

TRACT ON POPYRY.

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EXACT CONFORMITY OF

POPERY AND PAGANISM.

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By CONYERS MIDDLETON.

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CAPAM

## JESUIT'S OATH.

"I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John Baptist, the Holy Apostles St. Peter and St. Paul, and the Saints and Sacred Host of Heaven, and to you my ghostly father, do declare from my heart, without mental reservation, that Pope Gregory is Christ's Vicar-General, and is the true and only head of the universal church throughout the earth; and that by virtue of the keys of binding and loosing given to his holiness by Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal, without his sacred confirmation, and that they may safely be destroyed: therefore to the utmost of my power, I shall and will defend this doctrine and his Holiness' rights and customs against all usurpers of the heretical or Protestant authority whatsoever, especially against the now pretended authority and church in England, and all adherents, in regard that they be usurped and heretical, opposing the Sacred Mother Church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince or state, named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare, that the doctrine of the church of England, of the Calvinists, Huguenots, and of other Protestants, to be damnable, and they themselves are damned, and to be damned who will not forsake the same. I do further declare, that I will help, assist, and advise all, or any of his holiness' agents in any place wherever I shall be; and do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers, legal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with to assume any religion heretical for the propagating of the Mother Church's interest, to keep secret and private all her agent's counsels, as they entrust me, and not to divulge directly or indirectly, by word, writing or circumstance whatsoever; but to execute all what shall be proposed, given in charge, or discovered

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ROME is certainly of all cities in the world the most entertaining to strangers: for whether we consider it in its ancient or present, its civil or ecclesiastical state; whether we admire the great perfection of arts in the noble remains of Old Rome; or the revival of the same arts in the beautiful ornaments of modern Rome; every one of what genius or taste soever, will be sure to find something or other, that will deserve his attention, and engage his curiosity; and even those who have no particular taste or regard for all things curious, but travel merely for the sake of fashion, and to waste time, will spend that time with more satisfaction at Rome, than any where else; from that easy manner in which they find themselves accommodated with all the conveniences of life; that general civility and respect to strangers: that quiet and security which every man of prudence is sure to find in it. But one thing is certainly peculiar to this city; that though travellers have been so copious in their descriptions of it, and there are published in all parts of Europe such voluminous collections of its curiosities, yet it is a subject never to be exhausted: since in the infinite variety of entertainment, which it affords, every judicious observer will necessarily find something or other, that has either escaped the researches of others, or will at least afford matter for particular and curious remarks.

The learned Montfaucon, speaking of the villa of Prince Borghese, says, "though its antique monuments and rarities have been a hundred times described in print, many more of them still have been overlooked and omitted, than are yet published." And if this be true of one single collection, what an idea must we have of the immense treasures of the same kind, which the whole city is able to furnish?

As for my own journey to this place, it was not any motive of devotion, which draws so many others hither, that occasioned it. My zeal was not bent on visiting the holy thresholds of the apostles, and kissing the feet of their successor. I knew that their ecclesiastical antiquities were mostly fabulous and legendary; supported by fictions and impostures, too gross to employ the attention of a man of sense. For should we allow that Peter had been at Rome, of which many learned men however have doubted, yet they had not any authentic monuments remaining of him; any visible footsteps subsisting to demonstrate his residence among them: and should we ask them for any evidence of that kind, they would refer to the impression of his face on the wall of the dun-

geon in which he was confined, or to a fountain in the bottom of it, raised miraculously by him out of the rock, in order to baptize his fellow prisoners; or to the mark of our Saviour's feet in a stone, on which he appeared to him and stopped him as he was flying out of the city, from a persecution then raging. In memory of which, there was a church built on the spot called St. Mary delle Piante, or of the marks of the feet; which falling into decay, was supplied by a chapel, at the expense of Cardinal Pole. But the stone itself, more valuable, as the writers say, than any of the precious ones; being a perpetual monument and proof of the Christian religion; is preserved with all due reverence in St. Sebastian's Church; where I purchased a print of it, with several others of the same kind. Or they would appeal perhaps to the evidence of some miracle wrought at his execution; as they do in the case of St. Paul in a Church called "at the three Fountains;" the place where he was beheaded: on which occasion, "instead of blood there issued only milk from his veins; and his head when separated from the body, having made three jumps upon the ground, raised at each place a spring of living water which retains still, as they would persuade us, the plain taste of milk;" all of which facts we have an account in Baronius, Mabillon, and all their gravest authors; and may see printed figures of them in the description of modern Rome.

It was no part of my design, to spend my time abroad, in attending to ridiculous fictions of this kind; the chief pleasure which I proposed to myself, was to visit the genuine remains, and venerable relics of Pagan Rome; the authentic monuments of antiquity, that demonstrate the truth of those histories, which are the entertainment as well as the instruction of our younger years; and which, by the early prejudice of being the first knowledge we acquire; as well as the delight which they give, in describing the lives and manners of the greatest men who ever lived, gain so much sometimes upon our riper age, as to exclude too often other more useful and necessary studies. I could not help flattering myself with the joy that I should have, in viewing the very place and scene of the important events, the knowledge and explication which have ever since been the chief employment of the learned and polite world; in treading that ground, where at every step we stumble on the ruins of some fabric described by the ancients; and cannot help setting foot on the memorial of some celebrated action, in which the great heroes of antiquity had been personally engaged. I amused myself with the thoughts of taking a turn in those very walks where Cicero and his friends had held the philosophical disputations, or of standing on that very spot where he had delivered some of his famous Orations.

Such fancies as these, with which I had often entertained myself on my road to Rome, are not, I dare say, peculiar to myself, but common to all men of reading and education; whose dreams upon a voyage to Italy, like the descriptions of the Elysian fields, represent nothing to their fancies, but the pleasure of finding out and conversing with those ancient sages and heroes they have most admired. Nor indeed is this imagination much disappointed in the event; for Cicero observes; "Whether it be from nature, or some weakness in us, it is certain we are much more affected with the sight of those places where great and famous men have spent most part of their lives, than either to hear of their actions, and read their works;" and he was not, as he tells us, "so much pleased with ancient Athens itself, for its stately buildings or exquisite pieces of art,

as in recollecting the great men whom it had bred ; in carefully visiting their sepulchres ; and finding out the place where each had lived or walked, or held his disputations." This is what every man of curiosity will, in the like circumstances, find true in himself ; and for my own part, as oft as I have been rambling about in the very rostra of old Rome, or in that temple of Concord, where Tully assembled the Senate in Cataline's conspiracy ; I could not help fancying myself much more sensible of the force of his eloquence whilst the impression of the place served to warm my imagination to a degree almost equal to that of his old audience.

As therefore my general studies had furnished me with a competent knowledge of roman history, as well as an inclination to search more particularly into some branches of its antiquities, so I had resolved to employ myself in inquiries of this sort ; and to lose as little time as possible in taking notice of the sopperies and ridiculous ceremonies of the present religion of the place. But I soon found myself mistaken ; for the whole form and outward dress of their worship seem so grossly idolatrous and extravagant, beyond what I had imagined, and made so strong an impression on me, that I could not help considering it with a peculiar regard ; especially when the very reason, which I thought would have hindered me from any notice of it at all, was the chief cause that engaged me to pay so much attention to it ; for nothing, I found, concurred so much with my original intention of conversing with the ancients ; or so much helped my imagination, to find myself wandering about in old Heathen Rome, as to observe and attend to their religious worship ; all whose ceremonies appear plainly to have been copied from the rituals of primitive Paganism ; as if handed down by an uninterrupted succession from the priests of old, to the priests of new Rome ; whilst each of them readily explained, and called to mind some passages of a classic author, where the same ceremony was described, as transacted in the same form and manner, and in the same place where I now saw it executed before my eyes ; so that as oft as I was present at any religious exercise in the Churches, it was more natural to fancy myself looking on at some solemn act of idolatry in old Rome, than assisting at a worship instituted on the principles, and founded upon the plan of Christianity.

Many of our divines have, with much learning and solid reasoning, charged and effectually proved the crime of idolatry on the Church of Rome ; but those controversies where the charge is denied, and with much subtlety evaded, are not capable of giving that conviction, which I immediately received from my senses ; the surest witness of fact in all cases ; and which no man can fail to be furnished with, who sees Popery, as it is exercised in Italy, in the full pomp and display of its pageantry ; and practising all its arts and powers without caution or reserve.—This similitude of the Popish and Pagan Religion, seemed so evident and clear, and struck my imagination so forcibly, that I soon resolved to give myself the trouble of searching it to the bottom : and to explain and demonstrate the certainty of it, by comparing together the principal and most obvious part of each worship : which, as it was my first employment after I came to Rome, shall be the subject of my Letter ; showing the source and origin of the Popish ceremonies, and the exact conformity of them with those of their Pagan ancestors.

The very first thing that a stranger must necessarily take notice of, as soon as he enters their churches, is the use of incense or perfumes of

their religious offices ; the first step, which he takes within the door, will be sure to make him sensible of it, by the offence that he will immediately receive from the smell as well as the smoke of this incense ; with which the whole Church continues filled for some time after every solemn service. A custom received directly from Paganism ; and which presently called to my mind the old descriptions of the heathen temples and altars, which are seldom or never mentioned by the ancients, without the epithet of perfumed or incensed.

—*Thuricremis cum dona imponerit Aris.*—Virg. *Æn.* IV. 453. 486.  
*Sæpe Jovem vidi cum jam sua miteret vollet,*  
*Fulmina, thure dato sustinuisse manum.*—Ovid.

In some of their principal churches, where you have before you in one view, a great number of altars and all of them smoking at once with streams of incense, how natural it is to imagine one's self transported into the temple of some heathen deity, or that of the Paphian Venus described by Virgil ?

Her hundred altars there with garlands crown'd,  
 And richest incense smoking breathe around  
 Sweet odors, &c.—*Æn.* I. 420.

Under the Pagan emperors, the use of incense for any purpose of religion was thought so contrary to the obligations of Christianity, that in their persecutions, the very method of trying and convicting a Christian, was by requiring him only to throw the least grain of it into the censer, or on the altar.

Under the Christian emperors on the other hand, it was looked upon as a rite so peculiarly heathenish that the very places or houses, where it could be proved to have been done, were by a law of Theodosius confiscated to the government. *Martyr Nicandri, &c, apud Mabil. Iter. Ital. T. 1. Par. 2. p. 247. Durant. de Ritib. l. 1. c. 9.*

*Non est in eo tantum Servitus Idoli, si quis duobus digitulis Thura in bustum aræ jaciat.* Hieron. *Oper. T. 4. Epist. ad Heliod. p. 8.*

In the old *bas-reliefs*, or pieces of sculpture, where any heathen sacrifice is represented, we never fail to see a boy in sacred habit, which was always white, attending on the priest, with a little chest or box in his hands in which the incense was kept for the use of the altar. *Jac. Gothof. de Stat. Pagnor, sub. Christian. Imperleg. 12. p. 15. Montfauc. Antiq. Tom. 2. plate 23, 24, 25.*

*Da mihi Thura, Puer, Pingues facientia Flammas.*—Ovid. *Trist.* 5. 5.

And in the same manner still in the church of Rome, there is always a boy in surplice waiting on the priest at the altar, with the sacred utensils, among the rest, the Thuribulum or vessel of incense, which the priest with many ridiculous motions and crossings, waves several times, as it is smoking, around and over the altar in different parts of the service.

The next thing that will of course strike one's imagination, is their use of the holy water ; for nobody ever goes in or out of a church, but is either sprinkled by the priest, who attends for that purpose on solemn

days, or else serves himself with it from a vessel usually of marble, placed just at the door, not unlike to one of our baptismal fountains. Now this ceremony is so notoriously and directly transmitted to them from Paganism, that their own writers make not the least scruple to own it. The Jesuit La Cerda, in his notes on a passage of Virgil, *Æn.* 6. 230; where this practice is mentioned, says; "Hence was derived the custom of the Church, to provide purifying of holy water at the entrance of their churches."

Aquaminarium or Amula, says the learned Montfaucon, was a vase of holy water placed by the heathens at the entrance of their temples, to sprinkle themselves with. *Montfauc. Antiq. T. 2. Pt. 1. l. 3. c. 6. Eurip. Jone. v. 96.* The same vessel was used by the Greeks called *Perirranterion*; two of which, the one of gold, the other of silver, were given by Cræsus to the temple of Apollo at Delphi: *Herodot. l. I. 51; Clem. Alex. Strom. l. 1;* and the custom of sprinkling themselves was so necessary a part of their religious offices, that the method of excommunication seems to have been by prohibiting to offenders the approach and use of the holy water pot. *Æschin. Orat. contra Ctesiphon. 58.* The very composition of this holy water was the same also among the heathens, as it now is among the Papists, being nothing more than a mixture of salt with common water. *Durant. de Rit. l. 1. c. 21;* and the form of the sprinkling-brush, called by the ancients, *aspersorium* or *aspergillum*, which is much the same with what the priests now make use of, may be seen in the *bas-reliefs*, or ancient coins, wherever the insignia, or emblems of the Pagan Priesthood are described, of which it is generally one. *Montfauc. Antiq. T. 2. P. t. 3. c. 6.* It may be seen on a silver coin of Julius Cæsar as well as many other emperors. *Ant. Agostini discorso sopra le Me deglie.*

Platina in his lives of the Popes, and other authors ascribe the institution of the holy water to Pope Alexander I. who is said to have lived about the year of Christ, 113: but it could not be introduced so early, since for some ages after, we find the primitive fathers speaking of it as a custom purely heathenish, condemning it as impious and detestable. Justin Martyr says, "That it was invented by dæmons in imitation of the true baptism signified by the Prophets that their votaries might also have their pretended purifications by water; *Apol. 1. p. 91;* and the Emperor Julian, out of spite to the Christians used to order the victuals in the markets to be sprinkled with holy water, on purpose either to starve or force them to eat, what by their own principles they esteemed polluted. *Hospinian de Orig. Templor. l. 2. c. 25.*

Thus we see what contrary notions the primitive and Romish church have of this ceremony; the first condemns it as a superstition, abominable and irreconcilable with Christianity; the latter adopts it as highly edifying and applicable to the improvement of Christian piety; the one looked upon it as the contrivance of the Devil to delude mankind: the other as the security of mankind against the delusions of the devil. But what is still more ridiculous than even the ceremony itself, is to see their learned writers gravely reckoning up the several virtues and benefits, derived from the use of it, both to the soul and body, *Durant. de Ritib. l. 1. c. 21. Hospin.* and to crown all, producing a long roll of miracles, to attest the certainty of each virtue, which they ascribe to it. *Durant.* Why may we not then justly apply to the present people of Rome, what was said by the poet of its old inhabitants, for the use of this very ceremony?

Ah easy fools to think that a whole flood  
Of water e'er can purge the stain of blood!—*Ovid, Fast. 2, 45.*

I do not at present recollect whether the ancients went so far as to apply the use of this holy water to the purifying or blessing their horses, asses, and other cattle; or whether this be an improvement of modern Rome, which has dedicated a yearly festival, peculiarly to this service, called in their vulgar language, the *benediction of horses*; which is always celebrated with so much solemnity in the month of January; when all the inhabitants of the neighborhood send up their horses, asses, &c. to the convent of Anthony, near Mary the Great, where a priest in surplice at the church door, sprinkles with his brush, all the animals singly, as they are presented to him, and receives from each owner a gratuity proportionable to his zeal and ability. *Rom. modern. Giorn. 6. c. 46. Rion de Monti.* Amongst the rest, I had my own horses blest at the expense of about eighteen pence of our money; as well to satisfy my own curiosity, as to humor the coachman; who was persuaded, as the common people generally are, that some mischance would befall them within the year, if they wanted this benediction. Mabillon, in giving an account of this function, of which he happened also to be an eye-witness, makes no other reflection upon it, than that it was new and unusual to him. *Mabil. It. Ital. p. 136.* I have met indeed, with some hints of a practice not foreign to this, among the ancients; of sprinkling their horses with water in the Circensian Games. *Rubeni. Elect. 2. 18.* But whether this was done out of a superstitious view of inspiring any virtue, or purifying them for those races, which were esteemed sacred; or merely to refresh them under the violence of such an exercise, is not easy to determine. But allowing the Romish priests to have taken the hint from some old custom of Paganism; yet this however, must be granted to them, that they alone were capable of cultivating so coarse and barren a superstition, into a revenue sufficient for the maintenance of forty or fifty idle monks.

No sooner is a man advanced a little forward into their churches, and begins to look about him, but he will find his eyes and attention attracted by a number of lamps and wax candles, which are kept constantly burning before the shrines and images of their Saints. In the great churches of Italy, says Mabillon, they hang up lamps at every altar; a sight which not only surprises a stranger by the novelty of it, but will furnish him with another proof and example of the conformity of the Romish with the Pagan worship; by recalling to his memory many passages of the heathen writers where their perpetual lamps and candles are described as continually burning before the altars and statues of their deities. *Mabil. It. Ital. p. 25. Plin. Hist. Nat. 1. 34. 3 Cic. in Verr. 2. Virg. Æn. 4. 200.*

Herodotus tells us of the Egyptians who first introduced the use of lamps into their temples. *Clem. Alex. Strom. 1. 1. c 16.* That they had a famous yearly festival, called from the principal ceremony of it, the lighting up of candles, but there is scarcely a single festival at Rome which might not for the same reason be called by the same name.

The primitive writers frequently expose the folly and absurdity of this heathenish custom. *Hospin. de Orig. Templor. 1. 2. 22.* They light up candles to God, says Lactantius, as if he lived in the dark; and do they not deserve to pass for madmen, who offer lamps to the author and giver of light?



In the collections of old inscriptions, we may find instances of presents and donations from private persons, of lamps and candlesticks to the temples and altars of their gods. *Grut. Insc.* 177. 3. A piece of zeal, which continues still the same in modern Rome, where each church abounds with lamps of massy silver, and sometimes even of gold; the gifts of princes, and other persons of distinction; and it is surprising to see how great a number of this kind are perpetually before the altars of their principal saints, or miraculous images; as St. Anthony of Padua, or the lady of Loretto; as well as the vast profusion of wax candles, with which their churches are illuminated on every great festival when the high altar covered with gold and silver plate, brought out of their treasuries, and stuck full of wax-lights, disposed in beautiful figures, looks more like the rich side board of some great prince, dressed out for a feast, than an altar to pay divine worship at.

But a stranger will not be more surprised at the number of lamps or wax-lights, burning before their altars, than at the number of offerings or votive gifts which are hanging all around them, in consequence of vows, made in the time of danger; and in gratitude for deliverance and cures wrought in sickness or distress; a practice so common among the heathens, that no one custom of antiquity is so frequently mentioned by all their writers; and many of their original donaria, or votive offerings are preserved to this day in the cabinets of the curious; images of metal, stone, or clay, as well as legs, arms, and other parts of the body, which had formerly been hung up in their temples in testimony of some divine favor or cure effected by their titular deity in that particular member, *Montfauc. Antiquit. T. 2. p. 1. l. 4. c. 4. 5. 6.* But the most common of all offerings were pictures representing the history of the miraculous cure or deliverance, vouchsafed upon the vow of the donor.

Now, goddess help for thou can'st help bestow;  
As all these pictures round thy altars show.—*Tibul. El.* 1. 3.

A friend of Diagoras the philosopher, called the Atheist, having found him once in a temple as the story is told by Cicero, *Nat. Deor. l. 3. 253.* "You," says he, "who think the gods take no notice of human affairs, do you not see here by this number of pictures, how many people for the sake of their vows, have been saved in storms at sea and got safe into harbour?" "Yes," says Diagoras, "I see how it is, for those are never painted who happen to be drowned." The temples of Esculapius were more especially rich in those offerings, which Livy says; *L. 1. 45, 23,* were the price and pay for the cures, that he had wrought for the sick; where they used always to hang up and expose to common view, in tables of brass or marble, a catalogue of all the miraculous cures, which he had performed for his votaries; *Strabo. T. 1. 515;* a remarkable fragment of one of these tables is still remaining and published in Gruter's Collections, having been found in the ruins of a temple of that god, in the island of the Tiber at Rome: upon which the learned Montfaucon makes this reflection: that in it are either seen the wiles of the devil, to deceive the credulous; or else the tricks of Pagan Priests, suborning men to counterfeit diseases and miraculous cures. *Gruter. Inscript. p. 41. Montfauc. Antiq. T. 2. p. 1. 4. c. 6.*

Now this piece of superstition had been found of old so beneficial to the priesthood, that it could not fail of being taken into the scheme of the

Romish worship ; where it reigns at this day in its full height and vigor, as in the ages of Pagan Idolatry ; and in so gross a manner, as to give scandal and offence even to some of their own communion. Polydore Virgil, after having described this practice of the ancients ; “ in the same manner,” says he, “ do we now offer up in our churches little images of wax ; and as oft as any part of the body is hurt, as the hand or foot, &c. we presently make a vow to God, or one of his Saints, to whom upon our recovery, we make an offering of that hand or foot in wax ; which custom is now come to that extravagance, that we do the same thing for our cattle which we do for ourselves, and make offerings on account of our oxen, horses, sheep ; where a scrupulous man will question, in this we imitate the religion or the superstition of our ancestors.” *Pol. Virg. de Inv. Rer. l. 5. 1.*

The altar of St. Philip Neri, says Baronius, “ shines with votive pictures and images, the proofs of as many miracles ; receiving every day the additional lustre of fresh offerings from those who have been favored with fresh benefits ;” amongst whom the present Pope himself pays, as I have been told, a yearly acknowledgment, for a miraculous deliverance, that he obtained by the invocation of this saint when he had like to have perished under the ruins of a house, overturned in an earthquake. *Ann. 1. An. 57. n. 162. It. Aring. Rom. Subter. l. 1. c. 30. it. l. 6. 27.*

This Philip Neri is a Saint in high esteem in all parts of Italy, where he has many churches dedicated to him : he was founder of the congregation of the oratory, and died about a century and a half ago : his altar, with the following inscription, is in a fine Church called *Chiesa Nuova*, which was founded and built for the service of his congregation ; where we see his picture by Guido, and his statue by Algardi. Cardinal Baronius, who was one of his disciples, lies buried too in the same Church.

Corpus  
S. Philippi Nerii Congr. Vatrii  
Fundatoris  
Ab ipso dormitionis die annos  
Quator et Quatraginta  
Incorruptum divina  
Virtute servatum oculis fidelium  
Expositum a delectis in Christo  
Fillis sub eiusdem S. Patris altari  
Perpetuae sepultræ more maiorum  
Comendatum est  
Anno salutis. M.DC.XXXVIII.

There is commonly so great a number of those offerings hanging up in their churches, that instead of adding beauty they give offence, by covering and obstructing the sight of something more valuable and ornamental ; which we find to have been the case likewise in the old heathen temples ; where the priests were obliged sometimes to take them down, for the obstruction, which they gave to a fine pillar or altar. *Ab his columnis his quæ incommode opposita videbantur, signa amovit, &c. Liv. l. 40. 51.* For they consist chiefly, of arms and legs, and little figures of wood or wax, but especially pieces of board painted, and sometimes indeed fine pictures, describing the manner of the deliverance obtained by the miracu-

lous interposition of the saint invoked; of which offerings, the blessed Virgin is so sure always to carry off the greatest share, that it may truly be said of her, what Juvenal says of the goddess Isis, whose religion was at that time in the greatest vogue at Rome, that the painters got their livelihood out of her.

As once to Isis, now it may be said,  
That painters to the Virgin owe their bread.

As oft as I have had the curiosity to look over those Donaria, or votive offerings, hanging round the shrines of their images and consider the several stories of each, as they are either expressed in painting, or related in writing, I have always found them to be mere copies, or verbal translations of the originals of Heathenism; for the vow is often said to have been divinely inspired, or expressly commanded; and the cure and deliverance to have been wrought either by the visible apparition, and immediate hand of the titular Saint, or by the notice of a dream, or some other miraculous admonition from heaven. "There can be no doubt," say their writers, "but that the images of our Saints often work signal miracles, by procuring health to the infirm, and appearing to us often in dreams, to suggest something of great moment for our service."

And what is all this, but a revival of the old impostures, and a repetition of the same old stories of which the ancient inscriptions are full, with no other difference than what the Pagans ascribe to the imaginary help of their deities, the Papists as foolishly impute to the favor of their Saints? As may be seen by a few instances, that I have subjoined, out of the great plenty, which all books of antiquities will furnish: and whether the reflection of Father Montfaucon on the Pagan priests, mentioned above, be not in the very same case, as justly applicable to the Roman priests, I must leave to the judgment of my reader.

But the gifts and offerings of the kind, that I have been speaking of, are the fruits only of vulgar zeal, and the presents of inferior people; whilst princes and great persons, as it used to be of old; Consul Apollino, *Æsculapio, Salutis dona vovere, et dare signa inaurata jussus. Liv l. 40, 37*, frequently make offerings of large vessels, lamps and even statues of massy silver and gold; with diamonds, and all sorts of precious stones of incredible value; so that the church of Loretto is now become a proverb for its riches of this sort, just as Apollo's temple at Delphi was with the ancients on the same account.

Nor all the wealth Apollo's temple holds  
Can purchase one day's life, &c.—*Iliad.* 404.

In the same treasury of that holy house; one part consists, as it did likewise among the heathens, of a wardrobe. For the very idols, as Tertullian observes, used to be dressed out in curious robes, of the choicest stuffs and fashion. *De Idolat.* p. 116. While they were showing us therefore the great variety of rich habits, with which that treasury abounds; some covered with precious stones, others more curiously embroidered by such a queen, or princess, for the use of the miraculous image; I could not help recollecting the picture which old Homer draws of Queen Hecuba of Troy, prostrating herself before the miraculous image of Pallas, with a present of the richest and best wrought gown, that she was mistress of.

A gown she chose the best and noblest far,  
Sparkling with rich embroidery, like a star, &c.—*Iliad*. 293.

The mention of Loretto puts me in mind of the surprise that I was in, at the first sight of the holy image: for its face is as black as a negro's; so that one would take it rather for the representation of a Proserpine, or infernal deity, than what they impiously style it, of the Queen of Heaven. But I soon recollected that this very circumstance of its complexion, made it but resemble the more exactly the old idols of Paganism, which in sacred as well as profane writers, are described to be black with the perpetual smoke of lamps and incense. *Baruch* 6. 19, 21. *Arnob.* l. 6.

When a man is once engaged in reflections of this kind, imagining himself in some heathen temple, and expecting, as it were, some sacrifice, or other piece of Paganism to ensue, he will not be long in suspense, before he sees the finishing act and last scene of genuine idolatry, in crowds of bigotted votaries, prostrating themselves before some image of wood or stone, and paying divine honors to an idol of their own erecting. Should they squabble with us here, about the meaning of the word, *Idol*, Jerom has determined it to the very case in question, telling us, that by idols are to be understood the images of the dead. *Com. in Isa.* c. xxxvii; and the worshippers of such images are used always in the style of the fathers, as terms synonymous and equivalent to Heathens and Pagans. *Pamphili Apol. pro Orig.* *Hieron. Op.* Tom. 5. p. 233.

As to the practice itself, it was condemned by many of the wisest heathens, and for several ages, even in Pagan Rome, was thought impious and detestable: for Numa, we find, prohibited it to the old Romans, nor would suffer any images in their temples: which constitution they observed religiously, says Plutarch, *Plutar. in Vit. Num.* p. 65, C. for the first hundred and seventy years of the city. But as image worship was thought abominable even by some Pagan princes, so by some of the Christian emperors it was forbidden on pain of death: *Gothof Comment. de statu Pagan. sub. Christian. Imperatorib.* Leg. 6. p. 7: not because those images were the representations of demons, or false gods, but because they were vain, senseless idols the work of men's hands, and for that reason unworthy of any honor: and all the instances and overt acts of such worship, described and condemned by them, are exactly the same with what the Papists practise at this day; lighting up candles; burning incense; hanging up garlands, &c. as may be seen in the law of Theodosius before mentioned; which confiscates that house or land, where any such act of Gentile superstition had been committed. *Leg.* 12, p. 15.

Those princes who were influenced, we may suppose in their constitutions of this sort by the advice of their bishops, did not think Paganism abolished, till the adoration of images was utterly extirpated; which was reckoned always the principal of those Gentile rites, that agreeably to the sense of the purest ages of Christianity, are never mentioned in the imperial laws, without the epithets of profane, damnable, impious, &c. *Leg.* 17. 20.

What opinion then can we have of the present practice of the church of Rome, but that by a change only of name, they have found means to retain the thing; and by substituting their saints in the place of the old demigods, have but set up idols of their own instead of those of

their forefathers? In which it is hard to say, whether their assurance, or their address is more to be admired, who have the face to make that the principal part of Christian worship, which the first Christians looked upon as the most criminal part even of Paganism, and have found means to extract gain and great revenues out of a practice, which in primitive times would have cost a man both his life and estate.

But our notion of the idolatry of modern Rome will be much heightened, still and confirmed, as oft as we follow them into those temples, and to those very altars which were built originally by their heathen ancestors, the old Romans, to the honor of their Pagan deities; where we shall hardly see any other alteration, than the shrine of some old hero filled by the meaner statue of some modern saint. Nay, they have not always as I am well informed, given themselves the trouble of making even this change, but have been content sometimes to take up with the old image, just as they found it; after baptizing it only, as it were, or consecrating it anew, by the imposition of a Christian name. This their antiquaries do not scruple to put strangers in mind of in showing their churches; and it was I think, in that of St. Agnes, where they showed me an antique of a young Bacchus, which with a new name, and some little change of drapery, stands now worshipped under the title of a female saint.

Tully reproaches Clodius, for having publicly dedicated the statue of a common strumpet, under the name and title of the Goddess of Liberty, a practice still frequent with the present Romans; who have scarce a fine image or picture of a female saint, which is not said to have been designed originally by the sculptor, or painter, for the representation of his own mistress; and who dares, may we say ironically with the old Romans, "to violate such a goddess as this the statue of a whore?" *Cic. pro Dom. 43.*

The noblest heathen temple now remaining in the world, is the Pantheon or Rotunda; which, as the inscription over the portico informs us, having been impiously dedicated of old by Agrippa to Jove and all the gods, was impiously reconsecrated by Pope Boniface IV. to the blessed Virgin and all the Saints.

#### PANTHEON, &c.

Ab Agrippa Augusti Genero,  
Impie Jovi, Cæterisq; Mendacibus Diis,  
A. Bonifacio IIII. Pontifice,  
Deiparæ & S. S. Christi Martyribus Pio  
Dicatum, &c.

With this single alteration, it serves as exactly for all the purposes of the Popish, as it did for the Pagan worship, for which it was built. For as in the old temple, every one might find the God of his country, and address himself to that deity, whose religion he was most devoted to; so it is the same thing now; every one chooses the patron whom he likes best; and one may see here different services going on at the same time at different altars, with distinct congregations round them, just as the inclinations of the people lead them, to the worship of this or that particular Saint.

And what better title can the new demigods show, to the adoration now paid them, than the old ones, whose shrines they have usurped?

Or how comes it to be less criminal to worship images, erected by the Pope, than those which Agrippa, or that which Nebuchadnezzar set up? If there be any real difference, most people, will I dare say, will be apt to determine in favor of the old possessors. For those heroes of antiquity were raised up into gods, and received divine honors, for some signal benefits, of which they had been the authors to mankind; as the invention of arts and sciences; or of something highly useful and necessary to life. *Cic. Nat. Deor. l. 2. 223. Off. 3. 299.* Whereas of the Romish Saints, it is certain that many of them were never heard of, but in their own legends or fabulous histories; and many more instead of services done to mankind, owe all the honors now paid to them, to their vices or their errors; whose merit, like that of Demetrius, Acts xix. 23, was their skill of raising rebellions in defence of an Idol, and throwing kingdom into convulsions, for the sake of some gainful imposture.

And as it is in the Pantheon, it is just the same in all the other heathen temples, that still remain in Rome; they have only pulled down one idol, to set up another; and changed rather the name, than the object of their worship. Thus the little temple of Vesta, near the Tiber, mentioned by Horace, *Carm. l. 1. 2.* is now possessed by Madonna of the Sun; *Rom. Mod. Gior. 2. Rione di Ripa. 5;* that of Fortuna Virilis, by Mary the Egyptian; that of Saturn, *Gior. 5. Rione di Campitelli. 15,* where the public treasure was anciently kept by St. Adrian; that of Romulus and Remus in the Via Sacra, by two other brothers, Cosmas and Damianus.

*Urbanus VIII. Pont. Max. Templum Geminis  
Urbis Conditoribus Superstiose dicatum  
A. Felice IIII. S. S. Cosmæ et Damiano Fratribus  
Pie Consecratum, vetustate Labefactatum,  
In splendidiorem Formam Redegit.  
Ann. Sal. MDCXXXIII.*

That of Antonine the Godly, by Laurence the Saint; but for my part I should sooner be tempted to prostrate myself before the statue of a Romulus or an Antonine, than that of a Laurence or a Damian; and give divine honors rather with Pagan Rome to the founders of empires, than with Popish Rome, to the founders of monasteries.

At the foot of Mount Palatin, in the way between the Forum and Circus Maximus, on the very spot, where Romulus was believed to have been suckled by the wolf, there stands another little round temple, dedicated to him in the early times of the republic, into which for the present elevation of the soil without, we now descend by a great number of steps. It is mentioned by Dionysius Halicarnassus, who says, that in his time there stood in it a brazen statue of antique work, of the wolf giving suck to the infant brothers; *l. 1. 94;* which is thought by many to be the same, which is still preserved and shown in the capitol: though I take this rather, which now remains, to have been another of the same kind, that stood originally in the capitol, and is mentioned by Cicero to have been there struck with lightning; *Orat. in Catil. 3;* of which it retains to this day the evident marks in one of its hinder legs. It is however to one or the other of those celebrated statues, that Virgil, as Servius assures us, alludes in that elegant description:

The martial twins beneath their mother lay,  
 And hanging on her dugs, with wanton play,  
 Securely suck'd; whilst she reclined her head  
 To lick their tender limbs, and form them as they fed.—Æn. 8. 631.

From the tradition of the wonderful escape, which Romulus had in this very place, when exposed in his infancy to perish in the Tiber; as soon as he came to be a god, he was looked upon as singularly propitious to the health and safety of young children: from which notion it became a practice for nurses and mothers, to present their sickly infants before his shrine in this little temple in confidence of a cure or relief by his favor. *Gioranto 2 da c. 36. Rione de Ripa.* Now when this temple was converted afterwards into a church; lest any piece of superstition should be lost, or the people think themselves sufferers by the change, in losing the benefit of such a protection for their children; care was taken to find out in the place of the Heathen god, a Christian Saint, who had been exposed too in his infancy, and found by chance like Romulus; and for the same reason, might be presumed to be just as fond of children, as their old deity had been; and thus the worship paid to Romulus, being now transferred to Theodorus, the old superstition still subsists, and the custom of presenting children at this shrine continues to this day without intermission; of which I myself have been a witness, having seen, as oft as I looked into this church, ten or a dozen women decently dressed, each with a child in her lap, sitting with silent reverence before the altar of the Saint, in expectation of his miraculous influence on the health of the infant.

In consecrating these heathen temples to Popish worship, that the change might be the less offensive, and the old superstition as little shocked as possible, they generally observed some resemblance of quality and character in the saint whom they substituted to the holy deity: "If in converting the profane worship of the Gentiles, says the describer of modern Rome, *Rom. Mod. Gior. 2. Rion. di Ripa. 10.* to the pure and sacred worship of the church, the faithful use to follow some rule and proportion, they have certainly hit upon it here, in dedicating to the Madonna, or holy Virgin, the temple formerly sacred to the *Bona Dea* or Good goddess." But they have more frequently on those occasions had regard rather to a similitude of name between the old and the new idol. Thus in a place formerly sacred to Apollo, there now stands the church of Apollinaris; built there as they tell us, *Gio. 3, 21*; that the profane name of that deity might be converted into the glorious name of this martyr: and where there anciently stood a temple of Mars, they have erected a church to Martina with this Inscription:

Mars hence expell'd; Martina, martyr'd maid,  
 Claims now the worship, which to him was paid.

In another place, I have taken notice of an altar erected to St. Baccho; *Gior. 6. 37*; and in their stories of their saints, have observed the names of Quirinus, Romula, and Redempta, Concordia, Nympha, Mercurius: *Aring. Rom. Subt. l. 2. 21. l. 3. 12. l. 4. 16. 22. l. 5. 4*; which though they may, for any thing that I know, have been the genuine names of Christian martyrs, yet cannot but give occasion to suspect, that some of them at least have been formed out of a corruption of the old names; and that the

adding of a modern termination, or Italianizing the old name of a deity, has given existence to some of their present saints. Thus the corruption of the word *Soracte*, the old name of a mountain mentioned by Horace, *Carm. l. 1. 9*, in the sight of Rome has, according to Addison, added one Saint to the Roman Calender; being now softened, Travels from Pesaro, &c. to Rome, because it begins with an S, into St. Oreste; in whose honor a monastery is founded on the place. A change very natural, if we consider that the title of Saint is never written by the Italians at length, but expressed commonly by the single letter S. as S. Oracte: and thus the holy mountain stands now under the protection of a patron, whose being and power is just as imaginary, as that of its old guardian Apollo.—*Virgil Æn. 9.*

No suspicion of this kind will appear extravagant to those who are at all acquainted with the history of Popery; which abounds with instances of the grossest forgeries both of saints and relics, which, to the scandal of many even among themselves, have been imposed for genuine on the poor ignorant people. *Mabill. Iter. Ital. 225.* It is certain, that in the earlier ages of Christianity, the Christians often made free with the sepulchral stones of heathen monuments, which being ready cut to their hands they converted to their own use; and turning downwards the side, on which the old epitaph was engraved, used either to inscribe a new one on the other side, or leave it perhaps without any inscription at all, as they are often found in the catacombs of Rome. *Aring. Rom. sub. l. 3. c. 22.* Now, this one custom has frequently been the occasion of ascribing martyrdom and saintship to persons and names of mere Pagans.

Mabillon gives a remarkable instance of it in an old stone, found on the grave of a Christian with this inscription.

*D. M.  
Iulia Evodia  
Filia Fecit.  
Matri.*

And because in the same grave there was found likewise a glass vial, or lachrymatory vessel, tinged with a reddish color, which they call blood; *Mont. Diar, It. p. 118*; and look upon as a certain proof of martyrdom; that Julia Evodia, though undoubtedly a heathen, was presently adopted both for saint and martyr, on the authority of an inscription, that appears evidently to have been one of those above-mentioned, and borrowed from a heathen sepulchre. But whatever the party there buried might have been, whether heathen or Christian; it is certain, however, that it could not be Evodia herself, but her mother only, whose name is not there signified.

The same author mentions some original papers, which he found in the Barbarine library, giving a pleasant account of a negotiation between the Spaniards and Pope Urban VIII., in relation to this very subject. *Mabill. Iter. Ital. 145.* The Spaniards it seems have a Saint, held in great reverence in some parts of Spain, called Viar; for the farther encouragement of whose worship they solicited the Pope to grant some special indulgencies to his altars; and upon the Pope's desiring to be better acquainted first with his character, and the proofs which they had of his saintship, they produced a stone with these antique letters, S. VIAR,



which the antiquaries readily saw to be a small fragment of some old Roman inscription, in memory of one, who had been *Præfectus VIARum*, or overseer of the highways.

But we have in England an instance still more ridiculous, of a fictitious saintship, in the case of a certain saint, called Amphibolus; who according to our Monkish historians, was bishop of the Isle of Man, and fell martyr and disciple of St. Alban. Yet the learned Archbishop Usher has given good reasons to convince us, that he owes the honor of his saintship to a mistaken passage in the old acts or legends of St. Alban: *Usher. de Britan. Eccles. primord. c. 14. p. 539. Floyd's Histor. Acc. of Church Government in Great Britain, c. 14. p. 151.*, where the Amphibolus mentioned, and since revered as a saint and martyr, was nothing more than the cloak, which Alban happened to have, at the time of his execution; being a word derived from the Greek, and signifying a rough shaggy cloak, which ecclesiastical persons usually wore in that age.

They pretend to show at Rome, two original impressions of our Saviour's face, on two different handkerchiefs; the one, sent a present by himself to Agbarus, Prince of Edessa, who by letter had desired a picture of him; the other given by him at the time of his execution, to a saint or holy woman, Veronica, upon a handkerchief, which she had lent him to wipe his face on that occasion: both which handkerchiefs are still preserved, as they affirm, and now kept with the utmost reverence: the first in St. Sylvester's Church; the second in St. Peter's; where in honor of this sacred relic, there is a fine altar built by Pope Urban VIII., with the statue of Veronica herself, with the following inscription.

*Salvatoris imaginem Veronica  
Sudario exceptam  
Ut loci maiestas decenter  
Custodiret Urbanus VIII.  
Pont. Max.  
Marmorevm signvm  
Et altare addidit conditorivm  
Extravit et ornavit.*

*Aring. Rom. Subterr. Tom. p. 153.* There is a prayer in their book of offices, ordered by the rubric, to be addressed to this sacred and miraculous picture, in the following terms.—'Conduct us, O thou blessed figure, to our proper home, where we may behold the pure face of Christ.'  
*Conform. of Anc. & Mod. Ceremonies, p. 158.*

But notwithstanding the authority of this Pope, and his inscription, this VERONICA, as one of their best authors has shown, like Amphibolus, before-mentioned, was not any real person, but the name given to the picture itself by old writers, who mention it; being formed by blundering and confounding the words VERA ICON, or true image, the title inscribed perhaps or given originally to the handkerchief by the first contrivers of the imposture. *Mabill. Iter. Ital. 88.*

These stories, however fabulous and childish as they appear to men of sense, are yet urged by grave authors in defence of their image-worship, as certain proofs of its divine origin, and sufficient to confound all the impious opposers of it. *Aring. Rom. subt. T. 2. 1. 5. c. 4. Rom. Mod. Gior. 1. Rion. di Bor.*

I shall add nothing more on this article, than that whatever worship was paid by the ancients to their heroes or inferior deities, the Romanists now pay the same to their saints and martyrs; as their own inscriptions plainly declare; which like those mentioned above of St. Martina, and the Pantheon, generally signify that the honors, which of old had been impiously given in that place to the false god, are now piously and rightly transferred to the Christian saint: or as Mantuan, one of their celebrated Poets expresses himself in regard to St. George:

As Mars our father once adored, so now  
To thee, O George, we humbly prostrate bow.

And every where through Italy, one sees their sacred inscriptions speaking the pure language of Paganism, and ascribing the same powers, characters, and attributes to their saints, which had formerly been ascribed to their heathen gods; as the few here exhibited will evince.

*Popish Inscriptions.*  
Maria et Franciscæ  
Tutelares mei.

Divo Evstorgio  
Qui hinc tempore  
Præsidet.

Nvmini  
Divi Georgii.  
Pollentis. Potentis  
Invicti.

Divis  
Prestitibus iivantibus  
Georgio. Stephanoque  
Cum deo opt. max.

*Pagan Inscriptions.*  
Mercurio et Minervæ  
Diis tutelariis.

Dii qui hinc templo  
Præsidet.

Nvmini  
Mercurii sacr.  
Hercurii. Victorii.  
Pollenti. Potenti  
Invicto.  
Præstitit Iovi

S.  
Diis  
Deabus  
Que. cum.  
Iove.

*Baldonii Epigraphica*, 439; 348; 422; 649. *Gruter. Corp. Inscript.* 50.  
*Cic. Or. pro Lege man.* 15. *Gruter*, 54; 50; 22; 2.

Baldonius censures the author of the last inscription, for the absurdity of putting the saints before God himself; and imitating too closely the ancient inscription, which I have set against it, where the same impropriety is committed in regard to Jupiter.

As to that celebrated act of Popish idolatry, the adoration of the Host; I cannot find the least resemblance of it in any part of the Pagan worship; and as oft as I have been standing by at Mass, and seen the whole congregation prostrate on the ground, in the humblest posture of adoring, at the elevation of the consecrated piece of bread; I could not help reflecting on a passage of Tully, where speaking of the absurdity of the heathens in the choice of their gods, but was any man, says he, ever so mad, as to take that which he feeds upon for a God? *Cic de Nat. Deor.* 3. This was an extravagance reserved for Popery alone; and what an old

Roman could not but think too gross, even for Egyptian idolatry to swallow, is now become the principal part of worship, and the distinguishing article of faith, in the creed of modern Rome.

But their temples are not the only places where we see the proofs and overt acts of their superstition: the whole face of the country has the visible characters of Paganism upon it; and wherever we look about us, we cannot but find, as Paul did in Athens, Act. Apost. xvii. 17., clear evidence of its being possessed by a superstitious and idolatrous people.

The old Romans, we know, had their gods, who presided peculiarly over the roads, streets, and highways, called *Viales*, *Semिताles*, *Compitales*: whose little temples or altars are decked with flowers, or whose statues at least coarsely carved of wood or stone, were placed at convenient distances in the public ways, for the benefit of travellers, who used to step aside to pay their devotions to those rural shrines, and beg a prosperous journey and safety in their travels. *Apulei. Florid.* 1. *Plaut. Merc.* 5; 2.

Now this custom prevails still so generally in all Popish countries, but especially in Italy, that one can see no other difference between the old and present superstition, than that of changing the name of the Deity, and christening as it were the old *Hecate in trivius*, by the new name of *Maria in trivio*; by which title, I have observed one of their churches dedicated in this city: *Rom. Mod. Gior. Rion. di Colonna.* c. 11; and as the heathens used to paint over the ordinary statues of their gods, with red or some such gay color, *Fictilem fuisse et ideo miniari solitum. Plin. Hist. N.* l. 35. 12. *et a Cansoribus Jovem miniandum locari.* l. 33. 7. *It. Pausan.* 2. 2; so I have oft observed the coarse images of those saints so daubed over with a gaudy red, as to resemble exactly the description of the God Pan in Virgil, *Eclogue* 10.

In passing along the road, it is common to see travellers on their knees before these rustic altars; which none ever presume to approach without some act of reverence; and those who are most in haste, or at a distance, are sure to pull off their hats, at least, in token of respect: and I took notice that our postillions used to look back upon us, to see how we behaved on such occasions, and seemed surprised at our passing so negligently before places esteemed so sacred.

But besides those images and altars, there are frequently erected on the road huge wooden crosses; *Durant. de Ritib.* 1. 6. dressed out with flowers, and hung round with the trifling offerings of the country people; which always puts me in mind of the superstitious veneration, which the heathens used to pay to some old trunks of trees or posts, set up in the highways which they held sacred, *Tibul. Eleg.* 1; 11:—or that venerable oak in Ovid, *Metamer.* 8; covered with garlands and votive offerings.

Reverend with age a stately oak there stood,  
Its branches widely stretch'd, a wood,  
With ribbands, garlands, pictures cover'd o'er,  
The fruits of pious vows from rich and poor.

This description of the Pagan oak puts me in mind of a story, that I have met with here, of a Popish oak very like it; how a certain person devoted to the worship of the Virgin, hung up a picture of her in an oak, that he had in his vineyard, which grew so famous for its miracles, that

the oak soon became covered with votive offerings, and rich presents from distant countries, so as to furnish a fund at last for the building of a great church to the miraculous picture; which now stands dedicated in this city, under the title of Mary the God. *Rom. Modern. Gior.* 3; 30. *Rion della. Reg.*

But what gave me still the greater notion of the superstition of these countries, was to see those little oratories, or rural shrines, sometimes placed under the cover of a tree or grove; agreeably to the descriptions of the old idolatry, in the sacred as well as profane writers: *Lucas* and *Ara Diana*. *Horace*; or more generally raised on some eminence, or in the phrase of Scripture, on high places; the constant scene of idolatrous worship in all ages; it being an universal opinion among the heathens, that the gods in a peculiar manner loved to reside on eminences or tops of mountains: *Cic. pro Mill*; which Pagan notion prevails still so generally with the Papists, that there is hardly a rock or precipice, how dreadful or difficult soever of access, that has not an oratory, or altar, or crucifix at least, planted on the top of it.

Among the rugged mountains of the Alps in Savoy very near to a little town called Modena, there stands on the top of rock, a chapel with a miraculous image of our Lady which is visited with great devotion by the people, and sometimes we are told, by the king himself; being famous, it seems for a miracle of a singular kind; the restoring of dead-born children to life; but so far only, as to make them capable of baptism, after which they again expire: and our landlord assured me, that there was daily proof of the truth of this miracle, in children brought from all quarters to be presented before this shrine; who never failed to show manifest tokens of life, by stretching out their arms, or opening their eyes, or even sometimes making water, whilst they were held by the priest in presence of the image. All which appeared so ridiculous to a French gentleman, who was with me at the place, but had not heard the story from our landlord, that he looked upon it as a banter or fiction of my own, till I brought him to my author, who with his wife as well as our *Voiturins*, very seriously testified the truth of it; and added further, that when the French army passed that way in the last war, they were so impious as to throw down this sacred image to the bottom of a vast precipice hard by it, which though of wood only, was found below entire and unhurt by the fall, and so replaced in its shrine, with greater honor than ever, by the attestation of this new miracle.

On the top of Mount Senis, the highest mountain of the Alps, in the same passage of Savoy covered with perpetual snow, they have another chapel, in which they perform divine service once a year, in the month of August; and sometimes, as our guides informed us, to the destruction of the whole congregation, by the accident of a sudden tempest in a place so elevated and exposed. And this surely comes up to the description of that worship, which the Jews were commanded to extirpate from the face of the earth: "Ye shall utterly destroy the places wherein the nations served their gods upon the high mountains and upon the hills, and under every green tree. And ye shall overthrow their altars, break their pillars, burn their groves, and hew down the graven images of their gods." *Deuteron.* xii. 2, 3.

When we enter their towns, the case is still the same, as it was in the country; we find every where the same marks of idolatry, and the same reasons to make us fancy that we are still treading Pagan ground; whilst

at every corner we see images and altars, with lamps or candles burning before them; exactly answering to the descriptions of the ancient writers; *Omnibus vicis Statue, ad eas Thus. et Cerei. Cic. Off. 3. 26*; and to what Tertullian reproaches the heathens with, that their streets, their markets, their baths were not without an idol. *De Spectac. c. 8*. But above all, in the pomp and solemnity of their holy-days, and especially their religious processions, we see the genuine remains of heathenism, and proof enough to convince us, that this is still the same Rome, which old Numa first tamed and civilized by the arts of religion: who as Plutarch says, in Numa, "by the institution of supplications and processions to the gods, which inspire reverence, whilst they gave pleasure to their spectators, and by pretended miracles, and divine apparitions, reduced the fierce spirits of his subjects under the power of superstition."

The descriptions of the religious pomps and processions of the heathens, come so near to what we see on every festival of the Virgin or other Romish Saint, that one can hardly help thinking those Popish ones to be still regulated by the old ceremonial of Pagan Rome. At these solemnities the chief magistrates used frequently to assist in robes of ceremony; attended by the Priests in surplices, with wax candles in their hands carrying upon a pageant or thensa the images of their gods, dressed out in their best clothes. These were usually followed by the principal youth of the place, in white linen vestments or surplices, singing hymns in honor of the god, whose festival they were celebrating; accompanied by crowds of all sorts, that were initiated in the same religion, all with flambeaux or wax candles in their hands. This is the account which Apuleius, and other authors give us of a Pagan procession; and may I appeal to all, who have been abroad, whether it might not pass quite as well for the description of a Popish one. Tournefort, in his travels through Greece, reflects upon the Greek church, for having retained and taken into their present worship many of the old rites of heathenism, and particularly that of carrying and dancing about the images of the saints in their processions to singing and music. *Lit. 3. 44*. The reflection is full as applicable to his own, as it is to the Greek church, and the practice itself, is so far from giving scandal in Italy, that the learned publisher of the Florentine Inscriptions takes occasion to show the conformity between them and the heathens, from this very instance of carrying about the pictures of their saints, as the Pagans did those of their gods, in their sacred processions. *Inscript. Antiq. Flor. 377*.

In one of those processions, made lately to St. Peter's in the time of Lent, I saw that ridiculous penance of the flagellantes or self-whippers, who march with whips in their hands, and lash themselves as they go along, on the bare back, till it is all covered with blood; in the same manner, as the fanatical Priests of Bellona or the Syrian Goddess, as well as the votaries of Isis, used to slash and cut themselves of old, in order to please the Goddess, by the sacrifice of their own blood; which mad piece of discipline we find frequently mentioned, and as oft ridiculed by the ancient writers.

But they have another exercise of the same kind, and in the same season of Lent, which under the notion of penance, is still a more absurd mockery of all religion. When on a certain day appointed annually for this discipline, men of all conditions assemble themselves towards the evening, in one of the churches of the city; where the whips or lashes made of cords are provided, and distributed to every person present; and

after they are all served, and a short office of devotion performed, the candles being put out, upon the warning of a little bell, the whole company begin presently to strip, and try the force of these whips on their own backs, for the space of near an hour: during all which time, the church becomes, as it were the proper image of hell: where nothing is heard but the noise of lashes and chains, mixed with the groans of those self-tormentors; till satiated with their exercise, they are content to put on their clothes, and the candles being lighted again, upon the tinkling of a second bell, they all appear in their proper dress.

Seneca, alluding to the very same effects of fanaticism in Pagan Rome, says, "So great is the force of it on disordered minds, that they try to appease the gods by such methods, as an enraged man would hardly take to revenge himself. But, if there be any gods, who desire to be worshipped after this manner, they do not deserve to be worshipped at all: since the very worst of tyrants, though they have sometimes torn and tortured people's limbs, yet have never commanded men to torture themselves." *Fragm. apud. Lipsii Elect. l. 2. 18.* But there is no occasion to imagine, that all the blood, which seems to flow on these occasions, really comes from the backs of these bigots: for it is probable like their frantic predecessors, they may use some craft, as well as zeal, in this their fury; and I cannot but think, that there was a great deal of justice in that edict of their Emperor Commodus, with regard to these Bellonarii, or whippers of antiquity, though it is usually imputed to his cruelty, when he commanded, that they should not be suffered to impose upon the spectators, but be obliged to cut and slash themselves in good earnest. *Lamprid. in Commodo, 9.*

If I had leisure to examine the pretended miracles, and pious frauds of the Romish church, I should be able to trace them all from the same source of Paganism, and find, that the Priests of new Rome are not degenerated from their predecessors in the art of forging these holy impostures: which, as Livy observes of old Rome; *l. 24. 10*; were always multiplied in proportion to the credulity and disposition of the poor people to swallow them.

In the early times of the republic, in the war with the Latins, the gods Castor and Pollux are said to have appeared on white horses, in the Roman army, which by their assistance gained a complete victory. In memory of which, the general Posthumus vowed and built a temple publicly to those deities; and for a proof of the fact, there was shown, we find, in Cicero's time, the mark of the horses' hoofs on a rock at Regillum, where they first appeared. *Cic. de Nat. Deor. l. 3. 5. ib. 2. 2. de Div. 1. 34.*

Now this miracle, with many others, that I could mention of the same kind, *Cic. Nat. D. 2. 2. Plutar. in vita P. Æmil. Val. Max. c. 8. 1. L. Flor. l. 1. 11. l. 1. 12*; has, I dare say, as authentic attestation, as any which the Papists can produce; the decree to confirm it; a temple erected in consequence of it; visible marks of the fact on the spot where it was transacted; and all this supported by the concurrent testimony of the best authors of antiquity; amongst whom Dionysius of Halicarnassus says, *l. 6. p. 337*; that there was subsisting in his time at Rome many evident proofs of its reality, besides a yearly festival, with a solemn sacrifice and procession in memory of it: yet, for all this, these stories were but the jest of men of sense, even in the times of heathenism; *Cic. ibid. 3. 5*; and seem so extravagant to us how there could ever be any so simple as to believe them.

What better opinion then can we have, of all those of the same stamp in the Popish legends, which they have plainly built on this foundation, and copied from this very original? Not content with barely copying, they seldom fail to improve the old story, with some additional forgery and invention of their own.—Thus, in the present case instead of two persons on white horses, they take care to introduce three; and not only on white horses, but at the head of white armies; as in an old history of the holy wars, written by a pretended eyewitness, and published by Mabillon, it is solemnly affirmed of St. George, Demetrius, and Theodorus. *Bell. Sac. Hist. in Mabill. Iter. Ital. T. 1. Par. 2. p. 148, 155.* They show us too in several parts of Italy, the marks of hands and feet on rocks and stones, said to have been effected miraculously by the apparition of some saint or angel on the spot: just as the impression of Hercules' feet was shown of old on a stone in Scythia, *Herodot. l. 4. p. 251.*, exactly resembling the footsteps of a man. And they have also many churches and public monuments erected, in testimony of such miracles. Of saints and angels fighting visibly for them in their battles, which though always as ridiculous as that above-mentioned, are not yet supported by half so good evidence of their reality. There is an altar of marble in St. Peter's, one of the greatest pieces of modern sculpture, representing in figures as large as life, the story of Attila king of the Hunns, who in full march toward Rome with a victorious army, in order to pillage it, was frightened and driven back by the apparition of an angel in the time of Pope Leo. I.

The castle and church of St. Angelo have their title from the apparition of an angel over the place, in the time of Gregory the Great. *Moder. Giorn. 1. Boldonii Epigraph. l. 2. p. 349. Rion. di Borgo. 1.*

“The religion of Ceres of Enna was celebrated, as Cicero informs us, with a wonderful devotion, both in public and private through all Sicily; for her presence and divinity had been frequently manifested to them by numerous prodigies, and many people had received immediate help from her in their utmost distress. Her image therefore in that temple was held in such veneration, that whenever men beheld it, they fancied themselves beholding either Ceres herself, or the figure of her at least not made by human hands, but dropt down to them from heaven.” Now, if in the place of Ceres of Enna, we should insert into this religion, our Lady of Loretto, or of Impruneta, or any other miraculous image in Italy; the very same account would suit as exactly with the history of the modern saint, as it is told by the present Romans, as it formerly did with that of Ceres, as it is transmitted to us by the ancients. And what else indeed are all their miraculous images, which we see in every great town, said to be made by angels, and sent to them from heaven, *Aring Rom. subter. l. 5. c. 5. Mountsauc. Diar. ibid. 136*; but mere copies of the ancient fables of the *Diopetes Agalma*, or image of Diana dropt from the clouds; Act. Apost. c. xix. 35. or the Palladium of Troy, which according to old authors, *Pitisci Lexic. Antiquitat.*, was a wooden statue three cubits long, which fell from heaven.

In one of their churches here, they show a picture of the Virgin, which, as their writers affirm, *Rom. Modern. Giorn. 2 Rion. di Ripa. c. 43*, was brought down from heaven with great pomp, and after having hung a while with surprising lustre in the air, in the sight of all the clergy and people of Rome, was delivered by angels into the hands of Pope John I., who marched out in solemn procession, in order to receive that celestial present. And is not this exactly of a piece with the old Pagan story of

King Numa, when in this same city he issued from his palace, with priests and people after him, and with public prayer and solemn devotion received the ancile, or heavenly shield, which in the presence of all the people of Rome, was sent down to him with much the same formality from the clouds? *Ob. Fast. l. 3.* And as that wise prince, for the security of his heavenly present, ordered several others to be made so exactly like it, that the original could not be distinguished; so the Romish Priests have thence taken the hint, to form after each celestial pattern, a number of copies so perfectly resembling each other, as to occasion endless squabbles among themselves about their several pretensions to the divine original.

The rod of Moses, with which he performed his miracles, is still preserved, as they pretend, and shown here with great devotion, in one of the principal churches; and just so the rod of Romulus, with which he performed his auguries, was preserved by the Priests as a sacred relic in old Rome, and kept with great reverence from being touched or handled by the people: *Plutar. in Camil. 145. D.* which rod too, like most of the Popish relics, had the testimony of a miracle in proof of its sanctity; for when the temple, where it was kept, was burnt to the ground, it was found entire under the ashes, and untouched by the flames. *Valer. Max. c. 8. 10. It. Cic. de Divin. 1. 17. Plutar. in Rom.,* which same miracle has been borrowed and exactly copied by the present Romans, in many instances; particularly, in a miraculous image of our Saviour in John Lateran; over which the flames, it seems, had no power, though the church itself has been twice destroyed by fire.

Nothing is more common among the miracles of Popery, than to hear of images, that on certain occasions had spoken; or shed tears; or sweat; or bled. And do not we find the very same stories in all the heathen writers? Of which I could bring numberless examples from old, as well as new Rome, from Pagan as well as Popish legends. Rome, as the describer of it says, abounds with those treasures, or speaking images. But he laments the negligence of their ancestors, in not recording, so particularly as they ought, the very words and other circumstances of such conversations. They show us here an image of the Virgin, which reprimanded Gregory the Great, for passing by her too carelessly. And in St. Paul's church, a crucifix, which spoke to St. Bridgid. *Mabill, D. Italic. p. 133.* Durantus mentions another Madonna, which spoke to the sexton, in commendation of the piety of one of her votaries. *Durant. de Rit. l. 1 c. p. 5.* And did not the image of Fortune do the same, or more in old Rome? Which, as authors say, spoke twice in praise of those matrons, who had dedicated a temple to her. *Valer. Max. l. 8.*

They have a church here dedicated to Mary the Weeper, or to a Madonna famous for shedding tears. *St. del. Pianto. Rom. mod. Gior. 3. Rim. della Regosa 5.* They show an image too of our Saviour, which for some time before the sacking of Rome wept so heartily, that the good fathers of the monastery were employed in wiping its face with cotton. And was not the case just the same among their ancestors, when on the approach of some public calamity, the statue of Apollo as Livy tells us, wept for three days and nights successively. *Liv. l. 43. 13.* They have another church built in honor of an image, which bled very plentifully, from a blow given to it by a blasphemer. And were not the old idols too as full of blood, when as Livy relates, all the images in the temple of Juno were seen to sweat with drops of it? *Liv. 23. 31. 27. 4.*



All which prodigies, as well modern as ancient, are derived from the same source; the contrivance of priests or governors, in order to draw gain or advantage out of the poor people, upon whom they thus impose.

Xenophon, though himself much addicted to superstition, speaking of the prodigies, which preceded the battle of Leuctra, and portended victory to the Thebans, tells us that some people looked upon them as all forged and contrived by the magistrates, the better to animate and encourage the multitude; and as the originals themselves were but impostures, it is no wonder, that the copies of them appear such gross and bungling forgeries. *Xenophon. Ellen. l. 9.*

I have observed a story in Herodotus, *l. 4. p. 235.*, not unlike the account, which is given of the famed travels of the house of Loretto; of certain sacred mystical things, that travelled about from country to country, and after many removals and journeys, settled at last, for good and all, in Delos. But this imposture of the holy house might be suggested rather as Addison has observed, *Travels from Pesaro to Rome*, by the extraordinary veneration paid in old Rome to the cottage of its founder Romulus: which was held sacred by the people, and repaired with great care from time to time, with the same kind of materials, so as to be kept up in the same form, in which it was originally built. *Dion. Halicar. l. 1.* It was turned also like this other cottage of our Lady, into a temple, and had divine service performed in it, till it happened to be burnt down by the fire of a sacrifice in the time of Augustus: *Dio. l. 48. p. 347.* But what makes the similitude still more remarkable is, that this pretended cottage of Romulus was shown on the Capitoline Hill: *Val. Max. l. 4. c. 11:* whereas it is certain, that Romulus himself lived on Mount Palatin: *Plutarch. in Rom. p. 30. Dion Hal. 2. p. 110.* So that if it had been the house of Romulus, it must needs, like the holy house of Loretto, have taken a leap into the air, and suffered a miraculous translation, though not from so great a distance, yet from one hill at least to the other.

But if we follow their own writers, it is not the holy house of Loretto, but the homely cradle of our Saviour, that we should compare rather with the little house of Romulus: which cradle is now shown in Mary the Great, and on Christmas-day exposed on the high altar to the adoration of the people; being held in the same veneration by present Rome, as the humble cottage of its founder had been by its old inhabitants. "Rome," says Baronius, *Annal. 1. Christi. 5. It. Aring. Rom. Subt. l. 6. 1.* "is now in possession of that noble monument of Christ's nativity, made only of wood, without any ornament of silver or gold, and is made more happily illustrious by it, than it was of old by the cottage of Romulus; which, though built only with mud and straw, our ancestors preserved with great care for many ages."

The melting of St. Januaris's blood at Naples, whenever it is brought to his head, which is done with great solemnity on the day of his festival, *Aring. Rom. Subt. l. 1. 16.*, whilst at all other times it continues dry and congealed in a glass phial, is one of the standing and most authentic miracles of Italy. Yet Addison, who twice saw it performed, assures us, that instead of appearing to be a real miracle he thought it one of the most bungling tricks that he had ever seen. *Trav. at Naples.*

Mabillon's account of the fact seems to solve it very naturally, without the help of a miracle: *Iter. Ital. p. 106:* for during the time that a Mass or two are celebrated in the church, the other Priests are tampering with

this phial of blood, which is suspended all the while in such a situation, that as soon as any part of it begins to melt by the heat of their hands, or other management, it drops of course into the lower side of the glass which is empty; upon the first discovery of which, the miracle is proclaimed aloud, to the great joy and edification of the people.

But by what way soever it be effected, it is plainly nothing else, but the copy of an old cheat of the same kind, transacted near the same place, which Horace makes himself merry with on his journey to Brundisium; telling us, how the Priest would have imposed upon him and his friends, at a town called Gnatia; by persuading them, that the frankincense in the temple used to dissolve and melt miraculously of itself, without the help of fire, *Sat. l. 5. v. 98.*

In the Cathedral church of Ravenna, I saw in Mosaic work the pictures of those Archbishops of the place, who as well as their historians affirm, *Hist. Raven. &c. Aring. Rom. Subt. l. 6. c. 48.*, were chosen for several ages successively by the special designation of the Holy Ghost, who in full assembly of the clergy and people, used to descend visibly on the person elect, in the shape of a dove. If the fact of such a descent be true, it will easily be accounted for by a passage in Aulus Gellius, whence the hint was probably taken; who tells us of Archytas the philosopher and mathematician, that he formed a pigeon of wood so artificially, as to make it fly by the power of mechanism, just as he directed it. *A. Gell. Noct. Att. l. 10. 12.* And we find from Strada, that many tricks of this kind were actually contrived for the diversion of Charles the Fifth in his monastery, by one Turrianus, who made little birds fly out of the room and back again, by his great skill and machinery. *Gronovii. Not. in Gell. Ibid.*

It would be endless to run through all the Popish miracles which are evidently forged, or copied from the originals of Paganism; since there is scarcely a prodigy in the old historians, or a fable in the old poets but what is transcribed into their legends, and swallowed by their silly bigots, as certain and undoubted facts.

The story of Arion the musician riding triumphant with his harp on the back of a dolphin, that took him up when thrown overboard at sea, one would think is too grossly fabulous to be applied to any person of Christian superstition. Yet our present Romans so far surpass the old in fable and imposture, that out of this single story they have coined many of the same stamp, of dolphins taking up and bringing ashore with great pomp several of their saints, both dead and alive, who had been thrown into the sea by infidels, either to drown, or to deprive them of burial. *Aring. Rom. Subterr. l. 1. c. 9, 10.*

The fable of the harpies, those furies or winged monsters, who were so troublesome to Æneas and his companions, *Virg. Æn. 3. 21.*, seems to be copied in the very first church within the walls of Rome, close to the gate of the people, as it is called, by which we enter it from the north: where there is an altar with a public inscription, in order to drive away a nest of huge dæmons or monsters, who used to perch upon large trees in that very place, and terribly insult all who entered the city.

The Popish writers themselves are forced to allow, that many both of their relics, and their miracles have been forged by the craft of Priests, for the sake of money and lucre. Durantus, a zealous defender of all their ceremonies, gives several instances of the former; particularly of the bones of a common thief, which had for some time been honored with an

altar, and worshipped under the title of a saint. *Durant. de Ritib. l. 1. c. 25.* And for the latter; Lyra, in his comment on Bel and the Dragon, observes that sometimes also in the church, very great cheats are put upon the people, by false miracles, contrived, or countenanced at least, by their Priests for some gain and temporal advantage. *Nic. Lyr. in Dan. c. 14.* And what their own authors confess of some of their miracles, we may venture, without any breach of charity, to believe of them all; nay, we cannot indeed believe any thing else without impiety; and without supposing God to concur in an extraordinary manner, in the establishment of fraud, error, and superstition in the world.

The refuge or protection given to all who fly to the church for shelter, is a privilege directly transferred from the heathen temple to the Popish churches; and has been practised in Rome, from the time of its founder Romulus; who in imitation of the cities of Greece, opened an asylum or sanctuary to fugitives of all nations. *Ov. Fast. 3.*

But we may observe the great moderation of Pagan above that of Popish Rome in regard to this custom; for I do not remember that there was ever more than one asylum in the times of [the republic; whereas there are now some hundreds in the same city; and when that single one which was opened rather for the increase of its inhabitants, than the protection of criminals, was found in the end to give too great encouragement to mischief and licentiousness; they inclosed it around in such a manner, as to hinder all access to it. *Diø. l. 47. p. 385.* Whereas the present Popish sanctuaries stand perpetually open, not to receive strangers, but to shelter villains; so that it may literally be said of these, what our Saviour said of the Jewish temple, that they have turned the house of prayer into a den of thieves. *Matt. xxi. 13.*

In the early ages of Christianity there were many limitations put upon the use of that privilege by emperors and councils; and the greater crimes of murder, adultery, theft, &c. were especially excepted from the benefit of it. *Justin. Novel. 17. c. 7.* But now they scruple not to receive to sanctuary, even the most detestable crimes; and it is owing without doubt to this policy of the church, that murders are so common with them in Italy on slight provocations; whilst there is a church always at hand and always open to secure offenders from legal punishment; several of whom have been shown to me in different places, walking about at their ease and in full security, within the bounds of their sanctuary.

In their very priesthood, they have contrived to keep up as near a resemblance, as they could, to that of Pagan Rome: and to the sovereign Pontiff, instead of deriving his succession from Peter, who, if ever he was at Rome, did not reside there at least in any worldly pomp or splendor, may with more reason and much better plea, style himself the successor of the Pontifex Maximus, or chief priest of old Rome; whose authority and dignity was the greatest in the republic; and who was looked upon as the arbiter or judge of all things, civil as well as sacred, human as well as divine: whose power established almost with the foundation of the city, "was an omen," says Polydore Virgil, "and sure presage of priestly majesty, by which Rome was once again to reign as universally, as it had done before by the force of its arms." *Pol. Vir. In rer. 4. 14.*

But of all the sovereign pontiffs of Pagan Rome, it is very remarkable that Caligula was the first who ever offered his foot to be kissed by any who approached him: which raised a general indignation through the city, to see themselves reduced to suffer so great an indignity. Those who en-

deavored to excuse it, said that it was not done out of insolence, but vanity; and for the sake of showing his golden slipper, set with jewels. Seneca declaims upon it as the last affront to liberty; and the introduction of a Persian slavery into the manners of Rome. *Senec. de benef. l. 2. 12.* Yet, this servile act, unworthy either to be imposed or complied with by man, is now the standing ceremonial of Christian Rome, and a necessary condition of access to the reigning Popes; though derived from no better origin, than the frantic pride of a brutal Pagan tyrant.

The great variety of their religious orders and societies of priests seems to have been formed upon the plan of the old colleges or fraternities of the Augurs, Pontifices, Selli, Fratres Arvales, &c. The vestal Virgins might furnish the hint for the foundation of nunneries: and I have observed something very like to the rules and austerities of the monastic life, in the character and manner of several priests of the heathens, who used to live by themselves retired from the world, near to the temple or oracle of the deity to whose particular service they were devoted; as the Selli, the Priests of Dodonæan Jove, or self-mortifying race. From the character of those Selli, or as others call them Elli, the Monks of the Pagan world; seated in the fruitful soil of Dodona; abounding, as Hesiod describes it, with every thing that could make life easy and happy; and whither no man ever approached them without an offering in his hands, we may learn, whence their successors of modern times have derived their peculiar skill or prescriptive right, of choosing the richest part of every country for the place of their settlement. *Sophoc. Trachin. p. 340. v. 1175. Schol. Triclin.*

Whose groves the Selli, race austere, surround;  
Their feet unwash'd, their slumbers on the ground.—*Pope. Il. 17. 234.*

But above all, in the old descriptions of the lazy mendicant Priests among the heathens, who used to travel from house to house, with sacks on their backs; and, from an opinion of their sanctity, raise large contributions of money, bread, wine, and all kinds of victuals, for the support of their fraternity, we see the very picture of the begging friars; who are always about the streets in the same habit, and on the same errand, and never fail to carry home with them a good sack full of provisions for the use of their convent. *Apuleius Metam. l. 8. p. 262.*

Cicero, in his book of laws, restrains this practice of begging, or gathering alms, to one particular order of Priests, and that only on certain days; because, as he says, it propagates superstition, and impoverishes families. Which may let us see the policy of the church of Rome, in the great care that they have taken to multiply their begging orders. *Cic. de Legib. l. 2. 9, 16.*

I could easily carry on this parallel, through many more instances of the Pagan and Popish ceremonies, to show from what spring all that superstition flows, which we so justly charge them with, and how vain an attempt it must be, to justify by the principles of Christianity, a religion formed upon the plan, and after the very pattern of pure heathenism. I shall not trouble myself with inquiring at what time, and what manner, those several corruptions were introduced into the church: whether they were contrived by the intrigues and avarice of Priests, who found their advantage in reviving and propagating impostures, which had been of old so profitable to their predecessors; or whether the genius of Rome was so strongly

turned to fanaticism and superstition, that they were forced, in condescension to the humor of the people, to dress up their new religion to the modes and fopperies of the old. This, I know, is the principle, by which their own writers defend themselves, as oft as they are attacked on this head.

Aringhus, in his account of subterraneous Rome, acknowledges this conformity between the Pagan and Popish rites, and defends the admission of the ceremonies of heathenism into the service of the church, by the authority of their wisest Popes and Governors: "who found it necessary," he says "in the conversion of the Gentiles to dissemble and wink at many things, and yield to the times; and not to use force against customs, which the people are so obstinately fond of; nor to think of extirpating at once every thing, that had the appearance of profane; but to supersede in some measure the obligation of the sacred laws; till those converts convinced themselves by degrees, and informed of the whole truth, by the suggestions of the Holy Spirit, should be content to submit in earnest to the yoke of Christ." *Aring. Rom. subter. Tom. 1. Lib. 1. Cap. 21.*

It is by those principles, that the Jesuits defend the concessions, which they make at this day to their proselytes in China; who, where pure Christianity will not go down, never scruple to compound the matter between Jesus and Confucius; and prudently allow, what the stiff old prophets so impolitely condemned, a partnership between God and Baal: of which though they have often been accused at the court of Rome, yet I have never heard, that their conduct has been censured. But this kind of reasoning, how plausible soever it may be, with regard to the first ages of Christianity, or to nations just converted from Paganism, is so far from excusing the present Gentilism of the church of Rome, that it is a direct condemnation of it; since the necessity alledged for the practice, if ever it had any real force, has not, at least for many ages past, at all subsisted: and their toleration of such practices, however useful at first for reconciling heathens to Christianity, seems now to be the readiest way to drive Christians back again to heathenism.

I have sufficiently made good what I first undertook to prove: an exact conformity, or rather uniformity of worship, between Popery and Paganism. For since, we see the present people of Rome worshipping in the same temple; at the same altars; sometimes the same images; and always with the same ceremonies, as the old Romans; who can absolve them from the same superstition and idolatry of which we condemn their Pagan ancestors?

**FINIS.**



unto me, by you my ghostly father, or by any of this convent. All which I, A. B., do swear by the blessed Trinity and blessed Sacrament, which I am now to receive, to perform, and on my part to keep inviolably: and do call all the heavenly and glorious host of heaven to witness my real intentions to keep this my oath. In testimony hereof, I take this most holy and blessed sacrament of the Eucharist; and witness the same further with my hand and seal, in the face of this holy convent."

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## FORM OF ANATHEMA IN SPAIN.

In 1772, a mandate was issued by the Inquisitors of heretical pravity, in the city of Valladolid, Castile; to all the inhabitants, requiring them under the usual ecclesiastical penalties, to make known to the Inquisitors, within a limited time any offences on the subject of heresy, which might come to their knowledge. In pursuance of which by an Edict of the same year, those who failed to give the required information were excommunicated. If they persisted in their reserve or contumacy, for another term, of six days, the Inquisitors declared, that they anathematized them in the name of the Father, of the Son, and of the Holy Ghost, and pronounced upon them the malediction by which they became accursed, and as members of the Devil, were separated from the bosom and union of the Holy Mother Church.

To adopt their express words, "we command all ecclesiastical persons," that they hold them as such, and curse them, so that they may fall under the indignation of Almighty God.

"Let all the maledictions and plagues of Egypt which came upon king Pharoah and his country on account of their disobedience to the command of God, come upon them.

"Let them be cursed in the city and in the country, and wherever they are, eating and drinking, waking and sleeping, living and dying.

"Cursed be the fruits of their lands, and the cattle which they possess.

"Let God send upon them famine and pestilence to consume them. Let them be overtaken by their enemies, and hated

by all. Let the devil be always at their right hand. When they come to judgment let them be condemned, let their goods and property be transferred to strangers, and usurpers spoil them. Let their wickedness be ever remembered before God. Let them be cursed with all the maledictions of the Old and New Testaments. Let the curse of Sodom and Gomorra come upon them, and may they burn in the flame in which *they* burned. Let the earth swallow them up, as Dathan and Abiram, for the sin of disobedience. Let them be cursed like Lucifer, and with all the demons of hell, where let them remain in the company of the perverse Judas, and the other damned, for ever, till they acknowledge their sin, imploring mercy and amending their life. And we command the people that they say, Amen.

“And we command the Archpriests, Vicars, Curates, Chaplains and Sacrists, under pain of the greater excommunication, that in the accustomed form they anathematize them, repeating the Psalm,” &c. “Carrying before them a cross, covered with mourning, and lighted candles in their hands, they are to quench them in water as a mark of their perdition and contumacy, saying: As these candles die in this water, so let their souls die in hell. The bells are then to be rung, while they, the Priests, proceed in the cursing the obstinate heretics.”

If they persist in their contumacy a year longer they are to be considered as of suspected faith, and to be dealt with according to the utmost rigor of the law.

The form of Anathema is given at length in the collection *El Orden que se ha de tener, &c.* And afterwards the *Psalm, Antiphona, &c.* The water in which the flambeaux and candles are quenched is *holy water*.

Such is the genuine spirit and practice of Popery *when in power*; and if Protestants will give it, let them thank themselves for the *consequences*.

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[Price 3 cents.]

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