke praieith, crosseth himself and knocks his head to the ground; then is he with his Images besprinkled by the Priest with holy water. On his Chair where he sitteth, he hath always the picture of Christ and of his Mother; as often as he, or his Nobles, drink or change their dishes at table, they crosse themselves.

Q. 8. *What Ceremonies use they in their marriages and funerals?*

A. Their Marriages are performed with such words of contract as are used among us, with a Ring also, and delivery of the Brides hand into the Bride-groomes by the Priest, who stand both at the Altar, opposite to each other. The Matrimonial knot being tied, the Bride comes to the Bride-Groomé, and falleth down at his feet, knocking her head upon his shoo, in sign of her subjection; and he casteth the lap of his upper garment over her, in token of cherishing and protection: then the Brides friends bow low to the Bride-Groom, and his friends likewise to hers, in sign of affinity and love: and withall the Bride Groomes Father offers to the Priest a loaf of bread, who delivers it to the Brides Father, with attestation before God and their pictures, that he deliver the Dowry wholly at

See *Fletcher, Boteius, Les Etats du Monde,* and other relations of *Moscovia.*

*Their Marriages.*

the appointed day, and keep love with one another; hereupon they break the loaf and eat it. This done, the married couple walk hand in hand to the Church porch, where the Bride-Groome drinketh to the Bride, who pledgeth him; then hee goeth to his Fathers house, and she to hers, where either entertain their friends apart. In token of plenty and fruitfulness, corn is flung out of the windows upon the Bride and Bride-groom, at their entring into the house. In the evening the Bride is brought to the Bride Groomes Fathers house; there shee lodgeth that night in silence and obscurity; shee must not be seen by the Bride-Groome, till the next day; for three dayes she must say little or nothing; then they depart to their own house, and Feast their friends. Upon any small dislike the man may enter into a Monastery, and so forsake his wife. At their Funerals they hire women to mourne, who howle over the body in a barbarous manner, asking him what he wanted, and why he would dye! They used to put into the dead parties hands a letter to Saint *Nicholas* their chief mediator, to intercede for him. They used both anniversary and monethly commemorations of their dead friends, over whose graves the Priest prayeth, and hath a penny for his paines. They that dye in the winter, because the ground then cannot be digged, have their bodies piled up together in a place which they call *God's house*, till the spring; what time the bodies and the earth being resolved and softened, every one take his dead friend and burieth him in the same apparel he used to wear when he lived.

*Their funerals!*

See the above named Writers.

Q. 9. *What is the profession of the Armenians?*

A. They were altogether of the *Greek Religion*, and *Armenians*, subject to the Patriarch of *Constantinople*, but now are their Religion fallen off in most Tenets, and have two patriarchs of their own; the one resideth in *Armenia* the greater called *Turcomania*; the other in *Armenia* the lesser; but now the one sits in *Persia*; the other, to wit, the lesser, in *Cilicia*. They are in some sort *Eutychians*, holding a coalition of Christs two natures, into one compounded nature; but by their late confession, it seemes they have renounced this opinion. Their Patriarchs, they

they call *Catholickes* : they administer the Sacrament with unleavened bread ; and will not have Christs body to be really in the Sacrament under the species of bread and wine , nor do they mingle water with wine. With the *Greeks* they deny the procession of the Holy Ghost from the Son. They give the Eucharist to Infants presently after Baptisme ; they pray for the dead , yet deny Purgatory ; they re-baptise converts from the Latine Church. They fast the 25, of *December*, and keep Christmasse day on the *Epiphany*, or rather Christs baptisme. They keep the Feast of Annunciation the sixt day of *April*, the Purification the fourteenth of *February*. They eat flesh on Fridays, between Easter and Ascention day. In Lent they feed onely on Herbs, Roots, Fruits, and Pulse ; they abstain from such beasts they account unclean : they hold that the souls of good men obtain not felicity till the Resurrection : They admit none to be secular Priests till they are married ; but must not marry the second time. They will not have the Sacraments to confer grace. They administer the cup to all, and celebrate no Masse, without distributing the Sacrament. They invoke Saints, and insert divers words into the Creed which are neither Greek nor Latine.

See *Baronius*,  
*Boterus*, *Chyt-*  
*reus*, *Boemus*,  
*Vitriacus* his  
Oriental Histo-  
ry ; the *Arme-*  
*nian* Confessi-  
on, &c.

*Melchites*

Q 10. *What other Sects are there of the Greek Religion ?*

A. The *Melchites*, so called from *Melech*, a King, because they have always followed the faith of the Emperors of *Constantinople*, according as it was established by the Council of *Chalcedon*, against *Eutyches* and *Dioscorus*. They are also called *Syrians*, from the country where they inhabit, These are altogether of the Greek Religion and Communion, but not of the jurisdiction of the Patriarch of *Constantinople*, but of the Arch-Bishop of *Damascus*, under the title of Patriarch of *Antiochia* ; for this City, where Christianity had its first residence and name, and where *Peter* sat seven years Bishop, being wasted and forsaken, the Patriarch's seat was translated to *Damascus*, where it remaineth. 2. The *Georgians* are also of the Greek Religion, but are not subject to the Patriarch of *Constantinople*, having a Metropolitan of their own, whose residence is in the Monastery of Saint *Katharine*, in

*Georgians*.

Mount

Mount Sinai, a great way from *Iberia*, lying between the *Euxin* and *Caspian* Seas, where the *Georgians* inhabit; who are so called from *Saint George*, as some think, who converted them to Christianity, and whose picture they carry in their Banners; but doubtless they were called *Georgians* before *Saint George* was born: For *Mela* speaks of them in the first Book of his Geography, who lived in the time of *Claudius* the Emperour; and *Vadianus* on that place, thinks they were called *Georgians* from their Husbandry, to which they were much addicted. 3. The *Georgians* next Neighbours, to wit, the *Mengrelions*, called of old *Colchi*, and the ancient *Zychi*, now called *Circassians*, whence the *Sultan* had his *Mamalukes*, are also of the Greek Communion, and subject to the Patriarch of *Constantinople*; but they baptise not their Children: il they be eight years old: In other points they are of the Greek Religion, being converted to Christianity by *Cyrellus* and *Methodius* the Apostles or Ministers of the Patriarch of *Constantinople*.

Mengrelions.

Circassians.

See Bellonius

his observati-

ons, Boterus,

Chytræus de

stat. Eccles.

Thomas à Jesu

Breverwood,

Prateolus de

Sectis, &amp;c.

Q. 11. what is the Religion of the Nestorians, Christians of *Saint Thomas*, and *Jacobites*?

A. 1. The *Nestorians*, so called from *Nestorius* the Heretick, whose opinion concerning two persons in Christ they held a long time, and spread themselves through a great part of *Asia*, by reason of *Cosroes* the *Persian King*, who in hatred to *Heraclius* the Emperour, caused all Christians within his Dominions to become *Nestorians*; these were subject to the Patriarch of *Musal*, which some think to be *Bagded* or *Babylon*, others *Seleucia*, and others a part of old *Ninive*; but at this day most of them are subject to the Pope, both in jurisdiction, and partly in Religion, and have renounced their old errors concerning the two Persons in Christ, that *Mary* should not be called the Mother of God; that the Council of *Ephesus*, and all other Councils after it, are to be rejected; these errors I say, they have renounced, but they administer the Sacrament with leavened bread, and in both kinds, and permit their Priests to marrie the third or fourth time; they have Crosses but not Crucifixes, nor confirmation, nor Auricular confession. 2. The Christians of *India*,

Nestorians.

Indians, their  
Religion at  
this day.

Jacobites.

or of Saint Thomas, so called, because converted by him. They were heretofore Nestorians, and subject to the Patriarch of *Musal*, but now are subordinate to the Pope, both in profession, and jurisdiction. They did use to give the Eucharist in both kinds; to season the bread with salt; instead of Wine to drink the juice of Raisons; to baptise their children when forty daies old; to reject all Images except the cross, the Popes supremacy, extream unction, and second marriages of their Priests, &c. but now they are of the Roman Religion. 3. The Jacobites, so called from *Jacobus*, the Syrian, a great Eutychian, are spread through many Kingdomes in the East. They are named also *Dioscorians*, from *Dioscorus* Patriarch of *Alexandria*, a great Patron of Eutyches. They belonged antiently, before the Council of *Chacedon*, to the jurisdiction of *Antiochia*; but since, they yield obedience to a Patriarch of their own, whose residence is in *Caramit* the Old Metropolis of *Mesopotamia*, but yet retains the name of Patriarch of *Antiochia*. They held there was in Christ but one nature, will, and operation, and therefore in signing with the Crosse they used but one finger, whereas the other Eastern Christians used two. Before baptism they imprinted on their children the sign of the Crosse with a hot Iron. They deny Purgatory, and prayers for the dead, and say that the Angels are made of fire and light. They hold that just mens souls remain in the earth till the Resurrection; their Priests are married, they deny auricular confession, give the Eucharist in both kinds, and the bread unleavened. They circumcise both Sexes, they condemne Eutyches as an Heretick, and yet honour *Dioscorus*, and *Jacob* the Syrian as Saints; but now they have utterly rejected the Heresie of one nature in Christ, and with the Latine Church acknowledged two distinct natures, with their distinct properties, as may be seen by the Jacobites confessions.

In Bibliotheca  
Patrum, Baro-  
nius, &c. See  
the above-nam-  
ed Authors.

Q. 12. What is the Religion of the Maronites?

Maronites,  
their Religion.

A. The Maronites are so called from *Maron* a holy man, their chiefe residence is in Mount *Libanus*, though some inhabit *Aleppo*, *Damascus*, *Tripoli* of *Syria* and *Cyprus*. Their Patriarch

is a Monk of Saint *Anthony*, having nine Bishops under him; he is alwayes called *Peter*, and will be stiled Patriarch of *Antiochia*, which title is claimed by the *Jacobite* Patriarch, who is alwayes named *Ignatius*. The *Maronites* were *Monothelites*, and with the Greeks denied the Proceſſion of the holy Ghost from the Son; abstained from blood and strangled things, observed the Sabbath with the Lords day, condemned the fourth marriage as utterly unlawfull; rejected confirmation; administred the Sacrament in leavened bread, and in both kindes; and excluded the blessed souls from heaven, till the Resurrection: they did besides hold that all mens souls were created together in the beginning: that Hereticks are to be rebaptized; that the child is not to be baptized till the mother be purified, which is forty dayes after a Male childe, and eighty after a Femaie; that children should receive the Eucharist, as soon as baptized; that the Father may dissolve the Matrimony of his childe, if he dislike it; that the Eucharist is not to be reserved, nor to be carried to sick persons, in danger of death; that Priests and Deacons must be married; that children of five or six years old may be made Sub deacons; that women during their monthly purgations are not to be admitted into the Church, nor to the Eucharist. But these opinions the *Maronites* renounced, when the Christians had the command of *Syria* and *Palestine*, but when *Saladine* recovered those parts, the *Maronites* fell off from the Roman Church, and embraced their former Tenets; but in the time of *Gregory* the thirteenth, and *Clement* the eighth the reconciled themselves again to the Roman Church.

Q. 13. What are the Cophiti?

A. The *Cophiti* are the *Jacobites* of *Egypt*, for the *Egyptians* were anciently named *Aegophti*; we call them *Cophiti*, that is, *Egyptian Christians*, as the *Jacobites* of *Syria* are named *Syrians*, and in no country were these *Eutyrians* more patronised them in *Syria* and *Egypt*; yet these *Jacobites* differ from *Eutyches* in this, that He taught the two natures in Christ to be one by confusion or commixtion; whereas They say, that they are one by co-adunation, but so, that the properties

of

See the above  
named Au-  
thor, and  
withal Posse-  
vin: apparat.  
sacr. Thomas a  
Jesu. de conver.  
Gent. Vitriacus  
Histor. Orient.  
Tyrius de bello  
sacro. &c.

of each nature remain distinct, so that in effect they hold two natures, but dare not say so, for fear of *Nestorianisme* of the two persons; not being able to discriminate between the Nature and the Person. These *Copti* are subject to the Patriarch of *Alexandria*, whose residence is now in the City of *Caire*. They used heretofore to be circumcised; but by the Popes persuasion have left it. They baptise not children till the fortieth day: to whom they give the Eucharist immediately after baptism, & then also confer on them all sacred orders under Priesthood; their parents promising for them (and performing what they promise) till they be sixteen years old, chastity, fasting on Wednesdays, Fridays, and in the four Lents. They administer the Eucharist in leavened bread, and in both kinds. With the *Greeks* they leave out the words of the *Nicene* creed, and from the *Son*; they deny the Sacrament and extream Unction to the sick, reject Purgatory, and prayer for the dead, and all General Councils (chiefly *Chalcedon*) after that of *Ephesus*. They keep no Lords day, nor feasts except in Cities. They marry within the second degree of consanguinity without dispensation, they account the Romane Church heretical, and in their Liturgies use to read the Gospel of *Nichodemus*.

See the above named Authors, with *Barenus*, and *Thevets* Cosmography of the *Levant*. c.

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Q. 14. What are the *Abyssin* Christians?

A. These be they which inhabit the *Mid-land Ethiopia*, under *Presbyter* or *Pretious John*, they have a Patriarch of their own, whom they call *Abunna*, whose garment is white, his upper Vestiment is like a Cardinals cloake buttoned before. When hee rides abroad on his Mule hee is attended on with a great train; three crosses or staves are carried about him, and holdeth a crosse in his own hand. They have many Mytred Priests or Bishops, and great store of Monasteries. All their Patriarchs and Bishops are of *S. Anthonies* order, as are the Patriarchs of *Alexandria*, to whose jurisdiction anciently *Ethiopia* did belong; and yet at this day they are tied to chuse their *Abunna* (whom they call *Catholick*) of the jurisdiction of *Alexandria*, by the Patriarch of which place hee is confirmed, consecrated and invested in his Ecclesiastical Rights.

Right. In their Liturgy also they pray particularly for the Patriarch of *Alexandria*. The *Athiopian* Religion consisteth in circumcising Male and Female; whether out of Religion, or the ancient custome of their Nation ( as being descended from the ancient *Athiopians* or *Arabians*, *Ismaels* posterity, who used to be circumcised ) is uncertain: But most likely they are circumcised in memory and imitation of Christ, who was also circumcised. They use also every year to Baptise themselves in Lakes and Rivers on *Epiphany* day, in remembrance of Christs baptisme, who was baptized on that day in *Jordan*. The other points of their Religion be these: they abstain from such beasts as the old Law accounteth unclean; they keep the Sabbath and Sunday together: The Thursday before Easter they administer the Sacrament in unleavened bread; but ordinarily in leavened bread; all communicate ( standing ) in both kinds. The Wine they receive from the Deacon in a spoon; and that in the Church onely. The day they receive in, they must not spit till Sun-set. After forty dayes the Males are Baptized, the Females after eighty, except in case of necessity; and then also they give them the Eucharist; they think their Children dying without baptisme shall be saved by the Faith of their parents. They confesse after every sin committed, and then receive the Eucharist. They are *Jacobites* in acknowledging but one nature and will in Christ; therefore they reject the Council of *Chalcedon*, for condemning *Dioscorus* the *Eutychian*. So they deny Confirmation and extream Unction. They hold tradition of souls, admit of painted, not Masse Images; they usually excommunicate none but murtherers, and this onely belongs to the Patriarch. Priests and Monks have neither Tythes, nor Almes by begging, but live by their labour. They permit not their Bishops and Priests to marry twice. Flesh is eaten every Friday bewixt Easter and Whitsunday. The King conferreth all Ecclesiastick promotions, except the Patriarchship. Of these passages see the above named Authorss, and withall the *Athiopian* Liturgy in *Bibliotheca Astrum*, tom. 6. *Alvares* the King of Portugals Chaplain who,

who lived in *Athiopia* six years, and wrote the *Athiopian History*. *Ziga Zabo* an *Athiopian* Bishop sent into *Portugal* by King *David* the *Abyssin*; who set out the confession of the *Athiopian* faith, translated by *Damianus* a *Goes*, &c.

Q. 15. wherein doth the Protestant Church agree with, or dissent from other Christian Churches?

A. They agree with the *Greek* Church, in giving the Sacrament in both kindes, in admitting Priests to marry, in rejecting Images, purgatory, and extreame unction, and in denying the Popes supremacy; in the same points also they agree with the *Melchites* or *Syrians*, with the *Georgians*, *Mengrelians* and *Circassians*, and with the *Moscovites* or *Russians*, who are all of the *Greek* profession, though in some things they differ. The protestants agree with the *Nestorians* in rejecting auricular confession, in permitting Priests to marry, in communicating in both kindes, and in rejecting Crucifixes. With the Christians of *Saint Thomas*, they agree in administering the Sacrament in both kinds, in rejecting Images and extreame Unction, and permitting Priests to marry, and denying the Pope supremacy. They agree with the *Jacobites*, in confessing their sins onely to God, in rejecting purgatory, and prayers for the dead, in giving the Sacrament in both kindes, and in unleavened bread, and in tolerating Priests marriages; in the same points also they agree with the *Copti* or Christians of *Egypt*, with the *Abyssins*, *Armenions* and *Maronites*. But the Protestants differ from the above named Churches in these subsequent points

1. They believe that the Holy Ghost proceedeth from the Son.
2. They use unleavened bread in the Sacrament.
3. The English Protestants allow Confirmation.
4. They hold that the Blessed souls enjoy Gods presence, and that they wicked are tormented in Hell immediately after their departure hence.
5. They permit Priests after ordination to marry.
6. They reject pictures as well a Masse-Images.
7. They observe not the Saturday or Sabbath.
8. They have but one Lent in the year.
9. They make no scruple in eating of blood;

in these points the Protestants dissent both from the *Greeks*, *Melchites*, *Georgians*, *Mengrelians*, *Circassians*

*Cassians*, *Moscovites* and other Sects above named. They defer not baptisme till the eighth year with the *Circassians*; they pray not for the dead, nor give the Sacrament in a spoon, nor divorce their Wives upon every light occasion, with the *Moscovites*; they affirm not two persons in Christ, nor deny *Mary* to be the Mother of God, nor reject the Council of *Ephesus*, and all other Councils after it, with the *Nestorians*. They deferre not baptisme till the fortieth day, nor exclude Priests from second marriage, with the Christians of *Saint Thomas*. They did not ascribe one nature onely, one will, and one operation to Christ, nor do they use circumcision, and a hot Iron in baptisme, nor do they teach that Angels are composed of fire and light, with the *Jacobites*. They give not the Eucharist to Infants, they marry not in the second degree of consanguinity, nor do they read the Gospel of *Nicodemus*, with the *Cophti*. They do not hold traduction of soules by seminal propagation, nor baptize themselves every year, nor suffer they their Ministers to live by mechanical labours, with the *Abyssins*. They use not rebaptization, nor fasting on Christmasse day, nor abstain from eating of unclean beasts prohibited by the old law, with the *Armenians*; they do not hold that all soules were created together, nor that parents ought to dissolve their childrens marriages when they please, nor that Children should be made Sub-Deacons, nor that Menstruous Women should bee excluded from the Sacrament, with the *Maronites*. The Protestants do not celebrate their Liturgy in an unknown tongue; as the *Maronites*, *Cophti*, *Jacobites*, *Indians* and *Nestorians* do, who make use of the *Chalde* or *Syriack* language in their divine service, which few understand; nor with the *Greeks*, *Melchites*, *Georgians*, *Circassians* and others; do they use the ancient Greek tongue in their Liturgies, which these above named know not, and yet make ute of it in their Churches; nor with the Roman Catholicks do they read and pray in Latine, but in their own vulgar languages, which are intelligible by all; in which point they agree with the *Abyssins*, *Armerians*, *Moscovites*, *Russians*, *Sclavonians*, anciently called *Illyrians*. Lastly, Prote-

frants differ from the Roman Catholicks in these points :  
 1. Of the number of Canonical Books of Scripture, of their sufficiency, authority and interpreter. 2. Of Christs descent into Hell. 3. Of the head of the Church, and of the Popes Supremacy. 4. Of the true Catholick Church. 5. Of their Clergie, their orders, immunities, and Celibat. 6. Of the Monastical life, vows, and Evangelical Councils. 7. Of the power of the Civil Magistrate. 8. Of Purgatory. 9. Of Invocation of Saints. 10. Adoration of Images and Reliques 11. Sacraments their number, efficacy, and ceremonies. 12. Baptisme its necessity, effects, and ceremonies. 13. Transubstantiation, and the consequences thereof. 14. Of administering in both kinds. 15. The sacrifice of the Masse. 16. Auricular confession. 17. Satisfaction. 18. Indulgences. 19. Extream Unction. 20. Original sin. 21. Free-will, Predestination, and Grace. 22. Justification, Faith, and good works. 23. The Latine Service. 24. Traditions

“ Some other small differences there are, and fewer  
 “ there might be, if men would be moderate on ei-  
 “ ther side; but the spirit of contention and contra-  
 “ diction; hath hitherto hindered, and will yet hin-  
 “ der the peace of the Church, till the Prince of  
 “ Peace, our true *Solomon*, who built this mysticall Tem-  
 “ ple, without noyse of Axes or Hammers, put an end to  
 “ all jarrs and discords, till hee whom both the Wind  
 “ and Seas do obey, awake, who now seems to be asleep  
 “ till hee, I say, awake and rebuke the stormy winds, and  
 “ proud billows, on which his ship is tossed to and fro  
 “ that at last she may enjoy a calm time, and some Hal-  
 “ cyonian days, and may cast Anchor in the safe harbour  
 “ of tranquility, where we may find our Saviour not in the  
 “ Earthquakes, Whirlwinds, and fire of contention  
 “ but in the still and quiet voice of peace, concord, and  
 “ unity, which he left to us as a Legacy, but we have lost  
 “ it by our pride, sacriledge, envie, ambition, covete-  
 “ ousness, profaneness, and vain-glory.



## The Contents of the Fifteenth Section.

Religion is the ground of all government and greatnesse. 2. By divers reasons it is proved that Religion of all Common wealths, and humane societies, is the foundation. 3. That Princes and Magistrates ought to have a speciall care, in setting and preserving of Religion. 4. That one Religion onely is to be allowed in a Common wealth publickly. 5. In what respects different Religions may be tolerated in private. 6. A Christian Prince may not dissemble his Religion. 7. why GOD blesseth the professors of false Religions, and punisheth the contemners thereof. 8. False Religions are grounded upon policy, & what use there is of Ceremonies in Religion. 9. The mixture and division of Religions, and of Idolatry. 10. How the Gentile Religion in worshipping of the Sun, seems to be most consonant to naturall reason; with divers observations concerning Sun-worship, and the knowledge the Gentiles had of a Deity, & the Unity thereof, with some glimmering of the Trinitie. 11. That the honour, maintenance, and advancement of a Priesthood, is the main supporter of Religion. 12. That the Christian Religion is of all others the most excellent, and to be preferred for divers reasons, being considered in it selfe, and compared with others; with an exhortation to the practice of religious duties, which is true Christianity.

## S E C T. XV.

### Quest. 1.

AVING now pass't through all Religions known in the world, it remains that we make some use of what we have viewed: let us know then, to what end and purpose hath this View been taken?

A. First to let us see, that there is no nation so bar-  
 rous, or brutish (except some particular fools, who

Religion the  
ground of go-  
vernment and  
greatness?

hath said in their heart, *there is no God* ) which hath not made profession of some Religion, by which they are taught to acknowledge and worship a Deity: For Religion is the pillar on which every Common-wealth is built; so long as the pillar is stable and firm, which is the foundation, so long will the house stand immovable; *Though the rain descend, and the winds blow, and the floods come, and beat upon that house, yet it shall not fall because it is founded upon a Rock, Mat. 7* But if blind *Sampson*, if people void of understanding, trusting to their strength, shake once this pillar of Religion, down falls the whole Fabrick of Government, Law and Discipline. Of this, examples in all ages may be brought, to shew, how States and Religion like *Hippocrates* Twins do live and die together; so long as Religion flourished in *Judea*, so long did that State flourish; but when the one failed, the other fell. *Judah* and *Israel* were not carried away into Captivity, till they had Captivated Religion: As *Sampsons* strength consisted in his Hair, so doth the strength of a Common-wealth in Religion, if this be cut off, the *Philistins* will insult over the strongest State that ever was; and bring it to destruction: This is the *Palladium*, which if once removed, will expose the strongest City in the World to the enemy. The *Greek* Empire had not fallen from the *Palaeologi* to the *Turk*, had the Christian Religion stood firm in *Constantinople*. The Poet could acknowledge that so long as *Rome* stood religious, so long she continued Victorious; *Dus te minorem quod geris, imperas, Horat.* And *Tullie* confesseth that the instruments by which the *Romans* subdued the World, were not strength and policy, but Religion and Piety: *Non calliditate et robore, sed pietate ac Religione omnes gentes nationesque superastis. Orat. de Arusp. resp.* For this cause the Senate and people of *Rome* were carefull to send their prime youth to *Hetruria*, (the University then of the *Roman* Religion) to be instructed in the ground of all their sacred and mysterious learning. Therefore *Mecæna*. in *Dion Cassius* L. 3. adviseth *Augustus*, *πάνη πάντως* by all meanes and at all times, to advance the worship of God, and to cause others to do the same, and no

to suffer innovations in Religion, whence proceed *συωμοσίαι, συσάσεις & έταιείαι*, conspiracies, seditions, and conventicles, or combinations. Religion is the Bulwark, as *Plato* saith, of Lawes and Authority; it is the band of all humane society; the fountain of justice and fidelity; beat down this Bulwark, break this band, stop this fountain, and bid Adiew to all Lawes, Authority, Unity, Justice, and Fidelity.

Q. 2. How doth it appear that Religion is the foundation of Common-wealthes, or humane societies.

A. I. Because Religion teacheth the fear of God, without which, men should live more securely among Lyons and Beares, then among men; therefore *Abraham Genesis, 20.* knew that at *Gerar* he should both loose his Wife and his life too, because he thought, surely the fear of God was not in that place; 'tis not the fear of the temporall punishment, or of corporall death that keepes men in awe, but of eternall torments and spiritual death; therefore when men will not fear those that can destroy the body, they will stand in awe of him who can cast body and soul into Hell-fire *Mat. 10.* It was this fear that begot Religion in the World, *Primus in orbe Deos fecit timor*, and it is Religion that cherisheth, increaseth and quickneth this fear; the end then of Common-wealths and of all societies, is, that men may live more comfortably and securely then they can do alone; but without Religion there can be no security nor comfort, no more then there can be for Lambs among Wolves; for *homo homini lupus*. 2. There can be no durable Common-wealth where the people do not obey the Magistrate; but there can be no obedience or submission of Inferiours to their Superiours without Religion, which teacheth that Princes and Magistrates are Gods Vice-Gerens hear on Earth; whom if we do not fear and obey, we cannot fear and obey God; who commands *Rom. 13.* That every soul be subject to the higher Powers, for there is no power but of God. 3. There is in all men naturally a desire of happinesse and immortality; which cannot be attained without the knowledge and worship of God; whom wee can neither know nor worship without Religion, which prescribeth the rules and way

of worshipping him; and likewise sheweth us that there is a God, That he is one, invisible, eternal; omnipotent, the maker of all things, &c. 4. The Essence and life of a common-wealth consisteth in Love, Unity, and Concord; but it is by religion that these are obtained; for there is no band or tie so strict and durable, as that of Religion, by which all the living stones of the great buildings of Kingdoms and States are cemented, and like the planks of Noahs Ark, are pitched and plewed together. 5. As each particular man is subject to death, and corruption, so are whole States, Corporations, and Kingdoms; but the means to retard and keep off destruction and ruine from them is, Religion; hence those States continue longest, where Religion is most esteemed and advanced; whereas on the contrary the contempt of Religion is the fore-runner of destruction; this wee see that when the whole World was united into one corporation and society, forsighting Religion, were all overthrown in the General Cataclysm, except eight religious persons, saved in the Ark. The Poet acknowledgeth that all the miseries which besel Italy, proceeded from the neglecting of Religion; *Dii multa neglecti dederunt Hesperia mala luctuose*, Horat. 6. As all Commonwealths and States know and are assured that they cannot subsist without the protection of Almighty God, who is the Author of all humane societies, so likewise they know, that God will not owne and protect them who either cannot or will not serve worship, and honour him, which without Religion is impossible to be done by men; for as all Nations know, even by the comely order and harmony, the strange operations of Nature, and the beauty of the world, that there is a Divinity, which is also plain by the actions of Providence; so likewise they know that this Divine power must be honored and obeyed, except they will shew ingratitude in the highest degree, to him, whence they have their living moving, being, and all they enjoy; but without Religion they can neither know how nor where, nor when to worship him. 7. Every man knowes he hath  
spiritua

spiritual, reasonable, and heavenly soul, which naturally delights in the knowledg and contemplation of heavenly things, which shew that he cannot reject all Religion, except he will shake off nature and humanity. 8. The veriest *Atheists* in the world, who denied God, (at least in his providence, though they could not in his essence) yet affirmed that Religion was necessary in all societies, without which they cannot subsist, as is already said. 9. As subjects will not obey their Princes, but fall into rebellions, so Princes will not protect their Subjects, but become Wolves and Tyrants, if it were not for Religion that keeps them in awe, and assures them that there is over them a King of Kings, and Lord of Lords, to whom they must give an account of their actions. *Regum timendorum in proprios greges, Reges in ipsos impium est Jovis. Horat.* 10. If it were not for the force of Religion, few Common-wealths could defend themselves; what souldier would fight with that courage, or expose his life to danger, if he did not expect a greater reward, a more durable garland hereafter, than any they could expect here? This made the *Jewes* so resolute against their neighbour *Gentiles*; this animated the *Romans* against their enemies; they fought *Pro Aris* for their Altars in the first place; this animateth the *Turks* against Christians, and these against the *Turks*.

Q. 3. Ought not then Princes and Magistrates to have special care in the setting and preservation of Religion?

A. Yes: for no means is so powerfull to establish and perpetuate their thrones and authority as Religion; no Guard so strong as this, no Castle so invulnerable; no Spur so sharp to stir and eximulate peoples affections towards the defence, obedience, reverence, and maintenance of their Governours, Religion; therefore the wise *Roman* Emperors took more pride and delight in the titles of *Pius* and *sanctus*; of *Pious*, *Holy*, *Religious*, than to be stiled, *Wise*, *Fortunate*, *Stout*, or *Valorous*; and to let the people know what care they had of Religion, they alone would be called *Pontifices Maximi*; or chief Bishops. There is no Epithet that

Religion, most requisite in Princes and Governours, they should be careful of it.

the wise Poet gives to *Enæas* so often, as that of *Piety*; *Pius Anæas, pietate insignis & armis, insignem pietate virum, &c. Quo justior alter, nec pietate fuit. &c. Virgil.* That good Emperour *Antonius*, who succeeded *Hadrian*, preferred the title of *Pius* to all his other honorable titles; and as wise Princes have been chiefly carefull of Religion, to preserve it pure, and uncorrupt, so have they bin diligent in suppressing *Atheists*, the chief enemies thereof: for they saw that *Atheisme* did introduce *Anarchy*; for he who is an enemy to God, cannot be a friend to Gods Vice-Gerents; therefore in all well governed States they have been either put to death or banished, as being enemies to government and humane society. Wise Princes finde that as Religion uniteth peoples affection to them, so it makes them fortunate and successfull in all their actions and undertakings; never was there a more religious Prince then King *David*, and never a King more successfull against his enemies; the like we may see in *Constantine*, *Theodosius*, *Charles the great*, and many others no lesse famous for their Religion than for their Victories; and because wise Lawgivers are not ignorant how much Religion is prevalent with the people, therefore they delivered then no Laws, but what either they received, or said they received from some Deity; so *Lycurgus* gave out that his Laws were delivered to him by *Appollo*: *Minos* received his Laws from *Jupiter*, with whom he was familiar nine years together. *Zalucus* makes *Minerva* the Author of his Laws. *Numa* ascribes his Laws to the *Nymph Ageia*, with whom he had Familiar conferences in the night. And *Mahomet* will have his Laws backed by the authority of the Angell *Gabriell*: such is the force of Religion; that without this, men would neither receive nor obey Laws: for this cause God himself appeared often to the Patriarchs, and came down in lightning and thunder upon *Mount Sinai* when he gave the Law. Neither hath there been any more forcible way to appease tumults and popular seditions, then the conceit of Religion. When the City of *Florence* in a civill dissention was washed with her own blood, *Francis Soderinus* the Bishop, in his Pontifical

tificals, having the crosse carried before him, and accompanied with his Priests, struck such an awe of Religion into the hearts of the Citizens, with his very presence, that they flung down their arms; the like religious Stratagem was used by *Jaddus* the High Priest of the Jewes, to obtain the favour of *Alexander*, as he was marching against *Jerusalem* with his Army, who was so struck with the Priests majesticall presence and Vestiments, that he both adored the Priest, spared the City, and conferred on it divers benefits. The like respect and successe had Pope *Urban* from *Attila* when he besieged *Aquilia*; and many more examples may be alledged.

Q. 4. *Are Pluralities of Religions tolerable in a State?* But one Religi-

A. 1. Publickly One Religion onely is to be allowed, because there is but one God, who is the Object of Religion; therefore as his Essence is most simple and indivisible, so should his worship be, because diversities of Religion breed diversities of opinions concerning God. 2. As there is but one truth, so there ought to be but one Religion; for false Religions either teach to worship false Gods, or else in a false manner to worship the true God; therefore God himselfe prescribed to the Jewes the rule and manner of his worship, strictly commanding them not to alter any thing therein; and Saint *Paul* sheweth, *That the Gospel which he taught, was the onely true Gospel, so that if an Angel from Heaven should preach any other Gospel, let him be accursed, Galat. 1. 3.* As there is but one Church which is the ground and pillar of truth, and one faith to lay hold on that truth, and one spirit to lead the Church into the way of truth, so there should be but one Religion, which is the Doctrine of that truth. 4. There is but one way to Heaven and life Eternall; but the wayes to destruction are many; therefore there ought to be but one Religion to conduct us in that way to eternall happinesse. 5. Religion (as is said) is the Foundation of all States and Kingdoms; therefore in one State or Kingdome there ought to be but one Religion, because there can be but one foundation; for one Building cannot have many Foundations, 6. Religion is the band and cord by which the unity

of

of the State is preserved; if this band be broken into many pieces, how can it binde the affections of people, and preserve their unity, either amongst themselves, or with their Princes and Governours: As therefore *a city divided against it self cannot stand*; neither can that State subsist, which is divided into different Religions, which occasioneth diversity of affections, and withall many jars and contentions. 7. As in bodies naturall, contrary qualities cause destruction; so in bodies Politick, contrary Religions; for if there be but one true Religion, the rest must needs be false; and what can be more contrary then truth and falshood? so that the belly of *Rebecca* must needs be tormented, where such opposite twins do struggle: Hence proceed heart-burnings, emulations, strifes, proscriptions, excommunications, and such like distempers, by which the seamlesse coat of Christ is torne in pieces. 8. Diversity of Religions beget envy, malice, seditions, factions, rebellions, contempt of Superiors, treacheries, innovations, disobedience, and many more mischiefs, which pull down the heavy judgments of God upon that State or Kingdome where contrary Religions are allowed, because whilst every one strives to advance his own Religion above the other, all these distempers now mentioned must needs follow. We could instance the condition of the *Jewes*, how they flourished whilst they adhered to the Religion prescribed them by God: But when they admitted the *Gentile* Religions also among them; they fell into all the mischiefs mentioned, and God cast them off as a prey to their Enemies. But we have sufficient and experimentall proof of this in our neighbouring Countreies of *France* and *Germany*; what distempers and civill wars not many years ago have ensued upon the differences of Religion, to the desolation and ruine of many Towns and Cities? *Tantum Religio potuit suadere malorum.*

Q. 5. May a State tolerate different Religions in private?

Different Religions how and when to be tolerated.

A. 1. If they be such Religions as do not overthrow the fundamentals of truth. 2. Nor such as impugn or disturb the government established in that State or Kingdome. 3. If the professors thereof be such

as are not factious, ambitions, or pertinacious; but honest, simple, tractable, obedient to Superiours, having no other end in holding their opinions of Religion, but God's glory, and satisfaction of their own conscience, so far as they can conceive, and withall are willing to submit to better judgments, and to renounce their opinions when they are convinced to be erroneous; in these regards I say a state may, and wise States do tolerate diversities of opinions in Religion, upon good groundes; because (as *Solomon* saith) *There is a time for all things under the Sun*: There will come a time when the tares shall be separated from the corne, though the wise Husbandman suffers them to grow together a while. The wise Physitian will not presently fall to purging out the noxious humours of a *Cacochymica'l* Body; for in some diseases, nothing is more dangerous then precipitate and untimely Physick; Chronical diseases are not cured by Physick and motion, but by time and rest. The nature of man is such (saith *Seneca*) that he will be sooner led then drawn, *facilius ducitur, quam trahitur*. Stubborn and violent courses in reformation, beget stubborn and violent opposition. The warme Sun will prevail more with the traveller, then the cold and boysterous winde; the Goats blood will break the Adamant, which the hardest hammers cannot do. God also hath his times for calling of men to the knowledge of his truth; some he calls at the ninth hour, and some not till the eleventh. Christ sends abroad his Disciples to preach and work miracles among the *Jewes*: but into the way of the *Gentiles* they must not yet go till his ascension. It falls out many times that the remedy is worse then the disease; and while wee go about to cure the State, wee kill it; and instead of purging out the peccant humours of the body Politick, wee cast it into a *Calenture* or burning Feaver. This was not unknown to that wise and good Emperor *Theodosius*, who could not be perswaded by the *Catholicks* to extirpate, or use violent courses against the *Arrians*, but permitted them to enjoy their Churches and opinions, knowing how dangerous it would prove to the State; if the quietnesse thereof should be disturbed; this had been to kindle the fire

which

which was lately extinguished, and to raise a conflagration in the Empire, which could not be quenched without an inundation of blood; this had been *Camerinam movere*, or to awake a sleeping Dog, For this cause though the *Turk* is zealous in his Religion, yet he permits *Christians, Jewes, Persians, Ethiopians*, and others, to enjoy their severall Religions. The like liberty is permitted in *Germany, France*, and other places, for avoiding further mischief; For this purpose that there may not be a breach of peace, and disturbance in the government of the State. The *Turks* and *Moscovites* inhibit all disputations in points of Religion upon pain of death. The like inhibition was made by the Emperor and Princes of *Germany*, after their Civil Wars, that there should be no dispute or contention between the Catholickes and Protestants; for indeed by such disputes, Religion it selfe is weakned, and the State indangered; for if it be not tolerable to question Lawes once established, how can it be safe either for State or Church to call in question Religion once settled and confirmed by authority? By questions and disputes the Majesty of Religion is slighted; and that made dubious, which ought to be most certain; The objects and high mysteries of our faith, are not to be measured by our shallow reason. The many disputes about Religion, commonly, overthrow the practise of Religion, which consisteth not in talking, but in doing; the one indeed is more easie then the other, as *Seneca* saith, *Omnes disputare malunt quam vivere*; we had rather dispute of salvation, then work it out with fear and trembling. If Heaven could be obtained with wrangling and disputing, a profane Sophister should sooner have it then a Holy Christian, who knowes that life eternall is not obtained by talking of, but by walking in the wayes of GOD'S Commandements. But to return to our former discourse, and to end this question, as wee began; diversity of Religions, with the limitations aforesaid, may be connived at; especially when it cannot be avoided without the danger and ruine of the State; and the rather, because the Conscience cannot be compelled, nor faith forced. There never was a wiser State than the

the Romans, and more zealous in the worship of their gods, *ἔτι τὰ τέτατα*, according to the custome and lawes of their Nation; yet they admitted the worship of *Isis* and *Asculapius*, forraign Deities; and a *Pa theon*, or Temple for all gods. And though they abhorred the *Jewes* above all other people, yet *Augustus*, that wise and happy Emperor, permitted them to exercise their owne Religion. Princes and Magistrates must, like wise Ship-Masters, rather strike Saile, and cast Anchor, then make Ship-rack in a storme, and rather saile back with safety, then venture upon the Rocks in the Harbour with danger: *Præstat recurrere quàm male currere.* As *Constantine* the Emperor, and *Theodosius* the Great, though Catholick Princes, yet for quietnesse sake tolerated the *Arrians*. So did *Leo* make the edict of Union, called *ἐνωτικόν*, that all the different religions within his dominions might live peaceably and friendly together. For the same cause *Anastasius* made a Law of *Amnesti*, and accounted those the best preachers that were moderate.

Q 6. May a Christian Prince dissemble his Religion? Princes must

A. 1. He may not; because God abhorreth Hypocrisie, condemneth a double heart, and rejecteth Religion. such as draw near to him with their lipps, when their hearts are farr from him. Christ denounceth more woes against Hypocrisie then any other sin: of these who are Wolves in Sheeps cloathing, he will have us take heed, and threatneth to deny those before his heavenly Father, who deny him before men. Wee are commanded to love God *with all our heart, with all our strength, &c.* which we do not, if we dissemble. Hee requires faithfulness, truth, and sincerity in the inward parts, he abhorreth liars, and deceitfull men. Shall we think it lawfull to dissemble with God, and are offended if our neighbours dissemble with us? GOD will not have us wear a Linsie-Woolsie Garment; nor plow with an Oxe and an Ass: nor sow different seeds in the same ground. *Simulata sanctitas duplex impietas*; The Divell is never more dangerous, then when hee transformes himselfe into an Angel of light; *Mulus, ubi se bonum simulat, pessimus est*, saith *Seneca*. 2. God is the chief good

Disimulation  
in Religion re-  
jected.

good, in whom is no impurity nor guile; therefore he requires of us pure and sincere love; he is omniscient, *there is nothing hid from him, he knoweth the hearts, and searcheth the reins, and knoweth our hearts long before: all things are naked and open to his eyes;* Therefore though we can delude men, we cannot deceive God; he knows what is within painted sepulchers, and in those platters that have washed out-sides. God is truth it self, therefore is an enemy to falshood. He is zealous of his glory; but there is nothing wherein he is more dishonoured, then by dissimulation and Hypocrisie.

3. Never was there any good Prince a dissembler, nor did ever any dissembler prove a good Prince; but cruel, tyrannicall and impious, as we see by the examples of *Herod, Tiberius, Nero*, and many more, who at first made great shew of Religion and Verrue; but when the Visard was taken off, they proved monsters and not men, and Wolves in Sheeps cloathing; nay there is more hope of him that in the beginning professeth his own infirmities, then in him that conceal-eth them; for the one is more corrigible then the other: as *Bodin* instanceth in King *John of France*, who could not hide his weakness, yet never committed any wicked act. And indeed dissembling Princes fall into this inconvenience and mischief, that they cannot be long hid under the visard of Religion and vertue; but their nature will break out, and then will become more odious to their people, than if they had at first detected their natures. *Dionysius* the younger, so long as *Plato* was with him, played the counterfeit egregiously, making shew of sobriety, temperance, and all other Princely vertues: but as soon as *Plato* was gone, his wicked nature broke out, like a running stream that hath been dammed up. And how can a people put confidence in that Prince, who dissembleth with God? he that is not true to his maker, but playeth fast and loose with him, can never be true to his people. And indeed for a Prince or State to dissemble with God; who had raised them out of the dust, to make them rulers over his people, is ingratitude in the highest degree; and much worse than of any private man, by how much the higher he is advanced above others

others. To be brief, among all the wicked qualities of *Catilin*, there was none that was more exaggerated by the Historian, than his dissimulation and countefeiting; *Cuilibet rei simulator ac dissimulator; aliud in lingua promptum, aliud in pectore clausum habebat.*

Q. 7. Seeing there is but one true Religion, why doth God bless the professors of false Religions, and punisheth the contemners thereof?

A. 1. Because in false Religions there is the acknowledgement of a Divinity, though the conceptions men have of this Deity be erroneous, and the worship they give be superstitious. 2. Because by false religions men are kept in awe and obedience to their Superiours, and in love and concord among themselves; therefore God, who is the author of all goodness, and tender of the welfare of mankind, will rather have a false Religion than none, and Superstition rather than Atheisme; for even in false Religions both Prince and people are taught their duties to each other. The *Romans* stood so much in awe of their heathenish Superstitions, that they would rather lose their lives, than falsifie the oaths they took in the presence of their gods; and were more moved to the performance of their duties, by the hope of rewards, and fear of punishments hereafter, than of any they could expect or endure here. Humane society, fidelity, justice, temperance, fortitude, and other virtues, are upheld even by false religions: therefore the defenders of such have been outwardly rewarded by God, and the enemies thereof punished. *Philip* of *Macedon*, for defending *Apollo's* Temple against the *Phocenses*, who came to rob it, obtained a glorious Victory, and they an ignominious overthrow, to the loss of the whole Army. The souldiers of *Cambyses*, who went to pillage the Temple of *Jupiter Hammon*, were overthrown by the *Sands*, and hee, for his many Sacriledges committed in *Egypt*, was slain by his own sword in the midst of his age, glory, and army. God punished the Sacriledge of *Xerxes* the son of *Darius*, for robbing the *Delphick* Temple, with the loss of his innumerable army, by a handfull of Grecians, and the overthrow of his 4000 sacrilegious souldiers; with lightning, hail, and storms, so that

False religions  
why blessed, and  
the contemners  
punished.

that not one was left to bring tidings of the destruction of those wretches who were sent to rob *Apollo*. *Brennus*, Captain of the *Gauls*, had the like judgment fell upon him, for the like sacrilege upon the same *Delphick* Temple; his Army was overthrowne by stormes and an earthquake; *Brennus* himselfe, out of impatience, was his own executioner. *Sextus Pompeius*, for robbing *Juno's* Temple, was exercised ever after with miseries and calamities, so that never any action he undertook prospered; and at length lost both his Army and himselfe miserably. I could speak of the wretched end of *Antiochus*, who robbed the Temple of *Jupiter Dodonaeus*, and of those who stole the gold of *Tholouse*; but these examples are sufficient, to let us see, what severity God hath used against sacrilege, even among the Gentiles. What then shall they expect, that with sacrilegious hands have spoiled the Temples of Christians? if he be such a favourer to Superstition, will he not much more patronize the true Religion, and persecute with his plagues sacrilegious Christians, who hath not spared sacrilegious Gentiles? God prospereth false Religions, when conscientiously practised, and crusheth wicked professors of the true Religion; for he prefers Practice to Knowledge, and honest Gentiles to wicked Israelites.

Q. 8. What other observations may be made of this View of all Religions?

A. That all false religions are grounded upon Policy; for what else were the variety of Oracles, Soothsayers, or Divinations by Stars, by Flying and Chattering of Birds, by feeding of Poultry, by Inspection into the entrails of Beasts, &c. What were their multitudes of Sacrifices, Priests, Deities, Festivals, Ceremonies, Lights, Songs, Alters, Temples, Odors, and such like, used among the Gentiles, but so many devices of humane Policie, to keep people in obedience and awe of their Superiours? whereas the true Christian Religion is, of it self, so powerfull to captivate and subdue all humane wildom, and exorbitant affections, to the obedience of Christ, that it needs not such weak helps of mans wildom or earthly policy.

Yet

Yet I do not condemn such policy as is conducive towards the advancing of knowledg in divine Mysteries, or of Concord, Justice and Obedience; for God himself prescribed multitudes of ceremonies to the Jews: And since the first establishing of the Christian Church, shee hath always made use of some decent Ceremonies; which do not argue any defect or want in Religion, but the weakness onely of those that are children in Religion, who must sometimes be fed with such milke. Religious Ceremonies, are like the Priests ornaments, which are not parts of his essence, and yet procure him reverence, which *Jaddus* knew, when in his robes, hee presented himself to *Alexander*; who, doubtles, had hee appeared without them, had gone without either reverence or benevolence; so that *Jerusalem* did owe her safety and deliverance to the high Priests vestments. Religion without Ceremonies, is like solid meat without sauce. Though in the Church of God some are so strong, that they need no sauce of Ceremonies to the solid meat of Religion, yet most stomacks are so weak, that they cannot digest the one without the other. Christ deals not so niggardly with his Church, as to afford her cloaths onely to cover her nakedness, he is content to see her in rings, bracelets, jewels, and other ornaments. Thus hee dealt with his first spouse of the Jewish Church; *I cloathed thee* (saith he) *with broydered work, and shod thee with badgers skin, &c. I girded thee about with fine linnen, and I covered thee with silke: I decked thee also with ornaments, and put bracelets upon thine hands, and a chain on thy neck, and a frontlet upon thy face, and ear-rings in thine ears, and a beautifull crown upon thine head, Ezek. 16. 10. &c.* If God was so bountifull to his first Wife, why should he be so sparing to his second, as to afford her no outward ornaments at all? Is shee so rich, that she needeth not any? I wish it were so, but I finde it otherwise; for shee stands in as much need of some outwad decent and significant Ceremonies, to help her knowledge and devotion, as the Jews did, though not of so many, nor of the like nature. observe, that where are no Ceremonies, there is small reverence and devotion, and where some cost is bestowed, even on the outside of Religion, there some love is

*Ceremonies in Religion.*

manifested: as our Saviour proves that *Mary Magdalen* had more love to him than *Peter* had; because shee had washed his feet, wiped them with her hairs, kissed them, and anointed his head with precious ointment, which *Peter* had not done: This cost was not pleasing to *Judas*, yet *Christ* commends her for it. I know the Kings daughter is glorious within, yet her cloathing is of wrought gold, and her raiment is of needle-work. This I write not to commend either superfluous, needless, or too costly and frivolous Rites, but to shew how requisite it is to have some decent, significant, and such as may further knowledge and devotion.

Q. 9. *what else may we observe in the view of all these Religions?*

Mixed Religions.

A. That some of them are meerly *Heathenish*, some *Jewish*; some meerly *Christian*; some mixed, either of all, or some of these; *Mahometanisme* is mixed of *Judaisme*, *Gentilisme*, and *Arrianisme*; the *Moscovite Religion* is, partly *Christian*, partly *Heathenish*: In the East are many Sects, partly *Christian*, partly *Jewish*; observing *Circumcision* with *Baptisme*, and the *Sabbath* with the *Lord's day*. Among the *Corinthians* some professed *Christianity*, and yet with the *Gentiles* denye the *Resurrection*; but God always abhorred such mixed Religions, as join with *Micha*, the *Ephod* and *Tephim*, and halt between *God* and *Baal*; who are *Hebrews*, and yet with the *Gentiles* round the corners their heads, and cut their flesh, &c. *Levit. 19. 27.* God will not have any mixture in the ointment, flour, mirrh or incense, that is offered to him, but will have all pure hee would not have the *Oxe* and *Ass* yoked together therefore the *Apostle* reproveth sharply the *Galathians* for using their *Jewish Ceremonies* with *Christianity*: The *Samaritans* are condemned for worshipping the *Lo* and *Idols*; *Christ* hated the works of the *Nicolaitans*, who were partly *Christians*, and partly *Gentiles*, and punished the *Gergasites*, by drowning their *Swine* in the *Sea*; For being *Jews*, they rejected *Circumcision*, and *Swines flesh* with the *Gentiles*. For this cause, That the *Jews* might not mixe the Religion of the *Gentiles*, God would have them dwell apart by themselves, and mix with other Nations, nor dwell near the *Sea-side*.

and yet we see how prone they were to Idolatry, by the Golden Calfe, the Brazen Serpent, the Ephod, Teraphim, and graven Image, taken out of the house of Michah, and set up in Dan. Judges, 18. 20. The Chariot and horses of the Sun set up in the Temple, as wee may read in Ezekiel: The Golden Calves set up by Jeroboam: the Idolatry of Solomon, Manasse, and the other Kings, and the falling away of the Ten Tribes from God. The reason of this proneness in them to Idols, was their education in Egypt, the mother of strange Religions, where they had been seasoned with Idolatry; and so pleasing is Idolatry to flesh and blood, that they will spare no cost, nor time, nor pains, nor their own lives and childrens, to please Idols: thus the Hebrews could rise early in the morning and part with their golden-Ear-rings to make a Calfe: The Baalites could cut their flesh with knives and lancers, till the blood gushed out, and could cry from morning till evening: Yea, many Idolaters did not spare to offer their children to Moloch: but there is no sin more hatefull to God than Idolatry, which the Scripture calls abomination; and Idols, lying vanities, and sorrows. And Idolaters are named Fornicators, and Adulterers; and Idolatry contemned. God will have the very places of Idolatry to be destroyed, dectmned. Dent. 12. 2, 3, The Jews must not eat of things offered to Idols, nor marry with the Heathen, who having forsaken the true God, made gods of their Forefathers and Benefactors, by setting up their Images at first in memoriall onely, and then fell to adoration of them; and because they could not see God, who is invisible, they would have his visible presence in some outward Image or representation, thinking they could not but bee in safety, so long as they had his Image with them. This made the Trojans so carefull of their Palladium, the Tyrians of their Apollo, and other places of their tutelar gods.

Q. 10. Which of all Religions we have viewed seems to be most consonant to naturall Reason?

A. The barbarous and butcherly Religions of the Gentiles, in sacrificing men, in worshipping stocks and stones, &c. Divers Tenets also in Mahometanisme, Judasme, and many opinions in hereticall sects among Christians are against reason. The doctrine of the true Orthodox Christian is above naturall reason: so.

*Gentiles worshipped the Sun under diverse names and shapes.*

*Their Religion most consonant to natural reason.*

*Sun the Gentiles chief and onely god.*

*Apollo, the Sun.*

*Mars, the Sun.*

saith the Apostle, *unde standeth not the things of the Spirit* : But the Religion of those *Gentiles*, who worshipped the Sun, seemed to be most consonant to their naturall reason; because they could not conceive what God was, being a Spirit incomprehensible; for all knowledge comes by the senses, and finding that no sensible entity was comparable to the Sun in glory, light, motion, power, beauty, operation, &c. but that all things in a manner had dependance from him, in respect of life, motion, comfort, and being, they concluded that the Sun was the onely Deity of the world: and however the *Gentiles* might seem to worship divers chief gods, because they expressed them by divers names, and effects, or Offices; yet indeed the wiser sort understood but one supreme Deity, which they worshipped under divers Names, Epithets, and Operations. Now that this Deity was none other but the Sun, whom they called by the name of *Apollo*, *Jupiter*, *Mercury*, *Mars*, *Hercules*, &c. is apparent by the *Gentiles* own writings; for in *Nonnus*, lib. 40. *Diony.* we see with how many names the Sun is called; namely, *ἄναξ πυρός*, King of the fire, *ὄραμὸς κόσμου*, guide of the world. *Belus* of *Euphrates*, the *Lybian Ammon*, *Apis*, of *Nitus*, the *Arabian Saturn*, the *Assyrian Jupiter*, the *Egyptian Serapis*, *Phaeton* with many names, *Mithris*, the *Babylonian Sun*, the *Grecian Delphick Apollo*, *Pean*, *Ather*, or the *Heaven*, &c. So *Orpheus* in *Hymno* under the name of *Vulcan* understands the Sun, when hee calls him *ἀκαμάλο πῦρ* a perpetuall fire, *λαμψόμενον φλογίας αἰθέρος* shining in the flaming Air or Skie. So by *Mars* they meant the Sun, as appeared by that Image of *Mars* adorned with the Sun beams, and worshipped anciently in *Spain*, thus adorned. They made him the god of *Warre*, because all strife and contentions arise from the heat of the blood, caused by the Sun's influence. They meant also the Sun by *Apollo*, so called from *πάλλω* that is, *darting*, or casting of his beams: or because *μόνος ὅτι καὶ ἑσπέραι*, hee shines alone, and not others with him: therefore in Latine hee is named, *quasi solus*: Other reasons and derivations of this name may be seen in *Macrobius* lib. i. *Saturn.* Some call him *Apollo*, ὡς *ἑκκαλώτα*, from killing or destroying

the creatures, with his excessive heat; whereas with his temperate warmness he cures and drives away diseases, *ὡς ἀπελαώνων*: and in this respect hee was called *Apollo*, and the god of Physick; and was painted with the Graces in his right hand, and in his left holding his bow and arrows, to shew that he is ready and nimble to help and cure, but slow to hurt, and kill; hee was called also *Phaeton* and *Phœbus*, from his brightnesse and light; *Delius*, from manifesting or revealing all things, therefore was held the god of divination. He was named *Loxias*, to shew his oblique motion in the *Ecliptick*. He is called by *Callimachus* *πολύχρυσος*, abounding in Gold, because Gold is generated by his influence, and his beams represent Gold in their colour, for this cause his Garments, his Harp, his Quiver, Arrows, and Shoo's, are by the Poets said to be all of Gold. The Sun was also called *Adonis*, which in the *Phœnician* tongue signifieth a Lord, for he is the Lord of this inferiour world, and of the stars too, by imparting light to them. This *Adonis* was said to be killed by a Boar, and to converse six moneths with *Proserpina*, as being dead under the Earth, for which he was bewailed by the Women: but the other six moneths hee revived again, and conversed above with *Venus*; which turned the Womens sorrow into joy. By this was meant, that the Sun in the six Southern signes seemeth to die, and to be killed by the Wild Boar, that is, by the Winter; or that beast delights most in cold Countries, and roves best in the Winter. By *Proserpina* is meant the inferiour Hemisphere; and by *Venus* the superiour, with whom *Adonis*, or the Sun converseth, whilest he is in the six Northerly signes. This *Adonis*, is that *Thammuz*, *zek. 8. 14.* (as *S. Hieron* thinks) for whom the Women did mourn. But at his return the *Alexandrians*, went by Sea to the mourning Women at *Eyblus*, letters put up within a vessel of Bull-rushes, to signifie that *Adonis*, or *Thammuz* was returned, and that therefore they should rejoice: of this custome speaketh *Procopius*, *zæus*, *Cyrl. in Esaiam*, c. 18. 2. as we think, and *Orpheus* in *Hym.* by *Adonis*, understands the Sun, as may be seen in this Verse:

Adonis, the Sun

Σθεννυβὼν λάμπαντε λαλαῖς ἐν κυκλάσι ὄρωις.

That is, Thou who art sometimes extinct, and shinest again in the beautiful circling hours. The Sun also is the *Atys, the Sun.* same with *Atys*, a fair boy beloved of *Cybele*, by which they meant the earth, which is in love with the Sun, with those beautiful beams she is comforted. Him they painted with a Scepter and a Pipe, by that representing his power, by this the harmony of his motion, or else the whistling of the Winds raised by his heat. His festivals also they celebrated with joy, therefore called *Hilaria*, about the 22. of *March*; because then they perceive the day to exceed the night in length. By *Osiris* also the Sun was meant, whose genitals being cast by *Typhon* his brother into the River, were notwithstanding honoured by *Isis*, and after by the *Greeks*; under the name of *Phallus*, *Ithiphallus*, and *Priapus*, because all feminal virtue proceeds from the Sun. Saint *Hierom*, *Ruffinus*, *Isidor*, and others think, that this was the same Idol, which the *Moabites*; *Edomites*, and other *Gentiles* worshipped under the name of *Baal-Peor*. The Sun also is called *Liber* by *Virgil Geor. 1.* Because by his light he freeth men from the fears and dangers of the night; so hee is called *Dionysius* by *Orpheus* in *Hymnis* Διόνυσος ἢ ἐπεκλήθη ἕνεκα διὲν τῶν ἀπειθῶν μακρῶν Ὀλυμπῶν; Hee is called *Dionysius*, because he is rouled about the immense and long Heaven. He was worshipped by the *Egyptians*, under the name of *Apis* and *Mnevis*, and shape of a Bull or Calf, to shew his strength, and benefits we receive by the Sun, especially in the fruit of our grounds; therefore the *Golden Cal* which the *Hebrews* did worship in the Desert, and afterwards *Jeroboam* set up, signified nothing else but the Sun who was also worshipped under the name of *Serapis*; his Image shews; which was made of Gold and Silver with beams, and painted over with blew, to shew the Sun at his rising and falling looks like Gold, but in his Meridian blew, and like Silver, and so he is called λαμπρῶν φάσ Ηελίοι; the glittering light of the Sun. So in Hebrew he is called *Achad*; that One; as being the sole light and beauty of the world. And so may that place of *Isai. c. 66. 17.* be understood They purifie and sanctifie themselves in Gardens behind One; that is behind the Image of the Sun, which the

*Priapus, the Sun.*

*Liber the Sun*

*Apis, the Sun*

is called *Achad*, One. Of this opinion is *Joseph Scaliger*, in *l. ad fragment. Grec. Veter. de Diis Germ. c. 4.* and *Elias Scheanus*; save onely that they speak of the Temple behind which they purified themselves; but I think rather, it was the Image of the Sun, which they had in their Gardens; for it is unlikely that the Temples of the **Moloch**, the Sun were built in Gardens. *Moloch* also was the Sun; for he is *Melech*; that is, King of the world, to whose sight and power all things are obvious; therefore the *Egyptians* represented him by a Scepter, with an eye on it: now this *Moloch* had on his forehead a pretious stone shining like *Lucifer*, or the Sun, *εἰς Ἑσπέρου τύπον* saith *Thophylact.* in *Acta c. 7.* and *Cyril* upon *Amos*, The *Valentinian Herericks*, by the the word *Abraxas*, meant the Sun, as I have shewed; for in this word are contained 365, which is the number of daies the Sun makes in the Zodiack: And it is derived from *Abrech*. *Ab* in Hebrew signifieth Father; and *Rech*, King, in the *Aramean* tongue. So they made the Sun, Father, and King of the Universe; he was also called *Mithres*, which signifieth Lord, as *Joseph Scaliger de emend. temp. l. 6.* sheweth, and *Claudean* in that verse *l. 1. de silic.*

*Et vaga testatur volventem sidera Mithram.*

For they thought that *Mithra*, or the Sun did regulate, and govern the other starres; and in the word *Mithras* is found the number of 365. daies. The Sun also was expressed by the name of *Jupiter*, or *Jovans pater*, the Father that helps and supports all things: therefore he was painted with *Jupiters* Thunder in his hand. I know *Jupiter* is most commonl<sup>y</sup> taken for the Heaven, or Air; but I rather think that by this name was meant the Sun. So when *Virgil*, *Ecl. 7.* speaks thus:

*Jupiter & largo descendit plurimus imbre.*

He means not that the Heaven comes down in rain, but the Sun rather, who by his heat elevated the vapors, and by resolving them into rain, may be said to come down in a shower. So in another place, *Fœcundis imbribus æther conjugis in læta gremium descendit*, *Geor. 2.*

There is also meant the Sun, who is named *Æther*, from *æther* shining, or from *deus deum* his constant race or motion. By *Mercury* also was meant the Sun; for he is *Mercurius, quasi medius currens*, keeping his Court

*Mithra, the Sun.*

*Jupiter, the Sun.*

*Mercury, the Sun.*

in the mid'st of the Planets. And *Hermes* from Ἑρμηνεύειν interpreting, for by his light hee expoundeth all dark places. Hee was painted with wings, to shew the Sun's swift motion. Hee killed many-eyed *Argus*, that is, hee puts out the light of the Stars, which are as it were, the eyes of Heaven. *Mercury* is still painted young, to shew that the Sun never groweth old or feeble: hee was pictured with three heads upon a four corner stone, to shew the Sun's three virtues, of heat, light and influence upon the four parts of the world, or four seasons of the year. Hee was held the god of Merchants, because without light there can be no trading.

Bell, &c. the  
Sun.

The Sun also was worshipped by the Eastern Nations, under the name of *Bel*, *Baal*, *Belus*, and *Baal Samen*, or *Baal-Shammajim*, that is, Lord of the heavens; and by the old *Celtes* and *Noricks*, under the name of *Belenus*; now *Belus*, as *Mocrobis Sat. lib. 1. 7. 19* sheweth us is the same that *Jupiter*, and *Jupiter* the same that *Sol*, as I have said, and which *Orpheus in Hym. ad Jovem* confirmeth, Ἀγλαε, ζεῦ, Ἥλιε παγχοστώορ, &c. that is, beautiful *Jupiter* the Sun, generator of all things; therefore the Sun is called by *Plato in Phædro*, μέγας ἡγεμῶν ζῶν ἐν ἑρῶν, &c. *Jupiter* the great Commander in heaven driving his swift Chariot, whom the Army of gods follow divided into twelve parts, and *Vesta* alone stands immoveable in the Court of the gods: hee means the motion of the Sun and Stars, through the twelve signs, of the Zodiack, and the Earth standing in the middle. That under the name of *Belenus* was meant the Sun, is apparent by the number of 365. which is found in the letters thereof, answering the 365. days, which the Sun finisheth in his annual motion. By *Hercules* also was meant the Sun, as his name sheweth, being ἡεῖς κλέος, the glory of the air, his twelve labours are the twelve signes of the Zodiack, through which he labour-eth every year; hee is called *Alchides*, from ἀλκῆ; strength; for like a strong Gyant, hee rejoiceth to run his course: *Juno* endeavoured to obscure the glory of *Hercules*; so doth the Air, which the Poets called *Juno*, oftentimes obscure by clouds, mists, and vapors, the glory of the Sun. *Hebe*, the Goddess of Youth, was *Hercules* his best beloved; so is the spring-time, where-

Belenus the  
Sun.

Hercules the  
same with the  
Sun.

in the youth of the earth is renewed, the Sun's lovely wife. *Hercules* overthrew *Geryon*, and rescued his Cattle; so doth the Sun by destroying Winter, preserve the beasts. The Tenth of the Earth's increase were offered to *Hercules*, to shew their gratitude to the Sun for his heat and influence, by which the earth fructifieth. *Hercules* is noted for his fecundity; for in one night hee begot eighty sons: this was to shew that generation and fruitfulness is from the Sun: he was called *αλεξικακός*, the driver away of all evils and diseases, by which was meant, that grief of minde is driven away by the Sun's light, and infirmities of the body by the Sun's heat: he is also much noted for his voracity in eating and drinking; by which was signified the rapid heat of the Sun, consuming the moisture of the earth, and exhaling the Lakes, and Brooks. In the name also *ἡρακλῆς* is contained the number of 365. hee expressed also by *Anteus* the Gyant, whose strength increased as hee touched the ground, but being lifted up from thence, he grew weak; so doth the Sun begin to gather force when hee is in his lowest declination, and near the earth; but when hee is in his *Apogeeum* or highest elevation, his strength begins to decay. *Pan* also signified the Sun, whom they painted with a red face, horns, and along beard, to shew the colour and beams of the Sun. *Pan* was covered with a spotted skin, so is the Sun covered in the dark, with the spotted or starry mantle of the night; his wings and crooked staffe was to signify the Sun's swiftness, and oblique motion in the Zodiack: hee was the god of shepherds. and driver away of Wolves; therefore called *Lyceus*, and so was *Jupiter*; the Sun by his heat and light is a friend to shepherds and their flocks, who by his presence drives wolves, and other wild beasts into their dens: the perpetuall fire kept by the *Arcadians* in the Temple of *Pan*, was to shew that the Sun was the fountain of heat, which stirs up *Venus*; therefore *Pan* is described by his salacious nature: the Sun's monthly conjunction with the Moon was expressed by *Pan*, being in love with the Moon. They meant also the Sun by *Bellerophon*; who by the help of winged *Pegasus* overcame *Chimera*; for the Sun by the help of the winds overcometh the pestilential and infectious vapors of the

Polyphemus,  
the Sun.

Endymion, the  
Sun.

Janus, the Sun.

Minerva, the  
Sun.

air. By *Polyphemus* also, they meant the Sunne; which is that great gyant with one eye, put out sometimes by mists and vapors arising out of the earth. *Endymion* was the Sun, with whom the Moon is in love, visiting him once every moneth. *Janus* also was the Sun, who is keeper of the four doors of heaven (to wit East, West, North, and South;) he hath two faces, seeing as well backward, as forward; in one hand he hath a Scepter, in the other a Key; to shew that he rules the day, and that he openeth it to us in the morning, and shuts it in the evening. *Janus* was the first that taught men Religion, and doubtlesse, men became Religious, and did acknowledge a Deity, by beholding the Beauty, Motion, Power and Influence of the Sunne. By *Janus* was placed a Serpent biting his tail, intimating, that the Sunns annual motion is circular, beginning where it ends, *atque in se sua per vestigia labitur annus*. By *Minerva* also was meant the Sunne, as appears by the golden Lamp dedicated to her at *Athens*, in which burned a perpetual light maintained with oyl; which not only shews the suns golden beams; and inextinguishible light, but also that oil, as all other fruits, are begot by his heat, for the same cause she was the inventor of Arts and sciences, and held the Goddesse of Wisdom and Learning; for by the moderate heat of the Sunne, the organs of the brain are so tempered, and the spirits refined, that all Arts by men of such temper have been found, and wise actions performed: she had a golden Helmet, and a round Target, the one signifying the colour, the other the orb of the Sunne: the Dragon dedicated to her, signified the Sunns piercing eye, as the Cock was dedicated to *Minerva*, so he was to the sunne, to shew, that by these two names, one Deity was meant: no man could look upon her Target, having *Gorgons* head in it, without danger; nor may any without danger of his eyes, look upon the sunne. The *Athenians* preferred *Minerva* to *Neptune*, because the benefits men have by the Sunne, are greater than those they have by the Sea, and that hot and dry Constitutions are fitter to make Scholars, than cold and moist for the fit, which *Prometheus* stole from the Sun, brought Arts to perfection. The Image of *Pallas* was kept in *Vesta*

*Vesta's* Temple, where the sacred fire burned perpetually, to shew, the Sunne, the fountain of heat and light, is the same that *Minerva*, who was called *Pallas* from *πάλλειν* to signifie the shaking and brandishing of the Sun beams, expressed also by the brandishing of the spear. She had power to use *Jupiters* thunder, and to raise storms, to shew that thunder and storms are caused by the Sunns heat: she, and *Vulcan* the god of Fire, were worshipped on the same Altar, to shew, these two were but one Deity, to wit, the Sun, who is the god of Fire, which *Homer* also expressed, by giving her a fiery Charriot, and a golden Lamp, holding out a beautifull light, she made her self invisible, by putting on the dark helmet of *Orcus*; so is the Sunne to us, when he is covered with mists, clouds, and vapors, which arise from *Orcus*, or the low parts of the earth; and so hee is invisible to us, when he goeth under *Orcus*, or our Hemisphere. By *Nemesis*, the Goddesse of Revenge, was also meant the Sun; for hee punisheth the sins of men, by pestilence, famine, and the sword; for hee, by his heat either raiseth infectious vapors, or inflameth the blood, burns up the fruits of the earth, and stirreth up the spirits of men to strife and Warres: as *Nemesis* raised the humble, and humbled the proud, so doth the Sun obscure lucid bodies, and illustrate obscure things. The *Egyptians* to shew, that the Sun, and *Nemesis* were the same, they placed her above the Moon. By beautifull *Tithonus* also they meant the Sun who is the beauty of the world; *Aurora* was in love with him, and rejoiced at his presence; it is the approach of the Sun, that gives beaury, loveliness, and chearfulness to the morning. *Tithonus* in *Aurora's* Charriot, was carried to *Ethiopia*, wher hee begets black *Memnon* of her; to shew that the Sun in the morning, having mounted above our Hemisphere, moves towards the South parts of the world, wher by his excessive heat in the Meridian, hee rawns or blacks the *Ethiopians*. *Tithonus*, in his old age became a weak grasshopper; so, in the Evening, the light and heat of the Sun weakneth and decayeth to us. By *Castor* and *Pollux*, they signified the Sun and Moon; the one, that is the Sun, being a Champion, subdueth all things with his heat; the other

ther, to wit the Moon, is a rider, if we consider the swiftnesse of its motion: they may be said to divide immortality between them; because when the one liveth; that is, shineth, the other is obscured, and, in a manner dead to us: they ride on white horses, to shew their light and motion. They that will see more of the Sun, let them read what we have written elsewhere in *Mystag. Poëtico*. But besides that we have written there, wee now make it appear, that the Sun was in a manner the onely Deity they worshipped: for the honour they gave the Moon, *Fire, Stars, Air, Earth, and Sea*, was all in relation to the Sun, as they are subservient to him; and the many names they gave to the Moon; as *Minerva, Vesta, Urania, Luna, Juno, Diana, Isis, Lucina, Hecate, Cybele, Asarte, Erthus*, were onely to signifie the different operations of the Sun by the Moon; so that as *Aristotle de mundo* saith, *Εἷς ὃ ὧν πολυώνυμός ἐστι*, God being One, hath many names, from his many effects, which he produceth in the world.

The Sun then in regard of the seminall virtue, generative facultie, and desire of procreation, which he gives to sublunary creatures, for eternizing of their severall species, is called *Venus à venis* from the veins and arteries, *Venus, the Sun.* (for these also were antiently called veins) in which are the blood and vital spirits, the proper vehicles of *Venus*, or the seminal virtue, and of which the seed of generation is begot; which the Prince of Poëts knew, when he said of *Dido's* Venereal love: *Vulnus alit venis*. Every Spring when the *Sua* returneth to us, he brings this venereal faculty with him; therefore he may be called *Venus, à veniendo*, from coming; for he cometh accompanied every year in the Spring with this generative desire, which he infuseth in the creatures: which the same learned Poet, *Geor. l. 2.* acknowledgeth in these divine Verses:

*Ver adeo frondi nemorum, ver utile silvis.  
Vere tument terræ, & genitalia semina pascunt,  
Tum Pater omnipotens sæcundis imbribus æther  
Conjugis in gremium læta descen lit, & omnes  
Magnus alit magno commistus corpore fœtus.  
Atta tum resonant avibus vincta canoris,  
Et Venerem certis repetunt armenta diebus.  
Parturit omnis ager, &c.*

And in another place *Geor. 3.* hee sheweth the reason why in the spring living creatures are more prone to venery, because the Sun infuseth then a moderate heat into the body. *Vere magis, quia vere calor redit ossibus, &c.* This venereal desire is by the Poets called *Urania*, and *Olympia*, because it proceeds from heaven, namely from the Sun, the chief ruler in heaven. And to shew that by *Venus*, they meant the Sun, as he is the God of love, they speak of her in the Masculine Gender, so doth *Virgil An. 2. descendo, ac ducente Deo flammam inter & hostes.* They paint her with a beard, hence *Venus barbata*, to shew the Sun-beams. They gave her the Epithets of the Sun, in calling her golden *Venus*, so doth *Virgil An. 10. Venus aurea*, and by the Greek Poets *χρυσή Ἀφροδίτη*, and by the Eastern people shee was called *Baalath Shammajim*, the ruler of Heaven, and *Ἑσπερος* *Phosphorus* or *Lucifer* from the light of the Sun; which *Venus* or the Moon borroweth. So what *Orpheus* in *Hymnis* speaks of *Venus*, is to bee understood of the Sun: *γυνᾶς ἧ τὰ πάντα ἔσασα τ' ἐν ἕρπονῶ ἔσσι καὶ ἐν γαίῃ πολυκάρπω ἐν πόντοισι βυθῶ τε*, that is, thou procreates all things in Heaven, in the fruitfull earth, and in the sea or depth. Shee is called *κρημίκου*, fair haired, to shew the beauty of the Sun-beams; And *Euripides Phœniss.* gives her *ἄγλα χρυσοκύκλον*, a golden circled light. By *Cupid* also was meant the Sun, who was painted young, with wings, crowned with Roses, and naked, to shew the eternity, swiftness, colour, and native beauty of that great Luminary; who may bee called the god of love, in that by his heat hee excites love in all living creatures, as is already said. By *Luna* or the Moon, they understood the Sun; for though these bee two different Planets, yet in effect they are but one Luminary; for the Moon hath her light from the Sun; therefore shee is called sometimes the sister, sometimes the daughter of *Phœbus*; shee is painted with a Torch, and Arrows, and with Wings, to signifie her motion, and that her light and operations are originally from the Sun. As the Hawk was dedicated to the Sun, because of her high flying and quick sight, so the Moon was represented by a white skinned man with an Hawks head; for her

Moon, the  
same Lumina-  
ry with the Sun  
white

Moon her properties.

whiteness is not from her self, but from the Hawks head, that is the Sun. They held her to be both male and female; to shew, that she is the Sun in acting, the Moon in suffering; she receiveth her light and power from the Sun, in this she is passive: she imparts this light and power to the inferior world, in this shee is active: shee is called *Lucina* also from this borrowed light, and *Diana* from the divine qualities thereof; for which cause *Diana* was held to be the sister of *Phæbus*: and *Juno* from helping; shee was pain'd with beams about her face, sitting upon Lyons with a scepter in her hand, by which was meant the Dominion she hath received from the Sun; and whereas they made the rain-bow to attend upon *Juno*, they meant hereby that the Sun makes the rain-bow; therefore by *Juno* they meant the Sun, So when they make *Vulcan* the son of *Juno*, they understand the Sun, for hee by his heat causeth fire, and not the Moon. And so *Mars* the god of fire, is said to be *Juno's* son, that is, the Sun, for it is he that inflameth mens bloods, and not the Moon. They expressed the power of the Sun over the Sea and other waters by the names of *Neptune*, *Nereas*, *Glaucus*, *Triton*, and other sea Deities. When they would express his operations on the earth, they gave him the names of *Vesta*, *Cybele*, *Bona dea*, &c. when they would shew his power under the Earth, then they used the names of *Orcus*, *Pluto*, *Proserpina*, *Charon*, *Cerberus*, &c. *Orcus* is from  $\delta\epsilon\kappa\ominus$  an oath, because they used to swear by the Sun: *Esto mi sol testis ad hæc, & conscia Juno*, *Æn.* 12. and in another place, *Æn.* 4. *Sol qui terrarum flammis opera omnia lastras*: *Pluto* is from  $\pi\lambda\epsilon\tau\ominus$  wealth, for all wealth, both upon and within the earth, is begot of the Sun's heat and influence. When hee is under our Hemisphere, hee is called the god of hell, he is said to ravish *Proserpina*, that is, the feminall virtue of vegetables, which in the Winter and the Sun's absence, lyed hid in the bowels of the Earth, his influence upon the corn, and other seeds cast into the Earth, and causing them prosper to creep out, thence is called *Proserpina*. *Charon* is from  $\chi\acute{\alpha}\rho\epsilon\iota\varsigma$  Joy; the Sun is joyfull to us by his presence, and as hee is *Phæbus* or light of the world hee is also joyfull to us by his absence, and as hee is *Cha*

Pluto the Sun.

Proserpina the Sun.

Charon the Sun

under the earth, for then he permits the air to receive refrigeration, by which all things are refreshed. *Cerberus* as much as *κρῆκοβός* a flesh eater, for as all flesh is generated by the Sun, so is all flesh consumed by the same. *Cerberus* had three heads, to shew that time which devoureth all things hath three heads, one present, the other past, and the third to come, now the Sun by his notion is the measurer of time, in which respect he is called *Cerberus*: and so hee was represented by *Saturn*, cutting down all things with his sickle; for all things are consumed by time. *Tempus edax rerum, tuque invidiosa vetustas omnia destruitis.*

By what wee have said, appears that the wise *Gentiles* did acknowledg but one Deity, giving him divers names, from his divers effects and operations. This Deity was nothing else but the Sun, as wee have shewed; whose power is diffused every where, and nothing, as *David* saith, is hid from the heat thereof: *Jovis omnia plena* saith *Virgil*, *Ecl. 3.* all things are filled with *Jupiter*: and elsewhere hee sings *Geor. 4.* that God runs through all the parts of the earth, of the sea, and of heaven: *Deum namque ire per omnes, terrasque, tractusque maris, caelumque profundum, Aen. 6* And in his divine Poem hee sings that his spirit, (for so hee calls the Sun, and so did *Solomon* before him in the first of *Ecclesiastes*) cherisheth Heaven, Earth, Sea, Moon, Stars, and that hee diffuseth himself through all parts of the world, and produceth Men, Beasts, Birds, Fishes, which hee animates and fomenteth.

*Principio Caelum, ac terras campisque liquentes  
Lucentemque globum Lunae, Titaniâque astra  
Spiritus intus alii, totamque infusa per artus  
Mens agit at molem, & magno se corpore miscet;  
Inde hominum, pecudumque genus vitæque volentium,  
Et que marmoreo fert monstra sub aequore Pontus  
Igneus est ollis vigor & cælestis origo, &c.*

But here it may be objected, that seeing the *Gentiles* acknowledged the power and virtue of the Sun to be every where, why did they devise so many petty Deities? I answer; this multiplication of Deities was for the satisfaction and content of the rude people, which could not comprehend, how one and the same Deity could be

Gentiles, their  
superstitious  
fear.

bee diffused through all parts of the Universe; therefore the wiser sort were forced to devise as many gods, as there were species of things in the world: And because the ignorant people would worship no Deity, but what they saw, therefore their Priests were fain to represent those invisible powers by pictures and Images, without which the people thought they could not bee safe or secure, these gods were not still present with them. They were affected with fear and joy, according to the absence or presence of their gods: this *Virgil Ecl. 1.* intimates when hee saith,

*Nec tam praesentes alibi cognoscere divos.*

and elsewhere, *Geor. 1.* & vos praesentia Numina Favni: so they held nothing propitious if their gods had not been present; this made *Aneas, Aen. 3.* so carefull to carry his gods about him, where ever he went; *Feror exul in altum, cum foccis, natoque, Penatibus, & magnis Diis.* Therefore hee foretells the ruine of *Troy*, by the departure of her tutelar gods; *Excessere omnes adytis, arisque relictis Dii, quibus impertum hoc steterat, Aen. 2.* Hence such care was taken by the *Grecians* to steal away the *Palladium*; the presence of which made *Troy* impregnable, as they thought. And the *Romans* had a custome, that before they besieged any City, they would first by conjuration or exorcisme, call out their tutelar gods. Therefore when *Carthage* was in any danger of the enemy, the Priest used to bind *Apollo* their tutelar god to a pillar, lest he should bee gone from them. Hence it appears that they were forced to have Deities in every place: at home they had their *Lares* and *Penates*, in the fields they had their *Ceres*, *Pales*, *Bacchus*, *Pan*, *Sylvanus*, *Fauni*, &c. At sea they had their *Neptune*, *Triton*, *Glaucus*; in their Harbours they had *Portunus*, besides that, every ship had its tutelar god set in the stern thereof: *Aurato praefulget & polline puppis, Aen. 10.* The woods had their *Dryades* the Trees *Hamadryades*; the flowers, *Napeæ*: the Mill *Orcades*: The Rivers, *Naiades*: and the Sea, *Nereides*. But notwithstanding this multiplicity, the wiser sort acknowledged but one Deity, as may bee seen in *Orpheus* who thus singeth,

Gentiles, their  
Deities under  
diverse names.

Εἷς δ' ἐς' αὐτοῦ ἑἶς ἐξ ἑαυτοῦ πάντα τέτυκται.

That is, He is onely one begott of himself, and of him alone are all things begot. So elsewhere :

Ζεὺς πρῶτος ἦν, Ζεὺς ὕστατος ἀρχικέλευτος.

Zē's kēphē, Zē's mēsa, dīds δ' ἐν πάντα τέτυκται,

Ἐν κρᾶτ' εἷς Δαίμων ἦν ὁ μέγας ἄρχ' ὁ πάντων.

That is, Jupiter was the first, and Jupiter is the last thunderer, Jupiter is the head, Jupiter is the middle, from Jupiter alone are all things.

There is but one power, *Gentiles acknowledged* one God the great Lord of all things. *Trismegistus* confesseth there is but one divine nature, *μία φύσις τῷ θεῷ* one God.

In defence of this truth, *Socrates* died, when hee was forced to drink poyson for affirming there was but one God. And *Diagoras* laughed at the multiplicity of gods,

and at the simplicity of those who held the wooden image of *Hercules* a god, therefore in derision hee flung it in the fire, saying, Thou hast served *Euristheus* in twelve labours, thou must serve mee in this thirteenth. The *Sybils*

in their verses prove the same, that there is but one God,

Εἷς θεὸς ὃς μόνος ἐστὶν ἄσπευτος ἀχύντος. that is, there is one God, who alone is immense, and ingenerable.

and again; Εἷς μόνος εἰμι θεός, καὶ ἕν ἐστιν θεός ἄλλος: alone am God, and besides me there is no other God. So *Horace*,

*Dirōsque mortalēsq; turmas imperio regit unus, quō*: He alone ruleth in justice all things. I could alledge many testimonies out of the Greek and Latine

poets: out of the Philosophers also, to prove that the *Gentiles* did acknowledge but one Deity, howsoever they gave him many names, besides their practice in uniting

all the gods in one, by dedicating the *Pantheon* to them; intimating, That as all the gods were united in one Temple,

so they were indeed but one in essence: the Altar so at *Athens*, erected to the *Unknown God*, doth come from the same. But this task hath been already performed by *S. Austin*, *Lactantius*, *Eusebius*, and other ancient

Doctors of the Church, besides what hath been written of later years, by *Philip Mourney*, *Elias Schedius*, and others, who also alledge many testimonies, that

the *Gentiles* were not ignorant of the Trinity of Persons, well as of the Unity of Essence, which was the *Pythagorean Quaternity*, wherein they held all perfection consisted. Hence they used to swear by *Τεῖ ἐγκριτω*, that

*Gentiles acknowledged a Trinity.*

is, *Quaternity*, which they called *παραδίδωσ φύσιν*. The fountain of perpetual nature; and this doubtless was the same with *Τετραγεμματον*; the Hebrew name of God *יהוה* which consisteth of 4. letters; and so doth the Greek *Θεός*, the Latine *Deus*: the *Italians*, *French* and *Spaniards* expresse the same name in four letters, so did the antient *Germans* in their word *Diet*, the *Sclavonian* *Buch*, the *Pannonian* *Istu*, the *Polonian* *Buog*, and the *Arabian* *Alla*, are all of four letters; and so is the name *Jesu*, which was given to Christ by the Angels. The *Egyptians* expresse God by the word *Tent*. The *Persians* by *Sire*, and the *Magi* by *Orsi*: all intimating this *Quaternity*, or *Trinity* in *Unity*. So the *Greeks* expresse their chief God *Zeus*, and the *Egyptians* the *Isis*, and the *Romans* their *Mars*, and the antient *Celts* their *Thau*, and the *Egyptians* their *Orus*, by which they meant the Sun in four letters: and perhaps they meant this *Quaternity*, when they gave the Sun four horses, and four ears, and placed four pitchers at his feet. And may be that the *Queen* of *Cities*, and *Lady* of the *World*, understanding the mystrie of this *Quaternity* would not have her own name *Roma*, to exceed or be short of four letters. So *Adon* and *Bael* signified the Sun.

Superstitious  
Sun-worship.

Now having shewed that the Sun was the onely Deity the *Gentiles* worshipped under diverse names; in which likewise they acknowledged a *Trinity*; though not persons, yet of Powers, or virtues; to wit of light, heat, and influence; so the orb, beams, and light, are the substance of the Sun in substance. I should now shew how superstitious they were in their Sun-worship; some offering Horses and chariots to him, which the *Jews* also sometimes did; others used to kneel to him at his rising; the *Messagians* were wont to sacrifice Horses to him; the *Chinows* and other *Indians* honour him with singing of Verses, calling him the *Father* of the *Stars*, and the *Moon* the *Mother*; the *Americans* of *Peru* and *Mexico* adore the Sun by holding up their hand, and making a sound with their mouth, as if they had kissed: of this custom we read in *Job* 31. 26. *If I have kissed my hand beholding the Sun*, &c. the *Rhodians* honored him with the great *Colossus*; and many *Barbarous Nations* did sa-

ice men and children to him; such were the sacrifices offered to *Moloch*, by whom they meant the Sun; the *Gentiles* also to shew their devotion to the Sun, used to wear his colours, and to prefer the red or purple, the golden or deep yellow, to all other colours; hence the *Germans*, as *Diodor. Sic. lib. 5. Biblio.* sheweth; *Casarium non modo gestant rufam, sed arte quoque nativam coloris proprietatem augere student*; they used to make their hairs red by art, if they were not red enough by nature: of this custom of painting or dying the hairs red, *Martial* speaks, shewing that they used some hot medicaments;

*Gaustica Teutonicos accendit spuma capillos.*

This red colour saith *Clemens Alexandrinus* 1, 3 *Pædag.* 3. was used to make them the more terrible to their enemy; for it resembleth blood *συγκύβει τι χρομα πῶμασι*. I deny not this reason, but I believe they had a further aim; for they thought themselves safe, and under the Sun's protection, if they wore his colours; and because the Sun-beams look sometimes yellow and like Gold, therefore hair of this colour was of greatest account; hence *Virgil Aen. 4.* gives yellow hair to *Queen Dido*, as *laventésque abscissa comas*; and again,

*Nec dum illi flavum Proserpina vertice crimen*

*Abstulerat*: *Ibid.* So likewise hee gives yellow hairs to *Mercury*, by whom as we have said, was meant the Sun; *Omnia Mercurio similis, vocemque, colorémque, Et crines flavos, & membra decora juventa.*

*Ibid.* *Tertullian* sheweth, that the women of his time used to dye their hairs with saffron, *Capillos croco vertunt*, to make them look like the flame, or Sun-beams; and so the Bride always wore a vail called *ammœum*, of a red or fire-colour; and so *Flammînica* the wife of the Priest called *Flamen*, wore alwayes such a vail, as resembling the colour of the Sun, whether husband was Priest, but *Saint Hierom* forbids Christian women to dye their hair of this colour, as resembling the fire of hell, *Ne capillos irrufes, & eis aliquid gehennæ ignibus aspergas*: the *Athenians*, to shew how much they honoured *Apollo*, by whom they meant the Sun, used to wear in their hairs golden pictures of ashoppers; for these creatures were dedicated to the Sun: *τέτηγας χρυσοῦς ἐν τοῖς ἡδὲ δεικῶν πλέγματ*

αὐτῶν, as the Scholiast of Aristophanes witnessed and so doth Thucydides. Julius Capitolinus in Verri affirm's of Verus, that to make his hairs look the yellow and that it might glitter like the Sun, hee used to besprinkle them with gold dust; *Tantum habuit curam colorum flavorum, ut & capiti auri rumenta inspergeret quod magis coma illuminata flavesceret*: and because the two colours of yellow and red were sacred to the Sun hence Kings and Priests were wont to be adorned with these two colours; for Kings and Priests have been he the great Luminaries within their Dominions; therefore they shined with artificial ornaments, as the Scythians with his native: hence Q. Dido by the Poet, *Aeneas* is painted with gold and scarlet;

*Cui pharetra ex auro, crines nodantur in aurum;*

*Aurea purpuream subnectit fibula vestem:*

So elsewhere *Aen.* 11. he describes the ornaments of Chlotheus the Priest, of gold and scarlet also;

*Ipse peregrina se uigine clarus & ostro*

*Spicula torquebat Tyrio Cortynia cornu.*

*Arcus ex humeris sonat arcus, & aurea vati*

*Cassida: tum croceam chlamydemque sinisq; crepante*

*Carbaseos fulvo in nodum colligerat auro.*

The Priest is commanded to cover himself with scarlet whilest he is sacrificing;

*Purpureo velare comas adopertas amictu, Aen.* 3.

was also a part of Sun-worship to erect high-Altars, and to sacrifice to him under the name of *Jupiter* upon the highest hills; because they thought it fit, that he, who was the chief God, should be worshipped on the highest places, and the highest in dignity, should be honoured on the highest places of situation, hence he was named *Ζεύς* & *Zeus*, *Jupiter* on the mountains; of the high places, we read in Scripture; they used also to honour of the Sun, to build their Temples, and erect their Altars towards the East.

*Illi ad surgentem conversi lumina solem:*

and elsewhere, *Aen.* 12.

*etheriei speculans orientia solis*

*Lumina, rite curis undam de flumine palmis*

*sustulit* — and to strew the Sun's inextinguishable light and heat, they used to maintain a perpetual fire

pon their Altars; whence they were called *aræ, ab ar-  
endo*: for the same cause both the *Persian* Kings and  
*Roman* Emperours used to have the sacred fire carried in  
great solemnity before them, by this, intimating how care-  
ful they were to maintain the worship of the Sun, and  
superstitious were the Gentiles in advancing of this  
in worship, that they spared not to sacrifice their chil-  
dren to *Moloch*, which was nothing else but the Sun:  
This was a preposterous zeal; for that glorious Lamp  
required no such Sacrifice at their hands, though hee  
be the cause of generation; he gave life to their  
children by his influence, but they had no warrant  
from him to use violence, or to destroy that nature by  
Elementary fire, which he by celestial fire did animate.  
The milder sort of them were content to let their sons  
and daughters passe through the fire, or between two  
rocks as some will have it, which was their Purgatory;  
though some were so bold as to run through the fire, and  
to tread with their naked feet upon the burning coals with-  
out hurt, which might be done without miracle, as we  
have shewed elsewhere, *Arca. Microcos.* of this custome  
the Poët *Aneid.* 11. speaketh;

*Summe Deum, sancti custos Soractis Apollo,  
Quem primi colimus, cui pincus ardor acervo  
Nascitur, & medium freti pietate per ignem  
Cultores multa premimus vestigia pruni.*

As the Sun by the *Asians*, and *Africans* was de-  
scribed under diverse shapes, according to his diverse ef-  
fects and operations, so was he also expressed in the Nor-  
thern part of the European world, as he is the measu-  
re of time, and cause of different seasons; namely of  
Summer and Winter, of Seed-time and Harvest: they de-  
scribed him like an old man standing on a fish, wearing  
a goat girt to his body with a linnen girdle, but bare-  
headed and bare-footed, holding a wheel, and a basket  
full of corn, fruit, and roses; by his old age and coat  
of lead to him, was signified Winter; by his naked head and  
beard, Summer; by the corn and fruits, Harvest; and by the  
fish, the Spring; his standing on a Fish, which is slip-  
perie and swift in its motion, and silent withall, shewed  
the slipperinesse and swiftnesse of time, which passeth  
away without noise, — *nullôque sono convertitur annus.*

Sun, how pain-  
ted and wor-  
shipped by the  
Northern Na-  
tions.

and old age comes *tacito pede*, with a silent foot: the wheel signified the roundness of the Sun, and the running about of the year's and the linnen girdle might signifie the *Zodiack* or *Ecliptick* line; within which the Sun containeth himselfe. I think this may be the genuine meaning of the *Saxon* Idol, which by them was called *Crodo*, which *Schedius de Diis Germanis*, think to be *Saturn*, and do otherwise interpret it: whe they did expresse the Sun as King of the Planets, an chief ruler of the world, they painted him sitting on throne; holding a scepter in his left hand, and a sword in his right; out of the right side of his mouth came out thunder; out of the left lightning: on his head sat an Eagle; under his feet was a Dragon; and round about him sat 12 gods; the Throne, Scepter and Sword may signifie the Majesty and power of the Sun, who by his heat causeth thunder and lightning; the Eagle sheweth the swiftnesse of his motion, and his piercing eye, as discovering all things by his light, his treading on the Dragon may shew, that he by his heat, subdueth the fiercest creatures, and most pestiferous vapours; the 12. gods may signifie the 12. signes in the *Zodiack*, or 12. monthes of the year: when they did expresse the heat and motion of the Sun, they painted him like a man, holding with both his hands a flaming wheel: when they did present the martiall courage, and military heroism of souldiers, excited in their hearts, by the heat of the Sun, they set him out like an armed man, holding a banner on his hand with a rose in it, in the other a pair of scales; on his breast was the picture of a bear, on his target a lion; the field about him full of flowers, by which they signified valour and eloquence, both requisite in a Commander; the arms, bear and lion were to shew the fiercenesse, courage and defence, that is, or ought to be in military men; the rose and flowery field, did present the sweetnesse and delight of eloquence; the scales were to shew, how words should be weighed in the ballance of discretion, before they be uttered: when they expressed how the sun by his heat and influence, kindleth up *Veneral* love in loving creatures, they painted him like a woman, for that passion is most impotent in that sex; on her head she wore a myrtle garland.

shew she is a Queen; and that love should be always green, sweet and pleasant as the Myrtle; in one hand she holds the world, in the other three golden Apples, to shew that the world is upheld by love, and so is the riches thereof; the three golden apples also signified the threefold beauty of the Sun, to wit the Morning, Meridian and Evening; in her brest she hath a burning torch, to shew both the heat and light of the Sun, and the fire of love which burneth in the breast;

*Ardet in ossibus ignis; cæco carpitur igne.*

*Vulnus alit venis, est mollis flamma medullis.*

*Ardet amans Dido, traxitque per ossa furorem,* Virg. when they did expresse the Sunns operation upon the Moon, they painted him like a man with long ears, holding the Moon in his hands, to shew that she receives her light and power from him; his long ears I think did signifie his readinesse to hear the supplications of all men, though never so far distant. These interpretations, I suppose are most likely to be consonant to the meaning of those, who first devised those Images or Idols, though the Saxon Chroniclers, *Albertus, Crantzius, Saxo-Grammaticus, Münster, Schedius,* and others, do think these Images were erected to the Memory of some German Princes or Commanders: but it is unlikely, that the Germans, who were as *Tacitus* saith, such great adorers of the Sun and Stars, would give that worship to dead mens statues. *Cæsar lib. 6. de bel Gall.* tells us, that the Germans onely worshipped for gods those which they saw, and received help from, as the Sun, Moon, and fire, other gods they never heard of: but of the European Idolatries, we have spoken more fully before.

**Q. II.** *What hath been the chief supporter of all Religions at all times?*

**A.** The honour, maintenance, and advancement of Religion, how the Priesthood; for so long as this is in esteem, so long is Religion in request; if they be slighted, Religion also becometh contemptible. Whereupon followeth *Atheism*, Priests their and *Anarchy*, which wise States considering, have been dignity and carefull in all ages to maintain, reverence, and advance the necessity. Ministers of Religion; for if there be not power, maintenance, and respect given to the publick Ministers of States, all government and obedience must needs

Dignity of  
Priests among  
the Greeks.

fail; the like will fall out in the Church, if the Priesthood be neglected. Therefore among the *Jewes*, we read what large maintenance was allowed to the Priests and Levites; how they were honoured and revered by the people; & how the High Priest had no lesse, or rather more honour than the Prince, the one being honoured with a Mitre, as the other with a Crown, and both anointed with precious oyl. Among the *Gentiles*, we find that the Priesthood was in such esteem, that the Prince would be honoured both by the Priests office and name; as we read of *Melchisedech* King of *Salem*, and Priest of the most High God: *Numa* was both King and Priest: so was *Anius* in the Poet; *Rex Anius, Rex idem hominum Phœbique sacerdos*. *Augustus* and the other Roman Emperour held it no lesse honour, to be stiled *Pontifices Maximi* High Priests, than to be called Emperours: For this cause Priests wore Crownes or Garlands, as well as the Emperours. Some were crowned with Bays, as the Priests of *Apollo*; some with Poplar leaves, as the Priests of *Hercules*; some with Myrtle; some with Ivy some with Oaken leaves &c. All Priests among the *Romans*, were exempted from Taxes, Wars, and secular employments. The high Priest at *Rome*, as *Dionysius* witnesseth L. 2. had in some respects more Priviledge than the Emperour, and was not to give any account of his actions to people and senate. And *Cicero* in orat. pro *domo ad Pontif.* doth acknowledg that the whole dignity of the State, the safety, life and liberty of all men and the Religion of the gods depended from the High Priests. The great King of the *Abyssins*, at this day will be called Prester, or Priest *John*; "though I know some deny this. Among the *Mahometans* none of the *Musalmans*, or true believers, as they call themselves, must take upon him the title of *Lord*, but the *Calipha*, or High Priest onely: and to offer the least wrong, to the meanest Priest, is there a hainous and punishable crime. The Priests of *Mars*, called *Salii*, among the *Romans* were in such honour, that none was admitted to this dignity, but he that was *Patricius*, or Nobly born. In *Tyrus* the Priests of *Hercules* were attired in Purple; and had the next place to the King. In old time among the *Germans*, none had power to punish offenders, but the Priests

Dignity of  
Priests among  
the Romans,  
&c.

Priests. The *Trallii* honoured none with the Priviledge of a Palace, but the King of the Chief Priest. Among the *Egyptians* none were Priests but Philosophers; and none chosen Kings, but out of the Priest-hood. *Mercury* was called *Trismegistus* because he bore three great Offices, to wit, of a Philosopher, of a Priest, and of a King. Among the *Phœnicians* the Priests of the Sun had the honour to wear a long robe of Gold and Purple; and on his head a Crown of Gold beset with Jewels. The ancient *Greeks* also privileged their Priests to wear Crownes, whence they were called *σεπάρνοδες*; in *Rome* the *Flamen Dialis* or *Jupiters* Priest, had this honour, that his bare word had the force of an Oath; and his presence was in stead of a Sanctuary, if any guilty person had fled to him, he was free that day from any punishment. He had power to exercise Consular authority, and to wear Consular garments; and whereas none had the Honour to ascend the Capitol in a Sedan or Litter, save onely the *Pontifex* and Priests, we see in what reverence esteem they were in old *Rome*; and no lesse honour, but rather more, the Priests and Bishops of modern *Rome* hath received from Christian Princes. Among the *Jews* we find that *Eli* and *Samuel* were both Priests and Judges: the Levites were as Justices, and by their word uted to end all strife, *Deut. 21.* in *Dauids* time 6000 of the Levites were Judges: and after the captivity some of the Priests were Kings of *Juda*, *1. Chron. 23.* in the Christian Church, we see how at all times the Clergy hath been honoured; in Scripture they are called *Fathers*, *Embassadours*, *Friends of God*, *Men of God*, *Prophets*, *Angels*, &c. *Tertullian L. de peniten.* shewes, that in the Primitive Church Penitents used to fall down at the feet of their Priests; and some wite, that they use to kisse their feet. In what esteem the Bishops of *Italy*, *France*, *Germany*, and *Spain* are now in, and in *England* have been in; is known to all that read the Histories of these Places; In *Moscovia*, the Bishops not onely are endowed with rich Revenues, but also with great honours and priveleges, and use to ride in rich apparell, and in great state and magnificence. What respect the Great *Turk* giveth to his *Musti*, or High Priest, and in what esteem he hath the Christian Patriarch of

*Constantinople,*

*Constantinople*, is not unknown to those that have lived there, or read of History. In a word Religion flourisheth and fadeth with the Priests and Ministers thereof; it riseth and falleth, floweth and ebbereth as they do; and with *Hippocrates* Twins, they live and die together; so long as the *Gentile* Priests had any maintenance and respect left them, so long their superstition continued in the Empire, even under Christian Emperors; but as soon as *Theodosius* took away their maintenance, *Gentilisme* presently vanished, and went out like the snuff of a Candle, the tallow or oyl being spent.

Religion which  
is best.

Christianity,  
it's excellency.

Q. 12. What Religion is most excellent, and to be preferred above all others?

A. The Christian Religion; which may be proved: first from the excellent doctrines it teacheth, as that there is a God, that he is but one, most perfect, infinite, eternal, omniscient, omnipotent, absolutely good, the author of all things, except sin, which in a manner is nothing; the Governor of the world, and of every particular thing in it; that Jesus Christ the son of God died for our sins, and rose again for our justification, &c. 2. From the reward it promiseth, which is not temporall happiness promised by *Moses* to the *Jewes* in this life; not sensual and beastly pleasures, promised by the *Gentile*-Priests to their people, in their *Elysium*; & by *Mahomet* to his followers in his fools Paradise; but eternal, spiritual, immaculate, and Heavenly felicity, in the full and perpetuall fruition of God, in whose presence is the fulnesse of joy, and at his right-hand are pleasures for evermore: such as the eye hath not seen, nor the ear heard, and cannot enter into the mind of man. 3. From teaching the faith of the Resurrection, which none of the *Gentiles* did believe, and not many among the *Jewes*, for the *Sadduces* denied it; onely Christianity believeth it, being assured, that he, who by his power made the great world of nothing, is able to re-make the little world of something; neither can that which is possible to nature, prove impossible to the author of nature: for if the one can produce out of a small seed a great tree, with leaves, bark, and boughs: or a butterfly out of a worm, or the beautifull feathered Peacock out of a mis-shapen egge: cannot the Almighty out of dust raise our bodies, who first out

of dust made them? 4. No Religion doth teach how God should be worshipped sincerely and purely, but Christianity; for other Religions consist most in sacrifices, not of beasts and birds onely, but of men also: likewise in multitudes of unnecessary ceremonies, whereas the Christian Religion sheweth, that God is a spirit, and will be worshipped in spirit and truth: That outward Ceremonies are but beggerly rudiments: That he will have mercy and not sacrifice: That the sacrifice of God is a broken and contrite heart: That he is better pleased with the circumcision of our fleshy lusts, than of our flesh, with the mortification of the body of sin, than of the body of nature. *He eateth not the flesh of Bulls, nor drinks the blood of Goates, but we must offer to him thanksgiving, and must pay our vows.* The best keeping of his Sabbath, is rather to forbear the works of sin, than the works of our hands: and to wash our hearts in innocency, rather than our hands in water. The service he expects from us, is the presenting of our bodies a living sacrifice and holy, which is our reasonable service. No Religion like this doth teach us the true object of our faith and hope, which is God; of our charity, which is our neighbour: of temperance, which is our selves: of obedience, which is the Law: of prayer, which is the Kingdom of Heaven, and the righteousnesse thereof in the first place, and then things concerning our worldly affaires in the second place: no Religion but this, teacheth us to deny our selves, to forgive our enemies, to pray for our persecutors, to do good to those who hurt us, to forget and forgive all injuries, and to leave vengeance to God, who will repay: no Religion like this, teacheth the conjugal chastity that ought to be between one man and one wife; for other religions permit either plurality of wives, or divorces upon light occasions, or fornication amongst young people unmarried; *Crede mihi, non est flagitium adolescentem scortari, Terent.* or that which is worse, and not to be named; but Christianity forbids unchast talk, immodest lockes, and even unclean thoughts. Other Religions forbid perjury, this swearing at all, except before a Judge to vindicate the truth. No Religion doth so much urge the mutuall justice or duties, that ought to be between masters and servants, parents and children,

Princes

Princes and people, and between man and man; all theft, oppression, extortion, usury, bribes, sacrilege, &c. are forbid even all kind of covetousnesse and immoderate care, but to cast our care upon God, to depend on his providence, to use this world, as if we used it not, to cast our bread upon the waters, to make us friends of our unrighteous Mammon, to be content with food and raiment, to have our conversation in heaven, and to seek the things that are above, to lay up our treasures in heaven; where neither moth can speil, nor thieves break through and steal. 5. The excellency of Christianity may be proved from the multitude of witnesses, or martyrs, and Confessors, who have not only forsaken father and mother, lands and possessions, and whatsoever else was dear to them, but likewise their lives, (and that with all chearfulnesse) for the name of Christ: and which is most strange, in the midst of flames and other torments, they did sing and rejoyce, and account it no small honor & happiness, to suffer for Christ, being fully perswaded that the afflictions of this life were not worthy of the glory that should be revealed; and that after they had fought the good fight, and finished their course, a Crown of righteousness was laid up for them. 6. The excellency of the author commends Christianity above all other religions, which have been delivered by men onely, and those sinful men too; as, Moses, Lycurgus, Minos, Solon, Numa, and Mahomet, &c. But the authour of Christianity was both God and man, whose humane nature was without spot or sin original, and actual; for though he became sin for us, yet he knew no sin, there was no guile found in his mouth; he had done no violence, he was oppressed and afflicted, yet opened he not his mouth, but was brought as a lamb to the slaughter, and as a sheep before his shearers was dumb, &c. Isa. 53. his very enemies could not accuse him of sin, hee praied for those that crucified him, and died for his enemies, he was obedient to his father, even to the death of the Crosse; hee did not lay heavy burthens upon other mens shoulders, which he did not touch himself; but as well by practise, as by precept, he hath gone before us in all holy dutys; and as he died for sinners, so he rose again for them the third day, ascended into Heaven, where he now sits at the right hand of his father, and will come again to judge the quick

quick and the dead. He is the true Messias, who in the fulnesse of time came, upon the accomplishing of *Daniels* seventy weeks, not long before the destruction of *Jerusalem*, as was foretold by the Prophets, by whose presence the glory of the second Temple far exceeded the glory of the first, though in all things else inferiour to it. He is the true *Shilo*, at whose coming the Septer departed from *Juda*; & as it was foretold, that he should come of *David*, be born in *Bethlehem*? have a Virgin for his mother, preached in *Galilee*, and heal all manner of infirmities, and shall reign over the *Gentiles*, so these things came to passe. 7. Never was there any Religion propagated through the world, in that wonderfull manner, as this was, if we consider either the authours that spread it, who were illiterated fisher-men, and yet could on a sudden speak all languages, or the manner how it was spread, without either, violence or eloquence; whereas *Mahometanisme*, and other Religions have been forced upon men by the sword, Christianity was propagated by weakness, sufferings, humility, patience, plainnesse, and working of miracles, the suddenesse also of its propagation, the great opposition it had, by the Potentates of the world; whom notwithstanding these fisher-men conquered: the largeness of this religious extent, as being spread over the four parts of the habitable earth: I say, all these being considered, must needs shew us what preheminance this religion hath above all others, the course whereof could nor be retarded either by the force, policy or cruelty of Tyrants, who expose Christians to a thousand sorts of torments, yet in spite of all opposition, it went like a mighty torrent through the world, and like the Palm, the more it was suppressed, the more it flourished: *Per tela, per ignes, ab ipso ducit opes, animamque ferro*: What religion could ever name such Martyrs, either for number or constancy, as the Christian can? To be brief, how far truth exceedeth error, one God, multiplicity of gods; his sincere and pure worship, the idolatry of worshipping evil Spirits, Starres, dead Men, bruit beasts, yea, meere accidents and phansies; and how far divine power exceedeth all humane power, so far doth Christianity exceed *Gentilisme*. Again, how much Christ exceedeth *Moses*; and the Gospel the Law; and how

how far the precept of patience and meekness taught by Christ, exceedeth the precept of revenge delivered by *Moses*; how far Baptisme excelleth Circumcision, and the Lords Supper, the *Jewish* Pascheover, the true propitiatory sacrifice of Christs body, all the sacrifices of beasts and birds, how far the easie yoke of Christ is lighter than the heave burthens of *Moses*; and the true Messiah already come, exceeds the *Jews* supposed Messiah yet expected: so far doth the Christian religion excel the *Jewish* superstition. Lastly, how far *Jesus* in respect of his humane nature exceedeth *Mahomet*; the one being conceived of the holy Ghost, and born of a Virgin; the other being conceived and born after the manner of other men; the one being without sin, the other a thief and robber: the one teaching love, peace and patience; the other hatred, war and revenge: the one curbing mens lust, by *Monogamy*; the other letting loose the reins to uncleanness by *Polygamy*: The one planting Religion in the soul, the other in outward Ceremonies of the body: The one permitting the moderate use of all Gods creatures, the other prohibiting Wine, and Swines-flesh: The one commanding all men to search the Scriptures; The other prohibiting the vulgar to read the *Alcoran*, or to translate it into other tongues out of the *Arabick*: the one working by miracles; the other onely by cheating tricks: The one propagaing Religion by suffering, patience, and humility, the other by cruelty, oppression, and tyranny: The one choosing for his followers, innocent and holy men, such as followed their trade of fishing; the other wicked and profane persons, whose trade consisted in thieving, robbing, and murdering: The one teaching sound and wholesome Doctrine; the other ridiculous and favourlesse fables in his *Alcoran*: I say, how far in all these things the man Christ *Jesus* (not to speak of his Divinity) did exceed *Mahomet*: so far doth Christianity excel Mahumetanism. And thus have I with as much brevity as I could, taken and given a view of all known Religions, and have set down what use is to be made thereof; and withal have shewed the excellency of Christianity above all other professions in the world: God grant that as it is the best of all Religions, so we of this Land may prove the best of all the professors there-

Christian duties urged.

of, learning to deny our selves, to take up the Crosse of Christ, and follow him in meeknesse, patience, humility, justice, sobriety, holinesse, love, and all other virtues, wherein the life of Religion consisteth; laying aside self-interest, idle quarrels, needlesse debates, unprofitable questions in points of Religion, but let us maintain the Unity of the Spirit in the bond of love, and know that Religion is not in words, but in works; not in opinions, but in assurance: not in speculation, but in practice. Pure Religion and undefiled before God is, to visit the Fatherless and Widows, &c. to do good and to communicate; for with such Sacrifice God is well pleased, that not the hearers of the Law, but the doers shall be justified, that not they that cry Lord, Lord, shall enter into heaven, but they who do the will of our Father; that without peace and holiness no man shall see the Lord, that they who feed the hungry, and cloath the naked, &c. shall inherit the Kingdom prepared for them from the beginning of the world; And God grant that we may run the ways of Gods Commandements, walk in love, tread in the paths of righteousness, fight the good fight, run the race set before us, with patience, looking unto Jesus the Author and Finisher of our Faith; that having finished our course, and wrought out our salvation with fear and trembling, may at last receive the Crown of righteousness. In the mean while let us not forget our Saviours Leg<sup>c</sup>; which is, Love one another, and my peace I leave with you; Are wee not all the members of one body, the sheep of one fold, the children of one Father? Do wee not all eat of the same bread, drink of the same cup, live by the same Spirit, hope for the same inheritance? are wee not all washed with the same Baptisme, and redeemed by the same Saviour? why then should wee not bee of the same heart, and mind with the Apostles? why is there such strugling in the womb of Rebeccab, such a noise of hammers in building Christs mysticall Temple; such clashing of arms under the Prince of peace; is this Christianity? Alas, we are Mahumetanes or Gentiles in practise, and Christians in name. Now the God of peace, that brought again our Lord Jesus from the dead, give us the peace of God that passeth all understanding; that we may all think and do

the

the same thing. That as there is but one Shepherd, so there may be but one sheepfold. The Church of God is a little flock, beset with many Wolves, of Jews, Turks, Pagans, Athiests; why then should we not be carefull to preserve peace, love, and unity among our selves, the onely thing to make us formidable to our enemies? *Concordia res parva crescut.* A bundle of Arrows cannot be broken, except they be separated and disjoyned; nor could the horse tail be plucked off (as *Scrtorius* shewed his Romans) so long as the hairs were twisted together; as hard a matter it will be to overcome us, so long as we are united in love, but let this band be broken, and we are a pray to every enemy: *imbelles dama quid nisi praeda sumus.* If we will needs fight; let us buckle with our profest and common enemies, with the Devil, the world and the Flesh, with Principalities, and powers, with spirituall darknesse, and chiefly with our selves: *Nec longè scilicet hostes quaerendi nobis, circumstant undiq; muros.* We have a Trojan horse, full of armed enemies in the Citadel of our hearts; we have *Jebusites* within us, which we may subjugare, but can never exterminate; and such is our condition, that we are pestered with enemies, whom we can neither fly from, nor put to flight; *Nec fugere possumus nec fugare.* If we did exercise our selves oftner in this spirituall *Militia*, we should not quarrel so much as we do, nor raise such tragedies every where in the Church of Christ, about controversies & opinions, quarrelling about the shell of Religion, being carelesse what become of the kernel. With *Martha* we busie our selves about many things, but neglect that *unum necessarium*: playing Philosophers in our disputes, but *Epicures* in our lives. I will end in the words of *Lactiantius*, *Instit. 6 c 1 & 2. Innocentiam solam si quis obtuleret Deo, satis pie, religioseque litavit.* He is the most religious man, who offers to God the best gift, which is innocency. For Christian Religion consisteth not in words, but in gifts and sacrifices; our gifts are perpetuall; our sacrifices but temporary; our gifts are sincere hearts, our sacrifices are praises and thanksgivings. No Religion can be true, but what is grounded on goodnesse and justice.

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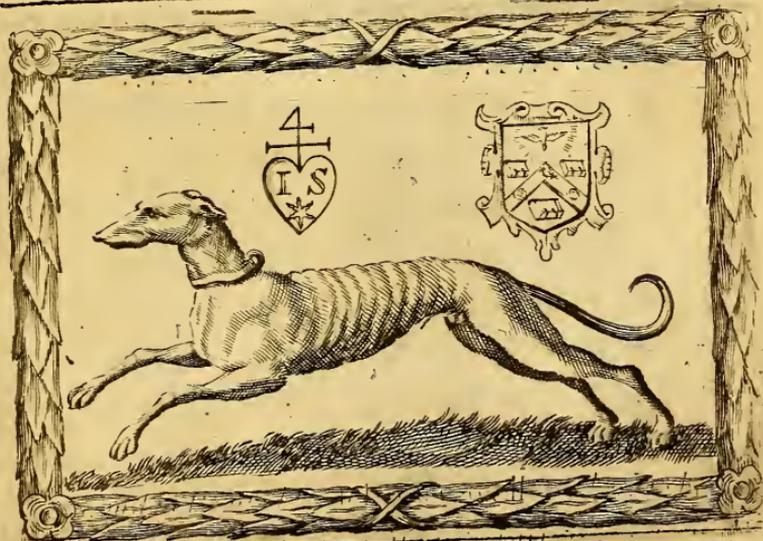
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*The Epistle Dedicatory*

Author of *HANNEBRIA* hath not the least considerable. His severe and most indefatigable labours in most parts of *Learning*, are consummated in this piece of Religion, wherein like an experienced Anatomist, he hath left none un-cut up. To fall into excessive commendations of him, were to commit moral absurdity, by praising one who the general Trumpet of Fame hath blaz'd abroad for so great an advancer of *Virtue and Learning*; But to trouble you with them, were yet to be so much the more importunate, whose conversation with him was so great, that whatever I may say of him, I shall not acquaint you with so much as your I know. Nor did the influence of your Patronage raise and animate onely him but there are so many other monuments of your great encouragements to learning, that it will be thought modesty in me not to mention all. But your excessive Benefactorship to the Library of *S. John Colledge at Cambridge* (whereof I have sometimes had the honour to be an unworthy member) I cannot passe over as a thing, which will stand upon the face of memory, as long as learning shall flourish in professors or Children. And that which  
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*The Epistile Dedicatory.*

creases the glory of your munificence, that that Library may boast that it is furnished with the works of its ownnes, which, being the greatest act of tribution and gratitude that may be, must be accordingly acknowledged by all that shall come after. But that which hath the most engaged and satisfied the *English* world, is, that your endeavours have displayed themselves in their truest light, in that *one thing that is necessary*, that is to say, *Religion*, not only by being a constant assertor of her purity here in *England*, but in that, after more than *Ulyssian* Travels throughout most parts of *Europe*, you have returned to your former enjoyments of that chaste *Penelope*, when others either out of weaknesse or surprize, are ensnared and besotted with the Tenets of other Countries, whereby they are both ingrateful and injurious to their own, by preferring the prudence and policy of another before theirs. Religion certainly, if well improved, is the *Talent*, that felicifies the improver, it not, condemnes him. It is that universal *Patrimony*, which entitles us to be the sonnes of God, and by which we are adopted into the assured hope of eternall hapinesse. It is the *Loadstone*

wherewith when our souls are once touched, they are directed to the right pole of the eternally beatificall vision and without which, wee must infallibly expect to split against the rocks and shelves of perdition. It is the consummation of heavens indulgence to Mankind that which doth familiarize us, and makes good our Interest in the great being and cause of all things. It is the perfection of nature, since that whatsoever wee know of the divinity by her come onely by the assistance and mediation of our senses, but the other furnishes us with a more evident assurance, ( and that, in things, which can bee neither *seen, heard nor conceived* ), by the more particular providence of *Grace and Faith*, whereby hee is pleased to *bow down the heavens* and descend unto a familiar conversation with our very spirits.

But that which ought further to endeare all men to Religion, is, that she onely next to God may pretend *Ubiquity*, as being a thing written in such indelible characters in the hearts of all men, that even the most barbarous nations, and the greatest strangers to civility and policy have acknowledged some divinity worship, though their pravity or war

of instruction, may have blinded them from the *true*, but yet that eclipse of the true God hath not been total, inso-much, as they have still retained a sense and veneration of Religion, so that to the best of their imaginations, they have created something like God to themselves. To make this yet more evident, we are to note, that most people, though they had not so clear apprehensions of the immortality of the soul, as we have; yet were they not only perswaded of the impossibility of its annihilation, but have also acknowledged rewards and punishments to be expected after this life.

To ascend yet a little higher; the divinity and preheminance of Religion is demonstrated, in that it exerciseth that Empire and Sovereignty over the mind of man, that no blandishments of the flesh, no temptations, no torments have been able to dispossesse it. It hath triumph'd in the midst of its persecutions; and by her sufferings hath conquered her persecutors. Her pleasing Ravishments can stifle for a time all sence of humanity, elude flames, and racks, and so arm the delicacie and tenderness of virgin purity, as to overcome the hardest Tyrants.

*The Epistle Ddicatory.*

It is she that raises our soules to a holy boldnesse and intimacy in our addressees to heaven, being indeed rapt into the heavens of divine contemplation, by her extasies and illuminations. It was her inspiring communication, that elevated your pious soul, when you described the divine perfections of the incomparable THEOPHILA. These things can she do and greater, when there is but one grain of true *Faith*; but when she is defiled and adulterated with humane ceremonies and inventions, she is deformed, and looses all her grace and beauty. And among these hath she met with two most importunate pretenders, *Atheisme* and *Superstition*; the one strips her stark naked, the other meritriciously prostitutes her in the disguises of humane Inventions. And that she hath been thus evill entreated, in all places and times, this book gives but too great testimony, whether you look on the *παραβητα* or this small appendix, treating for the most, of what happened in High and Low *Germany*. I would not draw any excuse for our own gyrations of Religion here, from their madnesse; but rather condemn them as things that would have out-vy'd the extravagance of the former. But to draw

*The Epistle Dedicatory.*

draw any argument against Religion from either were impious; for if we did, we must in consequence, deny all, both particular and universal providence of Almighty God; we must deny the Scriptures, the heavenly Legacy of eternal salvation; we must deny *Heaven, Hell, Eternity*, nay take away the *Cement* of all humane society, and expect to see the *order and beauty* of the *universe* hurried into *darkness* and *confusion*, since it ought not to out-last man, for whom it was created. Nay; but let us rather professe humanity, and make this use of the failings and extravagance of others in matters of Religion; To humble our selves to a reliance on that immense Being, who hath thought fit to plant Religion in the heart of man, to direct him in his voyage to eternall happinesse, wherein that every man might take the right way, is the earnest prayer of

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Jo. DAVIES.

These Books printed for John Saywell, are to be sold at the sign of the Greyhound in Little Britain, and at the Pile of Bibles in the Stocks Fish-market, looking into Lombard-street, over against the Post-house, London.

That informing piece and Catechistical Foundation, Entituled, viz. **W**ollebius, his *Abridgment of Christian Divinity*; Englished, cleared, and enlarged, by *Alexander Ross*, Author of that curious piece, entituled, viz.

**ΠΑΝΣΕΒΕΙΑ**, or a view of all Religions and Church-Governments in the world, with a discovery of Heresies, in all Ages and places; &c. whereunto this *Apocalypsis* is usually adjoined.

That practical piece, entituled, viz. *The Returning Backslider*, (and the *Saints Privilege &c.*) or a Commentary on the whole 14 Chap. of *Hosea*, the third time reprinted, being one of the legitimate pieces of that truly pious Author, *Dr. Richard Sibbs*.

For the use of pious families, there is lately reprinted, *Mr. Henry Smith's Sermons*, with *Gods Arrow against Atheists, &c.* To which are now added, *The Life of Mr. Henry Smith*, by *Tho. Fuller, B. D.* and *Alphabetical Tables* very advantageous to the Reader; which Additions aforesaid, contain three sheets at the beginning of the Book, and five sheets at the end of the Book, viz. eight in all, and distinguisheth them from all other surreptitious and imperfect Copies.

Three select and profitable Sermons, Entituled, viz. I. *Preces & Lachrymae*. II. *The Christians desire*. III. *The example of Humility*, by *William Houghton*.

The way to the Highest Honor, presented in a Sermon before the House of Peers, Feb. 24. 1646. by *W. Strong*.

That judicious piece, entituled, *The Practice of Quietness*: directing a Christian how to live quietly in this troublesome world; By the late venerated Bishop *Webbe*.

The History of the World, the second part, being a continuation of the famous History of *Sir Walter Rawleigh*, Kt. beginning where he left, and conti-

At his Shop also Gentlemen, Country-book sellers, and Chapmen may be furnished or provided with all sorts of English & Latine books, and of other foreign Languages as they please.

nued to the year 1640. With a large *Chronologie* of those times, by *Alexander Ross* once Chaplain in Ordinary to his late Majesty King *Charles*, the first. The true Copie whereof (by the Authors Appointment and Approbation) is distinguished by the *Grey-hound* in the Front-piece from any other, however coloured by a pretended (though abusive) representation of the Reverend Author in the Title page, or the delusive Vision of Birds, &c. of the pretender thereto.

An exact Collection of the choicest Secrets in *Physick* and *Chyrurgery* (both *Chymick* and *Galenick*) by *Leonard Phioravanti*, Knight, *Dr. Edwards* and others.

A New *Primer*, entituled, *Mr. Hool's Primer*; more easie and delightful for the learner than any yet extant, having 24 several representations of Persons, Beasts, Birds, &c. answering the several letters of the Alphabet, in a Copper plate, laying also the surest foundation for true spelling; the defect whereof (in the ordinary teaching) is very much complained of.

*Mr. Hool's Rudiments of Latine Grammar* usually taught in all Schools; delivered in a very plain method for young beginners, containing 1. The common *Accidents*, examined and explained, called his *Posing Book*. 2. The *Terminations* and *Examples of Declensions* and *Conjugations*. 3. *Tropris quæ Maribus, Quæ Genus*, and *As in Presenti*, Englished and explained, for the use of young Grammarians, with a necessary *Index* to each part, called his *Posing book*; by help whereof (in want of an able Schoolmaster) Gentlemen may teach their children themselves with much ease and delight.

Also *Mr. Hool's Grammar* in Latine and English, the shortest, orderliest, and plainest both for Master and Scholar, of any yet extant.



# The Authours Preface

## TO THE READER.



*THE doctrine of the ANA-  
BAPTISTS, Courteous  
Reader, to give it thee in a single  
expression, is nothing but lying  
and deceit. Thou haply thinkest  
them a sort of peop'le divinely in-*

*spired, and Prophets: Thou art deceived. They  
are false Prophets and false teachers, as being a  
contagion, than which hell it self hath not vomited  
up a more dangerous since the beginning of the  
world. For I do not think it can bee easily de-  
monstrated, what other mischief could have redu-  
ced not onely the Netherlands, but almost all  
Germany, into so great calamity and devastati-  
on. When I more narrowly look into the Heresie  
of these men, I confess I am puzzel'd to finde a  
name for the Monster, but what its aims are, I  
may haply guesse.*

*Its first part speaks a Lyon, its last a Dra-  
gon, the middle a pure Chimæra.*

*I call it a Monster, and I may add the most  
monstrous that ever was, as having in it  
the Ingredients of all formerly condemned Sects.  
Which when I consider, me thinks all the anci-*

## The Authours PREFACE

ent Hereticks, such as Nicholas Anteoche-  
nus, the Gnosticks, the Valentinians,  
Nostrians, Sabellians, Patropassions, Par-  
menians, present themselves anew out of Hell  
to me. So that I can make no other judgment of  
**THOMAS MUNTZER**, that Authour  
and raiser of a most pernicious Sect, then that  
he hath re-erected the Standards of all former  
heresies. But that it may not be said, as in  
the Proverb, that Affrick alwayes furnishes us  
with Novelties, he also with his desperate di-  
sciples, hath sacrilegiously attempted to ad-  
vance some altogether new and unheard-of opi-  
nions, whereof who shall say that what is  
**MADE** is **GOOD**, must be very ex-  
travagant. Out of these, have they resolved  
and decreed, that children till they come to  
age, are onely Catechumeni, and ought not  
to be clad with the robe of holy Baptisme.  
Out of these, have they declared a commu-  
nity of all things. Out of these, teach to disho-  
nour and discard Magistrates, who are the  
living ectypes of God, while in the meantime  
they themselves aspire to Sovereignty, and would  
be accounted Potentates, when they are indeed  
the wickedst among men; Dissemblers, Cheats,  
Hypocrites, Novators, or Advancers of No-  
velties, and the subtle generation of the old  
Viper Novatus. which said Novatus, if I  
display in the colours wherein the holy Father  
and Martyr Cyprian sets him forth, discreet  
men shall be my Judges, whether I have not hit  
the mark, and the same description most fitly  
suits the greatest part of the Profelytes of  
Muntzer

## To the Reader.

Muntzer. *As concerning Novatus ( says that Ornament of his Carthage, lib. 11. Epist. 8. to Cornelius then Bishop of Rome ) We needed not any relations to be sent to us of him, since that from us you were to expect a more particular account of Novatus, a man that is a constant Advancer of novelties, of an insatiable avarice, furious in his rapines, blown up with arrogancie and pride, even to astonishment; a man not admitting any good understanding with the Bishops; the end of his curiosity is to betray, of his flattery to surprise, his love is dogg'd by his infidelity, he is the fuell and fire-brand that heightens the combustions of sedition, and the hurrican and tempest which causes the shipwrack of Faith, an opposer of Tranquility, and an enemy to peace. These were his thoughts of Novatus, which what wise man but will allow us to attribute to our Novators? Certainly, if John that Botcher of Leiden, the ulcer and deformity of that gallant City, were to be drawne in his own colours, we need borrow them no where else. You therefore, Orthodox Doctors, reduce those erroneous and miserably seduced men, which yet are so, into the way of Truth, Deliver them, I beseech you out of this phrensy, and omit no opportunities which may help to recover them out of this imaginarr disease to which they are so accustomed.*

*This*

## The Authors P R E F A C E.

*This shal bee your reward, this is the prize  
you shall obtain. Him that overcometh,  
will I make a Pillar in the Temple of my  
God, and I wil write upon him the name  
of my God, &c. Revel. 3. 12.*

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3. THO-

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# I THOMAS MUNTZER.

His OPINIONS, ACTIONS, and END.

## The Contents.

**M**untzers Doctrine spreads, his aims high, his affirmati-  
ons destructive; He asserts Anabaptisme, rests not  
here, but grows worse and worse in his opinions and practises;  
his large promises to his party and the common people: he en-  
deavoured to set up himself, pretending to restore the Kingdom  
of Christ; being opposed by the Landgrave, his delusive Ani-  
mation of his followers; their overthrow; his escape; he is  
found, but dissembles himself; is taken, but yet obstinate; the  
Landgrave convinceth him by Scripture, when being racked,  
he laugheth, afterward relenteth; his last words; is deserved-  
ly beheaded, and made an example.

# 2 JOHN MATHIAS.

## The Contents.

**J**ohn Mathias repairs to Munster, his severe edicts, he be-  
comes a malicious executioner of Hubert Trutling, for con-  
demned expressions touching him, his own desperate end.

# 3. JOHN BUCKHOLD, or JOHN of LEYDEN.

## The Contents.

**J**ohn Buckhold his character, his disputing and contenti-  
on with the Ecclesiasticks concerning Padobaptism; he suc-  
ceeds John Mathias, he comforts the people with a pretended  
revelation; he makes Bernard Knipperdoling of a Con-  
sul,

## The Contents.

ful, to become common executioner, Buckhold feigneth himself dumb, he assumes the Magistracy, he allows Polygamy, he takes to himself three wives; he is made King, and appoints Officers under him; his sumptuous apparel; his Titles were King of Justice, King of the new Jerusalem; his throne, his Coin and motto thereon; The King, Queen, and Courtiers wait on the people at a Feast: with other digressions. The King endeavours to raise commotions abroad, is haply prevented. He suspects his own safety; his large promises to his Captains, himself executes one of his wives, he feigns himself sick, and deludes the people with an expectation of deliverance; in the time of famine, forgets communitie; he is betrayed by his Confidant, is brought prisoner before the Bishop, who checks him; his stinging answer and proposal; he is put to a Non-plus, is convicted of his offences; his deserved and severe execution.

### 4. HERMANNUS SUTOR.

#### The Contents.

**H**erman the Cobler professeth himself a Prophet, &c. He is noted for drunkenness; The ceremonies he used in his rhabaptisme, Eppo his Host discovers him and his followers; he cheats; Hermans wicked blasphemies, and his inconstancy in his opinions, his mothers temerity; his Sect convinced, all fall off from him; by one Drewjis of his Sect he is handled roughly; Herman is taken by Charles Lord of Gelderland, &c. and is brought prisoner to Groningen; when questioned in his torments, he hardered himself, and died miserably.

### 5. THEODORUS SARTOR.

#### The Contents.

**T**heodor the Botcher turns Adamite, he affirms strange things, his blasphemy in forgiving of sins, he bu

## The Contents.

his cloaths, &c. and causeth his companions to do the like. He and his rabble go naked through Amsterdā, in the dead of night, denouncing their woes, &c. and terrifie the people. They are taken and imprisoned by the Burghers, but continue shameless. May 5. 1535. they are put to death; some of their last words.

### 6. DAVID GEORGE.

#### The Contents.

David George, the miracle of the Anabaptists. At Basil he pretends to have been banished his Country for the Gospel's sake; with his specious pretences he gains the freedom of the City for him and his. His Character. His riches. He with his Sect enact three things. His Son in Law doubting his new Religion, is by him questioned; and upon his answer excommunicated. His wives death. He had formerly voted himself immortal, yet Aug. 2. 1556 he died, &c. His death troubled his disciples, His doctrine questioned by the Magistrates, eleven of the Sectaries secured. Eleven Articles extracted out of the writings of David George, Some of the imprisoned Sectaries acknowledged David George to have been the cause of the tumults in the lower parts of Germany, but disowned his doctrine.

Conditions whereupon the imprisoned are set at liberty:  
The Senate vote the doctrine of D.G. impious, and declare him unworthy of Christian burial, and that his body and books should be burned, which was accordingly effected.

### 7. MICHAEL SERVETUS.

#### The Contents.

Servetus his converse with Mahumetans and Jewes. He disguiseth his monstrous opinions with the Name of Christian Reformation. The place of his birth. At the 24. year of his age, he boasted himself the only Teacher and

## The Contents.

Seer of the world, He inveighed against the Deity of Christ. Oecalampadius confutes his blasphemies, and causeth him to be thrust out of the Church of Basil. Servetus held but one person in the Godhead to be worshipped, &c. He held the holy Ghost to be Nature. His horrid blasphemy. He would reconcile the Turkish Alcoran to Christian Religion. He declares himself Prince of the Anabaptists. At Geneva Calvin faithfully reproves Servetus, but he continues obstinate. Anno 1553. by the decrees of several Senates, He was burned.

## 8. ARRIUS. THE CONTENTS.

Arrianisme its increase, Anno 323.

**T**He General Council at Nice, Anno 325. called as a Remedy against it, but without success. The Arrians misinterpret that place, Joh. 10. 30. concerning the Father and the Son. They acknowledged one only God in a Judaical sence. They deny the Trinity. Arrius his wretched death, Anno 336.

## 9. MAHOMET. The Contents.

**M**Ahomet characterised. He made a laughing-stock of the Trinity. He agreed with Carpocrates, and other hereticks. He renewed Circumcision, and to indulge his disciples he allowed them Polygamy, &c. His Iron Tomb at Mecca.

## 10. BALTHAZAR HUBMOR. The Contents.

**H**ubmor a Patron of Anabaptisme. He damned usury. He brought in a worship to the Virgin Mary, &c. The Senate of Suring by a Council reduced him. He renounced the  
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## The Contents.

heads of his former doctrine. Himself or Sect still active. He is taken and imprisoned at Vienna in Austria. He and his wife both burned.

## II. JOHN HUT.

### The Contents.

John Hut the prop and pillar of Anabaptisme. His credulity in dreams and visions. He is accounted a true Prophet by his Profelytes. At Merhern, his Fraternity became as it were a Monastery.

## 12. LODOWICK HETZER.

### The Contents.

Lodowick Hetzer a famous Heretick. He gain't Profelytes in Austria and Switzerland. Anno 1527, at a publick disputation Oecolampadius puts Hetzers emissaries to their shifts. Hetzer denied Christ to be coessentiall with the Father. His farewell to his Disciples. He is put to death for Adultery.

## 13. MELCHIOR HOFMAN.

### The Contents.

Hofman a Skinner, an Anabaptist; Anno 1528, seduced 300. men and women at Embda in West-Frieland. His followers accounted him a Prophet. At Strasburg, he challenged the Ministers to dispute, which was agreed upon Jan. 11. 1532. where being mildely dealt with, he is nevertheless obstinate. Other Prophets and Prophetesses deluded him. He deluded himself, and voluntarily pined himself to death.

## The Contents.

### 14. MELCHIOR RINCK.

The Contents.

**M**elchior Rinck, an Anabaptist. He is accounted a notable interpreter of dreams and visions. His disciple Thomas Scucker in a waking-dream cut off his brother Leonards head; pretending for his murder obedience to the decree of God.

### 15. ADAM PASTOR.

The Contents.

**A**dam Pastor a derider of Padobaptisme. He revived the Arrian heresie. His foolish interpretation of that place, Gen. 2 17. so often confuted.

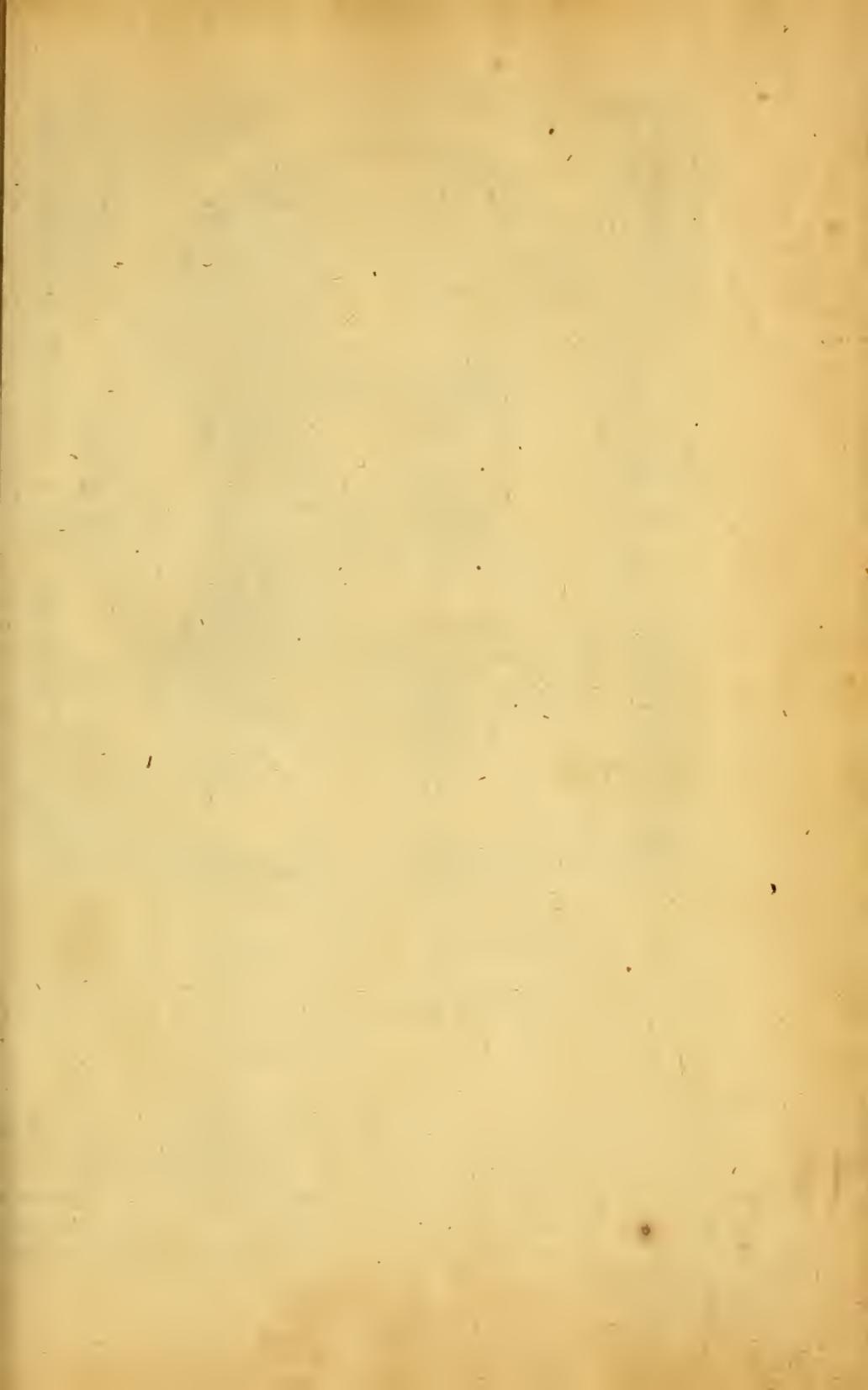
### 16. HENRY NICHOLAS.

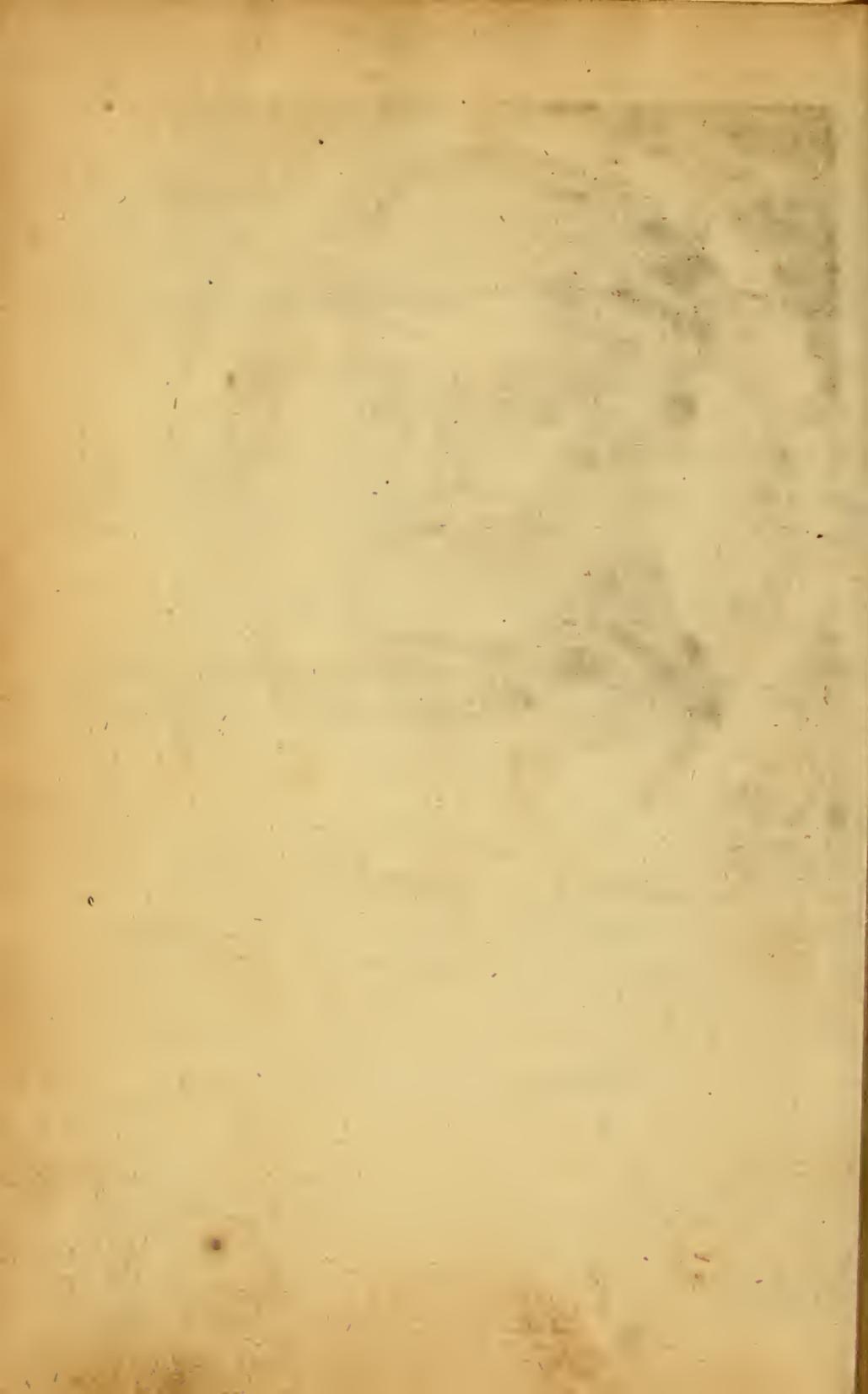
The Contents.

**H**enry Nicholas, Father of the Family of Love. He is against Infant-Baptisme. His divellish Logick.

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The End of the Contents.







*Hei mihi quot sacras, iterans Baptismatis undas  
Muntzerus Stygijs Millia tinxit aquis!*

**HIS OPINIONS, ACTIONS,  
And END.**

**THE CONTENTS.**

**M**untzer's Doctrine spreads, his aim's high, his affirmations destructive; Hee asserts Anabaptisme, rests not there, but grows worse and worse in his opinions and practises; his large promises to his party and the common people: he endeavours to set up himself, pretend-

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ing to restore the Kingdome of Christ; being opposed by the Landgrave, his delusive animation of his followers; their overthrow; his escape; he is found, but dissembles himself; is taken, but yet obstinate; the Landgrave convinceth him by Scripture, when being racked, hee laugheth, afterward relenteth; his last words; is deservedly beheaded, and made an example.

Anno 1521,  
1522.



Bout the year of our Redemption, M. D. XXI. and M. D. XXII there rise up in Saxony near the River Sales, a most insolent Sect of certain Enthusiasts, among whom Nichola Storkius was no ordinary person.

Hereticks their usual pretence.

These presumptuously boasting that their Dreams, Visions and Revelations, were inspired into them from heaven, had silyly scattered it among other seditious persons of the same kidney; That the world was to be reformed by their means, which done, and the wicked utterly cut off from the face of the earth, it should be governed by Justice it self. All that gave not up their names, and embraced their Sect, they branded with the name of ungodly.

Muntzer a quick Scholar in a bad school.

Out of this Sodomitical lake sprung THOMAS MUNTZER, one that boasted that hee had had communication with God. This man's doctrine incredibly spred as being in the first place leuell'd at the holy Doctors of the Reformed Religion; And from thence discharged at the Magistrates themselves; for the Christian flock being once deprived of these two

His Doctrine spreads,

constitutions of men, there were nothing to hinder the greedy Wolves to break out into all rapine and oppression. And this is the reason why the Wolves, that is to say, the false Teachers, have ever most violently opposed the the Ministry and the Magistracy, in hopes, if possible, to draw these from the care and charge of their flocks, or at least to bring them into contempt with their sheep, which by that means should stray into their parties. This Muntzer did both by his teachings and writings publickly affirm, that the Preachers of that time that contributed their endeavours to the

His aim's high.

The end that Hereticks propound to themselves, in opposing the Ministry and Magistracy.

His affirmati- ons destructive.

advancement of the Gospel, were not sent by God, but were  
inceer

meer Scribes, and impertinent interpreters of the Scriptures; That the Scriptures and the written word, were not the pure word of God, but onely a bare Testimony of the true word; that the true reall word was something that were intrinsecall and heavenly, and immediately proceeding out of the mouth of God; and consequently to be learned intrinsecally, and not out of the Scriptures, or by any humane suggestion. With the same breath he brought Baptisme into contempt, most convincibly affirming that there was no warrant from God for Padobaptisme, or baptisme of children, and that they ought to be baptized after a spirituall and more excellent dispensation. He further endeavoured to teach that Christs satisfaction for us was unnecessary; whatever honest and weak understanding men could urge to the contrary; That matrimony in the unfaithfull and incontinent, was a pollution, meretricious and diabolical; That God discovered his will by dreames (whence it was that he was mightily infatuated with them) holding that those were (as it were) communicated by the holy Ghost. Hereupon was he acknowledged by his followers for some heavenly and spirituall Prophet, and it was believed that he was thus taught by the spirit of God, without any humane assistance. This doctrine did he disperse throughout all Germany by printed books and Epistles, which the tender-brain'd disciples of his seditious sect were soon fir'd with, read, approved, and propogated. The same man in the yeares M. D. XXIII. and M. D. XXIV. Anno 1523. taught at Alsted which is a City in Saxony, near Thuringia; and when not onely the Ministers, but also the Magistrates lay under the lash of his calumny, insomuch that his Sermons were stuff'd with most seditious and bitter invectives against them, and pretending to groan for the return of lost liberry, and for the insufferable pressures of the people under Tyranny, he complained it as a great grievance, that their wealth and estates were the prey of the Magistrate, and therefore would persuade them that a remedy was timely to be applied to these things. Being for this doctrine dispatched out of Alsted, he comes to Norimberg, and thence without discontinuing his journey into Basil, and thence into Switzerland, from whence at length he came to Craco-

Anabaptists  
their leading  
principle.

Seldome rest  
there, but grow  
worse and  
worse.

Secretaries like  
tinder, are soon  
on fire.

1523.  
1524.

An usual pro-  
tence to raise  
sedition.

Hereticks rest-  
lesse.

via, where at a certaine town called *Griessen*, he continued some weeks. In the mean time he was no lesse idle then ever, and that especially in the County of *Stuling*, where hee sowed so much of his contagious seed among his factious disciples, as afterwards thrived into an extraordinary harvest. At the same time he publickly scattered abroad his doctrine of *Baptisme*, and the word of *God*, in such sort as we have touched before. Departing out of his Countrey, and wandring up and down *Mulhusium* in the Countrey of *During*, he writ letters to some of the most confident to his Religion; by whose countenance and assistance factious spirits were sometimes more and more exasperated against the Magistrate. Some small time before the Countrey people took up arms, he sent up and down certain Briefes by Messengers, wherein were divers things, and among the rest was represented the greatnesse of those warlike instruments which were cast at *Mulhusium* upon occasion of this sedition, so to encourage and enflame the fiery followers of his faction. For having stayed two moneths at *Griessen*, and that he thought he could not so much advance his designs if he returned into *Saxony* because his affaires prospered not according to his desires in those places, he returns back to the people of *During* and *Mulhusium*. But before hee was arrived thither, **LUTHER** had by letters forewarned the reverend Senate of *Mulhusium* concerning him, that they should beware of him as of a destroying wolfe, and fitter to bee snunned then Serpents, or whatever Mankind beares any antipathy to, for that both at *Swickaw*, and not long before at *Alsted*, he was accounted a tree sufficiently evill and corrupt, which bore no other fruit but Tumult and inevitable destruction; and one, who, no more then his Comerades, could ever bee brought to make any defence of their opinions, among which was, *That they all were Gods elect, and that all the children of their Religion were to be called the children of God; and that all others were ungodly, and designed to damnation.* And divers other things to the same purpose were contained in the foresaid letter, which was dated from *Weimaria*, on Sunday, being the day of the Assumption of *Mary*, in the year **M. D. XXIV.** Muntzer in the

Luther advised  
to the Senate  
to beware of  
Muntzer, and  
his opinions.

mean time with words plausibly sweetned, drew away Muntzers large the minds of all he could to favour his party, and by promises to his promising mountains of gold to the common people, to party, and the the end they should cry him up with the general accla- common people. mations of being a true Prophet, it came to passe that a very great concourse of the dregs of the people repaired to him from *Mulbusum* and other places; nay, by his subtilty and the authority he had gotten, he perverted the very Magistrate of *Mulbusum*, and made him a new abettor of his opinion. And this was the first original of the mischief; and thence divers other *Hydra's* of seditions like so many excrescencies took a sudden growth from this. For all men's goods became common, and he taught that no man had any propriety in what he enjoied. To which he added, that it was revealed to him from God, that the *Empire and Principalities of this world were to be extirpated, and that the sword of Gideon was put into his hands to bee employed against all Tyrants, for the assertion of true liberty, and the restauration of the Kingdome of Christ*: and at this time he gave orders for the preparing of certain warlike engines. While he was wholly taken up about these things, that is, in the following year MD. XXV. the countrey people throughout *Swedland and Franconia*, and diverse other places, rise up against their *Magistrates*, forced away a great part of the Nobility, plundered Towns and Castles, to be short, made an absolute devastation by fire and sword. The *Landgrave Henry* being moved at these things raises a warr, and fought the countrey people, the first time near *Frankenbusum*, the fourteenth day of *May*, which done, he prepared himself for a second fight to be fought the next day, which *Muntzer* having intelligence of, said by way of animation to his followers, What are those Cannon-bullets? I will receive them in my gloves, and they shall not hurt me, whereby the countrey people being encouraged, were the next day beaten by the *Landgrave*, five thousand slain, and three hundred taken, who had all their heads cut off; so that, while they were ambitious of *Liberty*, they lost even the liberty of life it self. And herein was the ancient Proverb verified, Warr is most delightful to those that had never experienced it. The

*Magistrates seduced, most ominous.*

*Muntzer endeavours to set up himself, pretending to restore the Kingdome of Christ.*

*An ill president soon followed.*

*The Landgrave raiseth a war, and fighteth Muntzer and his party.*

*Muntzers delusive animation of his followers. Their overthrow.*

Muntzers  
escape.

Is found out  
but dissembles  
himself.

Muntzer taken,  
yet obstinate.

The Langrave  
convinceth him  
by Scripture.

Muntzer when  
racked, laugh-  
eth, but after-  
ward relenteth.

discreeter part of the countrey people, having laid down their arms, put their hands to the golden plough, to hold which they had been designed, rather than to mannage Lances and Pole axes. *Muntzer* escapes to *Frankenbusium*, and hid himself in a house near the Gate, where a certain Nobleman had taken up his quarters. This mans servant going up into the upper roomes of the house to see how they were accommodated, findes one lying upon a bed, of whom hee enquired, whether he were of those who had escaped the fight, which he denied, averring that hee had lain some time sick of a fever: whereupon looking about, hee perceives a little bag lying carelessly near the bed side; he opens it and finds letters from *Albert Count of Mansfield*, wherein hee dehorted *Muntzer* from his wicked purpose, and from promoting the tumult already raised. Having read them, he asked him whether they were directed to him, who denying he threatens to kill him; whereupon he cried quarter, and confessed himself to be *Muntzer*. Hee is taken, and brought before *George Duke of Saxony* and the *Landgrave*, whereupon they having made him confesse that hee was the cause of the popular insurrection, and sedition; he answered that hee had done but his duty, and that the *Magistrates who were opposers of his Evangelical doctine*, were by such means to be chastised. To which the *Landgrave* made answer, and proved it by several testimonies of Scripture, that all honour is to given to the *Magistrate*; and that all tumult raised in order to a mans particular revenge, was by God forbidden. *Christians*. Here *Muntzer* being convinced, held his peace. Being laid upon the rack, while hee cried out aloud and wept, the Duke of *Saxony* spoke to him to this purpose; Now thou art punished, *Muntzer*, consider with thy self by what unspeakable ways thou hast seduced and brought so many to destruction! whereat *Muntzer* broke out into a great laughter, saying, This is the judgment of the countrey people. But when being brought to his death, hee was thrust into close prison, 'tis wonderfull how faint-hearted hee was, and stood extreemly troubled in mind, not being able to give any account of his Faith, but as the Duke of *Saxony* pronounced before him, and which hee told him, hee was to make a confession

tion of before God: Being surrounded with souldiers,  
hee openly acknowledged his wickednesse, and withall  
addressed these words to the Princes that were present;  
shew mercy and compassion, yee Princes, lest hereafter,  
you incur by my example the punishment I now suffer;  
Read and attentively consider the holy Books of the  
Kings. Having said this, his head was struck off, and fa-  
stened to a stake, for a monument and example to  
others.

*His last words.*

*Is deservedly  
beheaded.*

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Bbb 4

JOHN

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SAINTAN



*Primus hic e Batavis Muntzeri dogma sequutus  
Turbavit miris Westphala regna modis.*

**THE CONTENTS.**

**JOHN MATHIAS** repairs to Munster, his severe edicts, he becomes a malicious executioner of Hubert Trutiling, for contumelious expressions touching him; his own desperate end.

IN the year of our Lord God, M. D. XXXII. at Anno 1532.  
*Munster* (which is the Metropolis of *westphalia*) a certain Priest called *Bernardus Rotmannus* undertook to preach the Gospel of *Christ*; which being done with great successe, certain messengers were sent to *Marpyrgum*, a place in *Hassia*, whose business was to bring along with them some men of learning and good conversation, who should bee helpfull in the propagation of the Gospel. From *Marpyrgum* were there some dispatched, who arriving at *Munster*, reduced the principall heads of Christian Religion into *thirty nine Articles*, which they proposed to the Magistrate, being ready, (as they pretended) to make good and prove the said heads, by places of the holy Scriptures; which was effected. The *Religious*, and (as they are called) the *spiritual* who were possessed of the chiefest Church, could by no means digest this, so that departing the City, they caused much trouble to the Citizens. Upon this weighty business, the Magistrates and Citizens sate in long and prudent consultations. At length there was a certain agreement, upon these terms, *viz.* That all injuries committed in those Tumults should be pardoned, and that the Gospel should be freely preached in six Parish Churches, and that the Church of *our Lord* only should be absolutely reserved to them. These conditions were readily subscribed to by both sides, and thereupon all things laid asleep in peace. But this peace was not long undisturbed by the *Devill*, (that irreconcilable enemy of peace and virtue) and therefore by doing at *Munster* what hee had done at other places, that is, by raising up out of the jaws of Hell, the seditious and pestiferous *Anabaptists*, those importunate disturbers and *turn-pikes* of the Gospel; his design was not onely to discourage the good and godly, but withall, shamefully to destroy the Gospel it self. For in the same year there rise up at *Harlem* a Baker called *John Mathias Mathias*, a man utterly unlearned, yet crafty and boldly a Baker at Harleloquent. This man being excessively lecherous, neglected and slighted his own wife, who being somewhat well stricken in years, was so much the lesse fit for the His lechery no- exercises of *Venus*. Being therefore over head and ears torious.

*Prelanders to Religion, prove usually the disturbers thereof.*

*The devill an enemy of peace.*

in love with a certain *Virago* who was an Alehouse-keepers daughter, he could not resolve of any way more advantageous to seduce, then by an *Angelical carriage*, and a counterfeit *sanctity*. He made frequent visits to her, and entertaining her with his visions and revelations, he thereby drew her to his opinion, and conveyed her into a secret place in *Amsterdam*, where he professed himself a Doctor and a Preacher, affirming that God had revealed certain secrets unto him, not yet revealed to others, and that he was *Enoch* the second high Priest of God. Upon some he laid hands and sent them two by two as *Apostles* and messengers of *Christ*, dispatching to *Munster* one *Gerard* a *Bookseller*, and *John Buckhold* the *Botcher* of *Lyden*, others into other places. These emissary messengers of *Christ*, or rather of *Satan*, boyled over with their various opinions, held marriages of no account, and dreamed diverse other things. Some taught by parables, and their own illusive dreams; others acknowledged not him a *Brother* who defiled his *Baptisme* with sins; others preferred the *Baptisme* of *John* before that of *Christ*; others taught that all *Magistrates*, and whoever were unsatisfied with their Religion, ought to be destroyed root and branch; some would acknowledge nothing but their own visions and prophecies; others, that all the *Prophers* and *Teachers* that were departed this life, should shortly rise again, and should reign with *Christ* upon earth a thousand years, and should receive a hundred fold for what ever they had left behind them. Some of these men affirmed that they had communication with God, some with *Angels*; but the more discreet and wiser sort of men conceived that their conferences had been with the *Divel*. Hereupon the great *Prophet John Mathias* (upon whose account his most vain *Apostles* already proclaimed a *Peace*) perceiving an occasion by this means of domineering in this world, consecrated in his stead his disciple *James Campensis*, a *Sawyer*, *Bishop* at *Amsterdam*, committing unto his charge the people, to be seduced with the same zeal, as he had begun. These things being thus fairly carried, he repaired to *Munster* to his *Apostle* and *Ambassadour John Buckhold*, whom he made *Governour* of the *City*, who presently published these

At Amsterdam  
he professeth  
himself a Do-  
ctor, and a  
Preacher.

A murtherous  
opinion.

John Mathias  
repairs to  
Munster.

these severe edicts. *That every man should bring his gold and silver, and whatever were of greater importance, into the common heap, and that no man should detain any thing at his house; for the receiving of which things so collected a place was appointed.* Though the people were not a little astonished at the rigour and severity of the edict, yet did they submit thereto. Moreover he forbade the reading of all books but the Bible, all which that they ought to be burnt, the divine authority had by him, its witness commanded.

At this very time a certain Tradesman, whose name was *Hubert Trutiling*, had scattered some contumelious expressions concerning this great Prophet; whereat he being immeasurably incensed, even to the loss of all compassion, caused the foresaid *Trutiling* to be brought into the Market place, where he is accused and sentenced. Whereupon he himself laying his violent hands upon this innocent man, lays him along upon the ground; in that posture he runs him through with a spear; but finding by the palpitation, that there was some remainder of life, he made him to be conveyed thence, and taking a musket from one that stood by, which was charged, led him, intimating that hee was commanded by God, that is to say, his own, ( who was a murderer from the beginning ) to do what he had done. This noble exploit performed, he took a long lance in his hand, and hastily ran about the City, crying out that hee was commanded by God the Father to put to flight the enemy, which at that time had closely besieged *Munster*. Having taken the said weapon, and running like a mad man upon the enemy, hee himself was run through by a souldier of *Misna*.

His severe edicts

He becomes a malicious executioner of Hubert Trutiling, for not siding with him.

His desperate end.

JOHN BUCKHOLD,  
or, JOHN of LEYDEN.



*Agresusque nefas magnum et memorabile, Regem  
Somnat, abjecta forsicc sceptra gerens.*

THE CONTENTS.

**JOHN BUCKHOLD** his character, his disputing and contention with the Ecclesiasticks concerning Pædobaptisme; he succeeds John Mathias, he comforts the people with a pretended revelation; he makes Bernard Knipperdoling of a Consul, to become common executioner,

executioner. Buckhold feigneth himself dumb, he assumes the Magistracy, he allows Polygamy, he takes to himself three wives; he is made King, and appoints Officers under him; his sumptuous apparell; his Titles were, King of Justice, King of the new Jerusalem; his throne, his Coin and motto thereon; The King, Queen, and Countiers write on the people at a Feast, with other digressions. The King endeavours to raise commotions abroad, is happily prevented. He suspects his own safety, his large promises to his Captaines, himself executes one of his wives, he feignes himself sick, and deludes the people with an expectation of deliverance, in the time of famine, forgets community; he is betrayed by his confident, is brought prisoner before the Bishop, who checks him; his jesting answer and proposall; he is put to a Non plus, is convinced of his offences; his deserved and severe execution.

**J**OHAN BUCKHOLD was a Butcher of John Buck-Leyden, a crafty fellow, eloquent, very perfect in hold his character. the Scriptures; subtle, confident, more changeable than Proteus, a serious student of sedition, briefly, a most fervent Anabaptist. This man being sent

by John Mathias to Munster was a perpetuall thorn in the sides of the Ecclesiasticks, craftily sisting them about the bulinesse of Pedobaptisme, in which employment he spent nine whole moneths, and most commonly making his party good with them, both as to disputation and litigious contention, while in the mean time he secretly spawn'd and scatter'd the doctrine of Anabaptisme, as much as lay in his power. About that time a certain unknown Preacher of the word of God, one *Hermanus Stappeda* of *Meurs* came to *Munster*, who supplying the place of *Rotmannus* in preaching, seduced him, and leavened him with *Anabaptisme*, and he also publickly anathematized *Pedobaptisme*. This gave occasion of raising tumults among the people; they who before were onely secretly instructed by *John Buckhold*, discover themselves openly to the world, and lay aside all disguises of their intentions; in most parts of the City, they have their frequent meetings; in divers houses, but all in the night time, wherent the Magistrates being incensed, and offended,

His disputing and contention with the Ecclesiasticks concerning Pedobaptisme.

Conventicles usually the nurseries of Tumults.

offended, prohibited their Conventicles, and some they banished; But they weigh not this any thing, and being sent out at one gate, they came in at another, and lay concealed among those that were the favourers of their Sect. Hereupon the Senate caused all the *Ecclesiastics* to assemble at the Palace, to dispute the business of *Pædobaptisme*. In this Assembly, *Rotmannus* stood rooth and naile for the *Anabaptists*; but those of the Reformation fully refuted their errors, as the publick acts concerning that business do abundantly testify. At this very time the Ministers of the Church of *Argentoratum* signed and set out an account of their Faith in a printed Book. Hereupon the Senate of *Munster* by a publick edict banished the *Anabaptists*, out of the City; which edict, they, persisting in contention, opposed, being now arrived to that rashness and impudence, that they thrust a reformed Preacher, one *Peter werthemius* out of the Church. Yea, some of them rioting about the City, ) whereof the Ringleader was *Henry Rollius* ) cried out as they went, *Repent and be rebaptized, otherwise will the heavy wrath of God fall upon you!* These things hapned about the end of the year M. D. XXXIII. and the beginning of M. D. XXXIV. Some honest-hearted and harmlesse men, partly out of an apprehension of divine wrath ( as they made them believe ) partly for fear of men, suffered themselves to be washed in the laver of *Anabaptisme*. For, the *Anabaptists* leaving their dennes, broke into the City without any controul, and with an unanimous violence assaulting the Market place, they soon possessed themselves of the Palace and the Magazine, sentencing with loud exclamations and such as required a greater voice then that of *Stentor*, that all were to be destroyed as so many Heathens and Reprobates, that did not embrace *Anabaptisme*. In this tumult, a certain young man of *Burchsteford* was killed. This gave occasion both to the *Papists*, and to those of the Reformation to provide for their safety. The chiefest Patrons of the *Anabaptistical* Heresy were, *Bernard Rotman*, *John Buckhold*, *Bernard Knipperdoling*, *Gerard Knippenburch*, *Bernard Krachting*, &c. These two parties having skirmished with as great eagerness and animosity as greater armies exasperated one against another,

Anno 1533.

&c.

*Anabaptists*  
their bold  
attempt.

another, for some days, there followed a Truce, whereby it was agreed that every one should quietly enjoy, and persever in his own Religion. However the surges of Anabaptisme were not yet laid, till they had entered into a conspiracy to drive those of the Reformation out of the City. The most eminent of the Conclave writ to the Anabaptists of the Cities adjoining, *viz.* to these of *Dulmen, Coesvelt, Soyst warendorp, and Osenburg*; that leaving all things behind them, they should repair with all speed to *Munster*, promising they should have ten-fold what ever they left. Being enticed by these propositions, husbands and wives leaving all behind them, came in swarms to *Munster*. A great number of the more religious Inhabitants looking on that strange rabble as an insufferable grievance to their City, left it to the disposal of the Anabaptists, who being by this means increased in number, became also more extravagant, degraded the Senate, and chose another out of themselves, wherein were Consuls, *Gerard Knippenburg, and Bernard Knip- perdoling*; whose Effiges is the ensuing.

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BER-

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*Quo non fastus abit? quid non Rex impius audet?  
Carnificem fecit, qui modo Consul erat.*

*Anabaptists  
where Masters,  
most insolent.*

**B**EING now become Lords and Masters, they in the first place seized on *Maurice Church*, and burnt it, and the houses all about it, thence falling forcibly upon other holy places and Monasteries, they carried away Gold, Silver, Ornaments and Utensils, and whatsoever else was of any consequence. Upon the fourth day after those rapines, trudging up and down the streets and high-ways, they with a horrible howling, uttered, *Re-  
pent,*

pent, Repent! to which is added, Depart, depart, bee gone yee wicked, otherwise woe bee to you! This done, they immediately went armed in multitudes, and with unspeakable barbarisme and cruelty, turned out their miserable fellow-citizen, as enemies to their Religion, out of their houses and possessions; and thrust them out of the City without any consideration of age or sex, so that many women with child had this misfortune seconded with that of dangerous abortion. The *Anabaptists* presently by what right they please, seize to themselves the possessions of the banished: so that the honest and godly party being cast out of the City, fell into the hands of the scoundrel, who had block'd up the City and all the *avenues*, as among enemies, by whom some were taken, others unadvisedly killed; at which entreaty the other honest part of citizens being discouraged, and seeing, that guilty and not guilty fared alike, would not stirre a foot out of the City; which being closely besieged by the *Bishops Army*, all places were filled with blood, sighs, tears. Now do the mad men of *Munster*, and such as no *Hellebore* can have any effect on, grow insufferably insolent; and above all, that great Prophet *John Matthias*; of whom wee have spoken before: But that sally of his out of the City, those of *Munster* looked on as a great Omen of their destruction, and thought that the unexpected death of that most holy man did signify, that some great calamity did hang over their heads. But *John Buckhold* must bee his successor, a lid fit for the other pot; who addressing himself to the people, comforted them, persuading them that they ought not to mourn for that unlooked for miscarriage of the Prophet, for that it had long before been revealed to him, and withall, that hee should marry his widow. Upon *Easter Eve* they fell upon all the Churches and places of devotion about the City; and pulled down all the brasse works: Some few days after, *Bernard Knipperdoling* prophesied that all the chiefest men ought to be disqualified and degraded, and that the poor and the humble were to be exalted. Hee also declared, that it was the command of the divine Oracle, that all Churches should be demolished, which indeed was sufficiently performed. The very same day *John*

*John Buckhold*  
successor of  
*John Matthias*

He comforted  
the people with  
a pretended re-  
volutions

He makes  
Knipperdo-  
ling, common  
executioner.

About 4000.  
men lost at the  
siege of Mün-  
ster.

Buckhold  
feigneth himself  
dumb.

He assumes the  
Magistracy.

He allowes  
Polygamy.

He takes to  
himself tpee  
wives.

A bad example  
soon followed.

Gods and loyal  
citizens hate  
respiration.

Buckhold putting into the hands of Bernard Knipperdo-  
ling, the Executioners sword, conferred on him withal  
his employment, and that according to Gods com-  
mand; so that he who had discharged the office of a Con-  
sul, was now to execute that most dishonourable em-  
ployment of a common executioner. This most excel-  
lent condition he cheerfully accepted. By this time had  
the City been besieged some moneths by the Bishops for-  
ces when resolving to storm it, they lost both Gentlemen  
Commission Officers & others, to the number of about  
four thousand, upon which they quitted all hope of ta-  
king it by force. Some few dayes after *Whitsuntide*, the C-  
ty being notwithstanding the dis-execution of that a  
fault still besieged, was wholly taken up to rest and imag-  
nary dreams, wherein there were spent three whole day-  
which done, *THE ANABAPTIST* being awaken, acted the  
part of *Zacharias*, *John Baptists* father; for, pretending to  
be dumb, he desired to have a Table-book; wherein he  
wrote down the names of twelve men, who should be;  
it were the twelve Elders of *Israel*, and should admin-  
ister all thing, at *Munster*, as if it were the *New Jerus-*  
*lem*, and this he affirmed that hee was commanded to  
come from heaven. By this brokery did this crafty knave cha-  
ange his way to that sovereign dignity whereof he was  
ambitious. But in the mean time, consider by what  
strang *Stich* this excellently wicked *Botcher* did utter-  
ly dis-repute that Magistrate whom God had ordained, and  
by the assistance of most illusive dreames & his own ex-  
cellency of playing the impostor, he possessed himself of the  
dignity. A while after our *Prophet* advanced certain con-  
clusions tending to the allowance of *Polygamy*, where-  
in the *Ecclesiasticks* made some opposition; but afterwar-  
ds were content to sit still. So that, not long after the *Proph-*  
at one bout took to him three wives, whereof the mo-  
st eminent was the widdow of the deceased *Prophet Jo. M-*  
*thias*; and whom he afterwards dignified with the title  
*Queen*. This example of *Kingship*, some other knaves li-  
ke himself did without any difficulty admit; but divers of the  
more godly citizens, looking on this thing with the gre-  
atest indignation that might be, repairing to the Mark-  
place laid hands on the *Prophet Knipperdoling*, which oc-  
casioning the people to take up armes, they set upon the  
citizen

Citizens in the palace, and having taken them, they delivered the Prophet and the Ecclesiasticks out of their hands. Nine and forty of the said Citizens were after a most barbarous manner put to death. Hereupon the Prophet cried out, that all those who should do any violence to those enemies of God, should do God a very high piece of service, whence it came to pass, that some were torn in pieces with Hooks, and not a few killed by *Knipperdoling* himself. Upon the four and twentieth of *June*; which is the day of the Nativity of *John Baptist*, in the year one thousand five hundred thirty four, at *Munster* or rather *Monster*, (for so may that place be called from the monstrous and portentous pullulation of *Anabaptists*) there sprung from Hell another new Prophet; one *John Tuysentschreuer*, a Goldsmith of *warendorp*. The people being generally summoned to the Market place, this man acquainted them, that the most holy Prophet *John Buckhold* of *Leyden* was to be exalted to Kingly Dignity, and that hee should inherit the eternall seat of his Father *David*, and should possesse it with farre greater Majestie. Having prophesied these things, *Buckhold* kneeling down confirmed all, saying, that so much had been revealed to him from God the Father ten days before; though it was against his inclination to undertake the difficulties of Government. The common people being astonished at this extravagant piece of villany, tore their hair as they went; yet however some might smell out the chear, fear was able to stifle all muttering. For, this Beast fatten'd for destruction, having been very succesfull in some encounters, had now assum'd what Authority he pleased. Behold, he that at *Leyden* was but a *Bolcher*, is made King at *Munster*; *John Buckhold* is invested with all the *Regalia* of supreme Authority. Having hereupon immediately degraded the twelve Counsellours of State, according to the wonted manner, he constitutes a Viceroy, a Controller of his household, four *Huiffers* or common criers, a Noble man, a Chancellour, Cup bearers, Carvers, and Tasters, and Master-builders, and disposed of all other officers as Princes use to do. The Kingly robes were some made of water'd stuffs, some made of silk, some of pure silk, some scarlet, some made more sumptuous

*Loyalty not always succesfull*

*Hereticks, their cruelty.*

ANNO 1534.

*John Tuysentschreuer an upstart, and a better of John Buckhold.*

*John Buckhold confirms his delusive prophesies*

*He is made King.*

*He appoints officers under him*

*His sumptuous apparel.*

with the Gold of the Ornaments which the sacriledg had furnished him with, so that it can hardly be expressed how artificially, how gallantly, how indeed Emperor-like they were interwoven, being embroyder'd with gold, edg'd, scollop'd; and dispos'd into divers colour. His spurs were gilt with gold, and he had two Crowns of solid gold, and a golden scabbard. The King walking in these ornaments, two young men in a Court and magnificent habit, one of each side of him accompanied him, whereof one carried a naked sword, the hand whereof glister'd with gold and precious stones; the other held up the *Holy Bible*, together with a golden Crown shining with most excellent pearls. A certain jewel dazeling the beholders with the bright sparkling of a Diamond, and whereat was hanged a golden apple (representing as it were the world) wounded through with two swords a cross, hang'd at his neck. His Scepter was set forth with three golden incirculations. His Nobles, who were eight and twenty in number, clad in green and ashie coloured garments, and having on white Turbants, accompanied him. The Kings title was, *THE KING OF JUSTICE. THE KING OF THE NEW JERUSALEM.* In the Market place there was erected a Throne for him of three steps high, which, when the King sat in it, was adorned with ornaments of more than *Attaike* sumptuousnesse. Some money he caused to be coin'd, whereon was this Latin Inscription, *VERBUM CARO FACTUM QUOD HABITAT IN NOBIS*, that is, *The word made flesh, which dwelleth in us.* The City being all this while besieg'd, the Prophets and the Doctors published the booke call'd *THE RESTITUTIONS*, wherein they endeavoured to defend that monstrous (I would say *Munstrous*) and seditionous tumult, and all those almost infinite inconveniences that were consequent to it: but to prevent the poysonous Hydra, a Gospell antidore was prescribed: the moneth of *August*, about *S. Bartholomew's* day *John Tuisentschreuer* went sounding a Trumpet through all the streets, thereby inviting all to the Lords Palace where there being a sumptuous feast prepared, he magnificently entertained all that came. The King his

*His Titles were King of Justice, King of the new Jerusalem.*

*His Throne.*

*His Coin and Motto thereon.*

*QUOD HABITAT IN NOBIS*, that is, *The word made flesh, which dwelleth in us.* The City being all this while besieg'd, the Prophets and the Doctors published the booke call'd *THE RESTITUTIONS*, wherein they endeavoured to defend that monstrous (I would say *Munstrous*) and seditionous tumult, and all those almost infinite inconveniences that were consequent to it: but to prevent the poysonous Hydra, a Gospell antidore was prescribed: the moneth of *August*, about *S. Bartholomew's* day *John Tuisentschreuer* went sounding a Trumpet through all the streets, thereby inviting all to the Lords Palace where there being a sumptuous feast prepared, he magnificently entertained all that came. The King his

self, the Queen, and all the Courtiers waited on them. At the last course he gave to every one a loaf of unleavened bread, laying, *Take eat, and celebrate the Lords death*; which done, the Queen in like manner carried about the Cup, by which ceremony, the Supper of the Lord, or rather that Scean of pleasure, wantonness, and temerity, was certainly very frolickly celebrated. Hunger being banished far e enough by this feast, the Prophet *Tuyfentschreuer* goes up to preach, requiring of them obedience and compliance with the word of God, whereunto, (with one head and as with one eye) they unanimously consented. This obtained; he acquaints them, that it was revealed from the heavenly Father, that eight and twenty Ecclesiasticks should depart out of this City, that should preach our doctrine throughout the world; whose names he recommended, and designed the way they were to take their journey, that is to say, six for *Osenburg*, as many for *Warendorp*, eight for *Soyst*, (for which quarter he himself was one) and the rest for *Coesveld*. These exercises performed, the King went to Supper, and at the second watch of the night caused the fore-mentioned Apostles to take their journey, giving unto each of them a peece of gold, with this charge, that neglecting their own safety, they should deposit it for a note and testimony of consequent condemnation wherever they bestowed it. They went their wayes, and never returned again, all having (except one who escaped the Gallows) met with punishments corresponding to their sedition. For, being entred into the fore-recommended Cities, they in a direfull manner would out their, *Repent, repent, the axe is laid to the root of the Tree; if you repent not and be rebaptized, woe be to you, ye are undone*. But the severall Senates of the said Cities caused them to be apprehended, and brought before them to give an account of themselves; who answered, *That they were divine Preachers of the Gospel, called and sent by God, and that all those who would revive their doctrine must be baptized, and that all things were to be made common; but to those that should neglect these things, they were to leave the golden coin of eternal damnation*. Nay further, *That the Gospel had not been preached as it should have been, since the times of Christ*

*The King, Queen, and Courtiers waite on the people at a Feast.*

*A mock Sacrament.*

*A seditious Sermon.*

*Sedition goes not alwayes unpunished.*

*A rebaptists of a levelling principle.*

Anabaptists as  
the Devill, pre-  
tend Scripture  
for their base  
actions.

They im at uni-  
versal Monar-  
chy.

ANNO 1535.

and the Apostles; but that there were two Prophets, the Progeny of truth it self, slipp'd down as it were from heaven, viz John of Leyden, and David George born in Delph in the Low-countries, that there were many false Prophets, that is to say, the Pope of Rome, and Martin Luther, of Wittenburg, who was worse then the Pope. Being taken and cast into Irons, they were asked, what right or priviledge they had thrust out of the Citizens so many godly people, together with their wives and children, not granting them any toleration for their Religion, and had disinherited them of all they had. To which they replied, That the time was now drawing nigh, wherein the meek and the humble should inherit the earth, and that they followed the example of the Israelites, who with Gods approbation took away from the Egyptians their jewels and ear-rings. Moreover they boasted that Munster was well furnished with provision and ammunition, and all things requisite to war, and that the King did daily expect great recruits out of Holland, Zealand and other places, by the means and assistance whereof, hee should bring the whole world under subjection; and all wicked and refractory Princes being subdued, should establish the peaceful reign of Justice. About the same time another Prophet fell down from heaven, one Henry Hilverse, a notable knave. This man acquainted the King that it was revealed to him from heaven, that God was pleased to bestow on him three most rich Cities, Amsterdam, Darenty, & Wesel, near Lippe. Upon this Divine message; hee advises with his Counsellors whom he were best to send thither to baptise them with his baptisme. In the first place he sends John Campe to Amsterdam, to be the chiefeest man in that City, whom he assigned for companion and co-Apostle for Matthias of Metellburg. These being sent into Holland issuing out of their holes, kept themselves among the rest of their own tribe, and infected most Cities with their mortall infection of their doctrines. For at Leyden about January in the year following, viz. one thousand five hundred thirty and five, very many by the persuasion of Anabaptisme; and by the means of its contagious Conventicles, were baptized into the baptisme of death. About the end of the year one thousand five hundred

hundred thirty and five, this *Kingly Botcher* sent into *Friesland* a most subtle fellow, and one very well experienced in warlike affairs, whom he furnished with very great summs of money which had been raised out of the sacrileges, wherewith he should raise souldiers in *Zeland*, and should raise the close siege which was then before the City. He being departed, managed his affairs very secretly with the assistance of those of his way, and at length, upon the last of *March* one thousand five hundred thirty and five, having gotten together some hundreds of souldiers he set upon the Monastery, which also was called old *Munster*, drove away the Monks, and having plundered all, he there pitched his tents, out of hope thereby to strengthen his party by the accession of any that should come in. But *George Sekenck* the then *Gouvernor* of *Friesland*, having with as much expedition as could be got together certain expeditionary forces, besieges these tumultuary Rioters, and gave an assault to the place, which though they avoided as much as might be by a gallant defence, yet had they their bellyfull of murder, blood, and dry blowes, so that they were all destroyed, save threescore and two, who being brought to *Leoward* were paid for their audacious folly with the wages of death. The Ring-leader of this businesse, who was also the Camp-master, *John Geel* escaping at this fight, flies to *Amsterdam*, to prove the occasion of a greater slaughter. For many Anabaptists being found in that place, whom *John Campensis* had strangely fascinated, to engage them the more, they made promises to them of golden mountains, and talk'd highly of the Magnificence and Liberty of the Anabaptists of *Munster*, and cried up the new kingdome of Justice upon earth; for the report of the siege and defence of *Munster* had smitten, and raised up the minds of a many; in regard the City being closely besieged by a potent Army, yet performed religious duties without any disturbance. Hence came it to passe, that the Liberty and Liberality of the City was celebrated beyond all truth and belief, and there wanted not a many who desired to be embarqu'd in the same Fortune. There was therefore at *Amsterdam* a Burgher called *Henry Gotbelit*, a strong man and warlikely given, who being bathed in

*Kingly Botcher*  
*indeavours to*  
*raise commoti-*  
*ons abroad.*

*He is happily*  
*prevented.*

Anabaptists,  
their design  
upon Amster-  
dam.

They break out  
in the night  
time.

They are wor-  
shipped.

the waters of Anabaptisme, joyued his endeavours with  
hose of *John Geel*. For by divers pretences and crafty  
shifts (which it is not worth our labour to repeat in this  
place) they drew together six hundred Anabaptists, with  
whose assistance their intention was to have possessed  
themselves of *Amsterdam*, to enrich themselves, and  
to introduce the Religion of those of *Munster*. Where-  
upon, upon the tenth day of *May*, the chiefest that were  
engaged in this conspiracy, having their Rendezvous  
at the house of *Peter Gael*, broke out in the night time  
to the Market place, where in being more and more secon-  
ded by some of their own, they killed some of the Watch,  
and some they kept prisoners. But the Burghers making  
head, discharged some Musquets at the Anabaptists,  
who most unworthily, when their Consuls were cruelly  
killed, entrusted their safety to their heels; so that the  
others courages being heightened by this, they violently  
ran upon the *Deutero Baptists*, and after a most bloody  
engagement put them to the worst, wherein *John Geel*  
and *Gotheit* were slain, *James Campensis* was taken  
and put to death. Now other Tumults had already  
forced others from those places, the prevention whereof  
could not be possibly without the infinite inconveni-  
ences which fell upon the honest sort. There wanted  
not also some clandestine vipers, who disguisedly waited  
for the restoration of the kingdom of *Israel* (as they  
called it) whereof one being apprehended at *Leyden*,  
and upon examination put to the question, confessed,  
That the King of the Anabaptists, who was a *Hollander*,  
sojourned then at *Utrecht*, and had not yet began his  
reign, but that according to the good hope they had  
conceived of him, and the confidence placed in him,  
they doubted not but he would undertake it. Having  
with what's above, gotten out of this fellow, that  
some gold and silver vessels and other ornaments had by  
a most wicked surprise, been taken out of their Churches  
by the means of their King, and who with his follow-  
ers had attempted some most detestable villanies, it  
was discover'd that there could no other be meant than  
*David George*. I crave thy pardon, courteous Reader,  
I acquaint thee, that it is not any thing the lesse for  
thy advantage, if, in the description of these rotten and  
contemprible

contemptible rags and menstruous clouts of humanity, I have woven a longer web of discourte then thou didst expect. Although *John Buckhold*, and the other Prophets had entertained the ignorant greedy vulgar with hopes of more then *Arabian* wealth; yet the citizens being daily more and more streighened by the siege, were accordingly brought into greater perplexities, and being brought low by the famine, which is the consummation of all misery, began, as it for the most part happens, upon the barking of the stomach, to snarle at one another, to grumble and complain, and to hold private consultations about the taking of their King, and by delivering him to the enemies, to better the terms of their composition. But the King, the stitcher and botcher of all deceit, being afraid of himself, chose out of all the people twelve men in whom he could place most confidence, and these he called his *Captains*, assign- ing to them their severall guards and posts in the City which they were to make good. This done, he promised the Citizens that the close siege should be raised before *Easter*; for he was confident that a certain emissary, whom he had sent into *Z land*, *Holland* and *Friezland* should return with such supplies, as by a furious and desperate assault made upon the besiegers should deliver the City: But hope it self was to him become hopelesse, nor could safety it self save him. To his Captains as he called them, 'tis incredible what wealth he promised, such as the fabulous riches of *Pactolus* and the treasures of *Midas* should not make good, with oceans of goods (which happily must be paid them out of his dreams) and that after the City were relieved, they should be *Dukes* and *Governours* of *Provinces*, and particularly that *John Denker* should be *Electer* of *Saxony*? But behold, in the moneth of *February*, a sad face of things appeared, many being meerly starved to death, which occasioned, that one of his *Queens* (for he had gotten a many) *Elza* or *Elisabeth*, who was distinguished by the name of the *Glorve maker*, had bin often heard to say, that the most cruel sword of *Famine* came not from *God*, which though he had not heard himself, having caused her to be brought with his other wives into the *Market place*, he struck of her head, kneeling in the midst of them, which

*Famine the consummation of all misery.*

*The King suspects his own safety:*

*His large promises to his Captains, both of moneys and preferment, the usual baits of sedition.*

*He becomes executioner to one of his wives*

done,

done; insulting over her, he affirmed that she had carried her self as a common prostituted whore, and had been disobedient to him, while in the mean time her fellow Queens sung this hymne, *Glory be to God on high, &c.* Easter day being now dawning: and no hope of deliverance shining on them, the common people with just reason were extremely astonished; nor, considering how things were carried, could they have any longer patience. In this conjuncture of affairs, to elude the people, according to his wonted insinuations, he feigns himself to bee sick, and that after six daies, he would appear publickly in the Market-place, but that as to the deliverance which they were to expect according to his intimation, it was to be understood after a *spiritual manner*, and so it should certainly come to passe. For he affirmed for a most certain truth, that in a divine dream he saw himself riding on an Ass, and bearing the unspeakable weight of sin, and that all that had followed him were freed from their sins. But indeed they may be fitly said to be like Asses that rub one another; or to the Blinde leading about the Blinde. It is a great affliction, it is a pennance to repeat the miseries and the wofull consequences of Famine and want, There were a many who being impatient of so long hunger, revolted to the enemy, not so much out of hope of compassion, as to accelerate their own deaths; not a few creeping upon all four, endeavored to get away; for being weak and strengthlesse, they could hardly fasten their feet on the ground; some falling down were content to give up the ghost in the place where they lay. There you might see a sad spectacle of foreheads and cheeks pale as ashes, temples fallen, eyes sunk into hollownesse, sharp noses, ears shrivel'd, lips black and blew, throats slender as those of Spiders; to bee short, *Hippocratical* faces, living carcases, and excellent shadows of men. They had sown certain kinds of seeds and pulses in the City which for a time served for high delicacies to the grumbling stomach; but these being soon devoured by the hungry belly; *Cats, Dormice, and Rats,* which themselves were almost starv'd to anatomie, became (doubtful) entertainments. Some were reduced to that inhumane necessity, that they fed on the flesh of the

*He feigns himself sick, and deludes the people with an expectation of deliverance.*

*Famine, it's character, and miseries.*

the buried carcasses ; some dress the feet of sweaty woollen socks, some cut to pieces the parings of tanned leather, and mincing them with some other things, bak'd them and made them serve for bread. To this wee may add, that the most wickedly obstinate citizens were not yet convinced, that by crafty insinuations and specious suggestions they were brought into the noole, whom therefore he stil entertained with considerations of Magnanimity, and the deliverance they were yet constantly to expect from God, but as for those who admitted any thoughts of running away, and endeavoured to avoyd their miseries, he peremptorily sends for, and like a publick Robber taking away all that their industry had furnished them with, *depart, says he, and be gone to the Hereticks, and bid farewell to this place.* The King, though he had gotten at his house sufficient provision for two months, yet was he willing to imbrace all occasions whereby he might keep up the heart of the City which now continually barked for sustenance. To which end, behold a certain man named *John Longstrat*, being a Nobleman and privie Counsellor to the King, and one of whom he was very confident, boasted that he would within fourteen days relieve this hunger-starv'd City, both with provisions and supplies of men, to the number of three hundred. By this pretence hee flies to the enemy, and betrays the City to the Bishop, for a certain summe of money with his life included. The Eve of *Saint John* was appointed for the execution of this design, about ten of the clock, at which time hee had obliged himself by oath to cause the gate called the *Crosse-gate* to be opened. This Commissary for provisions returning at length to the City, assured the King upon his faith and reputation, that the said recruits of provision and forces, should be ready within the time appointed. The day assigned being come, hee acquaints the Guards that the promised forces, were to come in in the night (which would bee starr-light enough) that so they might receive them as friends. The gates are hereupon set open, and the enemies being admitted into the City as into another *Troy*, upon the Watch-word given, soon dispatch'd the Guards and others that were neer. Now could be nothing heard for the cry of Armes ; Armes.

*He forgets  
community.*

*John Long-  
strat his confi-  
dent betrays  
him by stratagem.*

The

The King and his Courtiers being gotten into a body, drove back the enemy to the Gates, which the citizens had by that time shut again: whereupon the rest of them that were without, were forced to set Engines to force open the Gates, which being once broken open, they flourished and set up their Colours. The citizens stiffly resisted the first assault, and made a strong body in the Market place, where the fight became very hot and bloody. The King himself, *Knipperdoling* and *Kyachting* fell into the enemies hands; but *Rotman* seeing there was no possibility of safety, rushing where the enemy was thickest, was rood to pieces; hee it seems placing all hopes of life in death. The Anabaptists upon the raking of their King being quite cast down and discouraged, went and hid themselves in Larders, Kitchens, and other lurking holes. The City was most unmercifully plundered; and to make a full search of it, there were ten days allotted. There was found by those of the Kings Guard at the Royall Palace as much provision as would maintain two hundred for two mouths. O Goodman King, where is now the Community of goods and provisions which your Religion holds forth? This sad fate did that City suffer in the year one thousand five hundred thirty and five. The third day after this sacking of the City, the King was carried to the Castle of *Dulmen*, three miles off. The Bishop having caused the King to bee brought with all speed before him, said to him, O thou cast-away of Mankind, by what deplorable means hast thou corrupted and destroyed my people! To which the King, with an undisturbed and proud deportment made answer thus; O thou Pope, have wee done thee any injury, by delivering into thy hands a most well-fortified and invincible City? But if thou thinkest thy self any way injur'd or endammag'd by us, if thou wilt but hearken to our advice, thou shalt be easily enriched. The Bishop hardly abstaining from laughing, desired him to discover that secret, to which hee replied. Cause an Iron Cage or Basket to bee made, and cover it with leather, and carry me into all the parts of thy Country to be seen for a shew, and if thou take but a penny of every one for the sight, assure thy self it will amount to more then all the charges of the war. The

more

The City of  
Munster un-  
mercifully  
plundered.

The King is  
brought priso-  
ner before the  
Bishop.

who (deserved-  
ly) checks him.

His jesting an-  
swer and pro-  
posal.

more eminent Anabaptists wore about their necks a certain medall wherein was the effigies of their King, to which were added these ietters, *D. W. F.* whereby was signified, that *the word was made flesh*. But the King being carried up and down as a captive with his two associates, was shewn to divers Captains and Ecclesiasticks of the *Landgrave*, which gave occasion of disputation between them about some things, as of the *Kingdom of Christ*, and of *Magistracy*, of *Justification*, and of *Baptisme*, of the *Lords Supper*, and of the *Incarnation of Christ*, as also of *Matrimony*: in which disputation, they prevailed so far by the divine testimonies of holy writ, that they brought the King of the Anabaptists, (though not acknowledging the least satisfaction) to a Non-plus, who to obtain another disputation out of hopes of life (as was said) promised, that hee would reduce the Anabaptists which swarmed in *Holland, Braband, England, and Friezland*; and that he would do all honour to the Magistrate. Upon the twentieth of *January* one thousand five hundred thirty and six, he is brought with his companions to *Munster*, where they were secured in severall prisons; two days were spent in weeding and rooting up their errors. The King indeed confessed his offences, and cast himself wholly upon *Christ*; but his companions discover'd a vain obstinacy in the defence of their cause. The next day the King is brought to the place of execution, fasten'd to a stake, and is pulled piecemeal by two executioners, with pincers red hot out of the fire. The first pains he felt, hee suppressed, at the second hee implor'd Gods mercy. For a whole hour was hee pull'd and delacerated with those instruments, and at length, to hasten somewhat his death, run through with a sword. His companions were dipped with the baptisme of the same punishment, which they suffered courageously; all whose carcasses put into Iron baskets; as anathema's of eternal example hang out of the tower of *S. Lambert*. And this was the retiring room of the *Tragedy of Munster*.

*King of the Anabaptists put to a Non-plus.*

Anno 1536.

*He is convinced of his offences.*

*His deserved, and severe execution.*



*Hic qui se Christum, et qui se Jactârat IESUM,  
SERVASSE haud potuit seq; suisq; fidem.*

#### THE CONTENTS.

**H**ERMAN the Cobler professeth himself a Prophet, &c. He is noted for drunkenness; The ceremonies hee used in Anabaptisme, Eppo his Host discovers him and his followers to be cheats; Hermans wicked blasphemies, and his inconstancy in his opinions, his mothers

thers temerity; his Sect convinced, and fall off from him; by one Drewjis of his Sect he is handled roughly; Herman is taken by Charles Lord of Gelderland, &c. and is brought prisoner to Groeninghen; when questioned in his torments, he hardened himself, and died miserably.

**T**hat there were divers Emissaries and Ambassadors sent by the King of the Anabaptists into Holland, Friezland, and other places to raise souldiers, you have understood out of the History of *Munster*; which souldiers having raised a Tumult, caused the Bishop to discamp from before *Munster*; and of this Heard was there one *Nicholas Alcmariensis*, a worthy disciple of *John Matthias*, who being dispatched into *Friezland* for the foresaid negotiation, got together a promiscuous crue of Anabaptists for the relief of *Munster*: but that it might appear how real and effectual he was in the business, they sent two of their fellow-soulders, *Antony Cistarius*, and a trades-man whose name was *James*, to *Munster*. These two with some others having compassed their desires at a Town called *Opt'zant*, having shuffled together from all parts into a kind of a Troop, made their rendezvous at the house of one *Eppo*, about the twilight out of a pretence that they there should meet with some later intelligence, which they receiving from their Ambassadors, out of very joy for those good tidings, absolutely broke forth into Tumults. The Bell-weather of these, was one *Herman* [an excellent vumper of all abomination] a Cobler of *Opt'zant*, who professed himself a true Prophet, and that he was the true Messias, the Redeemer and Saviour of the world, nay, (which causes horror to me in the relation) that he was God the Father. This fellow lay naked in his bed from the privy parts downward, and caused to be laid near him a hogs-head of strong beer, which he desired to drink in Healths, which required no small draughts; for he had gotten an excessive thirst, greater than that of any dog; or that which the Serpent *Dipsas* causeth in those that are stung by it; & all through his extraordinary bellowing and bawling. For, having for some dayes led a life like one of *Epicu-*

*Successes in bad enterprises. causes evill men to oejoyce. Herman the Cobler professed himself a Prophet, &c.*

*He is noted for  
drunkenesse.*

*His design to  
inveigle others.*

rus's herd; that is to say, being drunk even to extravagance, hee with a *Stentors* voice, and a horrid howling, among other things often repeated this; *Kill, cut the throats without any quarter, of all these Monkes, all these Popes, and all, especially our own Magistrate; Repent, Repent, for your deliverance is at hand, &c.* In the mean time, hee, with the assistance of his fellow souldiers, denounced to certain Profelytes of another Religion, that Peace was not to be rejected without incurring the dreadfull effects of the last judgment, which was now at hand, and these were such as both by sollicitations and promises, his main design was to inveigle into his deceit. Moreover hee sent to redeem some of his followers out of a prison belonging to a certain Nobleman called *John of Holten*, with this charge, that they should kill with swords and pistols, whosoever should either by words or blows any way oppose them. When they returned with their delivered captives, they had dispatched a man (it is thought hee was a Priest) looking out at his door, with a Musket, had he not turned his back and shut the door against them. The very same night, which was to bee the last, or wherein the world being to bee turned to deceitfull ashes, they expected it should by the means of this Mediator and Intercessor (as was thought) presently bee restored to liberty, there were a great many that embraced him where ever they could, with those complements which they should use to one, as without the earnest of whose Baptisme, they were to expect the reward of disobedience, and eternall destruction to bee trasfured up for them. The Sacrament of Anabaptisme being according to these ceremonies celebrated, the fore-commended Parent exhorted his children to prayer in these words, *Pray, pray, pray, pray*, mousing it out with an agitation of his lips, like that of our Storks; which done, falling on their knees, they disgorged, a strang vicissitude of prayers and songs. The owner of that house, who was an Innkeeper, and withall lame, sat neer this great Father, towards whom the Father turning, said unto him, *Arise and walk.* But *Eppo* being still lame, and seeing that they were all deceived, and that by a sort of cheats wickedly fitch'd together, withdrew from them, and hid himself

*The ceremonies  
he used in Ana-  
baptisme.*

*Eppo his Host,  
discovered him  
and his follow-  
ers to be cheats.*

himself

himself for fear in anothers man's house far from thence. These things being thus past, there rises up another, one *Cornelius* \* *Cœmitenensis*, who ran about after \* *Supposed to be a digger of graves.* a most strange manner, and when the *Father* [of all execrable temerity] lay sick in his bed, tormented with an imaginary, or at least such a disease as puzzled the Physicians to find any name for; this man for an hour together uttered these and such expressions: *O FATHER, look upon thy people; have mercie upon thy people: O let thy bowels, O Father, be moved to compassion! &c.* At which addresses the *Father* being moved, he commanded a tankard of beer to be drawn out of the hog-head, which was now almost at the bottom, which he drinking to his son, drank till it came to the Lees, which presenting to his son, hee said to him, *Drink up the holy Ghost.* The son like his father, and following his example, having taken it off, he flings out of bed, and falls upon those that stood by; and tossing the tankard from one hand to the other, ran up and down like a drunken man, and at length joined with the father [who was sick of an imaginary extravagance, wherein he was much given to laugh] in roaring out these word; *Mortifie the flesh, mortifie the flesh; the flesh is a Divel, the flesh is a Divel, mortifie the flesh; &c.* Upon this there immediately starts up another, pursued (as he thought) by an extraordinary vision, and after their example, roared it out most furiously, which fellow (as was reported) was really advanced to some degrees (if not the supreme) of madnesse. A certain woman better than middle-aged, being frighted almost out of her wits, by the bawling and howling of this sonne, intreated that they would keep in the lunatick and possessed person, and that hee might be carried to *Bedlam.* The common people being astonished at this impious, hellish crue, were forced to pinne their faith upon their sleeves, as a truth confirmed by the lying of those propheticall mouthes. These relapses of fury and madnesse, having their intervalls of calmnesse and serenity, he admonished them, that all arms and weapons were to be laid aside, and that they should put off their guarded, edged and

scolloped garments, and their wrought smocks and petticoats, nay that women ought to abstain wearing their neck-laces, and all things that were burdensome, intimating the manner wherein God that needs no arms, would fight their battels for them, and should discomfit all their enemies. The cowardly and inconstant vulgar being moved at the madnesse of this Doctrine, disburthened their bodies of all manner of cloathing. A certain harmlesse man having cast away his knife, takes it up again, which his daughter looking asquint upon, rebuked her father; to which he answered, Be patient, be patient, daughter, we shall have employment hereafter for this to cut bread withall. O how was this girle once a childe, but how was the old man twice!

*Hereticks in-constant in their opinions.* When the student of *Bedlam*, the *Son*, with his yelling, was exhorting the bewitched people to singing and praier, and to resist the Divil, the *Father* presently with his own son, in whom he was well pleased, taught them, that the time of praier being done, and that the time of war coming on, they must take up the instruments of war; whereupon he gets up into a Pulpit, and declared himself to the people who stood all about him, with a loud voice, that he was the *Sonne of God*, and cried out that he was born a true *Mediatour unto them*, &c. His mother being there present, they asked her whether she was the mother of the *Son of God*? To which between force und fear, she at length answered, though innocently, that shee was. This gave occasion to many to bee diffident, and to waver in the faith received; insomuch that a certain man discovering his dissatisfaction, and speaking ill of the sonne, the said sonne taking hold of him, flings him into a common shore, saying unto him, now art thou deservedly cast into Hell: from whence the said man coming out all dirt, diverse others unanimously acknowledged that they were defiled and bespattered with the same filthiness and abomination. And hence rise up that impious report of the *Sonne of God*, that hee was thrust out of doors, which that Ambassadour *Antony*, being returned from *Musaster*, having heard took it in mighty indignation, and by force breaking into the house, would have vindicated those holy expressions.

The Father and Son, were much against it that any should come in; yet hee, though the people flocking about him made some opposition, bitterly rebuking that blasphemous wretch, broke forth into these words, *Thou villanous and contagious burthen of the earth; what madness, what extravagance hath besotted thee without fear of divine judgement, to assume to thy self the title of the Son of God?* which spoken, swelling up with the leaven of wrath, he casts himself upon the ground, whereupon the people ran violently upon him, knocking, beating, and kicking him like a foot-ball; at last being well loaden with blows hee rises, and breaking through the presse of the people, he got away and escaped. In his way hee comes to a hole in the ice broken for the cattle to drinke, twenty foot over, which hee made a shift to get over, as is said, with the help of the Devill; for many that would have found him out, lost their labour. All being now convinced that they were abused, for fear of the most noble Charles Lord of *Gelderland*, the Viceroy of *Groningen* (called also King of *Gelderland*) who was sent to appease that tumult, got secretly away. But before they were all departed, one of them called *Drewjis* (whom they called Doctor *Nucius*) out of pure spight, laying hold of the Father, being sick in his bed, thundred to him in these words; *Thou villain, thou fruit and groanings of the Gallows, where, where is now your governing, and authority? now the time of prayers is past, &c.* Having dragg'd him out of bed by head and shoulders, they with some assistance, bound him with cords, and delivered him to the custody of the Mistresse of the house to be safely kept till night. In the mean time the valiant Charles surrounds the house with his men, and besieged it, which the woman seeing, cut the cords. Being loose, hee takes a trident fork wherewith assaulting them as with a sword, he put to flight forty men through other houses, whom he hastily pursuing, was unawares surpris'd by others, and brought to *Groningen*. But behold the miracle! to that very place, where this naked [of all truth] *Messias* with his forkv Scepter, and this Shoemaker or Cobler beyond his Last; had with his Trident put so many to flight, did the water-dreading

The Proverb verified, vice corrects sin.

Hermans party are convinced, and fall off from him.

One Drewjis of his party handles him roughly.

Charles Lord of Gelderland; &c. with his men surrounds the house where Herman is.

Herman is taken & brought prisoner to Groningen.

Anabaptists resort, and render unto God infinite thanks for the religious privileges thereof. Of this lewd *Messias*, who was now well acquainted with the fetters of *Groningen*, it was asked in his torments, whether those rours (of whom he was ring-leader) were out of pretence of sanctity raised to rob the publick treasuries, (as many thought) which yet (as some say) was denied. For, he hardening himself against even the most cruel torments could be inflicted on him, still cried out; *Destroy, destroy, destroy Monks, Popes, kill all the Magistrates, and particularly our own.* In the midst of these bawlings being miserably worried out, he gave up the ghost.

*He is questioned in his torments.*

*He is hardened.*

*He dieth miserably.*

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THEO.

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*Quis quæso hic Sartor nudus qui deperit? ille  
 Quis rogo Ceruentis nomine dignus erat?*

### THE CONTENTS.

**T**HEODOR the Botcher turns Adamite, hee  
 affirms strange things, his blasphemy in forgiving of  
 sins, he burns his cloaths, &c. and causeth his  
 companions to do the like. He and his rabble go  
 naked through Amsterdam in the dead of night,

denouncing their woes, &c. and terrifie the people. They are taken and imprisoned by the Burghers, but continue shamelesse. May 5. 1535. they are put to death; some of their last words.

Anno 1535.

Theodorus  
Sartor an Ada-  
mite.

He affirms  
strange things.

His blasphemy  
in forgiving of  
sins.

He burns his  
cloathes, &c.  
and causeth his  
companions to  
do the like.

**I**N the year of our Lord one thousand five hundred thirty and five, upon the third of *February* at *Amsterdam*, in a street called *Salar Street*, at the house of *John Sifrid* a cloth-worker, who at that time was gone into *Austria* about some busin<sup>esse</sup>, there met seven men *Anabaptists*, and five women of the same perswasion, of which flock, the Bell-weather was *Theodorus Sartor*, who rapt into a strange enthusiasme and extasie, stretching himself upon the ground stark-naked upon his back before his brethren and sisters, seemed to pray unto God with a certain religious dread and horrour. Having ended his prayers, he affirmed that he had beheld God with his eyes in the excessive and ineffable riches of his glory, and that he had had communication with him, both in heaven and in hell, and that the day of his judgment was at hand. After which he said to one of his companions, Thou art decreed to eternal damnation, and shalt be cast into the bottomless pit; at which the other crying out, The Lord God of Mercy have compassion on me; the Prophet said to him, be of good chear, now art thou the sonne of God, thy sins are forgiven thee. Upon the eleventh day of *February*, the foresaid year, the persons aforementioned, unknown to their husbands, repaired to the same *Augias's* stable. This Prophet, or Seer, having entertained them with a Sermon of three or four hours long, casts a helmet, a brest plate, a sword, and other armes, together with all his clothes into the fire, Being thus stark naked, and his companions who yet had their cloaths, being uncovered, he peremptorily commanded them to do the like, as being such as must be as safe as himself. He further affirmed, that the children of God ought to look upon all things of this world with contempt and indignation. And since Truth, which is most glorious in her nakednesse, will not admit the deformity of any earthly disguise whatsoever, he affirmed that they ought in all things to conform themselves to that example of

Tract

Truth and Justice. A great many hearing these things having quite cashier'd all shame, offer'd up their shirts, smocks, and petticoats, and whatsoever favoured of earth, as a burnt-offering unto God. The Mistresse of the house being awaken by the stink which these cloaths made in burning, and going up into the upper chambers, she findes this deplorable representation of immodesty and impudence; but the power and influence of propheticall integrity brought the woman to that passe, that she was drawn in to wallow in the same mire of unshamefac'dnesse, whom therefore he advised to continue alwayes a constant adherer to the unblameable truth. Going out of the house in this posture, about three of the clock, the other men and women marched barefoot after him, crying out with a horrid voyce, *woe, woe, woe, the heavy wrath of God, the heavy wrath of God, &c.* In this fanaticke error did this hy-pocondriack rabble run about the streets, making such a horrid noise, that all *Amsterdam* seemed to shake and tremble at it, as if it had been assaulted by a publick enemy. The Burghers not having the least hint of such a strange and unlook'd for Accident, (for this furious action happen'd in the dead of night) took up arms; and getting these people (lost to all shame and modesty) up to the Palace, clapt them into prison. Being so disposed of, they would owne no thoughts of shame or chastity, but would justifie their most white and naked Truth. In the mean time the fire being smelt, they broke into the house where it was, and wondring at their casting off their cloathes into the fire, which had since reached the bed, they made a shift to quench it. But the other distracted and mad people, such as deserved to be sent to their kindred, the Savages and Heathens, convincibly persisted in their pestiferous opinion, and so upon the fifth of *May* the same year, they expiated their wicked impieties by their death. Ones farewell saying, was, *Praise the Lord incessantly!* Anothers was, *Q God revenge thou these our sufferings!* Others cried out, *woe, woe, shut thine eyes!*

*He and his rabble go naked through Amsterdam in the dead of night, denouncing their woes, &c. and terrifie the people.*

*They are taken and imprisoned by the Burghers, but continue shamelesse.*

*May the fifth 1535. they are put to death. Some of their last words.*



*Heretici plures visi hic, cui visus ego, illi  
Pluribus in visusque Hæresiarcha fui.*

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his Sect enact three things. His Sonne in Law, doubting his new Religion, is by him questioned; and upon his answer excommunicated. His wifes death. He had formerly voted himself immortall, yet Aug. 2. 1556. he died &c. His death troubled his disciples. His doctrine questioned by the Magistrates, eleven of the Secretaries secured. XI. Articles extracted out of the writings of David George. Some of the imprisoned Sectaries acknowledged David George to have been the cause of the tumults in the lower parts of Germany, but dis-owned his doctrine.

Conditions whereupon the imprisoned are set at liberty.

The Senate vote the doctrine of D. G. impious, and declare him unworthy of Christian burial, and that his body and books should be burned, which was accordingly effected.

**D**AVID GEORGE, a man born at *David George*  
 Delph in Holland, the miracle of the Ana- *the miracle of*  
 baptistical Religion, having lived in the lower *the Anabaptists*  
 Provinces forty years, did in the year one *Anno 1544.*  
 thousand five hundred forty and four, with  
 some of his kindred and companions, in the beginning  
 of *Aprill*, begin his journey for *Basill*, in the state and  
 condition of which place, he had before very diligently  
 enquired. Whereof having sufficiently informed him-  
 self, he pretended that he had been driven out of  
 his Countrey for the Gospels sake, and that he *At Basill he*  
 had been hitherto tost both on the land and sea of the *pretends to*  
 miseries of this world; and therefore he humbly in- *have been ba-*  
 treated, that now at length he might be received into *nished his*  
 some place of Rest. Some being by the representation *Countrey for*  
 of his misfortunes and his teares, melted into compas- *the Gospels*  
 sion towards him, he presum'd to intreat the Magistrate, *sake.*  
 that in tenderesse to Christ and his holy Gospel, he  
 might be made capable of the priviledges of the City,  
 which if it were granted, he bid them be confident of  
 Gods most particular protection towards their City,  
 and that for the preservation of it, he engaged for him  
 and his, that they should be ready to lay down their  
 lives. The Magistrates being moved with these just  
 remonstrances

With his specious pretences he gains the freedom of the City for him and his.

His Character.

remonstrances and desires received the viper as a Citizen, gave him the right hand of welcome and fellowship, and made him and his free of the City. What should the Magistrate do? Behold, he hath to do with a man of a grave countenance, free in his behaviour, having a very long beard and that yellowish, sky-coloured and sparkling eyes, milde and affable in the midst of his gravity, neat in his apparel; Finally one that seemed to have in him all the ingredients of honesty, modesty and truth; to be short, one, if you examine his countenance, carriage, discourse, and the cause he is embark'd in, all things without him are within the limits of mediocrity and modesty; if you look within him, he is nothing but deceit, fraud, and dissimulation; in a word, an ingenuous Anabaptist. Having already felt the pulses of the Senate and divers of the Citizens, coming with his whole family to *Basill*, he and his are entertained by a certain Citizen. Having nested a while in *Basill*, he purchased certain houses in the City, as also a Farm in the Countrey and some other things thereto appertenant, married his children, and by his good offices procured to himself many friends. For, as long as he remained at *Basill*, he so much studied Religion, was so great an Alms-giver, and gave himself so much to other exercises of devotion, that suspicion it self had not what to say against him. By these cunning insinuations (this is beyond a young fox, and smells more of the *Lybian* wilde beast) many being surpris'd, came easily over to his party, so that he arrived to that esteem and reputation in matters of Religion, he pleased himself. This perswasion thus craftily gotten, was heightened by his great wealth (and his riches in jewels, whereof he brought some with him, some were daily brought from other places in the Low-countries) & was yet further encreased, by his sumptuous and rich plate and household-stuffe, which though they were gorgeous and majesticall, yet were they not made to look beyond sobriety, cleanlinesse and mediocrity. These people sojourning thus in common houses, desiring as yet to suppress the pernicious infection of their sect, very religiously enacted three things: First, that no man should profane or speak idly of the name of *David George*. Secondly,

that

His riches

He, with his Sect, enact three things.

that no man should rashly or unadvisedly divulge any thing concerning his country, or manner of life; whence it was that some thought him to be a person of some quality; some, that he was some very rich Factor or Merchant, whence it came that he was so excessively rich; others had other imaginary opinions and conceits of him, for as much as they themselves being strangers, lived in a Country where they could not be ascertained of any thing: Thirdly, he was very cautious that none of the *Basileans* should be carelessly admitted into his acquaintance, society or correspondence, imitating therein the policie of the *Ferrets* and *Weefels*, which (as is reported) never assault any bird of supremacy, in the places where they frequent. And thus did he by letters, writings and emissaries, plant and water the venomous seed of his sect through the lower Provinces, yet kept the waies by which he wrought unsuspected and undiscovered. For, although he had lived two years among them, there was not so much as one man infected; or had privately caught the itch of his Religion. What transcendent Mysteries are these! This man, though he feared neither deceit nor treachery from strangers, yet the fire kindled out of the deceitful embers of his own household. For, behold; one of his own Retinue doubting of the certainty of the New Religion, he caused him to be brought before him, and asked him whether he did not acknowledge him to be the true *David* sent from heaven upon earth, and to be the Horn, Redeemer, and Builder up of the Tabernacle of *Israel*? to which the other answered roundly and peremptorily, that the restoration of the kingdome of *Israel* and other things foretold by the Prophets were fulfilled in *Christ*, the true *Messias*, and that consequently there was no other to be expected. Which he hearing, not without great astonishment, did with much commotion of mind and bitter menaces thrust him, though his son in Law, out of doors, and [which is heave to think on] excommunicated him. These things being thus managed, *David's* wife fell sick of a disease (which afterwards visited him and many more) that dispatch'd her into the other world. What a miracle is this! He that declared himself to be greater than *Christ*, and voted himself im-

*His son in Law doubting his new Religion, is by him questioned, and upon his answer excommunicated.*

*His wifes death.*

mortal

He had formerly voted himself immortal, yet mortal ( upon the second of *August*, one thousand five hundred fifty and six ) did die the death, and was honourably buried according to the ceremonies of the Parish Church, and his funerals were celebrated in the sight of his sonnes and daughters, sonnes in law and daughters in law, servant-men and maides, and a great conflux of Citizens. This

His death troubled his disciples

was a sad calamity of his death extremely troubled and tormented the minds of his disciples, as a thing that very much thwarted their hopes of his promised immortality, although he had foretold that he would rise again in three yeares, and would bring all those things to passe which he had promised while he was alive. Upon the death of this man, a great many with resolute mindes made it their businesse not onely to bring his doctrine into suspicion, but into utter disesteem, unanimously resolving to embrace whatever was good, sound, and consonant to Christian doctrine, and reject the rest as hereticall. In the mean time, the report beat up and downe, both among the people, and the more learned, that this man of ingenuity, and authour of private doctrines, this very *David George*, was a contagion and a destructive pestilence, a devoted incendiary of a most dangerous Sect, that ( though most falsely ) hee was born a King, and that hee accounted himself the true *Messias*. The Magistrate being extremely moved at these things, not deferring his zeale any longer when the glory of God and his Sonne *Jesus Christ* was so much concerned, caused all those who were conceived to be infected with the pestilence of that Religion to be brought to the Palace, to whom hee rubbed over what things had been transacted some yeares before; that is to say, acquainted them, how that they had been banished their Countrey upon the account of the Gospell, and upon their humble addresses received into the protection, and made capable of the privileges of the City, &c. But that it had appeared since, that they had fled for refuge to *Basill*, not for the propagation of the Gospel, but for that of the leaven of the sacrilegious *David*, though by all outward appearance,

A good resolution.

A pattern for good Magistrates.

rance, they had hitherto been accounted favourers and professors of the true Religion. In the first place therefore the Senate being desirous to know the truth, required to have his true proper name; for, some have thought (as some authors deliver), that his name was *John Burges*. Secondly, whether hee had privately or publickly dispersed his Religion, and what Tenets hee held. To which some made answer unanimously, that they had left their country for the true Religions sake, nor did they acknowledge themselves any other than the professors and preachers of the lawfull Religion. That for his name, hee had not called himself by any other than his own proper name; and for his doctrine, they had acknowledged none either privately or publickly, save what hee had privately somerimes suggested, which was not disconsonant to the publick. The Magistrate perceiving this obstinacy of mind caused eleven of them, the better to discover the reall truth, to be secured, and more narrowly looked to. In the mean time, the Senate leaving no stone unremoved in this businesse, appointed some to bring forth into publick view some books and writings of *David*, which should give no small light in the businesse, and these the Magistrate recommended to men of the greaest learning to be read over and examined with the greaest care possible, that so whatsoever they should meet with repugnant to the Truth, they should extract, and give him an account thereof. Those who had this charge put upon them, presented the Senate with this extract of Articles out of his Writings.

*The Senates enquiry.*

*Eleven of the Sectaries secured.*

*In such cases the learned to be consulted with.*

1. **T**hat all the Doctrine delivered by Moses, the Prophets, or by Jesus Christ himself and his Apostles, was not sufficient to salvation, but dress'd up and set forth for young men, and children, to keep them within decency and duty; but that the doctrine of *David George* was perfect, entire, and most sufficient for the obtaining of salvation.

2. He affirmed that he was Christ and the Messias, the well-beloved Son of the Father in whom he was well pleased, not born of blood, nor of the flesh, nor of the lust

of

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## DAVID GEORGE.

of man, but of the holy Ghost and the spirit of Christ, who vanishing hence long since according to the flesh, and deposited hitherto in some place unknown to the Saints, was now at length reinfused from heaven into David George.

3. Hee held that hee onely was to bee worshipped, as who should bring out the house of Israel, and the true (that is, the professors of his doctrine) tribe of Levi, and the Tabernacle of the Lord, not through miseries, sufferings, crosses, as the Messias of the Jews did, but with all meekness, love, and mercy in the spirit of Christ granted unto him from the Father which is in heaven.

4. Hee approved himself to be invested with the authority of Saving, or condemning, binding, and loosing, and that at the last day he should judge the twelve tribes of Israel.

5. Hee further maintained, that Jesus Christ was sent from the Father to take flesh upon him; for this reason at least, that by his doctrine and the use of his Sacraments, men, being as it were no better then children, and incapable of receiving the true doctrine, might be kept within duty till the coming of David George, who should advance a Doctrine that should bee most perfect and most effectual, should smooth out mankind, and should consummate the knowledge of God and of his Son, and what ever hath been said of him.

6. But hee further affirmed, That these things should not come to pass according to humane ceremonies, but after a spirituall dispensation, and after such a manner as had not been heard of, which yet none should be able to discern or comprehend, but such as were worthy disciples of David George.

7. To make good and prove all these things, he wrested and mis-interpreted many places of the holy Scripture, as if Christ and the Apostles, whom he commends, had intimated not themselves, nor any other Ecclesiasticall times, save only the coming of David George.

8. And thence it was that hee argued thus: If the Doctrine of Christ and his Apostles bee most true and most effectual for the obtaining of salvation; the Church which they had by their doctrine built up and confirmed, could not possibly have been broken to pieces, for (as Christ himself

himself testifieth ) against the true Church, the gates of Hell shall not be able to prevaile : But that building of Christ and his Apostles is overturned and pulled down to the very foundation by Antichrist, as may be evidently seen in the Papacy, according to the Testimony of the same Christ ; It therefore necessarily followes, that the Doctrine of the Apostles is imperfect and interrupted: whence he concluded his own doctrine and saith to be the onely solid and sufficient doctrine.

9. Moreover he maintained himself to be greater than John Baptist, yea then all the Saints that had gone before him, for that the least in the Kingdome of God ( according to the suffrage of Truth it self ) is greater than John. But he said David George was one whose kingdome was heavenly and most perfect ; whence he makes himself not only greater than John, but also sets himself above Christ, since that he was born of flesh, and that himself was born of the spirit according to a heavenly manner.

10. He further allowed with Christ, that all sinnes committed against God the Father, and against the Son may be forgiven, but those that are committed against the Holy Ghost, that is to say against David George, shall be forgiven neither in this world, nor in the world to come; by which meanes it is apparant that he conceiv'd himself greater and higher than Christ, admitting Christs own Testimony.

11. He declared Polygamy to be free and lawfull for all, even for those that are regenerated by the spirit of David George.

These heads [without any brains] did the Magistrate deliver to be carried to some that were in the prison, to fish out what confession they would make, who besides these, being provoked and challenged by a number of Questions, answered at last, That this ( *Darus* ) I would say David George, was the same who had embroyled the lower parts of Germany with so many tumults & sedition, but as that to that doctrine and the fore-recited Articles, they unanimously affirmed that they had never heard nor read of any such things. Neverthelesse they were to acknowledge the doctrine expressed in those Articles, to be pestiferous, execrable, and derived not from hea-

Some of the imprisoned Sectaries acknowledged David George to have been the cause of the tumults in the lower parts of Germany, but disowned his doctrine.

ven,

ven, but from Hell, and that it was heretical, and to be banished with an eternal Anathema; and withall, as men miserably seduced, yet desiring for the time to come, to be reduced into the right way, they were, with good reason, to implore forgiveness. Among those that were in close prison, there was one formerly of David's greatest confidants, who confessed, that indeed he had been infected with that Religion, but that since by the illumination of the grace of God, he discovered and detested the errors springing from it, and avoided them as he would do a cockatrice. But there were others who were civilly acquainted with this man, who denied that they had known any such thing by him, and cried out against the fore-mentioned Articles as impious and blasphemous. These passages, the Judges appointed by the Magistrate, gave him an account of, who perceiving that some that were in custody were not so extravagant, but that they had some remainders of discretion left, he sent to them some learned and able Preachers of the Word, who, having diligently weeded out the tares of their errors, should sow into their hearts the saving seed of true faith. Those who were sent, sifting them with all the humanity, mildnesse, meeknesse and charity possible, could scruce nothing out of them; more than what the Judges who had been employed before, had done. In the mean time a report was spread about the City, that it was not David George, nor any eminent person of any other name that had been buried, but that a meer swine, calf, hee-goat (haply an Ass) had been carried out and buried, and that the dead carkasse embalmed with the strongest spices, was worshipped and adored with great devotion and religion. But this was but a report, and was not true. Those that were in custody abhorring that doctrine, as unheard of, and such as deserved to be anathematized, and desiring to renew their acquaintance with discretion and their senses, are delivered out of those habitations of Iron which they had kept possession of for two months, upon these conditions, That none should make any purchases either within or near the City, without the knowledge and consent of the Magistrate: That they shall not entertain any coming out of the lower Provinces, though

*An ingenious confession and resolution.*

*A pious act.*

*A lying report raised.*

*Conditions whereupon the imprisoned are set at liberty.*

though of their kindred, but at publick houses or Inns. That the printed books and writings that were translated into the *Dutch* language, shall be brought into the Palace. That there should be nothing published that were dissonant to *Christian* Doctrine. That children should be educated according to incorrupt manners. That they should not make such promiscuous marriages among themselves as they did. That they should take no *Dutch* into their families. That they should submit to ameracements and pecuniary mulcts [ if any were inflicted on them ] as Citizens ought to do. That upon a day assigned, they should in the Parish Church, in the presence of the whole congregation, make a publick abjuration of the said Religion, and condemn and anathematize the whole sect of it. That they should hold no friendship or correspondence with any that shall persist in that Religion. To these conditions did they promise to subscribe, with all the reverence and gratitude they could possibly expresse. These things being thus managed, the most renowned Senate, returning afresh to the business of the Arch Heretick, passed these votes, *viz.* That the doctrine of *David George*, upon mature examination thereof, was found impious and derogatory to the divine Majesty; That the printed books, and whatsoever may have seen the light, should have the second light of the fire; That he as the most infamous promoter of that execrable Sect, and a most horrid blasphemer against *God* and *Christ*, should not be accounted worthy Christian burial. That he should be taken up out of his grave by the common Hangman, and together with his books and all his writings, and his manuscripts should, according to the Ecclesiastical Canons, be burnt in a solemn place. According to the said judgment, the carkasse being digged up, was with all his writings, whereof the greatest part was that (truly) *miraculous* book, together with his effigies brought by the Hangman to the place of execution, where having opened the direful Coffin, he being found not much disfigured, nay so little, that hee was known by diverse (hee being covered with a watered garment, having about him a most white sheet, a very clean pillow under his head, his

*The votes of the renowned Senate.*

*The doctrine of D. G. declared impious.*

*He is declared unworthy of Christian Buriall.*

*And that his body and books should be burned.*

## DAVID GEORGE.

*A fit punishment for perverse Hereticks*

yellowish Beard rendring him yet graceful; to be short, having a silk Cap on, under which was a piece of red cloth, and adorned with a garland of Rosemary) was set up publickly to be seen, and in the third year after his death, was with his writings consecrated to Vulcan, that is to say, burned.

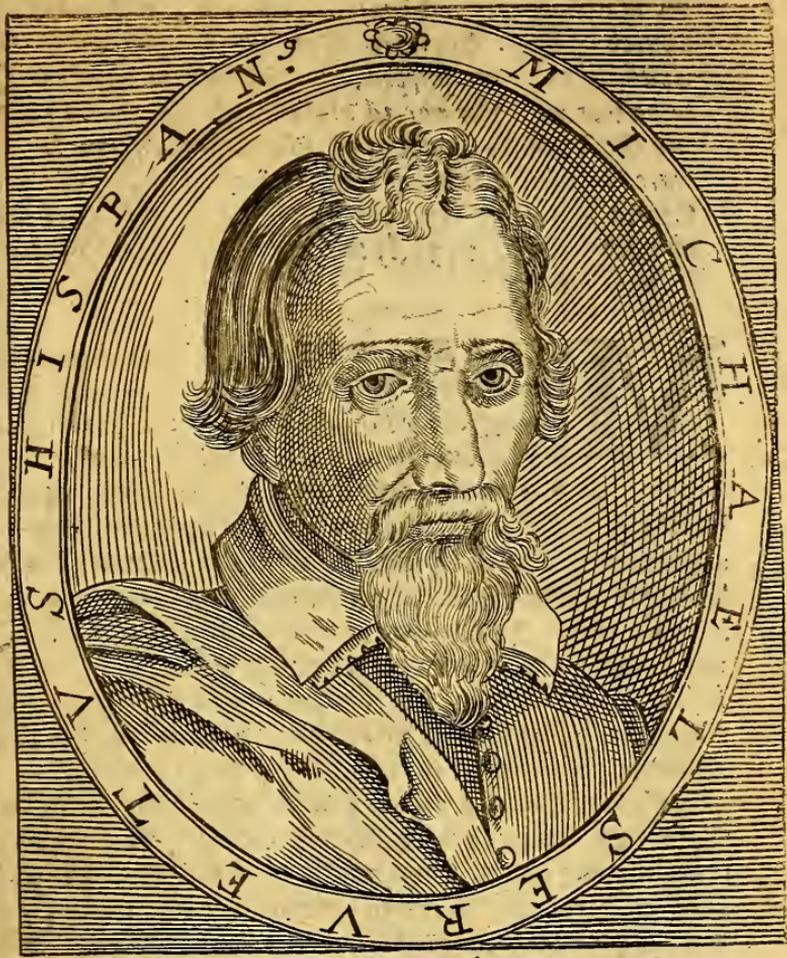
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**MICHAEL.**

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*Omnia quum portenta voces hominemque Deumque  
Infandi SERVES nominis opprobium !*

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**S**ERVETUS his converse with Mahometans and Jewes. He disguiseth his monstrous opinions with the Name of Christian Reformation. The place of his birth. At the 24 year of his age, he boasted himself the only Teacher and Sect of the world. He weighed

against the Deity of Christ. Oecolampadius confutes his blasphemies, and causeth him to be thrust out of the Church of Basil. Servetus held but one person in the Godhead to be worshipped, &c. He held the Holy Ghost to be Nature. His horrid blasphemy. He would reconcile the Turkish Alcoran to Christian Religion. He declares himself Prince of the Anabaptists. At Geneva, Calvin faithfully reproves Servetus, but he continues obstinate. Anno 1553, by the decrees of several Senates, he was burned.

Servetus his converse with Mahumetans and Jews.

He disguiseth his monstrous opinions, with the name of Christian Reformation.

The place of his birth.

His arrogant Boast.

He inveighs against the Deity of Christ.

Oecolampadius confutes his blasphemies, & causeth him to be thrust out of the Church of Basil.

**M**ICHAEL SERVETUS, like another Simon Magus, having conversed long among the Mahumetans and the Jewes, and being excellently well furnished with their imaginous opinions, begat both out of Divinity, and the general treasury of Christian Religion, a monstrous issue of opinions, with the coition of what he had received from the extravagant Mahumetans, and Thalrudists, upon which brat this instrument of Satan, must needs bestow the disguised name of Christian Reformation. From this Cocks egge were bred these Cockatrices, Gonesus, Gibbaldus, Blandratta, Gentilis, Alciatus, Simanus, Casanovius, Menno, and diverse other Anabaptistical Vipers, who extreemly increased the restless waves of Sects and opinions. We, recommending the rest to their proper place, Hell, will take a more particular survey of one Religion, and by the horridnesse of that guesse at the others. This Servetus was a Spaniard, born in the Kingdom of Arragon, most unworthy both of his Name and Nation. Being wrapt into a most incredible Enthusiasme, he boldly lays his unwash'd hands upon holy divinity; and at the four and twentieth year of his age, boasted himself to be the onely Teacher and Seer of the world, making it his main design, and that by his impious and worthlesse writings, to inveigh against the Deity of the Son of God; with which writings being sufficiently furnished, and withall enflamed with hopes of raising no ordinary tumults, hee bestirrs himself winde and tide for Basil; but Oecolampadius, an Ecclesiastical Doctor, learnedly before a full Senate confuted the blasphemies of this man, and by

by the publick Authority he had, caused him as a poisonous blasphemer to be thrust out of the Church of *Basil*. From thence he went to *Venice*, where, in regard the *Venetians* had been timely forewarned of him by the wife and learned *Melancthon*, he made no harvest of his incredible blasphemies, nor indeed was he permitted seed-time for them. Religion is no where safe! But having consulted with the Arch-hereticks his Predecessors, and being bird-lim'd, he held that there was but one person in the God-head to be worshipped and acknowledged, which was revealed to mankind sometimes under one notion, sometimes under another, and that it was thus, that those notions of *Father, Son, and Holy Ghost*, were to be understood in the Scriptures. Nay, with the same line of his blasphemous mouth, he affirmed that our Saviour *Jesus Christ* according to his humane nature, was not the Sonne of God; nor coeternall with the Father. The *Holy Ghost* he granted to be nothing but that influence by which all things are moved, which is called *nature*. He most impiously Ironi- cally, affirmed that to understand the word *Person*, we must referre our selves to *Comedies*. But the most horrid blasphemy of all, was, when by the suggestion of Satan, he imagined, that the most glorious and ever to be worshipped and adored Trinity (who doth not tremble at it?) was most fitly compared to *Cerberus* the Porter of Hell-gate. But he stayed not here; no, he thought it should be accounted nothing but a diabolical phantasm, the laughing-stock of Satan, and the monstrous *Geryon*, whom the Poets by some strange mystery of Philosophy feigned to have three bodies. O incredible, and unheard of subtilty of blasphemy! The most glorious name of the most blessed Trinity is grown so odious to this man, that he would personate (being the greatest that ever was) all the Atheists that have quarrelled with that name. Moreover he maintained, that taking but away the onely Article of the Trinity, the *Turkish Alcoran* might be easily reconciled to the Christian Religion; and that by the joyning together of these two, a great impediment would be removed; yea, that the pertinacious asserting of that Article had enraged to madnesse whole Countries and Provinces.

Servetus held but one person in the God-head to be worshipped, &c.

He held the holy Ghost to be Nature.

His horrid blasphemy.

He would reconcile the Alcoran to Christian Religion

## MICHAEL SERVETUS.

This abomination of God and men held that the Prophet *Moses*, that great servant of God, and faithfull steward of the Lords house, that *Prince* and *Captain Generall* of the people of *Israel*, one so much in favour with God that he was admitted to speak to him face to face, was to be accounted no other than an *Imposter*. He accounted the Patriarch *Abraham* and his seed, too much given to *Revenge*, and that he was most unjust and most malicious to his enemy. The most glorious Church of *Israel*, (tis the swine that loves the mire) he esteemed no better than a *Hogge-Sty*; and declared himself a sworn *Prince* of the *Anabaptistical* generation. But, keep off, and approach not, O all ye other Heresies and *Hydra's* of opinions of this one man, furies not capable of expiation! Being arrived at *Geneva*, and being forbidden to spue out and spatter his pestiferous blasphemies, he continued in hostility against all sharp, but wholesome admonitions: which *Calvin*, that famous Minister of the Church perceiving, being desirous to discharge the duty of a soul-saving Pastor, went friendly to *Servetus*, in hopes to deliver him out of his most impious errors and horrible Heresie, and so to redeem him out of the jawes of Hell, and faithfully reprov'd him. But he being dazzled with the brightnesse of *Truth*, and overcome, returned nothing to *Calvin* (so well deserving of him) but an intolerable obstinacie, and invincible recapitulation of his blasphemies, whence it came to passe, that by the just and prudent Decree of the Senates of *Bernen*, *Zuring*, *Basil*, and *Scassuse*, and by the righteous condemnation of the eternal God, in the moneth of *December* in the year one thousand five hundred fifty and three, (or as *Steidan* hath it, in *October*) he was (how great is the obstinacy of blasphemy!) being at that time ecstatically hardened and intoxicated, consecrated to the avenging flames.

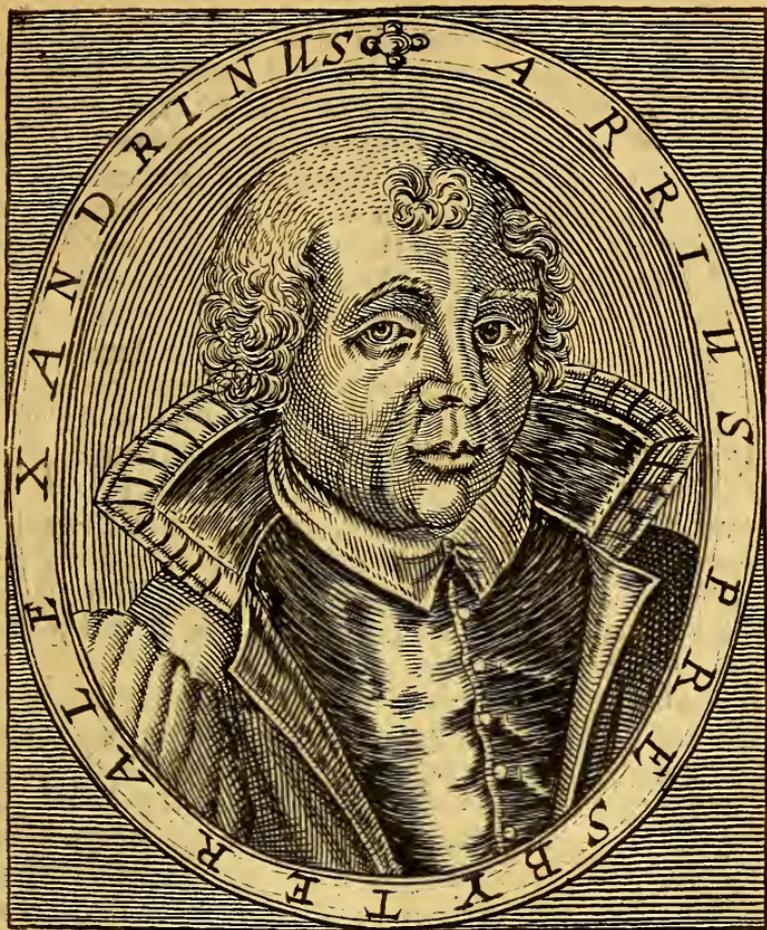
He declares himself Prince of the Anabaptists.

At Geneva, Calvin reproveth Servetus.

Servetus his obstinacy.

Anno 1553. By the Decree of several Senates he was burned.

ARRIUS



*Divisit Trini qui formam numinis ecce !  
Dividitur Membris, visceribusq; suis*

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**T**He General Council at Nice, Anno 325. called as  
a remedy against it, but without success. The Arri-  
ans mis-interpret that place, John 10. 30. concerning  
the Father and the Son. They acknowledged one  
E e 4 only

only God in a Judaicall sense. They deny the Trinity  
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Arrianisme, its  
 increase.

Anno 323.

The General  
 Council at  
 Nice.

Anno 325.

called as a re-  
 medy against

Arrianisme, but  
 without success.

The Arrians  
 misinterpret  
 that place,

Joh. 10. 30

concerning the  
 Father and the  
 Sonne.

They acknow-  
 ledged one only  
 God in a Juda-  
 icall sense.

They deny the  
 Trinity.

**A**Bout the year of the Incarnation of the Son  
 of God, three hundred twenty and three,  
 Hell was deliver'd of a certain Priest at *Alex-  
 andria* named *Arrius*, a man subtle beyond  
 expression, the trumpet of eloquence, one  
 that seemed to have been cut out for all honesty and  
 elegance, who yet, with the poison of his Heresie, and  
 the *Circæan* cups of his destructive doctrine, did in the  
 time of *Silvester* Bishop of *Rome*, and the Emperour  
*Constantine*, draw in a manner all Christendome to his  
 opinion, and so corrupted some, even great nations in  
 the East, that except a few Bishops who stood to the true  
 doctrine, none appeared against him. To remedy this  
 disease, at *Nice* in *Bithynia*, in the year three hundred  
 twenty and five, a generall Council was called; but to  
 no purpose; for the contagious stocks of *Arrianisme* were  
 deeply rooted, so that they were become such ravening  
 wolves among the flock of Christ, that all that would  
 not embrace their believe, were to expect banishment or  
 death. These imagined that the *Sonne* was not of an  
 equall nature and coeternall with the Father, but that he  
 was onely agreeing and concurring with his Father; to  
 confirm which, they alledged that place of *John* 10. 30.  
 which sayes, *I and the Father are one*; and though they  
 called the Sonne a great God, yet they denied, that he  
 was a living and true God, and co-essential with the Fa-  
 ther. They boasted that they were ready to answer all  
 objections, and acknowledged one onely God, in a *Juda-  
 icall* sense. To that, *I and the Father are one*, they were  
 used to retort thus, *Doth the unity in this place denote  
 co-essencie?* It must therefore follow, that it is as much,  
 where the Apostle sayes, *1 Cor. 3. 8. He that planteth  
 and he that watereth, are one.* They accounted the word  
*Trinity* a laughing-stock and a Fiction; that the Sonne  
 of God was a *Creature*, and that the *Holy Ghost*, was both  
 born of Christ, and conceived and begotten of the *Virgin  
 Mary*. All that were baptized in the name of the bles-  
 sed Trinity, they baptized again. They denied that  
 Christ was the Sonne of God according to the Spirit and  
 the

the Godhead ; they denied God his own Son

While *Arrius* was disburthening himself of the necessities of Nature, his bowels came forth, and with them his life. And so he who was the successor of those Arch-Hereticks, *Artemon* ( who lived about the year of our Lord two hundred ) and *Paulus Samosatenus* ( who lived about two hundred forty one ) came to a miserable death, in the year three hundred thirty six. See *Athanasius*, *Epiphanius*, *Hilarius*, *Hierom*, *Augustine*, *Ambrose*, *Basil*, *Theoderet*, *Eusebius*, *Secrates*, *Nicephorus*, *Sozomen*, and other Ecclesiasticall writers, who have treated of these things more at large.

*Arrius his  
wretched  
death,  
Anno 336.*

---

MAHO.

---



*Adsum Ingens Mahometes ego, lachrymabile mundi  
Prodigium, omnigeni dux, et origo mali.*

#### THE CONTENTS.

**M**AHOMET characterized. He made a laughing-stock of the Trinity. He agreed with Carpo-  
crates, and other Hereticks. He renewed Circumcision,  
and to indulge his disciples, he allowed them Polygamy,  
&c. His Iron Tombe at Mecca.

**I**N the year six hundred twenty two, *Honorius* the Anno 622. first being Bishop of Rome, and *Heraclius Caesar* Emperour of the East, a transcendent Arch-heretick called *Mahomet*, exchanged Hell for earth; a *Pro-Mahomet cha-*phet, by Nation an *Arabian*, but most deprav'd and racterized.

corrupt. He had sometimes been a Merchant extremely rich, and withall very subtle; to be short, he was a serious professor of diabolical Arts, a most ungodly instrument of Satan, the Viceroy of Antichrist, or his sworn fore-runner. This man endeavoured to exoll his brother *Atrius*, with such praises as are correspondent to his Heaven. He also with *Sabellio* renewed the laughing-stock of the *Trinity*. He with *Arrius* and *Eunomius*, most fervently and contumeliously held that Christ, was onely a Man, and that he was onely called God, *secundum dici*, that is to say, according to a certain manner of speaking. He agrees with *Carpocrates* who denied that Christ was a God and a Prophet. This is also he that shakes hands with *Cerdonus* who utterly abjur'd the Godhead of the Sonne, or that he was co-substantial with Father. He imagined with the *Manichees*, that it was not Christ, but some other that was fastened to the Crosse. With the *Donatists*, he contemned the purest Sacraments of the Church. With the most impure *Origen* he affirms that the devils shall be eternally saved according to an humane, yet an invisible manner. He with *Cerintus* placed eternal Felicity in the lust of the flesh. Circumcision, that was long since abolished and antiquated, he renewed. Upon his disciples he bestowed the priviledges, of *Polygamy*, *Concubines* and *Divorce*, as *Moses* had done; and with such dreames and an imaginary Phrensy was the miserable wretch ever troubled. This man when he dyed was put into an iron Tombe at *Mecca*, which by the strength of Loadstones, being as it were in the middle and centre of an arched edifice, hangs up to the astonishment of the beholders, by which means the miraculous sanctity of this Prophet is greatly celebrated. All the dominions of the Great *Turk*, professe this mans faith, whom they acquiesce in as a miracle.

He made a laughing-stock of the Trinity:

He agreed with Carpocrates, and other hereticks.

He renewed circumcision, and to indulge his disciples, he allowed them Polygamy, &c.

His Iron Tombe at Mecca



*Ille ego qui Vndarum mysteria sacra negavi  
 Igne cremor; fato disce cavere meo .*

THE CONTENTS.

**H**UBMOR a Patron of Anabaptisme. He dam-  
 ned usury. Hee brought in a worship to the Virgin  
**MARY**, &c. The Senate of Suring by a Council  
 reduced him. He renounced the heads of his former  
 doctrine. Himself or Self still affires. Hee is taken  
 and

and imprisoned at Vienna in Austria. He and his wife both burned.

**D**OCTOR Balthazar Hubmor of Frzburg, a man excellently well learned, another *Roscus* in his affairs, a Clergy man at Ingolstade, was the third eminent Patron of Anabaptisme, and a sworn promoter of that worthy Sect. This man in his Sermons at Regenburgh, inveighed so bitterly and so implacably against the usury of the Jewes, that he banished it even to eternal damnation; he brought in a certain religious worship to be done to the Virgin Mary, and some superstitious vowes, and was the cause of great tumults and insurrections, and had built up his doctrine upon very firm and solid foundations, until the most wise Senate of *Suring* applied the universal medicine of a Council to these things, and assigned a day to reduce and root out that Sect, which was the seventeenth of *January*, in the year one thousand five hundred twenty five, wherein the Senate being present, and a great presence of people, the most learned *Zwinglius*, and other sons of learning, opposed this our Doctor, by whom, and the strength of truth, after most hot and serious debating on both sides, he ingenuously confessed himself to be overcome. The heads of the Doctrine, which he before defended, and whereof he afterwards made his abrenunciation, were these: That he detested the cheat, and humane invention of Anabaptisme; He affirmed that the spirit both before the fall and after was uncorrupt and unblameable, and that it never dies in sin; whence it should follow, that not it, but the flesh, is deprived of liberty; he also acknowledged that the spirit overcomes and triumphs over the flesh. Though his Recantation was made, and divers rebaptized into their better senses, yet the Torrents of this sect neither stood still, nor were dried up, but increased in *Switzerland* into a deluge, which overturned almost all. This man escaping the endeavours of spies, and shunning the Halter, was at length taken with the figtree leaf of divine vengeance, and cast into prison at *Vienna in Austria*. Being afterwards put much to the question, it being the designe of vengeance,

Hubmor Patron of Anabaptisme.

He damned usury.

He brought in a worship to the Virgin Mary, &c.

The Senate of *Suring* by a Council reduced him.

He renounced the heads of his former doctrine.

Dismissed, or Sect, still active.

He is taken and imprisoned at *Vienna in Austria*.

the

BALTHAZAR HUBMOR.

the revenging fire soon turned him to ashes. His wife being also baptized into the same whirl-pool of Baptisme; they both, with minds hardened to their own persuasions, were not disengaged of their faith, but with the departure of their lives.

*He and his wife both burned.*

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*[Faint, illegible text, likely bleed-through from the reverse side of the page.]*

**JOHN**





*Hutus ab Hubmoro excrescit; cervice resectâ  
Sic vnâ in geminum pullulat Hydra caput.*

### THE CONTENTS.

**JOHN HUT** the prop. and pillar of Anabaptisme.  
His credulity in dreams and visions. He is accounted a  
true Prophet by his Profelytes. At Mershem, his Fra-  
ternity became as it were a Monastery.

John Hut the  
prop and pillar  
of Anabaptisme

**I**N the times of the fore-mentioned *Balthazar* rise up *John Hut*, a learned man, the prop and Pillar of Anabaptisme, an eminent despiser of Pædobaptisme, which kinde of Baptisme he accounted the execrable fiction of the Schoolmen; whence it came, that he perswaded men, that if they were not baptized by him and his, they must necessarily incurre great danger to their souls. To which he added, that, those who were honoured with the prerogative of his Baptisme, should be the restored people of *Israel*, and that the wicked *Canaanites* should be destroyed by their swords, and that God himselfe should reveal from heaven the times wherein these things should be fulfilled. To visions and horrible dreams, (which he thought proceeded to him from God) he gave great credit, and he affirmed that he saw the preparations of the last day, and the Angel going to blow the Trumpet, by an indisputable revelation from God. Upon the account of which dreams, his Disciples as credulous as their Master, spent and destroyed all they had, fearing the difficulties of the times, wherein they should spend them; all which being scatter'd and consum'd before the day came, they suffer'd a punishment, and inconveniences besitting their folly, having the lash of poverty perpetually at their backs. However they, a generation on whom the greatest quantity of black *Hellebore* would not be much effectual, did still adore this miraculous piece of madnesse as a true Prophet, even to admiration; of which men, some not worthy the face or name of mankind, do at this day in great numbers live at *Merhern* in Palaces and Covents upon their accidental contributions, and where they get their livelihood with their hands, and apply themselves to any handy-craft, whereof they are the Masters and Governours, who by the commodities gained by them increase the common stock: They have at home with them their Cooks, their Scullions, their Errand-boies, and their Butlers, who have a care and dispose all things as they do in Monasteries and Hospitals; They study to mainfein mutual peace and concord, being all equals. These even to this day are commonly known by the name of the *Hutian Fraternity*.

Anabaptists  
aime at the  
advancement  
of themselves,  
but destruction  
of others.

Hut his credu-  
lity in dreams.  
and visions.

Hut accounted  
a true Prophet  
by his Profe-  
lytes.

At Merhern  
the Hutian  
Fraternity be-  
came as it were  
a Monastery.



*Polluit ut mentem Sectis deformibus error,  
Corpore sic Hetzer fœdus adulter erat.*

THE CONTENTS.

**L** Odowick Hetzer a famous Heretick. He gains  
 Profelites in Austria and Switzerland. Anno  
 1527. At a publick disputation Oecolampadius puts  
 Hetzers Emissaries to their shifts. Hetzer denied  
 Christ to be co-essentiall with the Father. HZ  
 Eff. farewell

farewell to his Disciples. He is put to death for Adultery.

Lodowick Hetzer a famous heretick.

**L**odowick Hetzer, famous for his Heresie and Learning, was first very intimately acquainted with Nicholas Stork, and then with Thomas Muntzer; yet he agreed not with these in some things, as in that opinion of theirs of the overturning and destroying of all the powers of this world, which opinion he looking on as \* malicious and barbarous, forsook them, and joining with John Denk, they by their mutual endeavours, sent some Prophets into Germany. But dissenting also from him in some things, he propagated his own Sect in Austria, and made many Proselytes at Bern in Switzerland. Which gave occasion that the Reverend Senate appointed a publick disputation at Soning, and caused letters of safe conduct to be sent to Hetzer and his followers, for which bickering was set apart the first day of February, in the year one thousand five hundred twenty seven, where he appeared not himself, but his Emisseries came, who were by the most learned (but withall stinging,) Oecolampadius driven unto their shifts, and enforced to acknowledge conviction. Hetzer was a considerable part, and the firebrand of the Anabaptistical sect, but he stiffely denied Christ to be co-essential with the Father, which the verses made by him upon the carrying of the Cross, do more than hint.

\* An item to the Hot-spurs of our times.

Hetzer gains Profelytes in Austria, and Switzerland.

Anno 1527, at a publick disputation, Oecolampadius puts Hetzers Emisseries to their shifts.

Hetzer denied Christ to be co-essential with the Father.

*Ipse ego qui propria cuncta hæc virtute creabam  
Quæris quot simus? Frustra, ego solus eram.  
Hic non tres numero; verum sum solus, at isti  
Haud numero tres sunt; nam qui ego, solus eram:  
Nescio Personam, solus sum rivus ego, & fons,  
Qui me nescit, eum nescio, solus ero.*

I who at first did make all things alone,  
Am vainly ask'd my number; as being one:  
These three did not the work, but onely I  
That in these three made this great Syzygie.  
I know no Person, I'm the onely Main,  
And, though they know me not, will one remain.

He was excellent at three tongues, he undertook to translate the book of *Ecclesiasticus* out of the *Hebrew* into *High-Dutch*. *Plauterus* hath testified for him in writing, that he very honestly and unblameably bid farewell to his Disciples, and with most devout prayers commended himself to God, even to the astonishment of the beholders. He having been kept long in close prison, was on the fourth day of *February*, in the year one thousand five hundred twenty nine, sentenced to die: and thinking himself unworthy of the City, was led without the walls, where he was put to death, not for *sedition* or *baptisme* (as *Plauterus* saies) but for *Adultery*, death for which act he endeavored to defend by some arguments fetched from the holy Scriptures.

*His farewell to his Disciples.*

*He is put to*

*death for Adultery.*

---

Eff 2

MEL

---



*Pellibus a teneris suetus, doctissime, Nôsti  
Hofmanni teneras ex coriare Greges.*

THE CONTENTS.

**H**OFMAN a Skinner, and Anabaptist, Anno  
1528, seduced 300 men and women at Embda in  
West-Friesland. His followers accounted him a Prophet.  
At Strasburg, he challenged the Ministers to dispute,  
which was agreed upon Jan. 11. 1532. where being  
mildly

*mildely dealt with, he is neverthelesse obstinate. Other Prophets and Prophetesses deluded him. He deluded himself, and voluntarily pined himself to death.*

**I**N the year one thousand five hundred twenty eight, *Melchior Hofman* a Skinner of *Strasburg*, a most eloquent and most crafty man, at *Embda* in *West-Friesland*, ensnared 300. men and women into his doctrine, where he conjured up *Anabaptisme* out of hell upon pain of damnation, whereupon being returned to the lower Provinces, who ever addressed themselves to him, he entertained them with water, baptizing all promiscuously. This man upon the prophecy of a certain decrepid old man went to *Strasburg*, it having been foretold him, that he should be cast into prison, and remain there six moneths, at which time being set at liberty, he should, with his fellow-labourers, disperse the harvest of the Gospel through all the world. He was by his followers acknowledg'd and honour'd as a great Prophet. This was the great prop and pillar of the reign of *Munster*. Having therefore made what haste he could possible to *Strasburg* in order to the fulfilling of the phophecy, he there challenges the Ministers of the Word to dispute, which offerture the Senate engaged with, upon the eleventh of *January* one thousand five hundred thirty and two; at which time, the mists and clouds of errours and blindness, were quite dispersed by the Sunne of the Gospel. However, *Hofman* stiffely adhered to the foresaid prophecy, as also to his own dreams and visions; nor would he acknowledge himself overcome; but, their mildnesse having somewhat appeased him, he was thence dismissed, as one judged worthy of such a place where Lepers are shut up, lest others be infected. But 'tis incredible how joyfull he was at that newes, out of an excessive thanksgiving to God, putting off his shoes, and casting his hat into the ayre, and calling the living God to witnesse, that he would live upon bread and water, before he would discover and brand the authour of that opinion. In the mean time some Prophets began to rise and keep a stirre, hinting, that he should be secured for that half year, and that afterwards he should go abroad with one hundred

Anno 1528.

*Hofman* a Skinner, and Anabaptist, seduced 300. men and women at *Embda* in *West-Friesland*.

*A delusive prophecy.*

*His followers accounted him a great Prophet.*

*At Strasburg he challenged the Ministers to dispute, which was agreed upon, Jan. 11, 1532.*

*Being mildely dealt with, he is neverthelesse obstinate.*

*Other Prophets delude him.*

\* Yet it's like,  
to back their  
prophecies, they  
pretended liber-  
ty of conscience.

A Prophetess  
deludes him.

He deluded  
himself.

He voluntarily  
pined himself to  
death.

forty and four thousand Prophets, who should, without any resistance, \* reduce and bring the whole world under the subjection of their doctrine? There was also a certain Prophetess who should prophecy, that, this Hofman was *Elias*, that *Cornelius Polterman* was *Enoch*, and that *Strasburg* was the new *Jerusalem*, and she had also dreamed, that she had been in a great spacious Hall, wherein were many brethren and sisters sitting together, whereinto a certain young man in shining apparel should enter, having in his hand a golden Bowl of rich Nectar, which he going about should taste to every one; to whom having drunk it to the dregs, there was none pretended to compare with him, but onely *Polterman*. Alas poor *Melchior*! He having nothing, yet made Master of a strong Tower, did after the example of *Esdra*s, signifie by Letters that his Baptisme should be put off for two years longer, until *Africk* should bring forth another monster, that should carry hay in its horns. There were many other dreamis, and some nocturnal pollutions, which they attributed to heaven, and thought such as should have been written in Cedar. But it was *Melchior*'s pleasure to think it a miserably happy kind of death, to die voluntarily, by pining and consuming away with hunger, thirst, and cold.



*Discipulos sic Rincke docet Baptisma negare,  
Sanguine carnifices et scelerare manus!*

### THE CONTENTS.

**M**elchior Rinck, an Anabaptist. He is accounted a notable interpreter of dreams and visions. His disciple Thomas Scucker, in a waking dream cut off his brother Leonard's head; pretending for his murder obedience to the decree of God.

Fff 4

MEL.

Melchior  
Rinck, an  
Anabaptist.

**M**ELCHIOR RINCK, a most wonderfull Enthusiast, was also a most extraordinary promoter of Anabaptisme, and among his followers celebrated the festivals of it, He made it his businesse to extoll Anabaptisme above all others, with those commendations ( which certainly it wanted not ) Besides he was accounted no ordinary promoter and interpreter of dreames and visions, which it was thought, he could not perform without the speciall indulgence of God the Father; nay, he arrived to that esteem among the chiefest of his opinion, and became so absolutely possessed of their minds, that his followers interpreted whatever was scattered abroad concerning dreames and visions, to have proceeded from heavenly inspirations from God the Father. Accordingly in *Switzerland* ( to omit other particulars ) at *Sargall*, even at a full Council, his disciple *Thomas Scücker*, being rapt into an Enthusiastie, ( his Father and Mother then present, and his Brother *Leonard*, having by his command, cast himself at his knees before him ) calls for a sword, whereupon the parents and divers others running to know what was the cause and meaning of such an extravagant action, he bid them not to be troubled at all, for that there should happen nothing but what should be according to the will of God; Of this waking dream did they all unanimously expect the interpretation. The foresaid *Thomas* [ guilty alas of too much credulity ] did, in the presence of all those sleeping-waking spectators cut off his own Brothers head, and having forgotten the use of water, baptized him with his own blood. But what followed? The Magistrate having sudden notice of it, and the offence being fresh and horrid, the Malefactor is dragg'd to prison by head and shoulders, where he, having long considered his action with himself, professed he had therein obeyed the decrees of the Divine power. These things, did the unfortunate yeare one thousand

He is accounted a notable Interpreter of dreams and visions.

His disciple *Thomas Scücker*, in a waking dream cut off his Brother *Leonards* head.

He pretends ( for his murther ) obedience to the decree of God.

Anno 1527.

and five hundred twenty and seven sec. Here men  
may perceive, in a most wicked and unjustifiable  
action, the eminent traits of an implacable fury and  
madness; which God of his infinite goodness  
and mercy avert from these times.

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---

**ADAM**

---



*Nomine qui Pastor tu Impastor moribus audis,  
Qui à recto teneras Tramite ducis oues.*

### THE CONTENTS.

**A** Dam Pastor a derider of Pedobaptisme. He revived the Arrian heresie. His foolish interpretation of that place, Gen. 2. 17. so often confuted.

ADAM

**A**DAM PASTOR, a man born at a Village in *westphalia*, was one of those who with the middle finger pointed at *Pædobaptisme*; that is to say, looked upon it with indignation, as a thing ridiculous, being of the same opinion in that busi-  
 nesse, as *Menno* and *Theodorus Philip*, but as to the incarnation of God, hee was of a quite contrary judgment. For *Menno* held, that Christ was something more worthy and more divine then the seed of a woman, but (our) *Adam* stood upon it, that he was lesse worthy then that of God, so that he rowsed up the *Arrian* heresie, which had lain so long asleep, as having been but too famous in the year three hundred twenty five. For in a certain book of his, whose title was, *OF GOD'S MERCE*, he writ thus, *The most divine word, which is the main considerable in our business, is written in the second of Gen. v. 17. The day that yee shall eat of the fruit, ye shall die the death; This is that word, which is made flesh. Joh. 1. Yea that God which is incapable of suffering and impassible, is made passible, and he that was immortal, is made mortal; for he was crucified, and died for our advantage.* To be brief, he held, that Christ was not to be accounted any thing but the hand, the finger, or the voice of God. But although the opinion or Religion of this (third, but most unfaithful) *Pastor Adam* wander out of the limits of divinity, and that it seem to be an ancient heresie, containing nothing in it but what is childish, trifling, and meer soppery, & hath been confuted & brought to nothing by the most religious preachers of the word of God, notwithstanding the barking of the viperous progeny of *Arrius* and *Servetus*; yet he hath this in particular, that he would have us look narrowly to his explication of the second of *Genesis*, which he so commends, where he foolishly and vainly endeavours to prove that the *prohibition there*, is the word made flesh. This monster did not onely beget this sect, but nursed it; here are baits, allurements, and all the poisonable charmes imaginable that may cunningly seduce the best and most innocent of men. But alas! where is the free and indulgent promise of God of the seed of the woman, which cuts the very throat of the Divell, and tyes him

Adam Pastor  
a derider of  
*Pædobaptisme*.

He revived  
the *Arrian*  
heresie.

His foolish in-  
terpretation of  
that place,  
*Gen. 2 17.*

His opinion,  
hath been  
sufficiently  
refuted.

him in the strictest chains? where are his often promises to *Abraham*? to *Isaac*? to *Israel* and to his old people, confirmed by a league so solemnly made? *In thy seed all the earth shall be blessed. And thou shalt be a blessing unto me.* This seed, witness the Apostle, is none other than Christ himself, whom God without question meant. The desperate contagion of this man's Religion did *Servetus* and his adherents profess, embrace, and celebrate.

---

HENRY

---



*Vestra Domus Nicholae cadat, quæ ex rudere versæ  
Futile fundamen Religionis habet.*

THE CONTENTS.

**H**ENRY NICHOLAS, Father of the Family  
of Love. He is against Infant-Baptisme. His diuvelish  
Logick.

HENRY

Henry Nicholas  
Father of  
the Family of  
Love.

He is against  
Infant-Baptism

\* As to that mi-  
nute (if be con-  
fine not God )  
we may believe  
him.

His blasphemy.

Doubtless he  
bugg'd himself  
in this opinion.

His diuelliſh  
Logick.

**T**Here was also one *Henry Nicholas* the Father of the Family of Love, ( as he called himself ) and not the meanest man of all his Gang, one who by many means endeavoured to cripple the Baptisme of Children, as is too known and apparent out of his writings, which at a third hand, he with all freedom, earnestness and kindness, endeavored to communicate to *David George* and the other of his fellow-labourers, and his new *Jerusalem* friends. This man in a Pamphlet of his, wherein he notably described himself, and which he dedicated to an intimate friend of his under the name of *L. W.* maintaining that the \* minute of the last Trumpet was coming, that should unfold all the Books of unquiet consciences, hell, and eternal Judgement, which should be found to have been onely things grounded upon meer lies, and as all wicked and high misdeeds were hateful and detestable to God, so also were glorious and plausible lies no lesse odious to him. The same man endeavoured to perswade people, that he was a partaker of God, and the humanity of his Son. He further affirmed, that at the last day God should bring all men, nay, the *Diuels* themselves into perfect happiness. All the things that were said of *Diuels*, of *Hell* or *Angels*, and eternal Judgment, and the pains of *Damnation*; he said, were onely told by the *Scripture* to cause fear of civil punishments, and to establish right *Policy*.

#### The Conclusion.

These few things we have brought to light, were not invented by us, but were extorted out of their own Disciples, with abundance of discourse, not without the presence of many men of godliness and excellent understanding. \* they admitting not the universal rule of the *Scriptures*. But alas ! take these away, where is *Faith* ? fear of God ? eternal happiness ? But let us believe them, let us believe them, and we shall be saved.

Oh ! that to Heresies I could say

**FINIS.**



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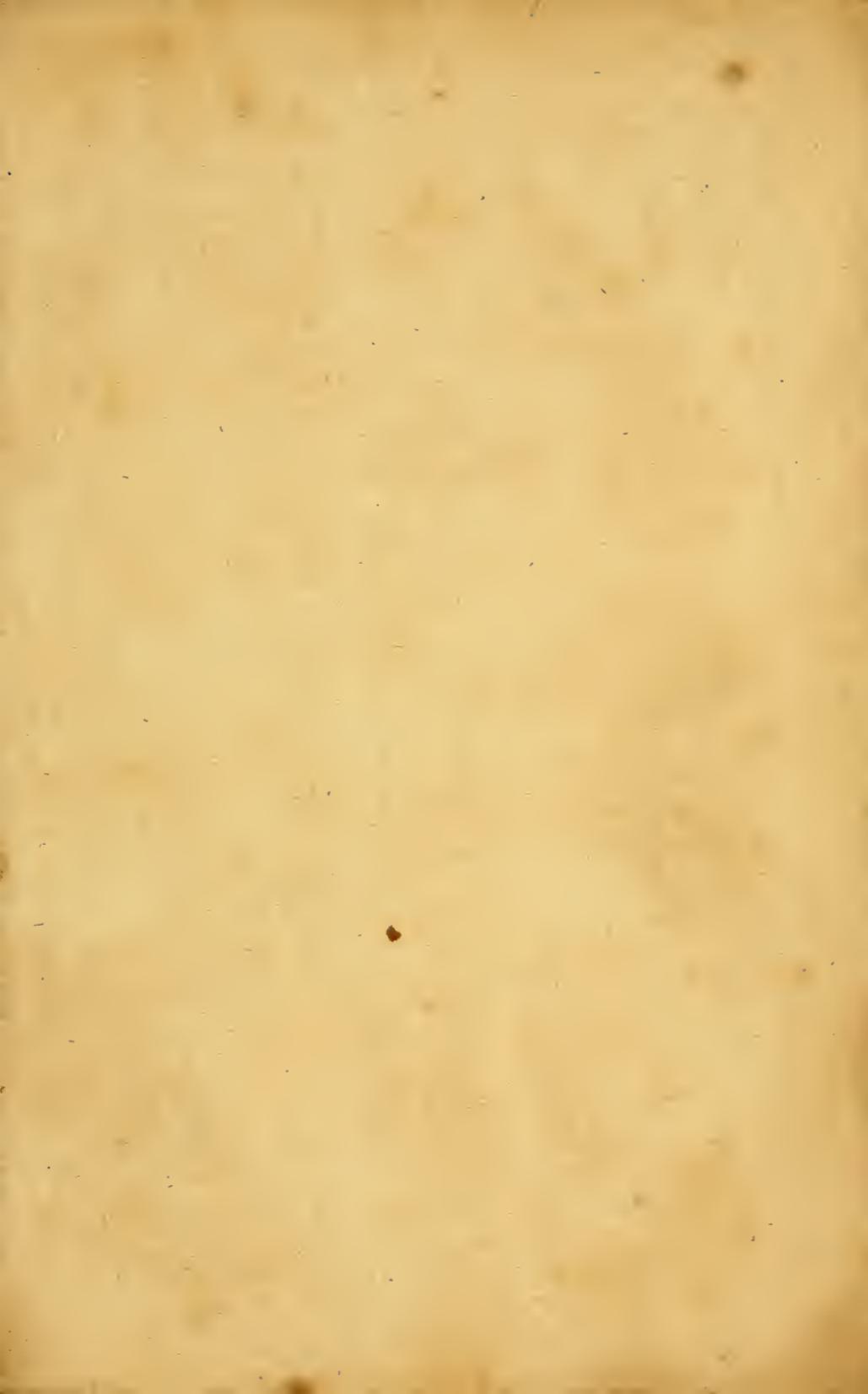
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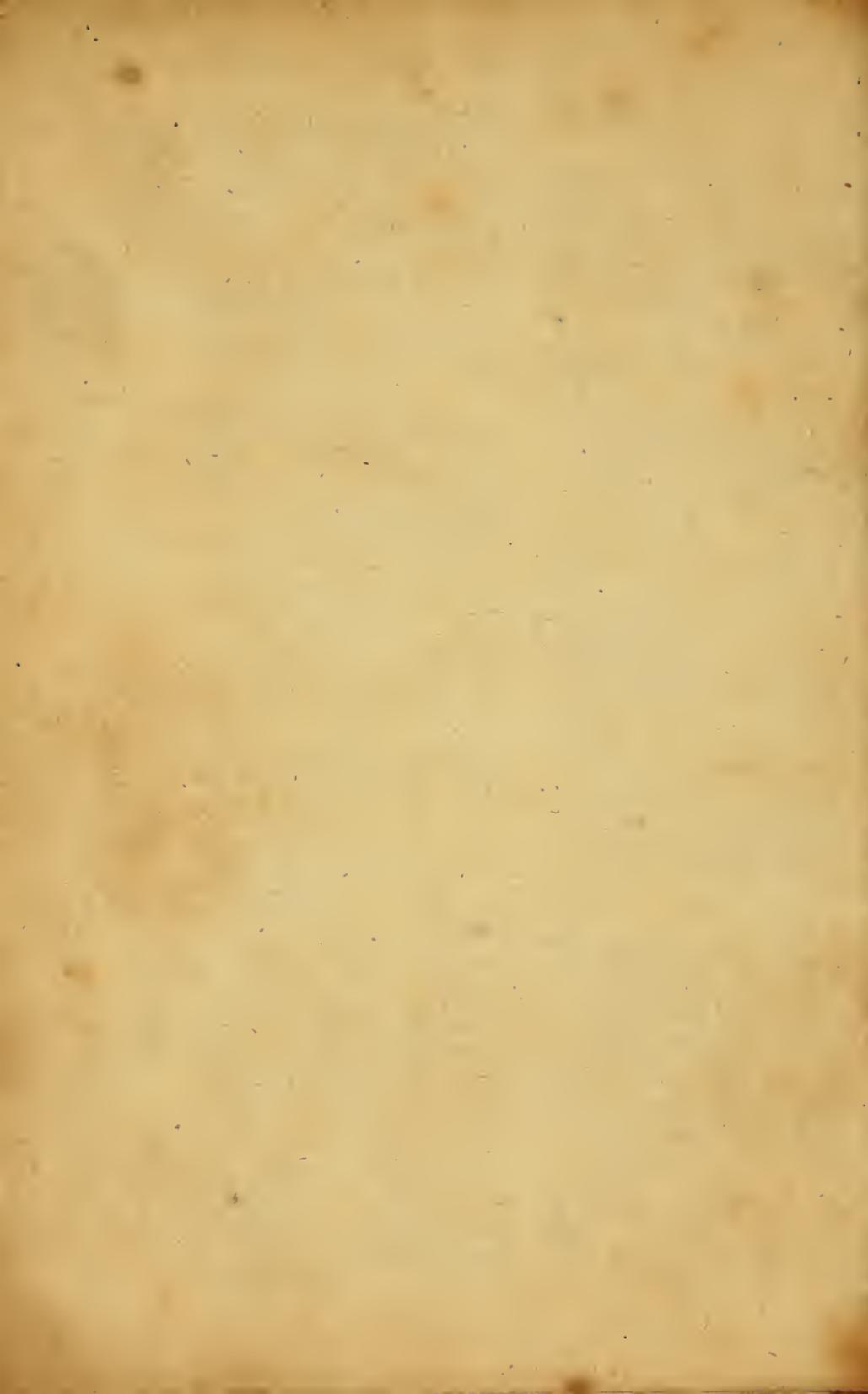
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FINIS.









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