RELIGIOUS
CEREMONIES

VOL.
II

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THE

CEREMONIES

AND

RELIGIOUS CUSTOMS

OF THE

ROMAN CATHOLICS, &c.

VOLUME the SECOND.

Indira Gandhi National Centre for the Arts

HISTORICAL

MEMOIRS

Relating to the

INQUISITION.

Indira Gandhi National Centre for the Arts

THE

CEREMONIES

AND

RELIGIOUS CUSTOMS

OF THE

VARIOUS NATIONS of the KNOWN WORLD;

Together with

HISTORICAL ANNOTATIONS

And ſeveral

CURIOUS DISCOURSES

Equally Inſtructive and Entertaining.

VOL. II.

A Continuation of the DISSERTATIONS concerning the Cuſtoms and RELIGIOUS CEREMONIES of the ROMAN CATHOLICS.

Written originally in FRENCH, and illuſtrated with above One Hundred and Seventy Folio COPPER PLATES, all beautifully Deſigned

By Mr. BERNARD PICART,

And curiouſly Engraved by moſt of the BEST HANDS in *EUROPE*.

LONDON:

PRINTED by WILLIAM JACKSON, for CLAUDE DU BOSC, Engraver at the *Golden-Head* in *Charles-Street, Covent-Garden.*

MDCCXXXIV.

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SECOND VOLUME.

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A

DISSERTATION

ON THE

CEREMONIES

OF THE

ROMAN CATHOLICS:

Containing

All ſuch Particulars as relate to the HIERARCHY or CHURCH-GOVERNMENT, &c.

A

DISSERTATION

ON THE

CEREMONIES

OF THE

ROMAN CATHOLICS.

PART IV.

Containing the FESTIVALS, SACRAMENTS, *and other* CEREMONIES *of the* CATHOLIC *Church.*

FESTIVALS, or Holidays, are certain Days which the Church of Chriſt has peculiarly ſet apart for the Service of God, in commemoration of ſome Myſtery, or in honour of ſome Saint. Such Inſtitutions are to be found in all Religions; at leaſt there are none, but what, after ſome Manner or other, practiſe certain ſolemn Acts, at appointed Seaſons, the better to honour the Being, or Beings, which they are taught to look upon as Divinities. *Fauchet*, in his *Antiquities of* Gaul, *p.* 124. in the Life of *Clovis*, pretends that all our Feſtivals, and Ceremonies in general were originally borrowed from Paganiſm: And ſpeaking of the former, ſays as follows: "The "Chriſtians, in order to win over the Souls of the Heathens to the Salvation of CHRIST "JESUS, inſtead of the Heathen *Pervigilia* and *Lectiſternia*, ſubſtituted the Eves and "Anniverſaries of their Martyrs: And to ſhew that they had the Public Weal and Plen-"ty at Heart, inſtead of *Februa*, *Vinalia*, *Ambarvalia*, *Robigalia*, which were ſo "many Heathen Prayers, they enacted, that Chriſtians ſhould keep holy the Purifi-cation,

" cation, *&c.* and in Times of Affliction made Proceſſions, Rogations, and Litanies, *i. e.* " Supplications; on which, and in the *Nudipedalia*, (which were Proceſſions and Journeys " made barefooted) they uſed to call upon our Lord *Jeſus Chriſt* inſtead of *Jupiter*; " whereby they did not in reality paganize, if I may be allowed the Expreſſion, but pru- " dently countermined Paganiſm, by Means of this Shield employed to ward off the " Reproaches which the Heathens uſed to vent againſt them." 'Tis manifeſt from the Writings of thoſe Ages that the Chriſtians had Recourſe to every Method they could deviſe, to bring Men over to JESUS CHRIST. In all theſe Particulars, the Chriſtians, our Anceſtors, have imitated God himſelf, who did not diſdain to borrow Part of the Ceremonies of the *Jewiſh* Religion from the *Egyptians*. The Imitation itſelf is not to be condemned, but the Abuſe of it is owing to the wretched Avarice of Prieſts, who inſenſibly have introduced and encouraged too much that ſhewey and outward Devotion, commonly known by the Name of Ceremonies.

IN the Church there are *moveable* Feaſts, [a] *double* Feaſts, *half-double*, and *ſimple:* Some of theſe are of the [b] firſt Claſs, and others of the ſecond. They are ſtill ſubdivided: But we ſhall omit the Particulars of them, ſince they can be of no Uſe but to thoſe who are devoted to the Service of the Breviary, and ſhall therefore content ourſelves with acquainting the Reader, that the chief Difference between the ſeveral Claſſes, is the greater or leſs Solemnity uſed in them. The Churches are embelliſhed, and the Altars adorned, according to the Solemnity of the Day; and, if we may be allowed to ſay it, according to the Rank each Saint holds in the Church. On ſolemn *double* Feaſts, [c] the Biſhop, nay the Pope himſelf, performs divine Service in the Cathedral; and the Abbot, the Prior, or Dean of the Chapter, in [d] collegiate Churches. According to the Rituals of *Italy*, the Churches muſt be hung on theſe high Feſtivals, and adorned with beautiful and holy Images of thoſe whom the Church acknowledges as Saints. The Doors of the Churches muſt be adorned with Feſtoons; and the Image of the Saint, whoſe Feaſt is ſolemnized, muſt be ſet off with Flowers, and the Church ſtrewed with them. We ſuppoſe that Chriſtians come to Church on theſe ſolemn Days with an humble and contrite Spirit, proportionable to this exterior Pomp. The Church muſt be open to them during theſe ſacred Days: Wax-Tapers muſt burn on the Altar: The Ornaments of the officiating Prieſt muſt be as rich as poſſible: The Tapers which ſtand on the high Altar muſt be thicker than the reſt: And each Pariſh ſhall diſplay its Zeal in proportion to its Riches.

[e] WHENEVER the Feaſt of the titular Saint is celebrated, or of that Saint who is choſen for the Patron of a Place, his Standard and Image muſt be fix'd on the Top of the Spire, and the Bells ſet a ringing to his Honour. In ſome Places 'tis cuſtomary to have [f] Illuminations on the Eve and Feaſt of the Saint, as a Teſtimony of the Love and Reverence of thoſe who do him this [g] Honour.

[a] The Name of *double Feaſts* is given to thoſe whoſe Service is fuller and more ſolemn than the reſt. The Office thereof begins at the firſt Veſpers, when the Altar muſt be covered with Ornaments, ſuitable to the Solemnity of the Feaſt.

[b] The Feſtivals of the firſt Claſs are *double*, and are ſubdivided into three Orders, as well as thoſe of the ſecond Claſs. The Magnificence exhibited at theſe Times, is much more ſolemn than that of the *ſemi-double*, &c. The Nativity of our Lord, the Feaſt of *Eaſter*, the Reſurrection, the Feaſt of the Patron of a Church, are all *double Feaſts*. See more of this in the *Rituals*.

[c] *Piſcara Praxis Cerem.*

[d] Collegiate Churches are thoſe which have no epiſcopal See belonging to them, and conſiſt only of a Chapter of *Canons*.

[e] The *Flamens* of old *Rome* uſed to cauſe all Feaſts to be proclaim'd by public Cryers; which Cuſtom ſtill prevails in ſeveral Catholic Countries, where certain Cryers ring a little Bell at the Corners of the Streets, to give the People Notice of the Holiday, and declare to them the ſeveral Indulgences ſuitable to the Solemnity thereof.

[f] *Piſcara*, ubi ſupra.

[g] *Ibid.*

A PRIEST

A PRIEST is obliged to learn ſeveral Diſtinctions, which a Layman perhaps does not think it worth his while to trouble his Head about. Every Devotee who attends the Feaſt, is not obliged to know the Difference between the *double* or *ſemi-double* Service; nor is his Devotion leſs ſincere and fervent, whether the Feaſt be of the firſt or ſecond Claſs, double of the firſt Order, or ſemi-double of the Third. The Office of each Saint is either double or ſemi-double, according to the more or leſs Solemnity uſed with Regard to him; as for Inſtance, if his Body is to be removed, the Office muſt be double: As alſo in caſe he be a diſtinguiſhed Saint, *i.e.* the Patron of a State, a City, *&c.* In the Church where his whole Body is depoſited, the Office ſhall be double of the ſecond Claſs: In like Manner, if they have one of his Arms, Legs, or ſuch like Relic, the Office ſhall be double, or at leaſt ſemi-double: But in caſe he be not one of the moſt [a] diſtinguiſhed Saints, and if they have but an inconſiderable Relic of him, the Office ſaid in his Honour muſt be only ſimple. A Chriſtian may be unacquainted with all theſe Particulars, without any way hazarding his Salvation; for the Laity, will not be judged on theſe Points; tho' perhaps it may fare otherwiſe with the Prieſts.

ALL high Feſtivals have an *Octave*. This Cuſtom was firſt borrowed from the *Jewiſh* Religion; for it was uſual for the antient [b] *Jews* to allow eight Days to their ſolemn Feſtivals, in which they are imitated by the Moderns to this Day. The Octave therefore, conſiſts of the Feaſt itſelf, and the ſeven Days which follow after it, tho' the Name of Octave is particularly given to the laſt Day of thoſe Eight, which anſwers to the ſolemn Day of the Feaſt. The [c] Rituals ſay, that when two Octaves meet, the moſt diſtinguiſhed of them ſhall have the Preference, not forgetting at the ſame Time to commemorate the Saint whoſe Octave gave way to the other. In this manner the Octave of St. *John Baptiſt*, gives the Precedency to that of the holy Sacrament, whenever they happen to meet: But if the Octave of a [d] Saint, who is Patron of a Place, ſhould fall out at the ſame Time with that of another Saint, who had been either a Biſhop or an Archbiſhop, or Cardinal, in this caſe the Patron would be obliged to yield to the Prelate; for thus the Rituals have determined.

THE Eccleſiaſtical-Day, or Feaſt, begins in the Evening; a Cuſtom which is alſo borrowed from the *Jews*, [e] who begin their Day at Sun-Set. And this is the true Original of *Veſpers* and *Vigils*, thoſe ſolemn Seaſons in the Church, with which all Feſtivals commence; altho' our myſtic Writers trace the Original of *Vigils* as high as the Devaſtation which the deſtroying Angel made of the Firſt-born among the *Egyptians*, and tell us, that we muſt pray in the Night, "that the Sword of the Word of God paſſing "inviſibly over our Heads, may go and deſtroy the firſt Works, the Firſt-born of our "Corruption before our ſpiritual Regeneration." But we don't much depend on theſe ſacred Flights, nor ſhall we inſiſt on the nocturnal Rambling of the Devil, and other Spirits of Darkneſs; nor the Agitation and Hurry of the Paſſions, which ſtrike much more forcibly in the Dark than at other Times; nor in ſhort on the Birth of our Saviour, which happened in the Night-Time. All theſe Reaſons are alledged to juſtify the Neceſſity and Origin of *Vigils*; nay, were we to aſcend into Heaven, ſhould we not even there find the Angels praying and ſinging in the Night? And who knows, but the Stars [f] may form a kind of ſacred Concert during the Glooms of nocturnal Darkneſs? Give us leave to ſearch among the antient Heathens, for a Conformity between their *Vigils* and ours.

[a] *Si non ſit adeo inſignis.* Id. Ibid.
[b] Levit. Chap. xxiii.
[c] *Piſcara*, as above.
[d] Who in his Life-Time had been either a Confeſſor, or a Martyr, but had not profeſſed any eminent Employment.
[e] Ye ſhall celebrate the Sabbath from one Even to the other. *Levit.* Chap. xxiii.
[f] Vide *aſtrorum choream*, *Bona* Cap. 4. Divinæ Pſalm.

And without mentioning thoſe Feaſts which were to be celebrated in the Night only, all the high Feſtivals of the Gods of thoſe Idolaters, [a] begun by *Vigils*: Thoſe of the Feſtival of *Venus* laſted three Nights; and thoſe of *Ceres* were famous for their Licentiouſneſs. The antient *Egyptians* had ſome very ſolemn ones, in honour of *Minerva*: And to prove that thoſe Idolaters had likewiſe their *Veſpers*, we need only appeal to [b] *Seneca* the Philoſopher. All theſe Ceremonies have been ſanctified by the Chriſtians, to the Glory of the true God. Their Vigils prepare the [c] Heart, by Faſting and Humility, to commemorate the ſeveral Myſteries of Religion, and the Lives of the Saints. 'Tis pretended that they were introduced into the Church as early as the Apoſtles Days. They are undoubtedly of great Antiquity, but then 'tis as certain that they were but very few at firſt, ſince, in the primitive Times, no other Feſtivals uſed to be ſolemniz'd except thoſe of *Chriſtmas*, *Eaſter*, *Aſcenſion-Day*, and *Whitſontide*; the prodigious Number of Holidays now celebrated, being not introduced till after Chriſtianity was in a flouriſhing Condition.

THE Cuſtom of wiſhing a happy Feaſt is of very antient Date amongſt the Chriſtians: It was practiſed in the Infancy of the Church, and 'twas even cuſtomary for People to write [d] congratulatory Letters to one another on theſe ſolemn Days. A commendable Zeal ſanctified theſe pious Inſtitutions at their firſt Riſe; for Holidays were then ſpent in Prayers and pious Exerciſes, in which they anſwered the Deſign of thoſe who inſtituted them; but they have degenerated ſince by inſenſible Degrees from their primitive Purity. Feſtivals ſoon became ſo many Occaſions for Riot, Exceſs, and criminal Amuſements: The common People look'd upon them as ſo many Days allotted to Idleneſs; few conſecrated them to a ſpiritual Life, and the leaſt profane divided themſelves between God and their Pleaſures. This Licentiouſneſs was carried to a great Exceſs in a very little Time. The Age in which St. *Paul* lived ſeems not to [e] have been free from ſuch Irregularities, againſt which St. *Jerome* and the Councils inveigh'd with ſo much Vehemence three or four Centuries after the Birth of our Saviour. Let it not therefore be thought that the Profanation of Feſtivals is wholly owing to latter Ages: We have already obſerv'd, that 'twould be very ridiculous in us to be blindly prejudiced in favour of the Perfection of our Anceſtors, or to imagine that the Age in which they lived was more fruitful of Piety than ours: Mankind in former Ages were juſt the ſame they are now, but their great Diſtance from us prevents our ſeeing their Errors, and the ſecret Springs and Motives of their Actions.

IN *Italy* certain Feſtivals are celebrated, which are not to be found in the Calendar of the Church, but are frequently met with in the Calendar of the Lovers of that Country. Theſe Feſtivals have only an Appearance of Devotion, as is manifeſt from the worldly Motives on which they are grounded. When a Lover is deſirous of giving his Miſtreſs the higheſt Teſtimonies of his Gallantry, he immediately makes her the Idol of his Devotion; he has Veſpers, nay Maſſes, celebrated in her Honour; he cauſes the Feſtival of the Saint, whoſe Name ſhe bears, to be celebrated in ſome Church with the utmoſt Solemnity. Five or ſix Perſons of Diſtinction frequently make ſuch a Party as this: Theſe Gentlemen, without waiting for the Feſtival of the She-Saint, anticipate it by a pompous Devotion, whereof the Saint has only the Name; the genuine Homage being paid to their ſeveral Miſtreſſes. The Church indeed is adorned ſuitably to the Dignity of the Perſon canonized; but then they manage Matters ſo well, that the whole Pomp ſhall be as relative to the Saint of the Lover, as to that of the Church of God. This whimſical, or rather prophane Devotion, is intermix'd with Incidents which do

[a] *Pervigilia.*

[b] *Nobiliſſimæ virgines ad ſacra facienda noctibus excitantur.* Seneca de Providentia, *Cap.* 5.

[c] Moſt Vigils are accompanied with Faſts.

[d] Called *Literæ Feſtivæ.*

[e] See the firſt Epiſtle of St. *Paul* to the *Corinthians*, Ch. xi. ver. 20. *& ſeq.*

not reflect any great Honour on the Virtue of those [a] *Italian* Ladies who are complimented after this extraordinary Manner.

THE Casuists of the Church of *Rome*, who are not so rigid as the *Jewish* Doctors, permit certain Works on Sundays and Holidays, which the *Jews* will never allow themselves to do, though indispensibly necessary. But as for us, we do not make the least Scruple to work on Sundays, whenever the deferring it [b] may be of dangerous Consequence; but in general, we ought to sanctify such Days with spiritual Works, and abstain from all manual Labour, which, according to the Decision of our Doctors, puts us in a State of mortal Sin.

WE shall now present the Reader with the Order of the Feasts, and particularize on the most remarkable, as we find it already done by the [c] Author who has given us a Relation of modern *Rome*. We may justly prefer this Calendar before any other, since *Rome* is the Capital of the Christian World. By this Calendar it will be found that this holy City has not left so much as one Day throughout the whole Year unconsecrated either by Festivals or Stations; that the inexhaustible Treasure of Indulgences is always open to the Faithful, and furnishes them continually with Materials to repair the Breaches which Satan may have made in their Virtue; that the Clergy of *Rome* are always in a Readiness to countermine his Works. Though, like the just Man mentioned by the Royal Prophet, *They shall fall seven Times every Day*, we yet need not fear but they will bravely rise again, invigorated by the spiritual Succours which *Rome* lavishes very profusely on all such as are willing to be devout.

THE ROMAN CALENDAR,

OF

FEASTS and STATIONS throughout the Year.

JANUARY.

1. *NEW-Year's-Day*, [d] the Feast of the Circumcision of *our Lord*; the Station is at St. *Maria Maggiore*'s, at St. *Maria*'s in *Transtevera*, at St. *Maria*'s in *Ara Cœli*, &c. A Service is performed before his Holiness in the Apostolical Palace, Mass is sung by a Cardinal Priest, the Sermon is preached by one of the Fathers of St. *Lawrence* of *Lucina*. A solemn Feast is kept in *Jesus*'s Church, and in *Jesus Maria*'s in the Walks.

2. THE [e] Octave of St. *Stephen*; Feast at St. *Lawrence*'s Church without the Walls, where his Body is deposited.

[a] *Chi manda la sua figliuola a la festa in pauco tempo ne fa una P.*

[b] A Notary may draw up a Will, or any kind of Instrument, on a Sunday, when the deferring it may be of dangerous Consequence; in like Manner an Apothecary is allowed to make up his Medicines, &c.

[c] *Francis Deseine*, a famous Bookseller at *Rome*.

[d] The Rituals likewise give the Name of the Octave of the Nativity of our Lord to this Feast. It was formerly usual on the Festival of the Circumcision to commemorate the blessed Virgin, and to celebrate a Mass to her Honour.

[e] The Feast of St. *Stephen* was antiently the Feast of the Deacons; because St. *Stephen*, the first Martyr of the Church, is said to be the Chief or Principal of the seven Deacons who were appointed by the Apostles in the Infancy of Christianity. The Feast of St. *John the Evangelist* was formerly the Feast of the Priests, and that of the *Innocents*, the Festival of Scholars and Children.

3. OCTAVE of St. *John*; at St. *John*'s of *Lateran*, at St. *Sebaſtian*'s without the Walls, Feaſt for St. *Anterus*, Pope and Martyr: His Body lies buried here. In *Paris*, Feaſt of St. *Genevieve* [a] Virgin, Patroneſs of that City.

4. OCTAVE of the *Innocents*; at St. *Paul*'s without the Walls, at St. *Maria Maggiore*'s, at the Chapel of the *Manger*; at St. *Bibiana*'s, for St. *Daphoroſa* her Mother, and St. *Demetria* her Siſter, both Martyrs.

5. St. *Teloſphorus*, Pope and Martyr; Feaſt at St. *Peter*'s, where his Body is interred; Veſpers in the Apoſtolical Palace.

6. [b] *Epiphany*: Station at St. *Peter*'s; Service in the Apoſtolical Palace. Maſs is ſung by a Cardinal Biſhop; the Procurator General of the Order of the *Servites* preaches the Sermon: At St. *Athanaſius*'s of the *Greeks*, a Biſhop of their Church bleſſes the Water in a ſolemn Manner, in Commemoration of the Baptiſm of our Lord, and Maſs is ſung there, in the *Greek* Tongue. Feaſt in the Chapel of the *Three Kings*, in the College *De Propaganda Fide*; Feaſt at St. *Maria*'s *de Ara Cœli*; after Veſpers a Proceſſion is made, in which the Image of the holy Infant Jeſus is carried: The Magiſtrates of *Rome* aſſiſt at it. Feaſt at St. *Pudentiana*'s in the Chapel of the *Gaetani*.

THE King of *Spain* performs the Ceremony of offering Chalices or Communion-Cups on the *Epiphany* or *Twelfth-Day*. This Offering is ſaid to owe its Original to the Piety of the Emperor *Charles the Fifth*. Each Chalice is worth about three hundred Ducats; and he inſtituted this Oblation in Commemoration of the Worſhip of the Wiſe Men. In the firſt of theſe Communion-Cups a Piece of Gold is put, in the ſecond Incenſe, and Myrrh in the third. After the Oblation, the King ſends one of theſe Cups to the Veſtry of St. *Lawrence* in the *Eſcurial*, and the other two to whatever Churches or Monaſteries he thinks proper. This Ceremony is deſcribed by the Abbé *de Vairac* in his *Preſent State of* Spain.

7. St. *Julian Martyr*; his Feaſt is kept in the ſeveral Churches that bear his Name.

8. Octave of the Circumciſion; Feaſt in St. *Peter*'s, in St. *Maria Maggiore*'s, and in *Jeſus*'s Church.

SUNDAY within the Octave of the *Epiphany*; Feaſt and Indulgence in St. *Martin*'s in the Square on Mount *di Pieta*, where the Chriſtian Doctrine is announced.

9. St. *Julian* and *Celſus* Martyrs; Feaſt in their ſeveral Churches in *Banchi*.

10. St. *Agatho*, Pope; Feaſt at St. *Peter*'s, where his Body is depoſited; and at the *Minerva*, in honour of St. *Amarantia*.

11. St. *Hyginus* Pope and Martyr; Feaſt at St. *Peter*'s, where his Body is interr'd.

[a] The legendary Writers inform us, that we cannot pay too great Homage to this Saint for the Wonders ſhe has performed for upwards of twelve Centuries; and indeed the Angels returned Thanks to Heaven for the Birth of this bleſſed Virgin. Father *Giry* in the firſt Volume of *the Lives of the Saints*, aſſures us, that the bleſſed Spirits kept "an extraordinary Feſtival at her Birth, and that all Heaven was filled with Joy." St. *Germanus* of *Auxere* aſſerted the ſame to the Inhabitants of *Nanterre*, the firſt Time he ſaw St *Genevieve*, who was born in their City. In the Height of her Piety, ſhe was ſeized with ſo violent a Fit of Sickneſs that ſhe was thought to be Dead, but in the midſt of the Torments which her Body ſuffered, "She was raviſhed in Spirit among the Angels, where ſhe ſaw unutterable Glories." —— The Particulars whereof are not related by the Hiſtorian, becauſe of the Incredulity of Mankind. Then her Holineſs ſhone with greater Luſtre than ever in the Eyes of the *Pariſians*.—— "She penetrated into the moſt inward Receſſes of their Conſciences, ſpent all her Time in Prayer, and ſhed ſo great an Abundance of Tears that the Floor of her Chamber was quite wet with them. Though ſhe had led a Life of extraordinary Penance, ſhe nevertheleſs lived to a very advanced Age. A great Number of Miracles were wrought at her Tomb, and would undoubtedly have been wrought to the End of the World, had her Relics been ſtill there; now they are wrought only at her Shrine. Father *Giry* ſets them down at Length, and to him we refer the Reader.

[b] The *Epiphany* or *Twelfth-Day* was eſtabliſhed in the Church at the Beginning of the fourth Century. *Ammianus Marcellinus* mentions it, Book xxi. Chap. 3. of his Hiſtory. On *Epiphany-Day*, after the reading of the Goſpel, the ſeveral moveable Feaſts in the Year are pronounced to the People, *viz. Aſh-Wedneſday*, *Lent*, *Eaſter*, *Aſcenſion-Day*, *Whitſuntide*, the Feaſt of the *Holy Sacrament*, and the firſt *Sunday* in Advent. Some Churches ſtill preſerve the Cuſtom of waſhing the Croſſes, and bleſſing the baptiſmal Fonts on the *Epiphany*. From the *Epiphany* to *Septuageſima* the Ornaments of the Prieſts and Altars muſt be green.

12. St.

12. St. *Benedict*, or *Bennet*, Abbot of that Order; Feſtival in the ſeveral Churches of the ſame. The Sunday immediately preceding the Feaſt of St. *Anthony*, Indulgence in St. *Peter*'s, and Feaſt in that of the *Holy Ghoſt*, whence the Virgins go in Proceſſion to St. *Peter*'s, where the holy Face of our Lord is ſhewn.

13. Octave of the *Epiphany*; Feaſt in St. *Peter*'s, in St. *Maria Maggiore*'s, in St. *Pudentiana*'s, in the Church of the *Flemmings*, in St. *Julian*'s of the *Cæſarini*.

14. St. *Hilarius* Biſhop of *Poitiers*; Feaſt in St. *John*'s of *Lateran*; in his Chapel the Heads of St. *Peter* and St. *Paul* are ſhewn, attended with great Indulgences. In all the Churches of St. *Francis*, Feaſt of the holy Name of *Jeſus*.

The Sunday that falls neareſt to St. *Anthony*'s Day; Feaſt in our Lady's *del Pianto*, in St. *Julian*'s, in *Monte Jordano*.

15. St. *Maurus* Abbot; Feaſt in the Churches of the *Benedictin* Order; in St. *John Colabit*; in his own Church in the Iſland of the Religious of the Charity of the bleſſed *John of God*.

16. St. *Marcellus* Pope and Martyr; Feaſt in his Church in the Walks, where his Body lies buried; at that of *Ara Cæli* for St. *Berard* and his Companions; Feaſt in all the Churches of St. *Francis*; Feaſt in our Lady *del Pianto*.

17. St. *Anthony* the Abbot; Feaſt in his Church of the *French* Fathers of his Order, near St. *Maria Maggiore*'s. The Day of the Feaſt of this Saint, the Pope, Cardinals, Princes, and even private Gentlemen, ſend their Horſes and their Mules in order to be bleſſed by him; the Saddles and Harneſſes of theſe Beaſts are alſo carried to him: They bleſs and ſprinkle the Beaſts and their Equipage, in the Name, and for the Sake of the Saint, upon Conſideration of a certain Sum paid for each Beaſt. Another Ceremony in which St. *Anthony* is applied to, is that of exorciſing, conjuring, and delivering up to the Devil, Mice, Locuſts, or Graſhoppers, and all other noxious Animals. At St. *Gregory*'s, Feaſt for St. *Anthony*, St. *Marula*, and St. *John*, of the Order of the *Camalduli*; their Bodies are here depoſited.

18. St. *Peter*'s Chair at *Rome*; at St. *Peter*'s a ſolemn Office in which the Pope aſſiſts; a Cardinal-Prieſt ſings Maſs. St. *Priſcus*; Feaſt in his Church.

19. St. *Marius* and *Martha* his Wife, Martyrs; Feaſt at St. *Adrian*'s, where they are buried together with St. *Audiface* and St. *Abakkuk* their Sons: The Heads of the two laſt are in St. *Colabit*'s, where a Feſtival is kept; at *la Tranſpontina*'s, Feaſt of St. *Canute* King of *Denmark*.

20. St. *Fabian* and St. *Sebaſtian*; at St. *Sebaſtian*'s without the Walls, where their Bodies are depoſited; at St. *Peter*'s, where is St. *Sebaſtian*'s Head; at St. *Andrew*'s *della Valle*, and other Churches of that Saint.

21. St. *Agnes*, [a] Virgin and Martyr; Feſtival in the Churches under her Name.

22. St. *Vincent* and St. *Anaſtaſius*; Feſtival in their ſeveral Churches.

23. St. *Emerantia*, Virgin and Martyr; in St. *Agnes*'s without the Walls, in St. *Maria Maggiore*'s; and St. *Jago*, or *James*, of the *Spaniards*, with Muſic, in honour of St. *Ildefonſus* Biſhop of *Toledo*; at that *della Minerva* for St. *Raimond*.

24. St. *Timothy* Biſhop and Martyr; at St. *Paul*'s without the Walls.

25. Converſion of St. *Paul*; Feſtival in St. *Paul*'s without the Walls, in St. *Peter*'s, in St. *John de Lateran*'s, in our *Lady*'s *della Victoria*, in St. *Charles*'s *delli Catinari*, and at the *three Fountains*.

[a] The *Roman Breviary* relates, that when this Saint was, by the Prefect's Command, ſtripp'd ſtark-naked, in order to be carried in that Manner publicly to the Stews, God gave ſuch a Thickneſs to her diſhevel'd Hair, that it cover'd her more completely than her Clothes; and when ſhe enter'd into the Brothel, an Angel ſpread ſuch a dazling Light round her, that none could touch or ſee her, by reaſon of the great Splendor; when immediately there appear'd a white Garment before her Eyes, which ſhe put on, and it fitted her ſo exactly, that all the Spectators were firmly perſuaded it was made by an Angel. The Son of the Prefect ventur'd to enter into that Light, in order to violate her Chaſtity; but before he had touch'd her, he was choak'd by the Devil, and immediately dropt down dead. See the *Roman Breviary*.

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26. St. *Polycarp*, Biſhop and Martyr; in the Hoſpital of the *Holy Ghoſt*, where his Relics are depoſited.

27. St. *John Chryſoſtom*, Biſhop and Patriarch; in St. *Peter*'s, where his Body is interr'd.

28. Second Feaſt of St. *Agnes*; in her Church without the Walls, and in the *Piazza Navona*.

THE laſt Sunday in *January*, at St. *Maria Maggiore*'s, Tranſlation of the holy Image of the Virgin; at St. *Croſs*'s in *Jeruſalem*, Invention of the Title of the Croſs of *Chriſt*, and of other Relics.

29. AT the *three Fountains*, Dedication of St. *Maria Scala Cæli*; in the new Church, Feaſt of the holy Martyrs *Papia* and *Mauro*, where their Bodies lie; in the *Trinity del Monte*, the Feaſt of St. *Francis de Sales*; but in the Monaſtery of the *Viſitation* in *Longara*, the Feaſt is not celebrated till the Sunday following.

30. [a] St. *Martina*, Virgin and Martyr; in the Church dedicated to her in *Campo Vaccino*; at St. *Paul*'s for St. *Felix* III. Pope, who is there interr'd.

31. St. *Cire* and St. *John* Martyrs; in St. *Praxeda*'s, at St. *Pantaleone*'s of the Well; in St. *Angelo*'s of the Fiſh-Market, for St. *Zoticus* and St. *Cyriacus*; in St. *Francis*'s at *Ripa* for the bleſſed *Louiſa Albertoni*; in St. *Adrian* in *Campo Vaccino*, and in St. *John*'s in *Campo Marzo*, for St. *Peter Nolaſcus*, Founder of the Order of *Mercy*.

FEBRUARY.

THE firſt Sunday in *February*; Feaſt in St. *Maria Maggiore*'s.

1. St. *Ignatius* Biſhop and Martyr; in St. *Clement*'s, where his Body is depoſited; in St. *John*'s of *Lateran* for St. *Ephrem* the Deacon.

2. [b] The Purification of the Virgin; a papal Service at the Apoſtolical Palace; Maſs is ſung by a Cardinal-Prieſt; the Pope performs the Bleſſing and Diſtribution of the Tapers, after the Proceſſion in the royal Hall is ended; Feſtival in the Churches dedicated to the *Virgin* and to St. *Simeon*. The Sunday within the Octave; Feaſt at St. *Sebaſtian*'s and St. *Valentine*'s.

3. [c] St. *Blaſius* Biſhop and Martyr; Feſtival in the Churches under his Name, in St. *Charles*'s *del Catinari*, and in St. *Maria*'s in *Ponticelli*.

[a] St. *Martina* being brought before the Emperor as an Enchantreſs, and refuſing to ſacrifice, he commanded her to be ſtripp'd, and her Fleſh to be ſlaſhed with Swords; but the Body of this Virgin was of ſo dazling a white, that it dimm'd the Eyes of the Beholders; immediately, Milk began to flow from her Wounds, which diffus'd a fragrant Odour, like that of Spices. And when ſhe was afterwards beaten with Clubs, by the Emperor's Order, thoſe who were employ'd for that Purpoſe, cried out that their Strength failed them, and beſought him, ſaying, "Deliver us from this Virgin, for the Angels of God do again ſtrike us with Iron Bars, and our Fleſh and Bones "are all on Fire." But when the Emperor would have the Blows continued, all ſuch as beat her died. Then was ſhe caſt into Priſon, and when one *Limineus*, ſent by the Emperor, open'd the Door, he ſaw a great Light ſhining round her, which as he enter'd encompaſs'd him like Lightning, ſo that for fear he fell to the Ground; and being ſcarce able to riſe up and enter, he ſaw St. *Martina* ſitting in a glorious Seat, and a Multitude of Men in white about her, holding a golden Table, in which the following Words were written: *Thy Works are wonderful, O Lord, in Wiſdom haſt thou made them all.* All which he related to the Emperor.

'Tis farther related, that a fierce Lion who had been kept faſting for three Days, and was ſet upon her, in order to devour her, inſtead of that, fawn'd upon her, and falling at her Feet kiſſed them; as alſo how being thrown into a great Fire, ſhe receiv'd no Harm, but the Flame diſperſing itſelf, burnt thoſe only who ſtood round it.

[b] See the Deſcription of this Feſtival in the ſecond Part of the firſt Volume of this Work.

[c] We are told in the *Salisbury Breviary*, that when this Saint came to be beheaded, he pray'd to God as follows: "O God hear me thy Servant, that if any one remembring me, ſhall fall down and worſhip thee, if any Fiſh-"Bone, or any other Bone, ſhall ſtick in his Throat, or if he fall into any Infirmity, Tribulation, or Danger, "receive, O Lord, I beſeech thee, his Requeſt." To which the Lord anſwer'd, "I will fulfil thy Petition." The Invocation of this Saint is a preſent Remedy in ſuch Caſes, preſcrib'd by a *Greek* Phyſician, ſays *Ribadeneira*, who alſo directs, that taking ſuch Perſons by the Throat, theſe Words muſt be pronounced with a loud Voice: Blaſius *the Martyr and Servant of Chriſt Jeſus, ſays, thou Bone, either come up, or elſe go down.*

4. St.

4. St. *Eutychus*, Martyr; Feaſt in St. *Sebaſtian*'s without the Walls, and in St. *Laurence*'s in *Damaſo*, where his Relics are depoſited.

5. St. *Agatha*, Virgin and Martyr; Feaſt in the Churches that bear her Name; and in that of *Jeſus*, for three Martyrs of *Japan*.

6. S. *Dorothea*, Virgin and Martyr; in the Church dedicated to her.

7. St. *Romuald*, Abbot; in the Churches of the Order of the *Camalduli*.

8. St. *Pelagius*, Pope; Feaſt in St. *Peter*'s, where his Body lies interr'd. St. *John* of *Martha*, Founder of the Order of *the Trinity-Redemption of Captives*, in the Churches of that Order.

9. St. *Apollina*, Virgin and Martyr; Feaſt in the Church under her Name, and that of St. *Auſtin*. In St. *John* of the *Maronites*, Feaſt of St. *John Marron* their Countryman.

10. St. *Scholaſtica*, Virgin, and Siſter of St. *Bennet*; Feaſt in the ſeveral Churches of the Order, and in St. *Cecilia*'s, where her Head is depoſited. St. *Sotera*, Virgin and Martyr, at St. *Martin*'s *of the Mountains*, where her Body lies. In St. *Auſtin*'s, for St. *William* Duke of *Aquitain*.

11. St. *Severinus*, Benedictin Abbot; in the ſeveral Churches of the Order.

12. St. *Eulalia*, Virgin and Martyr; Feſtival in our Lady of *Montferrat*.

13. St. *Gregory* II. Pope; Feaſt in St. *Peter*'s, where his Body is interr'd. In St. *Apollinarius*, a Feaſt, and fine Muſic, for the Manifeſtation of the Image of the *Bleſſed Virgin*.

14. St. *Valentine* the Martyr; Feſtival in St. *Praxedes*'s, where his Body is buried, and in the Church dedicated to him, near the Palace *De' Mattei*.

15. St. *Fauſtina* and *Jovita*, Martyrs; in the Church of the *Breſſans*.

16. St. *Juliana*, Virgin and Martyr; in the Church dedicated to her, and in St. *Martin*'s *of the Mountains*, where her Body is interr'd.

17. St. *Gabinus*, Prieſt and Martyr, Father of St. *Suſanna*; in his Church at *Termini*.

18. St. *Leo*, Biſhop; in St. *Martin*'s *of the Mountains*, where his Body is interr'd.

19. St. *Pater*, Biſhop; in St. *Gregory*'s on Mount *Cælius*.

20. St. *Peter*'s Chair at *Antioch*; Feaſt in St. *Peter*'s.

21. St. *Polycarp*, Martyr, Companion of St. *Sebaſtian*, in St. *Sebaſtian*'s; in St. *Martin*'s, for St. [a] *Lazarus* the Painter. In *Ara Cæli*, Feaſt of the bleſſed [b] *Margaret* of *Cortona*.

[a] St. *Lazarus* the Painter lived in the ninth Century, under the Reign of *Theophilus Iconclaſtes*: He uſed to paint Images for Churches, which drew upon him the Hatred and Anger of the Emperor, who put him to very cruel Tortures, in order to force him to abandon his holy Employment. St. *Lazarus*, though he had ſuffered a Variety of Puniſhments for the Images he had painted, did nevertheleſs go on with his Work. This illuſtrious Saint of the *Greek* Church did not think proper to imitate the Generoſity of our bleſſed Saviour, who prayed to God for his Enemies; having never been able to prevail with himſelf, to deliver, by the Efficacy of his Prayers, the Emperor *Theophilus*'s Soul out of the Flames of Purgatory.

[b] *Margaret* of *Cortona* devoted the Beginning of her Youth to Licentiouſneſs and Debauchery: But the Sight of the Skeleton of her Lover, with whom ſhe had held an unlawful Commerce for nine Years together, touched her Heart in ſo efficacious a Manner, that from that Inſtant, to the Day of her Death, ſhe loved God with an uninterrupted Affection, and expiated, by a Series of the moſt ſevere Penitence and Mortification, the grievous Diſorders of her Youth. After ſhe had thus devoted herſelf to God, all her Pleaſure conſiſted in mortifying her Body by the ſevereſt Auſterities. Her Beauty was now become a Subject of Horror to her; ſhe bruiſed her Face with Stones, ſhed Tears of Blood, and inflicted ſuch cruel Treatment on herſelf, that her Eyes ſeem'd to ſtart out of their Sockets. She was for ever beating herſelf, and uſed to whip herſelf with a Scourge full of great Knots, and other Inſtruments of Penance She fed continually on Bread and Water; had herſelf dragged along in her Shift, with a Halter about her Neck, till at laſt ſhe was quite inſenſible to all ſenſual Emotions, or the leaſt vicious Impulſe. Her Guardian Angel made her ſeveral Viſits; and we are aſſured by Father *Giry*, that our Saviour himſelf uſed to diſcourſe with her with inexpreſſible Familiarity. We omit to mention the other Favours which God beſtowed on the bleſſed *Margaret*; ſuch as the Virtue of curing Demoniacs, the Gift of Prophecy, and that of Miracles. This holy Woman had notice given her of her Death by a celeſtial Light. All the Souls which had been delivered by the Efficacy of her Prayers from the Flames of Purgatory, flocked at that Inſtant about her. *Giry* acquaints us farther, that her Body, after her Death, exhaled a moſt fragrant Odour; a Circumſtance very common to Saints.

22. St. *Matthias* the Apoſtle; Feaſt in St. *Maria Maggiore*'s, where his Body lies interr'd; in St. *Bibiana*'s, the Invention of her Body.

23. St. *Felix* IV. and St. *Gregory* IV. Popes; in St. *Peter*'s, where their Bodies are interr'd.

24. St. *Bon*; at St. *Laurence*'s in *Damaſo*, where his Body is interr'd.

25. St. *Romanus*, *Benedictin* Abbot; in the ſeveral Churches of the Order.

MARCH.

ALL Fridays in *March* there is an Indulgence at St. *Peter*'s, where a great Concourſe of People aſſemble; and the Pope himſelf goes thither after Sermon, when his Health will permit, and is accompanied with the Cardinals, who walk behind him two and two.

1. St. *Suithres* and St. *Aubin*, Biſhops and Confeſſors, of the Order of St. *Bennet*; in the ſeveral Churches of the Order.

2. St. *Soumuſus* and St. *Baſilicus*; in the Church of the holy Apoſtles, where their Bodies are interr'd.

3. St. *Aſterus* Martyr; in St. *Martin's of the Mountains*, where his Body is depoſited.

4 St. *Lucius*, Pope and Martyr; in St. *Martin's of the Mountains*, where his Relics are depoſited. In St. *Staniſlaus*'s of the *Poles*, Feaſt for St. *Caſimir*.

5. St. *Phocas* Martyr; in St. *Marcellus*'s, where his Body is buried.

6. St. *Fridelein*, *Benedictin* Abbot; in the ſeveral Churches of the Order; and in thoſe of the *Carmelites* for St. *Cyrillus*.

7. [a] St. *Thomas Aquinas*; Feaſt in the Church of *Minerva*, where the Cardinals aſſiſt ſolemnly at Maſs; and in [b] St. *Barbara*'s, Feaſt of the *Bookſellers*, who have taken St. *Thomas Aquinas* for their Patron.

[a] 'Tis related that St. *Thomas* of *Aquin*, praying in his Youth with bended Knees before the Sign of the Croſs, and there falling aſleep, he thought he felt his Loins faſt-bound by Angels, from which Inſtant he was never troubled with any luſtful Inclination.

[b] 'Tis related in the Golden Legend, that a Man who was thought to be ſtarv'd to Death, and by a Rope caſt about his Neck, was drawn to the Top of a Tower, and thrown down from thence, when he came to the Ground roſe up upon his Feet, and gave the following Account to thoſe who wonder'd at his being alive, ſince he had continued ſo long without Suſtenance, and how it was poſſible for him to be preſerv'd in his Fall: He aſſur'd them, that St. *Barbara* preſerv'd him in all his Dangers, and in his Fall from the Tower ſuſtain'd him with her holy Hands.

'Tis alſo related, that her Father, who was an Heathen, and had put her up in a Tower for fear of her being ſeduc'd, ſhe being a very great Beauty, perceiving by her Diſcourſes that ſhe was a Chriſtian, drew out his Sword in great Indignation, with Deſign to kill her; but upon her Prayers to God, a great Stone opening itſelf, receiv'd her into its Cavity, and attended her to a Mountain full of Caves, where ſhe thought to have hid herſelf, but was diſcover'd by a Shepherd, who was puniſhed for it in a miraculous Manner; he himſelf being chang'd into a Marble Statue, and all his Sheep into Locuſts, others ſay Beetles; which, as a perpetual Accuſation of the Crime, continually hover about her Grave

'Tis recorded by *Surius*, that in 1448. at a Town called *Gorcum* in *Holland*, one *Henry Knoch*, by an Accident of a Candle's falling into the Straw, had his Houſe ſet on Fire in the Night, and he himſelf hardly eſcap'd in his Shirt, which began to burn in two Places; but remembring he had left ſome Money in the Houſe, he reſolved to return again into it, in order to ſave it; but before he could come to the Place where it lay, the Houſe fell upon his naked Body; when apprehending preſent Death, he yet was more tormented, becauſe he had not been prepared againſt the Terrors of Death by the Sacraments of the Church, and in this Diſtreſs he betook himſelf to St. *Barbara* for Soul Remedies, by addreſſing himſelf to her in Prayer. The Saint being thus invok'd, immediately preſented herſelf before him, under ſuch a Shape as ſhe is uſually repreſented in Churches; then with her Garments ſhe quickly quench'd the Globes of Fire, and with her white Hand brought him through the Straw-Roof, and ſetting him in a ſafe Place, told him that his Life would be prolonged till the next Morning, *&c.* ſaying which, ſhe vaniſhed away. All was perform'd as ſhe had ſaid, though *Henry* was ſo burnt, that ſcarce any Fleſh was left on his Bones unconſumed; and what remained of him was as black as a *Negro*, his Eyes, Heart, and Tongue excepted, which remained untouch'd.

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8. In St. *John Colabit*, Feaſt for the bleſſed *John* of God, Founder of the Order *of the Charity*, and in St. *Barbara*'s of the *Bookſellers*, he himſelf having followed that Trade. St. *Julius*, Biſhop of *Toledo*, and *Benedictin*, in the ſeveral Churches of the Order.

9. St. *Frances* the *Roman*; Feaſt in the Church that bears her Name *in Campo Vaccino*, where her Body is depoſited; the Cardinals aſſiſt at the Service. Feſtival in her Church *Nella Strada Felice*, at *Torre de Spechi*, and at *Ara Cæli*.

10. The forty Martyrs; Feaſt in the Churches dedicated to them.

11. St. *Firminus*, Benedictin Abbot; Feaſt in the Churches of the Order.

12. St. *Gregory* the Pope; Feaſt in St. *Peter*'s, where his Body is depoſited, in the other Churches, and in the New Church.

13. St. *Antoninus* Biſhop and Confeſſor; Feaſt in St. *Peter*'s, and in St. *Venantius*'s; in the Churches of the *Carmelite-Fryars*, for St. *Euphraſia* the *Virgin*.

14. St. *Matilda* Queen, of the Order of St. *Bennet*; in the ſeveral Churches of the Order.

15. St. [a] *Longinus*; in St. *Peter*'s, in the Oratory of St. *Marcellus*, and in St. *Auſtin*'s, where ſome of the Relics are depoſited.

16. St. *Fælix* Martyr; Feſtival in St. *Praxedes*'s, where his Relics are depoſited.

17. St. [b] *Joſeph* of *Arimathea*; in St. *Peter*'s; and in St. *Iſidore*'s belonging to the *Iriſh*, for St. *Patrick*.

18. St. *Cyril*, Biſhop and Confeſſor; Feaſt in St. *Maria*'s, *in Campo Marzo*, where his Relics are depoſited. In St. *Nicholas* of *Tolentine*, Feaſt of the Image of our Lady, found near *Savonna*.

18. St. *Joſeph*, Husband of the bleſſed *Virgin*; Feſtival in the ſeveral Churches dedicated to him, in that *Della Rotunda*, and in St. *Anaſtaſias* his Cloke is ſhewn, by Order of the diſcalceated *Carmes*.

20. St. *Joachim*, Father of the bleſſed Virgin; Feaſt in the Churches that bear his Name, in that *Della Rotunda*, in St. *Joachim*'s, and in St. *Anne*'s; in that of the *four Fountains*, in the Churches dedicated to St. *Anne*: In that of *Minerva*, for St. *Ambroſe* and St. *Sedonius*; and at the *Holy Croſs* in *Jeruſalem*, for the Dedication: Women are allowed to enter into St. *Helena*'s Chapel.

21. St. *Bennet*, Founder of his Order; in the Churches that bear his Name, and at the Nuns of *Campo Marzo*.

22. Feſtival throughout the whole Order of St. *Bennet*, and in St. *Peter*'s, in honour of St. *Gregory* II. whoſe Body is there interred.

23. St. *Bruno*, a Benedictin Abbot; Feaſt throughout the whole Order.

24. Feſtivals in the Churches of the Order of St. *Bennet*, and at St. *Saviour*'s *Dellacorte*, for St. *Peter*, Prieſt and Martyr; his Body is there buried.

25. *Annunciation* of the *Virgin*; a Papal Service, in the Church of the *Minerva*, whither his Holineſs and the Cardinals go in Cavalcade.

On the Day of the Annunciation the Pope performs the Ceremony of marrying or cloiſtering a certain Number of Maidens. *Miſſon* has deſcribed it very agreeably in his *Voyage to* Italy, Vol. II. "On the Feaſt of the Annunciation, the Pope and the ſacred "College go to the Church *Della Minerva*, where his Holineſs celebrates High Maſs, "or ſome Cardinal in his Abſence, and all the Maidens confeſs and cammunicate. This "being done, theſe Maidens, who are clothed in white Serge, and muffled up like ſo

[a] Tradition tells us, that *Longinus*, an affranchiz'd Slave, and a Soldier in the *Roman* Army, being almoſt blind, pierc'd our Saviour as he was hanging on the Croſs with his Lance, and by the Touch of that Blood, which was ſuppoſed to have fallen on his Eye, immediately recovered his Sight, and believed; when forſaking his military Profeſſion, and being inſtructd by the Apoſtles, he liv'd a Monaſtic Life in *Cæſarea* of *Cappadocia*: Where leading a Life of the utmoſt Sanctity, he, by his ſtrict Doctrine and Example, converted many to the Faith. At laſt he finiſh'd the glorious Striſe of Martyrdom for the Confeſſion of Chriſt, under *Octavius* the Preſident.

[b] We are told that this Saint brought with him into *Britain* two Silver Veſſels, fill'd with our Saviour's Blood; which Veſſels were by his Order buried with him in his Tomb. He was interred in *Glaſtenbury*.

"many

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" many Apparitions in a large Sheet that covers their Heads, in which they have only a " little Hole to peep through, which often is but juſt big enough for one Eye to look " out at, theſe Maidens, I ſay, walk two by two into the Choir, where all the Car- " dinals are aſſembled, when they fall proſtrate at the Feet of the Pope, or the Cardi- " nal who performs the Ceremony. An Officer appointed for that Purpoſe, ſtands on " one Side, having in his Hand a Baſon, wherein are little white tabby Bags, in each " of which is a Note of fifty Crowns for thoſe who make choice of Marriage, and ano- " ther Note of an hundred Crowns for ſuch as prefer the Veil. When each Maiden has " made an humble Declaration of her Choice, her Bag is given her hanging by a ſmall " String: In taking it ſhe gives it a Kiſs, makes a low Courtſey, and immediately wheels " off, to make room for the reſt. The future Nuns are diſtinguiſhed by a Garland of " Flowers to crown their Virginity; and they alſo have the moſt honourable Place in the " Proceſſion." If the Reader ſhould inquire, whether many of them did what St. *Paul* calls *the* [a] *better*, to this the Author replies, That of three hundred and fifty Maidens, who were at this Ceremony, thirty two only choſe a religious Life; the remaining three hundred and eighteen contented themſelves with *doing well*, that is, being married.

THE Day of the Annunciation; Feaſt in St. *Maria Maggiore*'s, and the other Churches of the Virgin, particularly at the Nuns of *Campo Marzo*.

26. St. *Caſtulus*, Martyr; in St. *Praxedes*'s, where his Body lies.

27. St. *Robert*, Biſhop and Confeſſor, of the Order of St. *Bennet*; Feaſt in the Churches of his Order.

28. St. *Sixtus* III. Pope; Feaſt in St. *Lawrence*'s without the Walls, where his Body is depoſited.

29. St. *Euſtaſius*, Benedictin Abbot; Feaſt throughout the whole Order.

30. St. *Quirinus*, Martyr, Father of St. *Balbina*; Feſtival in the Church that bears his Daughter's Name.

31. St. *Balbina*, Virgin and Martyr; Feaſt in her Church.

The LENT STATIONS.

SEptuageſima [b] Sunday, the Station is at St. *Lawrence*'s without the Walls.

Sexageſima Sunday, at St. *Paul*'s; and at St. *Maria*'s in *Campitelli*, the Expoſition of the bleſſed Sacrament, with Ornaments, Illuminations, Muſic, Concerts, Sermons, *&c.*

Quinquageſima Sunday, at St. *Peter*'s.

Sexageſſima Monday, the [c] forty Hours are made in the Oratory of St. *Francis Xaverius*, with Ornaments, Illuminations, and an excellent Concert of Muſic.

[a] He who marries his Virgin *does well*, but he who does not marry her *does better*: For in this Manner does the *Geneva* Verſion render theſe Words of 1 *Cor.* Ch. vii.

[b] The Name of *Septuageſima* is given to that Sunday which precedes *Sexageſima*, and which is the third before the firſt Sunday in *Lent*, whereof *Sexageſima* is the ſecond, and *Quinquageſima* the firſt. Some have affirmed, that the *Septuageſima* alludes to the *Babyloniſh* Captivity of the *Jews* during ſeventy Years; but tis alſo an Image of the ſpiritual Captivity of Man under Sin.

[c] The Prayer of *forty Hours*, during which the bleſſed Sacrament is expoſed on the Altar, was inſtituted, or rather reviv'd, by Pope *Pius* IV. and *Clement* VIII. This Prayer is preceded and followed a by Proceſſion. While the Holy Sacrament is expoſed on the Altar, two Clerks Aſſiſtants muſt pray inceſſantly before it till ſuch Times as they are relieved by others, and ſo on in this Manner till forty Hours are expired. In order to give this pious Meeting a more ſolemn Air, the People ought to aſſiſt at this Prayer; and each Family is bound to beſtow an Hour at it. When the Hour is near expiring one of the Aſſiſtants rings a little Bell, to give the Ringer Notice that the Hour is almoſt ended, and then the Latter rings the great Bell to call other devout Perſons to Prayers.

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Tueſday in *Shrove-Tide* the holy Sacrament is expoſed in St *Lawrence*'s in *Damaſo*, in Preſence of the Cardinals, ſo to remain during forty Hours, with fine Illuminations and Ornaments, as alſo a Sermon and Muſic.

Sunday in *Shrove-Tide* the forty Hours are celebrated in *Jeſus*'s, which Church is adorned in a pompous Manner, with Machines, Pieces of Architecture, and Perſpective.

1. *Aſh-Wedneſday*, the Pope aſſiſts ſolemnly at the Office in the Apoſtolic Palace; the Cardinal Grand Penitentiary ſings Maſs, and the Sermon is preached by a *Theatin* Friar; the Pope performs the Ceremony of giving the Aſhes, after which, being accompanied with Cardinals, Lords, and Officers of the Court of *Rome*, he goes in Cavalcade to St. *Sabina*'s, where the Station is kept, and in that of St. *Alexis*.

The Ceremony of giving the ASHES.

THE Ceremony of giving Aſhes is one of the antient Methods of expreſſing Sorrow, whereof mention is often made in the old Teſtament. 'Tis alſo a Type or Shadow, but at the ſame Time a very faint one, of the public Penance uſed among Chriſtians antiently, during which the Penitent was cut off from all Communication with the reſt of the Faithful, and ſtood at the Church-Door, cover'd with Sackcloth and Aſhes.

THE Aſhes that are made uſe of on Aſh-Wedneſday muſt be made from [a] the Branches of Olive, or ſome other Trees that have been bleſſed the foregoing Year on Palm Sunday. The Sacriſtian or Veſtry-Keeper gets theſe Aſhes ready, and lays them in a ſmall Veſſel on the Altar, on the Epiſtle Side; after which the officiating Prieſt bleſſes the Aſhes, for which Purpoſe the Wax-Tapers on the Altar are lighted: The officiating Prieſt, his Clerks, and his Acolytes, put on Ornaments ſuitable to the Solemnity of the Ceremony; during which the Choir chants None [b] or the ninth Hour; after which the officiating Prieſt, preceded by the Incenſe-Bearer, and other Aſſiſtants, goes up to the Altar, kiſſes it, and ſays a Prayer with his Face a little turn'd towards the Aſhes. He afterwards makes the Sign of the Croſs upon the Aſhes, and incenſes them. The Incenſing being ended, the Prieſt, having on one Side of him the Deacon carrying the Aſhes, and his Subdeacon on the other, goes forward towards the Middle of the Altar, and turns about to the Congregation: Then the Chief of the Clergy in whoſe Church the Ceremony of giving of the Aſhes is performed, goes up to the Altar, and lays the Aſhes on the Head of the officiating Prieſt in the Form of a Croſs, repeating theſe Words, *Memento homo quia pulvis, es*, &c. i. e. *Remember Man that thou art Duſt*, &c. After the Prieſt has received the Aſhes, he gives them to his Aſſiſtants, to all the Clergy there preſent, and at laſt to the whole Congregation. The Women as well as the Men, receive the Aſhes on their Foreheads.

A BISHOP receives the Aſhes ſitting, and with his Mitre off, from the officiating Canon; after which the Prelate, putting on his Mitre, and having a white Cloth before him, gives the Aſhes to the officiating Canon, who ſtoops before him: 'Tis the Biſhop's Province to give the Aſhes to a Churchman of [c] ſuperior Dignity, ſuch as an Archbiſhop or Patriarch. Princes, Ambaſſadors, and other Perſons of Diſtinction, receive the Aſhes after the Canons. The Canons and the ſuperior Clergy incline their Bodies when they receive them, but all the inferior Clergy and the Laity take them kneeling.

[a] *Baudry*, & *Piſcara*, *Cerem. Eccleſ. Rom.*
[b] *Piſcara Pfax. Cerem. Baudry Manual. Cerem.* Theſe Aſhes are uſually given in the Morning.
[c] *Baudry & Cerem. Epiſcop.*

The Pope receives them from the officiating [a] Cardinal, who does not repeat the *Memento*, &c. to him; but the Cardinal ſtoops a little when he takes them from the Pope. If an Emperor were to aſſiſt at this Ceremony of Humiliation, he muſt take them after all the Cardinals; for the Princes of the Church are ſuperior to Temporal ones.

CARNIVAL, *or* SHROVE-TIDE, LENT, *and* EMBER WEEKS.

WE find, ſays a [b] Proteſtant Author, the Origin of the Carnival among the *Aſcodrogites*, a kind of Libertines who ſtarted up in the fourth Century, and revived the *Bacchanals* of the Heathens. Whether the Carnival be in Imitation of the *Bacchanalia* or the *Saturnalia*, is nothing to the Purpoſe; this only is certain, that the Licentiouſneſs which reigns during that Seaſon is not enjoin'd or approved. Theſe periodical Debauches are only tolerated, and the Antiquity of them makes them almoſt paſs for lawful. Maſquerades, Diſguiſes, and Change of Dreſs, were very frequent in ſeveral Feſtivals of the Heathens. Such were the Feſtivals juſt mention'd, the [c] *Lupercalia*, and the [d] *Megaleſia* of the Goddeſs *Cybele*.

LENT is an Imitation of the Faſting of our bleſſed Saviour. It muſt be of great Antiquity, ſince 'tis cited by ſeveral antient Fathers; but in the primitive Church, the Chriſtians did not always faſt during the preciſe Term of forty Days: We have Examples of Lent Seaſons that were of ſhorter Continuance, and of others that laſted longer. It was ſometimes uſual to begin *Lent* at *Septuageſima*, other Times at *Sexageſima*, and often at *Quinquageſima*. With ſome it held ſix Weeks, with others ſeven, and ſome again began it but three Weeks before *Eaſter*. It was kept very ſtrictly, for they uſed to abſtain not only from Wine, Fleſh, Meats, and all kinds of Luxury, but to faſt till the Evening. Laſtly, all Perſons were prohibited from marrying during *Lent*, which Cuſtom is obſerved to this Day.

[e] THE Faſt of the *Ember Weeks* is borrowed originally from the *Jews*. The Humiliation of the *Ember Weeks* conſiſts in three Days ſtrict Faſting in each Seaſon of the Year. By this Faſt the Faithful are taught that the four Parts of the Year are to be equally conſecrated to God. Some pretend that theſe Faſts were eſtabliſhed as early as the firſt Century of the Church, but that they were not abſolutely binding, and that a Perſon might tranſgreſs them without Scandal or Offence. 'Tis even ſaid, that this Coldneſs and Indifference was not ſuppreſſed but in Proceſs of Time by Councils: 'Tis further pretended, that the *Ember Weeks* were not inſtituted till the Year 460. by the Pope St. *Leo:* Moreover 'tis related, that Pope *Gelaſius* commanded that Prieſts and Deacons ſhould be ordained in thoſe Seaſons; and as it was cuſtomary in the Apoſtolic Age for Faſting and public Prayer to precede their Ordinations, 'twas but reaſonable that our preſent *Ember Weeks* ſhould be diſtinguiſhed by the ſame pious Exerciſes, and that the Faithful ſhould employ Faſting and Prayer *to* [f] *implore ſuch Officers of God as might be worthy to ſerve his Church.*

[a] *Nihil dicens. Ceremon. Eccleſiæ Roman.* Lib. ii.

[b] *Hiſtory of the Ceremonies and Superſtitions that have been introduced in the Church.*

[c] The *Lupercalia* were ſolemniz'd in the Month of *March*, when it was cuſtomary for People to put on all ſorts of Diſguiſes; but the moſt devout, in order to pleaſe the God *Faunus*, uſed to celebrate the Feſtival ſtark naked, the better to commemorate an Affair of Gallantry which happen'd to *Faunus*, deſcribed by *Ovid* in the ſecond Book of his *Faſti*. The *Saturnalia* were celebrated with equal Licentiouſneſs in the Month of *December*.

[d] This Feſtival was celebrated in the Beginning of the Spring, when it was uſual for all People to mask and diſguiſe themſelves ſo artfully, that they could hardly be known. See *Herodian*, Book i. Ch. 32.

[e] According to ſome the four *Ember Weeks* bear a Relation to four Faſts which the *Jews* denominated from the fourth, fifth, ſeventh and tenth Months. The *Ember Weeks* are obſerved in *March*, *June*, *September*, and *December*.

[f] *Alet's Ritual.*

2. Thurſday; Station in St. *George's*; all Thurſdays in Lent in *Jeſus*'s, and in St. *Andrea*'s *de la Valle*; a Sermon and Muſic in the Afternoon.

3. Friday; the Station is in St. *John*'s, St. *Paul*'s, and St. *George*'s. All Fridays in Lent, the firſt and laſt excepted, the Service is performed in the Evening in the Oratory of St. *Marcellus*, with excellent Muſic, a Concert of Inſtruments, and a fine Symphony.

4. Saturday; the Station is in St. *Triphon*'s and St. *Auſtin*'s. All Saturdays in Lent, in the Afternoon, a Sermon and Muſic in *our Lady of the Hills*, in *our Lady's of Loretto*, and at *Trajan*'s Pillar.

5. The firſt Sunday in Lent; Papal Service in the Apoſtolic Palace; a Biſhop Aſſiſtant ſings Maſs there, and the Procurator-General of the Order of St. *Dominic* preaches the Sermon. The Station is in St. *John*'s *of Lateran*, and St. *Peter*'s. All Sundays in Lent the bleſſed Sacrament is expoſed, with Illuminations and Muſic, in St. *John's of Lateran*, St. *Praxedes*'s, St. *Auſtin*'s, *&c.*

6. Monday; Station in St. *Peter*'s *in Vinculis*; Feaſt in St. *John*'s *de la Pigna of the Priſoners.*

7. Tueſday; Station at St. *Anaſtaſia*'s.

8. Wedneſday, in St. *Maria Maggiore*'s. All Wedneſdays in Lent, in the Afternoon, there is a Sermon and Muſic at St. *Nicholas*'s *of the Cæſarini*, at St. *Jerom*'s *della Carità*, &c.

9. Thurſday; Station at St. *Laurence*'s in *Paniſperna.*

10. Friday; at the *Holy Apoſtle*'s.

11. Saturday; at St. *Peter*'s.

12. The ſecond Sunday in Lent; Papal Service in the Apoſtolical Palace; a Biſhop Aſſiſtant ſings Maſs; the Procurator-General of the *Franciſcans* preaches the Sermon; the Station is at St. *Maria Maggiore*'s, and St. *Maria la Navicella*'s.

13. Monday; Station at St. *Clement*'s, and Feaſt at St. *Peter*'s and St. *Marcellinus*'s, for the Conſecration of the Church.

14. Tueſday; at St. *Balbina*'s.

15. Wedneſday; at St. *Cecilia*'s.

16. Thurſday; at St. *Maria*'s in *Traſtevere*'s.

17. Friday; at St. *Vitalis*'s.

18. Saturday; at St. *Peter*'s and St. *Marcellinus*'s.

19. The third Sunday; ſolemn Maſs in the Apoſtolical Palace, at which the Pope aſſiſts; a Biſhop Aſſiſtant ſings Maſs, and the Procurator-General of the *Auſtin* Friars preaches the Sermon. The Station is at St. *Laurence*'s without the Walls; at the Church of the *Greeks*, the Adoration of the Croſs is ſolemnly perform'd.

20. Monday; a Station at St. *Mark*'s.

21. Tueſday; at St. *Pudentiana*'s.

22. Wedneſday; at St. *Sixtus's*, St. *Nereus*'s, and *Achilleus*'s.

23. Thurſday; at St. *Coſmas* and St. *Damianus*'s in *campo Vaccino.*

24. Friday; at St. *Laurence*'s in *Lucina.*

25. Saturday; at St. *Caju*'s, St. *Suſanna*'s, and St. *Mary*'s *of the Angels*, at *Dioceſian*'s *Baths.*

26. The fourth Sunday in Lent; ſolemn Maſs in the Apoſtolical Palace, at which his Holineſs aſſiſts; a Cardinal Prieſt ſings Maſs; the Procurator-General of the *Carmes* preaches the Sermon; the Pope bleſſes the *Golden Roſe*; the Station is at the *Holy Croſs* in *Jeruſalem.*

Cere-

The Ceremony of BLESSING *the* GOLDEN ROSE.

POPE *Urban* V. ſent, the fourth Sunday in Lent of the Year 1366, a Golden Roſe to *Joan* Queen of *Sicily*, and made a Decree by which it was ordain'd, that the Popes ſhould conſecrate one at that Seaſon every Year. This Golden Roſe is enrich'd with precious Stones, and is often ſent by the Pope to Princeſſes, or to ſome Church, as a Mark of his peculiar Affection. His Holineſs bleſſes the Roſe in the Room where the Ornaments are kept, immediately before he goes to hear Maſs in his own [a] Chapel. The Bleſſing of the Roſe is perform'd with Frankincenſe, Holy Water, Balm, and Muſk, mix'd together. The Benediction being ended, the Pope goes out of the Room, and one of his privy Chamberlain's carries the Roſe before him, and lays it on a Candleſtick. [b] Then a Cardinal Deacon preſents it to his Holineſs, who taking it in his Left Hand, walks on to the Chapel, and with his Right Hand bleſſes the Faithful who line the Way. After this the Roſe is return'd to the Cardinal Deacon, and he gives it to a Clerk of the Chamber, who lays it on the Altar. Maſs being ended, his Holineſs gives the Roſe to whomſoever he thinks proper. We muſt not omit that the Sunday of the *Golden Roſe* is called [c] *Lætare*, and that the ſacred [d] College come into the Chapel cloath'd in Caſſocks of the Colour of dried Roſes.

THE Roſe is remarkable for three Qualities, which are to be applied to the Faithful of the Church, *viz.* for its Colour, its Fragrancy, and Taſte. The Subſtance of the Golden Roſe, the Muſk and the Balm with which it is bleſs'd, are ſo many Emblems of the Divine, the Spiritual, and Human Nature of JESUS CHRIST. We owe this ingenious Diſcovery to a [e] *Roman* Prelate.

27. Monday; Station at the Church of the *four Coronati*.

28. Tueſday; at St. *Laurence*'s *in Damaſo*.

29. Wedneſday; at St. *Paul*'s.

30. Thurſday; at St. *Martin*'s *of the Mountains*, and St. *Silveſter*'s *in Campo Marzo*.

31. Friday; at St. *Euſebius*'s and St. *Bibiana*'s.

32. Saturday; at St. *Nicholas*'s *in Carcere*.

33. The fifth Sunday in Lent, Pontifical Service in the Apoſtolical Palace; an Aſſiſtant Biſhop ſings Maſs; the Procurator-General of the *Servites* preaches the Sermon: the Station is at St. *Peter*'s, and the Feſtival at St. *Lazarus*'s without the City.

34. Monday; Station at St. *Chryſogone*'s.

35. Tueſday; at St. *Querico*'s, and St. *Maria*'s *in via lata*.

36. Wedneſday; at St. *Marcellus*'s.

37. Thurſday; at St. *Apollinarius*'s, and *the Converts in the Walks*.

38. Friday; at St. *Stephen*'s *the Round*; Feaſt at St. *Marcellus*'s for our *Lady of the Seven Sorrows*.

39. Saturday; at St. *John*'s before the *Latin* Gate, and at St. *Cæſarius*'s; the Image of our Saviour in the *Sancta Sanctorum* is unveil'd, and that of the bleſſed Virgin's in St. *Maria Maggiore*'s, and continues ſo till Low-Sunday.

40. Palm Sunday; Service in the Apoſtolical Chapel, at which the Pope aſſiſts; his Holineſs gives the Bleſſing, and diſtributes the Palms. A Proceſſion is afterwards made round the Royal Hall, and a Cardinal Prieſt ſings Maſs. Station at St. *John*'s of *Late-*

[a] *Sacra. Cerem.* Lib. ii.

[b] *Piſcara Praxis Cerem.*

[c] 'Tis call'd *Lætare* from a Leſſon which is read on that Day, which begins at *Ver.* 10. of the lxvith Chapter of *Iſaiah*'s *Prophecy*.

[d] *Piſcara.* ibid.

[e] *Caſal. de Vet. Chriſt. Ritib.*

ran,

ran. At St. *John* of the *Maronites*, the Proceſſion of the Pſalms is made, and high Maſs ſung in the *Syrian* Tongue.

The Ceremonies of PALM SUNDAY.

ON the firſt Sunday after the *Lætare* the Croſs and the Images of the Saints are veil'd, and continue ſo till the Cloſe of Eaſter-Eve. On Palm Sunday Palms are prepared at the Pope's Chapel; and for want of [a] theſe Olive-Branches are uſed, adorned with the Leaves of the Palm-Tree, tied up neatly in the Shape of a Croſs: Theſe Palm or Olive-Branches are about five Foot in Length. Things being thus prepared, the Pope goes in Proceſſion to the Chapel; when the Prayers and Ceremonies uſual in all other [b] Benedictions are ended, his Holineſs ſprinkles and incenſes the Branches. After the Conſecration of the Branches, the chief Cardinal Biſhop preſents two of the largeſt of them to his Holineſs; he gives them to two Perſons of Diſtinction, who, according to the *Roman* Ceremonial, muſt ſtand on each Side of the Pope, with the Branches in their Hands. The above-mentioned Cardinal preſents him a third Branch, leſs than the former; this the Pope gives to a Chamberlain, and preſents the reſt to the Cardinals, Prelates, Ambaſſadors, and Noblemen, who aſſiſt at the Ceremony. The Branches which the Cardinal-Biſhop offers to his Holineſs, are beautifully adorned with Flowers, and muſt be kiſs'd by thoſe to whom they are preſented: When the chief Cardinal-Biſhop receives them, he has the Honour to kiſs his Holineſs's Hand and Knee; the reſt of the Cardinals alſo kiſs his Knee, but the Clergy of an inferior Order to theſe, only kiſs his Foot. The Ceremony concludes with diſtributing the Branches among the People; and during the Service of the Paſſion, all the Congregation hold their Branches in their Hands.

ON Palm-Sunday the Altars are adorned with Palm or Olive-Branches; and the Branches deſigned to be diſtributed are laid upon a Table near the Altar, and remain there covered with a white Cloth, till the Time of bleſſing them.

IT were needleſs to acquaint the Reader with the Incident which this Ceremony commemorates. *Alet* tells us in his Ritual, that by the bleſſing of the Branches, we are taught that all our Thoughts, Deſires, and Faculties, ought to be offer'd to God, formed according to his Spirit, and actuated by the Impulſe of his Grace: But this myſtical Interpretation is a little forc'd.

ONE remarkable Cuſtom practis'd on Palm-Sunday, and which is ſtill obſerved in ſeveral Parts of Chriſtendom, is the ſetting a Priſoner at Liberty; upon which Occaſion the Biſhop and Clergy go in Proceſſion; the Ceremony of which Delivery is a Type of our ſpiritual Freedom. This Ceremony is borrowed from the *Jews*, who uſed antiently to ſet a Priſoner at Liberty on the Day of their Paſſover, in the Commemoration of their Deliverance from the *Egyptian* Bondage.

[c] AFTER the Palms are diſtributed, the Proceſſion of the Palm-Branches is performed. It begins by the Deacon's preſenting the officiating Prieſt with one of theſe Branches, which he kiſſes, as alſo the Prieſt's Hand: This being done, the Sub-Deacon takes the Croſs, and goes and ſtands between the two Incenſe-Bearers, at the Entrance of the Sanctuary or Chancel: Then the March begins. Immediately after the Deacon,

[a] *Sacra. Cerem. Eccl. R.* Lib. 2.

[b] The Ceremony is here deſcribed in the ſame Manner as it is perform'd when the Pope himſelf bleſſes the Branches.

[c] The Prints repreſenting the Proceſſion of the Pſalms, and of the Holy Sacrament, were drawn from the Originals at *Paris*.

having knelt down, and turn'd himſelf towards the People, has repeated to them, *Procedamus in pace*, i. e. Let us go in Peace, this Proceſſion is perform'd round the Church; and when 'tis ended, Maſs is ſaid. During the ſinging of the Paſſion, the ſeveral Members of the Congregation hold their Branches in their Hands, not excepting the officiating Prieſt, and the Miniſters of the Altar: None are excepted but the Deacons, who repeat the Service of the Paſſions, and the Acolytes, their Attendants. After Maſs is ended, every Member of the Congregation carries home his Branch which has been bleſſed: And the Rituals inform us, that a Branch thus bleſſed, is a Preſervative from ſeveral Diſeaſes, and an Inſtrument of numberleſs Bleſſings.

THE Sacriſtan reſerves ſome of theſe Branches, in order to burn them to Aſhes for the next Aſh-Wedneſday. We are told, that Pope *Agapetus*, who lived about the Middle of the ſixth Century, firſt inſtituted the Proceſſions which are performed in Paſſion Week.

41. Monday, in Holy Week; Station at St. *Praxades*'s; Feſtival ot St. *Andrews a Ponte Mole*, for the Tranſlation of that Apoſtle's Head.

42. Tueſday, ditto; Station at St. *Priſcus*'s, and at St. *Sabas*'s on Mount *Aventine*.

43. Wedneſday, ditto; Station at St. *Maria Maggiore*'s: In the Evening the Pope aſſiſts ſolemnly at the Office in the Apoſtolic Chapel, for the Service of the *Tenebræ*; as likewiſe the two Days following at St. *James*'s of the *Spaniards*, and at St. *Apollinarius*'s: The *Tenebræ* are ſung, attended with a Concert of Muſic.

THE Service of the *Tenebræ* is performed on Wedneſday, Thurſday, and Friday in [a] Holy Week; at which Time neither Flowers nor Images are allowed to be ſet upon the Altars, but they muſt be covered with Purple. Six Candleſticks made of Wood, or ſome other cheap Matter, containing ſix Tapers made of common Wax, are ſet on the Altar; they take the Hoſt away from the Altar, and carry it to ſome private Place, with the Lights and Ornaments belonging to it.

ON the Epiſtle-Side, where the Sub-Deacon uſually aſſiſts at the Beginning of Maſs, or during the *Introite*, a kind of wooden Branch, or Chandelier made in a Triangular Form, is ſet, in which they put fifteen Tapers made of common Wax, all which are lighted; as alſo thoſe of the Altar before Matins begin. After each Pſalm peculiar to this Office is ſung, the Sacriſtan, or an Acolyte, puts out with a Reed made for that Purpoſe, one of the Tapers in this Branch; obſerving to begin with that Taper which ſtands at the greateſt Diſtance from that in the Center of the Triangle, which is the only one not extinguiſhed. The whole Ceremony is accompanied with ſinging, proper Leſſons, *&c.* whereof it were needleſs to mention the Particulars here, ſince they can be of no Uſe but to the Clergy. While the *Benedictus* is ſinging, all the Candles on the Altar, except that plac'd before the bleſſed Sacrament, are put out; and the Service muſt be ſo ordered, that they all may be extinguiſhed juſt at the Concluſion of the Canticle. As for the Taper that was left lighted in the Triangle, an Acolyte kneels down, and lifts it up on high on a little Table, while the final Anthem of the *Benedictus* is repeated; but he hides it either behind or under the Altar, on the Epiſtle Side, at the ſinging of the Verſe which begins as follows, *Chriſtus factus eſt*, &c. After which the *Miſerere* is ſung in a kneeling Poſture, and followed by the Prayer, whereof the firſt Words are *Reſpice quæſumus:* All which the officiating Prieſt, who is ſtill upon his Knees and bare-headed, as alſo his Attendants, repeats alouds, till he comes to the *Qui tecum*, which he ſays to himſelf. Scarce are the Prayers ended, [b] when a great Noiſe is made with Sticks, and often Fiſts, againſt the

[a] *Baudry Manual. Cerem.*

[b] The Maſter of the Ceremonies ſtrikes the firſt Stroke upon the Steps of the Altar.

Seats

Seats and Benches; the Children join in the Chorus, and the People, whoſe Devotion is generally inconſiſtent with good Senſe, love Noiſe too much to leave off preſently: But an Acolyte puts an End to it, by ſhewing the Taper which he had hid behind the Altar; for this is the Signal for Silence.

THE Pope aſſiſts at this Ceremony, clothed in his red Cope, with its Cape turned over his Head,* but the Croſs is not carried before him; and the Cardinals, who are clothed in Purple, neither pay Obeiſance to him, nor aſſiſt at the Altar.

44. On Holy Thurſday a Rattle is made uſe of inſtead of Bells, except in Time of Maſs, at the *Gloria in Excelſis*, when a Bell is rung. The Altars and the Croſs muſt be covered with White, and Maſs celebrated with that Colour. No private Maſs muſt be performed on [a] Holy Thurſday; then all the Clergy receive the Communion from the Hands of their Superior, the better to repreſent the Supper of our Lord with his Diſciples; but if they are under any indiſpenſible Neceſſity of celebrating ſome [b] private Maſs, it muſt be done before public Service.

ON Holy Thurſday the Pope aſſiſts ſolemnly at the Office in the Apoſtolic Chapel; a Cardinal Biſhop ſings Maſs, which being ended, the Pope carries the Hoſt in Proceſſion to the Sepulchre, prepared in the Chapel *Paulina*.

The PROCESSION *of the* HOST *to the* SEPULCHRE.

HERE follows the Ceremony of this Proceſſion, which is made after a ſolemn Maſs. It were needleſs to relate how many Times the officiating Prieſt and his Aſſiſtants [c] kneel, firſt on one Side of the Altar, then in the Middle, and afterwards on the ſecond Step; nor how that after being come down from the Altar, he puts off the Maniple, (a kind of little Stola) and puts on the Chaſuble, and continues in Prayer whilſt the Sacriſtan, or ſome other Perſon, goes and lights the Tapers, lays the Corporal or bleſſed Table-cloth, on the Altar, *&c.* that another gives out the Tapers which are to be uſed in the Proceſſion; that the Incenſe-Bearers get ready their Thuribles, *&c.* and the Croſs-Bearers clothe themſelves in White, in order to walk with the proceſſional Croſs. Neither ſhall we obſerve the Manner in which theſe Miniſters range themſelves about the Altar; or how they draw near to it, kneel down and pray; for all theſe ſeveral Ceremonies reſemble thoſe which have been already deſcrib'd. Strict Care muſt be taken in general not to turn their Backs upon the Hoſt; this the Prieſt firſt incenſes thrice, it being cover'd with a Veil; at the ſame Time an Acolyte puts another over the Prieſt's Shoulders; after which a Deacon goes and takes the Hoſt from the Altar, and preſents it to the officiating Prieſt, who lifts it up on high before the Congregation, the Choir at the ſame Time ſinging the *Pange Lingua*. This being done, the Proceſſion ſets out, with each Perſon his Taper in his Hand, in ſuch Order that the Youngeſt walk firſt, and the Oldeſt laſt. The ſuperior Clergy walk immediately after the Prieſt, who marches under a Canopy, and carries the Hoſt. Being come to the Sepul-

* Some Writers tell us, that private Maſſes were firſt inſtituted in the ſeventh Century, and that they took their Riſe from the Ignorance of the People, and the Decay of Piety. At that Time the People frequented the Communion leſs, and the Cup was inſenſibly confined to the Prieſt only; and inſtead of conſecrating a large Loaf for all the Communicants, as was always the Cuſtom, they only conſecrated common Wafers. It is alſo affirmed, that Low Maſſes were inſtituted at the ſame Time: However, ſo far from believing that the Original of private Maſſes is of ſo late Date, or that 'tis to be aſcribed to a Decay of Piety, we are perſuaded they owe their Original to the fervent Devotion of the primitive Chriſtians, who uſed frequently to communicate in private.

[a] *Piſcara Praxis Cerem.*

[b] *Baudry Manual. Cerem.*

chre,

chre, the Youngeſt place themſelves near the Croſs, which is ſet oppoſite to the Grave, and the Oldeſt place themſelves behind them: This being done, they all fall down on their Knees, the Incenſe and Croſs-Bearers excepted; the Choir ſings and repeats the Anthem *Tantum ergo ſacramentum*, till the Concluſion of the Ceremony. The Prieſt incenſes the Hoſt, when a Deacon takes it up and holds it in his Hands, till ſuch Time as the Prieſt kneels down before it. This being done, the Deacon puts it again in the Tabernacle, where the Prieſt incenſes it thrice; after which the Deacon locks up the Tabernacle, and gives the Key of it to the Maſter of the Ceremonies. This is what is call'd the carrying of the Hoſt to the Sepulchre. At the Return of the Proceſſion the Tapers are put out, thoſe of the Acolytes who walk before the Croſs-Bearers, excepted. The officiating Prieſts puts off his white Veſtments, and puts on Purple ones, in order to ſay the Office of the Veſpers; his Attendants do the ſame, and after the Veſpers are ended they uncover the Altars.

THE Pope performs the ſame Ceremonies in the *Paulin* Chapel.

The Manner of Uncovering the ALTAR.

THE officiating Prieſt, who is to perform this Ceremony, muſt be cloth'd in Purple: It begins by uncovering the high Altar, when the Prieſt takes from the Altar its Coverings, its *Pallia*, and other Ornaments; but does not take off the Croſs and its Lights. They even take away the little Table where the Church-Plate ſtands, as alſo the Carpets and Flowers, and likewiſe uncover the Pulpit and the Church-Walls; all which the Sacriſtan carries into the Veſtry. The Croſs is cover'd with a black or purple-colour'd Veil; the Tabernacle is veil'd in the ſame Manner, and is left open, as being the Houſe of the [a] Living God, who has abſented himſelf from it for ſome Time. The [b] Croſs being thus cover'd with a purple or black Veil, muſt be placed before the Tabernacle. When the Altars have been uncover'd, in order to ſolemnize the Paſſion of our Saviour, a black Canopy is ſet over the high Altar, and the Walls of the Church are hung with the ſame Colour. It were needleſs to acquaint the Reader, that this mournful Ceremony is uſher'd in by certain Anthems.

[c] WE are told, that the uncovering of the Altars repreſents the ignominious Manner in which our Saviour was ſtripp'd of his Garments.

AFTER the Ceremonies above-mention'd are ended, the Pope is carried to the Gallery, where the Bull *in Cœna Domini* is read; by which his Holineſs excommunicates in a ſolemn Manner all Heretics and unrepenting Sinners; after which he gives his Bleſſing to all the People there aſſembled.

[a] *Baudry Manuale.*
[b] *Piſcara Praxis Cerem*
[c] *Caſal de Ritib.*

The

The EXCOMMUNICATION *pronounced on* HOLY THURSDAY.

THIS is what is generally call'd the Publication of the Bull *in Cœna Domini*, which is given out from the Gallery of the *Bleſſing*. [a] The Pope is then cloth'd in a red Chaſuble, and a Stola of the ſame Colour; and ſtands in a kind of high Pulpit, the better to be ſeen of the People. The Sub-Deacon, who ſtands at his Holineſs's Left Hand, reads the Bull which is in *Latin*; and the Deacon who ſtands at his Right, reads the ſame to them in *Italian*. In the mean Time the Candles are lighted, and each of them takes one in his Hand. When the Excommunication is promulgated, the Pope and Cardinals put out their Candles, and throw them among the Croud, after which the black Cloth that cover'd the Pulpit is taken away.

[b] Two Cardinal Deacons Aſſiſtants publiſh the plenary Indulgence, one in *Latin*, the other in *Italian*.

AFTER this his Holineſs waſhes the Feet of [c] twelve Prieſts in the Ducal Hall, and entertains them at Dinner in another Apartment, himſelf waiting upon them; and preſents to each of them two Medals, the one of Gold the other of Silver, as alſo an Apoſtolical Garment made of white Serge.

The CEREMONY *of* WASHING *the* FEET *of the* POOR.

THIS Ceremony is call'd in Italian *Mandato*, from the Anthem which begins with theſe Words, *Mandatum Novum*, which is ſung at it; the *Rituals* alſo call it *Mandatum*.

HERE follows the Deſcription which a [d] modern Writer gives us of this Ceremony, performed in Imitation of our Saviour's waſhing the Feet of his Diſciples. The Pope and Cardinals being come to the Ducal Hall, where the Ceremony of waſhing the Feet is perform'd, the Cardinal Deacons Aſſiſtants, clothe his Holineſs with his purple Stola, his red Cope, and plain Mitre. Their Eminences are cloth'd in purple Copes, and his Holineſs puts three Spoonfuls of odoriferous Spices into the Thurible, " and gives his " Bleſſing to the Cardinal Deacon, who is to ſing the Goſpel, which begins, [e] *Ante diem* " *feſtum Paſchæ:* After which one of the Apoſtolical Sub-Deacons gives the Pope a Book " of the New Teſtament to kiſs; and the Cardinal Deacon incenſes him thrice; im- " mediately after which a Chorus of Muſicians ſing the thirty fourth Verſe of the above- " mention'd Chapter, in which are theſe Words, *Mandatum novum do Vobis*; *A new* " *Commandment I give unto you.*

" As ſoon as the Pope hears theſe Words ſung, he takes off his Cope, and putting " on a white Apron, waſhes the Feet of thirteen poor Prieſts, Strangers, who ſit on a " high Form or Bench, cloth'd in white Camblet, with a kind of Capouch or Cape, " that reaches down to the Middle of their Arms. This, at the Pope's Court, is call'd

[a] *Sacra Cerem. Eccl. Rom.* Lib. ii.
[b] *Id. Ibid.*
[c] The *Roman* Ceremonial has thirteen.
[d] *Aimon.*
[e] *John* xiii.

" an Apoſtolical Garment. The above-mentioned Prieſts have their Right Leg bare, " which is well waſh'd over with Soap, before they preſent it to him to waſh: When he has " done, his Treaſurer, by his Order, gives to each of them two Medals, the one of Gold, " the other of Silver, weighing an Ounce each; the Major-Domo preſents them a Nap- " kin, with which the Dean of the Cardinal College, or one of the moſt antient Biſhops " of the Apoſtolic College, dries their Feet: Afterwards the Pope returns to his Seat, " takes off his Apron, waſhes his Hands in Water, which a Layman of the higheſt Qua- " lity there preſent, pours out to him; and afterwards wipes them with a Napkin, " which is preſented to him by the chief Cardinal Biſhop. This being done, the Pope " again puts on his Cope and Mitre, and afterwards ſings the Lord's Prayer, and ſeveral " others in *Latin*; after which he goes into the Veſtry, where he leaves his pontifical " Veſtments, and withdraws to his Apartment, accompanied by the Cardinals."

THIS Ceremony is performed much after the ſame Manner in the reſt of the Churches in *Rome*, and in other Places, by the Biſhops and Curates of Pariſhes. The Place where the [a] Ceremony is perform'd, muſt be adorned and perfumed with Flowers and odoriferous Herbs; there muſt be at leaſt a Table in Form of an Altar, neatly cover'd. The Croſs muſt be veil'd with White, to denote that Purity whereof the Ceremony of waſhing the Feet is a Type; and as every Thing muſt allude to this, the *Rituals* obſerve that the Candles which are lighted at this ſolemn Act, muſt be made of the whiteſt Wax. The Credences or Tables, and the Baſons into which the Water is pour'd, muſt alſo be adorn'd with Flowers.

" THE thirteen Prieſts, whoſe Feet have been waſhed by the Pope, and who are at " that Day call'd Apoſtles, are an Hour afterwards carried into a beautiful Apartment " in the *Vatican*, in which there hangs one of the fineſt Pictures in *Rome*, repreſenting " the Battle of the Emperor *Conſtantine*. In this Apartment the thirteen Prieſts are en- " tertain'd with a moſt ſplendid Dinner. They are no ſooner ſeated than the Pope " comes in, and preſents to each of them the firſt Diſh, and afterwards pours out to each " of them the firſt Glaſs of Wine; during which he diſcourſes to them with great Fa- " miliarity, and grants them ſeveral Privileges on that Occaſion; which being done he " withdraws.

" THEN the Pope's Preacher in Ordinary begins his Sermon in the aboveſaid Apart- " ment, while the thirteen Prieſts are ſitting at Dinner, in Lieu of the ſpiritual Lec- " ture uſual at Meals in all Eccleſiaſtical Societies. The Preacher who officiates on this " Occaſion is the ſame that generally preaches once a Week before the Pope in his " Chamber during Lent and Advent. On this Occaſion the Pope ſits in a Gallery un- " ſeen by any Perſon, and the Cardinals ſit round it, clothed in purple Copes, as in the " Conſiſtory.

" BUT in caſe of the Pope's Abſence, the Cardinal Deacon, in the Preſence of the " whole Apoſtolical College, performs the Ceremony of waſhing the Feet of the thir- " teen poor Prieſts." The Ceremony ends with a ſumptuous Entertainment, which his Holineſs gives to the Cardinals, and the whole is heightned with a fine Concert of Muſic. 'Tis thus that *Rome* annually beholds the Image of the Lord's Supper with his Apoſtles renewed. The Magiſtrates of *Rome* are preſent at the Ceremony of waſhing the Feet, which is perform'd in the Hoſpital of St. *John of Lateran*; the ſame Ceremony is likewiſe exhibited in a ſolemn Manner at *La Conſolatione*, and in other Places.

[a] *Baudry Manual. Cerem.*

IN

In a Word, 'tis ſolemniz'd on Holy Thurſday by all the *Roman* Catholic Princes in *Europe*. In *France* the King's chief Phyſician makes choice of twelve Children for that Purpoſe, whoſe Feet are waſhed by his Majeſty, and he himſelf ſerves up the Diſhes. They are afterwards preſented in the King's Name with Money, Bread, and Clothes. [a] The King of *Spain* performs this Ceremony in his Anti-Chamber, after having performed his Devotions at Chapel: For this Purpoſe Forms are fixed in the Anti-Chamber for the poor Men to ſit on, and oppoſite to them long Tables are placed, on which they dine; the Stuff to make their Clothes is alſo brought into the ſame Apartment, and for each a Purſe of Money. The Officers of the Pantry provide the Victuals for theſe poor People; thoſe of the Cellar furniſh each of them with Wine and Water; and thoſe of the Fruitery ſerve up the ſeveral Courſes, and adorn the Table with Flowers, *&c.* The Clerk of the Alms cauſes each poor Man to ſit down on the Bench where their Feet are to be waſhed; here they are viſited by the Phyſician of the Chamber, to ſee that they have no infectious Diſtemper: The Apothecary, the Clerk of the Alms, the chief Marſhal of the Houſhold, and the principal Almoner, waſh their Feet very clean, to prevent their being offenſive to his Majeſty.

" As ſoon as the Holy Sacrament is repoſited in the Tabernacle of the Sepulchre, the " King comes out of the Chapel, and goes in Proceſſion to the Anti-Chamber, attend- " ed by his Stewards with their Staves; the Officer in waiting takes care to put the " People in Order, to prevent Confuſion.

" The King's Guards are drawn up in two Lines in the Great Hall, and the Lieute- " nant who commands them ſtands at the lower End of the poor Men's Table with two " of the ſaid Guards.

As ſoon as the King is come, the Deacons begin to ſing the Goſpel, when imme- " diately his Majeſty takes off his Hat and Sword, ties a Cloth round him which the " chief Almoner preſents him with, and in his Abſence the *Sumiller de Courtine*, and " waſhes the poor Men's Feet: This being done, the King puts on his Hat and Sword, " and the Clerk of the Almonry cauſes the poor Men to ſit down at Table.

" Then the King begins to ſerve up the firſt Courſes, which he afterwards removes, " and gives to one of the Officers of his own Table, in order for their being put into the " Voiders.

" Whilst the King is ſerving up the firſt Courſe, the Gentlemen of the Bed-Cham- " ber go according to their Seniority, and take the other Diſhes at the Door of the A- " partment where they ſtand; and each of theſe, aſſiſted by his Domeſtics, carries the " Courſe deſigned for each poor Perſon, and gives it to the Comptroller, who preſents " two Diſhes to the King, which his Majeſty ſets before one of the poor Men. The " above-mention'd Officer, who waits at the King's Table, receives what remains from " the King's Hand, which he lays in the Voiders.

" The Butler ſtands behind the Table, and ſerves the poor Men with Wine.

" After that all the Courſes are ſerv'd up, the Gentlemen of the Bed-Chamber fetch " the Deſſert, which the King takes from them, and preſents to each of the poor Men " his *Quota*, who receives it in a Napkin; and at the ſame Time the Officer of the " King's Table afore-mentioned takes back the Fragments, and lays them in the Voider, " with the Bread, the Salt-Seller, Knife, Spoon, and Fork; which being done, the " Clerk of the Pantry takes off the Cloth, and the Gentlemen of the Bed-Chamber

[a] *The State of* Spain *by Abbé* Vairac.

" go to the Buffet to fetch thence the Garments appointed for that Purpoſe, and pre-
" ſents them to the King, who diſtributes them to the poor Men in their ſeveral Turns.

[a] AFTER the Apparel has been thus diſtributed, the chief Almoner ſays Grace, and
" pronounces the Bleſſing."

The Bleſſing of the OILS, &c.

[b] THE holy Oils are bleſſed on Holy Thurſday, at which Time thoſe of the preceding Year are burnt. The Ceremony is perform'd with great Solemnity, after having firſt reconciled the Penitents to the Church. After Nones, or the ninth Hour, the officiating Prieſt clothes himſelf in White, and puts on his Sandals, *&c.* The Canons, the ſeveral Miniſters of the Altar, ſeven Deacons, ſeven Sub-Deacons, and twelve Prieſts, are likewiſe clothed in White, and all walk in Proceſſion to the Altar. Omitting the various Genuflexions, Prayers, and Anthems, that follow the Proceſſion, we ſhall only obſerve that the officiating Prieſt bleſſes, conſecrates, and exorciſes, three ſorts of Oil: He firſt performs the Ceremony on that of the [c] Infirm; afterwards on that of the Chriſma; and, laſtly, on that of the Catechumens; and the whole is cloſed with a [d] Salutation, which the officiating Prieſt and the Miniſters who aſſiſt at the Conſecration make to theſe ſanctified Oils, ſaying, *Ave ſanctum Oleum*, *Hail holy Oil*, &c. After this the new-made Oils are carried in Proceſſion into the Sacriſty, where the officiating Prieſt waſhes his Hands; then ſings Maſs, and gives the Bleſſing; and, in Concluſion, every Man returns Home.

IN *Spain*, and ſome Parts of *France* bordering upon *Spain*, the Cuſtom of bleſſing Meats publicly at *Eaſter* is ſtill obſerv'd. " One would imagine, ſays Biſhop *Alet*, in
" his Rituals, that this Cuſtom owes its Original to the Hereſy of the *Priſcillianiſts*,
" which had infected *Spain* and *Guienne*, and was condemned by the Fathers of the
" Church in their Writings, who were farther deſirous of having it cenſured by a ſolemn
" Cuſtom of bleſſing Fleſh, as one of God's Creatures, and a Thing that was good
" and uſeful, —— in order the better to oppoſe the Hereſy of *Priſcillian* [e], who held
" that the Prince of Darkneſs, and not God, was the Creator of Fleſh, and that the
" Faithful ought to reject it as impure and unlawful. This Bleſſing is ſcarce ever us'd,
" except in thoſe Churches, and near thoſe Places where that Hereſy formerly prevail'd."
To this Bleſſing of the Meats we muſt add that of Bread and Paſchal Eggs.

ON Holy Thurſday the Station is at St. *John of Lateran*, when the Heads of the holy Apoſtles St. *Peter* and St. *Paul* are ſhewn, as alſo the Table on which our Lord eat his laſt Supper. In the Evening ſeveral Cardinals, Princes, *&c.* go to the *Trinity*, where they waſh the Feet of Pilgrims, and wait on them at Tables, which are adorn'd with great Magnificence, and cover'd with the moſt exquiſite Diſhes. The ſame Night, the Fraternities go in Proceſſion by Torch-Light to St. *Peter*'s, preceded by great Numbers of Penitents, who ſcourge themſelves as they walk; and as a Reward for their voluntary Puniſhment, they are ſhewn the holy Face of our Lord, the Lance, and the true Croſs.

[a] The Plate repreſenting the Ceremony of waſhing the Feet of twelve poor Men, *&c.* was drawn from the Life at *Paris*.

[b] *Piſcara Praxis Cerem.* The Uſe of holy Oils is very antient.

[c] 'Tis the Oil that is uſed in extreme Unction, Exorciſms, *&c.*

[d] *Miniſtri ſacri chriſmatis cooperatores.*

[e] *Priſcillian*, a Heretic of the fourth Century, is ſaid to have condemn'd Marriage and the Fleſh of Animals, and to have requir'd that the Bleſſed Sacrament ſhould be received without eating it.

45. On Good-Friday there is a Station at the *Holy-Rood* in *Jeruſalem*, where ſeveral Relics are ſhewn; the miraculous Crucifix is unveiled at St. *Peter*'s and St. *Paul*'s, as alſo that at St. *Marcellus*'s. There is a Feaſt in the Church of the *Armenians*, where a holy Sepulchre, in imitation of that of *Mount Calvary*, is ſhewn; the Pope aſſiſts at Maſs in a ſolemn Manner in the Apoſtolical Chapel; a Jeſuit preaches the Paſſion Sermon, and a Cardinal-Penitentiary performs the Office, and is cloth'd in [a] Black, without either Sandals, or Gloves; the Altar is uncover'd, and the Croſs which ſtands in the Middle is veil'd with Black, as was before obſerv'd. The Tapers are made of common Wax, the Canopy is cover'd with Black, as alſo the Pope's Chair, and the Walls of the Chapel are ſtripp'd of all their Ornaments. The gloomy Solemnity of the Day does not permit of certain Honours which would otherwiſe be paid to his Holineſs: The Cardinals don't bow to him, nor do the Miniſters who are to ſing the Paſſion, kiſs his Foot. When thoſe who ſing the Service above-mention'd come to theſe Words, *Having bowed down his Head he yielaed up the Ghoſt*, the Pope, the Miniſter who officiates, and the reſt of the Congregation, turn themſelves towards the Altar, kneel down, and pray with a very low Voice. The ſame is done in the reſt of the Churches, nor would there be any Alteration were the Pope himſelf to officiate.

[b] On Good-Friday the Pope ſits only on a plain Form; and after Service is ended, when the Cardinals attend on him back to his Chamber, they are all obliged to keep a deep Silence, as a Teſtimony of their Sorrow.

In the Night, at 22 a-Clock, (according to the *Italian* Manner of counting the Hours) the *Greeks* perform the Obſequies of our Saviour in their own Tongue, round a great Crucifix, laid on a Bed of State adorn'd with Flowers: Theſe the *Greek* Biſhop diſtributes to the Aſſiſtants by way of Devotion, after the Office is ended.

The Adoration *of the* Croſs.

THE following Ceremony gives great Scandal to Heretics, who look upon this ſolemn Adoration on Good-Friday as manifeſt Idolatry. They cannot conceive that the Prayers which are uſed on that Day are offer'd up to a crucified Saviour; and that when it is ſaid to the Croſs, *O crux ave ſpes unica*, *Hail thou Croſs our only Hope*, the Words are figuratively directed to our Saviour himſelf. Perhaps an Alteration would be proper to remove all Stumbling-Blocks, ſince it might leſſen the Averſion of the Enemies of the Church, and would probably contribute to bring back into its Boſom, many People, who out of Prejudice object *Inſincerity* to us, when we ſay the following Words, directed to the Croſs on Good-Friday, are only metaphorical, *viz. Ecce lignum crucis, venite, adoremus*; *Behold the Wood of the Croſs, let us come and adore it.* Would it not be better to retrench ſome Things, than for ever to have a Set of wayward People for our Enemies, who for upwards of two hundred Years have kept true Catholics in Awe, and continue to make us bluſh for a great Number of Ceremonies, which though very antient, and well authoriſed, are now almoſt buried in Oblivion, or confined only to *Spain* and *Italy*? How many Catholics are reduced to Shifts, Diſguiſes, and Evaſions, becauſe they are afraid of openly defending many Things, which are a Folly to the Libertine, and a Scandal to the Hugonot?

[a] *Cerem. Sacr. Eccleſ. Rom.* Lib. ii.
[b] *Id. Ibid.*

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[a] AFTER Nones the officiating Prieſt goes up to the Altar, preceded by the Acolytes, without Tapers, and the reſt of the Miniſters of the Altar: They firſt kneel before it, and bow to the Croſs, a Duty at all Times neceſſary, but particularly on this Day. Immediately after the officiating Prieſt and his Miniſters have repeated on their Knees certain Prayers in a low Tone, the Acolytes cover the Table of the Altar, and lay the *Maſs-Book* on a black Cuſhion, on the Epiſtle-Side. This done, the Maſter of the Ceremonies makes a Signal to the officiating Prieſt and his Miniſters to riſe up; then the Acolytes take away the Cuſhions that were knelt upon, and the black Cloth, while the Choir and the Congregation ſay their Prayers upon their Knees. The Miniſter who is to officiate goes up to the Altar, kiſſes it as uſual, and afterwards either repeats, or ſings with a low Voice, the ſeveral Leſſons of the Day, which his Miniſters repeat after him. Prayers being ended, the officiating Prieſt goes to the Epiſtle-Side, the Deacon takes the Croſs which is veil'd from the Altar, and preſents it to the officiating Prieſt, who after he has uncover'd the Top of the Croſs, elevates it with both his Hands, at the ſame Time ſinging theſe Words; *Ecce lignum crucis, Behold the Wood of the Croſs.* Then all the Congregation riſe up with their Heads bare, and the Miniſters of the Altar ſing as follows; *In quo ſalus mundi pependit, On which the Saviour of the World was extended.* The Choir anſwers; *Venite & adoremus, Let us come and adore.* Here every one falls proſtrate on his Knees, the officiating Prieſt excepted. A Moment after they all riſe up; the officiating Prieſt uncovers the Right Arm of the Crucifix, and the Head of the Jeſus; ſhews it, elevates it, and ſays, *Ecce lignum, &c.* but louder than before. Laſtly, he goes up towards the Middle of the Altar, turns towards the Congregation, and with a very loud Voice repeats the ſame Words, at the ſame Time elevating the Crucifix, and ſhewing it quite uncovered.

THE Acolytes ſpread a purple Piece of Cloth, or Carpet, in the Midſt of the Chancel, and before the Steps of the Altar. On the Carpet a purple Cuſhion is laid, and a ſilken Veil embroider'd with Gold. The officiating Prieſt carries the Croſs thither, and kneeling down lays it on the Cuſhion, and bows to it; and being preceded by his Miniſters, who attended upon him to this auguſt Ceremony, he returns to his Place, where he puts off his Sandals and his Mitre. He afterwards advances towards the Croſs, in the Midſt of his Miniſters, who attend him without Shoes or Sandals; kneels down thrice, repeats thrice a ſhort Prayer, and at laſt kiſſes the holy Wood, which the Miniſters do likewiſe; after which, having bowed to the Croſs, they all return back, and put on their Sandals.

THE reſt of the Dignitaries of the Church follow after, each in his Rank, and perform the ſame Ceremony, as alſo the People. [b] In thoſe Countries where the Women don't ſit with the Men, a Prieſt, having a black Stole over his Surplice, goes and preſents them the Crucifix in the Manner above-mentioned.

THE ſame Ceremonies are performed at the Pope's Chapel. [c] After his Holineſs has kiſs'd the Crucifix, he makes an Offering of twenty five Ducats of Gold at leaſt, which he puts into a Veſſel of the ſame Metal, laid near the Left Arm of the Crucifix. Emperors and Kings go and worſhip the Croſs after the Cardinals, who are the Princes of the Church, as is well known, and who conſequently are ſuperior in Dignity to all earthly Sovereigns. As this is practis'd in all Ceremonies without Exception, it were needleſs to make any farther Mention of it.

[a] *Piſcara Praxis Cerem.*
[b] *Idem Ibid.*
[c] *Sacra Cerem. Eccl. Rom.* Lib. ii.

WE

We are not to omit, that in that Part of the Service which is called the *The Prayer for the* Jews, the Congregation are not to kneel down [a]; becauſe that at our Saviour's Crucifixion, the *Jews*, who put him to Death, bowed the Knee purely to mock him.

The Ceremony of the Adoration being ended, the Deacon ſalutes the Croſs, elevates it, and in this Poſture carries it to the Altar, where he places it, obſerving to bow the Knee before it. As he walks along with it, the officiating Prieſt ſtands up while it paſſes before him; but the reſt of the Miniſters of the Altar remain upon their Knees.

Processions *on* Good-Friday.

There is no true and unfeigned Chriſtian but conſiders our Saviour's Paſſion as the *Æra* from which the Salvation of Mankind is to be dated. It would be impoſſible to pay him too much Homage for the Blood he has ſhed for us; and the moſt unſullied Virtue, the moſt profound Humility, the moſt auſtere Devotion, is not a worthy Return to him, who, for Man's Sake, gave himſelf up to the moſt dreadful Torments. But ſo great is the Weakneſs of the human Mind, that 'tis to the Gratitude ſo juſtly paid to God for this excellent Sacrifice, that we owe the mad Folly of numberleſs Multitudes of Zealots, and thoſe violent Mortifications, in which an odd Complication of Extravagance and Devotion is equally conſpicuous. Your Zealots are as much infected with a Mixture of Envy and Emulation as the Children of this World, and will not ſuffer themſelves to be outdone. Hence the ridiculous Cuſtoms, which having got Footing in ſpite of all the Precautions of the holy Leaders of the Church, are daily increaſing. It is therefore but juſt to diſclaim theſe Practices, and all ſuch as tend to divert Mankind from ſincere and genuine Piety, by amuſing them with Trifles ſo unworthy of the ſacred Character of Religion, which nevertheleſs are tolerated in ſome Countries for the Sake of temporal Intereſts, to the Shame and Scandal of the Clergy thereof. This being premiſed, let the Reader conſider in what Light he is to view certain whimſical Cuſtoms we ſhall now deſcribe, after having once again declar'd, that we do not thereby intend to caſt the leaſt Blemiſh on true and unaffected Piety.

At *Courtray* there is a commemorative Proceſſion on Good-Friday of our Saviour to *Mount Calvary*. The City gives five and twenty Livres to a poor Man, who repreſents the ſuffering Saviour; and the Monks, as we are told, aſſure him of certain Salvation, in caſe he happens to die under the Blows that are given him in this Ceremony. The Proceſſion firſt aſſembles in the Pariſh-Church, when the mock Saviour is brought into the Sacriſty, where he is clothed with a purple Robe, his Loins girded with a thick Rope, and his Head crowned with Thorns; after which he is made to walk bare-foot, with a kind of Pack-Saddle bound about his Neck. On each Side of the Pack-Saddle ſix Ropes are put, of the Thickneſs of ſuch as are uſually put to draught Horſes; which being done, the voluntary Martyr has a long Croſs of great Weight laid on his Shoulders; and thus equipped, he rambles up and down the whole City. Six *Capuchines*, who walk at his Right

[a] *Sacra Cerem. Eccl. Rom.* Lib. ii.

Hand,

Hand, draw the ſix Ropes, which are fix'd on that Side of the Pack-Saddle; and the other ſix are drawn by as many *Recollets*, a kind of *Franciſcans*; ſo that the poor Fellow is ſo dragg'd and haul'd by the twelve Friars, that he is continually ſtumbling, and is almoſt pull'd to Pieces. The poor mock Saviour would have a horrid Time of it, were it not for a ſham *Simon* the *Cyrenian*, who very luckily comes in the God-ſpeed to free him from his Torments. The poor Wretch, before he gets into the Church is half killed. However, by this Aſſiſtance, notwithſtanding the Kicks and Cuffs which the People and the mimic *Jews* belabour him with, he is ſo thoroughly perſuaded of the Merits of his Sufferings, and that they will procure him an Eternity of Bliſs, that he bears all his Torments without the leaſt Murmur or Complaint.

NOR is the Proceſſion at *Bruſſels*, in which the Crucifixion of our Saviour is repreſented, leſs extraordinary in its Circumſtances. Both the City and the Court endeavour to do honour to this Solemnity; and although they may probably be perſuaded, there is little Devotion in it, they nevertheleſs give into it from mere Cuſtom, and to pleaſe the common People, who revere it becauſe of the [a] Antiquity of its Inſtitution. 'Tis performed in the Church of the *Auſtin-Friars*, at the Foot of the Altars. The Perſons who form the Proceſſion get together in St. *Gudila*'s, the Cathedral Church, by eight in the Morning. The Brotherhood of the *Mercy* come thither in their proper Habits, bare-footed, and their Faces maſk'd. Some walk with Drums covered with black Cloth. After the Brotherhood, a great Number of Priſoners come forward, each of whom drags after him an iron Cannon-Ball, that is chain'd to his Foot; next come ſeveral *Auſtin-Friars*, dreſs'd in *Jewiſh* Habits, in the Midſt of whom is a Man, who is always a Criminal, (but pardon'd for the Part he then acts,) bound and fetter'd, crown'd with Thorns, and dreſs'd in a purple Robe. Then ſeveral Trumpets come forward, and after them the Prebends, the Prieſts, and a Multitude of People. In this Equipage they all crowd into the Church, where the Concourſe is always ſo great, that Multitudes are oblig'd to ſtand without. In the Church a large Scaffold is erected, and a Croſs, twenty Foot in Height, ſet upon it; the Perſon who repreſents the crucified Saviour, aſcends this Scaffold, and is followed by thoſe who repreſent the *Jews*, with Hammers, Nails, and Ropes in their Hands. The Brotherhood of the *Mercy* crowd round the Scaffold. The Ladies have high Seats prepared for them, and the common People ſtand below in the Pit. The mock *Jews* ſtrip the pretended *Chriſt* of his Ornaments, lay him along the Scaffold, and caſt Dice for his Garments; which being done, they ſtrip him to his Shirt. Laſtly, he is fix'd on the Croſs, by tying his Hands and Feet with leathern Thongs, which are nail'd to the Croſs; and the better to imitate our Saviour's Sufferings, they put little Bladders filled with Blood under the Thongs, which being pierced by the Nails, the Blood is ſeen to trickle from his Hands and Feet. This is the very *Pathos* of this pious Farce; for at the Sight of the Blood, the Hearts of the People are moved, and the moſt Devout beat their Breaſts, while the Monks ſing Anthems ſuitable to the Occaſion.

IT were needleſs to mention the whimſical Scenes that are exhibited on Good-Friday, in the ſeveral Countries of the Chriſtian World. We ſhould never have done, were we to give a Deſcription of our Saviour's Burial, as it is ſolemnized in *Portugal*, and recount the various Ways of crucifying him in other Countries; the ſeveral Marches and Counter-Marches of the Proceſſions made by the Penitents in their divers Colours in *Rome*,

[a] There is great Room to believe, that the *Spaniards*, their antient Sovereigns, firſt introduced this Ceremony among them.

who

who all pretend to be ready to attack the Devil, and for that Purpoſe are armed with Tapers, Whips, and Croſſes, and enroll'd under different Banners. At *Venice*, on Good-Friday, the Holy Sacrament is carried in Proceſſion, about nine or ten at Night, with the [a] utmoſt Solemnity: It is laid in a Coffin cover'd with black Velvet, and in this Manner is carried round the Square of St. *Mark*. St. *Didier* informs us, "That there "cannot be a finer Sight than this Square then affords. Two large Flambeaux of white "Wax are ſet at each Window of the Palace *Della Procuratia*, which goes round the "Square. This double Range of Flambeaux, and thoſe which are ſet over the Church "Gate, are to light the ſeveral Proceſſions of the Fraternities and the neighbouring "Pariſhes, who go purpoſely into the Square. Here the Penitents appear in Maſque-"rade, wearing ſharp-pointed Caps two Foot high, who beat themſelves till the Blood "follows the Blows; walking every now and then behind the Crucifix. For this Purpoſe "they have Scourges made of a great Number of little ſharp Cords, which they hold with "both their Hands, and dip in a Pot filled with Vinegar, brought to them for that Uſe; and "they ſtrike themſelves on the Back with ſo much Order, and in ſuch exact Cadence, "that they muſt neceſſarily have ſtudied this Art very much, to be ſo very expert in it. "So great a Conſumption of white Wax is made in theſe Proceſſions, that it is thought "there is more ſpent that Night in the City of *Venice* only, than in all *Italy* together "during a Twelve-Month." We conſider all theſe Ceremonies as ſo many Snares to delude the Simple and Ignorant; or as Expedients, to which wicked People, who are unwilling to amend their Lives, are prompted to have Recourſe; and without aſſuming the Office of a Cenſor in this Place, we believe thoſe that undergo them, don't conſider how derogatory they are to true Religion.

[b] THE Adoration of the Croſs, which is deſcribed above, is followed by the Proceſſion to the bleſſed Sacrament, which, as we have already obſerved, is put in a kind of Sepulchre. The officiating Prieſt incenſes it in the Sepulchre, after having ador'd it; then he elevates the Hoſt, and turns it to the People: At the ſame Time the Choir ſings an Anthem or Hymn [c], which is the Signal for the March; whereupon all the Congregation riſe up, and return in Proceſſion to the Altar.

[a] St. *Dedier* aſſures us, that the Popes, notwithſtanding their great Authority, have never been able to aboliſh this Cuſtom: But he adds, that whereas this Ceremony was formerly practiſed in the whole Extent of the *Venetian* Territories, 'tis now confined to the Churches of *Venice* only, where ſuch a Proceſſion is performed in every Pariſh the ſame Evening.

Here follows the Order which is obſerv'd in the Proceſſions on Holy-Thurſday at *Venice*. There are three or four hundred Men, all of them holding thick Torches of white Wax, ſix Foot long, and weighing at leaſt twelve or fifteen Pounds each. Theſe walk two and two, with a like Number of Perſons, each holding a Lanthorn, and walking between each Torch, in ſuch a Manner, that the Spectator ſees alternately a Flambeaux and a Lanthorn. They are all clothed in black or white Serge, according to their Fraternities, having a large Cowl two Foot in Length, and that terminates in a Point, hanging down on their Backs. Their Lanthorns are very large, and are fixed to the End of a Stick: Each has ſeveral Tapers in it, which gives a great Light, they being made of very clear Glaſs: And as there are a great Number of Glaſs Houſes in and about *Venice*, ſome of them are made in a very odd Shape, and are ſo heavy, that one Man is hardly able to carry them. Some are made in the Shape of Stars, or like Suns, with a great Number of Rays darting from them, and are ſix Foot in Diameter: The Glaſſes thereof are fixed in with Pieces of Iron and Lead gilt. Others are made in the Shape of Roſes, Full and Half-Moons, Comets, Pyramids, Croſſes, Globes, Pelicans with extended Wings, &c. In the midſt of theſe Flambeaux and Lanthorns the Standard is placed, and afterwards the Croſs, with a Crucifix four Foot high, cover'd with Crape; and a Noſegay at the Foot of it, as broad as a Half Buſhel. The Fraternities ſtrive to rival each other in the Singularity and Beauty of their Flowers, as well as the Form they ſhall give to their Noſegays. The *Battuti* walk before the Croſs, who ſcourge themſelves by Starts and walk backwards, having their Eyes always fixed on the crucified Saviour. After the Croſs the Relics follow, which are carried on Litters cover'd with Flowers and Tapers. On both Sides of it ſeveral Perſons walk with long Flambeaux in their Hands, and large Silver Candleſticks, with ſeveral Candles in them fix'd to a long Pole. Afterwards a Chorus of Voices is heard, and the Clergy next; then comes the Guardian, the Deputy-Guardian, and all the Brethren of the Fraternity, each having a Torch in his Hand.

[b] *Piſcara Praxis Cerem.*

[c] *Vexilla Regis prodeunt.*

WE are not to omit, that during the Proceſſion an Acolyte ſtays at the Altar, and gets it ready againſt the Return of the Congregation; who being come, the Ceremonies above deſcrib'd are continued, and the ſame are performed at the Pope's Chapel; on which Occaſion his Holineſs communicates alone at the Altar, and drinks out of the Cup, whereas at other Times he receives the Sacrament thro' a Pipe; but he muſt not then be incenſed, this Ceremony being to be performed on this Day to the bleſſed Sacrament only.

46. Eaſter-Eve; the Station at St. *John's of Lateran*, where, after the Bleſſing of the Fire and Water, the Catechumens who are of Age, are baptized in the *Baptiſterium* of *Conſtantine*; the Pope aſſiſts ſolemnly at the Office in the Apoſtolical Chapel, and a Cardinal Prieſt ſings Maſs.

[a] ON Eaſter-Eve, the Ornaments of the Churches and Altars are changed; the Black with which the latter was covered, is taken off, and White put on; the Tabernacle is alſo uncovered, and covered with White, but ſo that the Purple ſtill appears on the Outward-ſide, till the Litanies are ended. In like manner, after that Part of the Service has been celebrated, a Carpet, or ſome rich Covering, is laid on the Steps of the Altar, and the Images are unveil'd. Then ſix large Tapers are got ready for ſolemn Maſs, and all the Lights which are to burn before the Altar. This is ſufficient to give the Reader a general Idea of the Ceremony perform'd on this Day, without troubling him with the Mention of the Credence, whereon a great Number of ſmall Candles are laid, to light ſuch great ones as may happen to go out.

ON the Goſpel-Side of the Altar, a great Candleſtick is placed, which muſt be made in the Shape of an Angel, if poſſible, and very neatly wrought. In this Candleſtick, the Paſchal Candle is fixed; it muſt be made of the whiteſt Wax, and weigh about eight or ten Pounds; five Holes are made in it, in the Shape of a Croſs, to be filled with five Grains of Frankincenſe, gilt over, and made in the Shape of a Pine-Apple. To conclude, ſome edifying Subject is painted on the Taper; ſuch as the Patron of the Place, *&c.* As every Thing muſt correſpond with the Solemnity of the Day, the Ritual ordains, that the Reed with which the Tapers are lighted, ſhall alſo be gilt and adorned with Flowers. The three ſmall Candles which are fix'd to the Top of the Reed, repreſent the Trinity in Unity, and muſt therefore join together at the Baſis, *i.e.* at the End which touches the Reed.

IT is alſo ordained by the Rituals, that Baptiſm is not to be adminiſtred for a Week before Eaſter-Eve, unleſs a Perſon's Life be in Danger.

The BLESSING *of the* NEW FIRE, *&c.*

THE Place where this Ceremony is perform'd, muſt be ſtrew'd with Flowers. On the ninth Hour the old Fire is to be put [b] out, and at the ſame Time an Acolyte muſt [c] light the new one without the Church.

THE

[a] *Baudry Manuale Cerem.*

[b] *Id. Ibid.*

[c] The Acolyte ſtrikes Fire with a Flint and Steel, and therewith lights ſome Coals which are brought in a Veſſel for that Purpoſe. The antient *Greeks* and *Romans*, &c. uſed to light their ſacred Fire with no leſs Ceremony, and for that Purpoſe generally made uſe of a Kind of Burning-Glaſs, or rather a Veſſel in a Concave Form, in the ſame Manner as the antient Inhabitants of *Peru*. They likewiſe uſed to ſtrike Fire by rubbing two hard Sticks againſt

[a] THE officiating Prieſt, dreſt in all his ſacerdotal Veſtments, and attended by the Miniſters of the Altar and the Clergy, walks out of the Church in Proceſſion after the ninth Hour, and goes to the Place where the Bleſſing of the Fire is to be perform'd. The Holy-Water-Pot is carried thither in great Pomp, as alſo the Frankincenſe, the Sub-Deacon's purple Maniple, and the Maſs-Book; the Sub-Deacon walks ſingly with the Croſs, and is followed by the Clergy. When every one is got into his Place, the officiating Prieſt uncovers himſelf, and pronounces theſe Words, *Dominus vobiſcum, The Lord be with you*, &c. as uſual: He afterwards repeats the Prayer, *Deus qui filium tuum*, &c. in the midſt of which he makes the Sign of the Croſs over the Fire; he likewiſe bleſſes the five Grains of Frankincenſe, which are put on a Plate which an Acolyte holds lifted up to his Breaſt. In the mean Time the Thuriferary puts ſome Coals, after their being bleſſed, into the Thurible, into which the officiating Prieſt throws ſome Frankincenſe and bleſſes it; then the Deacon gives him the Sprinkler, kiſſing it at the ſame Time; the officiating Prieſt ſprinkles thrice with Holy-Water the Fire he had juſt before bleſſed, and as he is ſprinkling ſays theſe Words, [b] *Aſperges me Domine*. He incenſes the ſacred Fire thrice, in the Manner above-mention'd: Then one of the Acolytes, or a Sacriſtan, takes a ſmall Candle, and lights it at a new Fire.

As they went in Proceſſion to the Place where the Ceremony was perform'd, they return back from thence in the ſame [c] Order, but the Deacon firſt puts off his purple Ornaments, and puts on white, whereas the Sub-Deacon takes a purple Maniple. We ſhall not trouble the Reader with the Order of the Proceſſion; the only particular Circumſtance in it is, that the Deacon walks in it with the above-mentioned Reed in his Hand, and the Sub-Deacon has a ſmall Candle ſhut up in a little Lanthorn. The Proceſſion being come to the Church-Door, makes a Halt, when the Deacon kiſſes the Reed, and the Acolyte lights one of the Candles fixed upon the Reed with that which he has in his Hand; then they all fall upon their Knees, and the Deacon elevates the Reed, and ſings the Anthem, which begins as follows, *Lumen Chriſti*, &c. *i. e. The Light of Chriſt*. He lights a ſecond Candle in the Middle of the Church with the ſame Solemnity; and the third is lighted on the Steps of the Altar, where we will leave them a Moment. There they muſt perform certain Acts of Devotion, or rather Ceremonies, which, tho' deſcrib'd at length in the Rituals, would be unneceſſary in this Place.

The BLESSING *of the* PASCHAL CANDLE.

ONE of the Ceremonies on this Occaſion is the Deacon's asking the officiating Prieſt's Bleſſing; after which the former goes to the Desk, on which he lays the Maſs-Book, and incenſes it thrice, but neither ſigns himſelf or the Maſs-Book with the Sign of the Croſs. The reſt of the Miniſters range themſelves round the Maſs-Book in the [d] Manner following: The Croſs-Bearer ſtands with the Croſs turn'd towards the officiating Prieſt; the Thuriferary is at the Deacon's Right Hand; the other Acolyte, who has the Reed in his Hand, and he who bears the five Grains of Incenſe, are at his Left.

gainſt one another, a Cuſtom practiſed by the *Mexicans*, on lighting new Fires at the Beginning of every Century. The *Romans* uſed to renew the Fire of *Veſta* in the Month of *March*, as *Ovid* tells us in his *Faſtorum*:

Adde quod arcana fieri novus ignis in æde
Dicitur, & vires flamma refecta capit.

This might induce one to believe that the Ceremony of the New Fire was borrow'd from the Heathens.

[a] *Baudry Manual. Cerem.*
[b] *You ſhall ſprinkle me, O Lord.*
[c] *Baudry Manual. Cerem.*
[d] *Cerem. Epiſc.* Lib. 2.

When

When the Deacon begins to ſing the Leſſon call'd the *Præconium*, which begins *Exultet*, &c. the officiating Prieſt and his Miniſters uncover themſelves, and in the [a] midſt of their chaunting, he puts the five Grains of Incenſe in the Form of a Croſs, into the Taper, and afterwards, at certain Words [b] adapted to the Myſteries of the Ceremony, lights the Paſchal Taper; and whilſt he is chaunting, an Acolyte lights all the reſt of the Candles with the new Fire.

THIS Ceremony being ended, the [c] Deacon returns back to the Sacriſty, where he puts off his white Ornaments, and reſumes the purple Stole and the Maniple of the ſame Colour. After the Bleſſing of the Tapers follows the Leſſons call'd *Prophecies*, the Verſe ſung by the Choriſters called in *Latin Tractus*, and the Singing of the Prayers.

THE three Candles fixed at the Extremity of the Reed, and which are lighted one after the other, denote, as we are told, the Progreſs of the Goſpel in the three great Diviſions of our Hemiſphere; but a fourth ſhould have been added ſince the Diſcovery of *America*. We have already obſerv'd, that the three Candles are likewiſe an Emblem of the Trinity: But it were endleſs to take Notice of all the whimſical Notions of myſtic Writers. As for the Paſchal Candle, we are aſſured that it is a Type of our Saviour's Humanity, and the New Fire that of the new Doctrine of the Goſpel.

WE are told that the Bleſſing of the Paſchal Candle is of great Antiquity in the Church, and that Pope *Zozimus* in the Beginning of the fifth Century, commanded that one ſhould be lighted in every Pariſh.

[d] THE Paſchal Candle muſt remain on the Goſpel-Side from Eaſter-Eve to Aſcenſion-Day. The Rituals inform us at what Hour it is to be lighted on Eaſter-Eve, Eaſter-Day, and the following Days, *&c.*

The Bleſſing of the Baptiſmal FONTS, *and the Baptiſm of the* CATECHUMENS.

THE officiating Prieſt and his Miniſters go in Proceſſion to the Font; the Croſs and Taper-Bearers go on the other Side it, and the Miniſter who officiates puts himſelf over-againſt them, in ſuch a Manner, that the Font ſtands between him and the Croſs. The other Eccleſiaſtics range themſelves on each Side; an Acolyte ſtands at a little Diſtance behind the officiating Prieſt at his Right Hand, holding a Napkin to wipe his Hands, and the Thuriferary ſtands next in order to him.

[e] THE Miniſter who officiates uncovers himſelf, and falls proſtrate on his Knees with all his Miniſters, the Croſs and Taper-Bearers excepted. After an Anthem is ſung ſuitable to the Solemnity, he riſes up, and turning towards the Font, pronounces the Bleſſing, making the Sign of the Croſs that Way. He afterwards exorciſes the Water, makes a Croſs in it with his Hands, pours ſome out of the Veſſel towards the four Cardinal Points of the Horizon; which done, he wipes his Hand with the Napkin given him by the Acolyte, and repeats a Prayer, at the Concluſion of which he blows

[a] At theſe Words, *Curvat Imperia.*
[b] *Rutilans ignis accendit*, &c.
[c] *Baudry Manual* &c.
[d] *Piſcara Praxis Cerem.*
[e] *Piſcara Praxis Cerem. & Baudry.*

thrice

thrice on the Water, and in three different Places, always obſerving to do it croſs-ways; he alſo [a] plunges a Taper thrice into the ſame Water, obſerving to ſink it deeper the ſecond Time than the firſt, and the third more than the ſecond, ſaying at each Immerſion the following Words: *Deſcendat in hanc plenitudinem fontis virtus Spiritus Sancti*, i. e. *May the Spirit of the Holy Ghoſt deſcend into this Water.* [b] The Aſſiſtants, in caſe the officiating Prieſt has any, ſprinkle the People with a little of this Water, and they alſo ſend a Prieſt or a Sacriſtan to ſprinkle the Houſes therewith.

After this Ceremony the officiating Miniſter perfumes the Font thrice with Frankincenſe; after which he takes the Oil of the Catechumens, and pours it on the Water croſs-ways, and does the ſame with the Chriſma. He afterwards mixes them both upon the Water, being poured into equal Proportions, and always croſs-ways; after which he mixes them with his Right Hand, in order that they may be diffus'd equally over every Part of the Font.

The Font being bleſſed in the Manner above deſcribed [c], the Celebrant goes and receives the Catechumens at the Church-Gate, and clothes himſelf in White, to perform the Ceremony of their Baptiſm, which ſhall be deſcribed in its proper Place.

We mentioned the *Bleſſing of Houſes*; but there is nothing particular in that Ceremony. The Perſon who officiates upon this Occaſion muſt wear a white Stole; and the Holy Water with which he ſprinkles them muſt be ſet apart, before the Oils are pour'd upon it. Upon his entering into each Houſe, he ſalutes it.

After the Ceremony of bleſſing the Font is ended, the Litanies are ſung; a ſolemn Maſs and Veſpers are ſaid. Whilſt the Litanies are chaunting, the Hoſt, which till now was hid, is taken out, and brought to the Altar; all the Tapers are lighted, the Altar is covered with its ſeveral Ornaments, the Images are unveil'd, and the Seat of the officiating Prieſt is cover'd; who, together with his Prieſts, reſume their white Ornaments, and prepare themſelves for the Celebration of a ſolemn Maſs. Upon the officiating Miniſter's beginning the *Gloria in Excelſis*, the Bells fall a ringing [d] again; for which Purpoſe a Signal is given from the Cathedral.

47. Eaſter-Sunday; Station at St. *Maria Maggiore*'s, and *our Lady's of the Angels*: the Pope aſſiſts ſolemnly at the Office in St. *Peter*'s, where he himſelf ſings Maſs; after which the holy Face, the Lance, and the true Croſs, are ſhewn to the People: After which his Holineſs is carried into the Gallery, whence he bleſſes the People. At St. *John*'s of *Lateran*, St. *Maria Maggiore*'s, and St. *Praxades*'s, the Relics are ſhewn both before and after Veſpers.

Ceremonies *obſerved at* Easter.

Mattins are to be ſaid on Eaſter-Sunday before Day-break, becauſe our bleſſed Saviour roſe from the Dead at that Time. We might likewiſe take Notice of ſeveral peculiar Differences in the Leſſons, and the Chaunting; but as they concern only the Prieſts, ſuch as are deſirous of farther Information may have Reeourſe for it to the Rituals. [e] When the Pope himſelf officiates, certain Ceremonies are performed, which deſerve our Notice. Before the Preface, the two youngeſt Cardinal Deacons

[a] *Piſcara.*
[b] *Piſcara, ubi ſup.* Alet's *Ritual.*
[c] *Baulary, ubi ſup.*
[d] *Baulary, Piſcara.*
[e] *Sacra. Cerem. Eccl. Rom.* Lib. ii.

(but none of thoſe who aſſiſt his Holineſs) place themſelves to the Right and Left of the Altar, both of them being turned towards the People. Theſe two Deacons, dreſs'd in white Ornaments, repreſent the two Angels who watched our Lord's Sepulchre in white Raiment; and they ſtand in this Poſture at the Altar till the [a] *Agnus Dei*. After that the Deacon and the Sub-Deacon have received the Communion from the Pope's Hands, the Deacon of the Goſpel goes up to his Holineſs, who has his Head bare in honour of the Holy Sacrament that lies upon the Altar, and repeats, according to the uſual Form, the *Confiteor* in theſe Words: [b] "I confeſs to God Almighty, the bleſſed "Virgin *Mary*, the bleſſed *Michael* the Archangel, to St. *John Baptiſt*, to St. *Peter* and "St. *Paul*, the Holy Apoſtles, to all the Saints in Heaven, and to you my ghoſtly Father, "that I have offended in Thought, Word, and Deed; *through my Fault, my own Fault, "my very great Fault*: I therefore beſeech the bleſſed *Mary*, &c. and you, my ghoſtly "Father, to pray for me." After Confeſſion the Deacon returns to the Altar; his Holineſs pronounces Abſolution, and makes the Sign of the Croſs over the People, but without ſaying any Thing. Next follows the Communion; and when his Holineſs adminiſters it to the Congregation, two Auditors hold a [c] kind of Silk Napkin on his Holineſs's Knees, and a Cardinal Biſhop Aſſiſtant ſtands at his Right with a Paten in his Hand. In the *Roman Ceremonial* we have a complete Deſcription of the Paſchal Ceremonies obſerv'd in the Pope's Chapel.

HERE follows the Order obſerved by the *Ceremonial*, when an Emperor or a King is to receive the Sacrament from the Pope's Hands: Firſt, his Holineſs takes the Communion himſelf, and afterwards adminiſters it to his Deacon and Sub-Deacon; the former, after having repeated the Confeſſion, takes the Hoſt from the Altar, with which the Monarch is to communicate, lays it on the Paten, and gives it, after the uſual Ceremonies are perform'd, to the Sub-Deacon, who carries it to his Holineſs: Then the firſt Cardinal Biſhop leads the Monarch to the Feet of the Pope, who kiſſes him; after Communion the Deacon conducts the Monarch back to his Seat.

ON Eaſter-Sunday the Faithful ought to have all their Food bleſſed: We have already made ſome Mention of this Cuſtom. [d] The Anniverſaries for the Deceaſed muſt be poſtponed henceforward, till after the Octave of the Eaſter.

48. Monday; Station at St. *Peter*'s, where the Relics are ſhewn after Veſpers: Papal Service in the Apoſtolical Chapel, where a Cardinal Prieſt ſings Maſs.

49. Tueſday; the Station at St. *Paul*'s, where the Relics are ſhewn on the Papal Altar: the Pope aſſiſts ſolemnly at the Office in the Apoſtolical Chapel, where a Cardinal Prieſt ſings Maſs.

50. Wedneſday; Station at St. *Laurence*'s without the Walls.

51. Thurſday; Station at the holy Apoſtles.

52. Friday, Station at the *Rotunda* and the *Minerva*.

53. Saturday; Station at St. *John*'s of *Lateran*: the Pope aſſiſts ſolemnly in the Apoſtolical Palace, where a Cardinal Prieſt ſings Maſs.

54. Low-Sunday, or of the Octave of Eaſter; Station at St. *Pancras*'s, and at St. *Mary*'s in *Traſtevera*, where the Relics are expoſed; at St. *Laurence*'s in *Lucina*, St. *Vincent*'s, and St. *Anaſtaſius*'s at the Fountain of *Trevi*, Feſtival for the Anniverſary of the Inſtitution of the Congregation of Clerks, regular Minors.

[a] See for the Word *Agnus*. Vol. I. Part II. in the Deſcription of the Maſs. We are told that Pope *Sergius* I. inſtituted this Prayer at the End of the ſeventh Century: *Vide Bona* l. ii. c. 16. Sect. 5. *Rer. Liturg.*

[b] *Confiteor Deo omnipotenti, beatæ Mariæ ſemper Virgini, beato Michaeli Archangelo, beato Johanni Baptiſtæ, ſanctis Apoſtolis Petro & Paulo, ac omnibus ſanctis, & tibi Pater, quia peccavi nimiis cogitatione, verbo & opere, meâ culpâ, meâ culpâ, meâ maximâ culpâ: Ideo precor beatam Mariam,* &c. *& te Pater orare pro me,* &c.

[c] *Mappulam bombycinam duo Auditores hinc & inde apud Papam genuflexi tenent,* &c.

[d] *Piſcara Praxis Cerem.*

THE Saturday and Sunday after Eaſter are called *Sabbatum & Dominica in Albis*, becauſe the new-baptized Catechumens aſſiſt at the Devotions on thoſe Days, clothed in white Garments.

APRIL.

1. ST. *Venantius*, Biſhop and Martyr; at his Church in the *Lateran*, where his Body is depoſited.

2. St. *Mary* of *Egypt*; at the *Armenian* Church dedicated to her, where Service is performed in that Tongue.

3. St. *Francis* of *Paul*, Founder of the *Minims*; in the Churches of his Order.

4. St. *Agapita* and *Chionia*, Virgins and Martyrs; at St. *Anaſtaſia*'s, where their Bodies are depoſited.

5. St. *Vincent Ferrerius* Dominican; Feſtival at the *Minerva*, and other Churches of St. *Dominic*.

6. St. *Sixtus*, Biſhop and Martyr; at St. *Peter*'s.

7. St. *Albirus* Benedictin; in the Churches of the Order.

8. Tranſlation of St. *Monica*; at St. *Auſtin*'s.

9. Dedication of the Church of St. *Peter* and St. *Marcellinus*.

10. St. *Leo the Great*; Feſtival at St. *Peter*'s, where his Body lies; at St. *John*'s of *Lateran*, and St. *Maria Maggiore*'s, where his Relics are depoſited.

11. Dedication of the Church *De Ara Cœli*.

12. St. *Julius* Pope; Feaſt at St. *Maria*'s in *Traſtevera*, where his Body is depoſited.

13. St. *Juſtin*, Prieſt and Martyr; Feaſt at St. *Praxades*'s, where his Relics are preſerved.

14. St. [a] *Tiburtius*, *Valerius*, and *Maximus*, Martyrs; at St. *Cecilia*'s, where their Bodies are depoſited: And at St. *Peter*'s, Feſtival for St. *Abundus*, formerly Dean or Prebend of this Cathedral.

15. St. *Baſiliſia*, the Martyr; at St. *Paul*'s, where her Body lies.

16. St. *Valentine* and *Martin*; at St. *Praxades*'s, where her Relics are lodg'd; at St. *Marcellus*'s for holy *Joachim* the *Servite*; at St. *John*'s of *Lateran*, Tranſlation of the Heads of St. *Peter* and St. *Paul*, which are ſhewn to the People.

17. St. *Anicetus*, Pope and Martyr; at St. *Sebaſtian*'s, where his Relics are depoſited; and at the Chapel of the Palace of the Dukes of *Altaemps*, wherein, by a Grant from Pope *Clement* VII. his Body is interred.

18. St. *Bartholomew*, Monk of *Vall-ombroſa*; at St. *Praxades*'s; and at St. *John*'s *Della Pigna* for St. *Eleutherius*.

19. St. *Leo* IX. Pope, of the Order of St. *Benedict*; in the Churches of that Order, and at St. *Peter*'s, where his Body is interred.

20. The bleſſed *Agnes* of *Monte Pulciano*; at the *Minerva*, and the Churches of the Order.

21. St. *Anſelm*, Biſhop and Confeſſor, of the Order of St. *Benedict*; a Feſtival throughout the whole Order.

[a] An Angel brought two Crowns from Paradiſe, compoſed of Roſes and Lillies, and gave one to *Valerian*, and the other to *Cecilia*, his new-married Wife; the Angel added, Becauſe, *Valerian*, thou haſt conſented to the Council of Chaſtity, (he having been perſuaded by *Cecilia* not to violate her Virginity) Chriſt has ſent me to tell thee, that he will grant thee any Petition thou ſhalt ask of him. *Valerian* at theſe Words fell down and worſhipped, and begg'd that his Brother *Tiburtius* might become a Chriſtian. *Tiburtius* afterwards coming into the Houſe, ſmelt the Fragrancy of the Roſes and Lillies, but ſaw nothing: But as he was wondring whence it came, *Valerian* told him of their two Crowns, which his Eyes were not yet able to ſee; but he aſſured him, that in caſe he would turn Chriſtian, he ſhould ſee them both, and the Angel of God alſo. At theſe Words he conſented to be baptiz'd, and thereupon obtain'd all he had deſired of God, and the Sight of the Angels daily.

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22. St. *Soterus* and *Cajus*, Popes and Martyrs; at St. *Sebaſtian*'s, and St. *Suſanna*'s.

23. [a] St. *George* the Martyr, at his Church, where the Magiſtrates of the People of *Rome* attend, in order to have their Standards bleſs'd. The Ceremony of Bleſſing the Standards was perform'd about the ſame Time by the antient *Romans*, in honour of *Mars*, when for ſeven Days together the *Roman* Eagles were conſecrated.

24. St. *Melitus*, Biſhop and Confeſſor of the Order of St. *Bennet*; Feſtival throughout the whole Order.

25. St. *Mark*; Feſtival in his Church; where the whole Clergy both Regular and Secular aſſemble together, and go in Proceſſion in a Body to St. *Peter*'s [b], the Chapter of the ſaid Church excepted, who go thither before.

ON St. *Mark*'s Day the great Litanies are ſung in a ſolemn Manner; they are called *Great Litanies* becauſe they were inſtituted by St. *Gregory the Great*, and to diſtinguiſh them from the leſſer ones, which were firſt eſtabliſhed by St. *Mamertus*, Biſhop of *Vienna*. The great Litanies owe their Inſtitution to the great Floods, and the inguinary Peſtilence, which laid *Rome* waſte under the Pontificate of that Prelate. The Church cauſes them to be ſung at this Time, in order to implore the Bleſſing of God, and the Preſervation of ſuch Fruits of the Earth as begin to ſpring up at that Time. 'Tis thought that Litanies are of greater Antiquity in the Eaſt. Theſe Litanies were called [c] *Septiformes*, becauſe Pope *Gregory* divided the Proceſſion which ſung them into ſeven Choirs. The firſt Choir was that of the Clergy; the ſecond of the Abbots and Monks under them; the third of the Abbeſſes and their Nuns; the fourth of Children; the fifth of the Laity; the ſixth of Widows; the ſeventh of married Women. The Particulars relating to theſe Litanies, and the Words in which they are expreſſed, may be ſeen in the [d] Rituals.

HERE follows in general the Order which is obſerved in the Proceſſions of St. *Mark*, and of the Rogations, of which Mention will immediately be made. The Clergy and the Congregation being aſſembled in the Church in the Morning, the officiating Prieſt, clothed in Ornaments ſuitable to the Occaſion, the purple Stole, and the Chaſuble of the ſame Colour, goes up to the Altar with the Deacon and Sub-Deacon, clothed in purple Habits of their reſpective Orders, but without their Maniples. Being come to the Altar, the Miniſter who officiates, all the Clergy that compoſe the Choir, and the Congregation, fall proſtrate on their Knees, and addreſs themſelves to Heaven in Prayer; which being done, the Sub-Deacon fetches the Croſs, places himſelf at the Entrance of the Chancel Door, and continues there till the Proceſſion ſets out, which is alſo obſerved in all other Proceſſions. In the mean Time one or two Choriſters begin the Anthem *Exurge*, &c. which being ended, they fall down upon their Knees again, the Croſs-Bearer excepted, who, as has been already obſerv'd, never kneels on theſe Occaſions. Afterwards two Choriſters, or the officiating Prieſt alone, go forward towards the high Altar, and begin the Litanies of the Saints upon their Knees, and are anſwered by the Choir. At the Singing of the *Sancta Maria, ora pro nobis*, all the Congregation riſe up and walk in Proceſſion, followed by the People, who make their Reſponſes to the Litanies: And as the Proceſſions on this Occaſion take a larger Tour than ordinary, Stations muſt be made at certain [e] Croſſes, Oratories, or Churches; after the ſinging of the Litanies Prayers are offer'd up.

[a] This celebrated Patron of our Country, was, according to ſome, an imaginary Saint, to others an *Arian* Heretic. We need not take Notice of the famous Story of his killing the Dragon, and delivering the King's Daughter; it being ſo trite, that there is hardly a Child but has heard of it.

[b] We find the Order and March of the Proceſſion of the Clergy in *Aymon's Picture of the Court of* Rome, *p.* 446. Edit. 1707.

[c] *Septiformis*, Vide this Inſtitution in *the Hiſtory of* Paul *the Deacon*, Book iii.

[d] To give thoſe who are unacquainted with Litanies, a general Idea of them, we need only obſerve, that God, and all the Saints, are invok'd in them, for the Peace and Proſperity of the Church, for the Clergy, for the People, for Kings and Princes, for the Fruits of the Earth, for the Souls of the Faithful departed, *&c.*

[e] When the Station is at a Croſs, the following Anthem is ſung, *Crucem ſanctam ſubiit*; but if the Station is at a Chapel or Church, the Prayer or Anthem of the Patron muſt be chaunted.

St.

St. *Mamertus* Biſhop of *Vienna*, upon his Dioceſe's being troubled with Earthquakes and other Calamities, inſtituted the [a] Rogations about the Middle of the fifth Century, and appointed them to be of three Days Continuance.

THE Church ordains Proceſſions for obtaining of Rain, fine Weather, during a Seaſon of Mortality, War, and Famine, *&c.* Prayers of Thanks are alſo offer'd up. There is nothing particular in all theſe Proceſſions, except that at the laſt mention'd the officiating Prieſt and his Miniſters are clothed in White. In the Proceſſions which are made to divert a Storm, the Pariſh-Prieſt cauſes all the Bells to be ſet a ringing, and ſprinkles holy Water up in the Air.

26. St. *Cletus* and St. *Marcellinus*, Popes and Martyrs; Feſtival at St. *Maria Maggiore's*, where the Head of the latter is depoſited; and at St. *Peter's*, where the Body of St. *Cletus* is interr'd; at *our Lady of the Mountains*, for her firſt Miracle wrought there; and at St. *Margaret's* on the other Side the *Tyber*, for the Conſecration thereof.

27. St. *Anaſtaſius*, Pope; at St. *Bibiana's*, where his Body lies; at St. *Martin's of the Mountain*, where his Relics are depoſited, and at St. *Coſmus's* [b].

28. St. *Vitalis*, Martyr; Feſtival at his Church.

29. St. *Peter*, Martyr; Feaſt at the Church of *Minerva*, where the Cardinals of the Inquiſition aſſiſt at the Office; Feaſt at *our Lady's of the Peace*, and at St. *Marcellus's*, for the bleſſed *Peleninus* the Servite.

30. St. *Catherine of Sienna*; Feaſt at the Church of *Minerva*, and throughout the whole Order of St. *Dominic*, and in the Churches of that Saint; at St. *Sylveſter's* in *Campo Marzo*, for St. *Sophia* Virgin and Martyr.

[c] *MAY.*

ON all Sundays in *May*, Indulgence at St. *Sebaſtian's*, at the *Annunciada* without the Walls, and at St. *Laurence's in Fonte*.

1. [d] St. *Philip* and St. *James*, Apoſtles; Feaſts in their Churches, where their Relics are depoſited; as alſo at St. *Peter's* and St. *Maria Maggiore's*, where alſo are ſome of their Relics.

2. St.

[a] We have Reaſon to believe, that the Proceſſion of the great Litanies, and of the Rogations, ought to be conſider'd as the Remains of ſo many Pagan Ceremonies, which ſome pious Prelates have thought worthy of being conſecrated to God. The *Romans* uſed to celebrate on the 25th of *April* a Feſtival call'd *Robigalia*, to deprecate the Mildew from the Corn, which is often very fatal to it in that Seaſon. This Feſtival was inſtituted by *Numa* King of *Rome*, in honour of the God *Robigus*, or the Goddeſs *Robiga*, at which Time Prayers and Sacrifices were offer'd up to her: They uſed alſo to go in Proceſſion round the Fields, in order to draw down a Bleſſing upon the Fruits of the Earth, as is ſtill the Cuſtom in Roman Catholic Countries. The old *Romans* call'd theſe Proceſſions *Ambervalia*.

[b] St. *Coſmus* and St. *Damian* were Brothers, and both Phyſicians. The following Miracles are ſaid to have happened at their Death: Being chain'd together, and thrown into the Sea, an Angel looſed their Bonds, and deliver'd them. After this they were thrown into a great Fire, but upon their Prayers the Fire had no Power to hurt them. They were then hang'd on a Croſs, and commanded to be ſtoned; but the Stones rebounded back on thoſe who threw them; and the ſame happen'd when Arrows were afterwards ſhot at them.

[c] The antient Heathens never uſed to marry during this Month, becauſe of the *Lemuria*, which conſiſted of Sacrifices and other Acts of Devotion, by which they pretended to keep Spirits or Apparitions from hurting them. They imagin'd that all the Women who were married at that Seaſon were good for naught.

Menſe malas Maio nubere vulgus ait. Ovid.

The Chriſtians ſeem to have borrowed this Notion from the Heathens; for the Vulgar among us think that 'tis not good to marry in that Month.

[d] On the firſt of *May* it is cuſtomary to ſtick Boughs of *May* before the Houſes of Perſons of Diſtinction, or thoſe for whom one has a particular Eſteem. This Cuſtom is ſtill obſerv'd in ſeveral Parts of *Europe*, particularly in

2. St. *Athanasius*, Bishop and Confessor; Feast at the Church of the *Greeks*, who have the Service there in their own Tongue; at that of *Minerva*, for St. *Antoninus* Archbishop of *Florence*.

3. *Invention*, or finding of the holy Cross; Festival in the Churches dedicated to it; at St. *Cross*'s *in Jerusalem* the Relics are exhibited; at St. *Alexis*'s, Festival of the holy Martyrs *Alexander*, *Evantin*, and *Theodulin*.

THE first Sunday in *May*; Feast at St. *Catherine*'s *à monte magna poli*; at the *Minerva* for St. *Catherine of Sienna*; and at St. *Anastasia*'s for the blessed *Torribio*, Archbishop of *Lima*.

4. St. *Monica*, Widow; at St. *Augustin*'s, where her Body is interr'd; at the Church of the *Piemonteze*; Festival of the holy Shroud of our blessed Saviour.

5. St. *Austin*'s Conversion; Festival throughout the whole Order. St. *Angelus the Carmelite*; Festival throughout the whole Order. At the Church of *Minerva*, and that of St. *Maria Maggiore*'s, Festival of the blessed *Pius* V. where his Body is interr'd, and where also the Cardinals assist solemnly at the Service.

6. St. *John* before the *Latin-Gate*; Festival in the same Place, where the Chapter of St. *John of Lateran* meet and celebrate the Office.

7. St. *Stanislaus*, Bishop and Martyr; Festival at the Church of the *Poles*; at the *Chiesa Nova*, for St. *Ilarius* the Martyr; and at St. *Laurence*'s without the Walls, for the Translation of the Body of St. *Stephen* the first Martyr.

8. Apparition of St. *Michael* the Archangel in his Churches; at St. *Maria Maggiore*'s, and at St. *John*'s *of Lateran*.

THE Legend Writers inform us, that St. *Michael* the Archangel has reveal'd himself several Times; the most famous of his Apparitions is that the Festival whereof is solemniz'd on the eighth of *May*; it happened about the End of the fifth Century upon *Mount Gargan*, since call'd *Mount St. Angelo*, in the Kingdom of *Naples*.

9. St. *Gregory Nazianzen*, the Bishop; at St. *Peter*'s, where his Body is deposited, and in the Monastery of the Nuns in *Campo Marzo*.

10. St. *Gordian* and St. *Epimachus*, Martyrs; at St. *Laurence*'s *in Lucina*; at St. *Mary*'s *in Trastevera*, for St. *Calepodus*.

11. St. *Majolus*, Abbot of *Cluni*; Festival throughout the whole Order of St. *Benedict*; at *Jesus*'s Church, for St. *Bonus* the Martyr.

12. St. *Nereus* and St. *Achilleus*; Festival in their Church; St. *Pancratius* the Martyr; Festival in his Church.

13. Dedication of St. *Maria Rotunda*.

14. St. *Boniface* the Martyr; Festival at St. *Alexis*'s, where his Body is deposited.

15. St. *Isidorus*; Festival at his Church; at St. *Martin*'s *of the Mountains*, for St. *Quirina*, Virgin and Martyr.

16. St. *Ubaldus*, Bishop; at *our Lady's of the Peace*. St. *Pelerinus*, Festival in his Church.

17. Translation of St. *Bernardin*'s Body; Festival in the Church of *Ara Cæli*.

in *Germany* and *Italy*. It owes its Original to the antient Festivals of *Flora*, which were solemniz'd at the same Time, when the Youth among the *Romans* used to go into the Woods, where they cut down a numberless Multitude of Branches, with which they adorn'd or repair'd the Houses; which Custom is still observ'd by the Youth in *Italy*. At *Lagni*, a Town in the Island of *France*, the Image of the *Roman Floralia* is exactly preserved. "Early in the "Morning on *Whitsunday*, the common People, instead of going to Church, flock into the Woods to cut down "Branches of Trees, and in the Afternoon they perform a great Number of bodily Exercises in a very burlesque "Manner, as in the *Floralia* of the antient *Romans*; as for Instance, some Peasants run in their Shirts for a Wager." *Vide Pasquier* in his *Recherches*, Lib. viii.

18. St.

18. St. *Venantius*, Martyr; Feaſt in his Church and that of St. *Peter*, where ſome of his Relics are depoſited. The bleſſed *Felix de Cantalice*, a *Capuchin* Friar; Feſtival at the *Capuchins*.

19. St. *Pudentiana*, Virgin; Feſtival in her Church. St. *Ives*, Advocate for the Poor; Feaſt in his Church; at the Church of *La Sapienza* the Cardinal aſſiſt ſolemnly at the Office, where the Clerks of the Chamber, and the conſiſtorial Advocates aſſemble. St. *Peter Celeſtine*; Feſtival at St. *Euſebius*'s, and *our Lady's of Loretto*.

20. St. *Bernardin of Sienna*, Cordelier Friar; Feſtival throughout the whole Order of St. *Francis*.

21. Feſtival at St. *Croſs*'s *in Jeruſalem*, for the Tranſlation of the Relics.

22. St. *Romanus*, Benedictin Abbot; Feſtival in the Churches of the Order. At St. *Auſtin*'s, Feſtival for the bleſſed *Rete dela Caſcia*, and in his own Church under the Capitol.

23. St. *Angelus* of the Order of *Val-Ombroſa*; Feſtival at St. *Praxedas*'s, and in the *Chieſa Nova* for the Dedication.

24. Tranſlation of St. *Dominic*'s Body; Feſtival throughout the whole Order.

25. St. *Urban*, Pope and Martyr; Feſtival in his Churches, and St. *Cecilia*'s, where his Body is interr'd; at St. *Peter*'s for St. *Boniface*, where his Body is depoſited. Tranſlation of the Body of St. *Francis*; Feſtival throughout the whole Order. St. *Mary Magdalen of Pazis*; Feſtival in all the Churches of the *Parmeſans*, and at St. *John*'s of the *Florentines*.

26. St. *Eleutherius*, Pope and Martyr; Feſtival at St. *Peter*'s, where his Body is interr'd. St. *Philip Nereus*; Feſtival in *Chieſa Nova*, where his Body lies, and where the Cardinals aſſiſt ſolemnly at the Office.

27. St. *John*, Pope and Martyr; Feſtival at St. *Peter*'s, where his Body is depoſited.

28. St. *Germanus*, Biſhop and Confeſſor, of the Order of St. *Benedict*; Feſtival in the Churches of that Order.

29. St. *Cononus*, Abbot of *Lerma*; throughout the whole Order of St. *Bennet*.

30. St. *Felix*, Pope; Feſtival at St. *Pancras*, where his Body is depoſited; at St. *Peter*'s, for *Gabinus* the Martyr, where his Body is interr'd; at St. *Bartholomew*'s in the Iſland, for St. *Exuperantius*, Pope and Martyr: His Body is interr'd here.

31. St. *Petronilla*, Virgin; at St. *Peter*'s, where her Body lies.

The Stations *of the* Moveable Feaſts *after* EASTER.

MONDAY in *Rogation-Week*; Station at St. *Maria Maggiore*'s; the Clergy aſſemble at St. *Adrian*'s, and go thither in Proceſſion.

TUESDAY; Station at St. *John*'s *of Lateran* and St. *Maria Novella*'s, from whence the Clergy go in Proceſſion.

WEDNESDAY; Station at St. *Peter*'s, the Clergy aſſemble at St. *Laurence*'s *in Damaſo*, and go thither in Proceſſion. On this Day at Veſpers the Pope aſſiſts ſolemnly at the Office in the Apoſtolical Palace.

THURSDAY, Feſtival of the Aſcenſion; Station at St. *Peter*'s; the Pope aſſiſts ſolemnly at the Service; a Cardinal-Biſhop ſings Maſs, and a ſecular Prieſt preaches the Sermon, after which the Pope bleſſes the People.

The

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The Ceremonies on the Feſtival of the ASCENSION.

ON *Aſcenſion-Day*, after the Goſpel, the Paſchal Candle is [a] put out, to denote that on that Day our Saviour left the Earth, and returned up into Heaven. [b] The Altar is adorn'd with Flowers, Images, and Relics; upon which Occaſion the officiating Prieſt and his Miniſters are dreſs'd in their white Ornaments.

THE Bleſſing which his Holineſs pronounces that Day, is one of the three ſolemn Ones. Antiently it was cuſtomary for his Holineſs, before he pronounced them, to [c] excommunicate Heretics and Infidels in a ſolemn Manner; but that is now confin'd to *Holy Thurſday* only, as was before obſerv'd. The Bleſſing concludes with the plenary Indulgences.

ON the Sunday within the Octave of the *Aſcenſion*, Feſtival of the bleſſed *Francis Patricci*, of the Order of the *Servites* at St. *Marcellus*'s.

WHITSON-EVE, Station at St. *John*'s *of Lateran*; the Pope aſſiſts ſolemnly at Veſpers in the Apoſtolical Chapel.

Ceremonies obſerved at WHITSONTIDE.

ON *Whitſon-Eve* the Altar is cover'd with Purple, till ſuch Time as Maſs begins, and then the Altar is cover'd with Red, and the officiating Prieſt is clothed in Veſtments of the ſame Colour. The bleſſing of the baptiſmal Fonts is perform'd after the ſame Manner as on *Eaſter-Eve*, and on *Whitſunday* the Miniſter who officiates is dreſs'd in ſcarlet Ornaments; this being an Emblem of the Holy Ghoſt, who deſcended on the Apoſtles on *Whitſunday*, in the Shape of fiery Tongues.

ON [d] *Whitſunday* a Proceſſion is made at *Caen*, in which the ſeveral Bodies or Companies of Tradeſmen bear a Part; a Taper is carried in it, the Expence of which is paid by the Apprentices of the ſeveral Companies; and on this Taper are fix'd all the little Pieces of Money which have been given by way of Earneſt, for the binding of Bargains, during the Courſe of the whole Year. We are told, that in order to put a Stop to the Abuſes which were committed in the levying or Diſtribution of theſe Earneſt-Pieces, it was antiently enjoin'd, that every Company of Tradeſmen ſhould elect a Provoſt, who ſhould receive the ſeveral Earneſt-Pennies that might be given on all the Bargains made in their Trading; and that on *Whitſunday* they ſhould be carried in Proceſſion as above-mention'd.

WHITSUNDAY; Station at St. *Peter*'s, at St. *Mary of the Angels*. The Pope aſſiſts ſolemnly at the Office in the Apoſtolic Palace; Maſs is ſung by a Cardinal-Biſhop, and an Eccleſiaſtic of the *Roman* Seminary preaches the Sermon; Feſtival in the ſeveral Churches of the Holy Ghoſt, and at St. *Bartholomew*'s *of the Bergamaſchi*.

Monday; Station at St. *Peter*'s *in Vinculis*.

Tueſday; at St. *Anaſtaſia*'s; Feſtival at the Chapel of *Mount Piety*.

Wedneſday in *Ember-Week*; Station at St. *Maria Maggiore*'s.

[a] *Piſcara, Bauldry.*
[b] *Piſcara Praxis Cerem.*
[c] *Lunadoro Relazione della corte di Roma.*
[d] *Origines de Caen, par* Mr. *Huet.*

Thurſday, at St. *Laurence*'s without the Walls.

Friday, at the *Holy Apoſtles.*

Saturday, at St. *Peter*'s; at Veſpers the Pope aſſiſts ſolemnly at the Office in the Apoſtolical Palace.

[a] Trinity-Sunday; in the Churches dedicated to the Trinity; the Pope aſſiſts ſolemnly at the Office in the Apoſtolical Chapel, a Cardinal-Prieſt ſings Maſs, and a ſecular Prieſt preaches the Sermon. Wedneſday Papal Service at Veſpers.

Corpus Chriſti Day; Station at St. *Peter*'s; the Pope aſſiſts ſolemnly at the Office at the Apoſtolic Palace.

THIS Feaſt was inſtituted by Pope *Urban* IV. in 1263. upon occaſion of a Viſion which was ſaid to be reveal'd to a Nun of the City of *Liege*. *Thomas Aquinas*, by order of the above-mention'd Pope, drew up the Office of the bleſſed Sacrament, in the Manner it is now uſed in the Church. About an [b] hundred Years after, the Inhabitants of *Pavia* began to carry the Hoſt in Proceſſion under a Canopy on *Corpus Chriſti* Day.

AFTER Maſs the Proceſſion of the Hoſt carried by the Pope is made round the Portico's of St. *Peter*'s, where are aſſembled the Clergy both ſecular and regular, the Aſſiſtant-Biſhops, and Cardinals in their Copes, with their Mitres on their Heads; and, in general, all the Prelates, Ambaſſadors, and Noblemen of the Court of *Rome*.

Proceſſion of the BLESSED SACRAMENT.

THE Proceſſion of the Hoſt, when his Holineſs himſelf aſſiſts at it, claims a particular Deſcription; and as that which [c] *Aymon* has given us is very circumſtantial, we ſhall inſert it entire.

" THE Cardinals go into the Palace of the *Vatican*, where they clothe themſelves " in their red Copes; whence they go and receive the Pope at the Veſtry-Chamber, " and accompany him to the Chapel of Pope *Sixtus*, where a private Maſs is uſually " ſaid, to conſecrate the Hoſt that is to be carried in Proceſſion.

" AFTER Maſs the Proceſſion begins to wheel off; each Body of Religious ſings the " Litanies; but the Chapters have each their ſeveral Choirs of Muſic, and that of St. " *Peter*'s *of the Vatican* marches the laſt but one, between that of St. *Maria Maggiore*'s, and St. *John*'s of *Lateran.*

" AFTER that the ſeveral ſecular Fraternities, the different Orders of Monks, and " the Canons of the Collegiate Churches, are paſs'd by, all the Officers of the Chancery " ſucceed according to the Order of their Governor, upon Pain of forfeiting two Months " Salary, unleſs lawful Cauſe be ſhewn for their Abſence. The Number of theſe Of- " ficers, who walk with each a Torch in his Hand, amounts to a thouſand at leaſt, " and ſometimes to twelve hundred, as may be ſeen by the Liſt which *Aymon* has " given of them in Chap. xviii. Part III. of his Work.

[a] We are aſſur'd that *Alcuinus*, who was Contemporary with *Charlemagne*, compoſed the Office for Trinity-Sunday.

[b] *Caſalius de Chriſti ritibus & alii.*

[c] Picture of the Court of *Rome*, p. 452. *& ſeq.* Edition of 1707.

" THE Pope's Houſhold and the Prelates walk next, *viz.* the Queries of the reign-
" ing Pontiff; the Procurators-General of the ſeveral religious Orders, the Chamber-
" lains without the Walls, the Fiſcal of the Apoſtolic Chamber, the Conſiſtorial Ad-
" vocates, the Secretaries of State and of the Cloſet, the private *Cubicularii* and Cham-
" berlains, the Conſervator of *Rome*, the various Bands of his Holineſs's Muſic, the
" Abbreviators of the great and little *Parquet*, the Acolytes and the Clerks of the
" Chamber, the Auditors of the *Rota*, the Apoſtolical Sub-Deacons, and the Croſs-
" Bearer.

" AFTERWARDS the twelve Penitentiaries of St. *Peter* come two and two, dreſs'd in
" their Chaſubles, and preceded by two Clerks with their Staves waſhed with Silver,
" which is the Badge of their Office. Before the March begins they pay Obeiſance
" to his Holineſs, ſitting on his Throne, by kiſſing his Foot.

" THE Biſhops, Archbiſhops, and conſecrated Patriarchs, appear afterwards, cloth'd
" in their Copes, with white Mitres on their Heads; and theſe, before their ſetting
" out, pay Obeiſance to the Pope by kiſſing his Knee.

" THE Cardinals walk next two and two, according to their Ranks, having firſt
" paid Obeiſance to the Pope, by kiſſing his Hand, and have each of them their At-
" tendants walking before them. The Cup-Bearer of each reſpective Cardinal carries
" before his Maſter a thick Flambeau lighted, made of white Wax; and behind
" him, on one Side of Train-Bearer, is his Maſter of his Chamber, who carries a
" Hat of Peacock's Feathers, cover'd with red Taffety, which he holds over the Head
" of the Cardinal his Maſter, like an Umbrella, to ſhade him from the Sun-Beams;
" which, however, is altogether unneceſſary, ſince all the Streets through which the
" Proceſſion paſſes, are cover'd either with Linen-Cloth, or Tapeſtry, through which
" it is impoſſible for the Sun to dart its Rays.

" THE next that comes is the Captain of the *Swiſs* Guards, followed by his Men
" bearing Halberds, and drawn up in two Lines, and in the Middle of them the Cap-
" tain of the Pope's Guards, the Princes of the Throne, his Holineſs's Nephews, and
" the Ambaſſadors of crown'd Heads, who, according to the Regulation for the Cere-
" monial, made by Pope *Julius* II. march in the following Order. Firſt the Ambaſ-
" ſador of the Emperor, and that of the King of the *Romans*, who is ſeldom there,
" ſince the Time that this Kingdom has been in ſome Meaſure united to the Empire
" of *Germany*, by the Election which is generally made of the eldeſt Son of the
" Houſe of *Auſtria*, who by this means is made Vicegerent of the Empire, and con-
" ſequently preſumptive Succeſſor to it. Immediately after comes the Ambaſſador of
" *France*, and afterwards thoſe of *Spain*, of *Portugal*, of *England*, when that King-
" dom is govern'd by a Prince of the *Romiſh* Communion; thoſe of *Sicily*, *Hungary*,
" *Cyprus*, and *Bohemia* next, when thoſe Nations have a Monarch of their own as
" formerly; laſtly, the Ambaſſadors of *Poland* and *Denmark*.

" AFTER theſe ſeveral Ambaſſadors, the Pope himſelf advances forward, carried in
" a Vehicle, in which he ſeems to be on his Knees, though he is really ſeated. He
" has on a rich Cope, and over it a Pall made of Cloth of Silver, which covers his
" Shoulders and Arms like a Scarf. Before him is ſet a wooden Stool gilt, with a
" Cuſhion of red crimſon Velvet, embroider'd and enrich'd with gold Lace, on which
" is laid the Expoſitor, wherein the Hoſt is contain'd, which he bears with his own
" Hands.

" THE

" THE Canopy over the Pope's Head is carried by the Patriarchs, Archbiſhops, and " Biſhops, at their firſt ſetting out from St. *Peter*'s; and afterwards, at their ſetting out " from the Portico of the *Vatican*, by the prime Nobility of the neighbouring Na- " tions, ſuch as the *Florentines* and the *Sienneſe*, who relieve one another till the Pro- " ceſſion is almoſt ended, when the *Roman* Conſervators, and the Prior of the Captains " of the ſeveral Diſtricts, take it and carry it into Church.

" THE *Swiſs*, who go on each Side the Pope, are caſed in Iron from Head to Foot, " with each Man a great two-handed Sword unſheath'd in his Hand. After this Guard " of Cuiraſſiers, the Prelates advance in their ſeveral Ranks, *viz.* the Apoſtolical Pro- " thonotaries, the Auditors, the Clerks of the Chamber, the Generals of the Orders, " the Referendaries, or Officers in Chancery, of the Signature of Grants, and of " Juſtice; and, laſtly, the ſeveral Companies of Light-Horſe, four in a Rank, the " Horſes cover'd with very rich Trappings; and theſe cloſe the March.

" SOMETIMES his Holineſs walks on Foot in this Proceſſion, in order to ſet an Ex- " ample of greater Reſpect and Veneration for the holy Sacrament, which he carries " in his Hands. *Urban* VIII. and ſome other Popes, formerly carried it on Horſe- " back.

" WHEN the conſecrated Hoſt is not carried by his Holineſs, the Dean of the ſacred " College, or the eldeſt Cardinal, bears it inſtead of him, but is on Foot: And on " theſe Occaſions the Princes and Ambaſſadors do not aſſiſt at it, by Reaſon of the Popes " Abſence.

" THE Proceſſion generally laſts about four Hours, tho' it has not above a Mile to " go; but then they walk with the utmoſt Gravity, and extremely ſlow. It paſſes under " the Portico's which *Alexander* VII. built round the Square before St. *Peter*'s; marches " down the Street which goes to St. *Angelo*'s-*Bridge*, call'd St. *James Shake-horſe's-* " *Square*, and returns to St. *Peter*'s by the old Town, after having croſs'd the other " Portico, and the Gallery which joins it to the Church, into which they enter in the " ſame Order that had been obſerv'd at the Going out of it.

" HIS Holineſs being arrived in the Church, lays down the Expoſitor, in which the " conſecrated Hoſt is put, on the high Altar, and whilſt Incenſings are performing, and " the Hymn *Pange lingua glorioſi corporis myſterium, &c.* with the Prayer *Deus qui* " *nobis ſub ſacramento mirabili paſſionis tuæ memoriam reliquiſti, &c.* by which they " beſeech of God, *That he would pleaſe to make all the Congregation preſent taſte ef-* " *ficaciouſly the Fruits of our Saviour's Reſurrection, of whoſe Paſſion this Sacrament* " *is a Commemoration*; during this Interval, I ſay, the Cardinals take off their Mitres " and Ornaments, and put on their red Copes, in which they accompany the Pope " to the Veſtry-Chamber, who is carried thither in his Pontifical Veſtments, where he " lays them down, as alſo his triple Crown, and puts on his ordinary Habit, and then " withdraws into his Apartment.

" THOSE who have not ſeen this Ceremony will no doubt be gladly inform'd, how, " in order to prevent any Diſorder or Diſturbance, the chief Cardinal-Deacon, cloth'd " in a Dalmatica of white Damaſk, and having a Mitre on his Head, ſits at the Gate " of the Apoſtolical Palace, in a Chair of Crimſon Velvet, trimmed with gold Fringe, " and ſet at the Head of the *Swiſs* Guards; at the Right-Hand of this Cardinal ſtands " the Governor of *Rome*, with his Batoon in his Hand; and at his Left the Major- " Domo, or chief Steward of the Pope's Houſhold. Here they remain till ſuch Time " as thoſe who aſſiſt at the Proceſſion have all march'd off, and determine upon the

" Spot

" Spot all Diſputes that may ariſe with regard to Precedency, or any other Cauſe.
" They have a Right to command all the Pope's Guards, not excepting the *Swiſs*
" themſelves, who are all under Arms in the Midſt of the Square, nor the Light Horſe;
" two of whom, by their Order, are poſted with their Lances couch'd, at the Cor-
" ner of every Street through which the Proceſſion paſſes.

" WHILE the Proceſſion continues, the Caſtle of St. *Angelo* makes a triple Diſcharge
" of all its Artillery. The firſt Salvo is made when his Holineſs goes out of the Cha-
" pel *Paulina*, the Moment when he takes in his Hand the Expoſitor, in which the
" Hoſt is contain'd, and that the great Culverine of St. *Peter*'s is fired off to give the
" Signal. The ſecond Salvo is made when the Pope goes out from the Portico of the
" great Square, before the Apoſtolical Palace; and the third when he enters into that
" of St. *James*."

HERE follow other Particulars, which are generally obſerv'd at the Proceſſion of the Bleſſed Sacrament. During its March the Bells of the Cathedral, and of the other Churches before which it paſſes, are rung. The Streets [a] muſt be ſwept, and ſtrew'd with Flowers and Greens, and the Outſides of the Houſes and Churches hung with Tapeſtry, or adorn'd after ſome other Manner. The officiating Prieſt conſecrates two large Hoſts, one whereof is to be us'd in the Proceſſion. Maſs being ended, the Tapers are diſtributed, and a Sub-Deacon, clothed in Veſtments ſuitable to the Feſtival, comes out of the Sacriſty, preceded by two Incenſe-Bearers in Surplices, with the Thurible in one Hand, and the Navicula in the other. The two Incenſe-Bearers join the Sub-Deacon, and ſtand by him without the Chancel of the Altar, till the March begins. About ſix Clerks in Surplices, with lighted Torches in their Hands, range themſelves on each Side the Foot of the Altar; and thoſe who are to carry the Canopy, ſet themſelves at the Entrance of the Chancel.

THE laſt Goſpel being read, the officiating Prieſt makes his Genuflexions, having the Deacon and Sub-Deacon on each Side of him, and afterwards goes to the Epiſtle-Side; then deſcends to the Bottom of the Steps, takes off his Maniple and Chaſuble, and puts on a white Cope. The Deacon and Sub-Deacon alſo put off their Maniples, and then they all three go and make a Genuflexion on both Knees, bending their Bodies very low in the Middle of the laſt Step of the Altar, where they continue a little Time in Prayer; after which the Deacon riſes up, and makes another Genuflexion; and this in order to uncover the Expoſitor, and place it on the Corporal, or Piece of fine Linen uſed at Maſs. Here follows a third Genuflexion; and then he comes back, and ſtands near the officiating Prieſt, who riſes up, and withdraws a little towards the Goſpel-Side; and after having thrice put Incenſe into each Thurible, he falls down upon his Knees, with the Deacon, who is at his Right-Hand, and the Sub-Deacon at the Left. The former gives the Thurible to the officiating Prieſt, who incenſes the Bleſſed Sacrament thrice, making a low Bow both before and after. This triple Incenſing being over, the Sub-Deacon ſpreads the Veil over the Shoulders of the officiating Prieſt, while the Deacon goes up to the Altar, takes the Expoſitor from thence, which he gives to the officiating Prieſt, and afterwards covers his Hands with the Extremities of the Veil that lies over his Shoulders; after which, the officiating Prieſt, having the Pyx, or Expoſitor, in his Hands, turns about to the Right, and his Miniſters after him, when they all three continue on one of the Steps of the Altar, till ſuch Time as the whole Proceſſion is wheel'd of, when they begin the *Pange Lingua*, and the Proceſſion ſets out.

[a] In ſome Parts of *Italy* triumphal Arches are rais'd, adorn'd with Emblems and Mottos, in honour of the Bleſſed Sacrament. The Cuſtom of laying Carpets in the Streets through which the Proceſſion is to paſs, was alſo obſerv ed by the antient *Romans* on theſe Occaſions; to which we will add, that they had repoſitory Altars, as is now the Cuſtom, erected in the Streets, for their Proceſſions to make a Halt at.

[a] A CLERK dreſs'd in Purple carries the Banner of the Bleſſed Sacrament, after whom the Singing-Boys advance; then thoſe who carry the Torches, and the Members of the Confraternity, two and two: Then the Croſs-Bearer, between two Taper-Bearers. The Clergy advance afterwards, the Clerks in [b] Surplices, the Deacons and Sub-Deacons in Dalmatics, and the Prieſts in Copes. Thoſe on the Right carry their Tapers in their Right Hand, and thoſe on the Left in their Left; they are followed by Clerks, carrying Torches: Two Incenſe-Bearers walk immediately before the Hoſt, and perfume it all the way, obſerving to walk ſide-ways, in order not to turn their Backs to it. The officiating Prieſt carries it under a Canopy, ſupported by the chief Men of the Place: The two firſt Staves that ſupport it are carried by two Men of the greateſt Diſtinction; and the reſt of the Perſons of Note are ranged at the Right Hand of the officiating Prieſt, who is placed between the Deacon and Sub-Deacon, who holds up his Chaſuble.

ALL theſe devout Perſons ſing Hymns, except the officiating Prieſt, and his Miniſters, who repeat what is ſung with a low Voice. The Laity follow the Canopy, the Men bare-headed, and holding lighted Tapers in their Hands; and the Women cloſe the Proceſſion.

THE Proceſſion frequently makes a Station at ſome Church by which it paſſes, or at certain Altars, which are ſet up for that Purpoſe; the Faithful then kneel down, while the Miniſters prepare the Altar: Which being done, the Deacon places the Hoſt upon it, and the officiating Prieſt falls on his Knees and adores it; after which he incenſes it thrice, making a low Bow at the ſame Time, while the Hymn *O ſalutaris hoſtia* is ſinging: Which being done he repeats ſome Prayers, receives the Hoſt from the Deacon, and prepares himſelf to ſet out whereupon the Choriſters begin an Hymn, which is as it were the Signal for marching.

BEING returned to the Church, the Supporters of the Canopy ſtop at the Entrance of the Chancel of the Altar, when the Deacon receives the bleſſed Sacrament upon his Knees, and places it again on the Altar, where the officiating Prieſt incenſes it thrice, as before. After this they begin to chaunt and pray for ſome Time, which being done, the Deacon riſes, bends his Knee, and places the Hoſt on an Eminence ſet round with lighted Tapers.

THUS have we deſcribed the Order of this Ceremony, to which we might have added certain other Cuſtoms; but as they are generally obſerved in all Proceſſions, and are uſed at the Canonization of Saints, *&c.* we though it needleſs to mention them in this Place. When the Hoſt is not expoſed, the Deacon ſhuts it up in the Tabernacles after the Bleſſing.

DURING the Octave, the Hoſt is expoſed on the Altar; it is alſo exhibited in any Public Calamity: But there is nothing particular in this Ceremony.

WHEN the officiating Prieſt gives the Benediction with the holy Sacrament, he is firſt incenſed; during which the Choir ſings the two following Hymns, *Tantum ergo Sacramentum*; *O ſalutaris hoſtia*, &c. [c] Then the Bleſſing is performed as follows: The officiating Prieſt, with his Right Hand, holds the *Nodus* of the Expoſitor, and the Foot with his Left Hand; then turning about towards the People, he elevates it as high as his Forehead; after which he brings it down below the Girdle; then raiſes it in a perpen-

[a] In *Spain*, and ſeveral Parts of *Italy*, there as Buffoons and Merry-Andrews, who go at the Head of the Proceſſion, where they dance in the moſt groteſque Manner, to heighten the Solemnity of the Feſtival. We have already obſerved, that the Proceſſions of the old *Romans* were accompanied with ſuch Buffooneries.

[b] All theſe Veſtments muſt be white.

[c] *Alet*'s Ritual.

dicular Line as high as his Stomach, where he finiſheth the Sign of the Croſs, from the Left Shoulder to the Right, This being done, he pauſes a little in the Middle, then turns round, lays the Hoſt again on the Altar, makes a Genuflexion, and returns to his Place, where he kneels upon the Altar-Step. Then the chief Aſſiſtant ariſes, goes up to the Altar, and puts the Sacrament again in the Tabernacle. We ſhould take Notice of ſeveral other Particulars, were theſe Deſcriptions deſigned for the Uſe of the Clergy.

The Manner of carrying the HOST *before the* POPE *when he is upon a Journey.*

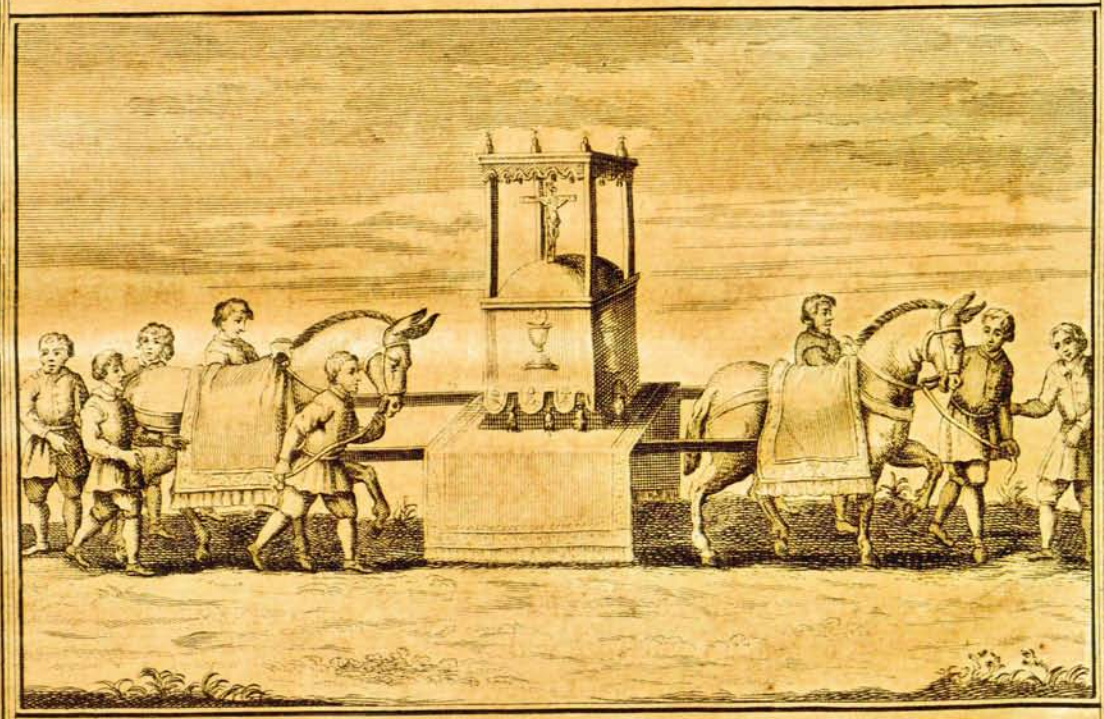
AS the Croſs is carried before the Pope whenever he appears in Public at *Rome*, ſo the Hoſt goes before him when he is upon a Journey. [a] Father *Rocca*, who has written on the Riſe of this Cuſtom, tells us that it was borrowed from the antient Practice of the Pope's hanging the Hoſt about his Neck, when the Church laboured under Perſecution: This, he tells us, was practiſed in the ſame Manner by the reſt of the Clergy, but it was afterwards abolished; and the Sovereign Pontiffs have ſince appropriated to themſelves alone the Privilege of having the Hoſt carried before them whenever they travel.

[b] THE moſt antient Inſtance of the Hoſt going before the Pope, is that of *Stephen* III. in his Journey to *France*, when he went to implore the Aſſiſtance of King *Pepin* againſt *Aſtulfus* King of the *Lombards*. However, ſome Authors affirm, that a Crucifix, and not the [c] Hoſt, was carried before his Holineſs on that Occaſion: Be this as it will, Father *Rocca* aſſures us, that the Cuſtom of carrying the Hoſt in Pomp is not of greater Antiquity than two hundred Years. The Examples of preceding Ages do indeed ſhew that this Cuſtom took its Riſe from a Principle of Devotion, in order to excite the Piety, *&c.* of the People; but then it does not prove that it was uſual for it to be carried with ſo much Pomp and Solemnity as before the latter Popes.

WHEN Pope *Pius* II. went in 1458. to *Mantua*, to make an Alliance againſt the *Turks*, he had the Hoſt carried before him on a White Horſe, under a ſilken Canopy, and in a gilt Tabernacle, ſurrounded with a great Number of Lights. This is the moſt antient Example of the Hoſt being carried in Pomp. In 1494, when *Alexander* VI. went to *Naples*, he had the Hoſt carried before him on a Pad. Pope *Julius* II. and *Leo* X. obſerv'd the ſame at the Coronation of *Charles* V. And *Clement* VII. cauſed it to be carried on Horſe-Back under a golden Canopy. The holy Sacrament was put in a Tabernacle of Cryſtal, and lighted by ten Flambeaux; which during the March, ſurrounded the Horſe on which the Hoſt was ſet. When the Pope went to *Marſeilles* by Sea, in order to hold a Conference with *Francis* I. King of *France*, he cauſed the Sacrament to be carried in the Admiral-Galley.

PAUL III. and *Gregory* XIII. followed the Cuſtom which had been obſerved by their Predeceſſors, and the latter reſolved to rival all the preceding Popes by the Magnificence of their Equipage; but nothing can enter in Compariſon with the Pomp with which the Hoſt was carried into *Ferrara*, 1598. when *Clement* VIII. went to take Poſſeſſion of that City after the Death of *Alphonſo* of *Eſte*. The Hoſt was carried in Proceſſion

[a] *Bonanni*, c. 93. *della Gerarchia.*
[b] *Idem ibid.*
[c] The *Chriſtus Prævius*, mentioned by *Anaſtaſius* the Librarian, is thus explained by ſome Authors.



The MANNER of carrying the B. SACRAMENT when y^e POPE is upon a Journey

MANIERE de porter le S. SACREMENT quand le PAPE est en Voyage.

C. Du. Bosc. sc.

out of *Rome* in a magnificent Tabernacle, which it would be needleſs to deſcribe in this Place. The Tabernacle was carried by eight Canons of the *Vatican* upon a kind of Litter, and under a magnificent Canopy embroidered with Gold, Silk, *&c.* The Brotherhood of the Bleſſed Sacrament, with each a Torch in his Hand, walk'd before the Hoſt. The religious Orders, the Muſicians of St. *Peter's* Chapel, and the Clergy with our Saviour's Croſs carried before them, followed the Brotherhood. Afterwards the Hoſt appeared under the Canopy, carried by eight of his Holineſs's private Chamberlains, and was guarded by a Body of *Swiſs*, and other Soldiers. After the Hoſt his Holineſs appear'd, with a Taper or Torch in his Hand; and next to him the ſacred College, the Prelates, and the *Roman* Nobility, all of them holding Tapers in their Hands. In this Manner the Hoſt was carried out of *Rome*.

It was carried to *Ferrara* on a Pad-Nag, adorn'd with the moſt gaudy Trappings; but his Holineſs, before he began the March, bent his Knee before the Hoſt, and did not riſe up till it was gone out of Sight. The Mules employed to carry the Baggage, and his Holineſs's Lacqueys carrying his Arms, marched at the Head; theſe were re-inforced by ſeveral Companies of Soldiers, with their Trumpets ſounding as they march'd: After which eight led Horſes came forward, and they were followed by the Domeſtics of the Cardinals and Prelates, all of them on Horſe-Back; two Couriers belonging to the Apoſtolic See, the Band of Muſic of the Pope's Chapel, two Eſquires, two Mace-Bearers, followed by the Maſter of the Ceremonies, and the two Clerks of the Pontifical Chapel: The latter carried each of them a Lanthorn, fixed at the End of a Lance, in order to light the Hoſt, which followed immediately after. Two of his Holineſs's Grooms held the Reins of the Horſe on which he rid, and the Hoſt was guarded by a Body of armed *Swiſs*. Afterwards came the Sacriſtan, with his white Staff in his Hand, the Badge of his Office, and was followed by a great Number of *Roman* Prelates. After this another Band of Muſicians, and a Company of Lacqueys belonging to the Baggage appear'd, and five hundred Horſemen, in very magnificent Habits, divided likewiſe into Companies. We are not to forget his Holineſs's Barber, Taylor, and Shoemaker, who all advanced forward, according to their Rank. Four Chamberlains carried four Pontifical Caps, made of Purple, at the End of four Pikes. All the Nobility of *Rome* and of *Ferrara* aſſiſted alſo in it, dreſs'd in a very ſumptuous Manner: And after theſe came the Acolytes, the Chiefs of the Apoſtolical Chamber, the Auditors of the Rota, the Sub-Deacons, the Orators, the Biſhop of *Ferrara* with his Clergy, his Holineſs's Key-Bearers, his chief Maſter of the Ceremonies, his Croſs-Bearer, twenty Clerks of the Cathedral of *Ferrara*, each having a lighted Torch in his Hand. The Hoſt, when the Proceſſion went out of *Rome*, and during the whole Journey, was carried along with the Baggage; but at the Entrance into *Ferrara* it was placed in the Center of the Proceſſion. The Pope's chief Treaſurer had Bags fix'd on each Side of his Saddle, out of which he threw Money to the People. St. *Peter*, who from a poor Fiſherman was become a temporal Prince, had found by long Experience, that the good Things of this World have a greater Influence over the Minds of Men than Apoſtolic Bleſſings. Theſe latter were wonderfully efficacious, when the Lame, at the bare Command of our Saviour, uſed to riſe up and walk; but Things are greatly changed ſince that Time. After the Treaſurer came thirty Youths of the greateſt Quality in *Ferrara*, walking on Foot, bare-headed, dreſſed in Cloth of Silver, with little black Clokes embroidered with Silk, and Caps in their Hands enrich'd with golden Roſes, Pearls, and precious Stones. After this ſhining Troop Pope *Clement* VIII. himſelf advanced forward, not as one who ſtil'd himſelf *the* [a] *Servant of Servants*, but in Quality of the Lieutenant of the Almighty,

[a] As the Popes were deſirous of having it thought that they did not affect any great Titles, but ſtill profeſſed that Humility on which their Greatneſs had been chiefly founded, the more they found their Grandeur increaſe, the more they ſought out for unambitious Titles, and called themſelves *the Servants of Servants*: An humble Title, which has the ſame Effect on our Minds as thoſe which the *Perſians* uſed to give their Monarchs, *viz.* King of Kings. The firſt Pope who made uſe of it was *Damaſus*, and it was afterwards fully eſtabliſhed by *Gregory* I. Vid. *Paſquier*, in his *Enquiries concerning* France.

clothed

clothed in a Robe of very rich Silk, having on his Head a Crown enriched with Jewels of immenſe Value: He was carried on the Shoulders of eight tall Lacqueys, clothed in long ſcarlet Robes, under a Canopy of the fineſt crimſon Velvet embroidered with Gold, ſurrounded with a double Range of Guards very richly dreſs'd, and followed by his *Swiſs* and an Auditor of the *Rota*, who carried his Triple Crown after him, having on each Side of him the Great Chamberlain and the Chief Butler. We take no Notice of the great Number of Coaches and Horſemen which follow'd the Jeſus Chriſt and his Vicar.

DURING the whole March, the Faithful ſung Anthems and *Motets*, a kind of Muſical Compoſition, repeating Prayers, making Signs of the Croſs, giving and receiving Bleſſings; and, in a word, practiſing all the exterior Tokens of Devotion. They marched very ſlowly: The Clergy, both ſecular and regular, in all the Places thro' which the Proceſſion paſs'd in the Night-Time, advanced to meet it, with a Body of the Militia at their Head; after the Clergy came the Magiſtrates, and other Perſons of Diſtinction; and at the Entrance into the City, the Trumpets ſounded, and the Air echo'd with Spiritual Songs, and People crouded from all Parts to come and adore the Hoſt. People of the higheſt Rank ſtrove who ſhould firſt preſent his Holineſs with the Canopy, ſtudiouſly endeavouring to pay all theſe worldly Honours to him, who, during his Reſidence here below, had trampled on Pride, Vanity, and Oſtentation. Such was the Splendor of this Proceſſion, whereof there is a more particular Deſcription in Father *Rocca*, or in *Bonanni*, to whom we are obliged for this Extract.

BONANNI is of Opinion that this Ceremony took its Riſe from the Practice obſerved by the primitive Chriſtians, of keeping the Hoſt in their Houſes, and taking it along with them in a Journey; looking upon it as a Preſervative againſt Dangers; for it gave them ſpiritual Comfort in the Storms of Perſecution; and whenever they found themſelves in danger of dying, they received it as the Life of their Souls. The Popes have been deſirous of preſerving this Cuſtom; but as the Times are changed, and that the ſpiritual Father of the Chriſtians is now the Image of the triumphant Jeſus, it is but reaſonable, that this divine Saviour of Mankind ſhould appear in Splendor, and march in great [a] Pomp. But it may be aſked, That in caſe the Cuſtom of carrying the Holy Sacrament on a Journey took it Riſe from the Piety of the Sovereign Pontiffs, and the Deſire they have of being always in a Readineſs to receive the ſacred Body of Chriſt Jeſus in caſe of Death, why it is carried a whole Day's Journey before the Holy Father? An Anſwer is indeed made to this Objection; but ſo trifling a one, that 'tis not worth taking Notice of. 'Tis very probable, that this Ceremony is an Imitation of the ſolemn March of the Ark under the antient Law, on extraordinary Occaſions. This *Judaical* Cuſtom was ſo neceſſary to the Majeſty of the Chriſtian Religion, that 'tis very ſurpriſing the Popes, who from Time to Time have bent all their Endeavours to heighten the Solemnity of it, ſhould, for ſo many Centuries, have neglected to borrow from the *Jews* the moſt auguſt of all their Ceremonies.

IN this Plate are exhibited two different Manners of carrying the Holy Sacrament before the Pope; the one on Horſe-Back, and the other in a kind of Litter between two Mules.

WE ſhall conclude this Article with the Manner of the Deacon's giving Notice to the People that the Pope is to carry the Holy Sacrament, which is done the Eve before. The Form of Words uſed on that Occaſion is pretty remarkable; [b] *to Morrow*, ſays the Deacon, *the moſt Holy will carry the moſt Holy.*

[a] *Bonanni*, c. 94. *della Gerarchia.*

[b] *Craſtina die Sanctiſſimus portabit Sanctiſſimum.*

The Chief PROCESSIONS *in* ROME, *during the Octave of* Corpus-Chriſti.

CORPUS-CHRISTI DAY; after Veſpers, at *our Lady's of the Victory.*

Friday-Morning; at the *Minerva.*

Saturday-Morning; at St. *Maria Maggiore's*, and *our Lady's of the People.*

Sunday-Morning; at the *Anima* for the *German* Nation, and for the *French* at St. *Lewis's*, where the Cardinals, Protectors of the ſeveral Nations, aſſiſt. There is afterwards another fine Proceſſion at St. *Apolinarius'* s in *Traſtevera:* In the Morning at St. *Mary's del Horto*, at which all the Fraternities that are eſtabliſhed there aſſiſt; and in the Evening at St. *Mary's* in *Traſtevera*, and at *our Lady's of the Mountains.* The ſame Day after Veſpers, at St. *John's of Lateran*, at St. *Mary's Della Scala*, and at the *Tranſpontina.*

Monday; at the Fraternity of *Death*, and at the Trinity of the *Mountain.*

Tueſday-Evening; at the holy *Apoſtles.*

Wedneſday; at *our Lady's del Pianto*, and at the *Rotunda.*

Thurſday, the Octave-Day; in the Morning at St. *Laurence's in Damaſo*; at St. *Andrew's Delle Frate*; at *our Lady's* of *Monte Serrato*; at St. *Blaiſe de la Pagnote*; at St. *Mark*, where the Magiſtrates of the *Roman* People aſſiſt. But the fineſt of all theſe Proceſſions is that of Jeſus, from the Richneſs of the Jeſuits Copes, which are embroidered Stuffs, enriched with Pearls and precious Stones of prodigious Value. On the Evening of the ſame Day, at St. *Laurence's* in *Lucina*; at St. *James's* of the *Spaniards*, and at St. *Peter's.* The Octave concludes with a Proceſſion made by the Chapter.

J U N E.

1. SAINT *Theobald*, of the Order of the *Camalduli*; in the Churches of the Order.

2. St. *Peter* and St. *Marcellinus*, Martyrs; in their Churches.

3. St. *Pelerinus*, of the Order of *Camalduli*; Feaſt in the Churches of the Order.

4. St. *Querinus*, Biſhop and Martyr; at St. *Mary's in Traſtevera*, where his Body is depoſited.

5. St. *Boniface* Benedictin, Biſhop and Martyr; Feſtival in the Churches of the Order.

6. St. *Claudius*, Archbiſhop of *Beſancon*; at the Church of the *Burgundians* in *Franche Comté.* St. *Artemus*, Martyr; at St. *Martin's of the Mountains*, where his Body is interred. St. *Norbet*, Biſhop and Founder of the *Premontrés*; in their College.

7. St. *Robert* Abbot of the *Ciſtertians*; in the Churches of the Order.

8. - - - - -

9. St. *Primus* and St. *Felicianus*; at St. *Stephen's the Round.* Dedication of St. *Peter Montorio.*

10. Tranſlation of the Body of St. *Philip Benizi*, Founder of the *Servites*; Feaſt at St. *Marcellus's.*

11. St. *Barnarbas* the Apoſtle; at St. *Peter's*, for the Tranſlation of the Body of St. *Gregory Nazianzenus.*

12. St. *Baſil*, St. *Cirinus*, St. *Naborus*, and St. *Nazarius*, Martyrs; at the *Holy Apoſtles*, where their Relics are depoſited. St. *Onogrius*; Feaſt in his Church. St. *Leo* III. Pope; Feaſt at St. *Peter's.*

13. [a] St. *Anthony of Padua*; Feſtival at St. *Anthony's of the Portugueſe*, in the Churches of the Order of St. *Francis*, and at St. *Peter's* in the Chapel of the Choir.

The ſecond Sunday in *June*; Feſtival of *our Lady's Conſolation.*

14. St. *Baſil the Great*; Feaſt at his Churches, at St. *Peter's*, and in his Chapel.

15. S. *Vitus* and St. *Modeſtus*, Martyrs; in their Church.

16. St. *Quirico* and *Julitus*, Martyrs; at their Church; at St. *Pudentiana's*, and in the other Churches of the Order of the *Ciſtertians*, for St. *Lutgarda*, Virgin.

17. - - - - -

18. St. *Marcus* and St. *Marcellinus*, Martyrs: at St. *Coſmus* and *Damain in Campo Vaccino*, where their Bodies lie.

19. St. *Gervaſius* and St. *Protaſius*, Martyrs; at St. *Vitalis's* and at St. *Charles au Cours.*

20. St. *Novatus*, Brother to the Saints *Pudentiana* and *Praxeda*; at their Churches; and at that of *Ara Cæli*, for the bleſſed *Francis Solano.*

21. St. *Demetria*, Virgin and Martyr, Siſter of St. *Bibiana*; at her Church; and at that of the Jeſuits, for the bleſſed *Lewis Gonzaga.*

22. St. *Paulinus*, Biſhop and Confeſſor; at St. *Bartholomew's* in the Iſland, where his Body lies.

23. St. *John*, Prieſt and Martyr; at St. *Bibiana's*, and at St. *Sylveſter's in Capite*, where his Body is depoſited.

24. The *Nativity of St. John Baptiſt*; a Pontifical Service at St. *John's of Lateran*; the Cardinal-Archprieſt ſings Maſs; Feaſt at St. *John's of the Florentines*, at St. *John's* of the *Genoeze*, in the other Churches of St. *John* and St. *Sylveſter* in the Field of *Mars*, where they pretend St. *John Baptiſt's* Head is depoſited.

FOMERLY it was cuſtomary to ſing three Maſſes at the *Nativity of St. John Baptiſt*, as at *Chriſtmas*. And to this Day a Midnight Maſs is ſaid at the Church of St. *Maur*, two Leagues diſtant from *Paris*, in order to preſerve this Cuſtom in Part.

25. St. *Eloi*, Biſhop and Confeſſor; Feſtival at his Churches.

26. St. *John* and St. *Paul*, Martyrs; in their Churches.

27. St. *Leo* II. and St. *Paul* I. Popes; Feaſt at St. *Peter's*; after Veſpers there is a Papal Aſſembly: And after that the Embaſſador of the King of *Spain* preſents his Holineſs with a Jennet in very rich Trappings, with a Saddle and Houſings embroider'd with the Popes Arms. The Groom who leads the Horſe, carries in a ſilken Purſe richly embroider'd, a little Inſtrument or Note of ſeven thouſand Crowns of Gold for the Tribute of the Kingdom of *Naples*, which, for ſome Ages paſs'd, the Pope's lay Claim to as a Fief of the Holy See. This Ceremony was diſcontinued under the Pontificate of *Clement* XII. but revived again by *Innocent* XIII. his Succeſſor. Here follows the Order of the Ceremony: " [b] On the Eve of the Feſtival of St. *Peter*, the *Spaniſh* Embaſſador, or " ſome Prince who is a Vaſſal of his Catholic Majeſty, ſets out annually from the Pa- " lace in Cavalcade, much after the ſame Manner as in an Embaſſy, when Obeiſance is " paid to his Holineſs. The Jennet goes immediately before the Embaſſador, between " the Pope's Guards, accompanied with his Excellency's Lacqueys and Pages clothed in " new Liveries." In the Evening there are Illuminations and Fireworks in the Caſtle

[a] *Ribadeneira* gives the following Relation in his Life of this Saint: A certain *Franciſcan* Novice throwing off his Habit, ran away from the Monaſtery in which the Saint lived, and ſtole away with him a Pſalm-Book, written with St. *Anthony's* own Hand, and explained with marginal Notes, which St. *Anthony* often uſed, when he privately expounded the Scriptures to the Friars. As ſoon as St. *Anthony* perceived his Book to be ſtolen, he fell down on his Knees, and earneſtly intreated God to reſtore him his Book again. In the mean Time the Apoſtate Thief having his Book with him, as he prepared to ſwim over the River, he met the Devil, who, with a drawn Sword in his Hand, commanded him to go back again immediately, and reſtore to St. *Anthony* the Book he had ſtolen from him, threatening to kill him in caſe of Non-Compliance. The Devil gave this Order with ſo dreadful an Aſpect, that the Thief being aſtoniſhed, returned immediately to the Monaſtery, reſtored the Saint his Book, and continued in a religious Courſe ever after. Hence 'tis ſaid that St. *Anthony* is implor'd to reſtore loſt Goods.

[b] *Aymon's Tableau de la Cour de Rome.*

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of St. *Angelo* and in the *Spaniſh* Square, as alſo in the Evening of the following Day.

29. St. *Peter* and St. *Paul* Apoſtles; Papal Chapel at St. *Peter's*; his Holineſs ſings a Pontifical Maſs, and delivers a Homily in *Latin* after the Goſpel; Feaſt at St. *Paul's*, and at St. *John's of Lateran*, where their Heads are ſhewn: Feſtival in their other Churches; at St. *Charles's of the Cantinari*, and at the Oratory of the *Gonfaloniere*.

30. Commemoration of St. *Paul*; at St. *Paul's of the three Fountains*, at the *Victory*, &c.

JULY.

1. THE Octave of St. *John Baptiſt*; Feaſt at St. *John's of Lateran*.

2. The Viſitation of *our Lady*; at St. *Maria Maggiore's*, and the other Churches of the bleſſed Virgin; at St. *Elizabeth's of the German Bakers*; at the *Nuns of the Viſitation*, at the Church of *Longara*; and at St. *Peter's*, for St. *Proceſſus* and St. *Martinianus*, Martyrs.

3. St. *Lanfranc*, Biſhop and Confeſſor, of the Order of St. *Benedict*; Feaſt in the Churches of the Order.

4. St. *Elizabeth*, Queen of *Portugal*; at St. *Anthony's of the Portugueſe*, in the Churches dedicated to St. *Francis*.

5. St. *Zoë*, Martyr; at St. *Peter's*.

6. Octave of St. *Peter* and *Paul*, &c. at St. *Coſmus's* and *Damain's*, for St. *Tranquillinus*, Martyr.

7. Tranſlation of St. *Thomas of Canterbury*; at St. *Mary's de Cacabari*.

8. St. *Aquila* and *Priſcilla*, Martyrs; at St. *Priſcus's*.

9. St. *Zeno* and his Companions, Martyrs; Feaſt at St. *Vincent's* and the *three Fountains*.

10. St. *Ruffina* and St. *Secunda*, Martyrs; Feaſts in their Churches of the *Vatican*, and on the other Side the *Tyber*; at St. *Coſmus's* and St. *Damian's* Martyrs, for St. *Leontius*, Martyr; and at St. *Marcellus's*, for the ſeven Sons of St. *Felicita*, all Martyrs.

11. St. *Pius*, Pope and Martyr; at St. *Peter's*, where his Body is interr'd.

12. St. *John Gualbert*, Founder of the Order of *Valombroſa*; at St. *Praxeda's*.

13. St. *Anacletus*, Pope and Martyr; Feaſt at St. *Peter's*, where his Body lies.

14. St. *Bonaventure*, Cardinal; Feaſt in all the Churches of the Order of St. *Francis*; the Pope aſſiſts ſolemnly at the Office, in the Church of the *Holy Apoſtles*.

15. St. *Henry* the Emperor; in the Church of *Jeſus*, where his Relics are depoſited.

16. Dedication of the Chapel of St. *Paſtor*; at St. *Pudentiana's*, at the *Tranſpontina*, and *our Lady of the Mountains*. Another Feaſt of *our Lady's of the Carmes*; the Sunday following. Feaſt at St. *Martin's of the Mountains*, and at St. *Chryſogonus's* of the ſame Order.

17. St. *Alexis*; Feaſt in his Church, at St. *Paul's*, at St. *Mary's* in *Porticu*; and at St. *Peter's* for St. *Leo* IV.

18. St. *Symphoroſa* and her ſeven Children, Martyrs; at St. *Angelo of the Fiſh-Market*, where their Bodies are depoſited.

19. St. *Epaphrius*, Martyr, Diſciple of St. *Paul*; at St. *Maria Maggiore's*, where his Body lies.

20. [a] St. *Margaret*, Virgin and Martyr; at her Church on the other Side the *Tyber*; and at the *Tranſpontina*, for St. *Elias*.

[a] There's a famous Legend of this Saint in the old *Roman* and *Salisbury Breviaries*, in which are the following remarkable Particulars: She begged of God that ſhe might have a Conflict, Face to Face, with the Devil, who hitherto had been her ſecret and hidden Enemy. Whereupon the Devil appear'd under the Shape of a terrible Dragon, and ſwallowed her up; but immediately arming herſelf with the Sign of the Croſs, the Dragon burſt aſunder, and the Virgin came unhurt out of his Belly.

21. St. *Praxeda*; Feaſt in her Church, at St. *Pudentiana*'s, at the *Quatuor Coronati*, and at St. *John*'s of *Lateran*.

22. St. *Mary Magdalen*; Feaſt in her Church, at the *Converts in the Walks*, and at St. *Celſus*'s, where ſome of her Relics are depoſited.

St. *Mary Magdalen* has a particular Reverence paid to her in *Provence*, where is the [a] famous Grotto, in which Solitude we are told ſhe lived during thirty Years. That Part of it where ſhe wept and bewailed the Diſorders of her Youth is incloſed with Iron Rails; and Torches burn therein Night and Day to her Honour. Above this we ſee the holy Pillar, to which this holy Woman was raiſed ſeven Times a Day by the Angels.

23. St. *Apollinarius*, Biſhop and Martyr; in his Church; at St. *Celſus*'s for St. *Liborio* the Biſhop; at St. *Mary Maggiore*'s, for St. *Romula* and St. *Redempta*.

24. [b] S. *Chriſtina*, Virgin and Martyr; at St. *Mary Maggiore*'s, where her Relics are.

25. St. *James* the Apoſtle; Feaſt in his Churches.

26. St. *Anna*; in her Churches, and at St. *Paul*'s; at St. *Frances*'s the *Reman*, for St. *Sempronius*, Martyr.

27. St. *Pantaleon*, the Martyr; Feaſt in his Churches.

28. St. *Nazarius, Celſus, and Victor*, Martyrs; Feaſt at St. *Peter*'s for St. *Victor*; and at St. *Martin*'s *of the Mountains*, for St. *Innocent*, Pope.

29. St. *Martha*; Feſtival in her Churches; at St. *Maria Maggiore*'s, for St. *Simplicius*, St. *Fauſtinus*, and St. *Beatrix*, whoſe Bodies are there interr'd; at St. *Coſmus*'s and St. *Damian*'s, for St. *Felix* II. Pope and Martyr.

30. St. *Abdon* and St. *Sennen*, Martyrs; Feaſt at St. *Mark*, where their Bodies are interred.

31. St. *Ignatius*, Founder of the Jeſuits; Feaſt in the Churches of the Company of *Jeſus*.

AUGUST.

1. ST. [c] *Peter*'s *in Vinculis*; Feaſt in his Church; and for the holy Brethren the *Maccabees*, in the great Churches.

2. St. *Stephen*, Pope and Martyr; at St. *Martin*'s *of the Mountains*, where his Body is interr'd; at St. *John*'s *of the Florentines*, Feaſt of the Knights of the Order of St. *Stephen*. In all the Churches of St. *Francis*, Feaſt for the Pardon of the *Portiuncula* at *Aſſiſa*; Feaſt at St. *Bridget*'s.

3. Invention of the Body of St. *Stephen*, Protomartyr; Feaſt in his Churches, and at St. *Laurence*'s without the Walls.

4. St. *Dominic*, Founder of his Order; Feaſt at the Church of the *Minerva*, and in the other Churches of the Order,

[a] The Holy Balm, ſo pleaſantly deſcribed by Father *Peter* of St. *Lewis*, a *Carmelite* of *Provence*, in his Poem entitled *Mary Magdalen*.

[b] 'Tis related in the *Romiſh Breviary*, that this Saint was bound to a Wheel, and roaſted at a Fire; and as they pour'd on Oil, the Flame broke forth, and ſlew a thouſand of the Heathens. She was again thrown into Priſon, where being viſited by an Angel he heal'd and refreſh'd her. Then ſhe was caſt into the Lake *Vulſinus*, with a great Stone faſtened to her Body, but the Angel kept her from drowning. Upon her Prayers the Image of *Apollo*, which ſhe was commanded to worſhip, was ſuddenly reduced to Aſhes, by which Miracle three thouſand were converted to the Faith. She was afterwards put into a fiery Furnace, and remained five Days unhurt in it.

[c] This Feſtival was inſtituted about the Middle of the fifth Century by Pope *Sextus* III. at the Deſire of the Empreſs *Eudoxia*; it was cuſtomary before to celebrate on that Day the Anniverſary of the Defeat of *Anthony* and *Cleopatra*.

5. *Our Lady of the Snows*; Feaſt at St. *Maria Maggiore*'s; at St. *Dominic*'s, and at St. *Sixtus*'s *in Mount Magnanopoli*, the Nuns exhibit their fineſt Ornaments, which are all exceeding beautiful and ſurpriſingly rich.

6 [a] Transfiguration of our Lord, in the Churches of St. *Saviour*, and that of *Minerva*.

7. St. *Albert Carm*, in the Churches of the Order.

8. St. *Cyriacus*, *Largus* and *Smaragdus*; Feaſt at St. *Maria*'s *in Via Lata*; and at St. *Sylveſter*'s *in Campo Marzo*.

9. St. *Romanus*, Martyr; Feaſt at St. *Laurence*'s without the Walls.

10. St. *Laurence*; Feaſt in his Churches.

11. St. *Suſanna*, Virgin and Martyr, in her Church, and at St. *John*'s *Colabit*, for St. *Jaurin* the Biſhop.

12. [b] St. *Clara*; Feaſt in her Church, and the others of her Order.

13. St. *Hypolitus*, Martyr; at St. *Laurence*'s without the Walls.

14. St. *Euſebius*, Martyr, in his Church.

15. The Aſſumption of the Virgin; the Pope aſſiſts ſolemnly at the Office in St. *Maria Maggiore*'s, where the Cardinal Archprieſt ſings Maſs; Feaſt in all the Churches of the Virgin, and particularly at *our Lady's of the Miracles*.

16. [c] St. *Roch*; Feſtival in his Church, and in that of the *Minerva*, for St. *Hyacinth*; Dedication of St. *Lucia* in *Selce*.

17. Octave of St. *Laurence*; Feaſt in his Churches, and at St. *James*'s *della Longara*, for the bleſſed *Clara* of *Monte Falco*.

18. [d] St. *Helena* the Empreſs; Feſtival in her Church of the *Credencearii*, and at St. *Croſs*'s in *Jeruſalem*.

19. St. *Lewis*, Archbiſhop of *Toulouſe*, of the Order of St. *Francis*, in the Churches of the Order; at St. *Peter*'s, for St. *Magnus* Biſhop and Martyr, and at St. *Michael*'s *of the Ladder*, where his Body lies.

20. St. *Bernard* Abbot of *Clairvaux*, in his Churches, and in all thoſe of the Order of the *Ciſtertians*.

21. St. *Cyriacus*, Martyr; Feaſt at St. *Mary*'s *in Campitelli*, where his Body is interr'd; at St. *Laurence*'s without the Walls; at St. *Agathe*'s *in Suburra*; at St. *Frances*'s *in Campo Vaccino*, for the bleſſed *Bernardo Ptolomei*, Founder of the Mount of *Olives*.

22. Octave of the Aſſumption; Feaſt at St. *Maria Maggiore*'s; at St. *Paul*'s for St. *Timothy*; and at St. *Marcellus*'s, for St. *Hypolitus*, Biſhop and Martyr.

23. St. *Philip Beniſius*, Founder of the Order of the *Servites*; Feaſt at St. *Marcellus*'s, and the other Churches of that Order; at St. *Sylveſter*'s in *Campo Marzo*, for St. *Chryſanthus* and *Darius*, Martyrs; at St. *Maria Maggiore*'s, for the Tranſlation of St. *Simplicius*, St. *Fauſtus*, and St. *Beatrix*, Martyrs.

[a] The Feaſt of the Transfiguration was inſtituted by Pope *Calixtus* III. *Ann.* 1456, in Commemoration of a great Victory which the *Chriſtians* gain'd over the *Turks*.

[b] One Day in the Monaſtery of St. *Clare*, when Meal-Time was come, ſhe was told that there was but one Loaf of Bread, and that not a large one, to ſerve the whole Community. Notwithſtanding this, ſhe commanded one half to be given to the Friars, and reſerved the other half for her Nuns, to be divided into fifty Parts, according to their Number. This Command, tho' a ſtrange one, was yet humbly complied with by her Servants; yet theſe ſmall Portions, by the Divine Power, did ſo ſwell in the Hands of every one that brake them, that the whole Convent was filled.

[c] 'Tis ſaid that this Saint was born with the Sign of the Croſs on his Left Side; and that, as a Token of his future Sanctity, when he was a Child, he would never ſuck but once a Day; that he cured Men of the Plague, by only making the Sign of the Croſs upon them; that a little Dog brought him Bread, and an Angel healed him of the Plague; that he died in *Lombardy*, and that an Angel deliver'd him a Table, written in gold Letters by God's own Hand, with the Name of St. *Roch* in it, and that whoever commemorated him ſhould be cured of the Plague.

[d] 'Tis related in the *Breviary* of Pope *Pius* V. that *Helena* being ſent by her Son *Conſtantine* to the *Holy Land*, to find out the Wood of the Holy Croſs, that ſhe there found inſtead of it a Marble Statue of *Venus*; that the Ground being dug, three Croſſes were found, and alſo the Title that was once faſten'd to our Saviour's Croſs, but now was fixed to none of them, but lay by itſelf a part from the Croſſes; ſo that they knew not which it belong'd to. However, that Doubt was ſoon taken away by a Miracle, for a Woman, who by a Fit of Sickneſs was brought almoſt to the Grave, having two of them applied to her by *Macarius*, Biſhop of *Jeruſalem*, ſhe received no Benefit at all; but the third being applied, ſhe was inſtantly heal'd.

24. Eve of St. *Bartholomew*, Vigil in his Churches.

25. St. *Bartholomew* the Apoſtle; Feaſt in his Churches; at St. *Lewis*'s *of the French*, for St. *Lewis*, where the Cardinals aſſiſt ſolemnly at the Office; at St. *Laurence*'s *in Lucina*, for St. *Euſebius*, St. *Vincent*, St. *Pontian*, and St. *Pelerinus*, Martyrs; and at St. *John*'s *della Pigna*, for St. *Geneſis* the Martyr.

26. St. *Zephirinus*, Pope and Martyr, at St. *Sixtus*'s, where his Relics are depoſited; at St. *Bartholomew*'s *delli Bergamaſchi*, for St. *Alexander* the Martyr.

27. Feſtival at St. *Bartholomew*'s, and at St. *John Colabit*'s.

28. St. *Auſtin*, Feaſt in the Churches of his Order. The ſame Day they go into the Church of the *Oblates of the ſeven Sorrows*.

29. The Decollation of St. *John the Baptiſt*; Feaſt at his and the other Churches; Feaſt of St. *Sabina* the Martyr, in her Church; and at St. *Praxeda*'s, for St. *Candida*, Virgin and Martyr.

30. St. *Felix*, and other Martyrs; Feſtival at St. *Laurence*'s *in Lucina*, where their Relics are depoſited; at the Church of *Minerva*, for St. *Roſa* of *Peru*; and at St. *Auſtin*'s, for the Dedication.

31. St. *Raimundus Nonnatus*, Cardinal of the Order of *Mercy*; Feaſt at St. *Adrian*'s, and St. *John*'s in *Campo Marzo*.

SEPTEMBER.

1. ST. *Giles*, Abbot; Feaſt in his Churches; and at St. *Laurence*'s *in Damaſo*, for the Dedication.

2. St. *Bonoſus*, *Benedictin* Abbot; Feaſt in the Churches of the Order, and at St. *Pudentiana*'s, where his Relics are depoſited.

3. St. *Seraphia*, Virgin; Feaſt at St. *Sabina*'s, where her Body lies.

4. St. *Theſaura*, Cardinal, of the Order of *Val-ombroſa*; at St. *Praxeda*'s.

5. St. *Bertin*, *Benedictin* Abbot; Feaſt in the Churches of the Order.

6. St. *Eleutherius*, Abbot; Feaſt at St. *Gregory*'s on *Mount Cœlius*.

7. St. *Adrian*, Martyr; in his Church *in Campo Vaccino*.

8. The Nativity of our Lady; Papal Service at *our Lady's of the People*, where a Cardinal Prieſt ſings Maſs; Feaſt in the Churches of the *Virgin*, and at the *New Church*.

9. St. *Gregory*, Martyr; Feaſt at St. *Peter*'s.

10. St. *Nicholas Tolentine*, in his Church, and at that of the Order of St. *Auſtin*.

11. St. *Protus* and *Hyacinthus*, Martyrs; at the *Holy Apoſtles*; and at St. *John*'s *of the Florentines*, where their Relics are depoſited.

12. Feaſt of the Name of *Mary*; at St. *Bernard*'s at *Trajan*'s *Pillar*. On Sunday within the Octave of the Nativity of the Virgin; Feaſt at St. *Marcellus*'s, and at *our Lady*'s *of the Oak*, of the Butchers Company; St. *Maria Maggiore*'s; Feaſt at *our Lady's of Loretto* of *Trajan-Square*.

13. St. *Martin*, Abbot; Feaſt at St. *Gregory*'s on *Mount Cœlius*.

14. [a] Exaltation of the Holy Croſs; Feaſt in its Churches; at the *Crucifix of St. Marcellus*, and at St. *Charles*'s *of the Catinari*.

15. Octave of the Nativity of our Lady; Feaſt in her Churches.

16. St. *Cornelius*, Pope and Martyr, and St. *Cyprian*, Biſhop and Martyr; at St. *Mary*'s *in Traſtevera*, where the Body of the above-mention'd St. *Cornelius* is depoſited; at

[a] This Feaſt was inſtituted in Memory of a ſignal Victory gain'd over the *Perſians* by *Heraclius*, Emperor, who recover'd the Holy Croſs from the Enemy, and brought it on his Shoulders to Moult *Calvary*, whence they had taken it in a former Victory. See Leſſons for this Day in the *Roman Breviary*.

Jeſus's

Jeſus's Church, for St. *Abundus* and St. *Abundantius*, Martyrs; St. *Euphemia*, Virgin and Martyr; Feaſt in her Church at *Trajan*'s *Pillar*.

17. Feaſt of the *Stigmata* of St. *Francis*, in all the Churches of his Order; and at the Fraternity of the *Stygmates* eſtabliſhed in the Church of the *forty Martyrs* in the *Cæſarine Palace*. At St. *Laurence*'s without the Walls, Feaſt of St. *Juſtin*, Prieſt and Martyr, where his Body is interred.

18. St. *Sophia*, Virgin and Martyr; Feaſt at St. *Martin*'s *of the Mountains*, where her Body lies; and at St. *Auſtin*'s, for St. *Thomas* of *Villa Nova*.

19. St. *Sylveſter*, Biſhop and Martyr; at the Church of the *Holy Ghoſt of the Neapolitans*; and at St. *Sylveſter*'s *of the Field of Mars*.

20. St. *Euſtachius* and his Companions, Martyrs; Feſtival in his Church; and at St. *Martin*'s *of the Mountains*, where the Body of St. *Theophilus* lies.

21. St. *Matthew*, Apoſtle and Evangeliſt, at his Church; at St. *Croſs*'s *in Jeruſalem*; at St. *Maria Maggiore*'s, and the *Trinity of the Pilgrims*.

22. St. *Mauritius* and his Companions, Martyrs; at the Church of the *Piemonteze*; at St. *Maria Maggiore*'s, where her Head is preſerved; and at St. *Marcellus*'s, for St. *Digna* and St. *Emerita*, Virgins and Martyrs.

23. St. *Linus*, Pope and Martyr; Feſtival at St. *Peter*'s; and at the Hoſpital of the *Holy Ghoſt*, for St. *Thecla*, Virgin and Martyr.

24. St. *Girardus*, *Benedictin* Abbot; Feaſt in the Churches of the Order; at St. *Adrian*'s *in Campo Vaccino*, chief Feaſt of our Lady of *Mercy*.

25. St. *Herculanus*, Martyr; Feaſt at St. *John Colabit*'s, where his Body is depoſited.

26. St. *Cyprian* and St. *Juſtina*, Martyrs; Feaſt at their Chapel at St. *John*'s *of Lateran*.

27. St. *Coſmus* and St. *Damianus*, Martyrs; Feaſt at their Church; at St. *Maria Maggiore*'s; at St. *Marcellus*'s; and at the Church or Oratory of the *Barbers*, behind the *Holy Shroud* of the *Piemonteze*.

28. St. *Wenecenſlaus*, King of *Bohemia*; Feaſt at St. *Peter*'s; at St. *Coſmus*'s and St. *Damian*'s for St. *Antimus*, St. *Leontius*, and St. *Eutheremius*, Martyrs.

29. The [a] Dedication of St. *Michael* the Archangel; Feaſt in his Churches.

30. St. *Jerom*, Doctor of the Church; Feaſt in his Churches; at St. *Maria Maggiore*'s, and at St. *Anaſtaſia*'s.

OCTOBER.

THE firſt Sunday; Feaſt of the *Roſary* at the *Minerva*, and at the Churches of the Order of St. *Dominic*.

1. St. *Remigius*, Biſhop and Confeſſor, Feaſt at St. *Mary*'s *in Traſtevera*, where her Relics are depoſited; at St. *Agatha*'s and St. *Lewis*'s.

[a] The following is related of this Saint, which I ſhall tranſcribe in the old *Engliſh* Style: *Michael* appered to another Byſhop, and badde hym go to an Hyll Toppe unto the Mount of *Gardell*, and there as he founde a Bull teyed, he ſholde make a Chyrch in the Worſhyp of God and Saint *Mychaell*. Than were there two Roches (Rocks) of Stone on eyther Side, that the Werke might not up. Than Saynt *Mychaell* appered to a Man that hyght *Haymo*, and badde him go and put awaye the Roche and drede no thynge. So this Man went thyder and ſette to his Shoulders, and badde the Roche goo utter in the Name of God and Saynt *Mychaell*, and ſo the Hylles wente utter as moche as needed to the Werke.

Jacobus de Viragine has recorded, that when a great Multitude were going to the Church on his Mount (for twice a Day, as we are told, the Sea that encompaſſes this Mount gives the People a Paſſage) it happened that a big-belly'd Woman who was near her Time went along with them; and behold the Sea returned with a mighty Force, and all the Company in a Fright fled to the Shore again, the Woman with Child excepted, who was overtaken by the Waves of the Sea; but *Michael* the Arch-Angel preſerv'd her unhurt, ſo that ſhe brought forth her Child in the Middle of the Sea, and taking her Child in her Arms, there gave it Suck; and the Sea making way for her, ſhe rejoicing brought her Babe to Land.

2. St. *Leger*, Biſhop of *Autun* and Martyr; Feaſt at St. *Peter*'s, where his Relics are depoſited. [a] Feaſt of the *Guardian Angels* in their Church.

3. St. *Candidus*, Martyr; at St. *Bibiana*'s.

4. St. *Francis of Aſſiſium*, Confeſſor; Feaſt in all the Churches of his Order; and at St. *John of the Bologneze*, for St. *Petronius*.

5. St. *Placidus* and his Companions, Martyrs; Feaſt in the Churches of the Order of St. *Benedict*; and at St. *Peter*'s for St. *Gallus*.

6. St. *Bruno*, Founder of the *Carthuſians*; at St. *Mary's of the Angels*; and at *our Lady's of the Peace*, for the Dedication.

7. St. *Mark*, Pope; Feaſt in his Church; St. *Sergius* and St. *Bacchus*, Martyrs; Feaſt in their Church.

8. St. *Bridget*, the Widow; Feaſt in her Church; and at St. *Laurence*'s *in Paniſperna* for the holy Martyrs *Marcellus* and *Apuleius*; Dedication of St. *Lewis*'s *belonging to the French*. St. *Simeon the Elder*, who held our Lord in his Arms the Day of the Purification; Feaſt in his Church near *Piazza Fiametta*.

9. [b] St. *Denis* and his Companions, Martyrs; Feaſt in their Church; and at St. *Lewis*'s *of the French*.

10. St. *Lewis Bertrand*, a *Dominican* Friar; Feaſt at the Church of *Minerva*; St. *Francis of Borgia*; Feaſt at the Church of *Jeſus*. At St. *Euſebius*'s, Feaſt for the Foundation of the *Cæleſtines*.

11. The Tranſlation of St. *Auſtin*'s Body; Feaſt in the Churches of his Order.

12. St. *Rodolphus*, of the Order of *Camalduli*; in the Churches of his Order.

13. Feaſt in the Churches of the Order of the *Ciſtertians*, for the Dedication of the Abby of *Clairvaux*; and at the *Ara Cœli*, for St. *Daniel* and his Companions, Martyrs.

14. St. *Calixtus*, Pope and Martyr; Feaſt in his Church; at St. *Mary*'s *in Traſtevera*; and at St. *Sebaſtian*'s.

15. St. *Thereſa*, Virgin; Feaſt in all the Churches of the *Carmelite* Order.

16. St. *Gallus*, *Benedictin* Abbot; Feſtival in the Churches of his Order.

17. Foundation of the Order of the *Ciſtertians*; Feaſt in all the Churches of the Order; at that of St. *Bennet* for St. *Andrew* the Benedictin; at St. *Peter*'s for St. *Adeodatus*, Pope; and at the Church of the *Poles*, for St. *Heduiga*, Dutcheſs of *Poland*.

18. [c] St. *Luke* the Evengeliſt; Feaſt of the *Painters* in his Church; at St. *Martina*'s; at St. *Peter*'s, where his Head is; and at St. *Maria Maggiore*'s, where his Arm is depoſited.

19. St. *Peter of Alcantara*; at the Church of *Ara Cœli*, and in his Church on Mount *Palatine*.

20. St. *Sedulus*, Benedictin Monk; Feaſt in the Churches of his Order.

21. St. *Urſula*, and her Companions, Virgins and Martyrs; Feaſt at *Torre de Specchi*; at the Piety in *Piazza Colonna*.

22. St. *Battario*, Abbot of Mount *Caſſinus*: St. *Cordula*, Virgin and Martyr; at *Jeſus* Church, where her Head is depoſited.

23. St. *Peter Paſchaſius*; Feaſt at St. *Adrian*'s.

24. St. *Martin*, Benedictin Abbot; Feaſt in the Churches of his Order.

25. St. *Chriſpin* and St. *Chriſpianus*, Martyrs; Feaſt in their Church of the *Shoemakers*; and at St. *Laurence*'s *in Paniſperna*, where his Relics are depoſited. St. *Chryſanthus* and St. *Darius*; Feaſt at the *Holy Apoſtles*; and at St. *Sylveſter*'s *in Campo Marzo*, where their Relics are lodged.

[a] The Feaſt of the *Guardian Angels* was eſtabliſhed, or rather rendred general, by Pope *Paul* V. at the Sollicitation of *Ferdinand* of *Auſtria*, afterwards Emperor.

[b] We are told that this Saint and his two Companions refuſing to ſacrifice to the Heathen Gods, they were all beheaded in one and the ſame Moment, whoſe Tongues, after their Heads were cut off, did ſtill confeſs the Lord. And to declare the Merits of the Martyr *Denis*, after he was beheaded, he ſtood upon his Feet; and taking up his Head in his own Hands, carried it to the Place of Burial.

[c] In *Rome* a Picture is ſhewn which was ſaid to be begun by St. *Luke*, and miraculouſly finiſh'd by an Angel; or, according to others, St. *Luke* preparing to draw it, and praying to God that he might draw his Son exactly, when he roſe he found the Picture finiſhed.

26. St. *Evariſtus*, Pope and Martyr; Feaſt at St. *Peter's*.
27. Eve of the Holy Apoſtles, St *Simon* and St. *Jude*.
28. St. *Simon* and *Jude*, Apoſtles; Feaſt in their Church, and at St. *Peter's*.
29. St. *Theodorus*, Benedictin Abbot.
30. St. *Germanus*, Benedictin Abbot; in the Churches of the Order.
31. St. *Nemeſius* and *Lucillus*, Martyrs; at S. *Maria Novella's*, otherwiſe S. *Frances in Campo Vaccino*.

NOVEMBER.

ON the Feaſt of [a] All Saints, the Pope aſſiſts the ſolemn Office in the Apoſtolical Palace: A Cardinal Biſhop ſings Maſs in it, and a Student of the *German College* preaches the Sermon there. Feaſt at S. *Bibiana's*, and at the *Rotunda*. At Veſpers the Pope aſſiſts at the ſolemn Office, which is ſung for the Dead. St. *Cæſarius*; Feaſt in his Church.

2. Commemoration of the Dead; a Papal Service in the Apoſtolical Palace; the Cardinal Grand Penitentiary ſings Maſs. Feaſt at St. *Gregory's* on Mount *Cælius*, and at the Fraternity of the *Dead*, and that of the *Interceſſion*, and of the *Agonizing*, which laſts the Octave.

WHEN the Pope aſſiſts at Veſpers, and at the Mattins of the Dead, he is clothed in Purple, having on his Head a Capuche turn'd in [b] ſuch a Manner, that the Fur with which it is lin'd, covers Part of his Face, and is ſo adjuſted, that it ſticks out like two Horns: In this Trim he goes to the Chapel, with the Croſs carried before him, and follow'd by the Cardinals as uſual.

The officiating Prieſt, whether the Pope be preſent or not, is dreſs'd in the uſual Ornaments, ſuitable to all Maſſes, with this Exception, that there they are black; and he neither uſes Sandals nor Gloves[c]. At the End of the Maſs, when the Pope himſelf pronounces the Abſolution, whilſt the Choir begins the *Libera*, his Holineſs puts on a ſcarlet Chaſuble, and a Pall is, in his Preſence, ſpread upon the Steps of the Pontifical Throne. At the Repetition of the *Libera*, two Acolytes in Surplices go up to the Pope; the former, with the Thurible and the Navicula; the latter, with the Holy Water and the Sprinkler. The chief Cardinal Prieſt preſents the Navicula to his Holineſs: At the Beginning of the *Kyrie Eleiſon*, the Pope gets up, and takes off his Mitre; and at the Concluſion of it he turns about towards the Altar, and begins to ſay the Lord's Prayer audibly, and continuing it with a low Voice, the chief Cardinal Prieſt gives the Sprinkler to his Holineſs, who ſprinkles the Shroud thrice with it. This being done, the Cardinal preſents the Pope with the Thurible, who incenſes the Pall with it thrice; whereupon the two Acolytes withdraw, and the Ceremony concludes with a Prayer; after which the Pope ſays the *Requiem*, and the Choir *Requieſcant in Pace*.

[a] In the ſeventh Century, *Boniface* IV. conſecrated the *Pantheon* at *Rome*, in Honour of the Bleſſed Virgin, and All Saints, which, upwards of ſix Centuries before, had been dedicated to *Jupiter*, and all the Gods, by *Agrippa*. This Conſecration of the *Pantheon* by *Boniface* IV. was a Preparation to the Feſtival of All Saints: He eſtabliſhed it at *Rome*, after the Dedication of this Temple. In the Beginning of the Ninth Century, *Gregory* IV. ordained that it ſhould be generally received in all Parts of *Chriſtendom*, and ſolemniz'd on the 1ſt of *November*; whereas before it us'd to be ſolemniz'd the 12th of *May*.

[b] *Caputium magnum quod inverſatur; itaque pelles ab extra ſint, & ſupra faciem habeant quaſi duo cornua.* Sacra Cerem. Eccl. Rom. *Lib.* ii.

[c] *Cerem. Eccleſ. Rom.* lib. ii.

[a] ON ſome Occaſions, after the Veſpers of the Dead, a Kind of Bed of State is raiſed in the Middle of the Church, having four Tapers at leaſt on the four Sides. In the Midſt of the Pall muſt be a ſilken Croſs, embroidered with Purple and Red.

[b] THE *Romans* uſed to commemorate the Dead in the Month of *February*, when it was cuſtomary for them to eat and carouſe in Remembrance of the Deceaſed. This the antient Fathers reproach'd them with, as repugnant to Religion and Good Manners: However, this Part of the Abuſe was introduced among the Chriſtians of the primitive Church, ſince we find in the Hiſtory of thoſe Ages, that [c] ſeveral ſuperſtitious Chriſtians uſed to pray and drink upon the Graves of the Martyrs, purely from a principle of [d] Religion. *Ovid*, in his *Faſt.* Book ii. aſcribes the Inſtitution of this Feſtival to *Æneas*. The *Romans* alſo made Oblations for Souls departed, on which Occaſion they lighted [e] Tapers on their Graves: They uſed to implore the Gods in their Favour, and offer up [f] Vows for the Repoſe and Comfort of their Souls, who, if we are to believe *Ovid*, one Day took the Pains to come out of their Graves, and ran up and down the City and Country to implore the Aſſiſtance of the Living; asking them the Reaſon why the appointed Anniverſaries were diſcontinued. This Negligence, ſays he, was owing to the Troubles and Confuſion of the Civil Wars; the [g] Souls departed made heavy Complaints about it; dreadful Howlings were heard for ſeveral Nights together; every one was terrified with the Sight of his Anceſtors in the Figures of Skeletons; Fathers appeared to their Children, Husbands to their Wives, when they beſought them to offer up Prayers and Sacrifices; whereupon they immediately reviv'd the Anniverſaries, and after that the Souls departed made no farther Excurſions. But to return to our Commemoration of the Dead: It owes its Riſe to Principles which are much more juſtly founded than thoſe of the antient Heathens: The Wants and Neceſſities of deceaſed Chriſtians have undoubtedly a quite different Foundation than thoſe of Idolaters. But however that be, without taking Notice in this Place of a numberleſs Multitude of idle Tales concerning Spirits, or making any Compariſon between the Heathen and Chriſtian Dead, it is certain, that our Commemoration, or *All-Souls-Day*, did not become general in the Church, till *Odilon*, Abbot of *Clugny*, firſt eſtabliſhed it in his Dioceſe for the ſecond of *November*, at the End of the tenth Century; not but the primitive Chriſtians uſed to pray in a certain Manner for Souls departed, but no general Commemoration had been yet ordained like that of the Second of *November*; which is due to the Piety of St. *Odilon*, or rather, if we are to believe the old Legends, to the Charity of a Traveller who return'd from *Sicily*. We are told that this Man, terrified at the Flames which Mount *Ætna* belch'd out, imagin'd it to be Purgatory; he even fancy'd that he had heard the Cries and Groanings of the Souls departed; which ſtruck him ſo prodigiouſly, that he went and acquainted St. *Odilon* with it, who thereupon inſtituted a ſolemn Day for the Conſolation of the Souls departed, throughout the whole Extent of his Dioceſe.

3. St. *Malachy*, and St. *Hubert*, Abbot of the *Ciſtertians*, in the Churches of the Order.

4. St. *Charles* the Cardinal; Feaſt in his Churches, and at St. *Praxeda*'s: The Cardinals aſſiſt ſolemnly at the Office at St. *Charles's of the Court*.

[a] *Baudry Manuale Sacra Cerem.*

[b] *Feralia* was among the *Romans* the Anniverſary of the Dead.

[c] *See* a Paſſage in St. *Ambroſe*, in his Treatiſe on *Faſts*, Ch. xvii.

[d] *Faſtor*, Lib. ii.

[e] *See Suetonius*, in the Life of *Auguſtus*, c. 98. with Reſpect to the Anniverſary which was obſerved at the Grave of one *Meſgabas*.

[f] *Oſſa quieta precor tuta requieſcere in urna,*
Et ſit humus cineri non onerоſa tuo. Ovid. *Vid.* the ſame in *Book* ii. of his *Faſt.*

[g] ——— *Buſtis exiſſe feruntur,*
Perque vias urbis, Latioſque ululaſſe per agros
Deformes animæ. ———

5. St.

5. St. *Zacharias*, Father to St. *John Baptiſt*, at St. *John's of Lateran*, and at S. *Maria Maggiore's*, Tranſlation of the *Innocents*.

6. St. *Leonard*; Feaſt in his Churches.

7. Feſtival at the Church of the *Rotunda*, and at S. *Bibiana's*.

8. The *Quatuor Coronati*; Feaſt in their Church.

9. Dedication of St. *John's of Lateran*; where the Heads of St. *Peter* and St. *Paul* are ſhewn.

10. St. *Triphon* and his Companions, Martyrs; in his Church, and at that of the Holy Ghoſt; at St. *Andrew's de la Valle*, for the bleſſed *Andrew d'Avelino* the Theatin.

11. St. *Martin*, Biſhop and Confeſſor; Feaſt in his Churches.

12. St. *Martin*, Pope and Martyr, at St. *Martin's of the Mountains*. St. *Diego* the *Franciſcan*; Feaſt at St. *James's* of the *Spaniards*, and in the Churches of the *French*.

13. St. *Huomobono*, at his Church; at St. *Mark's* for the Dedication; at St. *Andrew's* on *Monte-cavallo*, and at St. *Ignatius's*, for the bleſſed *Staniſlaus Koſtca*.

14. St. *Lawrence*, Benedictin Biſhop; in the Churches of the Order.

15. St. *Mahu*, in *Latin*, St. *Maclovius*, in *French*, St. *Malo*; Feaſt at St. *Bartholomew's* Church of the *Bergamaſchi*, and at that of the *Anima*, for St *Leopold*, Duke of *Auſtria*.

16. St. *Edmund* Biſhop; at S. *Pudentiana's*, and other Churches.

17. St. *Gregory Thaumaturgus*; Feaſt in his Church of the *Greeks*, and at S. *Maria Maggiore's*, at the *Tranſpontina*; Feaſt at St. *Anin's*, near the Church of the *Armenians* for his Tranſlation.

18. Dedication of the Churches of St. *Peter* and St. *Paul*.

19. St. *Elizabeth* of *Hungary*; Feaſt in the Churches of St. *Francis*.

20. St. *Edmund*, King of *England*; at St. *Thomas's* of the *Engliſh*, and at that of *Ara Cœli*: For the bleſſed *John* of *Capiſtran*, at St. *Charles's of the four Fountains*, and St. *Frances's* in *Happy Street*, for the bleſſed *F. Fælix* of *Valois*.

21. The Preſentation of our Lady to the Temple; Feaſts in all the Churches which are dedicated to her.

22. [a] St. *Cecilia*, Virgin and Martyr; in her Church in *Traſtevera*, and at the *Quatuor Coronati*, where her Head is depoſited.

23. St. *Clement*, Pope and Martyr, in his Church; and at St. *Marcellus's* for S. *Felicitas*, and her ſeven martyr'd Sons.

24. St. *Chryſogonus* Martyr; Feaſt in his Church.

25. St. *Catharine*, Virgin and Martyr; Feaſt in her Churches.

26. St. *Sylveſter*, Founder of his Congregation; at St. *Stephen's del Campo*.

27. St. *James*, the Martyr, that was cut aſunder; Feaſt at St. *Peter's*, where his Head is interr'd.

28. St. *Gregory* III. Pope; Feaſt at St. *Peter's*; at St. *Sylveſter's*, at St. *Stephen's del Campo*, for ſeveral Martyrs: at *Ara Cœli's*, for the bleſſed *James* of *Marca Ancona*.

29. St. *Saturninus*, Martyr; Feaſt at St. *John's* and St. *Paul's*, and at St. *Catherine's* of the *Rope-makers*.

30. St. *Andrew* the Apoſtle, Feſtival in his Churches; at St. *Angelo's* of the *Fiſh-Market*, and at St. *Peter's*, where his Head is depoſited.

[a] We find the following Account in the *Roman* Breviary, in the Life of S. *Cecilia*. On the Marriage-night, when *Cecilia*, and her Spouſe *Valerian* were alone together in the Bed-chamber, ſhe ſpake to him in theſe Words: O ſweet and moſt loving Youth! I have a Secret to reveal to thee, if thou wilt ſwear to conceal it. *Valerian* making an Oath as ſhe deſired; I have, ſays *Cecilia*, an Angel a Lover of mine, who keeps my Body with the ſtricteſt Jealouſy; if he ſhould in the leaſt perceive that thou toucheſt me with polluted Love, his Fury will immediately be ſtirred up againſt thee, and the Flower of thy Youth will be deſtroy'd: But if he finds that thou loveſt me with a ſincere and immaculate Love, and preſerveſt my Virginity whole and untouch'd, he then will love thee as well as myſelf, and will expreſs his Favour to thee. *Valerian* replied, If thou wouldſt have me give Credit to thy Words, ſhew me the Angel; and if I find that he is really an Angel of God, I will do as thou ſay'ſt; but if thou loveſt any Man better than me, I will ſlay both him and thee with my Sword. So perſwading him to become a Chriſtian and be baptiz'd, ſhe ſhewed him the Angel.

DECEMBER.

1. ST. *Eloi*, Biſhop and Confeſſor; Feaſt in his Churches, and at that of the Order of St. *Bennet*.

2. S. *Bibiana*, Virgin and Martyr; Feaſt in her Church, and at S. *Maria Maggiore*'s.

3. St. *Maurus*, Martyr; Feſtival at St. *Praxeda*'s, and at *Jeſus*'s Church for the Feaſt of St. *Francis Xaverius*.

4. S. *Barbara*, Virgin and Martyr, Feaſt in her Church of the *Bookſellers*; and at the *Tranſpontina*, for the Bombarders of the Caſtle of St. *Angelo*.

5. St. *Sabas*, Abbot; Feaſt in his Church.

6. [a] St. *Nicholas*, Biſhop and Confeſſor, Feaſt in his Churches; at St. *Laurence*'s *in Damaſo*, and at St. *Paul*'s.

7. St. *Ambroſe*, Doctor of the Churches, in his Churches.

THE firſt Sunday in *Advent*, Station at S. *Maria Maggiore*'s: Papal Service in the Apoſtolical Palace; a Biſhop Aſſiſtant ſings Maſs; the Procurator-General of the *Dominicans* preaches the Sermon: After Maſs the Pope carries the Hoſt in Proceſſion to the Chapel *Paulina*, where it is expos'd for forty Hours.

THE Seaſon of Advent has a myſterious Senſe; it repreſents to us the Time which preceded the Incarnation of the *Meſſias*, and the Hopes which the Fathers in the Old Teſtament had conceived of his coming to redeem Mankind; for which Reaſon Advent is conſider'd as a Seaſon intermixed with Joy and Sorrow. And for this [b] Reaſon the *Gloria in excelſis* is not ſaid in Advent, nor the *Te Deum* at Mattins. The Miniſters of the Altar don't put on the Dalmatica, it being a Habit ſuited to Joy. In like Manner it was formerly a Cuſtom to faſt in Advent, which is ſtill obſerved in Religious Communities. During this whole Seaſon the Pope always goes to Chapel on Foot.

ON the three other Sundays in Advent the Service is likewiſe ſolemnly performed in the pontifical Chapel, and an Aſſiſtant Biſhop ſings Maſs: The ſecond Sunday the Procurator-General of the *Conventual minor Minims*, preaches the Sermon; the third a Cardinal-Prieſt ſings Maſs, and the Procurator-General of the *Auſtin Fryars* preaches the Sermon.

THE third Sunday is celebrated with Tokens of Joy, becauſe the Accompliſhment of the Propheſies is at Hand. Accordingly the Altar is adorned with greater Magnificence than on [c] common Days, being embelliſhed with Flowers, Images, and the Relics of Saints; and the Miniſters reſume the Dalmatica. Myſtical Writers take Notice of ſeveral other Ceremonies, which we ſhall omit as proper to Prieſts only.

[a] This Saint is invoked in Dangers, eſpecially at Sea. The Legend informs us, that certain Mariners being in great Danger by a ſudden Storm that aroſe at Sea, they began to cry out; O *Nicholas*, the Servant of God! if theſe Things be true which we have heard concerning thee, now ſuccour us; that ſo being delivered from this Danger, we may render Thanks to God and thee. While they were ſpeaking one appeared, and ſaid to them, *Behold I am here, for you called me*; and immediately began to help them in ordering their Sails, Cables, and other Tackling; and a little after the Sea ceaſed its Roaring, and the Tempeſt was heard no more. The Mariners, when they came to Shore, preſently enquired where *Nicholas* was, and hearing he was in the Church, they went into it; and, what is wonderful, knew him immediately, without any one's pointing him out, tho' they had never ſeen him before; and falling proſtrate at his Feet, they paid their Thanks to him, and related in what Manner he had delivered them from impending Death.

[b] *Piſcara Praxis Cerem.*

[c] *Id. Ibid.*

THE

THE fourth Sunday in Advent, the Procurator-General of the *Carmelite* Order preaches the Sermon.

THE ſecond Sunday, Station at St. *Croſs*'s in *Jeruſalem*, and at St. *Mary*'s *of the Angels*; the third at St. *Peter*'s; the fourth at the *Holy Apoſtles*.

8. The Conception of the Bleſſed Virgin; Feaſt in the Churches of our Lady, at that of the *Capuchins*, and at St. *Lawrence*'s *in Damaſo*; at St. *James*'s *of the Spaniards*, and S. *Mary*'s *in via lata*.

9. St. *Melchiades*, Pope; at St. *Sylveſter*'s.

10. At St. *Salvator*'s *in Lauro*; Feaſt of *our Lady of Loretto*.

11. St. *Damaſus*, Pope; Feaſt at St. *Laurence*'s *in Damaſo*.

12. St. *Valerius*, Benedictin Abbot; Feſtival in the Churches of his Order.

13. [a] S. *Lucia*, Virgin and Martyr; Feaſt in her Churches; at St. *John*'s *of Lateran* the Chapter chaunts a ſolemn Maſs, to return Thanks to God for the Converſion of his moſt Chriſtian Majeſty *Henry the Great*, of glorious Memory, one of the Benefactors of this Chapter, in Preſence of the *French* Embaſſador, and the Cardinals of that Nation. At St. *Apollinarius*'s, Feaſt of the Holy Martyrs St. *Euſtachius* and his Companions, whoſe Bodies are there depoſited.

14. St. *Angelus*, Benedictin Abbot; Feaſt in the Churches of his Order.

15. St. *Claudius*, Martyr; Feaſt in the Church of the *Holy Apoſtles*, where his Relics are depoſited.

16. St. *Ananias*, St. *Azarias*, and St. *Mizael*, Feſtival at St. *Adrian*'s, where their Relics are depoſited. In the Evening a Concert of Muſic at St. *Marcellus*'s, at the *Minerva*, and the reſt of the Churches, which is continued during the nine Days Devotion at *Chriſtmas*.

[b] THERE is a particular Office for the nine Days Devotion which immediately precede *Chriſtmas*. This, according to the Accounts given by the Writers upon Myſteries, repreſents the nine Months, during which the Bleſſed Virgin labour'd with the Child. We are told, that it was firſt celebrated under the Pontificate of Pope *Vitalis*, when the Council of *Toledo* was held, *viz.* in 694. ſince which it has always been obſerved in *Spain*, and eſtabliſhed in moſt Parts of *Italy*. During this nine Days Devotion, the Altar muſt be adorn'd as for the forty Hours, and Care muſt be taken to ſet the Image of the Bleſſed Virgin upon it. There is nothing particular in the reſt of the Ceremony.

17. Tranſlation of St. *Ignatius*, Biſhop and Martyr; Feaſt at St. *Clement*'s.

20. S. *Fauſta*, Mother to S. *Anaſtaſia*; at her Church.

21. St. *Thomas* the Apoſtle; Feaſt in his Churches, and at that of St. *John*'s *of Lateran*, where the Ark of the Covenant, and the Table on which our Saviour eat his laſt Supper, are exhibited.

22. St. *Flavian*, Martyr, Father of S. *Bibiana*; Feaſt in his Church.

23. St. *Victoria*, Virgin and Martyr; at St. *Adrian*'s, where her Body is depoſited.

[a] The old *Roman* Breviary ſays, that *Paſchaſius* the Judge, having commanded S. *Lucia* to be carried to the Stews, the Holy Ghoſt fixed her down with ſuch Weight, that when many endeavoured to thruſt her forward, they could not ſtir her: Then they tied Ropes to her Hands and Feet, and all pulled together; but they found her as immovable as a Mountain. Then the Magicians and Soothſayers tried their Skill upon her, but all in vain. After this they brought many Yoke of Oxen; but all their united Force could not move her one Step.

[b] *Piſcara Praxis Cerem.*

24. Vigil of our Lord's Nativity: At Veſpers the Pope aſſiſts ſolemnly at Maſs in the Apoſtolical Palace, where the Cardinals ſup; after which they aſſiſt at Mattins, and the Cardinal *Camerlingo* ſings the [a] Midnight Maſs.

25. Our Lord's Nativity: At Midnight, and at the Day-Maſs, Station at S. *Mariæ Maggiore*'s, and at S. *Maria*'s in *Ara Cœli*; Station at S. *Anaſtaſia*'s at Day-break. A Pontifical Service in St. *Peter*'s, or at S. *Maria Maggiore*'s, or of the *Manger*. The Pope celebrates [b] Maſs in his Pontificalibus, and delivers a Homily.

The BLESSING *of the* SWORD, *and of the* DUCAL HAT *fix'd on its Point.*

ON *Chriſtmas* Eve, before the Office of the enſuing Feſtival begins, the Sovereign Pontiff annually bleſſes a Gold-hilted Sword, enriched with precious Stones, wrought in the [c] Form of a Dove; with the Scabbard and Belt enriched in like Manner, and a [d] Ducal Hat fix'd on the Point of it. This Hat is made of purple-colour'd [e] Silk, furr'd with Ermin, and ſurrounded with a Hat-band, made in the Form of a Crown adorn'd with Jewels. The Hat and Sword are both ſent by his Holineſs to ſome Potentate, for whom he has a peculiar Affection, or to a great General, who may have merited ſuch a Diſtinction for his Bravery exerted againſt the Enemies of Chriſtianity. His Holineſs performs the Ceremony of bleſſing them clothed with the Albe, the [f] Amict, and the Stole, before he puts on the red Cope, which he wears at the Office of *Chriſtmas* Night. A Clerk of the Chamber preſents to him the Sword, and the Hat fix'd on the Point of it; and after having pronounced the Bleſſing, he ſprinkles and incenſes them both with Holy-Water. This being done, the Pope goes to his Chapel, preceded by the ſame Clerk of the Chamber, who walks with the Sword and the Hat before the pontifical Croſs. If the Perſon for whom theſe Preſents are deſign'd happens to be at *Rome*, he muſt receive them from the Pope's own Hand, obſerving to kiſs both that and his Foot. His Holineſs declares to him that the Sword denotes the Power of our Saviour, and the Victory which he has gained over the Devil: But he does not forget to add, that it alſo denotes the temporal Power, which Chriſt has devolv'd upon his Vicar. 'Tis, adds he, in giving the Sword which has received the Benediction to the Perſon who is to gird himſelf with it for the Defence of the Holy Apoſtolical See: " 'Tis by this Sword that we declare you the Defender of the ſame Power, and of the " [g] Pontifical Sovereignty; the Protector of the Holy See againſt the Enemies of the " Faith, and the Bulwark of the [h] Church. May your Arm, by the Virtue of this

[a] Some Interpreters of Myſteries aſcribe the Inſtitution of the Maſs of Midnight to St. *Teleſphorus*, who ſat in the pontifical Chair about the Middle of the ſecond Century: But the Learned reject the Decrees which ſome impute to this Pope and his Predeceſſors. Cardinal *Bona* alſo rejects the Opinion, which aſcribes to St. *Teleſphorus* the Inſtitution thereof, and thinks that it was not celebrated annually, at ſtated Times, till the Pontificate of *Julius* I. *Gregory the Great* mentions this Maſs in ſome of his Writings.

There is a particular Privilege annexed to the Church of St. *Mark*, at *Venice*, of ſaying the Midnight Maſs at Six in the Evening. " This Office, *ſays S.* Didier, in his Account of the City and Republick of *Venice*, begins at 24 a-Clock (according to the Way of computing Time in *Italy*) and two Hours after Maſs is ſung by four Choirs of Muſic, " with the utmoſt Solemnity, and a great Concourſe of People. The Diſorders and Scandals which uſed to happen at that Ceremony, when celebrated at Midnight, were the Occaſion that this Church was allowed to celebrate it at that Hour."

[b] *See* the Deſcription of the Pontifical Maſs of *Chriſtmas*, which is celebrated by the Pope, in the Second Part of Vol. I. of this Work.

[c] *Sacra Cerem. Eccl. Rom.* Lib. i.

[d] *Idem ibid.*

[e] *Aymon*, in his Picture of the Court of *Rome*.

[f] *Sacra Cerem. Eccl. Rom.* Lib. i.

[g] The Hat denotes the Independance of that Power.

[h] *Firmetur manus tua contra hoſtes ſanctæ ſedis ac Chriſti nominis*, &c. *Sacra Cerem.* Lib. ii.

" Sword

" Sword, triumph over the Enemies of the Holy See, and of the Name of Chriſt Jeſus:
" May the Holy Ghoſt, repreſented by the Dove, deſcend on your Head, and protect
" you againſt those for whom God prepares his [a] Judgments, before the Holy *Roman*
" Catholic Church, and the Holy See Apoſtolick, *&c.*" Such is the Formula appointed by *Sixtus* IV. for this Ceremony.

SOMETIMES the Perſon to whom the Pope preſents the conſecrated Sword is invited to read one of the Leſſons of the Office; in which Caſe a Clerk of the Chamber girds him with the Sword over the Surplice, clothes him with a white Chaſuble, and puts the Hat upon his Head. After this the Maſter of the Ceremonies conducts him to the Steps of his Holineſs's Throne, where he bows to the Altar, and then to the Pope; and after having returned the conſecrated Hat to the Maſter of the Ceremonies, he draws the conſecrated Sword out of the Scabbard, touches the Ground with the Point of the Sword, waves it thrice aloft, and after having brought it back gently over the Left Arm, puts it again into the Scabbard. This Ceremony ended, he goes to the Desk, and ſings the fifth Leſſon of the Office, having firſt received the Pope's Bleſſing. When he has done ſinging, he goes and kiſſes his Holineſs's Feet; which done, his ſacerdotal Veſtments are taken off, and the Hat is again fix'd on the Point of the Sword, which a Gentleman holds with the Point upwards till the Office is ended. If the Perſon for whom the Sword is conſecrated, ſhould not be preſent at *Rome*, or is not able to read, the *Romiſh* Ceremonial ordains, that a Clerk of the Chamber muſt put on the Surplice, and ſing at the Desk in his Stead; and that afterwards (if preſent) both of them ſhall go and kiſs his Holineſs's Feet.

[b] THE Perſon to whom the Sword has been preſented, is conducted back to his Houſe in Pomp, by the Nobility of the Court of *Rome*. The Sword is carried before him held aloft, with the Hat fix'd on the Point of it.

POPE *Pius* II. ſent the Hat and Sword to *Lewis* XI. with [c] four *Latin* Verſes engrav'd on the Blade of it, by which his Holineſs exhorted him to revenge the Blood of the *Greeks*, and to deſtroy the *Ottoman* Empire. The aboveſaid Pope ſent ſuch another Sword to *Philip the Good*, Duke of *Burgundy*.

" THE Popes, ſays *Aymon*, in his *Picture of the Court of* Rome, ground this Cuſtom
" on what is ſaid in the ſecond Book of the *Macchabees*, Chap. v. that *Judas* the *Mac-*
" *chabee*, going to fight *Nicanor*, General of the Army of *Antiochus*, ſaw in a Dream the
" High Prieſt *Onias* praying to God for the *Jewiſh* People, and the Prophet *Jeremiah*
" preſenting him with a Sword, and ſaying theſe Words: *Receive*, Judas, *this Holy*
" *Sword, which is given thee by the Lord to deſtroy the Enemies of* Iſrael."

As we have taken Notice of the fifth Leſſon, which is ſung in the Office of Midnight by the Perſon who receives the conſecrated Sword, it may not be improper to preſent the Reader with the Order of the Leſſons of this [d] Office. Before the Pontificate of *Paul* II. the Clerk of the Ceremonies uſed to ſing the firſt Leſſon, an Acolyte the ſe-

[a] *Pro Romana ſancta eccleſia & apoſtolica ſede*, Idem ibid. The Prepoſition *pro*, which properly ſignifies *for*, muſt here ſignify *before*.

[b] *Sacra Cerem.* &c. Lib. ii.

[c] *Exerat in Turcas tua me, Ludovice, furentes*
Dextera! Graiorum ſanguinis ultor ero.
Corruet Imperium Mahometis & inclyta rurſus
Graiorum virtus, te petet aſtra Duce.

[d] *Sacra Cerem. Eccl. Rom.* Lib. ii.

cond, an Auditor the third, the youngeſt of the Cardinal Prieſts the fourth, the Perſon who received the conſecrated Sword the fifth, or a Clerk of the Chamber in his Stead. An Apoſtolical Sub-deacon uſed to ſing the ſixth, the Aſſiſtant-deacon on the Left Hand the ſeventh, the Aſſiſtant Deacon on the Right Hand the eighth, and the Pope the ninth: However, Pope *Paul* II. changed that Order, and regulated it as follows, *viz.* that an Acolyte ſhould ſing the firſt Leſſon, an Auditor the ſecond, a Sub-deacon the third, the youngeſt of the Cardinal Prieſts the fourth, the Perſon who received the conſecrated Sword the fifth, a Cardinal Prieſt the ſixth; but made no Alteration with regard to the three laſt. *Sixtus* IV. ordained that all theſe Leſſons ſhould be ſung by Cardinals, and alſo that in Caſe the Emperor ſhould happen to be at this Office of Midnight, his imperial Majeſty ſhould read the ſeventh Leſſon. On this Occaſion, two Deacons Aſſiſtant to the Pope, uſed to wait upon the Emperor in his Place, whilſt the laſt Pſalm of the third *Nocturn*, or Night-ſervice, was ſinging. Theſe two Cardinals clothed his imperial Majeſty with a Surplice, girt him with the conſecrated Sword, put on him the white Chaſuble, which was cloſe over the Right Shoulder, and open over the Breaſt, like that of a Biſhop. As for the conſecrated Hat, it was given to an Eſquire, for the Dignity of a Duke being much inferior to that of an Emperor, his Imperial Majeſty would have demeaned himſelf too much in wearing a Ducal Hat. The Emperor being thus clothed in Sacerdotal Veſtments, was conducted to his Holineſs's Feet by two Cardinal Deacons, when he pay'd him the accuſtomed Homage, and afterwards drew the Sword in the Manner above-mentioned; after which he went up to the Desk, where he received the Apoſtolical Benediction, and either ſung or read the Leſſon. This being ended, his Imperial Majeſty uſed to go and kiſs the Feet of the Holy Father; after which, the two Cardinal Aſſiſtants brought him back to his Place, and took off his Sacerdotal Veſtments. This Ceremony was obſerved when *Frederick* IV. was at *Rome*, at the Maſs of *Chriſtmas*, in 1468. under the Pontificate of *Paul* II. Hiſtory does not relate that any other [a] Emperor has been ſince at *Rome*, at that Seaſon: And as for *Frederick* IV. thoſe who are acquainted with the Hiſtory of *Germany*, know that this Prince was fitter for a Prieſt than an Emperor.

26. St. *Stephen*, the firſt Martyr; Feaſt at St. *Laurence*'s without the Walls, and in his Churches: Pontifical Service in the Apoſtolical Palace; a Cardinal Prieſt ſings Maſs, and a Student of the *Engliſh* College preaches the Sermon.

27. St. *John* the Evangeliſt and Apoſtle; at St. *John*'s *of Lateran*, and the Churches dedicated to him: A Pontifical Service, a Cardinal Prieſt ſings Maſs; the Sermon is preached by a Secular Prieſt, and Maſs is ſung in the *Syriac* Language at the Church of St. *John of the Maronites*.

28. *Innocents-Day*, at St. *Paul*'s, and St. *Maria Maggiore*'s; and at *our Lady's of the mad People* of Piety, in *Piazza Colonna*.

29. [b] St. *Thomas* of *Canterbury*, Biſhop and Martyr; Feaſt at St. *Thomas*'s of the *Engliſh*, and at St. *Maria Maggiore*'s. Feaſt of St. *Trophimus*, Biſhop of *Arles* in St.

[a] In 1485, *Don Franciſco* of *Arragon*, Son to *Ferdinand* King of *Arragon*, and of *Sicily*, received the conſecrated Sword from the Hand of *Innocent* VIII. and ſung, according to the Order preſcribed by the *Roman* Ceremonial, the fifth Leſſon of the Office of Midnight.

[b] *Polydore Virgil* has told us a remarkable Story, how God miraculouſly avenged St. *Thomas* of his Enemies. St. *Thomas* being reputed King *Henry*'s Enemy, began to be ſo deſpiſed and hated by the common People, that coming to a Town called *Strode*, the Inhabitants thereof, in order to put an Affront on the Holy Father, had the Impudence to cut off the Horſe's Tail on which he rode: but hereby they brought a perpetual Reproach upon themſelves; for afterwards it ſo fell out by Divine Permiſſion, that the whole Poſterity of thoſe Men who committed the Fact, were born with Tails like Brute Beaſts; whence the Proverb of *Kentiſh Long-tails*.

We find alſo in the *Feſtivale*, that a Bird being taught to ſpeak, and to ſay St. *Thomas*, happening one Day to ſit out of its Cage, a Spar-Hawk ſeiz'd on it, and was going to give it a fatal Gripe; but the Bird crying out St. *Thomas*, the Spar-Hawk fell down dead. ——— The Inference drawn from it is admirable: *If St.* Thomas *heard the Bird of his grete Grace, moch more will he hear a Chriſten Man or Woman, that cry to him for Help and Succor.*

'Tis

St. *Philippa Neri*'s Church in *Julia-Street*, near the new Priſons: The Relics of the Saints are there expoſed.

30. St. *Exuperantius*, and St. *Marcellus*, Deacons; at St. *Bartholomew*'s in the *Iſland*; and at St. *James*'s of the *Spaniards*, for the Tranſlation of St. *James*'s Body.

31. St. *Sylveſter*, Pope; Feaſt in his Church, and at St. *Martin*'s *of the Mountains*. At Veſpers the Pontifical Service in the Apoſtolical Palace, for the Circumciſion of our Lord.

In ſome Churches the Feſtival of a Saint is never kept but on the Sunday in the *Octave*; particularly if any Body or Society of Tradeſmen perform the Functions belonging to it.

Every Night in the Duſk of the Evening there is an Oratory at St. *Francis Xaverius*'s, and every other Day they ſcourge themſelves there. At the new Church they diſcipline themſelves thrice a Week, *viz.* on *Mondays*, *Wedneſdays*, and *Fridays:* They alſo ſcourge themſelves at the *Stigmates*, every *Friday* at the ſame Hour.

Every *Monday* Morning in the Year the Hoſt is expoſed at *Ara Cœli*, at the Church of the *Holy Apoſtles*, and St. *Anthony*'s of the *Portugueſe*.

On all *Mondays* in the Year at the *Holy Apoſtles*, and at *Ara Cœli*, Feſtival for St. *Anthony of Padua:* The Hoſt is alſo expoſed.

On all *Mondays* in the Year at St. *Andrew*'s *della Valle*, at the firſt Chapel on the Left Hand: In the Evening the Holy Sacrament is expoſed. Here is a Concert of Muſic; and a Sermon is preach'd for Souls departed.

On all *Tueſdays* in the Year, in the Afternoon, the bleſſed Sacrament is expoſed at *our Lady's of Loretto*, in *Piazza Trajana*; at that of the *Suffrage*'s, and of St. *Paul*'s *of the Rule*.

On all *Wedneſdays* at St. *Euſtachius*'s; and in the Morning the Bleſſed Sacrament is expoſed at St. *Vincent*'s and St. *Anaſtaſia*'s, at the Fountain of *Trevi*.

On all *Wedneſdays* in the Evening, the Muſicians of *Rome* aſſemble at St. *Mary Magdalen*'s Church, where the Litanies are ſung. The Hoſt is in like Manner expoſed on the ſame Day at St. *Frances* the *Roman*, in *Happy Street*.

On all *Thurſdays* at the Church of *Anima*, and at *our Lady's of the Mountains*.

On all *Fridays* at *Jeſus* Church, for the bleſſed Souls departed; and at St. *Sixtus*'s of the *Invalids*, in *Ponte Sixto*, at twenty one o' Clock, to compute after the Manner of the *Italians*; at the Oratory of the *Agonizing*, and at *Paſquin*'s, at twenty two o' Clock; and

*Tis ſaid in an old Leger-Book of *Canterbury* Church, that the Zeal of the People for this Saint was ſo great, that there being three Altars erected therein, one dedicated to *Chriſt*, another to the Virgin *Mary*, and a third to St. *Thomas*; one Year the Offerings at St *Thomas*'s Shrine amounted to 954 *l.* 6 *s.* 3 *d.* when thoſe of the bleſſed Virgin came only to 4 *l.* 1 *s.* 8 *d.* and to Chriſt nothing at all.

*Tis related, *Gononi Chronicon*, &c. that St. *Thomas* had, from his Youth, vow'd his Chaſtity to the bleſſed Virgin: And being on a Time among ſome of his Companions, (before he was Archbiſhop) he heard them boaſting of their Miſtreſſes, and the rich Preſents they had received from them. *Thomas* told them they vapour'd fooliſhly, for he had a Miſtreſs that far excell'd them all; and that ſhe had beſtowed ſuch a Preſent on him, the like whereof they had never ſeen. All this he intended in a ſpiritual Senſe: But they being very urgent with him to ſhew it them, he ran to the Church, and pray'd the bleſſed Virgin to pardon the preſumptuous Words he had ſpoken of her; when immediately ſhe appear'd to him in a Viſion, and encouraging him, ſaid, that he did well to cry up the Excellency of his Miſtreſs: Upon which ſhe gave him a very fine little Box, and opening it he ſaw ſomething of a purple Colour, and taking it out, beheld a wonderful fine ſacerdotal Garment.

at twenty three, at St. *Nicholas*'s of the Prefects *in Campo Marzo*; and at St. *Lucias*'s of the *Gonfalone*.

ON all *Saturdays* in the Evening at St. *Maria Maggiore*'s: The Litanies of the Virgin are ſung in Muſic, in Preſence of the Cardinals, at the Chapel *Paulina*.

THE Hoſt is expoſed, and the Litanies are ſung to Muſic, at St. *Saviour*'s *of Copelles*, at *our Lady of the Mountains*, at St. *Salvator*'s *in Lauro*, at St. *Pantaleone*'s, and at *Paſquin*'s: The Muſic ends at twenty one at Night; but at twenty two o' Clock the Hoſt is expoſed at St. *Maria*'s *in Via lata*, and at St. *Mary*'s *of the Mountains*. In like Manner the Hoſt is expoſed at St. *Apollinarius*'s, at twenty three o' Clock, as at St. *Saviour*'s *of Copelles*; and in the Night at St. *Salvator*'s *in Lauro*.

ON all the firſt *Sundays* in the Month the Hoſt is expoſed, Sermons are preach'd, and a Concert of Muſic perform'd at St. *Laurence*'s *in Lucina*; at the *Noviciat*, or *Probation Place of the Fathers of St. Mary Magdalen in Trivio*; at St. *Stephen*'s *del Cacco*: At twenty two o' Clock the Bleſſed Sacrament is expoſed at St. *Joſeph*'s *in Carcere*, and at the *Trinity of the Pilgrims*; but it remains expoſed for three Days together in the laſt mentioned Church.

ON all the ſecond *Sundays* of the Month the Hoſt is ſhewn in the Morning at St. *Auſtin*'s Church; at *Jeſus Maria*'s *of the Court*, at the *Guardian Angels*, and at St. *Bernard*'s at the *Trajan Pillar*.

ON all third *Sundays* Expoſition of the Hoſt at the Church of the *Stigmates*, and that of *Minerva*: Morning and Evening at twenty two o' Clock at St. *Marcellus*'s; at St. *Roche*'s; at that of *Death*, where are the Prayers of the forty Hours; at *Mary Magdalen*'s Church, and that of St. *Jerom of the Slaves*.

EVERY fourth *Sunday* at St. *Maria*'s *in Porticu*; and at St. *Saviour*'s *of the Copelles*.

ON all *Sundays* in the Year at the Church of the *Tranſportina*, at St. *Mary*'s *in Traſtevera*, at St. *Mary*'s *in Campitelli*, and at St. *Chryſogone*'s.

ON all *Sundays* and Feſtivals in the Year, Veſpers, Expoſition of the Sacrament, Sermons preach'd, and Muſic perform'd, at St. *Charles*'s *Catenari*. On all Feſtivals of the Virgin, the Hoſt is expoſed all the Day long, at *our Lady*'s *of Pianto*.

BY a Decree of Pope *Paul* V. dated *May* 10, 1608. the Prayers of the forty Hours, as alſo the expoſing of the Hoſt, were inſtituted *in perpetuum*, and an Injunction to ſay them alternately in each of the principal Churches of *Rome*, according as they are appointed by the Cardinal Vicar, whereof a printed Order is ſet up in all the Churches.

THE above-mention'd Pope alſo granted a plenary Indulgence for ten Years, in favour of every Perſon that ſhall viſit the Churches, after having confeſs'd and communicated: He alſo grants forty Years Indulgence to thoſe, who, after having confeſs'd themſelves and received the Bleſſed Sacrament, go to Church to pray for Peace, for Concord, between the Princes of Chriſtendom, and for the Wants and Neceſſities of the Church.

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THE

SACRAMENTS of the CHURCH.

I. *Of* BAPTISM.

THE Church acknowledges ſeven Sacraments, which Number, according to the Catechiſm of the Council of *Trent*, is eſtabliſh'd by the Scriptures, by the Tradition of the Fathers, and the Authority of Councils. 'Tis alledg'd, that there ought to be neither more nor leſs than that Number; and the Reaſon given for it, and which we are told is ſufficiently convincing, is the Relation there is between the natural and ſpiritual Life. "Seven Things, ſays the ſame Catechiſm, are naturally neceſſary to "Man: His Birth; Growth; Nouriſhment; the Uſe of Medicines to reſtore him to "Health when decay'd; the Recovering of his Strength when it has been weakened by "any Infirmity; Magiſtrates, who may be inveſted with Authority to govern him; and "laſtly, lawful Procreation, by which he may perpetuate himſelf in ſome meaſure, and "preſerve the human Species. All theſe Particulars are found in the Life which the "Soul receives of God by the Sacraments. By Baptiſm we are born again in Chriſt; "by Confirmation we increaſe in Grace; by the Euchariſt our Souls are nouriſh'd and "ſuſtain'd; by Repentance we recover the Health which we had loſt by the Wounds "which Sin had made in our Souls. Extreme Unction waſhes away the remaining "Impurities of Sin, and recruits the Strength which our Souls had loſt. By the Sacra-"ment of Holy Orders, the Miniſters of the Church receive the Power of adminiſtring "publickly the Sacraments to the People, and of exerciſing all the reſt of the ſacred "Functions of the Miniſtry. Every one knows the End of Marriage. Notwithſtand-"ing, continues this Catechiſm, that each Sacrament comprehends in itſelf a divine and "admirable Virtue, they yet are not all equally neceſſary, nor equal in Dignity——. "Three of them, altho' not equally neceſſary, are nevertheleſs more ſo than the other "four. Thus Baptiſm is abſolutely neceſſary; ſo is Repentance to thoſe who have "fallen into mortal Sin. The Euchariſt ſurpaſſes all the other Sacraments in Excellency, "and is no leſs neceſſary to the Adults than Baptiſm."

THESE Sacraments are accompanied with ſeveral ſolemn and public Ceremonies, which the [a] Church has thought fit to heighten them with, notwithſtanding they are not an eſſential Part of them, ſince they can ſubſiſt without them; however it would be a Sin to omit them, unleſs in Caſes of Neceſſity. Hence it is that the Council of *Trent* has pronounced Anathema againſt thoſe who ſay that the Miniſters of the Sacraments may, without Sin, deſpiſe, or omit intirely at Pleaſure, the ſeveral Ceremonies received in the Church; or that it is in the Power of every particular Biſhop or Prelate, to change them, or inſtitute new ones. We are aſſured, "That theſe [b] Ceremonies give "us a more ſtrict Idea of, and as it were ſet before our Eyes the Effects which re-"ſult from, theſe Sacraments; and imprint the Sanctity which attends them more ſtrong-"ly on the Minds of the Faithful. They raiſe the Minds of ſuch as obſerve them re-"ligiouſly, to the Contemplation of the moſt exalted Things." In a word, we are aſſured that they excite and increaſe in us a true Faith and Spirit of Charity.

"THE Sacrament of [c] Baptiſm is defined, a Sacrament inſtituted by our Saviour "in order to waſh away Original Sin, and all thoſe actual ones we may have commit-

[a] Catechiſm of the Council of *Trent*. Part ii. Sect. 3.
[b] Catechiſm, *ibid.*
[c] Ritual of *Alet*.

"ted

" ted; to communicate to Mankind the ſpiritual Regeneration and the Grace of Chriſt " Jeſus; and to unite them to him as the living Members to their Head."

ANTIENTLY there was no ſtated Time or Age for Baptiſm; it was uſual to baptize on any Day; in a Perſon's Infancy, or a more advanced Age, and very often it was defer'd till the Point of Death. As for the Water employ'd in Baptiſm, 'tis manifeſt that the Apoſtles and their Diſciples uſed to baptize their *Neophytes*, or New-Converts, with the firſt Water that came in the Way, whereof we have undoubted Teſtimonies in the Scripture. This primitive Simplicity has diſappear'd, and inſenſibly given Way to a Variety of Practices, accompanied with numberleſs Precautions, Formulas, *&c.* to which the Neceſſity of the Times, the Abuſes it was proper to prevent or repreſs, the Order neceſſary to be obſerv'd in the Church, the Authority of the Prieſts, and even Devotion itſelf, may have equally contributed. The Plainneſs of the Uſe of pure River-Water ſcarce ſuited any but the primitive Times; it was afterwards bleſſed, and to make the Sacrament ſtill more ſolemn, it was added, " That [a] ſuch Water, if poſſible, muſt be " made uſe of in baptizing, as had been bleſſed on *Eaſter* or *Whitſon-Eve* of the ſame " Year; which muſt be carefully kept in a very clean Veſſel employ'd for that Pur- " poſe." 'Tis true the ſame Ritual adds, " That in caſe the Water bleſſed and deſign'd " for Baptiſm, ſhould be ſo far ſpent, that there is not enough remaining to ſerve till " *Eaſter* or *Whitſon-Eve*, it may be mixed with common Water, provided there always " be a leſs Quantity of the latter."

THE uſe of Baptiſteriums is not of a modern Date, nor yet is it ſo antient, as thoſe would make us believe who give Credit to the [b] pretended Writings of St. *Dênis* the *Areopagite*, and the Conſtitutions of St *Clement*. [c] *Bede* ſomewhere in his Works takes Notice of certain *Engliſhmen* who were baptized in the *Rhine*: And the ſame Author, who flouriſhed in the Beginning of the ſeventh Century, ſays farther, that they had no Opportunity of building either Baptiſteriums or Chapels, in the Infancy of the Churches of thoſe Countries. It appears manifeſtly from the *Roman* Martyrology, that in the Time of St. *Marcellus*, Pope, the Chriſtians uſed to have Baptiſteriums in their Houſes: And under the Reign of *Conſtantine the Great*, ſome were erected in Suburbs, and others even in Cities, as is manifeſt from the Teſtimony of cotemporary Writers. 'Tis pretended that in *France*, the Uſe of Baptiſteriums in Churches began in the Reign of *Clovis* I. and that a little while after the Council held at *Lerida*, prohibited the having any out of the Churches; however that be, *Gregory the Great* relates, that they had been already introduced in his Time. We may preſume they were appointed to be ſet up in Churches, at the ſame Period that the Baptiſm of Chriſtians was fix'd to the Age of Infancy, to prevent the Danger that might happen to new-born Children, from their being too much expos'd to the open Air. Then Fonts were ſet up in every Pariſh, all Rectors thereof having at that Time an equal Right to baptize, as being Miniſters of the Church; tho' it is pretended that in the Infancy of the Church, Biſhops only were inveſted with that Power. There are two Ways of celebrating Baptiſm; by Immerſion, or Ablution; the latter is now uſed, and is performed by pouring Water on the Child's Head.

AFTER the Biſhop, the Pariſh-Rector, the Curate, or any other Prieſt appointed by the Biſhop, may lawfully adminiſter Baptiſm: [d] Formerly the Monks were entirely excluded from this Right; [e] both Monks and Nuns are ſtill prohibited from preſenting any Children to be baptiz'd. In Caſes of urgent Neceſſity a Layman may adminiſter this Sacrament, as alſo Women, who in certain Caſes are prefer'd to Men; and this is

[a] *Alet*'s Ritual.
[b] As *Caſalius de Vet. ſacr. Chriſt. ritib.*
[c] Quoted by *Caſalius*.
[d] *Caſal. de Vet. Chriſt. Ritibus.*
[e] *Alet*'s Ritual. *Piſcara Praxis Cerem.*

IT would be needleſs to take notice of the ſeveral Particulars which the Prieſt who is to baptize the Child muſt obſerve before he performs that Ceremony; as for inſtance, in what Manner he muſt addreſs himſelf to Heaven, waſh his Hands, put on the Surplice, take the Purple Stole, and how, thus clothed and attended by his Clerks, he walks towards the Church, at the Door of which thoſe who bring the Child muſt wait for him. The moſt eſſential Part of the Ceremony is as follows: He firſt asks the Godfather and Godmother what Child they preſent to the Church? whether or no they are its true Godfather and Godmother? if they are reſolved to live and die in the true Catholic and Apoſtolic Faith? and what Name they intend to give it? All profane Names, as thoſe of the Heathens and their Gods, muſt be rejected; nevertheleſs thoſe of *Hercules*, *Hannibal*, *Achilles*, *Urania*, *Diana*, &c. are common enough, but thoſe of the old Teſtament are much leſs ſo: But the Proteſtants, who are very little ſcrupulous on this Head, never reject them; and to ſpeak the Truth, are not the Saints of the Jewiſh Covenant as much ſuch as thoſe of the Chriſtian Church, whoſe Names only are ordered to be choſen? A Prieſt is authorized to change the Name of a Child who had been baptized [a] *Abraham*, *Iſaac*, or *Jacob*, by a Proteſtant Miniſter. After the uſual Queſtions have been aſked, the Prieſt makes an Exhortation to the Godfather and Godmother, with regard to the Devotion which ought to accompany the whole Performance. The Exhortation being ended, the Prieſt continues the Ceremony, and calling the Child by the Name that is to be given it, aſks it as follows: *What doſt thou demand of the Church?* To which the Godfather anſwers, *Faith.* The Prieſt adds, *What is the Fruit of Faith?* The Godfather anſwers, *Eternal Life.* The Prieſt goes on, *If you are deſirous of obtaining eternal Life, keep God's Commandments; thou ſhalt love the Lord thy God with all thy Heart*, &c. After which he breathes three Times upon the Child's Face, but muſt obſerve not to let the Child breathe upon him; and at the ſame Time ſays, *Come out of this Child thou evil Spirit, and make room for the Holy Ghoſt.* This being done, with the Thumb of his Right Hand he makes a Croſs on the Child's Forehead, and afterwards another on its Breaſt, pronouncing theſe Words, *Receive the Sign of the Croſs on thy Forehead, and in thine Heart*, &c. Whereupon he takes off his Cap, repeats a ſhort Prayer, and laying his Hand gently on the Child's Head, prays for him a ſecond Time. This ſecond Prayer being ended, the Prieſt bleſſes the Salt in caſe it was not bleſſed before; which being done, he takes a little of it, puts it into the Child's Mouth, pronouncing theſe Words, *Receive the Salt of Wiſdom*; he then repeats a third Prayer, after which he puts on his Cap, and exorciſes the Prince of Darkneſs, commanding him to come forth out of him who is going to be baptized, *&c.* and that at the End of the Exorciſm he again makes the Sign of the Croſs on the Child's Forehead, lays his Hand on its Head, and repeats another Prayer.

AFTER this fourth Prayer the Prieſt lays the End of the Stole upon the Child, and taking hold of his ſwaddling Clothes by one Corner, he brings it into the Church; the Godfather and Godmother enter in at the ſame Time, and repeat with the Prieſt the Apoſtles Creed and the Lord's Prayer, as the advance towards the Font. Being come to the Font, the Prieſt exorciſes the Devil once again, and after the Exorciſm takes the *Saliva* from his Mouth, with the Thumb of his Right Hand; and with this *Saliva* rubs the Child's Ears and Noſtrils, and as he touches his Right Ear, repeats a *Hebrew* Word, which ſignifies *Do thou open*; the ſame our Saviour ſaid to the Man who was born Deaf and Dumb: We are therefore to ſuppoſe that the Child who is going to be baptized is as yet deaf and dumb. Laſtly, the Aſſiſtants pull off its ſwaddling Clothes, or at leaſt ſtrip it below the Shoulders; during which the Prieſt prepares the Holy Oils, *&c.*

[a] *Benſerade* had like to have had his Chriſtian Name, which was *Iſaac*, chang'd, when the Biſhop confirm'd him; but a witty Flight of his prevented it: For when they were for changing his former Name, and giving him another, he ask'd them, *What they would give him over and above the Bargain?* Which made the Biſhop ſmile, and leave him his former Name.

THE Godfather either takes the Child ready ſtripp'd, or ſtrips it the Manner above-mentioned, and holds it directly over the Font; the [a] Godmother takes it by the Feet, they both obſerving to turn it towards the Eaſt: Whereupon the Prieſt asks the Child, *Whether he renounces the Devil and all his Works, the Pomps*, &c. The Godfather anſwers in the Affirmative. This [b] Renunciation uſed formerly to be made without the Church. The Prieſt anoints the Child between the Shoulders in the Form of a Croſs, and after that lays aſide his Purple Stole, and puts on a white one; when the Child is again queſtion'd with reſpect to his Belief, to which the Godfather makes ſuitable Anſwers in his Name. Theſe long Preliminaries being ended, the Prieſt takes ſome of the Baptiſmal Water, which he pours thrice on the Child's Head in the Form of a Croſs, and as he pours it ſays, *I baptize*, &c. taking care to mention one of the Perſons in the Trinity every Time he pours it on. This being done, he anoints the Top of the Child's Head with the Chriſma in Form of a Croſs, lays a [c] Piece of white Linen upon his Head, to repreſent the white Garment mentioned in Scripture, and puts into the Child's Hand, or rather into that of the Godfather, a lighted Taper, the Signification of which is eaſily underſtood. Such are the Ceremonies of Baptiſm, which the Prieſt concludes with an Exhortation; but if the Child's Life is in Danger, theſe Ceremonies are omitted, but upon Condition that they ſhall be obſerved in caſe he recovers his Health; but if he has all the Symptoms of Death upon him, ſo that it would be to no Purpoſe to wait for the Prieſt, then the Midwife baptizes the Child in the Manner repreſented in the Plate hereunto annexed.

ADULT Perſons muſt, if poſſible, be baptized by the Biſhop himſelf; and the moſt proper Time for this Ceremony is *Eaſter* or *Whitſon-Eve*, which are the Days appointed for Baptiſm by the antient Church. [d] The Miniſter who baptizes, and the Candidate for Baptiſm, muſt both be faſting. There is but very little Difference between the Ceremony of the Baptiſm of Catechumens and that of Children. The Prieſt ſigns the Catechumen ſeveral Times with the Sign of the Croſs; firſt on the Forehead, which implies that he muſt take upon himſelf the Croſs of Chriſt; on the Ears, in order that he may open them to the divine Precepts of the Goſpel; on the Eyes, that he may ſee the Light of God; on the Noſtrils, that he may ſmell the fragrant Odour of Chriſt; on the Mouth, that he may utter the Words of Life; on the Breaſt, that he may believe; on the Shoulders, to the End that he may bear the Yoke of the Lord. All the preceding Signs of the Croſs are concluded by three more, which he makes over the whole Perſons of the Catechumen.

THE Godfather and Godmother conduct the Catechumen to the Font, after he has been introduced, exorciſed, interrogated, his Ears and Noſtrils rubbed with *Saliva* before he is admitted to Baptiſm, and been anointed in the Form of a Croſs with the Oil of the Catechumens. The Catechumen muſt put off Part of his Clothes, to denote his being diveſted of Sin.

HERE follow ſome Remarks borrowed from *Miſſon*, [e] which alſo relate to the Baptiſm of the Catechumens. " The Ceremony of the Baptiſm of the *Jews*, and other " In-

[a] The Ritual of *Alet* has it thus; but in the Plate hereunto annexed the Godmother holds the Child by the Middle.

[b] The Pſeudo St. *Dionyſius* the *Areopagite*, cited by *Caſalius*.

[c] *Piſcara Praxis Cerem.*

[d] *Ibid.*

[e] *Vide* his Voyage to *Italy*, Vol. II. Edition of 1702. We ſhall here add the ſingular Circumſtances which are obſerved at Chriſtenings by the *Venetians:* When a Father has a Child to be chriſtned, he firſt goes and invites the Godfathers; the meaneſt Plebeian has three at leaſt, who preſent themſelves; the Wealthy have twenty, and ſometimes above an hundred. The Goſſips all croud to Church together, among whom the Father chuſes one to name the

THE Candidates for Confirmation [a] muſt, if poſſible, be faſting, and conſequently receive this Sacrament in the Morning, becauſe it was at that Time of the Day the Holy Ghoſt deſcended on the Apoſtles. The Biſhop, before he begins the Confirmation, falls to his private Devotions, waſhes his Hands, puts on the white Ornaments; after which he turns himſelf about to the Candidates, who ſtand in the ſame Order as at Baptiſm, *viz.* the Boys on the Right, and the Girls on the Left. He next repeats a Prayer, which being done he ſits down, when the Candidates kneel before him in the Manner deſcribed in the ſecond Compartment of the Print. If the Candidates for Confirmation are very numerous, the Biſhop ſtands up, and the Candidates ſtand on the Steps of the Chancel of the Altar, [b] and muſt be ſupported under the Arm by their Godfathers, particularly Children; for as [c] to adult Perſons, their Godfathers only put one of their Feet forward, for the Candidates to ſupport themſelves by as it were. The Biſhop asks the Name of each Candidate, and has them regiſtred, after which he dips the Thumb of his Right Hand into the Chriſma, and therewith makes the Sign of the Croſs upon their Foreheads, and at the ſame Time gives a gentle Blow on the Cheek to the Perſon confirmed, ſaying at the ſame Time, *Peace be with you.* Immediately after the Forehead of the Perſon confirmed is bound with a Slip of Linen about the Breadth of two Fingers; then the Biſhop ſays unto him, [d] *I confirm you by the* [e] *Chriſma of Salvation, in the Name of the Father*, &c. the Ceremony ends with the Bleſſing of the Perſons confirm'd, which is done by the Biſhop, who makes the Sign of the Croſs upon them. All the Ceremonies above-mentioned are exactly exhibited in the two Compartments of the Copper Plate.

THE little Blow which the Biſhop gives the Perſon confirm'd, on the Cheek, denotes to him, that the Suffering for [f] Chriſt Jeſus is the Sum Total of Chriſtian Perfection; but it may rather be ſaid, that 'tis a Mark of ſpiritual Enfranchiſement; for the antient *Romans*, from whom this Cuſtom was certainly borrow'd, uſed to manumiſe their Slaves, by giving them a Box on the Ear, probably to denote that that was the laſt Time they would be uſed as Slaves. The Chriſma is laid on the Forehead, [g] that being the Seat of Confidence, Fear, Shame, *&c.* Altho' ſuch Explications as theſe are fit only for the Pulpit, yet who can be ſo blind as not to perceive the ſalutary Reflections they excite in the Mind? By applying the Chriſma to the Forehead, we are taught that we are to defend the Croſs of our Lord with Boldneſs and Courage; that we muſt dread offending him; tremble continually for fear we ſhould be wanting in the Duties of Religion; not be aſhamed of bearing the Croſs of Chriſt; or if we will bluſh, or be aſhamed, that it ſhall be for the Sins and Diſorders of Mankind. The Godfather's ſupporting the Candidate, denotes that thoſe who have not yet been confirm'd, are weak Aſſertors of Chriſtianity.

[a] *Piſcara Praxis.*
[b] *Alet's* Ritual, *Piſcara*, &c.
[c] *Piſcara Praxis*, &c. *Pontif Rom.*
[d] *Idem, ibid.*
[e] *Confirmo te Chriſmate ſalutis*, &c. *Pontificale.*
[f] *Alet's* Ritual.
[g] *Id. ibid.*

III. SACRAMENT *of the* EUCHARIST.

IN former Times all Catechumens, immediately after their Baptiſm, were admitted to the Communion, agreeable to the Order of the Sacraments; for Baptiſm repreſents Regeneration; Confirmation Strength, or rather the Spiritual Vigour of Chriſtians; and the Euchariſt their Spiritual Nouriſhment. 'Tis not our Buſineſs to give an Explication of this Sacrament in this Place, nor to enter into a Controverſy upon that Head; for we confine ourſelves to the bare Deſcription thereof. The Prieſt is the ſole Miniſter impower'd to conſecrate the Hoſt, and the reſt of the Miniſters of the Church are allow'd [a] only to prepare the Things neceſſary for this Sacrament; [b] he alſo has the Privilege of communicating under both Kinds; whereas the Laity communicate only under one; and we are told that this Cuſtom was introduced, in order to prevent certain Accidents, which degraded the Dignity of the Sacrament. One of theſe was, the overgrown Whiskers and [c] Beards of ſome who received, which, as they ſometimes reached into the Cup, wherein the Blood of our Lord was contained, might by that Means make ſome good Chriſtians ſick at the [d] Stomach. A Proteſtant Writer dates the Time of the taking away the Cup from the People, in the Middle of the thirteenth Century; but he tells us, "That this Decree was not received without ſome Struggle; inſo- "much that ſeveral Churches long retained the receiving under both Kinds as abſolute- "ly neceſſary. However, in order to ſatisfy —— the People, a Cuſtom was introduced "of giving them Wine to rinſe their Mouths ——. And indeed the taking the Cup "from the Laity was not fully enjoined till a Decree of the Council of *Conſtance* was "made for that Purpoſe in 1414." at leaſt it then firſt had the Force of a Law. We ſhall only make this tranſient Remark, that the Church ſeems to have a Power of either changing or leſſening the Signs of a Sacrament, without doing any Prejudice thereby to Faith, or the Eſſence of the Sacrament. Were we always obliged to follow the literal Senſe, the Sacraments would not be the only Things in which we ſhould deviate from the written Injunctions of the Holy Scriptures.

EVERY Chriſtian ought to communicate at leaſt every *Chriſtmas*, *Eaſter*, *Whitſontide*, and *Twelfth-tide*, the Day of Vocation among the Heathens; but every good one ſhould, beſides the Seaſons above-mentioned, receive on *Corpus Chriſti* Day, *All Saints*, the *Aſſumption of the Bleſſed Virgin*, the *Feſtival of the Patron*, and the *Anniverſary of his Baptiſm*. They muſt receive faſting, and be dreſſed in ſuch a Manner as beſt ſuits the Chriſtian Simplicity: Such Devotees, however, as are converſant in the Polite World, and ſtudious to heighten all their Acts of Devotion with Grace and Delicacy, know how to ſet off that Modeſty which ſhould always accompany a Communicant, with an agreeable and eaſy Air. The firſt of the two [e] Compartments are infinitely more expreſſive than any Thing we can ſay on this Head.

[a] *Alet*'s Ritual.

[b] This Practice was confirmed by a Decree of the Council of *Conſtance*, as we find in Mr. *l'Enfant*'s Hiſtory thereof. —— *Notwithſtanding that in the Primitive Times, the Sacrament of the Euchariſt was received by the Faithful under both Kinds; nevertheleſs to avoid certain* Accidents *of dangerous Conſequence, it had been much more juſtly lawful to introduce this Cuſtom, which accordingly has been introduced,* viz. *That the Sacrament ſhould be received under both Kinds by the officiating Prieſts; and under one Kind only,* viz. *the Bread, by the Laity.* The above-mentioned Hiſtorian relates two of theſe *Accidents*, viz. the firſt, for fear the *Blood* ſhould happen to be ſpilt; the other, that of *Unbelief*, becauſe it might otherwiſe be thought that our Saviour could not be whole and entire, in the Bread, as he really is. Laſtly, a Miracle (of the Truth whereof we have the Teſtimony of *Alexander de Hale*'s) confirmed in the latter Ages the Neceſſity of receiving under one Kind.

[c] *Vide* Hiſtory of the Council of *Conſtance*, by Monſ. *l'Enfant*, p. 500. Edition printed 1704.

[d] Hiſtory of the Ceremonies and Superſtitions, &c.

[e] They were deſign'd in *Paris*.

THE

THE Prieſts who preſent themſelves to the Communion, receive immediately after the Deacon and Sub-deacon, before any other Perſon; and theſe muſt have a white Stole over the Surplice. The Miniſters who ſerve at the Altar, communicate in the Habits of their reſpective Orders; but the Acolytes and other Clerks receive in their Surplices. After this the officiating Prieſt goes down to the Rails, in order to adminiſter the Sacrament to the Laity; obſerving to begin by the Perſon who ſtands firſt on the Epiſtle Side, and makes the Sign of the Croſs with the Hoſt on the Perſon that is to receive, obſerving not to take his Hand away till ſuch Time as the Hoſt is entirely in the Mouth of the Perſon receiving. We ſhall not take Notice either of the Prayers, or ſeveral other Particulars, mentioned in the Rituals; the Reader will have a more lively Image of the Communion by viewing the Plate.

IF in Adminiſtering the Hoſt, or conſecrated Wafer, the ſmalleſt Bit of it ſhould happen to fall on the Ground, it muſt be taken up in the moſt reſpectful [a] Manner; the Place on which it fell muſt be covered, for fear of treading upon the leaſt Particle of it: They muſt afterwards ſcrape the Floor, and [b] throw the Shavings into the Sacriſty, and waſh the Place very clean: If it ſhould happen to fall upon the Napkin, or the Veil, *&c.* ſuch Part of it muſt be waſhed, and the Water thrown into the Sacriſty; if on the [c] Veſtments of the officiating Prieſt, the Part muſt be obſerved, and afterwards waſhed. If any little Worms or Maggots ſhould be found in the Pyx, ſays the *Italian* Explicator of Myſteries, breeding in the Wafers; or if any Pieces of Wafers ſhould happen to be muſty; in a word, if there be found the leaſt Filth in any Part of it, the Whole muſt be burnt, and the Aſhes thereof thrown into the Sink, called *Piſcina*, deſigned for that Uſe.

[d] NUNS uſually receive in the Parlour, for which Purpoſe a ſilken Veil, a very clean Napkin, and a Corporal to ſet the Pyx upon, muſt be got ready; ſeveral lighted Tapers muſt be placed to the Right and Left, and a Carpet on the Floor. The Prieſt, having the Stole, *&c.* on, carries the Hoſt to the Nuns, the Acolytes walking before with their Tapers in their Hands: After this he adores the Hoſt, the Religious repeat the Confeſſion, and he kneels down, *&c.* as uſual: He diſtributes juſt as many Wafers as there are Nuns to receive; and laſtly, gives them his Bleſſing.

IF ever ſo little a Bit of the Hoſt ſhould happen to fall within the Parlour, a Nun ſhall take it up, and lay it on the Paten, or on a Piece of very clean white Paper, in Order to give it to the officiating Prieſt through the Grate. The Place where it fell ſhall be taken Notice of, for fear it ſhould be trod upon. After the Communion is ended, the Nuns ſcrape this Place with the utmoſt Care, and even lick it, and caſt the Shavings into the Sink or Piſcina.

AFTER the Aſſembly have received the Communion from the Hands of the Prieſt, they go away, but obſerve as they go, to paſs before the Tables, which are ſet one againſt the other End-ways, as we ſee in the Plate repreſenting the Communion. On theſe Tables ſeveral Silver Baſons are ſet, filled with various Sorts of Relics, and theſe the Prieſt preſents the Communicants to [e] kiſs; which being done, they throw a Piece of Silver into the Baſon.

[a] *Piſcara Praxis Cerem.*
[b] *Idem*, and *Alet*'s Ritual.
[c] *Piſcara Praxis Cerem.*
[d] *Idem ibid.*
[e] This Cuſtom is not obſerved in all *Roman* Catholic Countries, nor upon all Occaſions alike. It ſeems to be a Practice only allowed to poor Pariſh Churches, or Mendicant Orders of *Spain* and *Italy*, &c.

Now

Now we are upon this Ceremony, we cannot omit mentioning their Offerings, and Bleſt Bread. We have already taken ſome Notice of the former, and ſhall now quote the *Ritual* of *Alet*, a Work juſtly eſteemed by ſuch as are Judges of thoſe Matters. " Offerings were firſt invented to ſhew that we join in Communion with the Body " of Jeſus Chriſt and the Church ——; for which Reaſon thoſe who go to the Offer- " ing are preſented with the Pax to kiſs; —— but in Proceſs of Time the Bread, which " was before offered as a Token of this Communion, was changed into Money." The *Ritual* aſcribes three Reaſons for this Change, whereof the Principal is, that this Money goes towards the Prieſt's Subſiſtence.

Good Chriſtians are enjoined to preſent ſomething to God at Maſs; " for which " Reaſon the People muſt be excited to go to the Offering, as being a Ceremony " founded on Apoſtolical Tradition." —— However, the Church excludes from it all Catechumens; ſuch as are in a State of Penitence; all excommunicated Perſons, and thoſe who lie under an Interdict.

" The Offering is made after the Goſpel, and the Apoſtles Creed, while the Offer- " tory is ſung —: For this Purpoſe the officiating Prieſt goes down to the loweſt Steps " of the Altar, —— with the Deacon and Sub-deacon; after which they all three go to- " gether to the Door of the Rail, when the Deacon placing himſelf to the Right Hand " of the officiating Prieſt, preſents him with the Pax, or Inſtrument of Peace; or in " ſome Places, with a Crucifix. Each Man comes forward according to his Rank; " firſt, the greateſt Perſons of Diſtinction; and laſtly, the common People: And, in " Order to avoid Confuſion, they advance on the Goſpel Side; after having ſaluted the " Altar and the Prieſt, they kiſs the Pax, then throw their Offerings into the Baſon, " and at laſt return back on the Epiſtle Side."

The BLEST BREAD.

WE are told in the *Ritual* above-mentioned, " That the Church uſed to bleſs Bread from Time immemorial, in the ſame Manner as ſhe bleſſed all Things that are " fitting for the Nouriſhment and other Uſes of Mankind; and we may affirm that this " Cuſtom owes its Riſe to Apoſtolical Tradition." It muſt indeed be own'd that ſome Paſſages in the New Teſtament mention *Communion, and the Breaking of Bread:* " But, continues the ſame *Ritual*, we don't find that Bread, as now bleſt in the Church " in order to be diſtributed among the Communicants, is of ſo great Antiquity; or that " the Fathers of the Church make any Mention of it. The Word *Eulogy*, employ'd " by them, does not ſignify Bleſt Bread in particular, but all Kinds of Preſents which " Chriſtians uſed to make one another, as a Teſtimony of their Love and Friendſhip, " although theſe Preſents were not conſecrated.". Cardinal [a] *Bona* obſerves that *Eulogy* was a Kind of Communion; and indeed antiently the Prieſt, after Maſs was ended, uſed to diſtribute what Bread remain'd after Conſecration to thoſe who had not an Opportunity of communicating, or had neglected to prepare themſelves for it: However, theſe *Eulogies* were never given but to ſuch only as were intitled to receive it duly prepared; but they were not given either to Catechumens, or impertinent Sinners. Theſe *Eulogies*, or Scraps of Bleſt Bread, were to be eat in the Church. In fine, Cardinal *Bona* is of Opinion, that this Bread owes its Inſtitution to the frequent Communion of Chriſtians in the firſt Ages of the Church. Afterwards a Cuſtom inſenſibly took Place of preſenting it alſo to thoſe who had communicated, and this is the Origin of *Bleſt Bread*, which for that Reaſon was called the [b] Vicar of the Communion. Cardinal

[a] *Rerum Litturg.* Lib. ii. Cap. xix. § 7.
[b] *Alet's* Ritual.

Bona

Bona is likewiſe of Opinion, that the Fathers of the ſecond Century were not acquainted with theſe *Eulogies*. Biſhop *Alet* tells us in his *Ritual*, that in the primitive Church the Euchariſt often went by the Name of *Eulogy*; and that 'tis in this Senſe we muſt take that Word, when mentioned in a Canon of the Council of *Laodicea*, held a little before that of *Nice*. This Canon forbids the ſending of *Holy Things*, i. e. according to that Biſhop, the Euchariſt, as the *Eulogies* into other Pariſhes.

When Bleſt Bread, if eaten in the Spirit of the Church, *i. e.* in a Spirit of Union and [a] Charity, "waſhes out all venial Sins by the religious Affections or Impulſes it excites in thoſe who eat of it, it may even have the Power, by the Virtue of the "Prayers of the Church, to caſt out Devils, and heal bodily Diſeaſes."

The Pariſh Prieſt performs the Ceremony of bleſſing this Bread on all Sundays and high Feſtivals in the Year. Such Inhabitants of a Pariſh as are of Diſtinction, and at the Head of a Family, or even the Ladies, give it in their Turns; and this is called *preſenting the Bleſt Bread*. This Bread is ſtuck full of Tapers, and exhibited with great Solemnity, as we ſee it ſet forth in the Copper Plate, under that of the Ceremony of giving the Aſhes. The Ceremony of offering the Bread being ended, the Prieſt gives the Perſon who offered it the Paten to kiſs, who at the ſame Time preſents his Oblation. Theſe are the moſt remarkable Circumſtances in the Manner of offering this Bread. As to the Manner of conſecrating it, 'tis as follows: [b] The Prieſt having ſaid the Offertory, a Clerk takes the Bread from the Perſon who preſents it, and gives it to the Sub-deacon, if there be one in Office, in Order to have it conſecrated by the Prieſt, who being in a ſtanding Poſture before the Altar, and uncover'd, repeats a Prayer, at the ſame Time making a Croſs over the Bread, and afterwards ſprinkles it with Holy Water. After this an Acolyte cuts it into ſeveral Pieces of equal Bigneſs, and diſtributes it among the Pariſhioners; which is done after the Communion. It is not lawful to ſell bleſt Bread; for which Reaſon no more muſt be bleſt than what is juſt ſufficient for the Diſtributions, and if there be any Over-plus it muſt be given to the Poor.

The Viaticum, *or* Communion *of Perſons at the Point of* Death

The Bleſſed Sacrament is adminiſter'd as a *Viaticum*, or Proviſion for a Journey, to thoſe whoſe Life is in Danger. The ſick Perſon muſt receive it faſting, provided he can do it with Safety; but if he is not able to receive, it muſt not be carried to him. If the ſick Perſon is not able to [c] ſwallow the whole Wafer, a Piece of it may be

[a] *Alet*'s Ritual.

[b] *Idem.*

[c] We find the following in an Old Homily: There was an Earl of *Venice* called *Syr Ambright*, that loved the Sacrament of the Awter paſſing Well, and did it all the Worſhyp and Reverence that he might; ſo when he lay ſick, and ſhould die, he might not receive the Sacrament for caſtyng (*Fear of caſting it up*;) then was he ſorry, and made Dole; and then he let make clean his Right Syde, and to cover it with a fayr Clothe of Sendall, and layd God's Body therein, and ſayd thus to the Hoſt: "Lord, thou knoweſt that I love thee with all my Heart, and would "fayne receive thee with my Mouth and I durſt; and becauſe I may not, I lay thee on the Place that is next to my "Heart, and ſo I ſhew thee all the Love of my Heart that I can or may; wherefore, I beſeech thee, good Lord, "have Mercy on me." And even therewith, in the Sight of all the People that were about him, his Syde opened, and the Hoſt went there into his Syde, and then it cloſed again; and ſo anon after he dyed. *Feſtival in Die Corp. Chriſti*, Fol. 52.

The curious Incident following is alſo related in the above-cited Homily: In *Devonſhyre* beſyde *Exbridge* was a Woman that lay ſick, and was nye deed, and ſent after a Holy Perſon about Midnight, to have her Ryghts. Than this Man in all Haſte he might aroſe, and went to the Church, and took Goddes Body in a Boxe of Ivory, and put

be given him, and afterwards ſome Liquid; but the Hoſt muſt not be dipped in any Liquor before-hand, upon Pretence that the ſick Perſon will be the better able to ſwallow it.

In Caſe the ſick Perſon throws up the Wafer, and that the Particles of it plainly appear, they muſt be put into a clean Veſſel, and carried to the Church, and there depoſited in ſome holy and decent Place, [a] *till ſuch Times as they are corrupted, after which they ſhall be caſt into the* [b] Sacrarium; *but if the Pieces are not to be diſtinguiſhed, what he has vomited up muſt be wip'd with Pieces of Tow, or ſome ſuch Thing, and theſe muſt afterwards be burnt, and the Aſhes thrown into the* Sacrary. The Prieſt muſt take Care not to give thoſe the *Viaticum* who are troubled with a continual Coughing, or are not able to ſwallow or conſume the Hoſt, for Fear of any Accident unſuitable to the Dignity of the Sacrament.

Whenever the *Viaticum* is to be carried to any Place, Care muſt be taken to make the Chamber in which the ſick Perſon lies, very clean; and alſo all thoſe Parts of the Houſe through which the Hoſt is to paſs; and they ſhould likewiſe be ſtrewed with Flowers and odoriferous Herbs. The Hoſt muſt be laid on a Table very neatly covered, on which two Candleſtics, with two lighted Tapers in them, ſhall be ſet; as alſo a Drinking Glaſs, a Veſſel full of Wine or Water to purify or waſh the Fingers, and a white Cloth to lay before the ſick Perſon. In caſe the *Viaticum* be carried in Public, as is the Cuſtom in *Roman* Catholic Countries, the Rector gives Notice to his Pariſhioners by ringing of a Bell, to prepare themſelves to accompany the bleſſed Sacrament with Tapers and Torches; to ſupport the Canopy, or give ſome other exterior Marks of their Devotion and Reſpect. Being aſſembled, the Prieſt waſhes his Hands, as is uſual in the Celebration of the Divine Myſteries, and ſuch Ceremonies as are performed by him in Bleſſings, Conſecrations, *&c.* He puts on the Surplice, the Stole, the Chaſuble, and goes up to the Altar, accompanied or followed by other Prieſts or Clerks. Here he falls upon his Knees, repeats a private Prayer; and afterwards riſing up, puts a white Scarf about his Neck, ſpreads the Corporal on the Altar, opens the Tabernacle, kneels down a ſecond Time at his taking out the *Ciborium* or *Pyx*, which he lays upon the Corporal; kneels a third Time when he has opened it; and after having view'd the Hoſts, covers it with its little oval Lid, and takes it in both his Hands, which are

put it into his Boſome, and went forth toward this Woman. And as he wente through the Foreſt in a fayre Mede that was his next Waye, it happed that his Box fell out of his Boſome to the Ground, and he wente forth and wyſt it not, and came to this Woman, and herde her Confeſſion. And then he asked her, yf ſhe would be Houſeled? And ſhe ſayd, ye Syr. Then he put his Hande into his Boſome, and ſought the Box; and whan he found it not, he was full ſorry and ſad, and ſayd, Dame, I will go after Goddes Body, and come agayne anone to you; and ſo he wente forth ſore wepynge for his Symplenes. And ſo as he came to a Wylowe Tree, he made thereof a Rodde, and ſtryped hymſelf naked, and bette hymſelf ſo, that the Blode ranne downe by his Syde, and ſayde thus to hymſelf: "O thou ſymple Man, why haſte thou loſt thy Lord God, thy Maker, thy Fourmer and Creatour?" And when he had thus bette himſelfe, he dyd on his Clothes and went forth, and than he was ware of a Pyller of Fire that laſted from Erth to Heven, and he was all aſtonyed thereof, yet he bleſſyd hym, and wente to it; and there lay the Sacrament fallen out of the Boxe into the Graſſe, and the Pyller ſhone as Bryght as the Sunne, and it laſted from Goddes Body to Heven; and all the Beeſtes of the Foreſt ware come aboute Goddes Body, and ſtode in Compaſſe round about it, and all kneled on four Knees ſave one black Horſe that kneled but one Knee. Then, ſayd he, yf thou beeſt ony Beeſt that may ſpeke, I charge thee in Goddes Name here preſent in Fourme of Breede, tell me why thou kneleſt but on one Knee. Then, ſayd he, I am a Fende of Hell, and wyll not kneele and I might, but I am made agenſt my Will; for it is wryten that every Knelynge of Heven, and of Erthe ſhall be to the Worſhyp of the Lord God. Why art thou lyke a Hors? and he ſayd, and make the People to ſtele me, and at ſuche a Town was one hanged for me, and at ſuche a Town another. Than ſayd the Holy Perſone, I commaunde thee by Goddes Fleſhe and his Blode, that thou go into Wylderneſſe, and be there as thou ſhalt never dyſeaſe, (*i. e.* afflict) Cryſten Man more. And then this Man went forthe to the Woman and dyd her Ryghtes, by the which ſhe was ſaved and went to Everlaſtynge Salvatyon. To the whiche he brynge us, our bleſſed Savyour Jheſus.

[a] *Alet*'s Ritual.

[b] The *Sacrary*, ſo often mentioned, is a Kind of ſhallow Well, narrow at Top; and it muſt be locked up, in order that nothing profane may enter into it. In it are thrown ſuch Pieces of the Hoſt as may have been polluted by any Accident; the Aſhes of ſuch Pieces of Tow as may have been employed in the ſacred Unction; old Oils; old Holy-Water, conſecrated at *Eaſter*, or on *Sundays*; the Water with which the Biſhop or Prieſt have waſhed their Hands, *&c.*

folded

when [a] a Child muſt be baptized before it is intirely come out of the Mother's Womb; upon which it may be proper to make the following Obſervations. Some Part of its Body muſt appear before it can be baptized, and 'tis baptized on that Part; on its Head, if that appear firſt, in which caſe the Rituals ſay that 'tis not neceſſary to re-baptize the Child; but if only a Foot, or Hand appears, or ſome other Part of the Body, which, by its Motion, gives ſome Tokens of Life, it muſt be baptized on that Part, upon Condition however that it be re-baptized [b] after it comes out of the Womb. A Child that that is ſtill-born, after having been baptized in this Manner, may without any Scruple, be buried in conſecrated Ground.

A MONSTER, or Creature that has not the human Form, muſt not be baptized; if it be doubted whether it be a human Creature, it is baptized conditionally, thus, *If thou art a Man I baptize thee*, &c. If the Monſter has more than one Head or Breaſt, it is taken for granted, that it is more than one Perſon; on which Occaſion each of the Perſons is baptized ſeparately. We meet with ſeveral Particulars on this Head in the Rituals.

THE Godfathers and Godmothers "repreſent the [c] Church which offers the Child "to Chriſt to baptize and give it a new Birth, as in reality he does by the Miniſtry of "the Prieſt. They pronounce their Confeſſion of Faith in the Child's Name, in which "they anſwer and promiſe that he ſhall acquit himſelf faithfully of the ſeveral Obliga-"tions to which he is engaged by his Baptiſm."

THE Catholic Church does not admit for Godfathers or Godmothers, either Heretics, Infidels, excommunicated Perſons, or known Sinners, who lead infamous Lives; or ſuch as are not in their Senſes, or are unacquainted with the firſt Principles of Religion, ſuppoſing them known for ſuch; nor Children, or Perſons under fourteen Years of Age. It is certain that all ſuch as are in the Circumſtances above-mentioned, are unable to perform the Things required by the Church. The Rituals add, that as a ſpiritual Alliance is contracted between the Godfather and his Goddaughter, and between the Godmother and her Godſon, they are not allowed to marry together, nor even the Godfather with his Godſon's Mother, nor the Godmother with her Godſon's Father. The Rituals add farther, that an Alliance is contracted between the Perſon who baptizes and the Perſon baptized; as if a Layman ſhould baptize a Female Child in a Caſe of Neceſſity, he is not allowed to marry either her or her Mother. Antiently it was cuſtomary to write in a kind of [d] Regiſter, the Names of ſuch as were Candidates for Baptiſm. As the very [e] Name of Godfathers denoted the Duty whereof they were to acquit themſelves towards thoſe who were to be baptized, it cannot be doubted but that they are of great Antiquity in the Church. In former Times adult Perſons had Sponſors as well as Children, and the ſame Cuſtom is ſtill obſerved in the baptizing of an Infidel.

THE Cuſtom likewiſe of giving a Name to the Perſon baptized is alſo of great Antiquity; but we are not ſo certain that it is founded on the ſpiritual Regeneration in Chriſt Jeſus. This myſterious Alluſion may perhaps ſtand good with regard to the Baptiſm of grown Perſons; but as for Infants, the ſame Cuſtom was obſerved by the [f] *Greeks* and *Romans*, who uſed to name their Children a little Time after they were born.

[a] *Alet*'s Ritual.

[b] Then this Form of Words is added, *Si non es Baptizatus, ego*, &c. If thou art not baptiz'd, I baptize thee, &c.

[c] *Alet*'s Ritual.

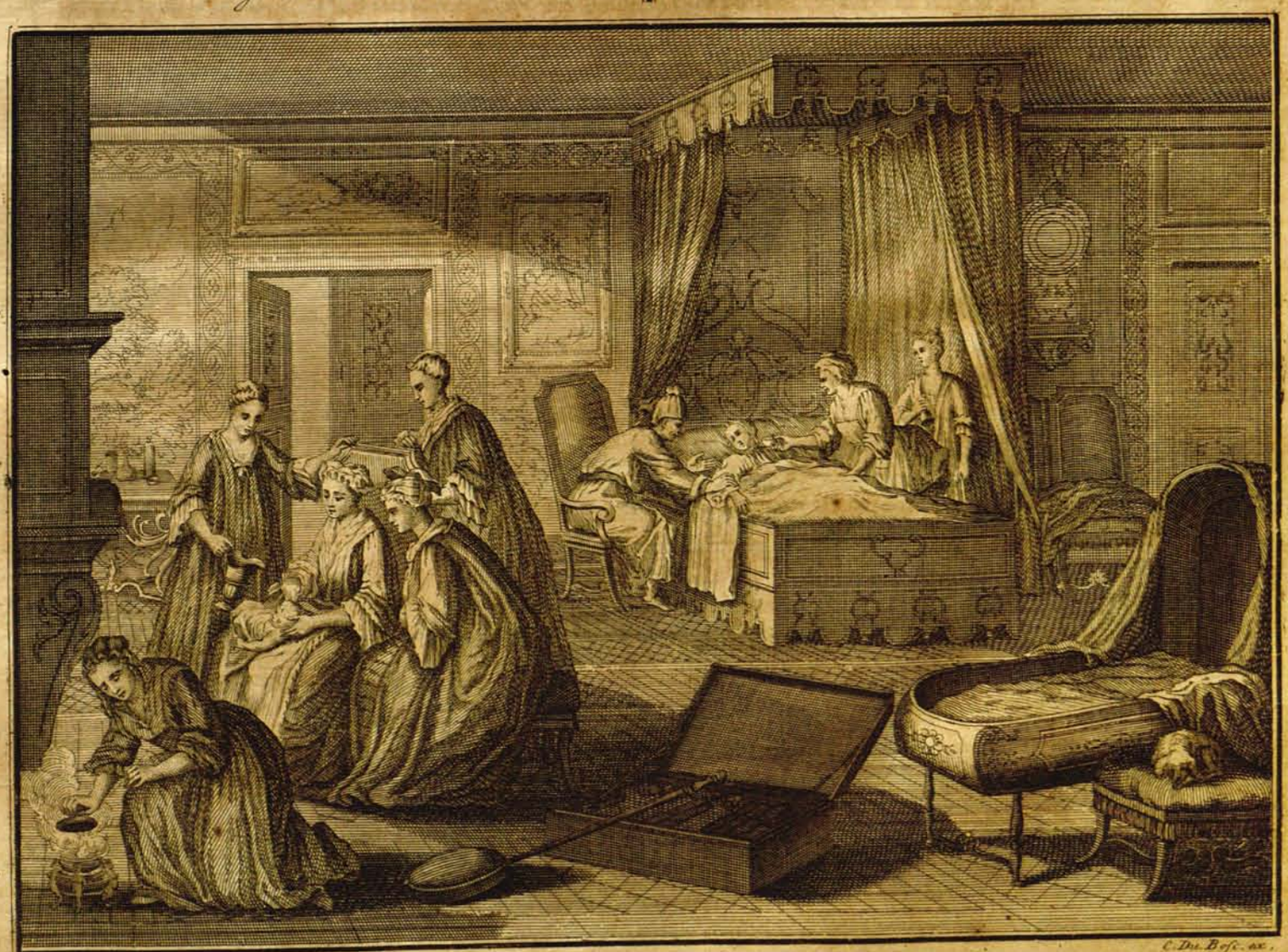
[d] *Bona* lib. ii. ch. 12. *de Reb. Liturg.*

[e] They were call'd *Sponſores* and *Suſceptores*.

[f] This Ceremony was uſually perform'd the ſeventh Day among the *Greeks*; nevertheleſs the *Athenians* never uſed to name the Child till the tenth Day after its Birth, when it was cuſtomary to have an Entertainment, as among us at Chriſtenings. In the Time of the Emperor *Antoninus* the Philoſopher, Children uſed to be named three Days after their Birth, agreeable to that Emperor's Order; whereas before, the *Romans* uſed to perform this Ceremony on the eighth Day when it was a Girl, and the ninth when a Male Child; and theſe Days were call'd *Luſtrici Dies*.

BAPTISM ADMINISTRED by a PRIEST.

Le BAPTEME ADMINISTRE par un PRETRE.



B. Picart. de. *C. Du. Bosc. ex.*

BAPTISM ADMINISTRED by a MIDWIFE.

Le BAPTEME ADMINISTRE par la SAGE-FEMME.

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" Infidels, is celebrated at *Rome* in the Church of St. *John of Lateran*, where we are " told *Conſtantine the Great* was baptized. We ſaw ſix *Turks* baptiz'd there; they " were dreſs'd in white Damask Clothes, with a Cloke, a Lawn Band, and a Silver " Croſs hanging at their Necks. A Cardinal, accompanied with the Prebends of St. " *John's of Lateran*, being come thither, the Ceremony of conſecrating the Water was " firſt performed; which being done, the Proſelytes being preſented by their God- " fathers, advanced forward one by one, declaring their Deſire of being admitted to " Baptiſm. Then they lean'd on the Font, when the Cardinal baptized them, and " named them, pouring Water on their Hands with a large Silver Spoon: This being " done, they each took a lighted Taper, and were confirmed in a Chapel of the Bap- " tiſterium; after which they went and heard Maſs in the Church of St. *John of La-* " *teran.*"

THE Ceremonies of Baptiſm are founded on ſeveral antient Cuſtoms, ſome where- of were practiſed in the Apoſtolic Ages. One of theſe laſt is the Confeſſion of Faith before Baptiſm, whereof we have ſome Inſtances in the New Teſtament. That of touching the Ears and Noſtrils with *Saliva* is of a more modern Date; we nevertheleſs meet with it in the Works of St. *Ambroſe*. Exorciſm is founded on ſome Paſſages in which our Saviour ſays to his Diſciples, that they ſhall caſt out Devils in his Name: And this was practiſed in St. *Chryſoſtom*'s Time. The lighted Taper which is given in- to the Hands of the Catechumen, is perhaps of later Inſtitution; but 'tis not ſo with Regard to the Sign of the Croſs. As for the baptiſmal Unctions, if they had no other Proofs than the Conſtitutions of the Pſeudo St. *Clement*, and the ſpurious Writings aſ- cribed to St. *Denis* the *Areopagite*, their Antiquity would be very much ſuſpected.

BAPTISM by Ablution or Aſperſion was not known in the firſt Century of the Church, when Immerſion was only uſed; and 'tis ſaid it continued ſo till St. *Gregory*'s Time. The white Veſtment given to the Catechumens is much more antient than this Pope; this the Catechumens uſed to wear for ſeven Days immediately following their Baptiſm, and laid it aſide on the eighth. We are told that theſe ſeven Days denoted the ſeven Gifts which the Holy Ghoſt communicates in Baptiſm.

II. CONFIRMATION.

SOME think the Origin of the Sacrament of Confirmation is found in the eighth Chapter of the *Acts of the Apoſtles*; [a] the Biſhop only is allow'd to Confirm; it ought to be done on *Whitſunday*, becauſe the Holy Ghoſt then deſcended on the Apoſtles. That of ſeven Years is the ſtated Age for Confirmation; however it is ſometimes confer- red before, and frequently after that Age; but this is left to the Biſhop. The Perſon to be confirmed has a Godfather and Godmother appointed him, as in Baptiſm. We ſhall not take Notice of the Ornaments, and Preparations neceſſary for Confirmation, but proceed to the Ceremony itſelf.

the Child. No Entertainment is made after the Ceremony, as in moſt other Countries, but four Sugar Loaves are generally ſent to each Goſſip. The Goſſips range themſelves in a Semi-circular Form from the Church Door to the Font; and at the chriſtning of a Tradeſman's Child, they give the Child from one to another, till it is gone quite round. The Child is dreſs'd up like a Doll in Swathes made of Silk, fine Lace, &c. The Manner in which the Child is carried to Church, and brought back from thence, is alſo particular; a Man carries the Babe on a Velvet Cuſhion, who is dreſs'd in very neat ſwaddling Clothes, but has nothing over him; his Head and Shoulders are quite bare. The Tranſlator's Note in the firſt Edition.

[a] *Piſcara Praxis Cerem.*

THE

The CEREMONY *of* CONFIRMATION. | *CEREMONIE de la* CONFIRMATION.

B. Picart, de. C. Du Bosc exc.

CONFIRMATION *performed after another* MANNER. | *Autre Maniere de* CONFIRMER.

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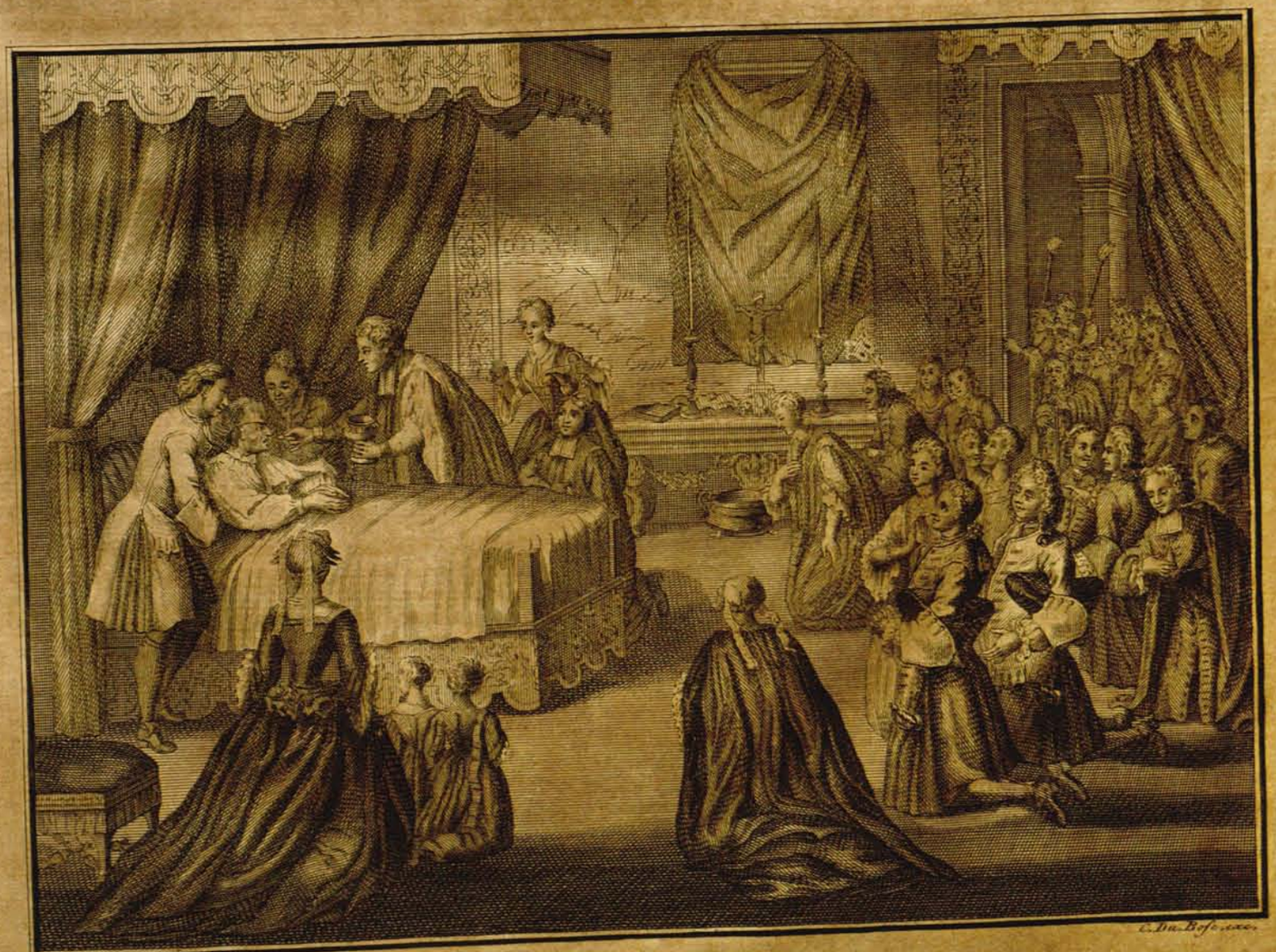
COMMUNION. | La COMMUNION.



B. Picart. de. C. Du Bosc. exc.

The VIATICUM. | Le VIATICUM.

folded with the Ends of the Scarf that is about his Neck. He then goes under the Canopy, and a Clerk, with a lighted Lanthorn in his Hand, walks foremoſt, and two other Clerks, the one holding the Holy Water, the Corporals, and the Purificatories, and the other the Ritual, and a [a] little Bell, march immediately after him. Next come thoſe who carry the Torches; and laſtly the Prieſt, walking under the Canopy, and carrying the Hoſt rais'd as high as his Breaſt. If the Prieſt carry the *Viaticum* to a conſiderable Diſtance, the Hoſt muſt be put in a little Silver Box or *Pyx*, encloſed in a Stuff-Purſe; which he hangs about his Neck, fixing it on to his Breaſt, in order to keep the Hoſt from ſhaking, or falling to the Ground.

THE Prieſt, at his coming into the ſick Man's Apartment, ſhall bid Peace to the Houſe, and go towards the Table, and ſpread the Corporal upon it, in order to ſet the *Pyx*, or *Ciborium*, thereon. This being done, he, and every Perſon preſent, worſhip the Hoſt; he then ſprinkles the ſick Perſon, and alſo the Room; during which Anthems are repeated, Verſes taken out of the Pſalms, and Prayers ſuitable to the Occaſion. After this he opens the *Ciborium*, takes out a conſecrated Wafer with the Thumb and Fore-finger of his Right-hand, obſerving to hold it a little aloft over the Top of the *Ciborium*, which he holds in his Left-hand, and turning about, advances towards the ſick Man, in order to adminiſter the Sacrament to him.

THE Communion being ended, the Prieſt places the *Ciborium* upon the Table again, obſerving to make a Genuflexion at the ſame Time; and afterwards rubs his Finger and Thumb with which he took up the Hoſt, upon the Brims of the *Ciborium*, to the End, that if any little Piece of the Wafer ſhould happen to ſtick to them, he may ſhake it thereinto. He afterwards ſhuts the *Ciborium*, and covers it with a little Veil, kneeling at the ſame Time; then he waſhes the Finger and Thumb which touched the Hoſt with Wine and Water, preſented him by thoſe of the Houſe.

THIS Act of Devotion concludes with Prayers and Exhortations. If any conſecrated Wafers are left in the *Pyx*, or *Ciborium*, the Prieſt, after having bleſs'd the ſick Perſon, returns back to the Church, attended with the ſame Perſons who had accompanied him to the ſick Man's Houſe. Being come into the Church, he pronounces the Indulgences granted by the Sovereign Pontiffs and the Biſhop of the Dioceſe, and gives them his Bleſſing: But in caſe there are no more Wafers in the Pyx, the Prieſt returns back without any Formality, after having repeated the Prayers uſed after the Communion of the Sick. If the ſick Perſon is juſt expiring, the [b] Prieſt omits all the Prayers, *&c.* and in giving him the *Viaticum*, repeats two or three Words only.

WHEN the *Viaticum* is given to a Prieſt, he ought to have a Surplice on, and over it a white Stole, diſpoſed croſs-wiſe over his Breaſt.

WE have already obſerved the Uſe which the primitive Chriſtians made of the bleſſed Sacrament at the Approach of Death; therefore no Sect among the Chriſtians can diſpute the Antiquity of the *Viaticum*.

IF a Prieſt is obliged to carry the *Viaticum* to any Perſon infected with the Plague, he muſt go within nine or ten Paces of the Houſe, taking care to ſtand in ſuch a Manner that the Wind may be on his Back. Being come hither, he ſhall incloſe the conſecrated Wafer between two common ones; and after having wrapt up the Whole in a Sheet of white Paper, ſhall lay it on the Ground at a reaſonable Diſtance from the Place infected, and cover it with a Stone, in order to ſecure it from the Wind,

[a] We are told that *Gregory* IX. inſtituted the little Bell.

[b] The Copper Plate annexed repreſents perfectly the Diſpoſition of the ſick Perſon who receives the *Viaticum*, and the Perſons who aſſiſt at it.

Rain, *&c.* This being done, the Prieſt ſhall draw back, and the ſick Perſon or his Attendant ſhall come and take up the Wafers, being inſtructed by the Prieſt which is the conſecrated Hoſt. The Prieſt ſhall ſay the Prayers, and perform the uſual Ceremonies, both before and after the Communion.

THE like Precaution is obſerved in giving extreme Unction to Perſons infected with the Plague. They take a long Wand or Rod, at the End of which a Piece of Tow or Cotton dipped in the holy Oils is fixed, with which the ſick Perſon is anointed but once, with the uſual Words. After this they run the End of the Wand and the Cotton into a Fire purpoſely prepared, in a Chafing-Diſh.

IV. PENANCE.

HERE follows the fourth Sacrament, which, according to the *Roman* Catholic Church, was inſtituted by our Saviour: However, this Point is diſputed by thoſe of other Opinions; but as Controverſy is not our Province, we ſhall only obſerve, that the Power annexed to the Prieſthood of remitting or retaining Sins, or inflicting Puniſhments on Sinners, and of ſettling Expedients for Reconciliation between them and their Creator, is, without Diſpute, one of the nobleſt Prerogatives that Mankind could poſſibly enjoy. Nor have the falſe Religions, in general, been leſs ſenſible of the Advantages of this Power; the idolatrous *Greeks* and *Romans*, the *Mexicans* and *Eaſt-Indians*, *&c.* furniſhing us with ſeveral remarkable Inſtances thereof.

BISHOPS have Power to abſolve Sinners, throughout the whole Extent of their Dioceſes, and Rectors in their Pariſhes. As for other Prieſts and Monks, they muſt have an expreſs Approbation from the Biſhop, before they are allowed to hear Confeſſion. However, there are certain Caſes reſerved to the Pope, the Biſhops, and their Penetentiaries. We find ſeveral other Remarks in the Rituals on theſe Articles, and the Qualities required in a Confeſſor; but theſe are entirely foreign to our Inquiries.

FASTING, Prayers, Alms, Abſtinence from ſuch Pleaſures and Things as we chiefly delight in, are the general Conditions of Penance: there are others of a more particular Kind, as to repeat a certain Number of *Ave-Marias*, *Pater-Noſters*, and *Credos*; to kneel, or ſalute the Hoſt a ſtated Number of Times; to give one's ſelf a certain Number of Stripes; to wear a Hair-ſhirt, or a Girdle made of Horſe-hair, *&c.* next to the Skin. 'Twould be needleſs to enter into a farther Detail of ſuch Particulars: Thoſe who cannot hit upon Auſterities ſevere enough for their Purpoſe, will meet with ſufficient Inſtructions on that Head in the Lives of the Saints, and their Legends. Such as practiſe the greateſt Auſterities, are ſure at leaſt of gaining ſeveral Indulgences, as has been already obſerved in the *ſecond Part* of the firſt *Volume* of this Work.

" [a] THE Confeſſor muſt have a Surplice over his Caſſock, with a Purple Stole, and " ſquare Cap; he muſt hear Confeſſion in the Church, at that Part of it which is far- " theſt diſtant from the high Altar, *i. e.* at the Bottom of the Nave, which is moſt " expoſed to the View of the People, in the Confeſſional, or Confeſſion-Chair, which " is the Tribunal of Penance. The Confeſſional muſt be open before, and have one " or two Lattice-Windows in it: When there are two Windows, there muſt be two " Shutters to them; and 'tis proper to put all reſerved Caſes above the Confeſſor's Win- " dow, and oppoſite to the Penitent an Image of the Crucifix, or ſome Myſtery of " the Paſſion." Confeſſion muſt be made in the Day-time, and, if poſſible, when

[a] *Alet*'s Ritual.

CONFESSION. | La CONFESSION.

B. Picart, de,

C. Du. Bosc, ex.

EXTREME UNCTION. | EXTREME ONCTION.

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there are People in the Church. As ſoon as the Penitent is come up to the Confeſſional, he muſt make the Sign of the Croſs, and ask the Confeſſor's Bleſſing. The Form of Words us'd in confeſſing, has been already taken notice of.

[a] The Confeſſor muſt be ſeated, his Body upright, with Gravity and Modeſty; his Cap on his Head, his Face cover'd, his Ear ſtoop'd towards the Penitent in the Manner here deſcrib'd. The Penitent ſhould be generally kneeling, and his Hands claſp'd. Women and young Maidens muſt not come to Confeſſion with their Breaſts bare, or their Arms uncover'd too far.

It cannot be denied, but that Confeſſion is an excellent Method to keep Perſons of mean Capacities obedient to the Duties of Religion; for all Chriſtians are not capable of a ſpiritual Religion, nor of that kind of Reflection which ought to inſpire a Man to addreſs himſelf to God alone, without the Mediation of a Prieſt. On the other Side, Confeſſion ſeems to be attended with ſeveral dangerous Conſequences; and of theſe we ſhall only obſerve two: How many odious and infamous Particulars are divulg'd, which muſt naturally raiſe freſh Ideas of Impurity both in the Prieſt and the Penitent. Confeſſion oftentimes ſubmits a fearful Penitent, whoſe Conſcience is oppreſs'd with Scruples, loaded with Remorſe, weakened by the Remembrance of its Sins, to the abſolute Will of a cunning Prieſt [b]: He beholds Scepters at his Feet, he humbles Crowns, and makes thoſe tremble who ſtrike Terror into whole Nations.

Confession being ended, the Confeſſor uncovers himſelf, in order to abſolve the Penitent; and accordingly he recommends him to the divine Mercy, ſtretches out his Right-Hand towards him, begging God to remit his Sins; after which he puts on his ſquare Cap, gives him the Abſolution in the Name of Chriſt Jeſus, and adds, holding his Right-Hand always lifted up towards the Penitent, that he abſolves him, by Chriſt's Authority, *in the Name of the Father*, &c. He takes off his Cap a ſecond Time, and prays to God that our Saviour's Paſſion, the Merits of the holy Virgin, and of all the Saints, may conſpire to remit the Penitent's Sins.

It is thought that Confeſſion was inſtituted in the Apoſtolic Ages, and that it is [c] enjoin'd in the New Teſtament. It is in all Probability the Fruit of a Diſcipline, infinitely more exact and ſevere than it would have been, had it been inſtituted by the Clergy latterly. In the primitive Ages of Chriſtianity there was no ſuch Thing as auricular Confeſſion, but it was always made in public, as well as Penance. In this Manner Chriſtians were kept to their Duty, and the Chriſtian Religion was ſecur'd from the Calumnies of its Adverſaries. This public Penance was proportioned to the Nature of the Faults committed, ſo that it ſometimes laſted whole Years. The Penitents us'd to be ſeparated from the reſt of the Aſſembly in a Place appointed for them. Here they were in a ſtanding Poſture, in a State of Mortification, and in a mourning Habit, frequently in Sackcloth, cover'd with Aſhes, and their Eyes bath'd in Tears. They were enjoin'd very ſtrict Faſts, nor were they reſtor'd to the Peace of the Church till the Time of their Penance was completed; but this Severity began to ſlacken by Degrees. The Time for the Continuation of Auſterities was much ſhortened, and very often the Puniſhments inflicted on Penitents were commuted into pecuniary Mulcts. This was owing to a Variety of Reaſons, *viz.* the Death of many Chriſtians in a State of Penance; the Indolence and Deſpair they were afraid others would fall into, from the apparent Weakneſs of their Minds; the Diſhonour and Shame which the Chriſtians,

[a] See the Plate.

[b] *Quantus honor ſacerdoti debetur, ad cujus genua & pedes diademata & purpura, ſi exſolvi vinculis velint, accedere debent. Sacerdos omnes nodos etiam Angelis inenodabiles exſolvit verbo abſolvo*, &c. Caſal. de Veter. Chriſt. Ritib.

[c] Epiſtle of St. *James*, Ch. v. Ver. 16.

who degenerated from their priſtine Humility, imagin'd they ſaw inſeparable from theſe public Reparations, after having confeſs'd, in Preſence of the whole Church, ſeveral enormous and often infamous Crimes. Laſtly, the Proſperity of the Chriſtian Religion, which made theſe public Reparations altogether unreaſonable. From that Time Confeſſions began to be made in a more private and ſecret Manner, and accordingly diſcreet and prudent Perſons were [a] appointed Confeſſors. This is the Origin of the Penitentiaries, who were firſt inſtituted by the *Greek* Church; but that of the *Latins* retain'd the Practice of public Confeſſion till the Pontificate of St. *Leo*.

HERE follows the preſent Manner of enjoining public Penance, and of abſolving thoſe who have undergone it. [b] The Penitent comes into the Church in a very plain Dreſs, and without his Weapons, if he be a Soldier, with a modeſt Air, and kneels without the Church at the Door, in caſe he be excommunicated, or under an Interdict, but within the Door in caſe he be not. After ringing for Maſs, the Congregation being aſſembled, the Penitentiary, or Prieſt appointed for that Ceremony, takes the purple Stole over his Surplice, and goes, accompanied with the Clergy belonging to the Church where this Ceremony is perform'd, to the Middle of the Nave, where he ſits down in a Chair ſet ready for that Purpoſe, and puts on his Cap; then the Penitent goes up to him, kneels down, and implores with a loud Voice that his Sins may be forgiven him; the Prieſt anſwers him by a ſhort Remonſtrance, and injoins him ſuch Penance as he thinks proper. The *Romiſh* Pontifical orders the Penitent to be clothed in a Hair Shirt, which is a kind of Garment made of Goats Hair: This the Penitent muſt wear next his Skin, the better to mortify himſelf. If he be alſo excommunicated, he is obliged to go out of the Church, after which ſome Prayers are ſaid. The Prieſt afterwards takes the Penitent by the Right-Hand, or in caſe there be ſeveral, he takes the firſt ſo, and then all the other Penitents join Hands; after which he leads them to the Church-Door, and ſays to them, *You are turn'd out of the Church, for the Sins you have committed, in the ſame Manner as* Adam, *our firſt Parent, was driven from Paradiſe, becauſe of his Diſobedience.* The Penitents being in this Manner put out of the Church, the Prieſt returns back into it, and ſhuts the Door. But in caſe the Penitent be not excommunicated, the Prieſt, after having enjoined him Penance, ſhews him the Part of the Church he muſt ſtand in, till ſuch Time he has completed the Courſe of it, which is always to the Left of the Church-Door, *becauſe he muſt look upon himſelf as the meaneſt and the moſt unworthy Chriſtian in the World:* Theſe are the expreſs Words of the *Ritual* [c]. In caſe the Penitent receives Penance from the Biſhop, or his Penitentiary, it ſhall be given him in Writing, in order that when he is return'd back to his own Pariſh, he may preſent it to the Rector thereof, who ſhall exhort him to execute it faithfully, and ſhall take care to ſee it punctually perform'd.

WHEN the Penitent has completed the Penance enjoin'd him, he returns back to the Biſhop, or his Penitentiary, with a Certificate ſign'd by the Rector, to prove that he has fulfill'd it; after which they proceed to his Reconciliation with the Church. [d] This Reconciliation was formerly perform'd on *Holy Thurſday*. But whether it happens on this or any other Day of public Worſhip, the Penitent muſt come to the Church-Door on the Day appointed him for receiving Abſolution. The *Roman* Ponti-

[a] *Nectarius*, Patriarch of *Conſtantinople*, aboliſhed public Confeſſion about the End of the fourth Century.

[b] *Alet*'s Ritual.

[c] *Alet*'s Ritual, and others.

[d] Penitents were reconcil'd to the Church in the following Manner, in the Beginning of the fifth Century, by which it will appear, that the Practice of the *Roman* Church at this Day does not differ very much from that Cuſtom. He, who after having been excommunicated, teſtified a ſincere Repentance, was ſolemnly reſtor'd to the Church in Preſence of the whole Congregation. The Biſhop, or his Vicar, uſed to go to the Church-Door, attended with twelve Prieſts, when the Penitent preſented himſelf to him with all the Tokens of Penance and Humility. After this the Biſhop took him by the Hand, brought him into the Church, and admitted him to the Communion.

fical

The PENITENTS PRESENT themselves. | Les PENITENS se PRESENTENT.

The HAIR-SHIRT is put on | On leur met le CILICE.

They are turn'd out of CHURCH. | On les met hors de L'EGLISE.

They stand at ỹ Church-gate, their TAPERS Blown out | Ils sont devant la porte de L'Eglise les CIERGES ETEINTS.

B. Picart. del.

They are led into the CHURCH. | On les fait RENTRER en les prenant par la main.

C. Du. Bosc. sc.

The LITANIES are said, ỹ PENITENTS being on their knees | Pendant qu'ils sont a genoux, on RECITE les LITANIES.

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fical enjoins, that he ſhall be there upon his Knees, with an unlighted Taper in his Hand. But it was not uſual always to excommunicate ſolemnly the Penitent who appear'd in this Manner. Be this as it will, he muſt be in a plain and ordinary Dreſs, without his Weapon, if he be a Soldier, and bare-headed; in an humble and contrite Manner, with a pale and dejected Countenance, if he can aſſume ſuch an one. Women muſt be veil'd. Immediately before the Parochial-Maſs, the Prieſt cloth'd with his Albe, or Surplice, and the purple Stole, ſhall give the People notice that the Penitent, or Penitents, are going to be reconciled to the Church. He then ſhall exhort the Congregation to pray for them; ſhall fall proſtrate before the Altar, and pronounce ſome Prayers, which are anſwer'd by the Congregation. Theſe Prayers, and all the reſt we meet with in the Pontifical and the Ritual, are compos'd of excellent Paſſages taken out of the Scriptures, ſelected by the Church, and ſo well adapted to the Subject, that 'tis impoſſible but the Faithful muſt be greatly edified by them. Theſe Prayers being ended, the Prieſt goes to the Church-Door, and makes a pretty long Exhortation to the Penitents; which being done, he takes them by the Hand, and leads them into the Church. But in caſe they have been excommunicated, he then, before he re-unites them to the Body of the Faithful, ſits down and puts on his Cap, when he repeats the *Miſerere*; the Penitent being at his Feet, the Congregation upon their Knees, and the Clergy ſtanding. [a] At every Verſe of the *Miſerere* the Prieſt ſtrikes the excommunicated Penitent on the Shoulder with a little Stick, or Whip made of Cords. [b] The *Roman* Ritual and the Pontifical ordain, that the Penitent who is abſolv'd in this Manner ſhall be ſtripp'd to his Shirt, as low as his Shoulders. This Ceremony, as all the preceding, muſt be followed by ſome Prayers; and afterwards the Litanies ſhall be ſung, the People being upon their Knees. Thus have we given the Explication of the ſix Ceremonies repreſented in the Plate.

When an excommunicated Perſon dies unabſolv'd, they begin by examining whether he may have given ſufficient Teſtimonies of a true Contrition, and whether it may be proper to abſolve him, in order that his Body may not be deprived of Chriſtian Burial, nor his Soul of the public Wiſhes and Prayers of the Church. Here follows the Form of this Abſolution. The Rector puts on a black Stole over the Surplice, and goes in a ceremonious Manner to the Place where the Corpſe lies. He ſhall be preceded by his Clerks in Surplices, whereof one ſhall carry a Wand, the other the holy Water, and the third the Croſs. If the Body is not yet interred, he ſhall ſtrike it with his Stick at every Verſe of the *Miſerere*; after which he ſhall abſolve it, and it ſhall then be buried in conſecrated Ground; but if the Corpſe was buried in unhallowed Ground, it muſt be removed from thence, if poſſible, and ſtruck in the ſame Manner; but in caſe it cannot be dug up, the Rector only ſtrikes upon the Grave with the Wand.

The *Jews* had alſo their Excommunication, whereof we have given a Deſcription in the Diſſertations upon their Ceremonies. The Idolaters likewiſe us'd to prohibit their Myſteries to all thoſe who were polluted with any Crime, which Cuſtom anſwer'd to the Excommunications of the *Jews* and *Chriſtians*. We take no notice of the *Interdict of Fire and Water*, eſtabliſh'd amongſt the *Romans* againſt Criminals of a certain Order. Among the antient *Gauls* the Interdict from the Sacrifices was a capital Puniſhment. Thoſe who were ſo unhappy as to incur this kind of Excommunication, were rank'd among the Impious, whom all Men ſhunn'd to meet, ſpeak to, or have the leaſt Correſpondence with: They were avoided as ſo many infectious Perſons; all the Duties of civil Society were denied them; nor was there any Juſtice for them in judiciary Proceedings. All this *Cæſar* aſſures us of in his *Commentaries*.

[a] See the fourth Compartment of the Plate.
[b] Vide *Pontifical. Roman. & Piſcara Praxis Cærem.*

The

THE third Compartment of the Plate repreſents the Excommunication perform'd with unlighted Candles. This formidable Excommunication is preceded by the Anathema, by which the Perſon excommunicated is threaten'd with Torments, both in this Life, and in that which is to come; is deliver'd up to Satan, ſeparated from civil Society; and, in a Word, compleatly oppreſs'd, which is the Reaſon why it is compar'd to Thunder. It us'd to rowl with ſurprizing Swiftneſs heretofore, but now its Violence is prodigiouſly abated. The papal Fulminations in particular have often made the Chriſtian World tremble; but at this Time the Storms which gather in the *Vatican*, ſeldom extend farther than *Italy*, or at leaſt find it a very difficult Matter to croſs the *Alps*; and the Thunder of *Jupiter Capitolinus* no more daſhes Crowns to Pieces.

WHEN the Pope is to fulminate this ſolemn Excommunication, [a] he goes up to the high Altar with all the Air of an Excommunicator, and accompanied with twelve Cardinal-Prieſts, all of them having lighted Tapers in their Hands; he then ſits down on the Pontifical Seat plac'd before the high Altar, from whence he thunders out his Anathema's. Sometimes a Deacon, cloth'd in a black Dalmatica, goes up into the Pulpit, and publiſhes this Anathema with a loud Voice; in the mean Time the Bells ring a kind of Knell, as for deceas'd Perſons; for the excommunicated Perſon is look'd upon as dead with regard to the Church. After the Anathema, every one cries thrice with a loud Voice, *Fiat*, or *So be it*. At the ſame Time the Pope and Cardinals throw their lighted Candles upon the Ground, and the Acolytes tread them under their Feet. After this the Sentence of Excommunication, and the Name of the Perſon excommunicated, are ſet up in public, [b] in order that no one may have any farther Communication with him.

THE *Roman Pontifical* takes notice of three kinds of Excommunication, *viz.* 1. *Minor*, 2. *Major*, and 3. *Anathema*, which is that above-mention'd. The *Minor* may be conſider'd as a kind of ſpiritual Infection, ſince it is incurr'd by thoſe who have the leaſt Correſpondence with an excommunicated Perſon. The Pariſh-Prieſt may abſolve from this Excommunication; but he who has been ſo unhappy as to incur it, muſt immediately go and make a Confeſſion thereof. The Pontifical tells us, that a Perſon who has incurr'd the *Minor Excommunication*, is oblig'd to confeſs himſelf in the following Form of Words: *I confeſs myſelf to God, and to you, reverend Father, as having incurr'd Excommunication for frequenting an excommunicated Perſon; for having ſpoke, drank, eat with him*, &c.

THE *Major Excommunication* is made in Writing, againſt thoſe who diſobey the Commands of the Church, or of the Holy See, or refuſe to ſubmit to certain Points of Diſcipline; infringe ſome Immunities, *&c.* The Pope fulminates his *Anathema's* againſt all Heretics and Apoſtates; againſt ſuch as unjuſtly ſeize upon the Temporalities of the Church; in a Word, all the Enemies of it. By this Excommunication they are declar'd to be ſeparated from the ſacred Body of Chriſt as rotten Members, cut off from all Chriſtian Society; excluded from the Church both militant and triumphant, deliver'd over to the Devil and his Angels, *&c.*

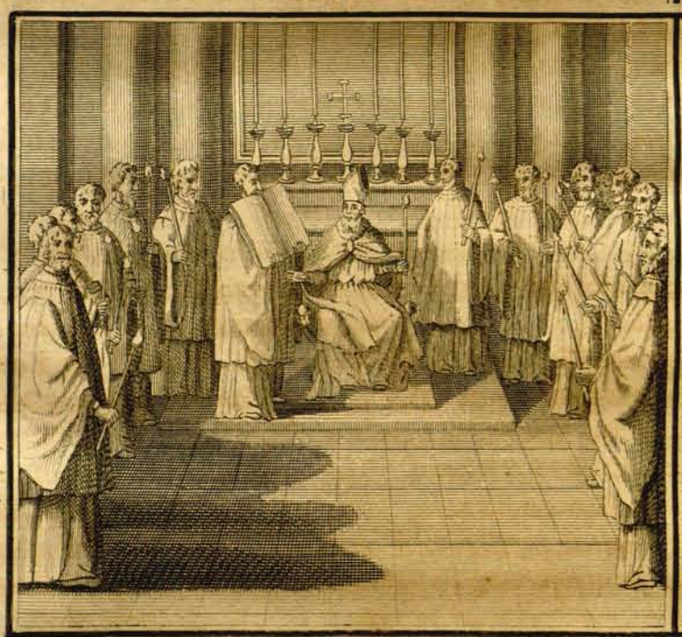
WHEN an excommunicated Perſon gives Tokens of a ſincere Repentance, [c] he muſt take a new Oath of Fealty, incur the Penalties inflicted on him, and make ſuch Satisfaction as may be neceſſary. He firſt falls proſtrate on his Knees, during which Time the ſeven penitential Pſalms are ſung; and after having been brought into the Church, he falls on his Knees a ſecond Time at the Foot of the Altar, to which he is con-

[a] *Pontif. Rom. Piſcara Praxis.*
[b] *Ne quis per ignorantiam cum hujuſmodi excommunicatis participet.*
[c] *Piſcara Praxis Cerem.*

ducted

A BISHOP DEGRADED. | DÈGRADATION de L'EVÈQUE. |

The DEGRADED BISHOP REINSTATED. | RETABLISSEMENT de celui qui avoit ete DÈGRADÈ.



EXCOMMUNICATION with Unlighted TAPERS. | L'EXCOMMUNICATION à Chandelles eteintes |

An EXCOMMUNICATED Person OBSOLVED. | RETABLISSEMENT d' un EXCOMMUNIÈ.

B. Picart. de. | A HERETIC RECONCIL'D. | RECONCILIATION de L'HERETIQUE. |

C. Du. B. fec. ex.

a HERETIC led to the foot of the ALTER by the BISHOP. | L'HERETIQUE conduit aux pieds de l'Autel par L'EVEQUE.

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ducted by the Perſon who reconciles him to the Church. The latter goes up to the Altar, and turning himſelf towards the Perſon reconcil'd, offers up a Prayer to God in his Favour, and ſigns him with the Sign of the Croſs. Whenever an Heretic, an Infidel, or an Apoſtate, is reconcil'd to the Church, before he is receiv'd into it, the Pope, or the Perſon who performs the Ceremony of Reconciliation, [a] asks him the Occaſion of his coming thither, obſerving to ſay to him, [b] *Receive the Sign of the Croſs of Chriſt, and of Chriſtianity, which thou hadſt borne before, but renounced it by the Error into which thou didſt unhappily fall.* He then [c] conducts him to the Altar, in the Manner repreſented in the ſixth Compartment of the Plate. He there examines him a ſecond Time concerning the Articles of the Chriſtian Faith; and the reſt of the Ceremony concludes as uſual. If the Perſon ſo reconcil'd has taught any Hereſies or Errors, he is oblig'd to abjure them in a ſolemn Manner.

[d] HERE follows the Form of Abſolution which the Pope gives to crown'd Heads, who have been excommunicated by the Court of *Rome*. When his Holineſs is to pronounce this ſolemn Abſolution, a pontifical Throne, richly adorn'd, is erected before St. *Peter*'s Church. Here the Pope is carried in Proceſſion, and preſides therein with his Rod or Wand in his Hand, in the Midſt of the Apoſtolical Court. One of the Maſters of the Ceremonies brings a dozen Wands, which he diſtributes among the twelve Aſſiſtant-Cardinals. The Ambaſſadors of the excommunicated Princes appear with an Air of Humility before this formidable Aſſembly, and throw themſelves at his Holineſs's Feet. But notwithſtanding the Indignity of the Perſon they repreſent, the Vicar of our Saviour indulges them the Privilege, or rather the Favour, of kiſſing them. This being done, one of the Ambaſſadors asks Pardon, with a loud Voice, of the Church and the Holy See; offers to make Reparation in his Maſter's Name, and deſires to be abſolved: Then the Fiſcal-Attorney examines the full Powers of theſe Miniſters; a Secretary reads them aloud, and the Attorney asks them a ſecond Time, [e] Whether they are ready to obey the Commands of the holy See and the Church, *i. e.* if they will promiſe Fealty to the Pope and Church, and ſwear to ſubmit to their Orders and Deciſions? Then the Maſter of the Ceremonies brings the Maſs-Book, which two Cardinal-Deacons hold before the Pope, who lays his Hand on it; on this the Ambaſſadors lay both their Hands, when they promiſe, ſwear, and oblige themſelves by the holy Goſpels, and the holy Crucifix, which is brought there, to obſerve inviolably the Engagement which they take in their Maſter's Name, whereof one of the Apoſtolical Notaries draws up a ſolemn Inſtrument. The Abſolution follows, when the Pope and the twelve Cardinal-Prieſts ſing the *Miſerere*, obſerving to ſtrike each of thoſe Mi-

[a] Theſe Formalities were obſerv'd at the Abſolution of *Henry* IV. Being come to the great Gate of St. *Denis's* Church, the Archbiſhop of *Bourges* was attending, he being appointed to perform the Ceremony, at a little Diſtance from the Door within the Church, ſeated in his pontifical Habit, in a Chair cover'd with white Damask, with the Arms of *France* and *Navarre*, and ſurrounded with a great Number of Prelates and Monks belonging to the Abby. The Archbiſhop asking him, *Who he was?* he replied, *The King. What is your Buſineſs*, replied the Archbiſhop? *I deſire*, ſaid the King, *to be receiv'd into the Boſom of the* Catholic *Church. Are you deſirous of it*, continued the Archbiſhop? *Yes*, anſwer'd the King, *I very much deſire it.* He then fell upon his Knees, and made his Confeſſion of Faith. The Formulary of this Confeſſion of Faith was put into the Hands of the Prelate that pronounced the Abſolution, who gave the King his Ring to kiſs, and bleſs'd and abſolved him from the Cenſures incurr'd by the Hereſy he had profeſs'd and defended.

[b] *Accipe ſignum crucis Chriſti atque chriſtianitatis, quod prius acceptum non cuſtodiviſti, ſed male deceptus abnegâſti.*

[c] Here follows the Formulary of the Introduction: *Return into the Church of God, out of which thou haſt been caſt, having unhappily been miſled by Error: Know that thou haſt been taken out of the Snares of Death; abhor Idols, Superſtition, Hereſy; adore God alone in three Perſons*, &c. May we not conclude from this Formulary, that the *Catholic* Church is very unjuſtly accus'd of teaching Idolatry? Are we to impute to it ſuch Abuſes as are made by the Vulgar and Bigots? Is it not notorious that the common People always go to Extremes in all ſuch Things as relate to exterior Practices, and that very few Perſons are capable of forming abſtracted Ideas? Which of the two is preferable, an Unity of Worſhip, under a ſingle Body of Doctrine, or an eternal Diſ-union, by Virtue of a Liberty of examining? An unbounded Liberty, indulg'd to the meaneſt Cobler, no leſs than the greateſt Man of Learning! Theſe are the Arguments which zealous *Roman-Catholics* imploy, in defending their Religion againſt the Sectaries.

[d] *Idem Ibid.*

[e] *An velint parere mandatis domini papæ & eccleſiæ, & ipſi ad omnia paratos ſe offerent?*

niſters on the Shoulder, at the Beginning of each Verſe of the Pſalms. The Ceremony ends with Prayers, *&c.* and the Impoſition of a Penance, proportionable to the Fault committed by the Perſon abſolv'd. Laſtly, the Cardinals and Penitentiaries conduct theſe Ambaſſadors to the *Obedientia*, with the accuſtomed Ceremonies.

'TWAS much after this Manner that *Clement* VIII. [a] abſolved *Henry* IV. of *France*. *D'Oſſat* and *Du Perron*, who were afterwards made Cardinals, received the Blows with the Wand, which their Maſter would have had, had he himſelf appear'd in their Preſence. As to the Penalties, and the uſual Works of Piety, his Majeſty was order'd to repeat his Beads once a-day; to ſay the Litanies on *Wedneſday*, the Roſary on *Saturday*; to obſerve all the Faſts, and other Injunctions of the Church; to go to Maſs every Day, *&c.* Moreover, he was enjoin'd to found a Monaſtery in every Province of his Kingdom, particularly in the Province of *Bearn*, Part of his Demeſnes, which he order'd to *unproteſtantize* itſelf, if I may be allow'd the Expreſſion.

WE are aſſur'd in the Ceremonial, that Abſolution was perform'd with much greater Severity in former Ages; as for Inſtance, in ſeveral important Caſes, the [b] Penitents us'd to go naked, and ſtand before St. *Peter's* Porch, when twelve Prieſts thereof beat them with their Wands. But ſuch Vaſſals as had rebelled againſt the Pope and the Church, were beat very ſoundly for a [c] long Time together, it laſting during the ſinging of ſeveral penitential Pſalms.

THE Ceremonies of degrading, and reſtoring of the Perſon degraded, bear ſuch Relation to Excommunication, that it would not be proper to omit them in this Place. However we ſhall confine ourſelves to the Deſcription of the Degradation of a Biſhop, in order not to vary from the Inſcription of the Figure repreſenting it. [d] The Biſhop who is to be degraded is conducted to the Pope, and clothed in his Preſence with all his pontifical Veſtments. A ſecular Judge aſſiſts at this Ceremony. They begin by ſtripping the Perſon to be degraded of his pontifical and other Ornaments, piece-meal; after which he is deliver'd over to the ſecular Judge, in caſe that the Actions he has committed are of ſo criminal a Nature as to merit a temporal Puniſhment.

IT is uſual to raiſe a kind of Throne or Tribunal at the Church-Door, to give the Degradation a more ſolemn Air. At ſome Diſtance from the Perſons who perform the Ceremony, a little Credence, or narrow Table, is ſet, though not repreſented in the Plate. Over this Credence the ſeveral Utenſils are plac'd, that denote the Employment of the Perſon to be degraded; as for Inſtance, a Veſſel fill'd with Wine, another with Water, the Chalice, the Paten, and the Hoſt, for the degrading of a Prieſt; the Book of the Goſpels, that of the Epiſtles, a Candleſtic, with an unlighted Candle in it, at the degrading of a Deacon, a Sub-Deacon, or an Acolyte; a Leſſon-Book, at the degrading of a Reader; Keys, at that of a Sacriſtan or Door-Keeper; the Antiphon, at that of a Choriſter. On the above-mention'd Credence a Pair of Sciſſars, a Knife, a Glaſs, and the pontifical Ornaments of the Prelate are laid. He whoſe Province it is to degrade, is ſurrounded by his Miniſters and the civil Magiſtrate, accompanied with ſome Soldiers; as alſo a Notary and a Barber. All theſe ſeveral Perſons and Things are requir'd in the Ceremony of Degradation. Immediately the Delinquent is brought in his uſual Habit before the Pope, or the Perſon who repreſents him; after this the Clerks dreſs him in his pontifical Veſtments, and preſent him to the Perſon that degrades him, who is cloth'd with the Amict, the Albe, the Stole, the red Chaſuble, the plain

[a] Vide *Father* Daniel's *Hiſtory of* France, *in* 1595.

[b] *Piſcara Praxis Cerem.*

[c] *Vaſſallos eccleſiæ contumaces ac rebelles omninò nudos à pœnitentiariis acriter ac durius percuti voluerunt Romani pontifices, donec plures pſalmi ex pœnitentialibus perficerentur, adſtantibus ad circulum ante pontificem cardinalibus.*

[d] *Pontif. Rom.*

Mitre,

Mitre, has his Loins girded, *&c.* The Perſon who degrades begins with a Speech addreſs'd to the Spectators, whereby he acquaints them with the Particulars of the Degradation; after which he proceeds to the Execution of the Sentence, *I ſtrip thee of the epiſcopal Mitre, which thou haſt polluted*, at the ſame Time taking the Delinquent's Mitre from off his Head: *Return back the Goſpel*, (which had been put into the Hands of the Delinquent) continues he, *becauſe thou art become unworthy of preaching it.* In taking off his pontifical Ring he is told, That he has violated the Church, which is the Spouſe of Chriſt. It would be needleſs to take notice of the ſeveral Particulars which are the Marks of the epiſcopal Dignity. After he has been ſtripp'd of all his pontifical Veſtments, the Perſon who degrades begins to eraſe the Tonſure, by cutting off his Hair with his Sciſſars, and the Barber completes the reſt by ſhaving the Delinquent's Head all over; upon which he is told, *That he is driven out of the Inheritance of our Lord, as an ungrateful Son; and that he loſes the Crown, which is the Mark of the royal Prieſthood, becauſe of his evil Adminiſtration.* After this he is given over to the ſecular Arm; but at the ſame Time the Perſon who degrades, intreats the civil Magiſtrate to be merciful, becauſe the Church abhors Blood. This Maxim agrees with the Spirit of the Goſpel; however the Clergy make a Multitude of Exceptions to it.

As an Example of the Ceremony of degrading, we ſhall deſcribe that of the famous [a] *John Hus.* He was dreſs'd in all his ſacerdotal Veſtments, and the Chalice was put into his Hands as if he had been to celebrate Maſs. —— After this his ſeveral Veſtments were taken off one after another, ſome Curſe being pronounced at the ſame Time —— but they heſitated a little, whether they ſhould employ the Razor or the Sciſſars in eraſing the Marks of the Tonſure, but at laſt the Sciſſars prevail'd. His Hair was cut in the Form of a Croſs, in order that there might not be the leaſt Marks of the Crown remaining; and they even waſh'd it, the better to take away any Footſteps of it. Such a Form of Degradation, continues the Author laſt cited in the Margin, after having quoted the Canon Law, ſinks a Prieſt to the Laity; and although it does not deprive him of his Character, that being [b] indelible, it yet incapacitates him for ever from exerciſing any of the miniſterial Functions; and to make the Puniſhment of *John Hus* ſtill more ignominious, a Paper Mitre was put on his Head, with three hideous Devils painted on it; which being done, the Prelates who perform'd the Ceremony, devoted his Soul to all the Devils in Hell. In a Word, the Church gave him up; he was declar'd a Layman, and as ſuch delivered over to the ſecular Arm.

We muſt now take notice of the ſpiritual Benefits of which thoſe are depriv'd, who have incurr'd the Major Excommunication; and theſe are ſeven in Number: 1. The Partaking in public Prayers, which the Church offers up for the Faithful; of theſe the Perſons excommunicated are depriv'd, only with ſome certain Reſtrictions, as may be ſeen in [c] the Rituals. 2. The Right of adminiſtring and receiving the Sacraments. 3. The Right of aſſiſting at divine Office. If the Prieſt ſees an excommunicated Perſon enter into the Church during the Office, he muſt command him to go out of it. If he has begun Maſs, he muſt diſcontinue the Service till ſuch Time as the excommunicated Perſon is gone out; and in caſe he refuſes to do it, the Prieſt muſt put off his ſacerdotal Veſtments, and diſcontinne the Maſs; but in caſe the Canon of the Maſs is begun, he muſt continue it to the Communion incluſive, and afterwards conclude it in the Sacriſty. This is what we find injoin'd in *Alet*'s Ritual upon this important Head. Excommunicated Perſons are allowed to aſſiſt at Sermons and Inſtructions; but we are to ſuppoſe, though they are preſent, they yet cannot have any Communication with any of the Faithful, leſt they ſhould corrupt them; and therefore the excommunicated Perſon muſt ſtand in ſome Corner, or be intirely ſeparated from the faithful Chriſtians.

[a] *L'Enfant*'s Hiſtory of the Council of *Conſtance*, Lib. iii.
[b] Vide Tom. I. Part ii.
[c] *Alet*'s Ritual.

Without

Without this he would not be deprived of the fourth Benefit, which is the being intirely [a] excluded from common Converſation; the Prayers in common, *i. e.* the Privilege of praying with any good Chriſtian; of the Civilities, and all other Duties of Society; of the Pleaſure of living with other Chriſtians under the ſame Roof; of carrying on Buſineſs, and working with them; in a Word, they are prohibited from eating and lying in the ſame Bed with an excommunicated Perſon. However, there are certain Caſes in which it may be lawful to have Commerce with them: Theſe are all expreſs'd in one [b] *Latin* Verſe. It may be lawful to correſpond with an excommunicated Perſon, provided it be with an Intention to inform him of his Duty, and to endeavour to bring him back to it. The Word *Lex* expreſſes all the Duties of the conjugal Life, which Excommunication does not diſpenſe from. The Word *Humile* expreſſes the Duties of Children and Servants, which continue after the Excommunication. If a Perſon ſhould ignorantly get acquainted with an excommunicated Perſon, he in that Caſe would be no way guilty. Laſtly, the Neceſſity of Affairs obliges or permits the frequenting of excommunicated Perſons. This Exception is now carried to very great Lengths, there being hardly any *Romaniſt* who refuſes to have Dealings with a Heretic, though Heretics are known to be excommunicated and anathematiz'd by the Pope. 'Tis well known that the Church deprives them of all ſpiritual Succour and Benefits. This Toleration, with regard to Communication, is owing to the Neceſſity of the Times. Excommunication was more formidable, when the Church had not yet loſt thoſe Countries, which *Luther* and *Calvin* have ſever'd from it, within theſe two hundred Years. The fifth ſpiritual Benefit is the being buried in conſecrated Ground. The ſixth the having either an active or paſſive Voice, with regard to all Benefices or eccleſiaſtical Dignities, *i. e.* he can neither elect or be elected. The ſeventh and laſt ſpiritual Benefit is the Exerciſe of ſpiritual Juriſdiction, and the Power of intermeddling in Cauſes tried in ſpiritual Courts.

THIS Severity of the Church againſt excommunicated Perſons is [c] founded on ſeveral Paſſages of the New Teſtament. As to the Minor Excommunication, it deprives thoſe who have incurr'd it of the paſſive Communication of the Sacraments, and the Right of being elected or preſented to any eccleſiaſtical Benefice or Dignity. The Church, however, employs ſeveral other Expedients to recal unthinking Chriſtians to their Duty; it will ſuffice to give a Deſcription thereof from *Alet*'s *Ritual*. The *Monitory* is a Command which the Church lays on its Children to diſcover, upon pain of Excommunication, whatever they know of any important Matter, whereof it may be proper to acquaint her. If the *Monitory* is not complied with, Excommunication enſues. *Suſpenſion* deprives a Clergyman for ſome Time of the Exerciſe of his Functions, after his having been found guilty by the Church of ſome enormous Sin. The *Interdict* is an eccleſiaſtical Cenſure, by which the Church forbids the Uſe of the Sacraments, divine Office in public, and eccleſiaſtical Burial, for any capital Sin, *&c.* There are three kinds of *Interdicts*, the *Local*, the *Perſonal*, and the *Mix'd*, which laſt relates to Perſons and Places. *Ceſſatio a Divinis* is when for any notorious Injury or Diſobedience to the Church, a Stop is put to all divine Offices, and the Adminiſtration of Sacraments, and Chriſtians are depriv'd of Church Burial. An *Interdict* differs from a *Ceſſation*, in that during the former divine Service may be perform'd in ſuch Churches of any Place interdicted, the Doors being ſhut, as are not expreſly under the *Interdict*, and even be celebrated ſolemnly on certain high Feſtivals; but in a *Ceſſation*, no religious Service can be performed ſolemnly; the only Liberty allow'd, is, in order to renew the conſecrated Hoſts, to repeat every Week a private Maſs in the Pariſh Churches, the Doors of the ſame being ſhut; obſerving alſo not to ring the Bell, or to admit more than two Perſons to adminiſter in it. Moreover, it is lawful, during the *Ceſſation*, to adminiſter

[a] *Os, orare, vale, communio, menſa negatur.*
[b] *Utile, lex, humile, res ignorata, neceſſe.*
[c] *Mat.* xviii. 17. 2 Epiſt. of *John*, Ver. 10. 1 Epiſt. to *Cor.* Ver. 11.

Baptiſm,

Baptiſm, Confirmation, and Penance, to ſuch Perſons as deſire it, provided they are not excommûnicated, or under an Interdict. The Viaticum may likewiſe be adminiſtred, but then the Prayers which are ſaid before and after that Adminiſtration, muſt not be repeated. A whole Dioceſe, a City, a Village, or one or more Churches, may incur *Ceſſation*. *Irregularity* is a canonical Impediment, by which a Perſon is incapacitated from taking holy Orders, or exerciſing the Functions of them when taken: It reſults from a Defect in the Body, Mind, Birth, Reputation, Age, civil Duties, a Neglect of the Sacraments, or Severity of Temper. One of the Defects, with regard to the Mind, is extreme Ignorance; but great Numbers of Prieſts may juſtly be reproach'd with this. Antiently many of them did not underſtand the Meaning of *in nomine patris, &c.* uſed in Baptiſm. We meet with ſeveral merry Inſtances to this Purpoſe in the *Apology of Herodotus*; however, this Author may be excepted againſt, becauſe he was a *Calviniſt*; we ſhall only for the Reader's Satisfaction quote an [a] Epigram made by a Poet of the *Romiſh* Communion. As to the Defects of the Body, we could almoſt venture to affirm, without thinking we advance a Paradox, that 'tis better to avoid them than the Defects of the Mind; few People would be edified to ſee a Prieſt either deform'd, one-ey'd, or maim'd, eſpecially in the Face, performing the eccleſiaſtical Functions; if it were poſſible to bear with him for any Time, that muſt be owing intirely to the Curioſity of the Public, and perhaps the only Motive of People's ſeeing him, would be to inſult his Defects, and make merry with his Face. But who does not ſee the Weakneſs of the human Mind on this Occaſion? After all, God himſelf has excepted all deform'd and mutilated Prieſts under the *Jewiſh* Law; and it is but juſt that the Chriſtians ſhould follow a Command, which, by preſerving the Dignity of the Prieſthood, points out to Mankind, that as God is a Being of ſupreme Perfection, he will be ſerv'd by Miniſters as perfect as human Nature is capable of producing them. The Catholic Church obſerves this Rule pretty exactly, but not the *Calviniſts*; [b] and indeed a celebrated Author has complained of their Negligence in the Choice of Paſtors; not but that Numbers of that Communion are very well pleas'd with handſome and agreeable Preachers, who ſtrike their Auditors much more by their exterior Eloquence, and the Fruitfulneſs of their Imagination, heighten'd by the Beauty of their Countenance, than the Regularity of their Lives, or a Spirit diſengag'd from all ſublunary Things. Be this as it will, they receive and conſecrate thoſe whoſe bodily Qualities are very oppoſite to the above-mention'd Talents. But to return from this ſhort Digreſſion: *Baſtards* are by the Church excluded from holy Orders; however, there are ſome Exceptions to this Rule, and ſeveral have in our Days been admitted to them who were publicly known to be ſo. The Defects as to Reputation, Age, and Gentleneſs of Behaviour, are liable to almoſt as many Exceptions: Theſe are ſo well known, that it would be needleſs to mention any Examples upon that Head.

We are told in *Alet*'s *Ritual*, that Cenſures muſt not be employ'd in deſtroying ſuch Animals as are noxious to the Fruits of the Earth, ſuch as Rats, Caterpillars, Graſſ-

[a] *Quelqu'un deſirant être prêtre,*
A l'Evêque ſe preſentat,
Lequel lui dit, ſi tu veux l'être,
Quot ſunt ſeptem ſacramenta?
Puis, il dit, Tres. *L'Evêque* Quas?
Sunt fides, ſpes & caritas.
Parbieu tu as bien repondu:
Sus Clerc qu'on dépêche ſon cas
Il merite d'être tondu.

The Senſe of which is:

A Perſon who was deſirous of being admitted into Prieſt's Orders, preſented himſelf to the Biſhop, who ſaid to him, *Hark ye, you Candidate for the Prieſthood, how many are the ſeven Sacraments?* He anſwer'd, *Three.* The Biſhop continued, *Which are they?* He replied, *Faith, Hope, and Charity. O my Soul Man,* ſays the Biſhop to him, *thou haſt anſwer'd wonderfully well: Here diſpatch him immediately, he certainly has a juſt Claim to the Tonſure.*

[b] *Oſtervald*'s Treatiſe on the Sources of Corruption.

hoppers, *&c.* for in theſe Caſes the Church makes uſe of Exorciſms, holy Water, and certain Prayers. The Rector, or Curate, continues the Ritual, is obliged to give the Biſhop an Account of the Damage which Inſects do to the Fruits of the Earth in his Pariſh; in which Caſe, if the Biſhop thinks proper, ſome Prayers are employ'd againſt them; for this Purpoſe the Prieſt goes to ſome Eminence in that Part of the Country, where thoſe Animals make the greateſt Havock. Here he puts on his Surplice and the purple Stole, and a Clerk ſtands at his Right Hand, holding the Veſſel of holy Water, and the Sprinkler. From this Eminence, the Prieſt, after having made the Sign of a Croſs, repeats the Prayers appointed for that Occaſion; after which he ſprinkles the Fields with holy Water, and this thrice, in the Form of a Croſs. Though 'tis forbidden to employ Cenſures and Excommunication againſt noxious Animals, 'tis nevertheleſs uſual to excommunicate Graſhoppers in a great many [a] Places; and we muſt not omit the burleſque Sentence pronounced in the Biſhop of *Troye*'s Court in 1516. againſt the Caterpillars of that Dioceſe. The Official, or Biſhop's Judge, gravely admoniſhes the Caterpillars to quit the Place in the Space of ſix Days, in default of which they are declar'd curs'd, and as ſuch anathematiz'd. *Leonard Vair* [b] mentions likewiſe this Manner of deſtroying Inſects: "In ſome Places, ſays he, to drive away Graſhoppers "and other noxious Vermin, a certain Exorciſt is employ'd as Judge, before whom "two Attornies are appointed, the one for the People, the other for the Vermin; "then the Attorney of the People ſues for Juſtice againſt the Graſhoppers and Caterpillars, in order to drive them out of the Fields: The other ſtands up for his "Clients.—— At laſt, all due Ceremonies having been obſerv'd, Sentence of Excommunication is pronounced againſt the Inſects, in caſe they don't leave the Place at a "ſtated Time." This Procedure does not appear ſo ſolemn to us, nor conſequently ſo remarkable, as that of the ſpiritual Court of *Troyes*; but what ſhall we ſay of St. *Bernard*, who, in order to drive away the Flies that perſecuted the Members of a Church which he himſelf had founded in the Dioceſe of *Laon*, declared that he had excommunicated them? To underſtand this Expreſſion in an Orthodox Senſe, we are to ſuppoſe, by Excommunication, that St. *Bernard* meant the Prayers of the Church, pronounced with the Forms and Ceremonies made uſe of upon this Occaſion. We meet with various Ways among the antient and modern Heathens, of exorciſing noxious Animals, which probably may have given Riſe to ſeveral blameable Practices that have unhappily crept into ſome Parts of the Chriſtian World, and chiefly among thoſe who live remote from the civiliz'd Part of it. The Exorciſms of the *Pſylli*, of the *Theſſalians* and *Telchines*, are well known, as alſo thoſe of the modern *Indians*.

NOTHING more remains, but only to make ſome mention of the Office of the Penitentiaries; we have already obſerv'd the Antiquity of it. At firſt only one Penitentiary was appointed to each Church, but their Number increas'd inſenſibly; 'twas not that Chriſtians were become more ſcrupulous and more exact, with regard to the Article of Confeſſion, but the Authority of Prieſts over the Conſciences of Men increas'd, and the Office of Penitentiary grew more uſeful and neceſſary, becauſe Men were more eaſily ſcared at the Reflection on their Sins. As for the modern Penitentiaries, we ſhall confine ourſelves to the Deſcription which *Aimon* has [c] given us of thoſe of *Rome*: "There are ſeven in every great Church in that City, appointed for the different Na"tions, each of whom underſtands a different Language; thoſe of St. *Peter*'s are *Je*"*ſuits*; thoſe of St. *John of Lateran*, *Franciſcans*; and thoſe of St. *Maria Maggiore*, "*Dominicans*: They have now no Manner of Regard to the antient Penitentiary Ca"nons: They inflict only very ſlight Puniſhments; as for Inſtance, to ſuch as over"indulge themſelves in eating and drinking, to faſt; to the Covetous, Alms; to the

[a] *La Mothe le Vaier*, Vol. II. Edit. Folio.

[b] Cited by Mr. *Thiers*, in his Treatiſe of Superſtitions.

[c] Picture of the Court of *Rome*, p. 170. Edition of 1707. And, *Lunadoro relat. della corte di Roma*, whence *Aimon* has extracted Part of his Relation.

Indevout,

" Indevout, the repeating of ſeveral Prayers at certain Hours of the Day, and ſo on. " Theſe are called Minor Penitentiaries, becauſe they have not the Power of abſolving in " ſuch Caſes as are reſerv'd to the Pope, but only in ſuch others, as the ordinary Con- " feſſors are forbid to abſolve in. The Grand Penitentiary only has the Power of ab- " ſolving in all thoſe Caſes which the Pope has reſerved to himſelf; and for this Pur- " poſe, he who has the Patent of Grand Penitentiary, which the Pope never gives to " a Perſon of leſs Dignity than a Cardinal, comes to the ſeveral great Churches, in their " ſeveral Turns, a Week before Eaſter, to hear their Confeſſions, himſelf ſitting on a " Pulpit raiſed on three Steps, in Form of a Tribunal, that ſtands on the Side of the " high Altar of the ſaid Churches. He holds a Wand in his Hand, in Form of a Scepter, " made of three different Subſtances; the firſt which he graſps is of Ivory, the ſecond " of Braſil, and the third of Ebony: All which are doubtleſs myſterious, as may be na- " turally ſuppoſed, without our giving an Explication thereof.

" His Power, beſides the Abſolution of reſerved Caſes, extends to give Diſpenſations " in ſuch Degrees as are prohibited by human Laws, (the Pope always reſerving to him- " ſelf ſuch as are forbid by the Commands of the divine Law.) He likewiſe confers " the Legitimacy of Children, diſpenſes with ſuch Defects as prevent going into Holy " Orders, and ſeveral Articles relating to the monaſtic Rules, as alſo with Vows and Si- " mony. He alſo qualifies Perſons for the holding a Plurality of Benefices. He ab- " ſolves for Murders *in foro Conſcientiæ*, i. e. in the Tribunal of the Conſcience; and as " to Clerks, his Abſolution takes Place not only with Regard to the Conſcience, but " likewiſe before the Tribunal of the Civil Magiſtrate.

" He is impower'd to depute ordinary Confeſſors, in any Place whatſoever, to ab- " ſolve, in his Stead, all who have any Caſes reſerved to his Holineſs, and whoſe Bu- " ſineſs will not admit of their coming to *Rome*; directing his Commiſſion to them " *gratis ubique*, i. e. gratis to any Place whatſoever, written on Parchment, and ſeal'd " with the Seal of the Penitentiary's Court. He ſometimes holds a Congregation, to " debate upon Caſes of Conſcience, with the Regent or Keeper of the Seal, who is al- " ways a Prelate, with two or three Divines, who are generally *Jeſuits*, and the ſame " Number of Doctors of Canon Law. He diſpoſes and collates to certain Employments " which are bought for Money, whereof the moſt conſiderable are thoſe of the twenty- " four Attornies of the Penitentiary's Court, who defend ſuch Petitioners as deſire to be " diſpatch'd before the Judges eſtabliſh'd by the Grand Penitentiary, who examine the " Cauſe, when it is a litigious one, in which Caſe he puts one of the three following " Degrees in his Reſcripts: *Fiat in forma, Fiat de ſpeciali, Fiat de expreſſo*, i. e. *Be it* " *done in Form, Be it done ſpecially, Be it done expreſly:* And theſe various Expreſſions de- " note to thoſe who tax the Caſe, the Importance of the Buſineſs contain'd in the Pe- " tition. This Office of the Grand Penitentiary was ſome Years ago worth ſix thou- " ſand Crowns *per Annum* to the Incumbent, but it has ſince been leſſen'd to the " Profit of the Apoſtolical Chamber; and the Pope allows now but twelve hundred " Crowns of Gold annually to the Cardinal who enjoys that Employment."

'Twould be needleſs to mention the caſual Profits of this Poſt, they amounting to an immenſe Sum of Money: But after all, as it is impoſſible to juſtify the Exceſſes which appear in the *Tax of the Chancery*, to the Scandal of the Chriſtian Religion; ſo on the other Side we cannot condemn the lawful Uſe of eccleſiaſtical Taxes, when they do not ſtrike at the ſolemn Majeſty of Religion, nor give a Sanction to Crimes and Diſ- orders. Let certain Diſpenſations be granted; certain Vows be diſpenſed with; cer- tain Penalties eſtabliſhed by the Canons be mitigated; nay, we will allow that thoſe who infringe the Statutes enacted by the Holy See, ſhall be fined in very heavy Sums, pro-

provided only, that all who perpetrate greater Crimes may not be abſolved for Money.

V. EXTREME UNCTION.

THE Rituals define Extreme Unction to be a Sacrament that gives all ſuch Chriſtians as are afflicted with any dangerous Fit of Sickneſs, a final Remiſſion of their remaining Sins, inſpires them with Grace to ſuffer with Patience the Pains and Troubles of their Infirmity, indues them with Strength ſufficient to die the Death of the Righteous, and reſtores them to Health, provided it be for the Good of their Souls. Thus the Catholic Church makes Extreme Unction a Sacrament, the indiſpenſable Neceſſity of which it teaches us, as appears by the above-mentioned Definition; and it muſt be own'd that this Doctrine receives a great Sanction from a Paſſage in the *Epiſtle of St.* [a] James, from an almoſt univerſally received Tradition, and the Teſtimony of ſeveral of the antient Fathers. It is therefore very unjuſt to reject it as a Practice invented in the ſixth Century, by Pope *Felix* IV. about *Anno* 528. as a certain [b] Proteſtant Writer affirms, pretending that the Anointing in the primitive Church, was ſolely founded on the Power of Healing the Sick, beſtow'd on the Apoſtles and their Diſciples. "After the Gift of Healing, ſays he, had ceaſed with other Miracles, ſome Heretics "were for retaining the Practice of this Anointing, altho' it had loſt its Efficacy, and "made it ſerve for another Purpoſe; for about the Year 180, the *Valentinians* uſed to "anoint their Sick when on the Point of Death with Oil, and added certain Prayers "to it." *&c.*

THE Form of the Sacrament of Extreme Unction conſiſts in theſe Words, "[c] May "God by this holy Anointing, and his moſt pious Mercy, grant you the Pardon of all "the Sins you may have committed." The Prieſt pronounces this Form of Words while he is anointing thoſe Parts of the Body which are proper for it, becauſe they have been the Occaſion, or ſerved as ſo many Inſtruments for Sin, *Whereof*, to uſe the Words of *Alet*'s *Ritual*, *this Sacrament purges the Dregs*, i. e. *thoſe Sins which we have not been careful enough to repent of:* This Sacrament therefore *compenſates for the Defects of paſt Repentance.*

THE Prieſt is the only Miniſter of this Sacrament, which is adminiſtred to none but ſuch as are afflicted with ſome mortal Diſeaſe, or are in a Decrepit Age; provided that beſides their advanced Age, they are likewiſe ſo extremely infirm, that they may be conſidered as in a deadly Diſeaſe. But Extreme Unction is not adminiſtred to Criminals condemn'd to die; and the Reaſon given for this is, that the Criminal is not in a State of Death, either by Diſeaſe, or any other Infirmity. Some other Remarks might be made upon this Sacrament, however we ſhall omit them, as they belong properly to the *Rituals*, and thoſe who by their Function are obliged to peruſe them. We ſhall therefore content ourſelves with making two Obſervations, *viz.* that Extreme Unction is refuſed to ſuch as are impenitent, and that in Caſe a ſick Perſon dies while he is anointing the Ceremony muſt immediately be diſcontinued.

[a] Chap. v. Ver. 14. and 15. *Is any ſick among you? Let him call for the Elders of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord. And the Prayer of Faith ſhall ſave the Sick, and the Lord ſhall raiſe him up; and if he have committed Sins, they ſhall be forgiven him.* And alſo *Mark* vi. 13 *And anointed with Oil many that were ſick and healed them.*

[b] Hiſtory of the Ceremonies and Superſtitions, *&c.* printed at *Amſterdam* in 1717.

[c] *Per iſtam ſanctam Unctionem & ſuam piiſſimam miſericordiam indulgeat tibi Dominus quicquid deliquiſti, &c.*

THE Parts to be anointed are the Eyes, the Ears, the Noſtrils, the Mouth, the Hands, the Feet, and Reins; but Men only are anointed in the Part laſt mention'd. The Laity are anointed in the Palms of the Hand, and the Prieſts on the Back of it, and [a] that *becauſe the Palms of their Hands have been already conſecrated by Ordination.* The Unction of the Feet is always perform'd on the Soles. If the ſick Perſon has loſt any of thoſe Members that ſhould have been anointed, the Part next to it muſt be anointed. This is what relates to this Ceremony in general; here follows the particular Deſcription thereof. The Prieſt muſt get ready ſeven Balls of Cotton, or ſome ſuch Matter, to wipe thoſe Parts which are to be anointed with holy Oil, ſome Crumb of Bread to rub his Fingers with, Water to waſh them, a Napkin to wipe them, and a Taper to light him during the Ceremony. Before he goes to the ſick Perſon, he muſt ſanctify himſelf by Prayer: After which he muſt waſh his Hands, put on a Surplice, and the Purple Stole; muſt take the Veſſel in which the holy Oils are contained, covered with a Purple Veil, or ſhut up in a Bag of the ſame Colour, and carry it in ſuch a Manner as not to let the Oil run out. If he goes a great Diſtance off, he need not put on his Surplice and his Stole till he come to the Door of the ſick Perſon, and in that caſe he muſt carry the Veſſel of Oils in a Purſe, and hang it about his Neck, in the ſame Manner as the Viaticum is ſometimes carried to the Sick. The Prieſt muſt be attended by the Clerk, who muſt carry the Croſs without a Staff, the Veſſel of holy Water, the Sprinkler, and the Ritual. They muſt not ring the little Bell by the Way, but the Prieſt muſt offer up ſome Prayers, with a low Voice, in favour of the Sick. In entring into the ſick Perſon's Apartment, he repeats the ordinary Form of Words, *Pax huic domui, & omnibus habitantibus in ea*, i. e. *Peace be to this Houſe*, &c. After having taken off his Cap, and ſet the Veſſel of the holy Oils upon the Table, he gives the ſick Perſon the Croſs to kiſs; afterwards takes the Sprinkler, ſprinkles the ſick Perſon, the Apartment, and the Aſſiſtants, with holy Water in Form of a Croſs, at the ſame Time repeating the Anthem *Aſperges me*, &c. He tells the ſick Perſon, by way of Exhortation, that he would commit the utmoſt Sacrilege, in caſe he preſumed to receive Extreme Unction, without having firſt ſettled his Conſcience; but in caſe he is ſpeechleſs, and is not ſenſible, the [b] Prieſt ſhall exhort him to the beſt of his Power. If the ſick Perſon diſcovers any Tokens of a real Contrition, the Prieſt ſhall pronounce Abſolution, which ſhall be followed by an Exhortation, and this by a [c] Prayer very edifying to the Hearers. But before Abſolution the ſick Perſon muſt either repeat the *Confiteor* himſelf, or in caſe he is not able to do it, the Clerk muſt pronounce it for him; the Prieſt ſhall add for the ſick Perſon the *Miſereatur tui*, i. e. *May the Lord have Pity on thee*, &c. Before they begin to perform the Ceremony of Extreme Unction, all the Perſons preſent muſt fall down upon their Knees, and whilſt the Anointing is performing, they ſhall repeat the penitential Pſalms and Litanies for the Sake of his Soul.

[d] THE Anointing is perform'd in this Manner: The Prieſt dips [e] the Thumb of his Right Hand into the Oils of the Infirm; he anoints in the Form of a Croſs, and pronounces ſome Words ſuitable to the anointing of each Part; the Clerk lights him with a conſecrated Taper, and holds a Baſon in a Diſh, in which the Pieces of Cotton are laid: The Prieſt begins by anointing the Right Eye, obſerving that the Eye-Lid is ſhut; he next anoints the Left-Eye, and in the mean while repeats theſe Words: *May God by this holy Anointing, and by his moſt pious Mercy, pardon you the Sins you have committed by the Eyes.* If the Prieſt is accompanied with a Clergyman who is in Holy Orders, he muſt wipe the Part which hath been lately anointed, otherwiſe the Prieſt ſhall wipe it himſelf. The Eyes being anointed, he ſhall proceed to the Ears, obſerving to repeat

[a] *Alet*'s Ritual.
[b] The Exhortation muſt certainly have a wonderful Efficacy, after the ſick Perſon has loſt his Senſes.
[c] *Introeat Domine Jeſu*, &c.
[d] *Vide* the Plate.
[e] He ſometimes, inſtead of his Thumb, dips a little *Spattula* into the Veſſel, and anoints with it.

the proper Form of Words. From the Ears he ſhall go to the Noſtrils, which he muſt anoint, and not the Tip of the Noſe. He afterwards proceeds to the Mouth and anoints the Lips, the Mouth being ſhut. He anoints the Hands in the Manner above-mentioned; then he goes to the Soles of the Feet, and afterwards advances upwards to the Reins, but this for Men only; nor are they anointed in this Part but when they may be eaſily turn'd in their Beds, or may be laid down in them without Danger. The Anointing being ended, the Prieſt rubs ſuch of his Fingers as have touched the Oil of the Infirm, and afterwards waſhes his Hands. The Crumbs of Bread with which he rubb'd his Fingers, and the Water with which he waſhed them, muſt be thrown into the Fire; the Pieces of Cotton that have been employ'd in anointing, are carried into the Church, where they are burnt, and the Aſhes thereof are thrown into the *Sacrarium*.

THE anointing being ended, the Prieſt repeats likewiſe ſome Prayers, which are followed by an Exhortation to the Sick; after which the Prieſt goes away, leaving a Crucifix with the ſick Perſon, in order that the Repreſentation of his dying Saviour may adminiſter ſome Conſolation to him. We are obliged to own, that ſome ſuch Inſtruments of Piety are neceſſary, in order to their Working upon the Minds of the Vulgar. Some People never think of ſpiritual Things but thro' the Medium of material Objects; and 'tis well if they think of them then with Advantage to their Souls. We are not to imagine, that the Simple and Ignorant are to be brought over by the ſame Methods as the Learned. Do ſuch Chriſtians as are eternally talking of Spirituality in Religion, bring a greater Number to Chriſt than thoſe who endeavour to gain over Souls to him by ſuch Objects as are in ſome meaſure palpable? A Medium would be neceſſary in this Caſe. Thoſe who are for having the Vulgar deprived of theſe external Succours, by which the Bulk of Mankind are induced to devote themſelves to God, have too exalted a Notion of ſuch Souls as are but little accuſtomed to the Meditation of ſpiritual Things; and thoſe who talk in too pompous Terms of theſe outward Aſſiſtances, make either Hypocrites or Bigots. 'Tis ſurpriſing, that St. *Charles Boromeo*, when at the Point of Death, ſhould contemplate to the very laſt a Picture wherein our Saviour was repreſented in his Agonies in the Garden of *Olives*. Should a Saint of ſo elevated a Rank condeſcend ſo far as to put himſelf into the Rank of vulgar Souls? And can we be perſuaded, that he could not lift up his Heart to God without ſome ſuch Object?

Some farther Account of what is obſerved with Regard to ſuch CHRISTIANS *as are at the* Point of Death.

WHEN a Perſon's laſt Hour is drawing near, and that he has received the Sacrament, made his Will, and ſet his Conſcience in Order, he ſhould be entertain'd with nothing but ſpiritual Diſcourſes. The Prieſt ought to viſit him frequently, in order to draw off his Thoughts from the Things of this Life, diſſolve thoſe Engagements which a Wife and Children in Tears make it difficult for him to break, or which ſerve him for a Pretence to wiſh to remove as far as poſſible, his Journey to Eternity: If the ſick Perſon is bound to make any Reſtitutions, the ſtrongeſt Arguments muſt be employ'd to engage him to it, and that in a juſt and honourable Manner, ſo as not to create Diviſions in his Family, or leſſen his Reputation in the World. The Prieſt muſt not ſuffer the ſick Perſon to bequeath any Wealth to the Church to the Prejudice of his Family, upon pretence of Maſſes, Prayers, and other religious Exerciſes in favour of his Soul. In a word, he muſt not ſuffer a ſick Perſon to deprive his Relations of his Eſtate, which often, by falſe Scruples of Conſcience, is bequeath'd to Prieſts, for

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the Love of the Heavenly Bliſs, and the Glory of God. A Prieſt muſt likewiſe take care not to impoſe upon Perſons, by terrifying them in their expiring Moments. The Clergy ſhould be forbid to receive ſuch Donations as are unjuſt, and to the Prejudice of private Families; to enveigle by artful Flatteries old Female zealots, and antiquated Debauchees, who think, in the Evening of their Days, to wipe out their Sins by leaving all their Eſtates to Prieſts. This is what we find enjoin'd in the Rituals; we ſhall now give the Particulars of what may be properly called a Ceremony in the laſt Act of a Chriſtian's Life.

We ſhall not repeat the Bleſſing which the Prieſt at the coming into the Houſe, gives to thoſe who inhabit it; his ſprinkling both the ſick Perſon and his Apartment with holy Water; [a] and the repeating of certain Prayers mentioned in the Rituals, at his putting on the Surplice and Purple Stole. Some of theſe Prayers being ended, he again takes up the Sprinkler, in order to ſprinkle the ſick Perſon; then he reads ſome pious Diſcourſe to him, and at his Beginning it, makes the Sign of the Croſs on the Book, on his own Forehead, his Mouth, and his Breaſt, and does the ſame on the Mouth and Breaſt of the ſick Perſon, in caſe he is not able to do it himſelf. If the ſick Perſon be a Woman, ſome of her She-Friends ſhall make theſe Signs of the Croſs inſtead of the Prieſt, who, when he has done reading thoſe pious Diſcourſes, repeats a very ſhort Prayer; after which he lays his Right Hand on the ſick Perſon's Head, makes the Sign of the Croſs over him, ſprinkles him with holy Water, and withdraws; but in caſe the ſick Perſon is juſt ready to expire, the Prieſt muſt not leave him. When he is in this Condition he muſt give him the Croſs, and ſay the Office appointed to recommend the Soul of the dying Perſon to God, through the Interceſſion of the Saints. The lucid Intervals, if I may be allowed the Expreſſion, of the ſick Perſon, muſt be ſpent in Acts of Contrition, of Renunciation of the World and its Pomps, of Charity for our Neighbour, of Faith in the Doctrine of the Church, of Hope in God, *&c.* "It is alſo fitting, ſays *Alet* in his *Ritual*, that the ſick Perſon ſhould be exhorted to confide in "the Prayers of our Lady———, in thoſe of his Guardian Angel, and of the Saint his "Patron, and of all the Saints." Finally, when the ſick Perſon's End is juſt approaching, the Prieſt ſhall take Care to ſprinkle him with holy Water; and in order to endue him with Strength ſufficient to reſiſt the Prince of Darkneſs, ſhall be more preſſing in his Exhortations, if poſſible, than before; ſhall give him the Crucifix to kiſs, and ſet it before his Eyes, in order to ſtrengthen his Confidence in Chriſt Jeſus. The Clerk ſhall then light a conſecrated Taper, if there was none lighted before. The Prieſt and the Perſons preſent ſhall begin the Litanies, and this pious Exerciſe ſhall continue till ſuch Time as the ſick Perſon is juſt going to reſign his Soul, when the Prayers appointed for Perſons in thoſe Circumſtances muſt be read, as we find them inſerted in the [b] *Rituals*. And when he is juſt going to give up the [c] Ghoſt, the Clerk ſhall, if poſſible, make him give ſome freſh Tokens of his Reſignation to the Will of Heaven, and ſhall not leave him till he has breath'd his Laſt.

[a] *Alet*'s Ritual.

[b] The firſt begins, *Proficiſcere Anima Chriſtiana*, &c. *Depart O Chriſtian Soul! in the Name of the Father, Son, and Holy Ghoſt; of the Angels, Archangels, Thrones, Powers, Principalities, Cherubims, Seraphims, Patriarchs, Prophets*, &c. The ſecond implores the Divine Mercy for him. The third recommends the Soul of the dying Perſon to God. Theſe three Prayers are followed by what is call'd the *Libera*, which is a Prayer to God to beſeech him that his Soul may be deliver'd from all the Dangers to which it is expoſed at its Departure from this World. After the *Libera* is over, certain other Prayers are read, and ſome pious Lectures made in caſe there be Opportunity for it.

[c] It is cuſtomary in ſome Places to toll the Bell of the Pariſh Church, to give Notice that one of the Pariſhioners is at the Point of Death, to the End that the reſt may aſſiſt him with their Prayers.

The CEREMONIES *obſerv'd at* FUNERALS.

THUS have we deſcrib'd the ſeveral Circumſtances of the Devotion of a dying Perſon, and the Ceremonies with which he is prepared to ſet out on his dangerous Journey to Eternity. The Devotion of ſuch as ſurvive conſiſts in praying for the Deceas'd, and teſtifying their Remembrance of him, either by the Solemnity of his Funeral, or their Charity in offering up Prayers, and appointing Maſſes, for the Repoſe of his Soul. When the ſick Perſon has given up the Ghoſt, the Prieſt ſtanding uncover'd, ſays a Reſponſe, in which the Saints and Angels are invoked to aſſiſt the Soul of the Deceaſed: He afterwards repeats a Prayer. At the ſame Time Orders are ſent to toll the Bell, to give Notice of the ſick Perſon's Death, by which every one is minded to pray for his Soul; but it never tolls in the Night.

THEN the Prieſt withdraws; [a] the Corpſe is put in Order; [b] they waſh ſome Parts of it, and lay it in a decent Place, obſerving to put a little Crucifix in its Hands, which muſt lie upon its Breaſt: Sometimes the Hands are laid croſs-wiſe. At its Feet there muſt be placed a Veſſel full of holy Water and a Sprinkler, in order that thoſe who come to pay him their laſt Devoirs, may [c] ſprinkle both themſelves and the Corpſe with holy Water. In the mean [d] Time ſome Clergymen muſt ſtay by the Corpſe, and pray for the Deceaſed, till ſuch Time as he is laid in the Earth. If the Deceaſed was a Prieſt, or of any other Order in the Church, he muſt have the Tonſure according to his Order, and his ſquare Cap with a little Croſs on his Breaſt.

IT was cuſtomary among the Heathens to pray for Souls departed, whereof [e] ſome mention has been already made; the Form of Words, *Sit tibi terra levis*, is very well known: The *Jews* obſerve the ſame Cuſtom. 'Twould be very difficult to clear up the Diſpute between the Romaniſts and Proteſtants, *viz.* what kind of Prayer was offered up for the Dead in the ſecond Century, and which is acknowledged, tho' with ſeveral Diſtinctions, by the [f] *Calviniſt* Writers. One of theſe ſays, that the Church uſed to pray for *the Completion of their Glory*; conſequently it was not completed after their Death, and therefore they did not arrive at a State of Bliſs immediately after their Departure out of this World. The above-cited Writer aſcribes to a particular Zeal, tho' unauthoriz'd by the Church, the Favour which the Chriſtians in thoſe Days uſed to aſk of the Martyrs, which was, to pray, after their Deceaſe, for the ſurviving Faithful; by which we may preſume, that the Interceſſion of the Saints in Paradiſe, was thought to be of very great Efficacy in thoſe Ages. Whatever Senſe may be given to the Prayers of the primitive Chriſtians for Souls departed, it is certain they were practiſed in the Time of *Conſtantine the Great*, ſince the People pray'd for his Soul, as *Euſebius* informs us in the Life of that Emperor.

[a] That is, they cloſe its Eyes and ſhut its Mouth, according to the antient Practice; they are either wrapp'd in a Shroud, or left with their Clothes on, as in *Italy*.

[b] *Piſcara Fraxis Cerem.* This Cuſtom is of great Antiquity.

[c] The Antients had a Cuſtom that has ſome Affinity to this: Upon going away from a Corpſe they uſed to waſh themſelves with Water, which was taken out of a Veſſel prepar'd for that Ablution. But this Cuſtom does not ſeem to have much Affinity with that of holy Water, with which thoſe who approach a Corpſe, ſprinkle themſelves. Here follows what diſcovers a greater Affinity: The atient *Romans* uſed to purify their Dead, by watering them thrice with Water call'd *Luſtralis*; and this Ceremony was always perform'd by a Prieſt.

[d] A Proteſtant Writer owns that this Cuſtom was in Uſe about an hundred Years after the firſt *Nicene* Council, and ſays as follows in the *Hiſtory of the Ceremonies and Superſtitions*, &c. *Anno* 400; "It was antiently the Cuſtom, as "ſoon as any Perſon was dead, to ſend for ſome Clergyman, who always ſpent the Night with the Relations of the "Deceaſed, and diſcourſed with them about the Word of God, for their Inſtruction. They uſed to ſing Pſalms by "Anthems or Verſes, the one anſwering the other." They recommended the Soul of the Deceaſed to God, and beſought him to preſerve it from Hell, *&c.*

[e] *Vide* above. As to the *Jews*, *Vide* Vol. I. Part i.

[f] See the Hiſtory of *Ceremonies and Superſtitions*, printed in 1717.

But the Prayers of the primitive, as well as modern Chriſtians, ſuppoſe at leaſt a middle State between the Pains of Hell, and the Felicities of Paradiſe; and indeed without ſuch a Suppoſition, where would be the Aim and Tendency of theſe Prayers? This is the Place call'd Purgatory, and only admits of ſuch Souls as died in the State of Grace. But we are not to imagine that this Purgatory is a material Fire where Men really fry; or Waters in which the Soul is waſh'd from its Sins; or Winds or Ice that purify it. Such like Opinions being maintain'd with a ſerious Countenance, have too groſly impoſed upon great Numbers of ſimple People. The Legend Writers and their Admirers were undoubtedly ignorant that Souls don't occupy Space, and that indiviſible Subſtances cannot be ſubject to Fire, Wind, Ice, *&c.* 'Tis true, indeed, that this laſt philoſophical Truth overthrows a numberleſs Multitude of Fictions, and quite deſtroys the Diſcoveries the *Monks* have made for ſeveral Ages paſt in the above-mentioned Fairy Land. It is moreover true, that ſome [a] Doctors in the laſt Age have aſſured us, that Purgatory is a ſubterraneous Place, ſituated "over the Hell of the Damn'd, where "ſuch Souls as have not yet made the full Satisfaction they owe to divine Juſtice for "their Sins, are purged by Fire, after a wonderful, and at the ſame Time incompre-"henſible Manner." However, ſuch Chriſtians as know the true Difference between the Soul and Body, will not eaſily give Credit to ſuch Fictions. We grant the Purgation of Souls, and readily acknowledge, that all ſuch Chriſtians as die in the Fear of the Lord ought to be pray'd for; but then thoſe Souls cannot be puniſh'd after Death in the ſame Manner as while they were united to their Bodies. The moſt rational Idea we can form to ourſelves of Purgatory, is, that the Souls of good Men are ſomewhere tormented for a certain Time after this Life, in order to be purged from thoſe Dregs, *which hinder them from entring into their eternal Country*, as the Catechiſm of the *Council of Trent* expreſſes it. But it were to no purpoſe to expatiate on a Subject, of which we cannot poſſibly have any juſt Idea. All we ſhall farther obſerve in this Place, is, that one Part of the Heathens, particularly the Followers of *Plato*'s Philoſophy, believed that Souls were purified by Fire after the Deſtruction of their Bodies. *Plato* in one of his Dialogues, ſeems to acknowledge a Tribunal, where ſuch Souls as in their Life-Time had been guilty of ſlight Sins, ſhall in the other World be condemn'd to finite Pains, proportionable to the Crimes they had committed. The Reader may ſee a full Account of the Sentiment of that great Philoſopher in the Margin; 'tis to a learned [b] *Jeſuit* that we are indebted for it. The *Eaſt-Indians* look upon the Tranſmigration of Souls into different Bodies, as [c] a kind of Purgatory; an Opinion which their Anceſtors borrowed from the *Egyptians*, from whom the antient heathen Philoſophers had taken it. We might be much more copious on this Subject of Purgatory, and ſuch of the heathen Sentiments as have a Relation to that Doctrine, could it be done in ſuch a Diſſertation as this without Affectation; but this we ſhall leave to the Doctors and the Learned, whoſe Duty it is to defend it againſt the Attacks of the Heretics, who are continually reproaching the Catholics, that their Purgatory is an Invention of Prieſt-

[a] *Caſal. de Vet. Chriſt. Ritib.* Chap. lxxxviii.

[b] Father *Mourgues* in the eleventh Letter of his *Theological Plan*. "The Soul of every Man is judged immediate-"ly upon its quitting the Body; there are ſome Souls, but theſe, alas! are very few, who are intirely ſound and "healthy, and have nothing to fear from this Tribunal; all the reſt are ſick, ſome whereof are nevertheleſs capa-"ble of Cure, and the others incurable. The healthy Souls wing their Flight to the *Elyſian Fields*, the Region of "Liberty, where they are freed from all their Evils. Here they complete their Purification, which takes up a "thouſand Years. In order to know what becomes of them afterwards, we muſt diſtinguiſh ſuch as muſt return "into the World, according to the Decrees of Fate, and thoſe who have ended their deſtin'd Progreſs.——— "Theſe laſt paſs into a Region of Felicity, where they enjoy the moſt pure Delights in the continual Contempla-"tion of the divine Word.——— All the ſick Souls ſhape their Courſe towards *Tartarus*; ſuch of them as are cu-"rable, in order to be healed; and the incurable, to be tormented there. When the former are healed of all "their Illneſſes, by Medicines of a very violent Nature, ſome of them go into the *Elyſian Fields*, others return to "animate freſh Bodies, which they are indiſpenſably obliged to do, not having yet run their Race. But loſt and "abandon'd Souls, *i. e.* thoſe which are charg'd with unpardonable Crimes, are never ſuffer'd to go out of *Tarta-"rus*." *Vide* the Deſcription which *Virgil* has given of the Purification of Souls, after the Deſtruction of the Body, in his 6th *Æneid*.

[c] *Vide* the Supplement to the Diſſertations, *&c.* in Vol. I. Part II. of the Religions of the Idolaters.

craft; that it has given Riſe to a numberleſs Multitude of ſuperſtitious Cuſtoms, and mortuary Ceremonies, all under a Maſk of Piety, but in reality is of no Manner of uſe in religious Matters, though at the ſame Time very well adapted to ſocth the Avarice of the Clergy, and to keep a numberleſs Multitude of fearful Chriſtians in Subjection. It muſt be own'd, that the Scandal which has accrued to Religion, by the groſs Superſtitions of paſt Ages, and the pretended Revelations of ſome ignorant and knaviſh Friars, have afforded but too ſtrong a Handle to the Reproaches of thoſe who have withdrawn themſelves from the Unity of the Church. Is it poſſible for us to read without Indignation of the frequent Apparitions of various Souls which return'd back into this World about ſix or ſeven hundred Years ago; ſome with [a] their Skins burnt, and others worm-eaten; particularly of that [b] which roſe from the Dead, in order to preſerve to St. *Staniſlaus* the Poſſeſſion of an Inheritance which he had acquir'd for his Church; and which the Saint, in return, deliver'd out of Purgatory? As likewiſe of ſeveral thouſand Souls, who came and complained to their Relations, how that for want of a ſufficient Number of Maſſes, they ſuffer'd very cruel Torments in this Place of Purification? In fine, can one conſider in any other Light but as an Object of Scandal, that Bull of the *Carmelites*, called *Sabbatin*, which the firſt *Saturday* after their Deceaſe takes every Brother of that Order out of Purgatory? thoſe [c] ample Powers diſtributed under the Pontificate of *Leo* X. by which Souls were to be deliver'd out of Purgatory for Money? and the Order which Pope *Clement* VI. preſumed to give the [d] Angels to waft ſuch Souls directly to Paradiſe, as had gain'd the Jubilee publiſh'd by his Holineſs? This Order, if we may credit *Cornelius Agrippa*, in his *Treatiſe of the Vanity of Sciences, was extant in his Time at* Vienna, *and elſewhere.*

To return to the Ceremonies uſed at Funerals. The Prieſts and Eccleſiaſtics, after their Deceaſe, are all cloth'd in Habits ſuitable to their reſpective Ranks, as we ſhall ſee in the Sequel; and another Cuſtom which relates to the Miniſters of the Church, is, that the Corpſe of Clergymen are carried to the Grave by the Clergy only, in the ſame Manner as that of a Layman is carried by the Laity. Eccleſiaſtics do not put on Mourning for their Relations, nor accompany them to the Grave in the ſame Order with the other Lay Relations, but walk with the reſt of the Clergy in their ſacerdotal Veſtments. The Proteſtant Clergy have not thought proper to follow this Cuſtom.

The Ceremony of bleſſing CHURCH-YARDS.

CHURCH-YARDS are the Places generally uſed for the Interment of the Dead; for which Purpoſe the Church bleſſes them ſolemnly in the Manner following. This Ceremony muſt be perform'd by a Biſhop, or ſome Prieſt appointed by him. The [f] Eve before the Day on which the Bleſſing is to be perform'd, a [g] wooden Croſs, of the Height of a Man, muſt be ſet up in the Middle of the Church-Yard. Before the Croſs a Piece of Wood muſt be plac'd, about ſixteen Inches high, or thereabouts; on this Piece of Wood three Tapers are plac'd, when the Bleſſing is perform'd.

[a] Vide *Flodoart.*

[b] *Cromer's* Hiſtory of *Poland.*

[c] *Guicciardine's* Hiſtory of *Italy.*

[d] We command the Angels of Paradiſe to introduce his Soul into the Peace of Heaven, without its being obliged to paſs through Purgatory.

[e] Cimitery is derived from a *Greek* Word, ſignifying a Place of Sleep; becauſe according to the Stile of the Old and New Teſtament, the Faithful don't die, but ſleep. Hence the Origin of the Name which the primitive Chriſtians gave to the Places in which they buried their Dead.

[f] *Alet's* Ritual.

[g] Or, according to the *Roman* Pontifical, five muſt be ſet up, *viz.* four at the ſeveral Angles of the Church-Yard, and one in the Middle.

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The next Morning, before the Ceremony begins, a Carpet muſt be ſpread in the Church-Yard near the Croſs; and the ſeveral Things neceſſary for the bleſſing of the Place muſt be got ready, *viz.* holy Water, the Thuribles, the Tapers, *&c.* Then the Prieſt, being clothed in his ſacerdotal Veſtments, comes out of the Sacriſty in Proceſſion, attended by an Exorciſt, or Acolyte, carrying the holy Water; another with the Thurible; two Clerks, carrying the Ritual, and three Tapers, made of white Wax; and the whole Choir, walking two and two; with the officiating Prieſt in the Rear, as was obſerved in the other Ceremonies.

Being come to the Church-Yard, they range themſelves round the Croſs, or Croſſes, if there are ſeveral; when the officiating Prieſt makes a [a] ſhort Diſcourſe to the Aſſiſtants, on the Holineſs, the Privileges, and Immunities of Church-Yards. After this three Tapers are lighted up before that Croſs which ſtands in the Middle; and if there be one at each Angle of the Church-Yard, three are alſo lighted up before theſe. Afterwards the officiating Prieſt riſes up, repeats a Prayer, which is followed by the chaunting of the Litanies; and at the repeating theſe Words, *We beſeech thee to purify and bleſs this Church-Yard*, he makes the Sign of the Croſs: He does the ſame a ſecond Time, when he repeats them for the Sanctification of the Church-Yard; and a third, in [b] repeating them for the Conſecration. The Litanies being ended, the officiating Prieſt ſprinkles the middle Croſs with holy Water; and whilſt an Anthem and the *Miſerere* are ſung, he goes round the Church-Yard, and ſprinkles it with holy Water. He afterwards takes one of the lighted Tapers which ſtood at the Foot of the Croſs, and ſets it on the Top of it; takes the other two, and ſets them on the two Arms of the Croſs. At laſt the whole Ceremony ends with incenſing and ſprinkling theſe Croſſes thrice with holy Water.

If a Church-Yard, which has been thus conſecrated, ſhould afterwards be polluted, by any indecent Action, or profan'd by the Burial of an Infidel, a Heretic, an excommunicated or unbaptiz'd Perſon, it muſt be reconcil'd; and the Ceremony of the Reconciliation is perform'd with the ſame Solemnity as that of the Bleſſing.

The antient Canons did not allow of the burying any Corpſe whatever in the Body of the Church; but a Cuſtom was inſenſibly introduc'd of interring there ſuch Perſons only as were diſtinguiſh'd for their Holineſs. The Emperors themſelves were then buried but at the Church-Doors; while the [c] Inſide was reſerv'd for our Saviour and his Saints only. The Saints, however, were not ſuffer'd to lie a long Time without Company. A great Number of [d] Chriſtians, either through Fear of what was to come hereafter, or for their own Security, deſir'd to be interr'd near them, as they hop'd to be ſcreen'd from the Puniſhments due to them by the Merits of thoſe, who, to uſe the Words of St. *Maximus*, had made themſelves formidable to Hell. Afterwards not only ſuch of the Clergy as had led exemplary Lives, were ſuffer'd to be buried in the Church, but likewiſe thoſe who were remarkable for nothing but the Dignity to which they had been rais'd. At laſt the Laity themſelves were admitted without Diſtinction, as is the Cuſtom at this preſent Time.

'Tis likewiſe affirm'd, that the primitive Chriſtians would not ſuffer the Bodies of the Heathens to be interr'd near thoſe of the Chriſtians, and 'tis from this antient Cuſtom that Heretics and Infidels are ſtill buried in unconſecrated Ground. The primitive

[a] *Roman* Pontifical.

[b] He then ſays, *We beſeech thee to ſanctify*; and at the third, *We pray thee to conſecrate.*

[c] *Alet*'s Ritual.

[d] In *Optatus*'s Time the Cuſtom was not introduced of burying the Dead in the Church. Vide Lib. III. *de Schiſm. Donatiſt.* p. 57. Edit. of 1700.

Church

Church preſerv'd for a long Time the Order enacted by the twelve Tables, of [a] having the Burial-Places without the City; which laudable and uſeful Cuſtom does not ſeem to have been diſcontinued till the Reign of *Theodoſius* the Emperor. Others are of Opinion, that it began to be omitted under the Pontificate of *Gregory* the Great. Be this as it will, as the Tranſlation of the Relics of the holy Martyrs was very common at that Time, and the Devotion of the Age run mightily after the burying Chriſtians near the Bodies of thoſe who were diſtinguiſh'd for the Sanctity of their Lives, 'tis very probable that ſovereign Princes ſoon allow'd the having Church-Yards in Cities.

Ceremonies relating to BURIAL.

MAN does not always conſider Death as a State of Humiliation, though nothing can be more mortifying than to be ſtripp'd of a Body, which, by the Diſſolution of its ſeveral Parts, is decreed to be the Food of Worms, and to be trodden under Foot like the Duſt of the Earth, after having been the Inſtrument of his Pleaſures, his Paſſions, and his Voluptuouſneſs; after having been the Cauſe of the moſt ſurpriſing Revolutions, and of the moſt difficult and ingenious Actions that can be imagin'd. However, all theſe Reflections are not ſtrong enough to abate his Pride; he is too much elated to prevail with himſelf to go ſilently to a kind of Annihilation, and indeed we meet with very few who are not deſirous of being remembred by Poſterity; and the leaſt of a Man's Ambition is to live ſome Time after he has left this World in the Memory of his Fellow-Citizens, by the Pomp of his Interment. But theſe Things do in reality very ill compenſate the Loſs of Life. However, ſince the Law which has decreed all Men to die is inevitable, we cannot forbear ſeeking for ſuch Objects in Death as may flatter our Vanity, proportionable to the Part we have acted on the Stage of Life. If, to borrow the Expreſſions of a great Poet, the [a] Titles of *Sovereigns of the Earth, Arbiters of Peace, &c.* periſh with thoſe who in their Life-Time made the whole World tremble, they endeavour to preſerve all their Haughtineſs in their Monuments, and their Subjects ape them in it as near as poſſible; but both Sovereign and Subject act in this Manner, purely to compenſate for the little Duration which Nature has granted to Man; at the ſame Time that inanimate Beings, or ſuch as are endued only with a vegetative Life, have a much longer Term allotted them than the moſt excellent of all created Beings, endued with human Life.

[b] *Injuſtice de la nature!*
Les arbres dont l'ombrage embellit ces cotaux,
Ne craignent point des ans l'irreparable injure.
Leur vieilleſſe ne ſert qu'à les rendre plus beaux.
Après avoir d'un ſiecle achevé la meſure,
Ils paſſent bien avant dans des ſiecles nouveaux.
Ou voit on quelque homme qui dure
Autant que les ſapins, les chênes, les ormeaux?

The Senſe of which is,

"*How unjuſt is Nature! The Trees which adorn theſe Hills with their Shade, are* "*not expos'd to the irreparable Injuries of Time. Age has no other Effect upon them than* "*to increaſe their Beauty. After having exiſted a Century, they ſpread and flouriſh*

[a] *Hominem mortuum in urbe ne ſepelito.* The ſame Cuſtom was obſerv'd at *Athens, Smyrna, Marſeilles, &c.* but the Founders of Cities had the Privilege of being buried in the public Squares.

[b] *Là ſe perdent ces noms de Maîtres de la terre,*
D'Arbitres de la paix, de foudres de la guerre, &c. Malherbe.

[c] *Madame Deshoulieres.*

"*in*

" *in new Ages. Where ſhall we meet with a Man as long-lived as Fir-Trees, Oaks,*
" *or Elms?*"

SUCH are the Complaints of thoſe who don't ſee any Thing in Man but what is inferior to the reſt of created Beings, and who only conſider him as a Portion of Matter expoſed continually to the different Changes it is forced to undergo, becauſe of the different Contexture of its Parts; but cannot conceive any Thing beyond this. 'Tis certain, that the Life of Man is very ſhort; but would it be a very agreeable one, did it reſemble that of Oaks and Fir-Trees, which wakens the Enthuſiaſm of the Poet? But a good Chriſtian argues upon ſounder Principles, by ſaying that Death is to Man a State of Penance, a Satisfaction which God has requir'd at his Hands, to attone for his Inſult of the Divine Majeſty by Sin. Agreeable therefore to this Idea, we ought to lay aſide the vain Pomp of Burials, and Funeral Monuments: And were we but guided by this genuine Principle, we ſhould leave no other Trophies of our Grandeur than Prayers and Alms. But ſtill Vanity would intrude itſelf even into theſe Motives, and the Eloquence of the Clergy would conſecrate them to Fame by their eternal Eulogiums. Immortality is as certainly obtained by Alms, by pious Foundations, and particularly by thoſe Legacies which charitable Perſons bequeath to Friars, Prieſts, and Convents, as by military Exploits, the Virtues of civil Life, or Brightneſs of Genius.

THE common Cuſtom amongſt us is to keep a Corpſe four and twenty Hours above Ground; but in ſome Countries they are kept five or ſix Days, particularly in *Holland*, where they are often kept ſeven. Here follow the Ceremonies ordained by the Rituals to thoſe who are allow'd [a] Chriſtian Burial. Theſe Cuſtoms vary in certain Circumſtances; but in general, when the Time is come for the Corpſe to be carried to Church, Notice thereof muſt be given by the tolling of a Bell, to the Prieſts, and other Clergymen, whoſe Province it is to aſſiſt at the Funeral, to aſſemble in proper Order, cloth'd in their ſacerdotal Veſtments, in the Pariſh, or any other Church, where they are to pray. After this the Rector puts his black Stole and Chaſuble over his Surplice, when they all ſet out to the Houſe where the Corpſe lies; the Exorciſt carrying the holy Water walks firſt, next the Croſs-Bearer, afterwards the reſt of the Clergy, and laſt of all the officiating Prieſt: And in this Order they all ſet out towards the Houſe of the Deceaſed, whoſe Corpſe muſt be either laid out at the Street-Door, or in ſome [b] Apartment near it, with his Feet turned towards the Street, which the Rituals ſay muſt be obſerved, tho' the Deceaſed were a Prieſt. We muſt not omit, that the Coffin is ſurrounded with four or ſix lighted Tapers of yellow Wax, in as many large Candleſtics. When the Clergy is come to the Houſe where the Corpſe lies, the Croſs-Bearer plants himſelf, if poſſible, at the Head of it; the officiating Prieſt over-againſt him, at the Feet, the Perſon who carries the holy Water, a little behind the officiating Prieſt, at his Right Hand, and the other Perſons of the Choir range themſelves on each Side, obſerving to ſtand nearer or farther off from the officiating Prieſt, in proportion to their Rank of Superiority in the Church. Every Thing muſt be order'd in this Manner, provided there be Room for it; for it often happens, that the Croſs ſtands at the Door, on that Side where the Funeral is to go, and that the Choir are obliged to range themſelves on each Side, in order to leave Room for the officiating Prieſt in the Middle. During this Interval the

[a] Chriſtian Burial is not allowed to *Jews*, Apoſtates, Infidels, Heretics, Schiſmatics, Perſons excommunicated, or under an Interdict; to thoſe who having ſtruck a Clergyman have not made Satisfaction for it before their Death; to Suicides, or ſuch as loſt their Lives in Duels; to Blaſphemers, or ſuch as have committed any enormous Crime: Laſtly, to thoſe who have not followed the Injunctions of the Church, with regard to Confeſſion and Communion.

[b] It was cuſtomary among the *Greeks* and *Romans* to ſet the Corpſe in the Entry of the Houſe, with their Feet turn'd towards the Door; and as both theſe Nations, as well as the *Jews*, thought that the Living were polluted by touching the Dead, a Veſſel of *Luſtral Water* was always placed at the Door, to ſprinkle thoſe who either went in or came out of the Houſe.

Tapers and Torches of yellow Wax are lighted, and given to thoſe who are appointed to carry them.

THE Cuſtom of carrying lighted Tapers at Funerals began among the Chriſtians, after that Peace was reſtored to the Church; or rather, it was then renewed by the Chriſtians, having before been a Practice among the *Romans*. As the Chriſtians diſtinguiſhed themſelves in all Things as much as poſſible from the Heathens, they probably rejected this Cuſtom as long as they continued under the Yoke of *Paganiſm*; not to mention that the Chriſtians, during the Ages of Perſecution, were not allowed to bury their Dead with Pomp. The Doctors of the Church, to give the greater Sanction to this Cuſtom, tell us, that the Torches and Tapers lighted on theſe Occaſions, denote [a] Faith operating with Charity, in which it is preſumed the Perſon died. This Idea might in ſome meaſure agree with the Origin which a [b] Proteſtant Writer gives of this Cuſtom, or rather one of the [c] Saints of the Church before him. "The Lamps lighted at Funerals, "ſays St. *Chryſoſtom*, ſignify that we accompany the Deceas'd like ſo many generous "Champions." It was uſual among the *Greeks* to attend upon their victorious Warriors with lighted Torches and Tapers.

THE officiating Prieſt ſtanding before the Croſs with his Face turned towards the Body, the Aſſiſtant who carries the holy Water preſents him the Sprinkler, with which the Prieſt ſprinkles the Corpſe thrice in the ſame Part, without ſaying a Word. Then giving back the Sprinkler, he begins a [d] proper Anthem, but does not repeat it throughout, becauſe two Choriſters begin immediately to chaunt the Pſalm *De profundis*, whence this Anthem is taken. The two Sides of the Choir continue it alternately, ſtanding oppoſite to one another; and at the Concluſion the following Words are pronounced: *Requiem æternam dona ei, Domine, & lux perpetua luceat ei*; i. e. *O Lord, give the Deceaſed eternal Reſt, and may thy everlaſting Light ſhine upon him.* After this the Anthem *Si Iniquitates* is again repeated; then the officiating Prieſt begins with another, *viz. Exultabant Domino oſſa*, &c. which likewiſe is not all repeated, for two Choriſters immediately begin the *Miſerere*, which the Clergy go on with alternately: This done, the Proceſſion ſets out towards the Church, in the following Manner.

[e] THE Taper-Bearers walk firſt; then the ſeveral Fraternities of Laymen, in caſe there be any; afterwards the Clergy, two and two, at a ſuitable Diſtance; before whom the Perſon walks who carries the holy Water, and the Croſs-Bearer. But the Plate [f] repreſenting a Funeral as ſolemniz'd at *Paris*, is ſomething different from this Deſcription. Herein we ſee ſeveral Children of the [g] Hoſpital of the Foundlings at the Head of the Proceſſion, with each a Taper in his Hand; and afterwards the Croſs-Bearer, and next the Clergy, all of them carrying lighted Tapers. The officiating Prieſt walks laſt, immediately before the Corps. All theſe are cover'd, not excepting the Croſs-Bearer, and the Officer who carries the holy Water. They all ſing the *Miſerere*, and ſome other Pſalms, if it be neceſſary; and at the End of each Pſalm the *Requiem* is ſung. This Cuſtom of ſinging at Funerals is as old as that of carrying Torches at them, as appears from ſevereral Paſſages in the Writings of the 4th and 5th Centuries, which it would be needleſs to cite. The *Greeks* and *Romans* us'd to ſing alſo at their Funerals; but what Affinity ſoever there may appear between their Cuſtoms and ours, they nevertheleſs proceed from different Motives. Among us Pſalms and Anthems are ſung for the Relief of Souls departed; whereas thoſe People

[a] *Alet*'s Ritual.
[b] *Hiſtory of the Ceremonies and Superſtitions*, &c. printed in 1717.
[c] St. *Chryſoſtom*, quoted by the Writer of this Hiſtory.
[d] *Si Iniquitates*, &c.
[e] *Alet*'s Ritual.
[f] See the Copper Plate.
[g] *Les Enfans trouvés*.

uſed

The EXPOSITION of the CORPSE at the outward DOOR.

L'EXPOSISION du CORPS a la Porte du Logis.

B. Picart. del.

C. Du. Bosc. exc.

The OFFERING of BREAD and WINE at the MASS of the DEAD.

L'OFRANDE du PAIN et du VIN a la MESSE des MORTE.

Indira Gandhi National Centre for the Arts

uſed to ſing the *Eulogiums* of their Dead, and intermix them with [a] Complaints full of Regret. They had their [b] Mock-Weepers, and [c] Hir'd-Singers: Their Lamentations were heightened with Flutes and Trumpets ſounding mournfully. [d] The Relations of the Deceas'd, and ſome of his Friends, uſed to call upon him with a loud Voice, almoſt like a Singing Tone. We ſhall farther obſerve, that there were a kind of Singers among the earlieſt *Romans*, whoſe Buſineſs was to ſing certain [e] Songs over the Dead, the Subject whereof is not well known; but we may preſume it was intended to promote the Felicity of the departed Soul, ſince thoſe antient Heathens were of Opinion, that the [f] Harmony of Muſic made Souls find out the Paths to Heaven more eaſily. Moreover the Funeral-Songs of the Antients were of three Kinds: In the firſt Place during the Proceſſion ſome were ſung in praiſe of the Dead, and to deplore his Loſs; then they ſung at the Pile; and laſtly, while the Aſhes were gathering up, Perſons hir'd for that Purpoſe, uſed to ſing a kind of Prayer with a loud Voice, to which the People made Reſponſes; and [g] this mournful Concert between the People and the hir'd Singers, continued till ſuch Time as all the Aſhes were got together. Then the whole Aſſembly was diſmiſſed by the Word *Ilicet*, i. e. *Go your Ways*, or rather, *You are permitted to go.* This is all the Conformity that can be found between the Funeral-Songs of the *Greeks* and *Romans*, and thoſe of the *Chriſtians.*

It appears, that in St. *Jerom*'s Time the Clergy were enjoined to aſſiſt at the Burial of Chriſtians with Tapers in their Hands, and to ſing Hymns in their Honour, and for their Sakes.

The Corpſe follows immediately after the Clergy, carried in the Manner exhibited in the Plate, with ſeveral Children, belonging to the Hoſpital of the Foundlings, with Torches in their Hands, walking on each Side of it. Then come the Relations of the Deceaſed, in long mourning Clokes; afterwards the Friends, and laſtly, all thoſe who had any Eſteem for the Deceaſed, follow the Proceſſion. In ſome, both *Proteſtant* and *Romiſh* Countries, Women alſo aſſiſt at Burials, and walk after the Men: Which was likewiſe the Cuſtom among the Antients; but there was a Law among the *Greeks*, by which all Women under ſixty were forbid to aſſiſt at them. But it appears, that among the *Romans*, their Women uſed to aſſiſt at their Funerals, ſince the She-Relations and Friends of the Deceas'd uſed to make moſt of the Preparations for the Funeral. As to the Mourning of a Son, or next Heir, *&c.* it conſiſted of a long black or very [h] dark-grey Robe, which anſwer'd almoſt to our long mourning Clokes. The Sons of the Deceaſed uſed to walk with their Heads cover'd, but the Daughters with their Heads bare, and their Hair all diſhevell'd.

When the Proceſſion is got to the Church-Door, *Requiem* is ſaid, and the Anthem repeated which begins with theſe Words, *Exultabunt Domino oſſa Humiliata.* Being come into the Church, they ſing a [i] *Reſponſe*, which is begun by one or two Choriſters, and continued by the Choir alternately, in order that the Saints and Angels may take the Soul of the Deceas'd into their Care, and preſent it to God.

[a] *Neniæ.*
[b] *Præficæ.*
[c] The antient *Jews* alſo uſed Flutes at their Funerals, as is manifeſt from St. *Matthew*, Ch. ix. ver. 23.
[d] *Funera*; for by this Name thoſe Women were called.

——— *Nec te tua funera produxi.* Virg. Æneid. l. ix.

[e] *Aul. Gel.* l. xx. c. 2. p. 874. Edit. 1706. *See* there the Remarks on the Word *Siticen.*
[f] *Caſal. de prophan. Rom. Ritib.*
[g] *Vide* Servius's *Commentary on the* 216th *Verſe of* Virgil's *6th* Æneid.
[h] *Prætexta Pulla.*
[i] *Subvenite Sancti Dei, occurrite Angeli Domini*, &c.

In

IN performing the Service for the Dead, the Corpſe, if the Deceas'd was a Clergyman, is placed in the Choir; but in the Nave, if he was a Layman. The Prieſts have their Heads turn'd towards the Altar. *Alet*'s Ritual [a] ſays, "That the Faces of deceaſed Laymen muſt be turn'd towards the Altar, when they are placed in the Church, and thoſe of the Clergy towards the People; to ſhew, with regard to the former, that in this laſt Paſſage, they ought to go to God by Jeſus Chriſt; and with Reſpect to the latter, that being united to him by their Miniſtry, they behold the People, by continuing their Care for their Salvation, even after their Death." Round the Corpſe four lighted Tapers, at leaſt, muſt be ſet; but eight are exhibited in the Plate, which repreſents the Expoſition of the Corpſe in the Choir. As to the Service for the Dead, we cannot oblige our Readers better therein than by giving an Abſtract of what is ordained in *Alet*'s Ritual upon that Head. The Order and the Ceremony differ according to the various Regulations eſtabliſhed in different Dioceſſes; but theſe are of too little Conſequence to be taken Notice of here. The Corpſe being placed either in the Choir, or Nave of the Church, "the Croſs-Bearer plants himſelf at its Head, and the officiating Prieſt at its Feet, but not directly in the Middle, when they are turn'd towards the Altar: The Clergy range themſelves on each Side, in much the ſame Order as in the Plate, with their Faces turn'd towards each other; and thoſe of the loweſt Order in the Church ſtand neareſt the Croſs."——After having ſaid the [b] Office of the Dead, Maſs is ſaid, if the Time will permit it, with the Ceremonies ſuitable to the Maſſes of the [c] Dead. After Maſs the officiating Prieſt, preceded by the Incenſe-Bearer, the Officer who carries the holy Water, the Croſs-Bearer, the Taper-Bearers, and the Choir, advances towards the Corpſe. He firſt reads the Prayer which begins with theſe Words, *Non intres in Judicium*, &c. *i. e. Enter not into Judgment*, &c. After this the Choriſters begin the *Libera*, which is continued by the Choir; then the officiating Prieſt ſays *Pater-Noſter* aloud, and the Choir repeats it with a low Voice. Mean while the Deacon preſents the Sprinkler to the officiating Prieſt, "who ſprinkles the Corpſe thrice with holy Water, (obſerving to begin on its Right, *i. e.* on the Goſpel-Side) at the Feet, at the Middle, and at the Head.——Having ſprinkled one Side, he goes to the other——and ſprinkles the Corpſe thrice on the other Side, in the ſame Manner. ——He then returns the Sprinkler to the Deacon, who gives him the Thurible.—— He incenſes thrice the Body on one Side, and as often on the other, in the ſame Manner as it had been ſprinkled." The Rituals inform us, that the Incenſe denotes the Charity which the Church has for the Deceaſed. The Incenſing being ended, the Prayer, *Deus, cui proprium eſt miſereri*, &c. is offered up, in which the officiating Prieſt beſeeches God to command the unbodied Spirits to take the Soul of the Deceaſed into their Charge, and to conduct it to Heaven.

THIS Prayer ended, the Corpſe is carried to the Grave, in the ſame Order that it was brought to the Church. The officiating Prieſt immediately covers himſelf, as do alſo thoſe of the Choir, at their going out of Church: The Singers begin an Anthem, [d] which the Choir continues very ſlowly as they walk, and which they repeat over again after it is ended, in caſe it be neceſſary; as for inſtance, if the Church-Yard where the Corpſe is to be buried is at a conſiderable Diſtance from the Church. In which caſe ſome Pſalms may likewiſe be added, to lengthen it out; the whole is perform'd with the utmoſt Gravity, and in the Tone appointed by the *Breviaries* and *Rituals*. Being come to the Grave, the whole Company pull off their Hats, and draw up in much the ſame

[a] *Inſt.* 16^me *des Sepultures.* Vide *Vol.* I. *Part the ſecond* of this Work, and obſerve to read it in this Manner, *the Prieſt's Head muſt be laid*, &c.

[b] At leaſt the firſt *Nocturn* of this Office, which is compoſed of three *Nocturns*, as may be ſeen in the *Rituals.*

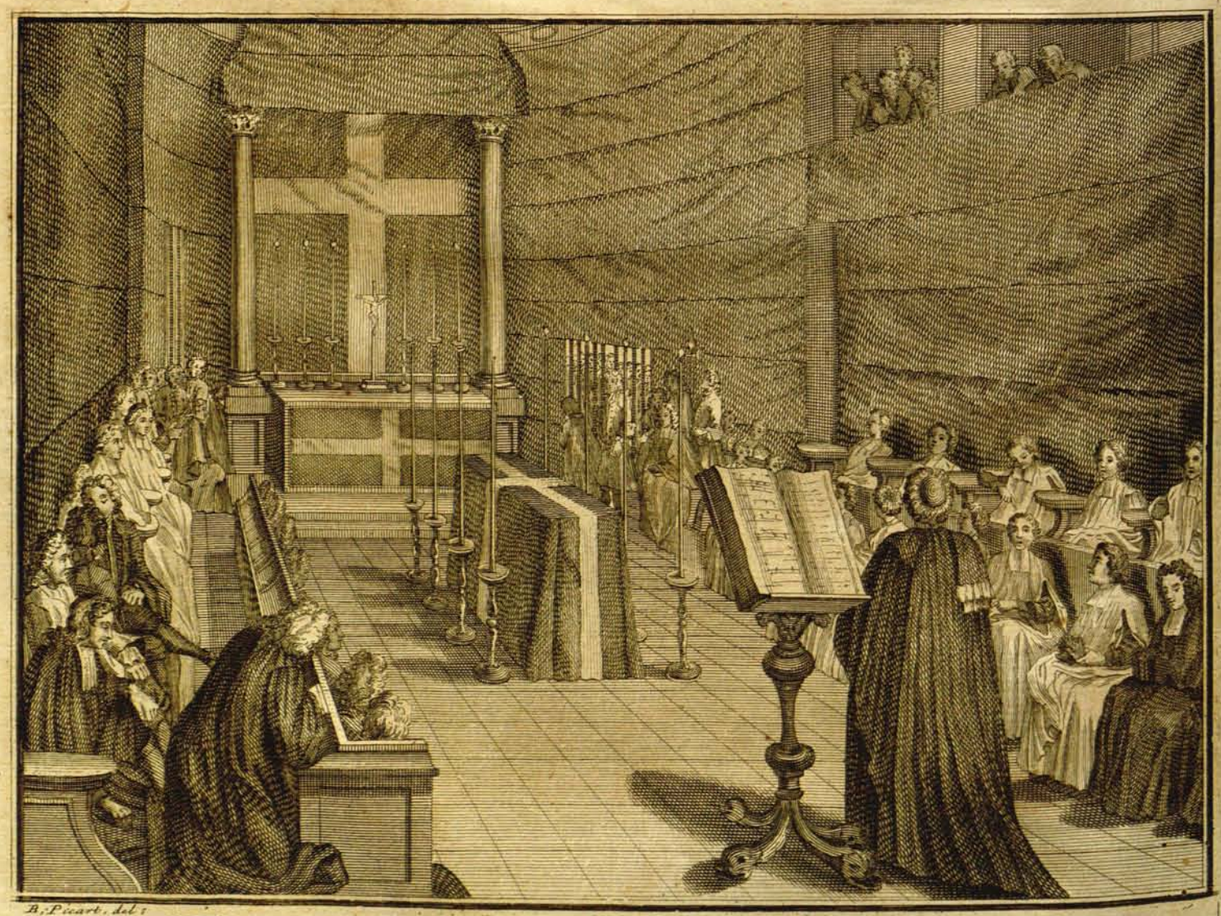
[c] Vide *Vol.* I. *Part Second* of this Work.

[d] *In paradiſum deducant te Angeli*, &c. May the Angels conduct you into Paradiſe; may the holy Martyrs receive you at your Arrival, and introduce you into the holy *Jeruſalem*, &c.

Order

The CORPS is CARRIED ALONG.

Le CONVOI FUNEBRE.



B. Picart. del.

The CORPS is laid in the CHOIR.

Le CORPS EXPOSE dans le CHOEUR.

C. Du. Bosc. exec.

The COFFIN is sprinkled with HOLY-WATER after 'tis let down in the GRAUE.

On jette L'EAU BENITE sur le CORPS apres qu'on la DESCENDU dans la FOSSE.

Order as at Church. The Bearers lay the Corpſe near the Grave, with its Feet turned towards the Eaſt, it being affirmed that our Saviour was buried in that Manner. Be this as it will, this Cuſtom was long in Uſe before the Time of *Venerable Bede*, who mentions it in his Works. The Deceaſed, ſet in this Poſition, looks towards the Almighty, riſing from the Eaſt, who is the Sovereign Creator of all Things. However we ſhall juſt obſerve, that the Cuſtom of laying the Corpſes of the Dead with their Faces towards the Eaſt, was generally practis'd among the antient *Greeks*, tho' this Rule admitted ſome Exceptions, the *Athenians* turning their Faces towards the Weſt. If the Corpſe be buried in the Church, its Feet muſt be turn'd towards the Altar; but thoſe of Prieſts muſt have their Heads turn'd contrarywiſe, in the Manner above-mention'd.

AFTER the Body has been laid on its Brink, the officiating Prieſt bleſſes the Grave by a Prayer, in which he makes the general Commemoration of the Dead who have been interr'd therein. The Prayer being ended, he again ſprinkles and incenſes the Body thrice, as alſo the Grave. He afterwards begins this Anthem, *Ego ſum Reſurrectio*, &c. *I am the Reſurrection and the Life*, &c. and concludes with the *Requiem*. Then the officiating Prieſt performs a third Time the triple Sprinkling the Corpſe with holy Water, but does not incenſe it; which is followed by another Prayer, with the Anthem *Si Iniquitates* and the *De Profundis*. The Body being laid in the Grave, the Relations and Friends of the Deceas'd come, before the Earth is thrown into it, and ſprinkle it with holy Water, in their Turns; after which the Company condole the Relations of the Deceas'd in a dumb Compliment, as they walk before them, as we ſee repreſented in the Plate: Which being done, they all return back.

AFTER the Maſs for the Deceas'd is ended, the Funeral-Sermon is preach'd. Among the antient *Greeks* it was never pronounced till the Corpſe was interr'd; but the *Romans* varied very much from this Cuſtom. The Proceſſions, before they were arrived at the Pile where the Body was to be burnt, uſed to ſtop at the *Roſtra*, or Places whence the Orators uſed to harangue the People; and the neareſt Relations of the Deceaſed, or the Perſon who had the greateſt Regard for his Memory, went up into the *Roſtrum*, and pronounced an Oration in his Praiſe. A Father uſed to harangue in praiſe of his Son; a Husband in praiſe of his Wife. But this ſeems to have been a very ungrateful Office, in what Light ſoever we conſider it, whether the Grief was real or fictitious. Is it not much more natural that a Clergyman ſhould perform this Part, as is the Cuſtom among us? *La Mothe le Vayer* tells us in the 137th Letter of the *Second Volume* of his Works in *Folio*, that the *Spaniards* never have any Sermons preach'd at their Funerals.

SOMETIMES the Funeral happens in a Seaſon when Maſs cannot be ſaid, in which Caſe the Ceremony is perform'd with much greater Simplicity; for then the Corpſe is only ſprinkled and incenſed by a Prieſt, cloth'd in his black Chaſuble, and accompanied with two Clerks, the one carrying the Croſs, and the other the Sprinkler and the Thurible.

THE primitive Chriſtians obſerved two very remarkable Cuſtoms with regard to their Dead; the firſt was to lay a [a] green Turf, or ſome ſuch Thing, under their Heads, a Cuſtom that *Durant* recommends in his *Rationale* in theſe Words: "Let Ivy and "Laurel be laid in the Coffin under the Corpſe; for thoſe Plants which always keep "green, ſignify that ſuch as die in Chriſt, live eternally in him." The other Cuſtom which they obſerv'd, and which ſeems to border upon Superſtition [b] was, not to lay the

[a] *Caſalius de vet. Chriſt. Ritib.*
[b] *See* the Cuſtom of the *Jews* in this Caſe, *Vol.* I. *Part* 1.

Bodies of their Dead upon one another. However, this Cuſtom ſeem'd to be of ſo much Conſequence, that a Council aſſembled at *Macon*, made a Decree for the Obſervation thereof. We are likewiſe to obſerve, that in the primitive Ages, ſuch as died Virgins were buried with Crowns and Chaplets of Flowers round their Heads. Great Perſons and Eccleſiaſtics were buried with the Marks of their Dignity; and Martyrs with the Inſtruments which had been employ'd in their Martyrdom.

AFTER all theſe Funeral-Honours are over, the officiating Prieſt is paid. The Poor only are exempted from this [a] Expence, in whoſe Favour the Rectors are obliged to furniſh the Tapers, and every Thing that is neceſſary for the Burial. Among the *Greeks* it was alſo cuſtomary to pay for the Burial of the Dead. *Ariſtotle* relates, in his *OEconomics*, Book II. that for every Corpſe two Meaſures of Corn of an Obolus were given to the Prieſteſs of *Minerva* at *Athens*. We muſt not forget the ridiculous Cuſtom of putting a Piece of Silver into the Mouth of the Deceaſed, to pay *Charon* for Ferrying him over the *Styx*. We may naturally ſuppoſe, that either the Prieſt got this Money, or thoſe who ſuper-intended the Funeral. Another remarkable Cuſtom of the Antients, and which is eſtabliſhed in moſt Countries in *Chriſtendom*, was, to have peculiar Church-Yards for the [b] Poor, and the meaner Sort of People.

ALET informs us [c] in his Ritual, that no one ought to be buried before he has been dead four and twenty Hours; but this Cuſtom is not ſo general but that it admits of a great many Exceptions, in all Catholic Countries, not excepting *France*, where this Ritual was writ. *Plato*, in his *Laws*, would have a Corpſe kept three Days, agreeable to the Cuſtom of the Age in which he lived. The *Romans* kept their Dead ſeven Days, burnt them the eighth, and buried them the ninth. During the firſt ſeven Days they were waſhed, anointed, kiſſed, probably out of mere Ceremony, wept and bewailed, and called aloud by their Names, which Ceremony was call'd *Conclamare*.

BY the ſame Ritual of Dr. *Alet*, all Rectors, Curates, and other Prieſts, invited to a Burial, and the Funeral Service of the Dead, are forbid to go and dine with thoſe who had appointed the Funeral, and for this Reaſon: *Becauſe at theſe kind of Entertainments there generally happen Things altogether inconſiſtent with the Modeſty which a Clergyman ought to obſerve in his Converſation; which makes the Laity loſe the Reſpect they ought to have for the Dignity of the Prieſthood.* This is the Deciſion of the above-cited Ritual.

ALL civilized Nations have thought themſelves indiſpenſably obliged to pay certain Teſtimonies of Reſpect to ſuch as are willing to join with them in their Tears, ſhare their Loſſes, and comfort them under Afflictions. An Entertainment given in this View does no-ways claſh with the Laws of Good-Breeding; but it is ſurpriſing, that very polite Nations ſhould formerly, and ſtill continue to make theſe Entertainments an Occaſion of Riot and Exceſs. It was cuſtomary among the *Greeks* to give ſuch Funeral-Entertainments as had rather the Air of Joy than Mourning. The *Romans* had their *Parentalia*, which were performed with no leſs Solemnity or Licentiouſneſs: All which, as [d] *Lucian* tells us, was done to diſpel the Grief of thoſe who ſur-

[a] *La Mothe le Vayer* relates, that *Galeas*, Duke of *Milan*, cauſed a Prieſt to be burnt alive with a Corpſe which he had refuſed to put into the Ground without being paid for it. 137th *Letter*, Vol. II. *of his Works*.

[b] *Hoc miſeræ plebi ſtabat commune ſepulchrum*, Hor. Sat. viii. lib. 1. Among the *Romans* there were no more than four Bearers to a Corpſe, as is manifeſt from this Paſſage in *Martial*:

Quatuor inſcripti portabant vile cadaver.

Which Cuſtom is likewiſe obſerved in ſeveral Parts of *Holland*, the Poor being carried by four Bearers.

[c] Sixteen Inſtructions for Burials.

[d] Dialogue *De Luctu*.

vived.

vived. [a] The *Germans* make very expenſive, as well as riotous Banquets, for all who are invited to a Funeral. The *Dutch* have the ſame Cuſtom, attended with the ſame Abuſes; and neither of them ſcruple to drink to great Exceſs on theſe Occaſions. Perhaps ſome Excuſe might be made for theſe ridiculous Cuſtoms.

As to the Manner of inviting to Burials, 'tis well known that the preſent Cuſtom is to give Tickets, and that Perſons are employ'd for that Purpoſe, clothed in Black, to denote the Mourning, and the Function, for which they are appointed. The antient *Romans* had alſo Perſons appointed for the ſame Purpoſe, call'd *Deſignatores.* Theſe Perſons uſed to give notice of the Day of Burial, and repeated it when the Corpſe was ready to go to the Grave; for it was look'd upon as an indiſpenſable Duty to accompany the Corpſe to the Funeral Pile, or Sepulchre; and the more numerous the Company, the more the Deceaſed was honoured. Nay, ſo great was their Vanity, that they cauſed Inſcriptions to be put on their Tombs, declaring that their Corpſe was attended with a [b] great Concourſe of People.

We muſt now make ſome mention of the Commemoration of the Dead. Their Memory is ſolemnized the third, the ſeventh, and the thirtieth Day, not to mention the Anniverſary. If we are to give credit to ſome Doctors of the Church, this Inſtitution is of great Antiquity; and 'tis certain that ſome Writers, cotemporary with *Charlemain*, mention it as a Cuſtom which was then of ſome ſtanding. Be this as it will, the Doctors of the Church have not omitted to ſeek for the myſtical Explication of theſe Ceremonies. They tell us, that the Service of the third Day is for Sins committed in Thoughts, Words, and Actions; againſt God, one's Neighbour, and one's ſelf; at leaſt, that this Service is an Emblem of the Reſurrection. We may judge by this Interpretation, of thoſe which are given for the other Services; but without ſubtilizing ſo much, we had better own ingenuouſly, that theſe [c] Commemorations have been piouſly transferr'd from Heatheniſm to Chriſtianity.

[d] We are told, that in all Church-Yards, ſome Place ſhould be ſet a-part for the Burial of ſuch Children as died before they came to Years of Diſcretion, "becauſe the "Bodies of thoſe little Children muſt be conſider'd as ſo many Temples, which had "always been inhabited by the Holy Ghoſt, and conſequently ought to be buried in a "Place ſeparate from the reſt. The Ceremonies obſerved at their Interment are diffe-"rent from thoſe of the Adult. We beg of God to pardon the Sins of the latter; but "we thank him for preſerving little Children from the Corruption of Mankind." *The Office for theſe conſiſts in Prayer, Pſalms of Praiſe, and Thanks to God*, for his Goodneſs in taking them to himſelf. However, notwithſtanding the great Purity of Children, [e] they yet are admitted into Paradiſe through heavenly Grace and Mercy alone, and conſequently without meriting it; whereas the Adult receive it as *a Reward for having faithfully fought in the Warfare of Chriſt Jeſus, and under his Banner.* This is ſignified by carrying the Croſs on a long Pole at the Burial of grown Perſons; whereas at that of Children, it is carried in a Man's Hand. Moreover, Maſs may be ſaid over the Bo-

[a] The primitive Chriſtians uſed to give into theſe licentious Cuſtoms, and this through an Exceſs of Piety; a convincing Proof that very ridiculous Practices are often built on very reaſonable Foundations, particularly in religious Matters. Theſe firſt Chriſtians uſed to go and drink piouſly upon the Graves of their Martyrs. There they drank Bumpers, and continued doing ſo till Night, to the Emperor's Health, and the Proſperity of his Arms. And ſo great was their Miſtake, that they imagin'd their Prayers would thereby meet with much better Acceptance. "So "aſtoniſhing was the Folly of thoſe Chriſtians, who conſider'd as an acceptable Sacrifice, the Drunkenneſs with "which they honour'd ſuch as had exercis'd themſelves in combating their Paſſions by Faſting." Theſe are the Words of St. *Ambroſe*, in a Treatiſe of his, where he declaims with great Vehemence againſt the Licentiouſneſs of this Cuſtom.

[b] *Elatus hora* IV. *frequentiâ maximâ*, as we find it in an antient Epitaph.

[c] *Bona*, *Cap.* xiii. *Sect.* 2. *Div. Pſalmod. Caſal. de vet. ſacr. Chriſt. Ritib.*

[d] *Alet*'s Ritual, and others.

[e] Ritual, *ibid.*

dies

dies of Infants, *to thank God for his Goodneſs, in taking them to himſelf, while they remain'd in the State of Innocence.*

HERE follows the Manner of burying ſuch Children as die after Baptiſm. The Bell tolls, but in a different Manner than at the Interment of grown Perſons. Neither Palls, black Ornaments, nor Tapers made of yellow Wax, muſt be us'd on this Occaſion; all the Ornaments and Tapers muſt be white. The Corpſe muſt be dreſs'd according to the Age of the Deceaſed, obſerving that it be done with Modeſty; and that a Crown of Flowers, or odoriferous Herbs, be ſet on its Head, as a Token of Innocence and Purity. Four or ſix Wax-Tapers, lighted, muſt be ſet round their Coffin. The Prieſt who performs the Ceremony of Burial, wears a white Stole over his Surplice; but there is nothing particular in the reſt of the Ceremony except that after the Burial the *Libera* is not to be ſung in the Church-Yard, nor any other Deprecations for the Dead.

As to ſuch Children as die unbaptiz'd, they are not ſuffer'd to be buried in conſecrated Ground, and that becauſe they did not die in Communion with the Church. As they never were admitted into it, they are not to be pray'd for. As they had not waſh'd out the Spots of their original Sin by Baptiſm, they are look'd upon as excluded from the State of Innocence, in which ſuch Children as are baptized, die. But if it ſhould be aſked, whether thoſe who die unbaptiz'd, are loſt, and muſt fry in Hell through their Parents Negligence, or becauſe they were born in a Religion which refuſes to acknowledge Chriſt for the Saviour of the World? I anſwer, No; to ſay otherwiſe would be the higheſt Cruelty. They have a Place allotted for them, call'd *Limbo*; where they are to dwell to all Eternity. Some Writers aſſure us that this *Limbo* is ſituated in the upper Region of Hell; but we have only their Word for it.

WE ſhall conclude this Article with obſerving, that almoſt all the Heathens, both antient and modern, ſeem to have ranſack'd their Imaginations for the moſt whimſical Ceremonies they could deviſe at the Burial of their Dead. We ſhall take notice hereafter of the extravagant Cuſtoms of the *Americans* on this Head, for the leaſt whimſical whereof we have endeavour'd to account from rational Principles. The antient *Egyptians* gave a kind of Immortality to their Dead, by their wonderful Art of embalming them, the Secret whereof is now loſt; but the *Perſians* on the contrary, if we may give credit to ſome Hiſtorians, gave their Dead a Prey to wild Beaſts. However, *Herodotus* tells us, that they buried them afterwards, which Cuſtom he ſays was peculiar to the *Magi*; whereas the other *Perſians* uſed to cruſt their Bodies over with Wax, in order to preſerve them. Beſides, the Cuſtom of expoſing their Dead to Beaſts cannot have been very general, ſince modern Travellers take notice of ſeveral magnificent Ruins of the Monuments of the antient *Perſians*. Farther, we have the Teſtimony of *Xenophon* in the eighth Book of his *Cyropædia*, not to mention ſeveral other Authors, who relate that the *Perſians* had the Cuſtom of burying the Dead. The *Parthians* and *Bactrians* uſed to caſt their Dead to the Dogs and Birds; the Inhabitants of *Pontus Euxinus* devour'd the Bodies of their deceaſed Parents; and ſome People of *Aſia* did not permit their aged People to die a natural Death, but uſed to kill them, in order, as they ſaid, to free them from the Infirmities of old Age. From this Principle, Children thought it was a charitable Act in them to ſhorten the Days of their decrepid Parents; and in order to prevent their languiſhing in thoſe Diſeaſes with which old Age is oppreſs'd, they uſed to ſtab them, and afterwards devour their Bodies, imagining they thereby re-united themſelves to thoſe, of whoſe Subſtance they had been a Part, before their Birth. The *Heruli*, as *Cælius Rhodiginus*, Book xvii. *Lectio. antiq.* relates, treated all their aged People, and ſuch as were afflicted with any mortal Diſeaſe, after the ſame barbarous Manner. The *Barcæans* expoſed the Bodies of their Dead to Vulturs, be-

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cauſe the long Life of theſe Birds was ſome Image of Eternity; which kind of Interment was look'd upon as ſo honourable, that it was indulged only to Perſons of Merit, none being buried but the meaneſt Sort of People, and ſuch as had lived in Obſcurity. Several Nations of Antiquity uſed to burn their Dead, the *Greeks* for Inſtance, and the *Romans* their Imitators. However, there were ſome Exceptions to this Rule among the latter, and 'tis probable that they obſerved the Cuſtom alſo of burying the Dead without burning them, as was practiſed by the Family of the *Cornelii*, although *Sylla* order'd his [a] Body ſhould be burnt after his Death, for fear the *Romans* ſhould treat it in the ſame Manner as he had done that of *Marius* his Enemy. The *Greeks* likewiſe varied ſometimes from the general Rule; for *Themiſtocles* and *Braſidas*, both *Grecian* Generals, were buried. 'Tis very probable that all the above-mention'd Nations uſed originally to bury their Dead; it being the moſt rational, moſt natural Practice, and moſt worthy of human Nature; but in Proceſs of Time, Mankind, from a peculiar Delicacy, intermix'd with Superſtition, to which Men are too prone, thought proper to burn their dead Bodies, probably to purge or diſincumber them of all their groſs and terreſtrial Particles; for the receiv'd Opinion was, that Fire wafts the divine Part of Man to Heaven, and leaves his impure and corruptible Part behind on Earth. One would think theſe Antients underſtood by ſuch Notions a Diſtillation, or Separation of the Elements, like that whereby our modern Chymiſts make their new Diſcoveries. We ſhall here omit the various Methods of burning the Dead and the Living along with them, it being our Deſign to take notice thereof in the Sequel.

It was antiently a Cuſtom among ſeveral Nations to throw their Dead into the Water; ſome chuſing Lakes, and others Ponds; ſome again Rivers, and others in ſhort the Sea. All the ridiculous Cuſtoms of theſe People were doubtleſs founded on ſome Reaſon or other; and who can tell but they might therein follow the Opinion of *Thales*, who look'd upon Water as the Principle of all Things? or perhaps they might pretend that the Waters into which they threw their Dead, purged them from the Filth they had contracted in this Life. Here follow ſome other Cuſtoms ſtill more fantaſtical, and more unworthy the Dignity of human Nature. The Inhabitants of *Colchis*, and the *Tibarenians*, uſed to hang their Dead upon the Branches of Trees in their Woods and Foreſts, firſt ſewing them up in Ox-Skins; whereas the antient *Goths* uſed to do their Princes the Honour to hang them up without all this Pomp, as poſſibly thinking it ſavour'd too much of Vanity. *Cælius Rhodiginus* tells us in his 17th Book, Chap. xix. that it was cuſtomary amongſt the *Troglodites* to make their Dead up in a Bundle, thruſting their Head between their Legs, and afterwards tying them together with a Rope; after which they carried them into the Fields, and there left them a Prey to wild Beaſts. The *Sabæans* threw their Dead, not excepting their Kings themſelves, among the Filth upon the Dunghils. Perhaps the greateſt Part of theſe *Barbarians* might be of the ſame Opinion with *Mæcenas*, *viz.* that *Sepelit natura relictos*, *Nature takes care to bury the Dead*; but unhappily for that Wit of antient *Rome*, *This is a falſe Notion.* The People of the *Balearean Iſlands*, now *Majorca* and *Minorca*, who were not altogether ſo barbarous, uſed to cut the Bodies of their Dead to Pieces, and afterwards put them up in earthen Pots. The *Phrygians* uſed to lay the Bodies of their Prieſts upon high Pillars, whether it were to denote that the Prieſts are ſuperior to other Men, or to teach them that they ought to ſerve for Examples, even after their Death. The *Naſamonians* uſed to clothe their deceaſed Warriors and Captains in White; and inſtead of burying them afterwards, always laid them on Rocks and in Deſarts. The *Macrobii*, a People of *Africa*, uſed to encruſt their Dead with Parget, or Plaiſter, and ſhut them up in Pillars of Glaſs. In this kind of Monument they kept them in their Houſes, and there offer'd them their Firſt-Fruits. But this Cuſtom is not altogether ſo

[a] *Cælius Rhodig. Lib.* xvii. *Lectio. antiq.*

ridiculous as it appears at firſt Sight; it being follow'd not only by the People who bor-der'd on the *Nile*, but we are even aſſur'd that thoſe of *Alexandria*, ſhew'd the Relics of *Alexander the Great* in a Glaſs Shrine; and perhaps 'tis to theſe People that we owe the Invention of our modern Shrines of the ſame Make; though indeed it muſt be own'd, that with regard to religious Inventions, the Mind of Man does not want any Models to ſet it at Work; for ſuch as ſerve God wholly and ſoley by exterior Practices, are ever fruitful enough in new Shifts. They applaud themſelves for it, and flatter themſelves they ſhall draw down the Bleſſing of the Almighty, and the Protection of the Saints, by this kind of Service, more than by a punctual Obſervation of all the real Duties of Religion put together. We ſhall conclude this Topic with a few Obſerva-tions upon Graves and Sepulchres.

ALL Nations are unanimous in ſhewing Reſpect to theſe *laſt Habitations of the Living*, if I may be allow'd the Expreſſion; all thoſe who violated them in former Times were look'd upon as infamous and ſacrilegious Wretches, and very ſevere Laws were enacted againſt them. The *Greeks* and *Romans* had them in equal Horror, as may be ſeen in the Works of ſuch Writers as have made Collections on this Subject, particu-larly *Cælius Rhodiginus*, who has collected ſeveral curious Articles upon this Head. The burying of their Enemies was alſo thought a Debt due to Decency and Humanity, eſpe-cially to the latter; for, according to the heathen Theology, none of thoſe who re-main'd unburied could croſs the River *Styx*, but were oblig'd to ramble up and down for an hundred Years about the Borders of it, before they could be ferried over. Hence every one that met with an unburied Corpſe was obliged to throw a little Earth upon it, till by Degrees it was at laſt completely buried. 'Tis alſo to this Notion that the *Ce-notaphia* or empty Monuments, which were made for ſuch whoſe Bodies could not be found, owe their Original. If to theſe *Cenotaphia* we add the *Devotion of nine Days*, which undoubtedly were made for thoſe for whom theſe empty Monuments were de-ſign'd, the *Vicennalia* celebrated every twenty Years, the *Tricennalia* obſerved every thirty Years, and the Anniverſaries, we may be ſure that the Zealots among the Hea-thens thought they performed thereby all that could any way contribute to the Repoſe and Conſolation of the Deceaſed. They likewiſe had the Cuſtom of ſurrounding, or, as others call it, crowning the Graves with Greens; as for Inſtance, with Hyacinths and Amaranths, *&c.* the Verdure of which Plants was a Symbol of Eternity.

VI. MARRIAGE.

THE *Roman* Catholic Church defines Marriage to be [a] a Sacrament inſtituted by our Saviour, to eſtabliſh a holy Alliance between Man and Woman, in order that they may bring up the Children who ſhall ſpring from it, in his Fear and Love. This Definition, however, agrees with the Chriſtian Religion only. The Ritual referr'd to above adds, "That the End of the Sacrament of Marriage is, that Man and Wife "may mutually help and comfort each other, in order to ſpend this Life in a holy "Manner, and thereby gain a bleſſed Immortality; and to contribute to the Edifica-"tion of the Church, by the lawful Procreation of Children, and by the Care of pro-"curing them a ſpiritual Regeneration, and an Education ſuitable to it." All this is the Reverſe of the carnal and ſelf-intereſted Views of moſt Perſons who enter into the married State. But an Unbeliever will ſay, Man is created with a carnal Appetite; why therefore ſhould not ſuch as are unable to conquer the Stimulations of the Fleſh, endeavour to ſatisfy them by a lawful Marriage? 'Tis certain that the Procreation of Children is the firſt Object of that mutual Inclination which God hath implanted in

[a] *Alet*'s Ritual.

both Sexes. However, this Act is heighten'd with ſome Pleaſure; and let an Agent in this Commerce be ever ſo chaſte, 'tis certain his Mind is no way fix'd upon Heaven while he is endeavouring to propagate his kind; nor do we find there is any Prohibition to this Pleaſure, whenever it may be lawfully enjoy'd. We daily have Examples of Numbers of looſe young Fellows who have Wives given them, purely to engage them to quit their unlawful Pleaſures. We might ſay farther, that a Perſon is not abſolutely forbid to try to make his Fortune by Marriage, provided that Procreation, the chief matrimonial Duty, be duly attended to at the ſame Time; but it were needleſs to dwell any longer on a Topic which is properly the Province of the Caſuiſts. We ſhall likewiſe omit thoſe Counſels and devout Prayers, which, according to the Directions of our ſpiritual Guides, ought to be offer'd up by all Perſons before they enter into Wedlock; for few People carry their Piety ſo far. The Idea which ſuch as are acquainted with Marriage only in Speculation, form to themſelves of it, has ſo little of Gravity and Serioufneſs in it, that we ſhall ſcarce meet with one in a thouſand, who would not think he was rallied, were he adviſed to offer up his Prayers to God, to meditate on the Duties of the conjugal Life, or to conſult with pious People before he enter'd into that State. A young Fellow who is juſt upon the Brink of Marriage, has no ſuch ſpiritual Thoughts, and can ſcarce find Time to trouble his Head about Devotion. Can any Thing poſſibly interfere more with thoſe Charms which *Hymen* preſents to his Votaries at their firſt ſetting out; to the Pleaſures he then offers them; to thoſe Delights which are always made inſeparable from the divine Precepts, Precepts which were given to Man for the Propagation of his Kind? A [a] ſpiritual Director, however, requires farther, that every Perſon before he enters into Wedlock, ought "to beſeech "God to join him with ſuch a Perſon, as he may work out his Salvation with; to ex- "amine whether or no the Perſon he has pitch'd his Affections upon, has the Fear of "God before her Eyes, if ſhe be prudent, diſcreet, and able to take care of a Fami- "ly, *&c.*" We muſt own that ſuch Reflections as theſe are pious and beautiful; but they ſeldom enter into the Heads of young Perſons who are going to tie the indiſſoluble Knot.

Persons before they marry are generally betroth'd to one another, *i. e.* both Parties promiſe reciprocally, in Preſence of their Relations and Friends, to take each other for Man and Wife; after this the Marriage Articles are ſign'd, and by virtue of ſuch an Engagement, the contracting Parties might, one would think, without riſquing their Honour, beſtow thoſe mutual Endearments on each other, which are now forbid till the Marriage Knot is tied, did not the Perfidiouſneſs of Men, and the Fickleneſs of the other Sex, make ſome ſtronger Tie neceſſary, even in Chriſtian Countries; and to this the Marriage Ceremonies uſed in different Parts of the World, as well as the public and ſolemn Engagements by which Perſons are obliged to bind themſelves, owe their Original. And as the Authority of Heaven makes an Impreſſion on the Minds of Men, it was thought proper to conſecrate Marriage by a religious, ſymbolical, and myſterious Form of Words, as we ſhall ſhew hereafter. Becauſe of the Falſhood and Fickleneſs above-mention'd, or perhaps of the Diſcovery that is made, after Marriage, of certain Defects which are inviſible but in a certain Point of Light, it has been thought proper to ſolemnize Marriage immediately after the Parties are betrothed; the contrary Practice being very repugnant to the Purity of the Chriſtian Religion. Not but it is fitting that Perſons who are to ſpend their Lives together, and whom our Saviour commands to love as their own Fleſh, ſhould be pretty familiarly acquainted with one another: But how difficult is it to reſiſt Temptation, or to conſider the Perſon to whom we have plighted our Troth, as forbidden Fruit! Beſides, were long Betrothings authoriz'd by the Laws, People would inſenſibly make it a Cuſtom to ſtop there; ſo that they would perhaps at laſt introduce the commodious Practice of taking one another

[a] *Alet's* Ritual

upon

upon Trial. And in this Caſe a ſort of Prenticeſhip would be introduced between the two Sexes, attended however with this Convenience, that when their Time was out, both Parties would be at Liberty to forſake their Trade. But to be ſerious, it muſt be own'd, that as Religion and Reaſon ought to be call'd in at this perilous Change of Condition, young Perſons ſhould reſolve before hand to bear with each other, and to live in ſuch mutual Harmony as if they both were perfect Beings; for which deſirable End, the ſhorter the Courtſhip perhaps 'tis the better; nor ſhould either Party form too agreeable Illuſions, or chimerical Difficulties. Perſons who marry with this Frame of Mind may be very happy, and find a bliſsful Tranquillity in family Cares.

HERE follows ſome farther Advice given by the Rituals, to ſuch as are deſirous of making a Chriſtian Uſe of Marriage. On the Wedding-Day, the Parties muſt reflect on the State into which they are going to enter, and beg of God to preſerve their Chaſtity in thoſe Moments, when, though a Perſon be never ſo pious, the Fleſh is apt to be victorious over his Spirit, unleſs he be gifted like the Quietiſt in [a] *Rouſſeau* the Poet, whoſe Spirit was able to perſiſt in Prayer, even while his Body ſtoop'd down to terreſtrial Things. They muſt not give their Minds over to Dreſs, Vanity, Senſuality, *&c.* but 'tis well known that the contrary Cuſtom generally prevails, and that moſt young Perſons look on the Days immediately preceding their Marriage, which are ſpent in Luxury and Jollity, as the moſt happy Seaſon of their Lives. Nay the Aged too are not a little pleaſed with theſe Amuſements, as they help to awake paſt Pleaſures in their own Minds: They are fond of that Gaiety and Pomp which concludes with the joining of two Perſons, in whom they in ſome Meaſure behold themſelves live a ſecond Time; and farther, as old People are generally fond of Reſpect, they are proud to ſee thoſe who are ſo nearly related to them make a Figure ſuperior to the Company they have forſaken. Thus do the Aged gratify their own Vanity, while they are ſoothing that of young People. Could we think, were it not with this View, that ſo many venerable Matrons (for old Women are ever famous for being good Match-Makers) would be prevail'd with to make a Trade of uniting young Perſons together. The Bride and Bridegroom ought to walk together to Church with a modeſt and humble Air: This Religion enjoins, but Cuſtom and the Practice of the World teach the contrary. The latter are for having them walk with Pomp, accompanied with a Croud of Bridemen, Bridemaids, and other young Perſons, and that every Thing they caſt their Eyes upon ſhall be inferior to themſelves. Laſtly, they make both Parties preſent themſelves before the Prieſt, as it were, out of mere Ceremony and Pleaſure, wherein Religion uſurps Privileges that don't in the leaſt belong to it; ſuch is the Pomp and Pride of moſt Perſons who enter into Wedlock. The reſt of the bridal Day, if we may give credit to our ſpiritual Directors, ought to be ſpent with Modeſty, nor ought they to indulge in Riot and Exceſs; but the above-mention'd Gentlemen are not enough acquainted with the World to know, that Modeſty and Sobriety are impracticable in theſe Days of high Feſtivity. From the Time of giving the Bleſſing, to the conducting the married Couple to the Nuptial Bed, Luxury muſt triumph; and to ſay the Truth, this Cuſtom has taken ſuch deep Root, that it would be ridiculous to pretend to be ſerious on ſuch Occaſions.

[b] THE Rituals ordain that Marriages be ſolemniz'd on Work-Days; and that becauſe the Mirth and Joy that reigns at Weddings is inconſiſtent with the Devotions ſuitable to Sundays and Holidays. They ordain that a Pariſh Prieſt ſhall always be preſent at this Ceremony. The Banns muſt be publiſh'd thrice before Marriage, on three Sundays or Holidays ſucceſſively, at the Parochial Maſs, and muſt be publiſh'd in thoſe Places where the Parties have dwelt a conſiderable Time: If the Man and Woman live in dif-

[a] *Vide* the Epigram which begins as follows: *Un Quietiſte ardent comme un tiſon.*
[b] *Alet*'s Ritual.

ferent

ferent Dioceſes, they muſt be publiſh'd at the ſame Time in both. The Deſign of theſe Banns is in order to find out whether the Perſons may lawfully marry, which obliges us to take ſome Notice of the Impediments with regard to that State: Theſe are reckon'd fourteen, all which are expreſs'd in the ſix [a] *Latin* Verſes quoted in the Margin. The firſt Impediment is call'd *Error*; as for Inſtance, if a Perſon ſhould be ſo far impoſed upon as to be made to marry one Perſon, when he intended another. The ſecond, call'd *Condition*, is when a Perſon imagines he marries one of a Condition ſuitable to his own, and it is afterwards found that ſuch Perſon is of a mean and diſhonourable Condition. *A* [b] *ſolemn Vow of Chaſtity made in any religious Order, approved by the Church*, is likewiſe an Impediment, and that *becauſe the Perſon who has made ſuch Vow, contracts a ſpiritual Marriage with God.* But in caſe a Perſon ſhould repent of his Vow; if after having made a ſolemn Engagement with Heaven for ſeveral Years, he ſhould find it impoſſible for him to reſiſt the Stimulations of the Fleſh, would not Marriage be a moſt ſalutary Remedy? would there not be leſs Guilt in it than in the clandeſtine Intrigues of Monks and Nuns? A Perſon who has only made a private Vow of Chaſtity cannot marry afterwards, without committing a great Sin; but a Marriage in this Caſe is valid. But when once Perſons have made ſuch a Vow, they muſt no longer ſollicit their Partner, to indulge the procreative Faculty, but live together like ſo many Angels, and not as Perſons of a different Sex. Another Impediment is *Conſanguinity*, whereof it were needleſs to ſet down the Degrees in this Place, or the Alliance comprehended by the Impediment cauſed by Conſanguinity, or of the ſpiritual Alliance mention'd in the Article of Baptiſm. Certain *Crimes* are likewiſe an Impediment to Marriage, ſuch as Homicide, Adultery, *&c.* *A Difference of Religion* is likewiſe an Obſtacle in certain Caſes; as for Inſtance, an unbaptiz'd Perſon is incapable of contracting Marriage with one who was baptiz'd; but the Marriage between a Roman-Catholic and a Heretick is valid. *Force*, or *Violence*, is alſo an Impediment to Marriage, ſince it deprives the Will of its juſt Liberty; ſuch as the running away with, or ſtealing a Woman. The Obſtacle with regard to *holy Orders* is when a Perſon has taken ſuch Orders. The Impediment with regard to *Ties*, or *Pre-engagements*, is when one of the Parties is already married to ſome other Perſon. The Impediment with regard to *Decency*, is when a Perſon betroth'd to another happens to die, or enters into a religious Order, before the Marriage is conſummated; in which Caſe the ſurviving Perſon, or who has not embraced a religious Life, is not allowed to marry with the Brother or Siſter of the other Perſon. *Impotency* is by ſo much the greater Obſtacle, as Procreation is the chief End of Marriage. Impotency is of two kinds; the one perpetual, the other accidental, or occaſion'd by Incantation. As to a perpetual Impotency, it is unanimouſly agreed to be an Obſtacle, both to prevent before Marriage, and diſſolve it after 'tis contracted. Eunuchs come under this Head of perpetual Impotency, as alſo thoſe who are invincibly cold by Nature. The Caſuiſts pronounce Sentence againſt theſe, and againſt an Order of Husbands who are in the Caſe mention'd by [c] *Petronius.* However, theſe Caſuiſts and the eccleſiaſtical Judges allow three Years to this kind of Palſy; but then they ſhould grant a reaſonable Compenſation to the ſuffering Party. Is it juſt and equitable for a Perſon to undergo an undeſerved Trial, and [d] after having embraced for many Years a mere Shadow, be forced to continue three Years longer in a State of Life in which the moſt rigid Virtue is expos'd to the ſtrongeſt Temptations? But on the other Side, aged People, not excepting the Decrepid, are allow'd to marry

[a] *Error, conditio, votum, cognatio, crimen,*
Cultus diſparitas, vis, ordo, ligamen honeſtas;
Si ſis affinis, ſi forte coire nequibis;
Si parochi & duplicis deſit præſentia teſtis;
Raptave ſit mulier, nec parti reddita tutæ.
Hæc facienda vetant connubia, facta retractant.

[b] *Alet*'s Ritual.

[c] *Funerata eſt pars illa corporis, qua quondam Achilles eram.*

[d] *In umbra voluptatis diutius luſi —— languori tuo gratias ago.*

together; but how greatly does this claſh with the chief End of Marriage! And is it not plain that an antiquated Fellow who marries, may be juſtly compared to a Man who pretends to walk though he has no Sinews in his Legs? But there are Women who don't ſcruple to run this diſagreeable Riſque, but flatter themſelves they ſhall be able to warm the moſt frozen old Age. 'Twould be to no Purpoſe to quote to them the Example of *David*, who in vain attempted to preſerve, or rather recover his loſt natural Heat, in the Embraces of a young Woman. 'Tis well known that this is not the Deſign of Marriage. The *Romans*, in the Time of their Republic, had a Law called *Papia Popæa*, which was afterwards abrogated by *Claudius Cæſar*, at a Time when their Manners were very much corrupted. By this Law all Perſons upwards of ſixty were forbid to marry. However, ſuch a ſalutary Medium might be made uſe of in this Caſe as would be more worthy the genuine Spirit of Religion; which is, that old People ſhould be prohibited marrying with young, but at the ſame Time be left at Liberty to marry Perſons of an Age ſuitable to their own: Thus would Marriage be an indiſſoluble Union between two Perſons of different Sexes, for their mutual Comfort and Aſſiſtance. Let us wave this Inquiry, ſince [a] *Sanchez* has in ſome meaſure appropriated it to himſelf, by his skilful and diligent Diſquiſition of it. We refer to that learned Jeſuit, all who are deſirous of knowing whether Barrenneſs ought to be conſidered and treated as Impotency; whether a Woman, who cannot be made a Mother, without running the Riſque of loſing her Life, ought to be rank'd among the Impotent; whether on certain Occaſions ſuch natural Defects as cauſe an exterior Impotency, may be repair'd by violent Methods, *&c.* If that nuptial Tie may be diſſolv'd, in which both Parties happen not to be made for each other, becauſe it has pleaſed Nature to be ſometimes over liberal, and at other Times too ſparing. In this laſt Caſe *Sanchez* informs us as the Popes had done before him, that both Parties are allow'd to ſeek for better Fortune in a ſecond Marriage.

As to Impotency imputed to Sorcery, it may be cauſed by various Methods, ſay the Caſuiſts, which it would not be decent for us to mention in this Place. This kind of Sorcery is call'd by the Vulgar *Nouer L'aiguillet.* This Faſcination, whoſe Virtue is ſuch as to prevent the Conſummation of Marriage, is perform'd after ſeveral Ways. Here follows one of them: Take a Wolf's Pizzle, and the Skin of a Dog or Cat; dye them of two or three Colours; tie them into three or nine Knots; ſpit thrice on the Duſt, or in your Cap, and mutter over ſome barbarous and obſcure Words, whilſt the Prieſt is pronouncing his Bleſſing on the Marriage. Whatever there be in this, a Man muſt have a good Stock of Faith to give credit to ſuch idle Stories. Nevertheleſs the Rituals ordain, that on theſe Occaſions Recourſe ſhall be had to Prayer and Confeſſion, in order to diſſolve the Charm of the wicked Spirit, or his pretended Agents; nay, public Prayers may be made in the Church, and Exorciſms uſed, for ſuch Perſons as imagine they labour under this Faſcination.

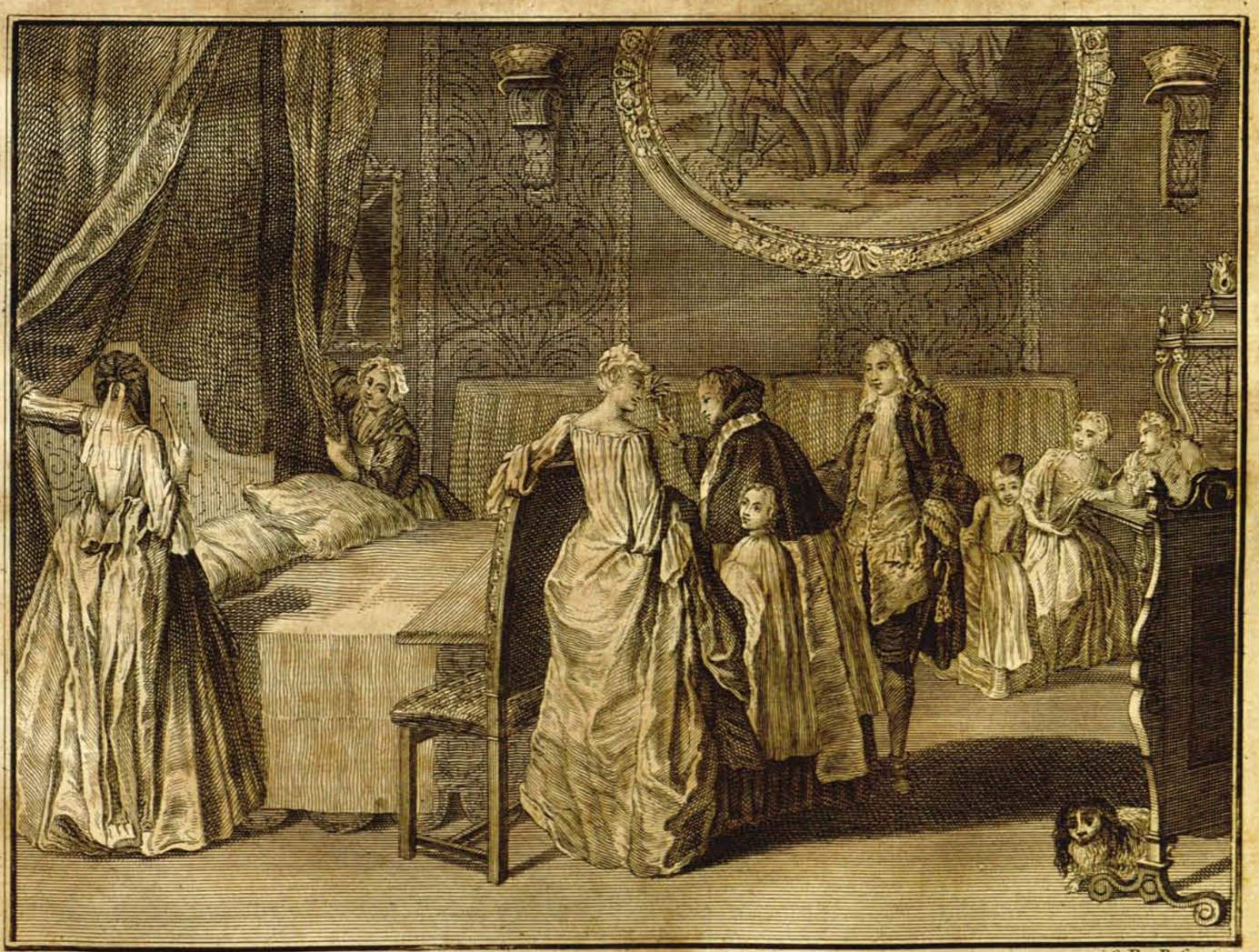
FORMERLY it was a Cuſtom to make a public Trial of a Perſon's procreative Ability, either in Preſence of a ſpiritual or ſecular Judge, and ſeveral Surgeons and Matrons; but it was aboliſh'd in *France* in 1677. after having been obſerv'd for near a hundred and twenty Years. *Juſtinian* the Emperor had alſo forbid this, and other ſuch Cuſtoms enacted for the examining the like Caſes.

IN fine, the Rituals teach, that the mutual Duties of Marriage ought by no means to be refuſed; however, there are ſome Exceptions to this Rule; among which are thoſe which the Solemnity of Religion requires. The *Romiſh* Maſs-Book ordains, *That the Prieſt muſt enjoin thoſe he marries, to be chaſte in the Seaſons of Prayer, and on Faſting,*

[a] Sanchez *de matrimonio*, Lib. vii. Diſp. xcii. Tom. II.

and

The CEREMONY *of* MARRIAGE. ‖ *Ceremonie de* MARIAGE.



B. Picart. del. *C. Du. Bos. exc.*

BENEDICTION of ye NUPTIAL BED. ‖ *Benediction du LIT NUPTIAL.*

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and ſolemn Days. [a] The ſame was enacted among the Heathens, and all ſuch were rank'd among the Profane as approach'd the Altars, after having ſolemniz'd the Myſteries of Love. The above-mention'd [b] Rituals inſinuate likewiſe, that Copulation is ſinful when a Woman is with Child, or when both Parties are unable to get Children. It muſt be own'd that Beaſts inſtruct Mankind in this Caſe; but to wave this trite Obſervation, a famous Queen once boldly anſwer'd her Confeſſor, *That Beaſts act in this Manner becauſe they are Beaſts.*

The Ceremonies of MARRIAGE.

BESIDES the Age requiſite for Marriage, the Liberty of contracting, and the Publication of the Banns, the *Rituals* require farther, That the Perſons to be join'd together in Matrimony, [c] *ſhall be ſufficiently inſtructed in the Chriſtian Doctrine; that they ſhould know the Nature of the Sacrament of Marriage, its Ends, its Obligations; and that they ſhould firſt confeſs themſelves, and receive the Sacrament before they join themſelves together for ever.* The Prieſt ought to beſeech God that the married Couple may acquit themſelves in a holy Manner of the Duties of Marriage, which muſt be celebrated at the high Altar, himſelf being clothed in his pontifical Veſtments.

WHEN the Prieſt goes to the Altar, he is preceded by one or two Clerks in their Surplices, as we ſee in the Figure repreſenting this Ceremony. Theſe Clerks carry the holy Water-Pot, the Sprinkler, the *Ritual*, and a little Baſon to put the Ring in, when it is to be bleſs'd. After he has ſaid the uſual Prayer for the Couple, he advances towards them on the laſt Step of the Altar; the Man ſtanding on the Epiſtle and the Woman on the Goſpel-Side, ſo that the Man ſtands at the Woman's Right-Hand. The Relations and Witneſſes ſtand behind them. Then the Prieſt asks the Couple their Names and Sirnames; which is only a Formality, their Names being already known to him, by the Publication of the Banns, and by a Certificate confirming the ſame, which the Couple are oblig'd to produce at that Time. He afterwards addreſſes himſelf to the Man and Woman ſeparately, in their Mother Tongue, calling them both by their proper Names, and asks the Man whether he will have ſuch a one for his Wife, and the Woman whether ſhe will have ſuch a one for her Husband. This reciprocal Conſent is abſolutely requiſite in this Caſe, and without it the Marriage would be null. After mutual Conſent has been given, by expreſly anſwering, *Yes*, or giving ſome equivalent Sign thereof, the Prieſt who before was cover'd, uncovers himſelf, takes the Couple by the Hand, and making them join Hands, ſays, *Ego jungo vos in matrimonium, &c.* that is, *I join you together in Marriage, in the Name of the Father,* &c. At the ſame Time he makes the Sign of the Croſs upon them, and then ſprinkles them with holy Water. This being done, he bleſſes the Wedding-Ring, and ſprinkles it alſo with holy Water, in the Form of a Croſs; after which he gives it to the Man, who puts it on the Wedding-Finger of the Woman's Left-Hand. This Ring is the Pledge of the conjugal Chaſtity and Fidelity which the Wife owes the Husband. To all this the Prieſt adds ſome Prayers; after which follows an Exhortation to the married Couple, and to the Aſſembly, and afterwards Maſs.

THE married Couple are bleſs'd in the following Manner, when the Woman is a Virgin, and has always had the Reputation of Chaſtity. The Prieſt, after the Offertory, goes to the Foot of the Altar, and the married Couple make what Oblation they think

[a] *Vos quoque abeſſe procul moneo, diſcedite ab artis,*
Queis tulit heſternâ gaudia nocte Venus. Tibullus.

[b] *Alet's Ritual.*
[c] *Idem Ibid.*

proper;

proper; the Husband firſt, and the Wife afterwards. The Prieſt likewiſe repeats ſome Prayers, and the Ceremony ends with an Exhortation to the married Couple. The Subject of this Exhortation is on the Duties of the conjugal Life, the End and Deſign of Marriage, reciprocal Love, *&c.* after which he ſprinkles them with holy Water. Young People are not to inhabit under the ſame Roof, or be in Company together, except in the Preſence of their Parents, or Relations, till ſuch Time as they have received the Bleſſing of the Church. But when this is over, they are at Liberty to go and conſummate the Marriage, and taſte thoſe Pleaſures which would be criminal, if taken without the Formalities eſtabliſh'd by the Church.

THE married Couple muſt deſire the Prieſt to bleſs the Marriage-Bed; the Ceremony of which Act is here repreſented. Among the other Bleſſings which are ask'd by the Mediation of the Prieſt when he bleſſes the Marriage-Bed, one is, that thoſe who are to lie in it may increaſe and multiply. The holy Water completes the Sanctification of the Nuptial Bed.

SOMETIMES the married Couple are incapable of Conſummation, and imagine that it is owing to the Sorcery and Incantations whereof we have already ſpoken. But this is frequently made uſe of as an Excuſe for their own Deficiency, by Husbands who are really impotent, or have worn themſelves out by their Debauchery.

Et tout cela n'eſt que pour amuſer,
Un peu de tems des eſprits de poupée.

That is, *This is contriv'd only to amuſe ſimple Girls for a ſhort Time.*

A HUSBAND muſt be very much puzzled when this is the only Shift left him to ſave his Honour. Every Man ought to be acquainted with himſelf, and to know what he is fit for. However, there may be ſome Exceptions to this Rule. But in general, this pretended Sorcery is no other than a Want of Spirits, an Extinction of the natural Heat; and in this Caſe a Man is ſo far from being a *R——m*, that he is not even a Husband of the loweſt Order. Be that as it will, in this unhappy State of Impotency the Prayers of the Church have been thought neceſſary, and are attended with the following Formalities.

THE [a] Prieſt begins by exhorting the married Couple to put their whole Truſt in God, and admoniſhes them to devote themſelves to Prayer till the Day appointed by him for the performing of the Ceremony; which being come, he celebrates Maſs upon their Account, and in their Preſence: They both fall down on their Knees, and he in the mean Time repeats certain Prayers and Pſalms ſuitable to the Occaſion. In theſe Prayers he exclaims againſt the Devil, the Author of Witchcrafts and Sorcery, and beſeeches Heaven to reſtore to the married Couple their generative Faculties. Laſtly, he lays his Hand on the Woman's Head, praying that ſhe may be fruitful. The Ceremony ends with ſprinkling Holy Water.

WE ſhall here make ſome Remarks on the Conformity between the Cuſtoms of the Antients, and thoſe now in uſe among us, with regard to the Decorums, the Ceremonies, and Advantages of this State. We need ſcarce mention the *Portion*, or *Fortune*, the Cuſtom whereof is of great Antiquity, and was eſtabliſh'd among the moſt unciviliz'd Nations. The giving a *Fortune* with a Woman, is in ſome Meaſure the beſtowing Money upon her to purchaſe a Maſter with, as *Euripides* obſerves in his *Medea*.

[a] *Alet's Ritual.*

This

This Thought is ſo far from being new, that it has been long ſunk to a mere common-place Obſervation; inſomuch, that the Fathers have not forgot to [a] mention it in their enumerating the Advantages of Virginity. However, very few young Girls are ſo fond of this Privilege, as to be prevail'd with to live unmarried. *Solon*, an antient Legiſlator among the *Greeks*, enacted that a Woman's whole Fortune ſhould conſiſt in three Sutes of Clothes, and a few Houſhold Utenſils; and this in order to prevent the Motives of conjugal Society from being venal. But ſuch a Cuſtom would not take place in thoſe Countries where a Man's whole Fortune depends on his Wife's Portion, without the leaſt Regard to her Merit and Qualities. But here follows a much more extraordinary Particular. The *Greeks* look'd upon Marriage ſo eſſentially neceſſary to the public Good, that the *Lacedemonian* Women were allow'd to beat and buffet publicly all the old Batchelors, once a Year at leaſt; and the Anniverſary of this whimſical Cuſtom us'd to be celebrated on a very ſolemn Feſtival, at the Foot of the Altars. But theſe very People, who looked upon Marriage as one of the Foundations of the Happineſs of their Commonwealth, allow'd two other Cuſtoms, both of which interfer'd very much with that domeſtic Tranquility they ſeem'd deſirous of eſtabliſhing, and which is the greateſt Pleaſure of a married State. They allow'd of [b] Proſtitutes and Concubines, to act in thoſe domeſtic Employments which are now given to Chamber-Maids. The former 'tis true had greater Power than the latter have. But be that as it will, the Chriſtian Religion has depriv'd Husbands of all ſuch Privileges; and if they pay their Tribute to any but their Wives, 'tis contrary to its Dictates, and the Duties it preſcribes to married People; but at the ſame Time our Women gain a very noble Privilege thereby, ſince it puts them upon the ſame Level with the other Sex. But this Cuſtom is obſerv'd by Chriſtians only; for the *Heathens*, the *Turks*, and the *Jews*, uſurp ſuch an Authority over their Wives as is not many Removes from Tyranny.

We omit the Ceremonies of the Woman's aſking her Parents Conſent, the Contract of Marriage, and the Betrothings of antient Times: Theſe Particulars being pretty near the ſame then as they are at preſent. They likewiſe us'd a Ring at their Marriages, call'd *Annulus Pronubus*, or the Wedding-Ring. The Bridemen and Bridemaids us'd to accompany the Bride and Bridegroom, to do them the greater Honour, and to aſſiſt them as Counſellors, Maſters of Ceremonies, and to guard them. The Betrothing us'd to be ſpent in Feſtivity and Mirth. They us'd to viſit, compliment, and congratulate one another. The Wedding was kept for three Days together, when the Bride, the Bridegroom, and the young People who aſſiſted at it, were dreſs'd in their fineſt Clothes, and deck'd with Jewels. The Bride was crown'd, and carried with great Ceremony to her Husband's Houſe, where the Nuptial Bed, adorn'd with Flowers, was prepar'd; and here the Bride was laid in Bed by a Company of Matrons, call'd *Pronubæ*. Theſe Matrons were like ſome of the ſame Sex in our Days, of about fifty or threeſcore Years of Age; Perſons who grown hoary in the Labours and Fatigues of Wedlock, and who being thoroughly experienc'd in that Warfare, imagin'd they had an Authority to inſtruct the Bride. We muſt not omit an antient Cuſtom which bears ſome Affinity to one now practis'd in *Holland*, *viz.* that the Threſhold of the Houſes of a new-married Couple were ſtrewed with Flowers and Greens; and among theſe Feſtoons and Foliage, the Laurel made the moſt conſpicuous Figure; ſo that this Signification might be drawn from it, that the Wedding-Day is the fineſt in Life, a Day of Conqueſt and Triumph.

[a] St. *Ambroſe* declares, that a Woman who marries ſells herſelf for a Slave; nay, he even affirms, that the Condition of a Slave is preferable to that of a Wife. "A Slave is bought and paid for, whereas a poor young Girl is "oblig'd to give a good Sum of Money to be receiv'd in Quality of a Slave." But how pretty ſoever this Thought may be, it is not very juſt.

[b] *Demoſthenes* makes this Diſtinction in one of his Orations.

THE Nuptial Ceremonies uſed among Chriſtians vary in different Countries, and even in different Provinces of the ſame Country. In ſeveral Parts of *France*, the Bridegroom, attended with his Relations and Friends, goes to the Bride's Houſe, and conducts her from thence to the Church in great Ceremony. He himſelf walks between his two neareſt Relations, and is followed by the Bridemen. The Bride is conducted with the ſame Ceremonies: She is attired according to her Quality, and crown'd with Flowers, and is followed by the Bridemaids, who are alſo crowned. In *Italy*, if *Gaiac*, Author of the Marriage-Ceremonies, may be credited, the Bride and Bridegroom go directly to Church to be married without the leaſt Ceremony. But the *French* are pretty long in their Courtſhips, and will be acquainted with a Woman before they ſet their Affections upon her; or at leaſt they uſe this as a Pretence to ſcreen the Inclination they have to enjoy a long Courſe of Gallantry. But the *Italians* are no Friends to theſe long Preliminaries. At *Venice* Matches are made between Perſons who have never ſeen or ſpoke to each other; a Cuſtom which differs vaſtly from that once eſtabliſh'd among them [a], when young Virgins were put up to Sale, and given to the higheſt Bidder. Several whole Months are now ſpent between the Wedding and Conſummation. The Commentary which *Miſſon* makes in his Travels upon this Cuſtom is ſomething waggiſh: "You are not, ſays he, to imagine that People marry here "with the ſame Views as in all other Countries; for here Love, Eſteem, and Affection, "are entirely out of the Queſtion. If any of theſe Ingredients happen to ſeaſon the "State, ſo much the better: However, they regard nothing but Money, or the Great-"neſs of a Family; for as to the Perſon 'tis out of the Queſtion." Here follows the Progreſs of the *Venetian* Gallantry, when every Thing has been adjuſted between the Parties: St. *Didier* tells us, that Cuſtom has ſo eſtabliſh'd it, that the Gallant muſt, every Evening, at certain Hours, paſs backwards and forwards under his Miſtreſs's Windows. Another Cuſtom is, that the Bridegroom never makes a Viſit to his Bride till he carries her a Pearl Necklace, which he is obliged to give her. This firſt Interview of Perſons who had never ſeen one another before, often makes their Accoſting vaſtly whimſical; and this is owing in general to the retir'd Way of their Women's Education.

CONCUBINAGE is the conſtant Remedy to thoſe whimſical, and oftentimes deceitful Marriages: And this Cuſtom is now ſo well eſtabliſh'd among them, that it is very common to ſee Wives live in great Harmony with their Rivals; like to thoſe Wives in the Infancy of the World, mentioned in *Geneſis*, Chap. xxx. who were ſo far from being jealous of their Husbands Concubines, that they aſſiſted them in Child-Birth, by which they ſeem'd to appropriate to themſelves in ſome meaſure the Children of the Concubines. Nay, the Concubinage of the [b] *Venetians* is frequently a kind of clandeſtine Marriage, the Ceremony whereof is not perform'd till a long Time after Conſummation; and this generally a few Days only, or even Hours, before the Death of one of the Parties. But the moſt unaccountable Circumſtance in theſe Cuſtoms, ſo repugnant to the Laws of Chriſtianity, is, that Mothers themſelves ſhould procure Concubines and Miſtreſſes for their Sons. The ſame Cuſtom is pretty nearly obſerved in *Perſia*, according to *Chardin*.

NOR are theſe Exceſſes leſs frequent in *Spain*. Several Travellers aſſure us, that their young Boys, ſcarce got out of the Shell, get themſelves Miſtreſſes, and engage in ſuch a Commerce with them as ſpoils them for ever after. Nevertheleſs, the *Spaniards* carry Love and Gallantry to a very great Exceſs. "The *French* have never lov'd with "that Delicacy, ſays Madam *D'Aunoy* in her Travels, as the *Spaniards* do; for not to "mention their Cares, their Eagerneſſes, their Delicacy, and even their devoting them-"ſelves to Death—— what to me appears more meritorious than all the reſt, is their "great Fidelity and inviolable Secrecy:" (Two Circumſtances which the *French* are

[a] St. *Didier*'s Account of the City and Republic of *Venice*.
[b] *Miſſon*'s Voyage to *Italy*, Vol. I.

very

very much wanting in.) " Here Lovers never mention their Miſtreſſes but with ſo much " Reſpect and Conſideration, that one would think they were their Sovereigns." 'Tis in this Country therefore that true and perfect Love is to be found. The Lovers muſt never forget each other. 'Tis an uninterrupted Intercourſe of generous Sentiments, expreſs'd after a thouſand different Ways, and all with equal Paſſion and Warmth. However, they omit nothing that may at laſt indulge them the Gratification of their Paſſion, which is the ultimate of Love: For how pure and chaſt ſoever the Deſires of a Lover may be, 'tis well known that Love is not ſatisfied with ſpiritual Fires. Theſe Miſtreſſes, for whom the *Spaniards* have ſuch pure and exalted Sentiments, are of a different Order from the Concubines; for theſe, if we are to credit Madam *D'Aunoy*, do not occaſion any Domeſtic Broils. Nay, a Husband ſhall often have a Wife, a Miſtreſs, and a Concubine, ſays ſhe, without occaſioning the leaſt Noiſe, Confuſion, or Diſorder in Families. The laſt Particular we ſhall take notice of relating to the *Spaniſh* Gallantry, and which is very ſingular, if it be true, is, that after a Lady has been let blood, the Surgeon who performed the Operation has a very conſiderable Preſent made him by her Lover, for the Fillet with which the Orifice was bound.

Lastly, to be ſomething more particular in what relates to their Marriage: When a young Maiden has fixed her Choice, ſhe is allow'd to marry, tho' againſt her Parents Conſent: In which caſe ſhe addreſſes herſelf to the Pariſh-Prieſt, who takes her from her Father's Houſe, put her into a Convent, or with ſome old Female Devotee; and if ſhe continues ſtill in her Reſolution, obliges her Parents to give her a Portion according to their Wealth.

These Cuſtoms are very fantaſtical; however we ſhall meet with ſome in the Sequel of this Work that are much more extraordinary.

The Bleſſing *of a* Woman *with* Child.

In this Circumſtance, which often proves ſo fatal to Women, and which they ſeldom reflect upon before Marriage, ſome devout Females have Recourſe to St. *Margaret*'s *Girdle*, that of St. *Francis*, certain Relics, *&c.* On theſe Occaſions the Church enjoins as follows. The [a] Prieſt in his Surplice and Stole begins by his exhorting the Woman with Child to ſubmit herſelf entirely to the Will of God; to offer to him the Pains and Labours of Child-Birth, for the Satisfaction of her Sins, *&c.* Then he repeats certain Prayers appointed for that Purpoſe in the Ritual. After this he takes the Sprinkler out of the Hands of his Clerk, and ſprinkles the Woman with Child with holy Water, himſelf and the Aſſiſtants in the mean Time repeating the ſixty ſixth Pſalm alternately. The whole concludes with other Prayers.

Another Ceremony obſerved by Women immediately after their Lying-in, is called Churching, and conſiſts of their deſiring the Prieſt's Bleſſing before they preſume to enter into the Church: Nay, many of them are ſo very ſcrupulous as to keep from it for ſome Time; which Cuſtom, ſays *Alet* in his Ritual, is approved by the Church, altho' neither our Saviour or the Church has given any Precept on that Head. But in this they imitate the Practice of the holy Virgin, who went to the Temple to purify herſelf, and preſent her Son: And the bleſſed Virgin on this Occaſion followed one of the principal Rites of the *Jewiſh* Religion.

[a] *Alet*'s Rituel.

A WOMAN who deſires the Prieſt's Bleſſing after lying-in, muſt ſend him Notice of it, and in the mean Time ſtay at the Church Door upon her Knees, with a lighted Taper in her Hand. Women ſtay in this manner out of Humility, in order to be introduced into it by the Prieſt, and by that means cleanſed from all their Sins, and reconciled to the Church. The lighted Taper, we are told, denotes, that they ſhall bring up their Children in the Faith of Chriſt, and ſhall inſtruct them therein by their own good Example. The Prieſt having his white Stole over his Surplice, with his Sprinkler in his Hand dipt in Water, comes and meets the Woman at the Church Door, where he takes off his Cap, ſprinkles her with holy Water, makes the Sign of the Croſs over her, repeats an Anthem and a Pſalm; after which he puts the Extremity of his Stole in the Woman's Hand, leads her into the Church, and then to the Choir, ſaying, *Ingredere in Templum Dei; adora filium beatæ Mariæ virginis, qui tibi fæcunditatem tribuit prolis:* That is, *Enter into the Temple of the Lord; adore the Son of the bleſſed Virgin* Mary, *who has been ſo propitious as to make you a Mother.* There ſhe ſays her Prayers on her Knees; and the Prieſt having ended the Prayer he had made for her, ſprinkles her with holy Water, which concludes the Ceremony.

EXORCISM.

THIS Ceremony the Heretics and Libertines have frequently attempted to burleſque; nevertheleſs, the former allow the Antiquity of it, *i. e.* of the Power of caſting out evil Spirits: But this Power was originally, ſay they, the Effect of the Gift of Miracles, which having ceaſed for many Ages, they pretend Exorciſm is now no more than a mere Chimera, and that the Power of modern Exorciſts over the infernal Powers, exiſts only in the Imagination of the vulgar and weak People. They [a] likewiſe affirm, that after the Ceaſing of Miracles, public Prayers were thought to be the beſt Expedient for delivering Demoniacs. Accordingly they were brought into the Church: And it is to theſe public Prayers that the Employment of Exorciſt, conſidered as a Place in the Church, owes its Original. The Libertines make Exorciſms, and the being poſſeſſed with evil Spirits, a Subject for Raillery and Diverſion. They aſcribe the modern Bewitchings to pious Frauds, intereſted Motives, and crazy Imaginations; but as to Women and young Girls being poſſeſſed, they imagine that certain irregular [b] Deſires are the only Devils who poſſeſs them. However, ſay theſe People, if the Devil is caſt out of a young Girl, they piouſly celebrate the Defeat of the Hobgoblin.

——— *Et le Clergé n'eſt pas*
Des plus tardifs a prendre part au cas.

In Engliſh:

The Clergy themſelves are not unwilling to have a Finger in the Pye.

Tho' in Reality they have Senſe enough to be perſuaded, that an Exceſs of Continence, a long Retirement from the World, and an exceſſive Fluſh of Health, may very often

[a] *Hiſtory of the Ceremonies and Superſtitions that have crept into the Church.*

[b] Women and young Girls are ſometimes ſubject to Vapours and Suffocations of the Matrix, which probably may contribute to thoſe Contorſions and convulſive Motions which have been obſerved in thoſe of *Loudun*, *Cartigny Louviers*, &c. who were poſſeſſed. The Diſtemper, called by Phyſicians *Furor Uterinus*, ſeem'd to have ſeiz'd the Brain of that Woman who was poſſeſs'd by the Devil at *Loudun*, who imagin'd that an *Incubus* uſed to come every Night, and force her to his Embraces, under the Shape of a Confeſſor, and poluute her chaſte Bed. But it may be ſaid, that thoſe who were poſſeſs'd at *Loudon*, gave other Marks of their being ſo, and ſuch as are indiſputable. But to theſe we might oppoſe the Remarks of the Phyſicians of *Montpellier*, who were conſulted in this Affair. We are to obſerve farther, that in theſe latter Ages the Devil has always taken up his Abode in the Bodies of Women, whereas in the Infancy of the Church he had no reſpect of Sexes.

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make People Demoniacs, and particularly Nuns, whoſe being poſſeſſed in this Age exerciſed the Pens of ſeveral able Writers, and raiſed a thouſand Scruples in the Minds of good People, ſo as to force the moſt reaſonable Zealots to ſay:

Eſt-ce l'eſprit immonde,
Ou l'eſprit de Dieu?
Ou plutot la chair & le monde,
Que jouent leur jeu?

That is,

Is it the unclean Spirit, or the Spirit of God? Or rather, is it not the Fleſh and the World that act this Farce?

Such are the Diſcourſes of our Libertines, and even of all thinking Men, who endeavour to aſſign phyſical Reaſons for a Thing which gives the common People ſo great an Idea of the Power of the Clergy. And indeed can there be a greater or a more noble Privilege than that of driving the Enemy of Mankind out of the Body of a Chriſtian, and of triumphing over him who is the Prince of Darkneſs, the Source of Evil, the Tempter of the Faithful, the great, and even in the Judgment of ſome Divines, the only Cauſe of the Diſorders of the Univerſe; in a word, the ſworn Enemy of Grace, and the Tyrant over Man's Will?

The antient Heathens were acquainted with, and practiſed, Exorciſms; of which we have a thouſand Examples taken from Antiquity: However, this Employment, ſo holy among us, was the Province of their old Women only, who gadding from Houſe to Houſe, uſed to ſprinkle them with luſtral Water, and lay the Spirits by the Power of certain Forms, and ſome very whimſical Ceremonies, which are deſcrib'd in ſeveral [a] Authors. As to the modern Heathens of the *Eaſt* and *Weſt Indies*, they alſo have ſeveral Ceremonies among them for caſting out Devils and Hobgoblins; but for theſe we refer the Reader to the Diſſertations on the Ceremonies of thoſe Idolaters.

The Church not only diſpoſſes the Bodies of Men and Animals, but likewiſe drives evil Spirits from all Places where they endeavour to ſettle themſelves. We have already obſerved in what manner the Devil is driven from the Bridal Bed and Chamber, from Salt, Oil, Water, and Chriſm; he would certainly remain in all thoſe Things, did not the Ceremony of Exorciſm drive him away. Hence we may form to ourſelves an Idea of the Importance of the Employment of the Exorciſt, ſince the Church devolves on him the Authority it has over the infernal Powers. However, this Office is no longer a ſeparate Employ, ſince the Prieſts reſerve to themſelves only the Functions of it; and this is ſo far from humbling the Devil, that on the contrary it puffs him up [b] with Pride, on Account of the great Honour done him, while none but Prieſts and Biſhops are employ'd againſt him.

The moſt infallible Indication of a Perſon's being poſſeſſed by the Devil, ſays *Alet*'s Ritual, is, if the Perſon ſo poſſeſſed either ſpeaks, or underſtands Languages that before were unknown to him, eſpecially, *if he holds long and ſurpriſing Diſcourſes*, &c. To which we will add, that the Devil muſt be conſiſtent with himſelf, and not make Soleciſms or Barbariſms, as he has ſometimes done; witneſs what Writers relate concerning the Devils of *Loudon*, who were not near ſo learned as thoſe of *Cartigni*, who were put to the Trial in ſixteen Languages: But the *Poſſeſſed* of *Loudun*, if we except a little broken *Latin*, which they ſpoke now and then to the Exorciſt, kept ſtrictly to the *French*, which was undoubtedly their Mother Tongue, and conſequently was moſt familiar to them. Another Mark of Poſſeſſion, is the diſcovering of Secrets, the Knowledge of Things tranſacted at a great Diſtance, or the diving into Peoples private Thoughts.

[a] Particularly in *Lomejerus de Luſtrationibus.*
[b] *Alet*'s Ritual.

A third Indication is, when a Perſon makes ſuch Efforts, or performs ſuch Actions, as are above his natural Strength, *in whatever Condition, or with what Sickneſs ſoever he may be afflicted.* A [a] fourth conſiſts in anſwering difficult Queſtions, and ſuch as are above the Reach of the human Mind.

THE *Rituals* forbid the exorciſing of any Perſon, unleſs the Biſhop's Leave be firſt obtain'd for this Purpoſe, *who muſt always be told the ſeveral Symptoms of the Poſſeſſed, in order that he may enquire whether or no they are genuine, to prevent the Tricks and Impoſtures which too frequently happen on theſe Occaſions.* He alſo muſt direct the Conduct of the Exorciſt on this Occaſion, who, to enable himſelf the better to caſt out the Devil, muſt exerciſe himſelf in Faſting and Prayer. He muſt bear with Patience all the Inſults of the Devil, and take care that no Vice, particularly Pride, may give that Enemy to God any Advantage over him; he muſt afterwards endeavour to acquaint himſelf with the Character and Abilities of the particular Devil, and examine whatever is moſt repugnant to him. As for Inſtance, he muſt obſerve what Expreſſions are moſt ſhocking unto him, and theſe he muſt repeat over often. He muſt likewiſe know the Names and Number of the Devils who have taken up their Abode in the Body of the Demoniac; how long he has been poſſeſſed; the Cauſe and Accidents of ſuch Poſſeſſion, *&c.* He muſt endeavour to keep the Enemy cloſe to the Queſtion, and make him anſwer exactly to every Particular; for the *Rituals* aſſure us, that the *Devils are very fond of talking at Random*, and endeavour by Equivocations and Evaſions, to parry the Thruſts of an Exorciſt. They ſometimes fight flying, and frequently, out of a Feint, pretend to take to their Heels.

THE Demoniac muſt have a Crucifix in his Hands, or in his Preſence, and ſome Relics of Saints muſt be laid on his Head and Breaſt; he muſt likewiſe be provided with *Agnus Dei*'s, and be cover'd with a Monk's Capuche, a Stole, or ſome other ſacred Ornament. As to the Hoſt, the *Rituals* will not allow it to be laid on the Head or Breaſt of the Perſon poſſeſſed. It likewiſe prohibits the exorciſing a Woman who is poſſeſſed, unleſs ſhe be accompanied with her Relations, and ſome pious Perſons. The Exorciſt muſt not touch her, except when he ſigns her with the Sign of the Croſs on the Forehead, Mouth, and Breaſt. The Demoniac, ſay the above-mentioned *Rituals*, ought to faſt and pray, to reconcile himſelf to God, renounce Vice, eſpecially that which is ſuppoſed to have brought the Calamity upon him; otherwiſe we are told that the Exorciſt would labour in vain, and it would be doing the Devil a kind of Injuſtice, to drive him out of a Man who was his Property and [b] Slave. And, indeed, who is ignorant that 'tis not lawful to diſpoſſeſs an Uſurper, when he has a long Preſcription to plead in his Favour? And is it not well known that the Rules of Morality forbid us to deprive a Man of his Poſſeſſions, tho' we ſhould think them unjuſtly acquir'd?

THE Ceremony of [c] Exorciſm muſt be perform'd in the Church, but not before the Altar, which the Devil or the Demoniac muſt not be ſuffer'd to behold. It muſt be perform'd at the lower End of the Church, towards the Door, this being the Place appointed for Catechumens, Penitents, and excommunicated Perſons, who are not worthy of approaching the Altar. If *Alet* is to be credited in his *Ritual*, this Contempt of the Devil will drive him out the ſooner. In caſe the Demoniac is ſick, or hindred from going to Church by any juſt or lawful Cauſe, the Exorciſm may be perform'd privately in a Houſe, provided it be done before Witneſſes. The Exorciſt, before he performs the Ceremony, muſt confeſs himſelf; which being done, in caſe he be a Prieſt, or a Deacon, he muſt put on the Surplice or purple Stole; and if the Exorciſm is performed in the Church, he muſt go and addreſs himſelf in Prayer to Heaven before the Altar,

[a] See ſome Queſtions of this kind in *Bayle's Dictionary*, under the Article *Grandier*.
[b] *Alet*'s Ritual.
[c] *Idem ibid.*

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accompanied with ſome Eccleſiaſtics in Surplices, or with a Clerk carrying the holy Water, and the Sprinkler. This Prayer being ended, the Prieſt draws near the Demoniac, and makes him kneel down, and if it be neceſſary, has his Hands and Feet tied. After this he puts the Stole about the Demoniac's Neck, and after having firſt ſigned him, then himſelf, and the Aſſiſtants, with the Sign of the Croſs, he ſprinkles him with holy Water: He likewiſe ſprinkles the Aſſiſtants, which is a holy and laudable Precaution; for otherwiſe the Devil who inhabits the Demoniac, might upon feeling the holy Water, be ſo terrified as to run out of the Body of the Demoniac, and ſhelter himſelf in that of one of the Aſſiſtants, were he not prevented by the Sprinkling. Theſe firſt Sprinklings with holy Water being performed, the Exorciſt kneels down, and the Aſſiſtants alſo; when he begins the Litanies of the Saints, to which the Aſſembly make the Reſponſes. The Litanies are followed by ſome Pſalms, and a Prayer. When the Prayer is ended, the Exorciſt conjures Satan and his Companions by the Myſteries of the Chriſtian Religion; asks his Name, and forbids him to afflict or trouble the Perſon or Place, which are to be exorciſed. Then the Exorciſt ſigns himſelf anew, the Demoniac or Perſon poſſeſs'd, and the Goſpel he is going to read, with the Sign of the Croſs, making choice of ſuch Paſſages of the Goſpel as may beſt mortify the Prince of Darkneſs and his Retinue; as for inſtance, the Beginning of St. *John*'s Goſpel, which mentions the Incarnation of the Word; the Power which Chriſt gave to the Apoſtles of driving out Devils, and ſuch like Paſſages, the whole agreeable to the Tenor of the Goſpels; then follows a Prayer, and the Signs of the Croſs are repeated. Afterwards the Exorciſt lays his Right Hand on the Head of the Demoniac, and repeats a Prayer, which is follow'd by the [a] Exorciſm, by which the Devil is prodigiouſly four'd; nor is that which follows it, after the Exorciſt has made three Croſſes on the Breaſt of the Demoniac, leſs dreadful to him. Then begins a cloſe Attack with the Spirit of Darkneſs, and (together with a great Number of Signs of the Croſs) the Power and Judgments of God are ſet before him; the Sacrament, or rather Sacrifice of the Croſs; the Faith of the holy Apoſtles, and of all the Saints; the Death of the Martyrs, the Chaſtity of Confeſſors, the Interceſſions of Saints, and the Force of the Myſteries of the Chriſtian Religion are all fully diſplay'd. He is reproach'd for all his Guilt, is told that his Empire has been deſtroy'd, and that he has been caſt into outer Darkneſs. (This, by the way, is one of the chief Reaſons which the Heretics employ, to prove that ever ſince the Reign of Chriſt, Satan has been bound in everlaſting Chains, and baniſh'd to Hell, till the Conſummation of all Things.) In the mean Time he is conjur'd, in the Name of the Lord, to come out of the Perſon poſſeſſed. "It is hard for thee to reſiſt, "ſays the Exorciſt to him, and to kick againſt the Pricks; but thy Reſiſtance will ſerve "only to heighten the Rigour of thy Puniſhment, *&c.*" Then follows a Prayer, and afterwards a third Exorciſm, in caſe the Devil is not gone out at the firſt or ſecond Summons. This third Exorciſm is of the ſame Nature with the reſt, and conſiſts of hiſtorical Quotations from the holy Scriptures, (accompanied with Signs of the Croſs) which very much mortify evil Spirits. This laſt Exorciſm muſt be repeated, till ſuch Time as the Devil is come out of the Body of the Demoniac; as alſo from Time to Time, Pſalms, ſpiritual Songs, the Apoſtles Creed, that of *Athanaſius*, the Lord's Prayer, *Ave Maria*, &c.

When the wicked Spirit has taken up his Abode in any Dwelling-Houſe, the Rector or Curate of the Pariſh, after having taken the neceſſary Informations, and receiv'd the Biſhop's Orders, ſhall exhort the Inhabitants of the Houſe to Penance: And if this Act of Return to God is not ſufficient, he muſt go in Perſon to the Houſe which is haunted with the evil Spirit, and exorciſe him in the manner above-mention'd, ſprinkling all the Apartments of it with holy Water.

[a] *Exorciſo te, immundiſſime Spiritus*, &c. I exorciſe thee, unclean Spirit, in the Name of Chriſt Jeſus. Tremble O Satan, thou Enemy of the Faith, thou Enemy of Mankind, who haſt brought Death into the World, who haſt depriv'd Men of Life, haſt rebell'd againſt Juſtice; thou Seducer of Mankind, thou Root of all Evil, thou Fautor of all Vices, thou Source of all Avarice, Diſcord, and Envy. *How difficult, and at the ſame Time glorious, is it to conquer ſo formidable an Enemy!*

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of Holy Orders conferr'd upon them, to preſerve Order among the Faithful committed to their Charge.

THERE are ſeven Orders in the Catholic Church, *viz.* the Sacriſtan or Door-Keeper, the Reader, the Exorciſt, the Acolyte, the Subdeacon, the Deacon, and the Prieſt, which includes Epiſcopacy, which is only the Accompliſhment or Perfection of the former. Among theſe ſeveral Orders, thoſe of the Subdeacon, of the Deacon, and Prieſt only are ſacred, and that becauſe the Vow of Chaſtity is more immediately attach'd to them; and that this [a] Vow ſeparating theſe Miniſters, as it were, from the reſt of Men, does thereby devote them intirely to the Service of God's Church. Theſe ſacred Orders are likewiſe call'd *Majores*, or *the Greater*. The Reaſon for this Plurality of Orders, according to the Rituals, is the Glory of God, which requires a great Number of Officers in different Stations; and the Excellency of the Sacrifice of the Euchariſt, for which thoſe Officers act. They add, that as the inferior Orders are ſo many Steps for arriving at the ſuperior ones, thoſe who take Orders have thereby an Opportunity to exerciſe themſelves gradually in the Practice of all the Virtues and Duties of the genuine Prieſt.

[b] THERE are ſome myſtic Writers, who imagine they find the Inſtitution of all the above-mention'd Orders, in the fourth and following Verſes of the twelfth Chapter of the ſecond Epiſtle to the *Corinthians*. That Wiſdom there mention'd denotes *Epiſcopacy*; Knowledge, the *Prieſt*; Faith, the *Deacon*; the Gift of Miracles, the *Subdeacon*; that of healing Diſeaſes, the *Exorciſt*; the Interpretation of Tongues, the *Acolyte*; Prophecy, the *Reader*; the Variety of Tongues, the *Singer*; and the Gift of penetrating the human Mind, the *Door-Keeper*.

SOME other Writers of the ſame Character tell us, that our Saviour took upon him all theſe ſeveral Orders, during his Reſidence upon Earth; that he was the *Door-Keeper* when he drove the Money-Changers out of the Temple; *Reader*, when he read in the Synagogue; *Exorciſt*, when he caſt out Devils; *Acolyte*, when he declared he was the Light of the World; *Subdeacon* when he turn'd Water in Wine; *Deacon*, when he diſtributed the Bread and Wine among his Diſciples, and at other Times; and *Prieſt* when he inſtituted the Sacrament of his laſt Supper. As to the Origin of theſe different Orders, if we may believe the Proteſtant Author quoted in the Margin, "[c] *Hygi-* "*nus*, Biſhop of *Rome*, was the firſt that regulated the Clergy, by dividing them into "their ſeveral Ranks and Orders; that before his Time there were but two Poſts in the "Church; that of *Prieſt*, (*i. e.* Elder) or *Biſhop*, and that of *Deacon*." The ſame Writer tells us, that in the Infancy of the Chriſtian Religion, the Office of *Prieſt* and *Biſhop* ſeem to have been one and the ſame Thing. However, we are not to be guided by a Writer withdrawn from the Authority of the Church, in an Affair where we have the Teſtimonies of *Euſebius*, and ſome other Writers of ſtill greater Antiquity, to vouch for us. And 'tis, moreover, very certain, that the whole Diſtribution of Orders as it now ſtands is of great Antiquity in the Church.

ALL thoſe who intend to enter into holy Orders are obliged to live [d] ſingle, and muſt have a Teſtimonial of their Probity, Virtue, *&c.* A Declaration is made in the Church

[a] The *Hebrew* Word ſignifying *Holy*, for the ſame Reaſon ſignifies reſerv'd or ſeparated.

[b] *Caſal. de ſacr. vet. Chriſt. Ritib.*

[c] Hiſtory of Ceremonies and Superſtitions, *&c.* printed in 1717.

[d] However, 'tis certain that the Clergy in the primitive Ages were allowed to be married. It muſt, indeed, be own'd, that the Celibacy of the Clergy was debated in the firſt Council of *Nice*, and perhaps earlier; but in ſhort, in ſpite of the Oppoſition of ſome *Puritiſts* in religious Matters, the Marriage of the Clergy did once prevail; not but that ſeveral plauſible Reaſons were made uſe of, in oppoſition to that Liberty; ſuch as the Cares of a Family; a Neglect of the Cure of Souls, or a Dioceſe, occaſion'd by thoſe Cares; the Prieſt employing the Temporalities of

The CLERK receives the TONSURE. | Le CLERC recoit la TONSURE.

The CLERK receives the SURPLICE. | Le CLERC recoit le SURPLIS.

A SACRISTAN ORDAIN'D. | ORDINATION du SACRISTAIN.

A READER ORDAIN'D. | ORDINATION du LECTEUR.

B. Picart, del.

An EXORCIST ORDAIN'D. | ORDINATION de L'EXORCISTE.

C. Du Bosc, exc.

An ACOLYTH ORDAIN'D. | ORDINATION de L'ACOLYTE.

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Church on three Sundays ſucceſſively, before the Day of Ordination, of their Intention to take Orders. They enter into Orders by the Tonſure, which, according to the *Rituals*, denotes the renouncing of the World. The Ceremony of the Tonſure owes its Original to the Practice of the *Nazarenes* among the *Jews*, which St. *Paul* allow'd of, in order to bring over that People to Chriſtianity [a]. The eccleſiaſtical Writers aſſure us, it was obſerved in the primitive Church. [b] An antient Prelate, who was mighty fond of the allegorical and myſtical Interpretation of Ceremonies, informs us, that the ſingle Tonſure is an Image of the Crown of Thorns which was planted on our Saviour's Head, to deride his Sovereignty; and that the double repreſents St. *Peter*'s Head, or rather the heavenly Crown of Martyrdom with which it was crown'd, after the Apoſtle had loſt it in his Miſſion to the Infidels; and yet the Acts of St. *Peter*'s Martyrdom make no mention of beheading, but poſitively ſay he was crucified. If the Reader is not pleaſed with theſe Allegories, here follow ſome others. The orbicular Form of the Tonſure is a Hieroglyphic of the [c] Perfection to which a Clergyman ought to aſpire. This Tonſure, which is call'd a Crown, becauſe of its Form, repreſents alſo the ſpiritual Sovereignty of the Clergy. We cannot preciſely ſay, whether the Heathens did not alſo endeavour to explain the Tonſure of ſome of their Prieſts, by ſuch like Allegories; as for Inſtance, that of the Prieſts of *Iſis* and *Serapis*; for they alſo had their Heads ſhaved.

THE Adminiſtration of the Sacrament of Orders is the peculiar Province of the Biſhops, in quality of Superiors of the Church, and of all the inferior Clergy. This religious Ceremony muſt be perform'd before the People, and if poſſible in the Cathedral; the Seaſons for it are *Lent*, the *Eve* of *Paſſion*, or *Eaſter-Sunday*, and the *Ember Weeks*. At theſe Times, ſay the *Rituals*, the Faithful are to faſt and pray, in order to implore of God wiſe and prudent Miniſters over the Church.

THE Candidate for the Tonſure preſents himſelf before the Biſhop, in a black Caſſock, with a Surplice hanging on his Left Arm, and a lighted Taper in his Hand. [d] He kneels down, while the Biſhop in a ſtanding Poſture, and cover'd with his Mitre, repeats a Prayer, and ſeveral Verſes out of the Scriptures ſuitable to the Ceremony. This done, the Biſhop ſits down, and [e] cuts his Hair from five Parts of his Head, *viz.*

of the Church to the Maintenance of their Families; the Tenderneſs for a Wife and Children, incompatible with that which a Prieſt or Biſhop ought to have for their Flock, who are their ſpiritual Children. Be this as it will, there was at that Time no eccleſiaſtical Law enacted againſt the Marriage of ſuch as were in holy Orders. It is affirm'd that Pope *Syricius*, who lived at the End of the fourth Century, enacted the firſt Decree againſt the Marriage of the Clergy of the *Romiſh* Church. However, this Decree was not univerſally received, and ſeveral Centuries after, a great Number of the Clergy were married. Notwithſtanding Pope *Pius* II. boldly affirm'd, *That Prieſts had been prohibited from marrying for very good Reaſons, but ought to have been allowed that Privilege again for better*, 'tis nevertheleſs certain, that Continence in a Clergyman is honourable, and perfectly well adapted to the Purity of the Chriſtian Religion. It muſt be own'd, that the animal Part of Man finds it a very difficult Task to obſerve ſuch an awful Silence on this Occaſion, as the Church requires, and is apt to put the Query, Wherefore does ſhe reject Eunuchs, ſince ſhe prohibits Marriage? To this it will be anſwer'd, That the Church offers nothing to God but what is perfect; but then in a ſpiritual Religion God can require nothing but a ſpiritual Perfection. 'Tis anſwer'd, that a viſible Imperfection in the Body might diſguſt great Numbers of good Chriſtians; but the inviſible can give no one a Diſtaſte. Eunuchs were likewiſe rejected in the *Jewiſh* Church. But the *Egyptians* went farther, and carried the Notion of Eccleſiaſtical Manhood to ſuch a Degree of Extravagance, that among them none were admitted to the Prieſthood before they had undergone a Probation in the Rites of *Priapus*, and duly practiſed the different Ceremonies of his Worſhip.

[a] Acts of the Apoſtles, Chap. xxi. Ver. 24.

[b] *Germanus*, Patriarch of *Conſtantinople*, mention'd by *Caſalius*.

[c] The *Egyptians* repreſent Perfection and Eternity by a Circle; which Hieroglyphic was likewiſe employ'd by the *Jews*, as is manifeſt from the Circle or golden Crown which was round about the Ark of the Covenant. After this it was received by the Heathens in far diſtant Countries, as the *Romans*, &c. Laſtly, we meet with it among the antient *Mercians*. *Vide* the third Volume of this Work, containing the Ceremonies of the Idolatrous Nations.

[d] *Piſcara Praxis*.

[e] Formerly it was the Cuſtom to cut the Hair in ſuch a Manner, as to leave only a little Circle at the Extremities; in the ſame Manner as the Monks and ſinging Boys at this Day. The Council of *Toledo* condemn'd, as Heretics, all ſuch *Spaniards* who in Imitation of thoſe of the Order of *Readers* in *France*, and of ſome Heretics in *Spain*, received the Tonſure only on the Crown of their Heads, *Canon. Conc. Tolet.* In *Caſalius de Ritib.* An unaccountable and dangerous Hereſy!

before, behind, each Side of his Ears, and the Crown; during which the tonſur'd Perſon ſays, with the Biſhop, *Dominus pars hæreditatis meæ, &c. i. e. the Lord is my Inheritance, &c.* The Tonſure being performed, the Biſhop takes off his Mitre, and repeats a Prayer over the Perſon tonſured, and the Choir chaunt an Anthem; which being done, the Biſhop repeats a ſecond Prayer, obſerving to turn himſelf towards the Perſon who receives the Tonſure. He afterwards puts him the Surplice on, ſaying at the ſame Time, *Induat te Dominus novum hominem*, &c. *May the Lord clothe thee with the new Man*, &c. [a] When the Ceremony is perform'd in private, the Candidate preſents a Wax-Taper to the Biſhop, who gives him his Bleſſing. *Alet* tells us in his *Ritual*, that the black Caſſock which the young *Abbé* puts on, teaches him that he ſhould be clothed intirely with Chriſtian Virtues; and its Colour, that he muſt look upon himſelf as dead to the World; that the lighted Taper he holds in his Hand denotes the Innocency of Baptiſm, which he has preſerv'd, or the Light of Faith; that the Tonſure itſelf is a Mark of the Renunciation he makes of the World, and its Vanities; but the [b] Hair that is left denotes with what Sobriety he ought to uſe the Things of this World. It may be farther added, that the Hair cut above the Eyes, ſignifies that the Clergy ought to be deliver'd from ſpiritual Blindneſs; and that which is cut above the Ears denotes that they ought to be open to the Word of God; behind the Head, that they ought not to meditate on Things behind them; on the Crown, that they partake of the Sovereignty of Chriſt Jeſus; the Whiteneſs of the Surplice denotes their Innocency and Purity of Life; every Thing in ſhort, even the very Flax, of which the Surplice is made, has its allegorical Signification.

THE Employment of the Door-Keeper, call'd *Sacriſtan*, in the third Compartment of the annex'd Plate, is to open and ſhut the Church-Doors, as alſo to take care that the Bells be rung in due Time; that of the *Reader*, to read aloud the Leſſons and Prophecies which are ſung at Matins and Maſs; that of the *Exorciſt*, to caſt out Devils from the Bodies of Perſons poſſeſs'd; that of the *Acolyte*, to bring in the Tapers, to light them, to take care to put Fire into the Thurible and Frankincenſe into the Navicula, to prepare the Wine and Water for the Sacrifice, to attend upon the Subdeacon, the Deacon, and the Prieſt. The Employment of the Subdeacon is to take care of the holy Veſſels, to prepare and pour out Water on the Wine in the Chalice, to ſing the Epiſtle at ſolemn Maſſes, to bring and hold the Book of the Goſpels before the Deacon while he is reading them, to give it the Prieſt to kiſs, to carry the Croſs in Proceſſion, and to receive the Oblations of the People. The Function of the *Deacon* is to adminiſter to the Prieſt all Things neceſſary for the [c] Sacrifice; to read the Goſpel publickly, to explain it; to be in ſome Meaſure the Church's Steward, with regard to the Diſtribution of thoſe Things which are given to the Poor. *Alet* tells us in his *Ritual*, that antiently it was the Deacon's Buſineſs to turn out of the Church before Maſs began, all ſuch Perſons as were not allow'd to be preſent at it, and after Maſs to diſmiſs ſuch as had aſſiſted at it. The Deacon uſed to [d] remind the Faithful of *Humility*, which Cuſtom is ſtill obſerv'd. Moreover, the Deacon muſt aſſiſt and ſerve the Prieſt in the Adminiſtration of Baptiſm, and may himſelf baptize in the Abſence of the Prieſt in Caſes of Neceſſity. Laſtly, it is his Duty to give the Biſhop an Account how the Laity ſpend their Lives, purely for their Edification, and the better Government of the Church. The Duty of the *Prieſt* is to offer up the Sacrifice of the Maſs, to adminiſter the Sacraments, (thoſe of Confirmation and Orders excepted) to preach the

[a] *Piſcara, ubi ſupra.*

[b] *Alet's Ritual.*

[c] Anciently the Deacon uſed to give the Cup in the Sacrament, and the Biſhop or Prieſt the Bread.

[d] By ſaying to them, *Humiliate capita veſtra Deo*, i. e. *Humble yourſelves before the Lord*; which, we are told, was generally directed to Penitents, who uſed to proſtrate themſelves while the Biſhop or Prieſt impoſed his Hands upon them. But in Seaſons of a general Penance, ſuch as *Lent*, they uſed to ſay theſe Words publickly at the End of the *Maſs* for the whole Congregation in general, in order that they might kneel down when the Prieſt prayed for them, becauſe it was not poſſible for him to lay his Hands on each particular Penitent.

Word

Word of God; to bleſs the People, and to watch over the Souls committed to his Charge.

When the Biſhop ordains a *Door-Keeper* or *Sacriſtan*, he gives him the Keys of the Church, and while the Sacriſtan touches them, the Biſhop ſays to him, *Remember that you are to give an Account to God, of whatever theſe Keys ſhut up*; or rather, *Govern yourſelf, as being to give an Account*, &c. *Sic age quaſi Deo redditurus ſis rationem*, &c. [a] This being done, the Arch-Deacon gives the Door-Keeper full Power to exerciſe his Office, by cauſing him to open and ſhut the Gates of the Church, and to ring the Bells. During the Ceremony the Biſhop makes an exhortatory Diſcourſe to the Sacriſtan.

The fourth Council of *Carthage*, held in 398, but which ſeveral learned Writers look upon as fictitious, mentions the greateſt Part of the Ceremonies made uſe of in theſe Ordinations. 'Twould be needleſs to obſerve, that certain Perſons were appointed in the Temple of *Jeruſalem*, whoſe Employments were much the ſame with thoſe of theſe inferior Officers of the Church. There were alſo ſuch like Officers belonging to the Temples of the Idolaters.

When a Perſon is admitted into the Reader's Order, the Biſhop cauſes him to lay his Hands on the Book of the Propheſies, and the Leſſons of Matins, ſaying to him at the ſame Time, *Accipe & eſto verbi Dei relator*, &c. i. e. *Receive this Book, render an Account of the Word of God, and if you acquit yourſelf worthily of this Office, be aſſured that you ſhall have a Portion of the Inheritance allotted to thoſe who from the Beginning have diſpenſed the Word of God.* We are told that the *Readers* are at this Time, in the Church, the ſame with the Prophets among the *Jews*; at leaſt their Office bears ſome Affinity to thoſe who were called to the Reading of the holy Books in the Synagogue, and to ſuch as perform that Office to this Day, but with this Exception, that the *Jews* do not rank them in the Body of their Clergy.

When the Biſhop ordains an *Exorciſt*, he makes him lay his Hand on the Book of Exorciſms, ſaying to him, *Receive this Book, and remember at the ſame Time that you receive the Power of exorciſing Demoniacs, or ſuch as are poſſeſſed, whether they have been baptiz'd, or are only Catechumens.* The Ceremony of exorciſing is now performed by Prieſts; the Buſineſs of the Exorciſts being generally only to get ready the Salt, and every Thing neceſſary for the Bleſſing of the Water on the Day appointed. When the Prieſt exorciſes any Perſon, the Exorciſt muſt aſſiſt at the Ceremony, and get ready the Book of Exorciſms.

At the Ordination of an *Acolyte*, the Candidate lays his Hand on the Candleſtic, which has a Taper in it, and which the Biſhop preſents unto him, repeating at the ſame Time a ſet Form of Words ſuitable to the Occaſion. After this the Biſhop preſents him empty *Burettes* or Cruets uſed for the Wine and Water in the Sacrifice of the Maſs. This Ceremony, like the former, is concluded with an Exhortation.

The Biſhop when he confers the Order of Sub-Deacon, cauſes the Candidate to lay his Hand on the Chalice and the Paten, both being empty, ſaying to him at the ſame Time, [b] *Take care of the Miniſtry which is committed to your Charge, preſent your ſelf to God in ſuch a Manner as may make you agreeable to him.* After which he cauſes the Sub-Deacon to lay his Hand on the Epiſtles, ſaying to him, *Receive this Book, and the Power of reading the Epiſtles in the holy Church of God*, &c. The Perſon to be ordained muſt preſent himſelf clothed in a white Albe girded about him, and a lighted Ta-

[a] We ſhall hereafter take Notice of the Employment of an Archdeacon.

[b] *Videte cujus miniſterium vobis traditur.* &c.

per

per in his Right Hand; he falls proſtrate on the Ground, and continues in that Poſture while the Biſhop and Clergy read the Litanies of the Saints. After this the Biſhop turning himſelf towards the Candidate, (or Candidates, if there be more than one) who is ſtill proſtrate, gives him his Bleſſing [a] thrice, and makes a Diſcourſe, in which he repreſents to him the Importance of the Sub-Deaconſhip; after which he gives him the Paten, *&c.* in the Manner above-mentioned, and repeats ſome Prayers. Which being ended, the Biſhop clothes him with the Amict, ſaying to him, *Accipe amictum, per quem deſignatur caſtigatio vocis*, i. e. *Receive this Amict, which denotes the Chaſtiſement, or rather the Bridling of his Tongue.* He then puts the Maniple on his Left Arm, telling him, *That it ſignifies the Fruit of Good Works:* Finally he clothes him with the Dalmatica, telling him, *That 'tis a Garment of Joy.* *Alet* tells us in his *Ritual*, that the *Amict* denotes the Application of the Tongue, the *Maniple* that of the Hands, and the *Dalmatica* that of the Heart to the Service of God.

CASALIUS in his Book of the Ceremonies of the antient Chriſtians, is of Opinion that the Sub-Deacons have ſome Affinity to the *Nethinneans*, who were ſubject to the *Levites*, and whom *Joſhua* firſt choſe from among the *Gibeonites*. Be this as it will, the Inſtitution of the Sub-Deaconſhip is of great Antiquity; but 'tis the Buſineſs of the Critics to inform us whether that Order, and the other minor ones above-mentioned, were exerciſed in the ſame manner in the antient Church, as at this Day.

HERE follows the Ceremony of the Ordination of Deacons: The Candidate preſents himſelf clothed in the Sub-Deacon's Habit; then the Biſhop enquires after his Character of the Arch-Deacon and the People, and afterwards makes an Exhortation to him on the Excellency of the Deaconſhip: The Deacon proſtrates himſelf in the ſame Manner as the Sub-Deacon. After this the Biſhop gives him the Holy Ghoſt, by laying his Right Hand only on his Head, to ſhew that he does not receive it as fully as the Prieſt. The Biſhop [b] being ſeated, the Candidate kneels before him, and receives the Stole on his Left Shoulder, which an [c] Acolyte fixes round the Left Side of his Neck, in ſuch manner that the Extremities hang under the Right Arm. After the Stole he receives the Dalmatica. The Ordination being ended, the Biſhop preſents him with the Book of the Goſpels, and the Ceremony concludes with the Prayers of the Biſhop and People. An *Italian* Writer on Ceremonies tells us, [d] that after the Offertory, the new Deacons offer *Tapers*, &c. The *Rituals* aſſure us, that the Stole put over the Albe [e] denotes the Power given to the Deacon, which however is inferior to that of the Prieſts, and accordingly he wears it hanging down, not before him, but under the Right Arm only. The Dalmatica points out to the Deacon [f] three Gifts of God, *viz.* the divine Protection, Joy, and Juſtice. The Origin of the Inſtitution of Deacons may be ſeen in the ſixth Chapter of the *Acts of the Apoſtles:* They were the Miniſters of the Apoſtles.

THE Order of *Prieſthood* is ſuperior to all thoſe above-mentioned, becauſe a Prieſt is empower'd to conſecrate the Body of our bleſſed Lord. He preſents himſelf to the Biſhop in a Deacon's Habit, with a lighted Taper in his Right Hand, and the Chaſuble folded over his Left Arm. After the Arch-Deacon has acquainted the Biſhop with the Character of the Candidate, and the Biſhop has made a previous Exhortation to the Aſſembly, the Litanies are ſaid, the Candidate lying all the while proſtrate on the Ground, in Teſtimony of his Humility: He then riſes up, and preſents himſelf to the Biſhop,

[a] *Ut electum benedicere digneris; ut electum benedicere & ſanctificare digneris; ut electum benedicere, ſanctificare, & conſecrare digneris.* This Form of Bleſſing is practiſed on ſeveral other Occaſions.

[b] *Pontificale Roman.*

[c] *Piſcara Praxis Ceremon.*

[d] *Idem ibid.*

[e] *Alet's* Ritual.

[f] *Induat te Dominus indumento ſalutis, veſtimento lætitiæ, dalmatica juſtitiæ.*

A SUB-DEACON ORDAIN'D. | ORDINATION des SOUDIACRES.

DEACON ORDAIN'D. | ORDINATION des DIACRES.

PRIEST ORDAIN'D. | ORDINATION des PRÊTRES.

The PRIEST receives y^e IMPOSITION of Hands. | Le PRÊTRE recoit L' IMPOSITION des mains

B. Picart. del.

The BISHOP imponers the PRIESTS to CONSECRATE. | L'EVÊQUE donne aux PRÊTRES le pouvoir de CONSACRER.

C. Du. Bosc. exc.

The BISHOP gives the PRIESTS y^e SACRAMENT. | L'EVÊQUE COMMUNIE les nouveaux PRETRES.

Gravelot inv. G. Scotin sculp.

A DISSERTATION ON THE CEREMONIES OF THE ROMAN CATHOLICS:

Containing

All ſuch Particulars as relate to the HIERARCHY or CHURCH-GOVERNMENT, &c.

PART I.

The Sacrament *of* HOLY ORDERS.

IN the laſt Part of this Diſſertation we propoſe to treat of whatever bears any Relation to the Sacrament of holy Orders. It were needleſs to give the Reader the Origin of the Name of this Sacrament, or to inform him that [a] Order in general is ſuch a Diſpoſition and Arrangement of different Things, as aſſigns to each its proper Place; that by this Sacrament, an Order is ſettled among the Faithful, diſtinguiſhing the Laity, who compoſe the inferior Part of the Church, from the Clergy, who are the ſuperior Part of it, and to whoſe ſpiritual Government the Laity are ſubordinate; that by this Sacrament, an Order and Relation is ſettled between the ſuperior and inferior Miniſters of the Church. Laſtly, that the Clergy are obliged, by virtue of the Sacrament

[a] *Alet's Ritual.*

of

who lays both his Hands upon him; all the Prieſts who aſſiſt at the Ceremony do the ſame, which being done, the Biſhop and his Miniſters repeat ſome Prayers appointed by the Pontifical. Then the Prelate takes the Stole, which hangs from one Shoulder only, and puts it over both, in ſuch a manner that it [a] falls croſs-wiſe on the Candidate's Breaſt. The Biſhop in putting on his Stole ſays to him, *Receive the Yoke of the Lord.* The Stole thus fix'd on both the Prieſt's Shoulders, points out to him, that he receives a Fulneſs of Charity, greater than that of the Deacon. After the Stole the Biſhop gives him the Chaſuble, which ſignifies Charity; and accordingly the Biſhop when he gives it the Prieſt, ſays to him, *Accipe veſtem ſacerdotalem, per quam charitas intelligitur,* i. e. *Receive the ſacerdotal Veſtment which repreſents Charity.* In giving the Chaſuble to the Prieſt, it is firſt unfolded before, and afterwards behind, which we are told denotes to him the great [b] Extent his Charity ſhould bear. This Ceremony is followed by another Prayer, and the *Veni Creator* is ſung, during which the Biſhop anoints the Candidate's Hands in the Form of a Croſs, with the Oil of the Catechumens. This being done, the Biſhop joins the Prieſt's Hands together, and the Prelate's Vicar, or ſome other of his Miniſters, [c] wraps them round with a Piece of clean Linen.

After this, the Biſhop empowers the Prieſt to conſecrate, by making him lay his Hand on the Chalice, in which is ſome Wine, and the Paten, on which a Wafer or Hoſt is laid: The Paten is laid upon the Chalice. At the Concluſion of the Ceremony the new ordain'd Prieſt receives the Sacrament, and the Biſhop gives him his Bleſſing, after having made him repeat the *Creed*, laid his Hands a ſecond Time on his Head, ſaying to him at the ſame Time, *Receive the Holy Ghoſt*; and obliged him to make the ſolemn Promiſe of Reverence and Obedience which all Prieſts owe their reſpective Biſhops. This ſolemn Oath or Promiſe the Biſhop receives by preſſing both the Hands of the Prieſt between his own.

The Benefices *and* Dignities *of the* Church.

Church Benefices or Livings, being the Appurtenances of holy Orders and the Eccleſiaſtical State, can belong to thoſe only who are ordained, or have receiv'd the Tonſure. Eccleſiaſtical Dignities are of much more antient Date than [d] Benefices, the latter taking their Riſe from the Degeneracy of the Church in latter Ages.

As to the Origin of the Word *Benefice*, we find it as follows in the above-cited *Ritual:* "This Word was antiently appropriated to the Lands which Kings and Princes "uſed to beſtow on thoſe who had fought valiantly in the Wars; and were not uſed in "this particular Signification, but during the Time that the *Goths* and *Lombards* reign'd in "*Italy*, under whom thoſe *Fiefs* were introduced which were peculiarly term'd *Bene-* "*fices*, and thoſe who enjoy'd them *Beneficiarii* or Vaſſals. For notwithſtanding that "the *Romans* alſo beſtow'd Lands on their Captains and Soldiers, yet theſe Lands had "not the Name of Benefices appropriated to them; but the Word *Benefice* was a general "Term which included all kinds of Gifts or Grants, according to the antient Signifi- "cation of the *Latin* Word. In Imitation of the new Senſe in which that Word was "taken with regard to the *Fiefs*, it was at length employ'd in the Church, when the "Temporalities thereof began to be divided, and to be given up to particular Perſons, "inſtead of remaining wholly in the Hands of the Biſhops: This Practice the Biſhops "themſelves firſt introduced, purpoſely to reward Merit, and aſſiſt ſuch Eccleſiaſtics as

[a] *Piſcara Praxis Cerem.*
[b] *Alet*'s Ritual.
[c] *Pontif. Roman. Piſcara Praxis Cerem.*
[d] *Alet*'s Ritual.

" might be in Neceſſity. However, it was ſoon carried to greater Lengths, and at laſt " became unlimited, as has been ſince manifeſt among the Monks and ſecular Clergy. " A Benefice therefore is not merely a Right of receiving Part of the Temporalities of " Church, for the Service a Perſon does in it; a Right which is founded on the Goſpel, and " has always ſubſiſted ſince the Apoſtolic Age; but 'tis that of enjoying a Part of the Tempo- " ralities of the Church, aſſign'd and determin'd in a ſpecial Form, in ſuch a Manner that " no other Clergymen can lay any Claim or Pretenſion to it——. And in this Age 'tis " not barely the Right of enjoying Part of the Temporalities of the Church; but 'tis " likewiſe a fix'd and a permanent Right, in ſuch a Manner that it devolves on another, " after the Death of the Incumbent: Which formerly was otherwiſe ordered; for when " Benefices were firſt introduced —— they were conferr'd on Clergymen only for a ſtated " Time, or for Life; after which they reverted to the Church."

A PERSON muſt be fourteen Years of Age complete, before he can be entitled to poſſeſs a Benefice, and muſt have received the Tonſure beforehand. As for the Qualities requiſite to perform all the incumbent Duties annex'd to Benefices worthily, we ſhall take no notice of them, nor of the previous Vocation of thoſe who enter upon them.

As to Plurality of Benefices, *Alet* argues very judiciouſly in his *Ritual* upon that Head: " It was impoſſible, ſays he, for the Fathers of the antient Church, to condemn " this Plurality, ſince the Poſſeſſion of Benefices, as ſettled at this Day, was unknown to " them. However we ſee what were the Sentiments of the Church upon that Head, " in one of the Canons of the Council of *Calcedon*, which prohibits the Clergy from " inſerting their Names in the Liſts of two Churches, or, in other Words, to en- " joy a Plurality of Benefices——. The ſecond Council of *Nice* held under *Charle-* " *magne*, prohibits the ſame Thing as an infamous Profit; with this Exception, how- " ever, that it is allow'd the rural Clergy, becauſe of their ſmall Number in thoſe Ages. " Finally, a Council held at *Paris* in 829, condemns this Practice, and declares it to " flow from the ſame Source, *viz.* Covetouſneſs." Nor have Pluralities been leſs cen- ſured ſince the Eſtabliſhment of Benefices. The Doctors of the Church have com- plained of them, and whenever the Pope himſelf diſpenſed with holding a Plurality of Benefices, they nevertheleſs aſſerted that ſuch a Diſpenſation did not wipe out the Sin of Plurality. They inſinuated that this Salvo might ſeem plauſible enough in this World, but that the Caſe would be altered in Heaven: Nevertheleſs the Cuſtom of holding ſe- veral Benefices at the ſame Time has been general for many Ages.

ALL Incumbents, eſpecially thoſe who have a Cure of Souls, are obliged to Reſi- dence; but they frequently leave that Duty to their Curates: However, by the Laws of the Church, they are forbid to receive any of the Fruits of their Benefice, during the Time they may have been abſent from it. The great Number of ſuch Non-Reſidents gives us Reaſon to believe that a great Indulgence is ſhewn on this Occaſion; and moreover, the Diſtemper is grown ſo inveterate, that it is impoſſible to cure it.

A CLERGYMAN is forbid to buy or ſell Spiritualities, or ſuch Things as are annex- ed thereunto: This Traffic is call'd Simony. By ſpiritual Things we underſtand the Gifts of the Holy Ghoſt, the Sacraments, and all other ſpiritual Functions, ſuch as Preaching, and celebrating the Maſs, *&c.* By Things annex'd to the Spiritual, we un- derſtand the Revenues of Benefices, which depend on the ſpiritual Functions the Incum- bent is obliged to exerciſe. Were the Article of Simony to be urged a little home, 'tis to be feared that the Sin which is the Conſequence of it, has infected the greateſt Part of the Clergy, Simony is diſtinguiſh'd into Mental, Conventional, and Real. The *Mental* is, when a Perſon in giving one of ſuch Things as conſtitute the Simony, does it with an Intention to oblige the Receiver to give him the Value either in Money, or ſomething equivalent to it; or when any ſuch Gift is made with a Deſign to receive a Be-

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The BISHOP *elect presents himself with the two* ASSISTANTS.

L'EVEQUE désigné se presente avec les deux ASSISTANS.

Takes the OATH.

L'EVEQUE désigné prête le SERMENT.

The BISHOP *elect falls* PROSTRATE.

L'EVEQUE désigné se PROSTERNE.

Is ANOINTED.

L'EVEQUE désigné est OINT.

Has his HANDS ANOINTED.

On OINT *les mains de* L'EVEQUE.

The PASTORAL STAFF *given him.*

On lui donne le BATON PASTORAL.

a Benefice by that Means. The *Conventional* is, when two Perſons negotiate, either expreſly or tacitly, to beſtow a ſpiritual Thing, or that which is annexed to it, for a temporal one. The *Real* is, when two Perſons agree together to give Money for a Benefice. Such as are more rigid againſt Simony, carry this Matter ſtill farther, and reduce under this Head all Intreaties, Applauſes, and Flatteries, which may be employ'd purely to obtain or procure a Benefice for any Perſon. Beſides Simony, there are other ſiniſter Methods of procuring a Benefice; 1ſt. That of [a] Confidence, which is, "when "one either reſigns or procures a Benefice for ſome other Perſon, with Deſign or Agree-"ment to give it to a Relation or ſome other Man; or ſhall ſuffer ſome other Perſon to "take the Fruits thereof, reſerving only the Title to himſelf." 2d. The Negotiation and Traffic made in Permutations, *i. e.* when one Man exchanges a Benefice with another, not for the Advantage of the Church, but for his private Intereſt, and to procure more Wealth. 3d. Fraudulent Permutations. 4th. Pretended Reſignations. 5th. Forged Inſtruments in order to enjoy a Benefice. 6th. The Foundation of an *Obit*, which is as follows: "A Perſon deſiring to procure a Benefice either for himſelf or ſome Rela-"tion, lays out a Sum of Money, or buys a Piece of Ground, upon Condition to be-"ſtow the Intereſt of the Money, or the Revenue of the Land, on a Perſon for cele-"brating a weekly Maſs; and giving the Name of Benefice to this Foundation, which "he calls *Obit*, exchanges it with another Perſon for a Prebend or Cure." After this let the Reader judge, whether there are many Clergymen in the World who can juſtly boaſt of being exempt from even the Appearances of Simony. But the Clergy will make the following Objection: Are not ſuch Caſes of Simony, and other Irregularities purely imaginary? And are not all thoſe who oppoſe them ſo warmly, too violent and ſevere in their Deciſions?

Ceremonies relating to the ELECTION *of* BISHOPS.

BISHOPS are conſider'd as the Fathers and Paſtors of the Faithful, the Succeſſors of the Apoſtles, and as ſuch the [b] Superiors of the Church of Chriſt, [c] by Virtue of which they are allowed the chief Places in the Choir, in Chapters and Proceſſions, *&c.* As Succeſſors to the Apoſtles, they claim Reſpect and Homage from the Laity. As Fathers and Paſtors, they themſelves are obliged to preach God's holy Word to the Faithful. This was the Cuſtom in the primitive Church; and there can be no Preſcription on this Head, ſince, in the Conſecration of Biſhops, they are commanded to preach the Goſpel to thoſe over whom they are appointed [d] Paſtors. It muſt, however, be own'd, that for many Years, they have willingly diſpenſed with that painful Function; and that their Luxury and Indolence has frequently render'd them obnoxious to the ſharpeſt Cenſures of Writers, both Orthodox and Heretical.

THE *Ceremonial* enjoins, that Biſhops ſhall be clothed in Purple; tho' the regular Biſhops may continue to wear the Habit of their Order. During Lent and Advent they muſt be in Black, and always clothed in their Sutane; but they are allow'd to wear ſhort Clothes when on a Journey.

THE Pope only has the Right of electing Biſhops: This is a pretended Prerogative which the Partiſans of the Court of *Rome* carry to a very great Height, to the Prejudice of Kings and Sovereign Princes. Nevertheleſs ſome of theſe have reſerved to them-

[a] *Alet*'s Ritual.

[b] *Biſhop* is a *Greek* Word, ſignifying Inſpector; which manifeſtly proves that they were ſuperior in Dignity to other Prieſts.

[c] *Piſcara Praxis Cerem.*

[d] See the Sequel.

ſelves the Right of nominating to Biſhoprics; after which the Pope ſends his Approbation and the Bulls to the new Biſhop. At *Rome*, it is cuſtomary to [a] publiſh in ſome Conſiſtory, that the Candidate for a Biſhop's See, is duly qualify'd for the ſame. He is then confirm'd, after an Inſtrument has been drawn up to teſtify the Probity of his Life and Manners. After which [b] an Inſtrument is drawn up in his Favour, called by the Inhabitants of *Rome*, Conſiſtorial, or Apoſtolical Letters. All theſe Formalities contribute to ſubject the Biſhops to the Pope: However, ſuch of thoſe Prelates who ſpeak ſincerely, and are not wrought upon by any political Motives, pretend that they hold the Authority they have over their Dioceſes, from our Saviour only; but they ought to be ſincere in owning, that they hold it from the Pope. [c] Hence the Origin of Degrees and Diſtinctions, which have given Riſe to numberleſs Diſputes with regard to the divine Right of Epiſcopacy. By Virtue of that divine Right, ſome Biſhops have had the Preſumption, to write at the Head of their Decrees and Mandates, *Such a one, by the Grace, or by divine Providence:* but [d] *Innocent* XI. cenſured them very ſmartly upon this Account.

WHEN [e] a Perſon hears that the Pope has raiſed him to the epiſcopal Dignity, he muſt enlarge his ſhaven Crown, and dreſs himſelf in Purple. If he be in *Rome*, he muſt go and ſalute his Holineſs, and receive the Rochet from him. Three Months after his having been confirm'd in his Election, he is conſecrated in a ſolemn Manner; which muſt be perform'd on [f] a Sunday, [g] or one of the Feſtivals of the Apoſtles, obſerving to faſt on the Eve of his Conſecration. The Altar, as we find in the Book of Ceremonies, muſt be adorned with Flowers, and a Carpet ſpread on the Ground before it, and on the Steps. The pontifical Ornaments muſt be laid on the Altar, and the Chriſm, the Veſſel of holy Water, the Chalice, the Pyx, the pontifical Ring, the Sandals, the Paſtoral Staff, the Mitre, Gloves, *&c.* on the Credences. There are likewiſe two little Barrels fill'd with the beſt Wine, two Loaves, one of them gilt with Gold, the other with Silver, with the Arms of the officiating Prelate and the Biſhop engraved on them, and two Tapers, each weighing four Pounds. Some Acolytes ſtand by the Biſhops who conſecrate, and the Perſon to be conſecrated: The latter places himſelf in the Middle of the two aſſiſting Biſhops, oppoſite to the officiating Prelate, who ſits on the epiſcopal Seat placed about the Middle of the Altar. Then one of the Aſſiſtants addreſſes himſelf to the officiating Prelate, ſaying to him, that the [h] Catholic Church requires ſuch an one (naming the Perſon) to be raiſed to the Dignity of a Biſhop. Then the officiating Prieſt demands of him the *Apoſtolical Mandate*, which is given to his Notary, who reads it, when the officiating Prelate anſwers at the Concluſion of the Mandate, *God be praiſed.* This firſt Ceremony is followed by the Oath of the Candidate, which he takes on his Knees before the Biſhop who conſecrates him. By this Oath he engages [i] himſelf to be faithful to St. *Peter*, to the holy *Roman* Catholic Church, and to

[a] A Perſon who is a Candidate for a Biſhop's See in any City of *Italy*, ſays *Lunadoro Relaz. della Corte di Roma*, muſt make a Confeſſion of his Faith, in Preſence of ſome Cardinal nominated by the Pope. After that the Cardinal has heard the Depoſitions of the Witneſſes, with regard to the Life, Manners, *&c.* of the Candidate, he cauſes an Inſtrument to be drawn up to that Purpoſe, and afterwards ſigns it, and gives it to three Cardinals, Heads of each Order, to be reviſed by them. The Witneſſes muſt likewiſe give their Affidavits, that the Candidate was born in lawful Wedlock; that his Father and Mother were never ſuſpected of Hereſy. Theſe Formalities being ended, a Report is made of the Candidate in a ſecret Conſiſtory, and he is propoſed in a ſecond Conſiſtory.

[b] By this Inſtrument the Candidate binds himſelf to pay to the ſacred College, to the Apoſtolical Chamber, and the Chancery, all the Charges of his Promotion. By Virtue of this Bill, Bulls are granted in his Favour.

[c] See this Subject debated in the Council of *Trent*, in the Hiſtory thereof by Father *Paul.*

[d] One of theſe Mandates put the holy Father into ſuch a Paſſion, that he is ſaid to have cried out, *Ecco un ridicolo barone con la ſua grazia di Dio*, &c. *there's a ridiculous Scoundrel with his Grace of God*, &c. *Had it not been for mine he had never been a Biſhop.*

[e] *Cerem. Epiſc.* Lib. i.

[f] *Pontificale Roman.*

[g] *Lunadoro* in his Relation, *&c.* ſays, that the Biſhop on the Day of his Conſecration, has the Precedency of all other Biſhops, that being the Day of his Nuptials.

[h] *Reverendiſſime pater, poſtulat ſancta mater eccleſia catholica ut hunc presbyterum ad onus epiſcopatus ſublevetis.*

[i] *Vide* the Pontifical.

the

The BISHOP receives the RING. | On donne l'ANNEAU à L'EVEQUE. | The BOOK of the GOSPELS is given him. | On lui present le LIVRE des EVANGILES.

The new BISHOP presents y TORCHES, the Bread & Wine. | Le nouvel EVÈQUE presente les flambeaux, le Pain, et le Vin. | The MITER put on his HEAD. | On met la MITRE sur la tête de l'EVÈQUE Consacré.

B. Picart. del. The PASTORAL staff given him. | On lui donne le BÂTON PASTORAL. | The ARCHBISHOP receives the PALL. | L'ARCHEVEQUE recevant le PALLIUM.

C. Du Bosc. exc.

the Pope; to defend them to the utmoſt of his Power, and not divulge ſuch Secrets as the Pope ſhall entruſt him with. He ſwears that he will maintain towards and againſt all Men the [a] *Papacy of Rome*, and the *Regalia of St. Peter*; the Rights, Honours, Privileges, and Authority of the holy *Roman* Church: That he will not enter into any Council or Machination, againſt either the Church or its Head; that he will faithfully reveal to them whatever may claſh with their Intereſts; that he will obſerve the Rules preſcribed by the holy Fathers, the Decrees, Orders, Proviſions, and apoſtolical Mandates; that he will proſecute Heretics, Schiſmatics, and all ſuch as rebel againſt the holy Father. He farther promiſes to give him an Account of his Adminiſtration, and of every thing that relates to the State and Diſcipline of his Church; to execute expeditiouſly and with Humility all apoſtolical Mandates, either in Perſon, or by his Miniſters, *&c.* We are told in one of the Articles of the Pontifical, that all Patriarchs, Primates, Archbiſhops, and Biſhops of *Italy*, and of the neighbouring Iſlands, are obliged to renew this Oath every three Years; thoſe of *France*, *Germany*, *Spain*, *Flanders*, the *Britiſh Iſlands*, *Poland*, &c. every four Years; thoſe of the Extremities of *Europe* and of *Africa*, every five Years; and laſtly, thoſe of *Aſia* and *America* every ten Years.

After this Oath the Formulary called the [b] *Examen* is read: By this Formulary he promiſes to [c] ſubmit his Wiſdom and Knowledge to the Senſe of the holy Scriptures; and this is followed by ſeveral Interrogatories which conclude the *Examen*. Theſe Interrogatories relate to ſuch Duties of Obedience as the Pope and the Church require, the Obſervance of its Commandments, Traditions, the Purity of Manners, its Faith with regard to the Tenets of the Chriſtian Religion. After the Oath, the Candidate kiſſes on his Knees the Hand of the officiating Prelate. The Maſs which follows the Oath and Examen being read or ſung, he puts off the Pluvial, and the Acolytes give him the Sandals, while the Pſalms are ſinging. He next receives the paſtoral Croſs, the Stole, and other pontifical Ornaments; and thus habited, he goes and ſtands before the Altar, where he reads the Office of the Maſs, having the two aſſiſting Biſhops on each Side of him. This being read, he makes a Bow to the officiating Prelate, who repeats the following Words to him, which include the Epiſcopal Functions: "The Duty of the Biſhop is "to judge, interpret, conſecrate, confer Orders, ſacrifice, baptize, and confirm." After the repeating of theſe Words and a ſhort Prayer, the officiating Prelate and Aſſiſtants all kneel down in the manner repreſented in the third Compartment of the Plate, except the Candidate Biſhop, who proſtrates himſelf, and continues in that Poſture, during which the officiating Prelate, with his paſtoral Staff in his Left Hand, makes the Sign of the Croſs over him with the Right. The Biſhops Aſſiſtants perform the ſame Ceremony.

Before the officiating Prelate proceeds to the Anointing, he takes the Book of the Goſpels, and lays it on the Shoulders of the Biſhop elect. The officiating Prelate and the two Aſſiſtants afterwards lay their Hands on his Head, ſaying unto him, *Receive the Holy Ghoſt.* Then a Napkin is put on the Neck of the Biſhop elect, and the officiating Prelate anoints his Head with the Chriſm: The Anointing is performed in Form of a Croſs on his ſhaven Crown; he then anoints his two Hands, which are alſo laid croſs-wiſe. This Anointing is performed from the Thumb of the Right Hand to the Forefinger of the Left, and from the Thumb of the Left Hand to the Forefinger of the Right: After which the officiating Prelate anoints the Palms of both his Hands, and concluding this Anointing with a Prayer, proceeds to bleſs the paſtoral [d] Staff, ſprinkles it with holy Water, and gives it to the Biſhop elect, in the Manner repre-

[a] *Papatum Romanum & regalia ſancti Petri.*

[b] The *Examen* is a Canon of the Council of *Carthage* relating to Epiſcopacy.

[c] *Interrogamus te, ſi omnem prudentiam tuam divinæ ſcripturæ ſenſibus accommodare volueris.* Romiſh Pontifical.

[d] This paſtoral Staff or Croſier, is the Symbol of the Power which the new Prelate receives of chaſtizing thoſe who

repreſented in the ſixth Compartment of the Plate. [a] The paſtoral Ring is bleſſed, ſprinkled, and given with the ſame Ceremony; the whole accompanied with Exhortations very ſuitable to the Uſes which the new Prelate ought to make of the ſeveral Things that are put into his Hands. The Goſpel ſhut is given to him with this Exhortation: "Receive the Goſpel, go and preach it to the People committed to your Charge, *&c.*" After this Exhortation the officiating Prelate and the two aſſiſtant Biſhops, give him the Kiſs of Peace. Theſe Ceremonies end with the myſtical Offering of the new Prelate, which are two lighted Torches, two Loaves, and two ſmall Rundlets of Wine; and afterwards the officiating Prelate gives the Communion to the newly conſecrated Biſhop. The Communion being ended, he bleſſes the Mitre, ſprinkles it with holy Water, and puts on the Head of the new elected Prelate, *This Helmet of Defence and Salvation, the* [b] *Strings whereof, like the Horns of the two Teſtaments, ſhall make him appear Formidable to the Enemies of the Truth*, &c. The Gloves are given him next, repreſenting the [c] *Purity of the new Man*, which muſt encloſe the Hands of the new Prelate, and render him like unto *Jacob*, who covered his Hands with Goats Skin, and by offering to his Father ſuch Meats as were agreeable to him, artfully procured his paternal Bleſſing. Laſtly, he is enthron'd, the officiating Prelate and the firſt Aſſiſtant taking him by the Hand, and ſetting him on the epiſcopal Seat, on which the officiating Prelate was before ſeated. After this the Aſſiſtants lead him up and down the Church, where he bleſſes the People; then walks up towards the Altar, with his Mitre on his Head, and the paſtoral Staff in his Hand. From thence he bleſſes the People a ſecond Time, having firſt ſign'd himſelf with the Sign of the Croſs: Then goes to the Epiſtle Side of the Altar, kneels down there, obſerving to turn himſelf towards the celebrating Prelate, [d] with his paſtoral Staff in his Hand, and ſays to him ſinging, *Ad multos annos*; which Words he repeats thrice; firſt on the Epiſtle Side, and turn'd towards the officiating Prelate, afterwards in the midſt of the Altar; and laſtly, upon his Knees, at the Feet of the above-mention'd celebrating Prelate. The Ceremony concludes with an Anthem; the officiating Prelate kiſſes the new conſecrated Biſhop, makes the Sign of the Croſs, and gives his Benediction to the People; the new Biſhop does the ſame, and goes and puts off his pontifical Veſtments.

ALL theſe Ceremonies muſt be exactly obſerved; and as the Devoirs which relate in particular to the holy Father and the apoſtolic Court, they muſt be paid by the Proxy of the new Prelate, in caſe he has not an Opportunity of doing the Honours in Perſon.

THERE are ſome Biſhops who have no Churches under their Care, but are merely titular; and theſe are generally Creatures of the Court of *Rome*. A certain Biſhop ſaid formerly, that [e] titular Biſhops were a mere Invention of the Court of *Rome*, *(figmenta humana.)* There are no Footſteps of this Dignity among the Antients.

THE Archbiſhops are ſuperior to Biſhops; and the former are diſtinguiſh'd by the *Pallium* [f] or Pall, which the Pope ſends them.

who rebel againſt the Church. The Croſier bears ſome Affinity to the Lituus or Staff of the Augurs among the Heathens.

[a] This Ring denotes the Marriage of the Biſhop and his Church.

[b] *Imponimus capiti hujus antiſtitis, galeam munitionis & ſalutis, quatenus decorata facit, & armato capite, cornubus utriuſque teſtamenti, terribilis appareat adverſariis veritatis.*

[c] *Circunda manus hujus miniſtri tui munditia novi hominis, qui de cœlo deſcendit, ut quemadmodum Jacob dilectus tuus pelliculis hædorum*, &c.

[d] This Ceremony is repreſented in the fifth Compartment of the Plate.

[e] See Fra. Paolo's Hiſtory of the Council of *Trent*.

[f] Antiently ſome Biſhops have been honoured with the *Pallium*, probably becauſe of their great Quality. The Biſhop of *Bamberg* in *Germany*, and thoſe of *Lucca* and *Pavia* in *Italy*, enjoy the ſame Privilege at this Time. *Vide* Bona. *Lib.* I. *cap.* 24. *Rer. Liturg.*

If the Perſon nominated to an Archbiſhop's See be at *Rome*, the chief Cardinal Deacon performs the Ceremony of putting the Pall on his Shoulders, tho' it was formerly done by the Pope. The Palle is laid upon the Altar. After Maſs the officiating Prelate, clothed in his pontifical Veſtments, receives the Oath of the Archbiſhop elect, who is clothed with the ſame Pomp, his Gloves and Mitre excepted. After this the officiating Prelate riſes up, and putting the Pall upon the Shoulders of the Archbiſhop elect, ſays theſe Words to him: *To the Glory of God, of the bleſſed Virgin,* [a] *of the Apoſtles St.* Peter *and St.* Paul, *of our Lord the Pope, and of the holy Church of* Rome, &c. *receive this Pall, which is taken from the Body of St.* Peter, *and in which the Plenitude, or Perfection of the Function of Pontiff, or Patriarch, or Archbiſhop, is found; make uſe of it on certain Days,* [b] *noted in the Privileges which are granted to you by the holy apoſtolic See,* in the Name of the Father, *&c.* The Archbiſhop is to wear the Pall in the Solemnities of the Maſs, and on high Feſtivals, at the Conſecration of a Church, at Ordinations, at the Conſecration of a Biſhop, and at giving Nuns the Veil. In the Formulary of the Election it is ſaid, that the *Pall is taken from St.* Peter's *Body*, becauſe the Pope only has a Right of giving it, as [c] a manifeſt Indication of that ſovereign Power which flows, as it were, from the Head of the apoſtolical Church, to the ſeveral eccleſiaſtical Members thereof.

After that the Archbiſhop has received the Pall, he goes up to the Altar, and bleſſes the People. He is not allow'd to perform any of the archiepiſcopal Functions, till after he has receiv'd the Pall in a ſolemn manner, before which Time the Archiepiſcopal Croſier is not carried before him.

The Shape and Form of this Pall is ſeen in the Plate: It conſiſts of certain Pieces of white woollen Stuff, three Fingers in Breadth, and embroider'd with red Croſſes. The Pall, before it is given to the Archbiſhop, either at *Rome* or elſewhere by Proxy, muſt be left for one whole Night on the Altar of St. *Peter* and St. *Paul.* We ſhall obſerve by the Way, that the uſe of the Pall is pretty antient in the Church, and that ſome Footſteps of that Ornament are to be found among the antient *Romans.* The Officers who ſerved at Feaſts and Sacrifices, uſed to wear on the Left-Shoulder, a pretty broad Piece of [d] woollen Stuff, with [e] Plaits or Folds hanging down from it. This was the Badge of their miniſterial Function, and after it had been conſecrated to the Uſe of the Chriſtian Church, received an additional Character by being anointed. The Pall being hung about the Archbiſhop's Neck, denotes the Humility of our Lord: 'Tis ſaid that it likewiſe denotes the Vigilance of the Paſtor, the Excellence of the Virtues that ought to ſhine out in the Archbiſhop, *&c.* The Pall is made of Wool, and wore on the Biſhop's Shoulders; as the [f] Emblem of the *loſt Sheep*, which the Shepherd lays on his Shoulders, and brings back into the Sheepfold.

Every particular Pall ſerves for the Uſe of that Archbiſhop only to whom it was firſt given; [g] neither can he make any uſe of it in caſe he is tranſlated from one Archbiſhopric to another, nor leave it to his Succeſſors. When an Archbiſhop dies his Pall is buried with him, and if he is buried in his own Dioceſe it is laid upon his Shoulders; but if out of it, under his Head. An Archbiſhop who has been tranſlated to ſeveral Sees, has all his Palls [h] buried with him; that of his laſt archiepiſcopal See being laid upon his Shoulders, and the reſt under his Head.

[a] *Pontif. Roman.*

[b] The Pope alone has the Privilege of always wearing the Pall.

[c] *Piſcara Praxis.*

[d] Obſerve this Paſſage of *Petronius: Jam Trimalchio unguento perfuſus, tergebatur non linteis, ſed palliis ex molliſſima lana factis.*

[e] *Cirris dependentibus.*

[f] *Caſalius de veter. ſacr. Chriſt. Ritib.*

[g] *Cerem. Epiſcop.*

[h] *Piſcara* Lib. II. Sect. x. *Praxis Cerem.*

The

The Bleſſing of the Lambs, of the Fleeces whereof the PALLS *are made.*

'TIS thought that the Ceremonies which we are now going to deſcribe, were introduced into the Church when the Palls were firſt made of Wool. If this be true, they are of conſiderable Antiquity. 'Tis [a] the Buſineſs of the apoſtolical Subdeacons to take care of the making and keeping of the Palls, and the following Ceremony is obſerved at *Rome* upon that Occaſion. The 21ſt of *January*, which is the Feſtival of St. *Agnes*, the Friars of the Convent of that Name offer at the *Agnus Dei* during high Maſs, two little white and ſpotleſs Lambs. Theſe Lambs are adorn'd with Garlands, Flowers, and Ribbons. After the *Ite Miſſa* they are laid on the Altar, one on the Epiſtle Side, and the other on that of the Goſpel, each of them on a white damask Pillow, edged with a gold Lace, or a kind of Fringe; after which they ſing the Anthem, *Stans à dextris ejus agnus nive candidior*, which Words ſuit the Colour and Quality of the Lambs. After the Anthem, the officiating Paſtor gives them his Bleſſing in the Manner following: *Let our Help be*, &c. [b] *O Lord, who didſt inſtitute by* Moſes *thy Servant, the Veſtments of the Miniſters of the Tabernacle; and by thy holy Apoſtles, thoſe of the evangelical Prieſts and Prelates; pour out thy Bleſſing on theſe Lambs, with whoſe Fleece the Palls of the ſovereign Pontiffs, Patriarchs, and Archbiſhops are to be made; to the End that thoſe who wear them, may arrive, together with the People committed to their Charge, at everlaſting Bliſs, by the Interceſſion*, &c. After this, two Prebends of St. *John of Lateran* take theſe conſecrated Lambs, and give them in charge to the apoſtolical Subdeacons, who ſend them into the Fields ſacred to St. *Agnes*. [c] We are told, "That the Tax of theſe conſecrated Lambs is a Crown a Month, reckoning "from the Time of their being yean'd, to that of their firſt ſhearing." The Nuns of St. *Laurence* in *Paniſperna*, or the *Capuchin* Nuns, ſhear them at the proper Seaſon; ſpin the Wool after they are ſhear'd, and make the Palls therewith. The Prebends of St. *Peter*'s Church lay theſe Palls under the high Altar, and put them in a very ceremonious Manner on the Bodies of St. *Peter* and St. *Paul*; and after they have lain there one Night, they are again given in cuſtody to the apoſtolical Subdeacons, as has been already obſerved.

The Entry *of a new elected* PRELATE *into his* Dioceſe.

IMMEDIATELY after the Election of a Prelate, the Bells are rung, *Te Deum* ſung, and the Biſhop's Throne is adorn'd. The Clergy, both regular and ſecular, and the Fraternities, ſet out on their March, and go in Proceſſion to return thanks to God. In caſe the Perſon elected happens to be abſent, he [d] takes Poſſeſſion of the epiſcopal See by ſome Clergyman of Diſtinction, whom he conſtitutes his Proxy for that Purpoſe. The Proxy goes into the Cathedral of the Dioceſe with a Notary and proper Witneſſes, where he addreſſes himſelf in Prayer to Heaven, and orders the Notary to read the apoſtolical Letters aloud; after which two Members of the Chapter lead the

[a] *Sacr. Cerem. Eccl. Rom.* Lib. I.

[b] *Qui per Moiſen famulum tuum pontificibus tabernaculo inſervientibus indumenta inſtituiſti, & per ſanctos apoſtolos tuos ſacerdotibus & præſulibus evangelicis veſtimenta ſacra providiſti; effunde tuam ſanctam benedictionem ſuper hos agnos de quorum vellere ſacra pallia pro ſummis pontificibus, patriarchis & archiepiſcopis conficienda ſunt, ut qui eis utuntur una cum plebe ſibi commiſſa per interceſſionem*, &c.

[c] *Aimon*'s Picture of the Court of *Rome*.

[d] *Piſcara Praxis Cerem.*

Prelate's

Prelate's Proxy to the high Altar, who takes Poſſeſſion of it by kiſſing it in the Middle, on the Epiſtle and the Goſpel Side. From thence he is conducted to the pontifical Throne, which is hung with a rich Stuff, and under a Canopy. Here he ſits a ſmall Time; after which he goes round the Church, and walks into the Chapter-Houſe, where he ſeats himſelf in the epiſcopal Chair, and addreſſes himſelf to the Chapter in the Name of the Biſhop; the Chapter return him Thanks, and lead him to the Church Gate; after which he goes and takes Poſſeſſion of the epiſcopal Palace.

When a Prelate ſets out to take Poſſeſſion of his Dioceſe, [a] he muſt endeavour to obtain ſome Grant or Favour from his Holineſs, and prevail with him in particular to beſtow a plenary Indulgence on all ſuch of the Faithful as ſhall aſſiſt at his firſt Maſs.

It is enjoin'd in the *Ceremonial of Biſhops*, that the Prelate elect ſhall provide himſelf with ſuch Things as may enable him to make his Entry in a Manner ſuitable to his Dignity, by adding a Luſtre, if I may be allow'd the Expreſſion, to that apoſtolical Humility, which ought chiefly to adorn the Miniſters of the Church. As ſoon as an Archbiſhop enters into his Dioceſe, he muſt order the Croſs to be carried before him, and give previous Notice of the Day and Hour of his Arrival to his Vicar Generals, his Prebends, the whole Chapter, the Magiſtrates, and the ſpiritual Court under his Juriſdiction, in order that they may come and meet him, and pay him due Honours. The Clergy go in a Body, and receive him in Proceſſion; a Canopy is prepared at the Church Gate; the Streets are ſwept, and ſtrew'd with Leaves and Flowers. When the Biſhop is come near to the Gate of the City, he clothes himſelf in his epiſcopal Veſtments, and his Clergy receive him without the Gates, where he kneels down, makes a private Prayer, and kiſſes the Croſs. He afterwards enters the City, preceded by the Citizens in a Body, the Magiſtrates, Clergy, *&c.* The Prelate is mounted on a fine Horſe, and rides under a Canopy ſupported by the chief Citizens, as the Apoſtles would have practiſed had they lived in theſe latter Ages. As he paſſes along, he gives his Bleſſing to his Flock. At the Door of the Cathedral, the Sprinkler muſt be given him; when he firſt ſprinkles himſelf, and afterwards the Faithful there preſent. The Dean of the Chapter incenſes him thrice. Being come to the Altar, all the Time the *Te Deum* is ſinging, he kneels down before the Hoſt, ſalutes the Croſs, and makes a private Prayer. Laſtly, he admits the Chapter to the accuſtom'd Homage, which is perform'd by kiſſing his Hand; then he takes off his Mitre at the loweſt Step of the Altar, ſalutes the Croſs, ſings the Prayer of the Saint who is Patron of the Church, and pronounces a ſolemn Bleſſing; which being done, he is conducted back to his Palace. The *Ceremonial* obſerves farther, that in caſe a ſovereign Prince ſhould offer to accompany the Biſhop to the epiſcopal Palace, he ſhall make ſome Scruple to accept of ſo great an Honour. However, 'tis inſinuated [b] in the ſame Place, that the Prelate ſhall turn his Compliment in ſuch a Manner, that the Prince ſhall not take him at his Word.

When a Biſhop performs the Viſitation of his Dioceſe, he is received [c] much after the ſame Manner as at his firſt Entry. The Church is adorned with the greateſt Pomp imaginable; the Bells are rung; the Clergy both ſecular and regular aſſemble with great Solemnity, and wait upon the Biſhop at his Palace, and attend him in Proceſſion. The Biſhop walks under a Canopy ſupported by four Clergymen, and preceded by the reſt of the Clergy in a Body, who ſing the Hymn, *Veni creator ſpiritus.* The chief Prebend, cloth'd in his Chaſuble, ſtands at the Church-Door, with the Croſs in his Hand,

[a] *Cerem. Epiſc.*

[b] *Debebat epiſcopus aliquantulum reſiſtere, non tamen hujuſmodi obſequii & pietatis officium, omnino recuſare,* &c.

[c] See the third Compartment of the Plate.

which he gives the Prelate to kiſs, who kneels down at that Ceremony; then follows the ſprinkling the holy Water, incenſing, and the Prayers at the Altar. After the Prelate has ended his private Devotion, he ſings the Maſs of the Holy Ghoſt in a ſolemn Manner, or, as is frequently practiſed, the chief Dignitary in his ſtead. All this muſt be perform'd before the paſtoral Exhortation or Charge, which the Biſhop makes to the People, begins. The whole Ceremony ends with a Publication of Indulgences, his Bleſſing to the People, and the Abſolution of the Dead; all which are only [a] Preliminaries to his Viſitation.

The Death *and* Funeral *of a* BISHOP.

ALL that now remains, is to take a View of theſe Succeſſors of the Apoſtles on their Death-Beds. The Book of [b] Ceremonies informs us, "That a Biſhop "ought then to be duly prepared for the great Account he is going to give of his Ad- "miniſtration, and ready to preſent himſelf before the Lord, who is the Spouſe of "the Church, *&c.*"

AFTER he has confeſs'd, done Penance, and received the Communion in his [c] epiſcopal Veſtments, upon the firſt Summons of approaching Death, he muſt give Orders for the aſſembling of his Clergy, and make his Confeſſion of Faith to them, recommend his Church to their Care, and refrain from all Converſe, except with Perſons of ſtrict Piety, who [d] ſhall ſhew him the holy Croſs, and give it him to kiſs. When he has yielded up the Ghoſt, the Prebends who then are preſent, ſhall, in their Turns, repeat the following Verſe over him, *A porta inferi, &c.* i. e. *Deliver his Soul from the Gate of Hell*; ſprinkle him with holy Water, and cloſe his Eyes. The Prelate's Servants waſh his Corpſe with Wine and warm Water. After this he is dreſs'd in his epiſcopal Veſtments, and if an Archbiſhop in his [e] Pall, and ſo laid on a Bed of State, with four or ſix lighted Tapers ſtanding round it; his pontifical Hat being laid upon him near the Feet. At the Foot of the Bed a little Cupboard muſt be ſet, on which two lighted Tapers, the Veſſel of holy Water, the Sprinkler, the Maſs-Book, the Navicula, Thurible, Surplice, Stole, and black Chaſuble are ſet. The Clergy, both ſecular and regular, come and ſing the Office of the deceaſed Prelate, ſtanding round his Corpſe, which they ſprinkle with holy Water, and incenſe it, *&c.* This Ceremony is perform'd by ſeveral detach'd Bodies of the Clergy; the firſt ſinging Veſpers near the Corpſe; after which they draw off, and are ſucceeded by others, who come and chaunt Matins; and then a third Detachment comes and ſings *Laudes.* As to the Interment of a Biſhop, he is carried to Church, the Bells tolling all the while, and the Clergy walking before in a Body. The Corpſe is carried by Prieſts, and followed by the chief Citizens, and the Burial concludes as uſual.

[a] *Piſcara Praxis Cerem.*

[b] *Idem Ibid.*

[c] All other Dignitaries muſt alſo die with their Veſtments on; a Prebend muſt be dreſs'd in his proper Veſtments, with the Stole about his Neck, and ſo of the reſt.

[d] *Cerem. Epiſc.*

[e] *Vide* the ſixth Compartment of the Plate, entitled, *The Biſhop laid on his Bed of State.*

The

The MINISTERS *of the Church, and ſuch Dignitaries as are inferior to* BISHOPS.

THE great Number of Ceremonies obſerved in the Church muſt neceſſarily require a conſiderable Number of Servants, the meaneſt whereof contribute to the Glory of God, [a] are Veſſels equally conſecrated to his Honour, and all uſeful in the Service of the Lord. We ſhall firſt take notice of the Maſter of the Ceremonies, and his principal Functions, ſince 'tis he who directs the Order of the ſeveral Ceremonies. He muſt take care that all ſuch as have lately taken Orders, obſerve the Ceremonies and Practices of the Church, and that every Thing be done in the Choir conformable to the Diſcipline hereof. He muſt likewiſe regulate the Order and March in all Proceſſions, aſſiſt at all pontifical Ceremonies, ſuch as ſolemn Maſſes, the Entry and Conſecration of Biſhops, Synods, the Viſitation of a Dioceſe, *&c.*

THE Maſter of the Ceremonies muſt be in holy Orders, and his Veſtments are of a purple Colour; but he muſt be clothed in a Surplice when in the Choir, and at the divine Offices of the Church. On high Feſtivals he ſometimes carries a [b] kind of Wand, which is generally of a purple Colour.

THE *Sacriſtan* has the Care of the Relics, of the ſacred Veſſels, and every Thing uſed in the Church, committed to his Charge. It is his Buſineſs to direct the ſupplying the Altar with its Requiſites, and its Ornaments. He furniſhes the Wax at Funerals, and orders every Thing relating to the Solemnity obſerved on thoſe Occaſions. The Sacriſtan has ſeveral Clerks under him, to aſſiſt him in his Office. One of theſe ſubordinate Officers, like our Vergers, takes care that every one behaves decently in the Church, that no Noiſe be made in it, that the Women be ſeparated from the Men, *&c.* 'Twould be needleſs to mention the Particulars of the Duties of all the Clerks, who may be conſidered as ſo many Coadjutors to the Sacriſtan. Some are to adorn the Altar, and to furniſh it with all Neceſſaries; ſome to take care of the Pyx and the Wafers, and others of the Chalice. There are likewiſe certain Clerks appointed to take care of the Linen and Veſſels of the Altar, the ſacerdotal Veſtments, Tapers, Lamps, Bells, *&c.*

AMONG the Acolytes, ſome there are whoſe Province is to carry the holy Water at the Altar, others Incenſe, and others the Tapers. 'Tis an Acolyte likewiſe who holds the Mitre of the officiating Prelate; another holds the Maſs-Book, a third the epiſcopal Croſier, in caſe the Celebrant be a Prelate; another preſents him with the Gremial, a kind of ſilk Apron; another his Gloves and his Ring; and another the Pall, if he be an Archbiſhop. The Croſs-Bearer is likewiſe of the Order of Acolytes; the Train-Bearer carries the Train, or End of the Cope of the Biſhop, or other Succeſſors of the Apoſtles. The Biſhop's Throne is likewiſe taken care of by an Acolyte. We ſhall make no mention of the Miniſters of the Choir, ſuch as the Choriſters and Organiſts; nor of the Readers, whoſe Functions are pretty well known.

THE Subdeacon ſerves at Maſs, he chaunts the Epiſtle, gives the officiating Prelate or Prieſt the Book to kiſs, takes care of the Chalice and Paten, which he preſents to the Deacon; he receives the *Pax* from the Deacon, and carries it to the Congregation in the Choir; he carries the Chalice to the Credence, preceded by an Acolyte; he aſſiſts the officiating Prieſt in putting off his Veſtments in the Sacriſty; at a pontifical

[a] *Piſcara Praxis Cerem.*
[b] *Idem Ibid.*

Maſs

The CELEBRANT distributes WAX TAPERS on CANDLEMAS DAY

Le CELEBRANT distribuë les CIERGES le jour de la CHANDELEUR.

The PROCESSION on CANDLEMAS-DAY.

PROCESSION de la CHANDELEUR.

THE TENEBRÆ.

LES TÉNÉBRES.

The B. SACRAMENT carried to the SEPULCHRE.

On porte le S.t SACREMENT dans le TOMBEAU.

B. Picart. de.

C. Du. B. fec.

The NEW FIRE lighted on EASTER EVE.

Le FEU nouveau le jour du SAMEDI SAINT.

The BENEDICTION of the PASCHAL CANDLE.

BENEDICTION du CIERGE PASCAL.

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Maſs he carries and preſents the Sandals to the Biſhop, gives him the Maniple, and preſents that Part of it to him to kiſs where the Croſs is, and afterwards puts it on his Left Arm.

THE Deacon preſents the Incenſe to the officiating Prieſt or Prelate, and chaunts the Goſpel; after which he incenſes the officiating Prieſt, ſpreads the Corporal on the Midſt of the Altar, and receives the Paten and Cup from the Subdeacon, and preſents them to the Perſon officiating: He then goes and incenſes the Choir, and returning to the Altar, likewiſe incenſes the Subdeacon: He receives the *Pax* from the officiating Prelate, and carries it to the Subdeacon, who communicates the *Brotherly Kiſs* to the Choir, as has been already obſerved. At a pontifical Maſs, when the Biſhop gives his Bleſſing, he puts him his Mitre on his Head, takes off an Archbiſhop's Pall, and lays it on the Altar.

WE are told, that the Prebends, or Canons, are the [a] Senators of the Church. The Name from whence their Dignity is call'd, ſignifies originally *Rule*; but as they have degenerated from their firſt Inſtitution, People have frequently made merry at their Coſt. Not ſatisfied with quoting them as ſo many Models of Indolence and Senſuality, their Corpulency is even become [b] proverbial. What a Scandal is this to all good Men? Muſt holy Things for ever ſuffer by the Abuſe that is made of them?

" THE Colleges of Prebends (ſays *Paſquier* in his *Recherches*, Book III. Chap. v. " that have been introduced into each Cathedral, were not in the antient Church, but " are of modern Inſtitution, notwithſtanding what ſeveral learned Perſons of the pre- " ſent Age have aſſerted to the contrary; but as I don't find them mention'd in any " antient Council, except only in *Charlemaign*'s Time, I cannot be perſuaded that their " Inſtitution is of any remote Antiquity. I therefore carry it very low, to the Decline " of the Empire, and the Riſe of the *French* Monarchy.—— *Gregory* of *Tours* informs " us, that in the Church of *Tours*, which was the Metropolitan, and one of the chief " in the Kingdom of *France*, *Baldwin* the ſixteenth Archbiſhop, under the Reign of " *Clotharius* the firſt, inſtituted a College of Prebends in his Church. I can never be " of Opinion, that that Body of Men were ever look'd upon as the chief Senators of " their Churches, who were not oblig'd to be in Prieſt's Orders. But, if I miſtake " not, they were a Nurſery of young Perſons of Quality, whom the Biſhops kept about " them, ſome being Deacons, others Subdeacons, who were afterwards to be ſent to " other Churches, as Neceſſity might require, upon which Occaſion they were made " Prieſts; I mean when they were attached to ſuch Churches as were deſign'd for Prieſts " only, and are ſince call'd Parſons or Rectors. But as Time changes all Things, this " Nurſery has been ſince incorporated under the Name of the College of Prebends. " However, they ſtill retain the Privilege they formerly had, *viz.* that of holding Preben- " daries or Canonries without being in Prieſts Orders." By this Paſſage, and another of the ſame Author, Book III. Chap. xxxvii. it appears, that theſe Prebends were ſo many Clerks united under certain Rules and Inſtitutions, which, if I may ſo expreſs myſelf, diſtinguiſh'd them from the *common People* of the Church. " However, thoſe " Prebends did not compoſe the general Council of the Biſhop, as ſome Perſons have " thought through Miſtake, but were a Nurſery of young Clergymen entertain'd in " the great Churches, and were afterwards divided among the parochial Churches, after " they had been ordain'd Prieſts; and from this antient Cuſtom it is that we ſay, a " Canonry is a Benefice of the ſimple Tonſure."

[a] *Piſcara Praxis Cerem.*

[b] We frequently ſay, *As fat as a Prebend.* *Boileau's Lutrin* is full of the moſt pointed Satire againſt theſe Gentlemen.

WHEN

When a Perſon is promoted to a Prebend, he muſt be preſented in a very ceremonious Manner to the Chapter, who aſſemble in the Cathedral in order to [a] receive him. He is preſented by a Deputy of the Chapter, accompanied by the Biſhop's Notary and ſome Witneſſes. This Deputy conducts the Perſon elected to the Altar, which the latter kiſſes thrice; after which he goes and takes his Seat in the Choir, and ſtays there ſome Time, during which the Deputy gives the Chapter an Account of his Promotion; and afterwards he goes and takes him into the Choir, and preſenting him to the Chapter, deſires them to receive the Perſon elect as one of their Brethren. The Prebend elect makes his Confeſſion of Faith aloud, and ſwears to obſerve the Ordinances of the Church, and of our holy Father the Pope. Being thus ſolemnly inſtall'd, he is impower'd to aſſiſt at the Chapter, to chaunt the Office in the Choir, *&c.*

The *Arch-Deacon* is ſuperior to Deacons and Sub-Deacons; his Office is to examine the Candidates for holy Orders, and to preſent them to the Biſhop; and by virtue of this Office, the Arch-Deacon is ſuperior to a Prieſt, notwithſtanding that the Order itſelf is inferior to that of the Prieſthood.

The *Arch-Prieſt* is ſuperior to other Prieſts. In the Abſence of his Biſhop he celebrates the ſolemn Maſſes. 'Tis he who on *Aſh-Wedneſday* leads the Penitents out of the Church, puts Aſhes on their Heads, and preſents them to the Biſhop on *Holy Thurſday*.

[b] Ritual Writers, moſt of whom are ſtrictly in the Intereſt of the Court of *Rome*, aſſure us, that the Office of Prothonotary was inſtituted by Saint *Clement*, and that at that Time, and under the Popes St. *Antherus* and St. *Julius* I. their Office was to write the Acts of the Martyrs, to look after the Church-Regiſters, *&c.* This Office being of ſo great Antiquity, greatly heightens the Prerogatives of the Pope. Theſe Prothonotaries are dignified with the Title of Prelates at *Rome*, and are impower'd to create Doctors, and to make Baſtards legitimate.

We now come to treat of the *Monks*, that ſpiritual Nurſery of [c] indolent Devotees, and uſeleſs Servants of the Church Militant, whoſe Origin is owing to the Retirement of the firſt Chriſtians, and their [d] Diſorder and irregular Conduct to the immenſe Treaſures which the blind Devotion of People of paſt Ages bequeathed unto them. The Name of Monk has ceaſed to be honourable for theſe many Centuries, and in our Age, [e] *ſo ill-natured is the World grown, that it is become ſo infamous, that the meaneſt and*

[a] *Piſcara Praxis Cerem.*

[b] *Piſcara*, and others.

[c] The following Verſes have been applied to them Time out of Mind.

Nos numerus ſumus, & fruges conſumere nati.
De plus d'un million de Bouches,
Nous pouvons fournir aujourdhui,
Qui ne ſervent, comme les mouches,
Qu'a manger le travail d'autrui.

The Senſe of which is;

We now can furniſh upwards of a Million of Mouths, which, like Flies, only devour the Labours of the Induſtrious.

[d] Their Irregularity that has expoſed the whole monaſtic Body to the ſharpeſt Cenſures, and the moſt poignant Satire. It muſt be own'd, however, that God has preſerved to himſelf ſeveral elect among the Monks; yet there is no doubt but the Corruption of this vaſt Body, has given a juſt Handle to the uncommon Liberty ſome Writers have taken with their Characters. The Monks have complain'd againſt it, and cry out Hereſy and Prophanation, *&c.* But would they after all, oblige us to believe as an Article of Faith, that 'tis in Convents only that Virtue is to be found in its greateſt Purity, and that none of the regular Clergy can be accuſed of the leaſt Diſorder? that every Monk is free from Senſuality? that a Man, upon taking the religious Habit, immediately ceaſes to be covetous, proud, hypocritical, and debauch'd? or, at leaſt, that that Habit has the Virtue of extirpating all the human Paſſions? We may lay it down as an infallible Rule, which may be applied to the Monks, and all ſuch Bodies as have been the Objects either of Satire or Cenſure, that had not they themſelves been guilty of ſeveral Enormities, they would never have been loaded with Calumny.

[e] Theſe Words are quoted from the *Revelations* of *Meliton*. The Monks love to be call'd *religious*.

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moſt inſignificant Friar of the Church looks upon it as a reproachful Appellation, and the greateſt Inſult that can be offered him. Hence the Multitude of [a] Sayings, ſo injurious to that Set of Men, and the infamous Tales of *Boccace*, and of the Queen of *Navarre*. 'Tis to the irregular Behaviour of the Monks that we owe many of the facetious Turns of Wit of our antient Poets, and thoſe of *la Fontaine* in our Age. Thoſe dangerous, and ſo often repeated Strokes of Satire, have almoſt ruin'd, in the Minds of a great Number of good Chriſtians, the Efficacy of the Prayers of that Tribe, which they look upon as merely cuſtomary, and purely [b] mechanical, *appointed only to preſerve Order in Convents.*

THE World has been undeceived with regard to the Piety of a monaſtic Life, becauſe it is the common Refuge of Perſons, who " either are terrified by their [c] evil Con- " ſciences, or dread the Severity of the Laws, and having neither Houſe nor Home " elſewhere, and having led infamous and ſcandalous Lives, are forc'd to ramble up " and down, and to beg their Bread, after having ſpent all their Subſtance, and run " themſelves in Debt over Head and Ears. Some out of a Love for Idleneſs, fly from " Labour to theſe Retreats, where they flatter themſelves with the Thoughts of lead- " ing a Life of Eaſe and Indolence, while others who have been diſappointed of the " Enjoyment of the Object of their Affection, retire hither out of Deſpair. A Youth " ſpent in a miſtaken Courſe, an over ſevere Step-Mother, or an unjuſt Maſter, ſhall " often force young People to ſhelter themſelves in Convents; the whole Body of which " are afterwards join'd and maintain'd in Reputation, by a diſſembled Holineſs, by the " ſlovenly Humility of the religious Habits, and gay Courſe of Roguery and plenteous " Beggary.—— From hence ſo many ſtoical Mumblers come, ſo many importunate " Money-Hunters, ſo many well-clothed Rogues, ſo many Monſters hid under Cowls; " Beard-Wearers, Cord-Bearers, Halter-Bearers, Wallet-Bearers, in leathern Breeches, " or wooden Shoes; bare-footed, in ſable, greyiſh, and reddiſh Habits; wearing Rock- " ets, Nets, Copes, Clokes, Hats, girded, ungirded, *&c.* —— who having loſt all their " Credit with the World, expatiate, in a Tone of great Authority, on Things divine " and celeſtial, —— alone uſurping the holy Title of Religion, and pretending to put " themſelves upon the ſame Foot with the Apoſtles. Nevertheleſs their Lives are fre- " quently a continued Series of Vice, but ever clothed under the Veil of Religion; for " they enjoy very great Privileges from the Court of *Rome*, and by that means ſcreen " themſelves from all ſecular Power ——, in order to enable them to perpetrate Crimes " with Impunity.—— And notwithſtanding they profeſs the greateſt Humility, appear- " ing in a poor and mean Habit ——, and in ſhort bear all the Marks of Contempt " and Mockery, for the Sake (as they tell us) of Chriſt Jeſus and his Religion, they " are nevertheleſs inſpired with the utmoſt Ambition, and their whole Study is bent " upon gaining Titles ——, taking a Pleaſure in being call'd Rectors, Provoſts, Guar- " dians, Priors, Abbots, Vicars, Provincials, Generals, and ſuch like; inſomuch, that " there is not a Body of Men more deſirous of Precedency and Preeminence than they." The Author adds, that the above-mention'd Character does not affect ſuch of the Monks as lead truly religious Lives, and in this we agree with him; but at the ſame Time it muſt be own'd, that the too common Motives for embracing a religious Life, and the Characters of Monks in general, are juſtly expoſed in this Paſſage.

[a] As for Inſtance, *We muſt beware of a Mule's hind Feet, but muſt watch a Monk on every Side.*

Monachus in clauſtro non valet ova duo.

A Man muſt be a Fool to truſt to a Monk: He's a Monk, we need ſay no more of him.

[b] They ſputter, ſays *Rabelais*, many Scraps out of the Legends and Pſalms, which they don't at all underſtand. They mumble over a great many *Pater-Noſters*, interlarded with tedious *Ave-Marias*, without Thought, or knowing what they ſay; and this I call mocking of God, not Prayer.

[c] Theſe are the Words of *Cornelius Agrippa*, in his *Treatiſe on the Vanity of Arts and Sciences*, Chapter of *Monaſtic Sects*. A judicious Reader will eaſily perceive that ſuch Aſſertions as theſe are not to be taken in all their Latitude.

WHEN

The ABBOT receives the ECCLESIASTICAL HABIT. | *On donne L'HABIT ECCLESIASTIQUE a L'ABÉ.* | *Receives the IMPOSITION of HANDS.* | *On lui IMPOSE les MAINS.*

The ABBESS receives the VEIL. | *On donne le VOILE a L'ABESSE* | *NUNS CONSECRATED.* | *La CONSECRATION des RELIGIEUSES.*

B. Picart Delin. C.D.u. Bosc Excu.

Their HABITS CONSECRATED | *BENEDICTION des HABITS des RELIGIEUSES.* | *They receive the VEIL.* | *Les RELIGIEUSES reçoivent le VOILE.*

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When a Perſon devotes himſelf to a monaſtic Life, he muſt immediately not only renounce the Pomps and Vanities of the World, but alſo [a] Marriage and every kind of Gallantry. Chaſtity, Obedience, and Poverty, are the three Vows of the monaſtic State.

The firſt Riſe of the monaſtic Life is generally aſcribed to the Perſecutions which the primitive Chriſtians laboured under from their profeſs'd Enemies the Heathens. St. *Anthony* was the firſt Inſtitutor of it in *Egypt*, in the Beginning of the fourth Century, and other Anchorets immediately copied it on the ſame Plan. But in Proceſs of Time, new Rules, and more auſtere Mortifications were added, and the Monks diſtinguiſh'd themſelves by a Difference in their Habit. The Work ſoon grew to a prodigious Height, ſo as to become a Burden to the Church; but as it bore a great Appearance of Piety, its Growth was wink'd at. It is very certain, however, that there were Monks in being long before the Time of St. *Anthony*, *i. e.* certain devout Chriſtians who ſpent their Lives in Retirement, and intirely diſengaged from the World. St. *John Baptiſt* might poſſibly have ſerv'd for a Model to thoſe religious Hermits, though we may ſuppoſe that he himſelf was not the firſt Founder of this Way of Life. St. [b] *Jerom* conſiders the Sons of the Prophets as Monks. The *Therapeutæ* were probably of this Order, though they admitted the Converſation with Women, an Article which is now abſolutely forbidden to Monks, becauſe of the ill Conſequences attending it. Some pretend that theſe *Therapeutæ* were Chriſtians, and others affirm them to have been *Jews*. As it is not our Buſineſs to inquire into this Point of Hiſtory, we ſhall leave it to the Deciſion of the Learned; 'tis ſufficient for our Purpoſe that thoſe Perſons led a kind of Life different from the reſt of the World, and lived in Retirement, whence we may juſtly conſider them as a ſort of Monks. Other Religions have formerly had, and ſtill have, great Numbers of Anchorets, and religious Perſons of both Sexes, withdrawn from the Society of their Fellow Creatures, whether in Cities, or rural Retirements, the better to apply themſelves to Devotion: Such probably were the *Rechabites* and [c] *Eſſenes* among the *Jews*; and ſuch were, and are ſtill, the *Brachmans* and *Bramins* among the *Indians*. Probably ſome of the Sects of the antient Philoſophers may be look'd upon likewiſe as ſo many religious Orders. However that be, we ſhall conclude this Article with this ſhort Remark, That notwithſtanding the Purity of Religion in its Infancy, nevertheleſs Corruption and Diſorder crept in early among ſuch as ſeparated themſelves from the reſt of the World; for there aroſe a certain Tribe of People, who under Pretence of withdrawing and ſeparating themſelves from the reſt of Mankind, burleſqued the Piety of People of Worth, by Cenſures, Calumnies, and Invectives; robb'd the Poor of Alms, by a fraudulent and unjuſt Trade of begging, and deceived

[a] This is one of the Rocks againſt which cloiſter'd Virtue frequently ſplits, if we are to believe a numberleſs Multitude of Authors antient and modern, who affirm, that the Monks ſpare no Women, whatever be their Characters; handſome or ugly, rich or poor, all paſs in Review before thoſe good Fathers, from the Scepter to the Crook. A good Workman ſhall make every kind of Stuff ſerve his Purpoſe, ——— and the very Shadow of the Steeple of an Abbey is fruitful. Theſe are the Words of *Rabelais*, who perhaps writes with too much Inveteracy, becauſe he hated Friars. But what ſhall we conclude of the numberleſs Gallantries of the *Cordeliers*, Confeſſors, and Directors of the Nuns of *Provins*, as we find it in the Proceedings that go under their Name? We there ſee the amorous Education which the worthy Followers of St. *Francis* beſtow'd on the Boarders of the Monaſtery of St. *Clare*. This Education was improved by their gallant Confeſſions, their jovial Diſcourſes, their myſterious Preſents, and ſuch edifying Pieces as the *Catechiſm of Love*. Sometimes indeed their Gallantry appear'd more in the Air of the Cloiſter Turn, with the Exception however of gay Devices, true Lovers Knots, red, purple, grey, and flame-colour'd Ribbons, *&c.* gay Sports, and ſuch like amorous Devotions. But perhaps it may be anſwer'd, that theſe Scandals were found only in one Community, and at moſt among a particular Order of Monks, who have been but too much cenſur'd on that Account by ſatirical Pens. 'Tis hard if we cannot find one virtuous Monk in the World: Are there not whole Bodies of them both learned and religious?

[b] *Filii prophetarum, quos monachos novimus in veteri teſtamento, ædificabant ſibi caſulas, prope fluenta Jordanis, & turbis urbium direlictis, polentâ & herbis agreſtibus victitabant. S. Hierom. Epiſt.* 4. *ad Ruſticum*, cited in *Caſal. de rit. vet. Chriſt.* Cap. lii.

[c] *Gens æterna ubi nemo naſcitur*, ſays *Pliny* ſpeaking of the *Eſſenes*. The ſame may be ſaid of the Monks among Chriſtians.

the

the Piety of good Chriſtians by a ſevere Outſide, and a dirty greaſy Dreſs. Theſe mock Religious were call'd [a] *Rhemebothes.*

THE Abbot preſides over the Monks. The Word *Abbot*, which is originally *Hebrew* or *Syriac*, ſignifies *Father.* An Abbot is a Prelate inferior to a Biſhop: He is the Lord's Vicar over his Monks, their Father, and the myſtical [b] Spouſe of his Convent, (which is the Epitome of the Church of God.) But it muſt be obſerved, that we here ſpeak of regular Abbots. There are another ſort of Abbots, or rather *Abbés*, who have neither Rule, Tonſure, nor monaſtic Juriſdiction; theſe devote themſelves intirely to Gallantry, and hold no Rank but in the Empire of the Fair Sex.

[c] AN Abbot, properly ſo call'd, is bleſſed by the Biſhop in Preſence of two Abbots Aſſiſtants; and this Benediction is perform'd with the ſame Solemnity as that of a Biſhop, *&c.* Both the Perſon who conſecrates and the Candidate for Conſecration are obliged to faſt; the Church is adorn'd, and a ſolemn Maſs is ſaid. On the Credence near the Altar the monaſtic Habits of the Abbot elect are laid, with two little Casks of Wine, *&c.* as at the Conſecration of a Biſhop. The Abbot elect preſents himſelf, accompanied with the Abbots Aſſiſtants, and delivers the apoſtolical Letters to the officiating Prelate, who afterwards bleſſes the Habit, by praying over it, and ſprinkling it with holy Water. The Benediction being ended, he undreſſes the Abbot elect, ſaying to him, *Exuat te Dominus veterem hominem cum actibus ſuis*, i. e. *May God ſtrip you of the old Man and his Works*; and at the ſame Time he clothes him with the monaſtic Habit, which repreſents [d] *the new Man, created according to God in Juſtice and Truth.* The Abbot, being clothed in the monaſtic Habit, and his Hands join'd over his Breaſt, ſays aloud in Preſence of his Monks, *Receive me, O Lord, according to thy holy Word, that I may not be confounded.* The Monks anſwer, *O Lord, we have received thy Mercy*, &c. After this the Abbot muſt be received into the Body of the Monks, which the Perſon who officiates performs, by preſenting the Abbot to them; then the Monks give him the Kiſs of Peace. We are not to omit, that the Abbot who is inveſted in his Dignity by the [e] Authority of the holy See, muſt take an Oath of Fidelity to the Pope, in the ſame Manner as Biſhops do.

LASTLY, the officiating Miniſter lays his Hands on him in the Manner deſcribed in the Plate; gives him the Rule by which he is to govern his Convent; the paſtoral Staff, with which he is to govern the Flock committed to his Charge; the Ring, which is the Seal of the Faith he owes to the Church, the Spouſe of Chriſt. After the Offertory, the new elected Abbot, on his Knees, preſents two Tapers, two Loaves, and two little Rundlets, to the officiating Miniſter: He afterwards receives the Sacrament. The *Poſt-Communion* being ended, he receives the Abbot's Mitre, which, according to the Pontifical, is the Helmet of Salvation, and alſo repreſents *the two Horns of the two Teſtaments, whoſe Enemies (thoſe of Truth) he is preparing to combat.* The Gloves are the laſt Thing he receives; but in caſe he be not a [f] mitred Abbot, the latter Ceremonies are omitted.

[a] Theſe *Rhemebothes* were very like the *Capuchins*; *apud eos omnia affectata, laxæ manicæ, follicantes caligæ, veſtis craſſior, crebra ſuſpiria.* This is the Character St. *Jerom* gives of the *Rhemebothes.*

[b] *Chriſti Domini Vicarii in ſuis monaſteriis dicuntur,——— abbates ſuorum monaſteriorum ſponſi & patres*, &c. *Piſcara Praxis Cerem.* &c.

[c] The Ceremony deſcribed here is obſerved with regard to all kind of Abbots.

[d] *Induat te novum hominem, qui ſecundum Deum creatus eſt in juſtitia*, &c. Theſe Words he repeats as he clothes him in the monaſtic Habit. See this Ceremony in the firſt Compartment of the Plate.

[e] *Pontif. Roman.*

[f] The Mitre and other pontifical Ornaments were firſt given to Abbots in the eleventh Century, or at the Cloſe of the tenth.

Their

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The BISHOP gives ye newly consecrated NUNS the RING.

L'EVÊQUE donne l'ANNEAU aux Nouvelles RELIGIEUSES.

The CONSECRATED Nuns are Crown'd.

On COURONNE la Nouvelle RELIGIEUSE

The ANATHEMA is READ to them.

On fait la Lecture de l' ANATHEME.

The NUNS present TAPERS.

Les RELIGIEUSES presentent des CIERGES.

B. Picart. del.

C. Du Bosc, exc.

The BISHOP gives ye NUNS the COMMUNION.

LEVEQUE COMMUNIE les RELIGIEUSES.

The BREVIARY is given them.

On leur donne les BREVIAIRE.

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Their Manner of NUNS *being* PROFESSED.

'TIS probable, that the aged Widows, and devout Maidens, mention'd by Writers in the first Ages of the Church, and even in the *New Testament*, were a kind of volunteer Nuns, who used to prescribe to themselves certain Duties, such as Fasting, doing Works of of Charity, leading a Life of Celebacy, *&c.* In Process of Time these Nuns form'd Communities, and establish'd Rules and Practices for themselves, which were carried to the same Height as the numberless Establishments of the Monks. The *Jews* had also certain Devotees among them, who liv'd sequestred from the Vanities of the Age, applying themselves entirely to Prayer and Works of Mercy: Such was *Dorcas*, and such in all likelihood was *Anna* the Prophetess, mention'd in the *New Testament*. 'Tis even probable enough, that the first She-Zealots of the Church, were deriv'd from the *Jews*, whence they receiv'd this Spirit of Retirement, and introduced it into the Christian Religion. The *Vestals* among the *Romans* were likewise true Nuns, who during their Vow [a] liv'd under a very severe Rule. These made a Vow of Celebacy in Convents, into which Men were not allow'd to enter, and were govern'd by an antient Matron, called by the *Romans*, *Maxuma*, which is the same as Mother Superior. This is all the Affinity we have been able to discover between our Nuns, and those of the People above-mention'd.

WHEN an Abbess elect is to be blessed, she first takes the Oath of Fidelity to her *Ordinary*, and to the Church over which he presides; then the Prelate who receives her, gives her his Blessing, and after having laid both his Hands on her Head, gives her the *Rule*, blesses the white Veil, and [b] puts it on her Head in such a manner as to let it hang down over her Breast and Shoulders. The rest of the Ceremony has nothing particular in it; it consists only of kissing the *Pax*, and introducing the new elected Abbess among the Nuns.

NUNS or Abbesses never receive the Veil but on solemn Days, such as *Sundays* or high Festivals. In general, young Women ought not to be allow'd to take the Viel till five and twenty, nor till after they have passed the strictest Examination, and particularly till it has been strongly inculcated to them, that they must live in a State of Virginity the Remainder of their Days; a Vow that may indeed be made sincerely in a great Warmth of Devotion, and sometimes from a Pique, but the Execution thereof depending upon a [c] numberless multitude of Circumstances, 'tis therefore exposed to many dreadful Temptations, even in the most strict Retirements: For the Devil intrudes into all Places. We might add, that many Women make a Vow of Virginity after having tasted the Sweets of Love, were not the Consequences of such a Reflection too uncharitable to be allowed a Place in the Description of a Ceremony, in which a Maiden professes to devote herself to God only. The Caution that is observ'd, to ask them whether they are [d] real Virgins, and the Answer they never fail to make, is certainly no Proof that they are truly so. In such a Case a young Woman who intends to devote herself to Heaven, is always sure of answering in a pious Strain. The Habit, the Veil, and Ring of the Candidate, are all carried to the Altar, and she herself accompanied by her neareſt Relations, is conducted to the Bishop; two antient venerable Matrons are her Bridewomen, when the Bishop says Mass. After the *Gradual* is over, the Candidates for the

[a] Their Vow expired when they were thirty, after which they were allowed to marry.

[b] *Vide* the third Compartment. This Ceremony is used when the Abbess is not a Nun.

[c] Physicians tell us, that an Excess of Continence often occasions a great Number of Diseases. 'Tis farther observ'd, that old Maids are generally cross-grain'd, sour, and swell'd with such a haughty Spirit of Devotion, as is very troublesome to all about them.

[d] *Inquirit ipsas de integritate carnis. Pontif. Roman.*

Veil, attended in the Manner above-mentioned, and with their Faces cover'd, enter into the Church, and preſent themſelves before the Biſhop; but before they do this the Arch-Prieſt chaunts an Anthem, the Subject of which is, *That they ought to have their Lamps lighted, becauſe the Bridegroom is coming to meet them*; and while he is ſinging, they light their Lamps. The Archprieſt preſents them to the Biſhop, in the manner repreſented in the fourth [a] Compartment of the Plate. The Biſhop, after they are preſented, calls them thrice in a kind of chaunting Tone, and they anſwer him in the ſame manner. Being come before the Prelate, and on their Knees, they attend to the Exhortation he makes them concerning the Devoirs of a religious Life. After this they kiſs his Hand, and then lie proſtrate before him while the Choir chants the Litanies. Then the Biſhop, having the Croſier in his Left Hand, completes the Benediction. They then riſe up, and he bleſſes the *new Habits, which denote the Contempt of the World, and the Humility of their Hearts.* A Sprinkle with holy Water concludes the Conſecration, and then the Candidates go and put on their religious Habits.

THE Veil, the Ring, and the Crowns, are bleſſed after the ſame manner. All theſe Benedictions being ended, they preſent themſelves in the Habit of Nuns before the Biſhop, and ſing the following Words on their Knees, [b] *Ancilla Chriſti ſum*, &c. i. e. *I am the Servant of Chriſt*, &c. In this Poſture they receive the Veil; afterwards the Ring, on delivering which [c] he declares he marries them to Jeſus Chriſt, *&c.* and laſtly, the Crown of Virginity, to which they are called by the chaunting of an [d] Anthem. Being thus crown'd, an Anathema is denounced againſt all who ſhall attempt to [e] turn them from God, by endeavouring to make them break their Vow, in what manner ſoever, or ſhall ſeize upon any Part of their Wealth. After the Offertory, they preſent lighted Tapers to the Biſhop, who afterwards gives them the Communion; and as 'tis the Cuſtom in ſeveral Convents for the Nuns to read the Office and canonical Hours, the Biſhop gives the Breviary to thoſe who are taken into ſuch Convents. Theſe Ceremonies being ended, the Prelate gives them up to the Conduct of the Abbeſs, ſaying to her, *Take care to preſerve pure and ſpotleſs theſe young Women whom God has conſecrated to himſelf*, &c.

THE Cuſtom of giving the Veil to Nuns is of great Antiquity, and was practiſed before the Age of St. *Ambroſe* and Pope *Liberius*; as is manifeſt from the Writers of the ſecond and third Century.

CEREMONIES *relating to the Dignity of* CARDINALS.

THE Cardinals are [f] Senators of the Church, the Counſellors of the Succeſſor of St. *Peter*, and ſometimes even his Tutors; for how perſuaded ſoever their Eminencies may be of the Infallibility of Chriſt's Vicar, they yet take care to guide him, and frequently oppoſe his Views when they think them contrary to the Intereſts of the Church

[a] *In cantu*, dicens *venite. Virgines reſpondent, & nunc ſequimur.* The firſt Time they advance to the Entrance of the Choir, the ſecond to the Middle, and the third to the Chancel of the Altar; they kneel down before the Biſhop, with their Faces to the Ground, and afterwards riſe up ſinging this Verſe, *Receive me, O Lord, according to thy holy Word.*

[b] *Pontif. Roman.*

[c] *Deſponſo te Jeſu Chriſto, filio ſummi patris, qui te illæſam cuſtodiat. Vide* the firſt Compartment of the annexed Plate.

[d] *Veni, ſponſa Chriſti*, &c. Come, O Spouſe of Chriſt, and receive the Crown. In the firſt Ages of the Church it was uſual to ſet a Crown on the Heads of ſuch as died Virgins, which Cuſtom is ſtill obſerved in ſeveral Parts of Chriſtendom.

[e] The Obligation of keeping a Vow of Chaſtity, is not of modern Date, and is owing to the general Opinion, ſo univerſally received in all Religions, *viz.* that what has been once conſecrated to God, ought no longer to belong to Men. By the fourth Council of *Carthage*, all Widows, not excepting the moſt blooming, were forbid the Communion, who after having devoted themſelves to God, and aſſum'd a religious Habit, growing weary of ſpiritual Marriage, embraced the temporal one: *Ad nuptias ſeculares.*

[f] *Pius* II. gave them the Title of *Senators of Rome.* In the Time of *Leo* X. ſuch as affected writing in claſſic *Latin*, ſpeaking of the Cardinals and People of *Rome*, have often employ'd this antient Expreſſion, *Senatus populuſque Romanus.*

Mili-

Militant, or rather those of the Hierarchy. [a] A certain *Italian* Author supposes the Cardinals were instituted by St. *Peter*, in order to be his Coadjutors, his Counsellors, his Vicars in the Devoirs of the Pontificate. According to this Author, *Linus*, *Cletus*, *Clement*, and St. *Mark*, were true Cardinals, tho' they did not yet bear that august Title. Be this as it will, tho' the Dignity of Cardinal were not originally instituted by St. *Peter*, 'tis nevertheless of great Antiquity. It is thought, that in the Beginning it was established for Use rather than for Shew. St. *Evaristus* establish'd seven Cardinal-Deacons, [b] to assist the Wants of the poor Christians in *Rome*. These Deacons were then distinguished by the Name, or Parish of that District over which they presided; and this is the first Original of the Titles given to the Cardinals. To these seven Deacons St. *Hyginus* associated others, both Priests and Deacons; but with this Difference, that the latter should consider the former as their *Deans*, or, as some will have it, *Cardinals*; tho' some are of Opinion, that this Word is too barbarous to be used in the Age of *Hyginus*. We are assured, that under the Reign of *Constantine the Great*, there were twenty-eight of these Cardinal Priests and Deacons, who took their Titles [c] not only from the Parish of their District, but likewise from such Family Estates as charitable Christians bequeath'd to the Clergy for their Maintenance: And as these Charities were frequently very considerable, it sometimes, at that Time, happen'd, that one Cardinal enjoy'd two or three Titles. 'Tis said that St. *Gregory the Great* increased the Number of Deacons, whose Functions were the same as those of Cardinal-Deacons, to seventy; however, that the last created were inferior to the former. But notwithstanding all this, 'tis certain that till about the Age of *Hugh Capet* the Dignity of Cardinal was vastly inferior to what it is at this Day. This is the Remark of *Pasquier*, in his *Recherches de la France*, lib. iii. cap. v. who has added several Reflections, to shew what Opportunities this Dignity gives the Pope of increasing his Authority.

THERE are now three Orders of Cardinals, *viz.* Bishops, Priests, and Deacons: Six of these are Bishops, fifty are Priests, and fourteen Deacons. [d] *Sixtus* V. fix'd the Number of Cardinals to seventy, and 'tis this Assembly which is now called the Sacred College. This Assembly, as *Lunadora* tells us, in his *Relation of the Court of* Rome, has its *Camerling*, or Chamberlain, whose Post is annual; whereas the Popedom is for Life; a Secretary, who is always an *Italian*; a national Clerk, who is annual, and by Turns a *German*, a *Spaniard*, or a *Frenchman*; and a Computist or Accomptant. But a more copious Account of these Employments shall be given in the Sequel of this Volume.

IN 1125, Pope *Honorius* establish'd seven Cardinal Bishops, *viz.* of *Ostia*, *Porto* St. *Rufina*, St. *Sabina*, *Palestrina*, *Frestati*, and of *Albano*. The Bishops of *Porto* and St. *Rufina* having been since united, there are no more than six Cardinal Bishops. However, mention is made of Cardinal-Bishops towards the Close of the eighth Century,

[a] *Casalius de vet. sacr. Christ. Ritibus.*

[b] 'Tis thought that the Name of *Cardinal* began in the Age of St. *Hyginus*, about *Anno* 159.

[c] After the Church enjoy'd a Calm, these first Cardinals added to their Titles the Name of holy Martyrs and Confessors of the Church.

[d] Or *Paul* IV. to imitate the antient *Sanhedrim*, composed of seventy Elders, or rather in Memory of the seventy Disciples of our Saviour. This Regulation was confirm'd by *Sixtus* V. by a Bull publish'd in 1586, *Casalius de veter. sacr. Christ. Ritib.* *Lunadoro*, an *Italian* Author, speaks of it as follows, where he mentions the Change that has happened from Time to Time with regard to the Election of Cardinals: "Till the Pontificate of *Innocent* II. subsisted the Custom of electing Cardinals one by one, *i. e.* to fill up the Number of the sacred College as soon as any of them died. *Innocent* II. and his Successors, introduced the Custom of giving the Offices of such Cardinals as died, *In Commendam* to the surviving ones; and sometimes they gave the Administration of the vacant Cardinalate, to the Archpriest of the Cardinals." However, *Innocent* II. himself created several Cardinals at once. But the Schism of *Avignon* having exposed the Apostolical See to the Usurpations of Antipopes, Cardinals increased vastly above the usual Number, which till that Schism, had consisted only of fifty two or fifty three. He adds, that to prevent fresh Disorders after the crushing of the Schism, the Cardinals of different *Obedientiæ* were left in Possession of their Titles and Dignities. Under *Leo* X. there were sixty five Cardinals; under *Paul* III. sixty eight; under *Pius* V. seventy six. *Aimon*, in his Picture of the Court of *Rome*, has given the Titles of Antient and New Cardinals to the Number of seventy one. He adds, that the supernumery Title of seventy-one, and sometimes seventy two, is preserved for an extraordinary Case; as for instance, the Conversion of some great Prince.

under

under the Pontificate of *Stephen* IV. Others affirm, that theſe Biſhops were not call'd Cardinal Biſhops, nor admitted to the Election of the Popes, till the Pontificate of *Alexander* III. about the End of the twelfth Century. As to the Cardinal-Deacons, we have already taken Notice of their Original, and their primitive Functions; but Time produced an Alteration in theſe Things. The Care of the apoſtolical Patrimony, and of the Alms, were taken from them, and they had only left that of ſinging the Goſpel before the holy Father. As for the Cardinal Prieſts, in the firſt Ages of the Church, their Employment was to baptize, to bury, and take care of the Bodies of the Martyrs. This we find aſſerted by ſome Authors, who tell us farther, that from among theſe the Pope uſed to chuſe his apoſtolical Legates.

The PROMOTION *of* CARDINALS.

"WHEN his Holineſs makes a Promotion of Cardinals, as *Aimon* tells us, in "his *Deſcription of the Court of* Rome, he gives them the Title of Prieſt, or "Deacon, according as he thinks proper; they afterwards arrive at Epiſcopacy by "Right of Superiority, or by aſſuming the Title of thoſe who die. And becauſe "all Cardinals are equal by their Dignity, they take Place according to the Date of "their Promotion, and the Quality of their Title. Prieſts have the Precedency of "Deacons, tho' the latter may happen to be real Biſhops, becauſe they have not ſuch "Title in the College till it has been their Option. On which Occaſion we are to ob-"ſerve, that there are ſome Titles belonging to Deacons and Prieſts, which are more pro-"fitable than thoſe of Biſhops, though ſome of them are very burthenſome; and that "none but Cardinals who are actually at *Rome*, when a Title is vacant, are allowed "to claim it. From all theſe Circumſtances it reſults —— that ſometimes ſimple Clerks "have the Title of Prieſts, and the Prieſts have thoſe only of Deacons; whilſt Bi-"ſhops have ſuch Titles as oblige them to yield the Precedency to Prieſts and "Deacons, who have aſſumed the Title of Biſhop by reſiding at *Rome*, or by tak-"ing Advantage of the Date of their Promotion, in caſe it has been made before that "of the Biſhop.

"THE chief Cardinal-Biſhop, the chief Cardinal-Prieſt, and the chief Cardinal-Dea-"con, are call'd *Chief of the Order*. In this Quality they have the Prerogative in "the Conclave, of receiving the Viſits of Embaſſadors, and giving Audience to Magi-"ſtrates.

"THE Cardinal who is ſenior with regard to the Date of his Promotion, or who has "had an Opportunity of aſſuming the firſt Title of the Cardinal-Biſhops, namely that of "*Oſtia*, is by Virtue thereof Dean of the ſacred College, and has a Right to crown "the Pope, when he is elected from among ſuch Cardinals as are not Biſhops; upon "which account he wears the Archbiſhop's Pall, by a Grant from Pope *Mark*, the im-"mediate Succeſſor to *Sylveſter*. And as he repreſents the whole College, he has the "Precedency of Kings, and all temporal Princes, and receives Viſits before all thoſe Po-"tentates who acknowledge the Pope's Authority.

"EVERY Cardinal at his Promotion to the Cardinalate, loſes all the Benefices, Pen-"ſions, and Employments he before enjoy'd; and as they are look'd upon as vacant, "'tis wholly in the Pope's Breaſt to reſtore them to him, and to collate them to others, "to enable them to live with greater Splendor, and in a manner ſuitable to the Digni-"ty to which they are raiſed. And as their Employments, particularly thoſe they en-"joy'd in *Rome*, ſuch as Auditors, Clerks, or Treaſurers of the apoſtolic Chamber,

"and

" and ſuch like, they revert to the Chamber, which ſells them to others to the Profit of " his Holineſs; but foreign Cardinals nam'd by crown'd Heads, do not receive the Hat " till ſuch Time as they have obtained an Indult, or ſpecial Grant *De non vocando*, by " Virtue whereof they preſerve their Poſts and Employments, the Pope ſuperſeding his " Right of confiſcating them.

" CARDINALS pretend that their Dignity equals them to Kings: They diſpute the " Precedency with the Children, Brothers, Uncles, and other Relatives of crown'd Heads, " and with all Princes who are not crown'd Heads.

" SUCH Cardinals as are Biſhops of other Dioceſes than the ſix Suffragans to *Rome*, " are not exempt from Reſidence, except by a particular Diſpenſation from the Pope, " or that they are obliged to come to *Rome* when a Conclave is to be held, or on ſome " other Affair of great Importance. But the ſix Biſhops Suffragan to *Rome* are not obliged " to Reſidence, becauſe moſt of them are uninhabited, ſuch as *Oſtia* and *Porto*, and " are moreover ſo near *Rome*, that the Abſence of their Biſhop is no way prejudicial to " them; not to mention that they have always a Vicar-Biſhop *in partibus Infidelium*, " upon the Spot, in order to perform the epiſcopal Functions.

" As Cardinals, with regard to Spirituals, are to govern the Church of *Rome* in all " Parts of the Chriſtian World, ſeveral Subjects of the different Nations of it are al- " lowed to aſpire to this Dignity, according to the Deciſion of the Council of *Trent*. " For this reaſon the Popes often create ſuch Perſons Cardinals as are nominated by " crown'd Heads, who, 'tis preſum'd, have propoſed the moſt eminent among their " Subjects for that Purpoſe. Formerly the Pope, in promoting of Cardinals, uſed " to adviſe with the antient ones; but now he creates them without conſulting any " Perſon. His Holineſs does not even ſcruple of admitting his own Relations to the " Cardinalate, pretending that he therein imitates our Saviour, who incorporated " ſome of his Relations into the apoſtolic College. He likewiſe rewards with the Pur- " ple, all thoſe who have done any important Piece of Service to the Court of *Rome*; " ſuch as Nuncio's, Auditors of the Rota, Clerks of the Chamber, and other chief " Officers of the Court; and ſometimes alſo, ſuch as are famous for their Learning, " Politics, *&c.*

" ALL Cardinals are, as ſuch, intitled to aſſiſt at Conſiſtories, at ſolemn Pontifical " Maſſes, at Proceſſions, Cavalcades, and other Papal and Cardinal Functions; and " all thoſe who uſually reſide at *Rome*, are deputed to aſſiſt at Councils and Con- " gregations.

" CARDINALS enjoy all epiſcopal Rights in their Churches, or Titles, and all their De- " pendencies, except that they are not obliged to Reſidence; and as to their Juriſdiction, " they enjoy it jointly with the Cardinal Vicar-General; nothing but Anticipation, or " Foreſtalments, can regulate their Rights. But when thoſe Titles or Churches are " poſſeſſed by Regulars, they have nothing to do with the regular Government of their " Houſes, the Cure of Souls, and Adminiſtration of Sacraments only excepted. If the " Title be a Collegiate Church, they then preſide over the Chapter, and have a " Right to collate to ſeveral Canonries, Prebends, and other Benefices. They aſſiſt, with " the Rochet on, in ſuch Offices as are performed on the moſt ſolemn Feſtivals in " their Churches, where they bleſs the People in a ſolemn manner, and are ſeated under " a Canopy in an Eaſy Chair raiſed in Form of a little Throne.

" SUCH Cardinals as are in greateſt Credit with the reigning Pope, have certain " Kingdoms, States, Republics, and religious Orders under their Protection. They

" have the Privilege of conferring the four Orders call'd *Minor*, *viz.* that of *Door-*
" *Keeper*, *Reader*, *Exorciſt*, and *Acolyte*, on their Domeſtics, and the Subjects of
" their Titles. They are exempt from the Reverſion of their Church-Lands and Ef-
" fects to the apoſtolical Chamber, as 'tis cuſtomary in all *Italy*, and may bequeath
" eccleſiaſtical Wealth in the ſame Manner as patrimonial. They have likewiſe ſome
" other very conſiderable Privileges; ſuch as a Power of reſigning their Penſions, by
" particular Grants from Popes; to be exempt from the Examination of Biſhops,
" when they are put into Sees; to be believed in a Court of Juſtice upon their bare
" Words, without being obliged to take an Oath, and their ſingle Teſtimony is equal
" to that of two Witneſſes. They are conſider'd as Citizens of whatever City the
" Pope reſides in, and don't pay any Taxes. They grant an hundred Days Indul-
" gence to whomſoever they pleaſe, and acknowledge no one but the Pope for their
" Judge or Superior, particularly in criminal Matters; for as to civil Cauſes they are
" always heard before the Auditors of the Apoſtolic Chamber.

" THEY have ſeveral other Prerogatives; ſuch as the wearing of purple [a] Habits, a
" Mantle Royal with a Train ſix Ells long, a red Hat, an epiſcopal Mitre, though they
" be no more than Prieſts, Deacons, or Clerks." *Urban* VIII. in order to add freſh Splendor to the Cardinalate, order'd that the Title of *Eminence* ſhould be given them.

WHENEVER the Pope intends to raiſe any Perſon to the Dignity of Cardinal, he makes a Declaration thereof in a ſecret Conſiſtory. This Declaration is made after the *extra omnes*, his Holineſs ſaying to the Cardinals aſſembled, *Habemus Fratres*, *We have Brethren*. At the ſame Time the Pope pulls out the Liſt of the new Cardinals, when the Cardinal-Patron, or the moſt antient Cardinal of the ſacred College, reads the Liſt aloud. [b] The Eve of the Promotion the Cardinal-Patron gives the new Cardinals notice to wait upon the Pope, in order to be admitted to his Audience. The Cardinals elect kneel down there. The Pope puts the red Cap on their Heads, and making the Sign of the Croſs on them, pronounces theſe Words, *Eſto Cardinalis*, *Be thou a Cardinal*; after which the Cardinal elect takes off his Cap, and kiſſes his Holineſs's Feet. This is the private Manner of their Promotion; but whenever it is done with Pomp, the Cardinal-Patron ſends for the Candidates in their Coaches; after which they are conducted to the above-mention'd Cardinal's Apartment, in the apoſtolical Palace. There the Pope's Barber ſhaves their Crowns after the Manner of Cardinals; the Cardinal's *Valet de Chambre* clothes them with the Veſtments of a Cardinal; which being done, the Cardinal-Patron preſents them to the Pope, who puts the Cap on their Heads in the Manner above-mention'd. The Cardinals elect return this Honour by a Compliment, expreſſing their Gratitude and Humility.

WHENEVER any Perſon out of *Italy* is created Cardinal, he is not allow'd to put on the ſcarlet Veſtments, till ſuch Time as his Holineſs has ſent him his Cap; but he is nevertheleſs allow'd to aſſume the Title of Cardinal. The Cap is brought him by one of the Pope's Chamberlains, with a Brief from his Holineſs. The Cardinal elect is

[a] Cardinals wore only the common Veſtment of Prieſts, which was like a monaſtic Habit, till the Time of *Innocent* IV. The red Hat was given them in 1243. in the Council of *Lions*. *Innocent* IV. was deſirous of gaining their Friendſhip by this honourable Badge, and to win them over to his Intereſt, upon account of the Difference he had with the Emperor. Under *Boniface* IX. they were clothed in Scarlet, and even in Purple, and their Robes were the ſame then as at preſent. According to other Writers, they were not clothed in Scarlet till the Pontificate of *Paul* II. Others pretend that their Robes were of that Colour as early as *Innocent* III. and others again, that hey wore the Purple under *Stephen* IV. *Paul* II. diſtinguiſh'd them by the embroider'd ſilk Mitre, and the red Cope and Cap, red Houſings for their Mules, and gilt Stirrups. *Gregory* XIV. granted the red Cap to the Regulars, but order'd that their Veſtments ſhould be of the Colour of their Order, and that they ſhould have no Ro-
c het, nor wear a cloth Caſſoc.

[b] *Lunadoro*, *Relat. della Corte*, &c.

obliged

obliged to make the Meſſenger a Preſent of an hundred Ducats at leaſt; this is [a] the fix'd Sum. The Cap is given him by the Pope's Nuncio; but in caſe there be no Nuncio upon the Spot, then an Emperor, a King, an Archbiſhop, or a Biſhop, performs the Ceremony of putting the Cap on the Head of the Cardinal elect. This Ceremony is perform'd after High-Maſs.

When a Cardinal goes to *Rome* to receive his Hat from the Pope in Perſon, he muſt be dreſs'd in a rural Habit; that is, a ſhort Suit of Clothes of a purple Colour. The Moment he is arriv'd at *Rome*, he muſt go and pay his Devoirs to the holy Father, but muſt put on the long Veſtments when he goes to Audience; and at his Return from thence muſt go directly home, and not ſtir abroad till a public Conſiſtory is held. During this Interval, the new Cardinal receives the Viſits of thoſe who come to congratulate him upon his Exaltation; but he never waits on any Perſon farther than the Door of his Anti-Chamber. On the Day of the public Conſiſtory, the new Cardinal goes thither in his Coach of State, attended by his Friends, in order to receive the red Hat. In caſe the Candidate be an Archbiſhop or a Biſhop, he muſt wear the black pontifical Hat, as *Lunadoro*, *&c.* relates, *ubi ſupra.* "He ſtops [b] at *Sixtus* V's. Chapel, "when the Ceremony is to be perform'd in the *Vatican*; and in a Chamber, in caſe 'tis "at *Monte-Cavallo.* In the mean Time the eldeſt Cardinals walk two and two into "the Hall of the Conſiſtory; when after having paid Obeiſance, or kiſs'd the Pope's "Hand, two Cardinal-Deacons advance forward towards the Cardinal elect, and lead "him to the Pope, to whom he makes three very low Bows; the firſt at the Entrance "of his Holineſs's Apartment, the ſecond in the Middle of it, and the third at the "Foot of the Throne. He then goes up the Steps, kiſſes his Holineſs's Feet, who "alſo admits him *ad oſculum oris*, or to kiſs his Mouth: This being done, the Cardinal "elect performs the *oſculum pacis*, which is done by embracing all the ſenior Cardinals "and giving them the Kiſs of Peace."

"This firſt Ceremony being ended, the Choir chaunt the *Te Deum*, when the "Cardinals walk two and two to the papal Chapel, then march round the Altar, with "the Cardinal elect, accompanied by one of the Seniors, who gives him the upper "Hand for that Time only. This being done, the Cardinal elect kneels on the Steps "of the Altar, when the chief Maſter of the Ceremonies puts the Cape or Capuche "on his Head, which hangs behind his Cope; and whilſt they are chaunting the *Te "Ergo* of the *Te Deum*, he falls proſtrate, as is ſeen in the Plate, on his Belly, and "continues in this Poſture; not only till this Hymn is ended, but alſo till the Cardi- "nal-Deacon, who is then ſtanding at the Altar on the Epiſtle-Side, has read certain "Prayers inſerted in the Pontifical.

"These Prayers being ended, the new Cardinal riſes up: His Cape is lower'd; af- "ter which the Cardinal-Deacon, in Preſence of two Heads of Orders, and the Car- "dinal *Camerlingo*, preſents him the Bull of the Oath he is to take. Having read it, "he ſwears, *He is ready to ſhed his Blood for the holy* Romiſh *Church, and for the "Maintenance of the Privileges of the apoſtolick Clergy, among whom he is incorpo- "rated.*

"All the Cardinals return afterwards into the Chamber of the Conſiſtory, in the "ſame Order as they came out from thence. The newly elected Cardinal goes thither "alſo, walking on the Right-Hand of that ſenior Cardinal who accompanied him to

[a] This Preſent is not always fix'd ſo low, but amounts frequently to one, three, five thouſand, and ſometimes more Ducats.

[b] *Aimon*'s Deſcription of the Court of *Rome*.

"the

" the Chapel. He then kneels down before the Pope; one of the Maſters of the Cere-
" monies draws the Capuche over his Head, and his Holineſs puts the red velvet Hat
" over the Cape, repeating certain [a] Prayers at the ſame Time.

" THEN the Pope withdraws, and the Cardinals, as they go out of the Conſiſtory,
" ſtop in the Hall, where they make a Ring; whereupon the newly elected Cardinal
" comes and ſalutes them in the Middle of it, and thanks them one after the other,
" for the Honour they have done him in receiving him as one of their Brethren. His
" Compliment being ended, the ſenior Cardinals come one after another, and congra-
" tulate him on his Promotion. Afterwards they all return to their reſpective Homes;
" but when the reigning Pope has a Nephew in the ſacred College, the Cardinal Ne-
" phew invites his new Collegue to dine with him in his Palace."

THE red Hat which was given the Cardinal, is carried to his Palace, in a large ſilver Baſon gilt, which one of the privy Chamberlains of his Holineſs delivers to ſome Uſher or Door-Keeper; and the new Cardinal gives this Uſher thirty Crowns of Gold, which is his Fee. It were needleſs to inſert here the Tax, which ſhews the Perquiſites the new-created Cardinal is obliged to give to the Chamberlains and other Officers or Domeſtics of his Holineſs,

" THE ſame Day that the Cardinal has received the red Hat, he begins his Viſits
" by that of St. *Peter*'s Church: He thence goes to the Cardinal-Deacon of the ſacred
" College, and afterwards waits on the crown'd Heads, in caſe any happen to be at
" *Rome* at that Time; as for the other Cardinals, the Ambaſſadors, Princes, Princeſſes,
" and Ladies of the Court, he viſits them as he has Opportunity, and is not obliged to
" obſerve either Rank or Precedency.

" IN the firſt ſecret Conſiſtory after the Affairs which lie on the Table have been
" terminated in Preſence of the newly elected Cardinal, the Pope performs the Cere-
" mony of ſhutting his Mouth; the Meaning of which is, that he forbids him to re-
" veal to any Perſon the leaſt Circumſtance of what has paſs'd among them." Antiently the ſenior Cardinals pretended, that thoſe Cardinals whoſe Mouths the Pope had ſhut, could neither have an active or a paſſive Voice in the Conclave, *i. e.* that if the Pope ſhould happen to die during that Interval, they could neither give their Votes for the Election of another Pontiff, nor be themſelves elected by other Cardinals. But *Pius* V. declared by a Bull, dated the 26th of *January*, 1571. that the Cuſtom practiſed by the Pope of laying his Hand on the Mouth of the Cardinals elect, is no more than a bare Ceremony, to teach them that they ought to be very circumſpect in their Diſcourſe; but that it does not exclude them from the Privileges of both an active and paſſive Voice.

IN the ſecond or third Conſiſtory, the Pope opens the Mouth of the new promoted Cardinals; [b] but they are firſt deſired to leave the Conſiſtory for a Moment, while his Holineſs propoſes to the antient Cardinals the opening the Mouths of the new ones. They are then re-admitted, upon which the Pope addreſſes an exhortatory Diſcourſe to them, aſſigns them their Titles, puts on the Ring-Finger of their Right-Hand a gold Ring, in which a Saphire is ſet; for which each Cardinal pays five hundred Ducats to the College of the *Congregation of Faith.* " This Ring, according to a Bull of

" [a] *Ad laudem omnipotentis Dei, & ſanctæ ſedis apoſtolicæ*, &c. Receive in Honour of Almighty God, and the
" holy See-Apoſtolic, this red Hat, the Mark of the Cardinalate. By this Hat you are to learn, that you muſt de-
" fend till Death, to the laſt Drop of your Blood, the Exaltation of the holy Faith, the Peace of Chriſtianity,
" and the holy *Roman* Church."

[b] *Sacr. Cerem. Eccl. Rom.* Lib. I.

" *Gregory*

" *Gregory* XV. is given to the new promoted Cardinal, to ſhew that the Church is " now his Spouſe, and that he muſt never abandon her."

THE Pope, in opening the Cardinal's Mouth, ſays to him, [a] *In the Name of the Father*, &c. *we open your Mouth, that you may give your Opinion in our Conferences and Councils; in all neceſſary Caſes, or in ſuch as relate to the Cardinals, or their Functions; in our Conſiſtory, out of the Conſiſtory, at the Election of a ſovereign Pontiff.* In giving his Title, or Church, he ſays, *To the honour of Almighty God*, &c. *we commit the Church of * * * * to thy Care, together with the Clergy, the People*, &c. *belonging to it*, &c. His Holineſs, at repeating theſe laſt Words, puts the above-mention'd Ring on the Cardinal's Ring-Finger.

" FORMERLY the Pope uſed to ſend the Hat to Cardinals, but ever ſince *Paul* II. " gave them the red Cap, which is a kind of Skull-Cap, they are obliged to go in Per- " ſon to *Rome* for it. However, to preſerve the Remembrance of the carrying the Hat " antiently to all ſuch Perſons as at the Time of their Creation were not in *Rome*, four " confederate Privy-Chamberlains always carry four red Hats on ſo many Maces, in " the papal Cavalcades, to denote that it was formerly their Office to carry them to " the Cardinals elect.

" WHEN the Pope, by a ſpecial Favour, is pleaſed to ſend the Hat to an abſent " Cardinal, the following Ceremonies are obſerved: The Hat, in this Caſe, is carried " by an honorary Chamberlain, or a Gentleman of the Pope's Houſhold, together " with a Brief directed to the Nuncio, or the Biſhop of the Place where the Cardinal " elect reſides. As ſoon as the latter hears of the Approach of the Chamberlain who " brings the Hat, he ſends his Houſhold to meet him, and as many of his Friends as " he can get together for that Purpoſe, to do him the greater Honour, when they all " make their Entry together in Cavalcade, if allow'd by the Cuſtom of the Place. " Then the Pope's Chamberlain holds the red Hat aloft on the Mace, in order that " it may be ſeen by all the Spectators.

" THE Pope's Envoy, and the Prelate who is to perform the Ceremony, meet on a " Sunday, or ſome high Feſtival, at the newly elected Cardinal's with their Domeſtics, " and as many Friends as they can get together, and go in Cavalcade to the principal " Church of the Place in the following Order.

" THE March is open'd by the Drums and Trumpets; then come the Livery-Ser- " vants. The Soldiers upon Guard, in caſe there be any, or the Inhabitants of the " Town under Arms, march before the Gentlemen, and afterwards the Pope's Cham- " berlain appears in a purple Habit, holding the red Hat aloft, and uncover'd. Im- " mediately after follows the newly elected Cardinal, with his Cope on, his Capuche on " his Head, and over all a black Hat. On the Right Hand the Prelate marches who " is to perform the Ceremony, and on his Left ſome other Perſon of Quality; ſuch as " the chief Nobleman of the Place; and behind him the Coaches of the Cardinal, " and of all ſuch Perſons as are proud of doing him Honour, with a great Train. " When this Ceremony is perform'd in any Place where a King or Prince reſides, " their Guards always attend on the newly elected Cardinal.

" WHEN the Cavalcade is come to the Church, Maſs is ſung in it, and 'tis uſual for " the King or Prince of the Place, as alſo the chief Lords and Ladies of the Court, " to be preſent at it. Maſs being ended, the Prelate who is to perform the Ceremony " puts on his Cope and Mitre; then, being ſeated in an Eaſy-Chair which ſtands on

[a] *Sacr. Cerem. Eccl. Rom.* Lib. I.

" the Steps of the Altar, with his Back turn'd to it, the Perſon who brought the Hat " lays it on the Altar, and preſents the Pope's Brief to the Prelate, who gives it to his " Secretary, and this latter reads it with an audible Voice, ſo as to be heard by the " whole Congregation, Immediately after the Prelate makes an Oration in Praiſe of " the newly elected Cardinal, and at the Concluſion declares, that he is ready to deli- " ver the Hat to him, according to his Holineſs's Order.

" THEN the Cardinal elect advances towards the Altar, and kneeling down takes the " ſame Oath before the Prelate which the newly created Cardinals take at *Rome* be- " fore the Pope. Then the Prelate riſes from his Seat, and taking off his Mitre ſays " ſome Prayers over the new Cardinal, whoſe Head is covered with the Capuche; af- " ter which the Prelate puts his Hat on, and at the ſame Time repeats a Prayer out " of the *Roman* Pontifical. He afterwards gives him the Kiſs of Peace, upon which " the *Te Deum* and ſome Prayers are ſung, which conclude the Ceremony. The " newly created Cardinal returns in Cavalcade, with the red Hat on his Head."

THIS pompous Ceremony concludes with Feſtivity and noble Banquets, but it happens ſo ſeldom, that we ſcarce have one Example of it. The *Roman* Ceremonial ordains, that it muſt never be practiſed except on ſuch Occaſions as are of great Importance to the holy See, at which Times the apoſtolical Legate muſt be ſet off with the greateſt Splendor imaginable.

The Manner in which the newly created CARDINAL *takes Poſſeſſion of his Title.*

" [a] WHEN a Cardinal takes Poſſeſſion of his Title, he goes under the Portico " of his Church, and there puts on the Cope of a Colour ſuitable to the So- " lemnity of the Day, and afterwards kneels down on a Cuſhion laid on a Carpet in " the Middle of the great Gate. The moſt dignified Prieſt of the ſaid Church, hav- " ing his Cope on, preſents him the Croſs to kiſs; after which the Cardinal advances " three or four Steps into the Church, and immediately an Acolyte preſents him the " Navicula, out of which his Eminence takes ſome Incenſe, and bleſſes it as he throws " it into the Thurible. After this he takes off his Cap, and having received the " Sprinkler from the ſame Prieſt who gave him the Croſs to kiſs, he ſprinkles ſome " Drops of holy Water on his Forehead, and immediately after ſprinkles the Clergy " and People about him therewith. He then gives the Thurible to the Prieſt who has " the Cope on, and ſtanding up, with his Cap on, receives the Incenſe which this " Prieſt offers him thrice ſucceſſively.

" THIS being done, they begin the *Te Deum*, and the Chapter of the Church at- " tend in Proceſſion on the Cardinal to the high Altar, where he kneels till 'tis ended; " then the Prieſt who introduced him, ſtanding up on one Side of the ſaid Altar, ſays " the firſt and laſt Words of the Lord's Prayer aloud, and the reſt to himſelf; after " which he ſings ſeveral Prayers with a uniform Voice; which being ended the Car- " dinal riſes up, and goes and ſeats himſelf under a Canopy on the Goſpel Side. All " the Congregation come and kiſs his Hand, the officiating Prieſt excepted, to whom " he gives the Kiſs of Peace on his right Cheek.

" THEN the Bull is read which inveſts the Cardinal with the Title in Queſtion, and " the Benefice he has now taken Poſſeſſion of. In caſe the Ceremony be performed in

[a] *Aimon*'s Deſcription of the Court of *Rome*.

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" the Morning a private or ſolemn Maſs is ſaid, as the Cardinal thinks proper; but if " in the Afternoon, Veſpers are ſung, and in the Evening only Compline. After this " the Cardinal goes to the Middle of the Altar, when, having put his Capuche over his " Head, he gives his Bleſſing to the People, and grants them an hundred Days Indul- " gence. He then goes down to the Foot of the Altar, and after having taken off his " Cope, and put his *Lunula* over the Rochet uncover'd, he walks in the Middle of the " Church, and as he paſſes, gives his Bleſſing on both Sides of him. Being arrived at " the Sacriſty, he viſits the Relics, and when he returns to his Palace, he puts on the " *Camail*, or purple Ornament, and the *Lunula* over his Rochet.

" If the Cardinal who takes Poſſeſſion of his Title is only in Deacon's Orders, *i. e.* " if his Church has only the Title of a Deaconry, notwithſtanding he be a Biſhop or " Prieſt, he in this Caſe does not go to the Altar, and bleſs the People from thence; " nor when he goes from the Altar to the Sacriſty, nor in any Part whatſoever of his " Church.

" A Cardinal who aſſiſts at Maſſes, Veſpers, Proceſſions, or any other ſolemn Of- " fices of the Church, the Title whereof he is put in Poſſeſſion of, is allowed to wear the " red Cope, whereas the other Cardinals who aſſiſt at the above-mention'd Services are " permitted to wear the purple Cope, with a *Proviſo*, however, that it be not on a Day " when the wearing of that Colour is prohibited.

On the Feſtival of the Saint to whom the titular Church of a Cardinal is dedicated, " the Incumbent goes thither in red Robes, and a Cope of the ſame Colour, though " it be in *Advent*, *Septuageſima*, or *Lent*, and celebrates the Office there himſelf. He " then gives the pontifical Bleſſing; but in caſe he himſelf does not officiate, he goes " and ſits down on the pontifical Seat which is cover'd with red Cloth, and under a Ca- " nopy. If during his aſſiſting at the Office, any Cardinal ſhould happen to come to " it, his Chamberlain and other Gentlemen muſt go and receive him, and accompany " him, at the ſame Time making an Excuſe in their Maſter's Name; and when he has " ended his Devotions, they muſt conduct him to his Coach.

" In caſe the titular Cardinal is not buſy, he himſelf muſt go and receive every Car- " dinal that comes into his Church, wait upon them to the Praying Desk, and recon- " duct them: But if ſuch Cardinals are deſirous of hearing Maſs or Veſpers, which they " never do when the Throne or rather pontifical Seat is raiſed, the titular Cardinal muſt " ſeat them in the moſt honourable Place, though he himſelf be a ſenior Cardinal; " contenting himſelf with the loweſt Place, as being in his own Church. However, " there are two Caſes in which this Rule is not to be obſerv'd, *viz.* when either the " Pope or a Cardinal aſſiſts ſolemnly at Maſs, or at the Funeral of a Cardinal; in this " caſe the Incumbent, tho' in his own Church, ſtands according to his Rank, and muſt be " clothed in Veſtments of the ſame Colour with the reſt of the Cardinals, without any " other Formality.

" To conclude: We are to obſerve that the three Archprieſts of the great Churches, of " St. *John of Lateran*, of St. *Peter*'s, and St. *Maria Maggiore*'s, enjoy the ſame Pri- " vileges in their reſpective Chapters, as the titular Cardinals in their Churches.

The

The Interment of CARDINALS.

" WHEN a [a] Cardinal dies, he immediately is embalm'd, and the following Night " is carried into the Church, where his Obſequies are to be ſolemnized. One " of the largeſt Churches is generally made uſe of for this Purpoſe, in order that the greater " Concourſe of People may aſſemble in it. The Inſide is hung through with black " Velvet, and adorned with Eſcutcheons, on which the Arms of the Deceaſed are " repreſented. A great Number of white Tapers are lighted up on both Sides of the " Nave.

" IN the Middle of the Church a kind of very high and large Bed of State is ſet, co- " ver'd with black Brocade, with two Pillows of the ſame Colour, both which being " put one above the other, are laid under the Head of the deceaſed Cardinal, whoſe " Corpſe lies in the Middle of the Bed, in ſuch a Manner that his Feet point towards " the great Gate, and his Head towards the high Altar.

" THE Corpſe of the deceaſed Cardinal is clothed in pontifical Veſtments, *viz.* the " Mitre, the Cope if he were a Biſhop, the Chaſuble if a Prieſt, and the Tunic if " if a Deacon. The ſix Maſters of the Ceremonies aſſiſt in this Church, clothed in " Caſſocs of purple Serge, and all the Pope's Couriers in Long Robes of the ſame Co- " lour, trailing on the Ground, with ſilver Maces in their Hands. There are likewiſe " two of the Deceaſed's tall Lacqueys, each holding a Wand, on which purple Taffety " Streamers with the Arms of the deceaſed Cardinal, are fixed; with theſe they are " continually fanning his Face, in order to keep off the Flies.

" ON the Morrow after Veſpers, the religious Mendicants meet together in a Cha- " pel of that Church, where they ſing the Matins of the Dead, each Order repeating " alternately a *Nocturnum*, and the Pope's Muſic the *Laudes*. In the mean Time the " Cardinals arrive clothed in Purple, and at their coming into the Church they put on " a Cope of the ſame Colour, and then advance forwards before the high Altar, where " the Hoſt is kept, and there offer up their Prayers, and adore it upon their Knees. " They afterwards go one after another to the Feet of the Deceaſed, and repeat the *Pa-* " *ter Noſter*, &c. to which they add certain Verſes out of the Scripture, and the Prayer " *Abſolve*, from the Office of the Dead.

" THEY then make the uſual Sprinkling with holy Water, and go and ſeat them- " ſelves in the Choir, where they hear the Office of the Dead, ſung by ſeveral Monks " and Prieſts with great Solemnity. Others repeat it to themſelves, not ſtirring out of " their Places till it be ended; the Cardinals, Prieſts, and Biſhops, on the Epiſtle Side, " and the reſt of the Clergy in the loweſt Seats, which ſtand round the Choir; the Car- " dinals being always ſeated on the higeſt Chairs or Benches.

" THIS being done, the Congregation return to their reſpective Homes, without any " farther Ceremony. At Night the Corpſe is ſtript, and laid in a leaden Coffin, which " is put in another of Cypreſs Wood cover'd with black Cloth. The Corpſe is carried " in a Coach, accompanied with the Rector of the Pariſh and the Chaplains of the De- " ceaſed, who go by Torch-Light to the Church where he is to be interr'd.

[a] *Simon, ubi ſup.*

" MOST

" Most Cardinals who die in *Rome* are generally buried in the Church of their Title, " unleſs he were a *Roman* of an exalted Condition, and had deſired to be interred in " the ſame Vault with his Anceſtors; or ſome foreign Cardinal, who chuſes to be buried " in the Church in *Rome* belonging to the Clergy of the Nation.

" Four of the Cardinals are always buried with greater Pomp and Magnifi- " cence than the reſt, *viz.* the Dean of the apoſtolic College, the Grand Penitentiary, " the Vice-Chancellor, and the *Camerlingo*. The following Order is obſerved at this " Ceremony.

" After that the Office of the Dead has been ſung in the Preſence of the Cardinals, " they withdraw, and the Proceſſion begins. It opens with the Orphans call'd *Illitera-* " *ti*; after them ſeveral Fraternities march, the Penitents whereof have lighted Tapers in " their Hands. They are cover'd with their Copes or Hoods, and clothed in large Par- " ty-colour'd Robes, according to their Inſtitution: Some are red, others black, white, " purple, blue, yellowiſh, of an Olive-Colour; and ſeveral others of the moſt odd and " fataſtic Colours.

" After theſe Fraternities come the religious Mendicants, and others, according to " their Rank. Afterwards the ſecular Clergy belonging to the Pariſh of the deceaſed " Cardinal, and thoſe of the Church where he is to be buried, when they are not Re- " gulars.

" If the deceaſed Cardinal was Archprieſt of one of the three great Churches of " *Rome*, the Chapter aſſiſts at his Funeral; alſo at the Interment of a titular Cardinal " of St. *Laurence* in *Damaſo*, or St. *Mary*'s on the other Side the *Tyber*.

" After this Proceſſion, the Corpſe advances forwards, dreſs'd in pontifical Veſt- " ments according to the Rank the Deceaſed held in the ſacred College; but tho' he " were only a Cardinal-Deacon, he nevertheleſs has a Mitre on his Head. In this man- " ner he is carried on the Shoulders of his tall Lacqueys, ſurrounded by his Houſhold " all in Mourning, *viz.* his Footmen, who walk before the Corpſe; and his Almoner, " Gentlemen, and Officers, following after. On each Side of the Corpſe a File of the " Pope's *Swiſs* Guards walk, with Halbards in their Hands; and in the Rear, Part of " the Pope's Houſhold in Cavalcade, the Captain of the *Swiſs* Guards, the Pope's Mace- " Bearers, a Maſter of the Ceremonies with his Major-Domo, the aſſiſting Biſhops, " the apoſtolical Prothonotaries, the Chaplains, the apoſtolical Equeries, and the Cham- " berlains without the Walls.

" When a Cardinal who is a Prince, or of a very illuſtrious Family, dies, the Pope " generally ſends all his Houſhold to grace the Funeral, as alſo to the Obſequies of the " four Cardinals in the exalted Stations above-mentioned.

" The Morning after the Corpſe of the Cardinal is carried into the Church where it " is to be interr'd, a ſolemn Maſs is ſung in the Preſence of the whole ſacred College, " for the Repoſe of his Soul; and on this Occaſion all the Ceremonies are obſerv'd which " are uſed at the Interment of a Pope; excepting that for the Sovereign Pontiff, there " are five aſſiſtant Cardinals clothed in their pontifical Veſtments; but at that of the Car- " dinal, five Biſhops perform the Ceremony of Sprinkling, of Incenſing, and the uſual " Prayers ordained in the Ritual for this Office.

THE *Roman* [a] *Ceremonial* takes notice of the nine Days Devotion which is made for the deceaſed Cardinals. On the firſt and laſt Day thereof, an hundred and fifty Maſſes muſt be ſaid, when a little Piece of Money and two ſmall Candles are given to each officiating Prieſt. The other ſeven Days an hundred are ſaid. The reſt of the Ceremonies being the ſame with thoſe uſed at common Maſſes of the Dead, we ſhall not here repeat what has been already ſaid thereupon in treating of Maſſes of the Dead, and of Burials in general.

The INTERMENT *of a* POPE.

WE are now going to ſee his Holineſs laid in the Grave. [b] He, who by his Power and Dignity is ſuperior to the reſt of Mankind, who binds and looſes every Thing upon Earth, is yet too weak to break the Bands of Death when his fatal Hour is come. 'Tis in theſe Moments the holy Father muſt call to Mind, that when he was raiſed to the Holy See, all the Glories of the Sublunary World were repreſented to him as the Smoke which vaniſhes away. We ſhall not give the Particulars which relate to the Preliminaries of his Death. He muſt recollect himſelf, examine his Conſcience, make his Confeſſion, [c] deſire his Confeſſor to give him a plenary Indulgence, make ſome Reparation to thoſe he has offended in his Life-Time; afterwards receive the Viaticum, aſſemble the Sacred College, make a Profeſſion of Faith before them, and beſeech their Eminencies to forgive him [d] for all thoſe Things in which he may have offended any of them during his Pontificate. The *Roman Ceremonial*, among other Particulars, enjoins his Holineſs, when he finds his laſt Hour approaching, to recommend to the Cardinals the chuſing a worthy Paſtor for his Succeſſor; but this is ſuperfluous, ſince the Cardinals never aſſemble to elect a Sovereign Pontiff but they firſt beſeech the Holy Spirit to aſſiſt them in their Choice.

[e] "WHEN the Pope is at the laſt Gaſp, his Nephews and Domeſtics ſtrip the Palace "of all its Furniture. Immediately after his Holineſs is expired, the Officers of the apo- "ſtolic Chamber come to ſeize the Goods; but the Pope's Relations take care that they "find nothing but bare Walls, and the Corpſe lying on a Straw Bed, with an old wooden "Candleſtic, in which there is only the Snuff of a Taper burning.

"AT the ſame Time the Cardinal Camerlingo comes in purple Veſtments, accom- "panied with the Clerks of the Chamber in Mourning, to inſpect the Pope's Corpſe. "He calls him thrice by his Chriſtian Name; and finding he gives no manner of An- "ſwer, or diſcovers the leaſt Sign of Life, he cauſes a Inſtrument of his Death to be "drawn up by the apoſtolical Prothonotaries. He takes from the Maſter of the Pope's "Chamber, the Fiſherman's Ring, which is the Pope's Seal, made of ſolid Gold, and "worth an hundred Crowns. He breaks it to Pieces, and gives them to the Maſters of "the Ceremonies, whoſe Perquiſite they are. The Datary and Secretaries, who have "the reſt of the Seals of the deceaſed Pope, are obliged to carry them to the Cardinal "Camerlingo, who cauſes them to be broke in Preſence of the Auditor of the Cham- "ber, the Treaſurer, and the apoſtolic Clerks, and none of the other Cardinals are al- "lowed to aſſiſt at this Function.

[a] *Sacra cerem. eccleſ. Rom. Lib.* I. *Inprima & nona die —— conſueverunt legi in eccleſia ubi fiunt exequiæ centum quinquaginta miſſæ, & datur per eleemoſynam cuique celebranti unus groſſus papalis, & duæ parvæ candelæ. Aliis ſeptem diebus intra novenam dicuntur centum miſſæ quolibet die*, &c.

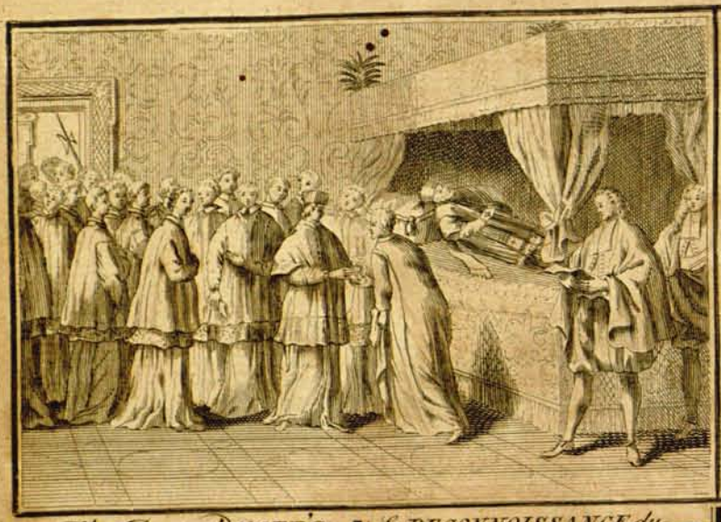
[b] *Idem ubi ſup.*

[c] *Sacra. cerem. eccleſ. Rom.* lib. I.

[d] *Petit veniam, ſi in ſua adminiſtratione quempiam injuſtè offendit.* Ibid.

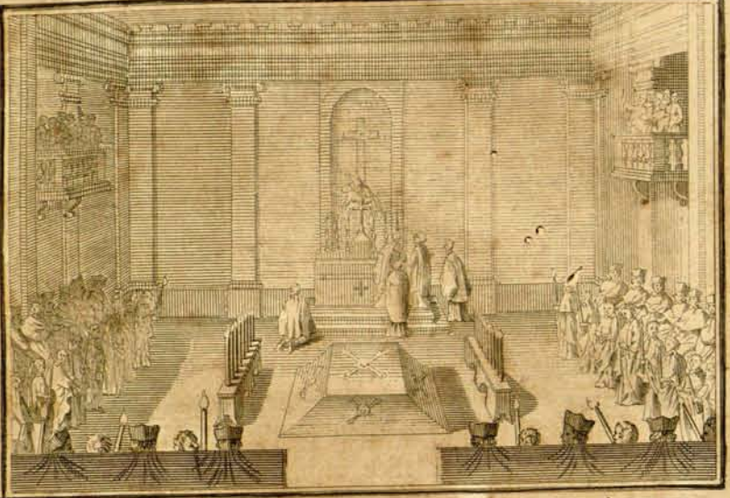
[e] Aimon.

"AFTER



The Deceas'd POPE'S CORPS view'd.

La RECONNOISSANCE du CORPS du PAPE defunt &c.



OBSEQUIES of the Deceas'd POPE.

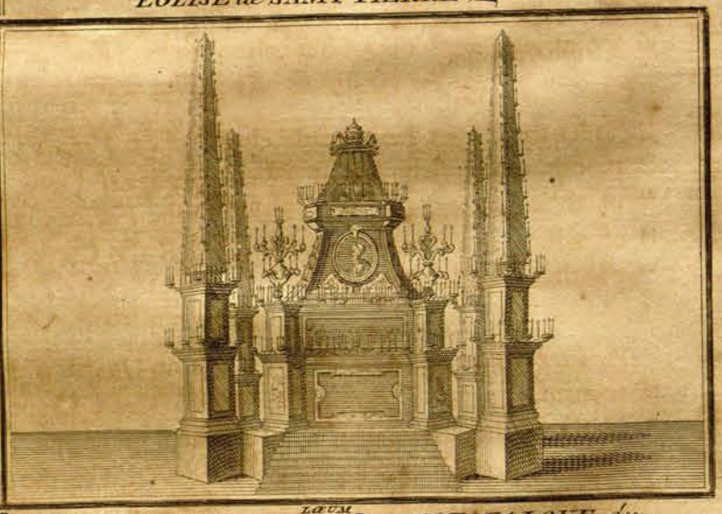
Les OBSEQUES du PAPE DEFUNT.

The POPE'S CORPS carried to S.T PETER'S CHURCH.

Le CORPS du PAPE porte à L'EGLISE de SANIT PIERRE.

The POPE'S CORPS exposed for 3 days to ij view of ij people in S.t PETERS.

Le CORPS du PAPE expose trois jou.rs au peuple dans l'Eglise du S.t PIERRE.



CATAFALCO or temporary MAUSOLEUM erected in honour of ij deceas'd POPE.

CATAFALQUE du PAPE DEFUNT.

B. Picart. del.

C. Du. Bos fe. etc.

The FUNERAL PROCESSION at ij POPES interment.

CONVOI FUNEBRE du PAPE.

" AFTER this, the Cardinal Patron and the Pope's Nephews are obliged to leave the " Palace in which he died, which is generally the *Vatican*, or *Monte Cavallo*, unleſs he " happens to die ſuddenly. The Cardinal Camerlingo takes Poſſeſſion of theſe Palaces in " the Name of the apoſtolic Chamber; and after having entered it with the Formality " above-mention'd, he takes a ſhort Inventory of the remaining Moveables; but there " is ſeldom any Thing left, as was before obſerved.

" IN the mean Time, the Penitentiaries of St. *Peter*, and the Almoner of the deceaſed " Pope, after having cauſed the Corpſe to be ſhaved, have it immediately embalm'd " The dead Pontiff is then clothed in his pontifical Veſtments, having his Mitre on his " Head, and the Chalice in his Hand. Immediately the Camerlingo ſends a Body of " Guards to ſecure the Gates of the City, the Caſtle of St. *Angelo*, and other Poſts. " The *Caporioni*, or Captains of the Diſtricts, patrol Night and Day with their " Guards, to prevent thoſe who are caballing for the Election of a new Pope from rai- " ſing any Sedition.

" AFTER the Camerlingo has thus provided for the Security of *Rome*, he comes out " of the apoſtolical Palace, and goes round the City in his Coach, accompanied with " the *Swiſs* Guards, and the Captain of the Guards, who uſually attended upon the " deceaſed Pope. When this March begins, the great Bell of the Capitol is rung, " which is never heard but at the Death of the Pontiff, to give notice thereof to the " Citizens.

" AT this Signal, the *Rota* and all the Tribunals of Juſtice are ſhut up, as likewiſe " the *Datary*, purſuant to the Bull of *Pius* V. *in eligendis*. No more Bulls are now " given out; the ordinary Congregations are likewiſe ſuſpended, inſomuch that none " but the Cardinal Camerlingo, and the Cardinal Grand Penitentiary continue in their " Employments.

" As the Popes have made choice of St. *Peter*'s Church for the Place of their Inter- " ment, when they die at *Mount Quirinal* (now *Monte Cavallo*) or in ſome other " of their Palaces, they are carried to the *Vatican* in a [a] large open Litter, in the Middle " of which is a Bed of State, on which the Corpſe of the Pope is laid, clothed in his " pontifical Veſtments.

" THE Litter is preceded by a Vaunt-Guard of Horſemen and Trumpets who ſound " mournfully, furl'd with purple and black Crape: Theſe Trumpets march at the " Head of the firſt Company, mounted on dapple Horſes, the Houſings whereof are " of the ſame Colour with the Streamers fix'd to the Trumpets; but thoſe of the Vaunt- " Guard are black Velvet, with Gold and Silver Fringe. Theſe Horſemen have their " Lances revers'd; each Squadron has a Standard before it, ſurrounded with the Kettle- " Drums, which are beat in a mournful Sound.

" NEXT advance ſeveral Battalions of the *Swiſs* Guards; half of theſe *Swiſs* have Muſ- " kets, and the reſt Halbards, revers'd. Theſe are followed by twenty four Grooms, " each leading a Horſe cover'd with ſable Houſings, that trail on the Ground. Seve- " ral of the deceaſed Pope's tall Lacqueys walk, without Order, between the led Horſes, " with lighted Torches of yellow Wax in their Hands.

[a] See the laſt Compartment of the Plate. The Reader will obſerve that this Deſcription is corrected from the Figure which was drawn at *Rome*.

" THEN

" THEN the twelve Penitentiaries of St. *Peter*'s advance forward, with each a Flam-
" beau in his Hand, and ſurrounded with *Swiſs* Guards armed with Backſwords and
" Halbards, and having the Pope's Litter in the midſt of them. Immediately before
" the Litter comes the Croſs-Bearer mounted on a tall Horſe, with a Capariſon of Wire
" all in Net-Work, like a Horſe prepar'd for Battle. Behind the Bed of State, on which
" the Pope's Body lies, is ſeen the chief Groom on a black Horſe, whoſe Ears are cropp'd,
" and whoſe Harneſs conſiſts only of ſeveral Stripes of Linen Cloth, a Piece of white
" Satin, and a grand Plume of Feathers, in three Ranges one above the other, on his
" Head, and ſome gaudy Tinſel.

" AFTERWARDS twenty four more Grooms come forward, leading black Mules with
" white Houſings, and twelve tall Lacqueys with white Horſes cover'd with black Vel-
" vet. After theſe a Company of Light Horſe advance, the Perſons who mount them
" being all clothed in Purple. Then come a Company of Cuiraſſiers, and laſtly the reſt
" of the *Swiſs* Guards, whoſe March is cloſed with a Company of Carabineers, who
" guard a few Pieces of Braſs Cannon gilt, drawn on their Carriages.——

" IN caſe the Pope died in the *Vatican*, his Body is immediately carried, by the
" Back Stairs, into *Sixtus* V's. Chapel. After it has lain there twenty four Hours, 'tis
" embalm'd, and the ſame Day it is carried [a] to St. *Peter*'s Church, attended only by
" the Penitentiaries, the Almoners, and other Eccleſiaſtics, who follow the Pontiff's
" Corpſe as far as the Portico of the great Church. The Canons of the Church come
" and receive it, ſinging the uſual Prayers appointed for the Dead, and afterwards car-
" ry it into the Chapel of the *Bleſſed Trinity*, where it is expoſed for three Days on a
" Bed of State raiſed pretty high, to the Sight of the People, who croud to kiſs his Ho-
" lineſs's Feet thro' an Iron Rail, with which this Chapel is encloſed.

" THREE Days after, the Corpſe, being again embalm'd with freſh Perfumes, is
" laid in a leaden Coffin, at the Bottom of which the Cardinals whom he had pre-
" moted lay Gold and Silver Medals, on one Side of which is the Head of the deceaſed
" Pope their Benefactor, and on the Reverſe his moſt remarkable Actions. This Cof-
" fin is afterwards encloſed in another made of Cypreſs Wood, and is depoſited within
" the Wall of ſome Chapel, till ſuch Time as a Mauſolæum is erected in his Honour in
" St. *Peter*'s, or any other Church, in caſe he himſelf had not given Ordes for the e-
" recting of one during his Life-Time; which is ſometimes done.

" BUT when his Holineſs declares by his Laſt Will, or by Word of Mouth, that
" he chuſes not to be buried in St. *Peter*'s, but in ſome other Church he names, then
" his Body muſt not be tranſlated till after he has lain a whole Year in ſome of the
" Chapels of that Church; and in this Caſe the Corpſe cannot be removed till a large Sum
" of Money is paid to the Chapter of St. *Peter*; it ſometimes coſts upwards of a Mil-
" lion, in caſe the Pope whoſe Corpſe they are deſirous of removing, was famous for
" his Piety, and that there are any Grounds to preſume he will one Day be cano-
" niſed.

" THE apoſtolic Chamber defrays the Expences of the Pope's Burial, which are
" fixed at one hundred and fifty thouſand Livres; in which not only thoſe of the Fu-
" neral above-mentioned are included, but alſo thoſe to be paid for the erecting of a
" Mauſolæum in St. *Peter*'s, and illuminating a Chapel of State, [b] where a Maſs of

[a] See the third Figure of the Plate.
[b] See the ſecond Compartment of the Plate.

" [a] *Requiem*

" [a] *Requiem* is to be ſung every Morning for a Week together, in Preſence of the Sacred College, for the Repoſe of the Soul of the deceaſed Pontiff. The Funeral Obſequies end the ninth Day by another ſolemn Maſs, which is ſung by a Cardinal-Biſhop, aſſiſted at the Altar by four other Cardinals with their Mitres on, who together with the officiating Prieſt, at the Concluſion of the Office, incenſe the Repreſentation of the Coffin, and ſprinkle it in the manner enjoin'd in the *Ritual*, in Preſence of four other Cardinals, and all the Prelates and Officers of the late Pope's Court, who immediately retire as ſoon as the laſt *Requieſcat in Pace* is pronounced, to which they anſwer, *Amen*.

" AFTER the Pope's Deceaſe, the Office of the Maſs is ſaid according to the Circumſtance of the Times; and one of the Leſſons is applied to the [b] ſacred College.

[a] The firſt and laſt Day of the nine Days Devotion two hundred Maſſes are ſaid for the Soul of the deceaſed Pontiff; the ſolemn Maſs is ſung by a Cardinal-Biſhop, and an hundred Maſſes are ſung the other Days. *Sacr. ceremon. eccleſ. Rom.* Lib. I.

[b] *Domini ſunt cardines terræ, & poſuit ſuper eos urbem.* Extracted from the *Roman Ceremonial*.

A DISSERTATION ON THE HIERARCHY of the CHURCH.

PART II.

IN the firſt Part of this Diſſertation we treated of the Pope as Head of the Church Militant, and deſcribed the Ceremonies of his Election; we have alſo conſider'd him as the chief Miniſter of the Church, which engaged us in the Deſcription of ſeveral auguſt Ceremonies, by which he appears to be the ſovereign Monarch of the Kingdom of Chriſt, rather than the Servant of the Servants of the Lord. We have likewiſe ſeen him deſcend from our Saviour's Throne upon Earth to the Grave. In this ſecond Part we conſider him with regard to his exalted Dignity, but ſhall not touch upon the Temporalities thereof. We ſhall repreſent him to the Reader only in his ſpiritual Reign, and ſhall mention only ſuch Particulars thereof as have already been taken notice of by Writers of known Veracity.

The POPE'S *Vicar-General.*

THE Pope conſider'd as a Biſhop, has a Dioceſe ſubordinate to him; in this Quality he appoints for his [a] Vicar-General a Biſhop, who, ever ſince *Pius* IV. is always a Cardinal. This Employment of Vicar-General is for Life, and he is by his Office the proper Judge of all Eccleſiaſtics both Secular and Regular, of both Sexes, as alſo of all the *Jews* and Curtezans at *Rome*, and in its Dependencies. He confirms and confers all ſacred Orders. He is impower'd to inſpect and viſit all Churches, Monaſteries, Hoſpitals, and other pious Houſes, thoſe of foreign Nations excepted, which are all exempt. He has a Vicegerent, who is always a Biſhop, to aſſiſt him in his epiſcopal Functions. He has likewiſe a Lieutenant, who is a Prelate, but under the Rank of Biſhop; a Referendary of both Signatures, who takes cognizance of all civil Cauſes heard at his Court; and a Judge Criminal, who is a Layman, to judge all Crimes committed by Clerks and Regulars: But that which makes the Poſt of Grand-Vicar very conſiderable and profitable, is the Power he has of deciding all Differences that ariſe relating to Matrimony.

THE apoſtolic Chamber pays him proviſionally, excluſive of the Profits ariſing from his Courts, twelve hundred Crowns of Gold annually. He has four Notaries, or Regiſters, a Provoſt, and a Company of Bailiffs and Sergeants.

As we have already taken notice of the Penitentiary, we ſhall not mention him in this Place, by a needleſs Repetition of what has been already ſaid.

The POPE'S *Chancellor and Vice-Chancellor.*

THE Chancellor wrote formerly, in the Pope's Name, all the Reſcripts, Doubts, and Scruples with reſpect to Faith, which Biſhops and others propoſed to him; inſomuch that he executes the Office of Secretary of State, of the Briefs, and that of Chancellor. The firſt mention we find made of this Officer, is in St. *Jerom*'s Epiſtle to *Gerontius*; and 'tis ſuppoſed that he himſelf exerciſed that Office under Pope *Damaſus*.

THIS Office, till the Pontificate of *Gregory* VIII. in 1187, had always been conferred either on a Biſhop or a Cardinal; but this Pope, who himſelf had exerciſed it before he was raiſed to the Pontificate, tho' he was only Cardinal of *Santa Rufina*, cauſed it, after he was raiſed to the Popedom, to be exerciſed by a Canon of St. *John of Lateran*, who aſſum'd the Title of the Pope's Vice-Chancellor, as did alſo five or ſix other Canons of the ſame Church, who exerciſed it after him. But *Boniface* VIII. having reſtor'd it to the College of Cardinals, thoſe who have exerciſed it ſince that Time, have contented themſelves with the Title of Vice-Chancellors, tho' they are in reality Chancellors, and act with much the ſame Authority as the Chancellors of *France*, and thoſe of the other Potentates of *Europe*.

THIS Dignity is purchaſed, and coſts an hundred thouſand Crowns; it yields abou [b] ten thouſand Crowns *per Annum* to the Incumbent, and is for Life. The Juriſdiction of the Cardinal Vice-Chancellor extends to the iſſuing out all apoſtolical Letters and

[a] *Aimon*'s Deſcription of the Court of *Rome*, quoted from *Lunadoro Relazione*, &c. We have contented ourſelves with copying the former with ſome Reſtrictions; ſo that whatever is quoted in the Supplement is taken from *Aimon*.

[b] 14000 *Roman* Crowns, according to *Lunadoro*, *ubi ſup.*

Bulls,

Bulls, as alſo to all Petitions ſign'd by the Pope, except thoſe expedited by Brief, under the Fiſherman's Ring. All the Officers of the Chancery, whereof mention will be made hereafter, aſſemble thrice a Week, *viz.* on *Tueſdays*, *Thurſdays*, and *Saturdays*, in the Vice-Chancellor's Palace.

We find, in the Bulls iſſued out by the Pope's Chancellors and Vice-Chancellors, ſeveral Titles which ſavour very much of Pride: As for inſtance, we read in a Reſcript of Pope *Nicolas* III. quoted in the ninety ſixth Diſtinction of the Canon Law, that 'tis manifeſt the *Roman* Pontiff cannot be judg'd by any Perſon, becauſe he himſelf is God. And in a Bull of Pope *Gregory* IX. inſerted in the Decretals under the Title of *Primacy*, we read the following Words: *God has made two great Lights for the Firmament of the univerſal Church*; i. e. *he has inſtituted two Dignities*, viz. *the Pontifical Authority, and the Royal Prerogative*; *but that which preſides over the Day*, i. e. *over ſpiritual Affairs, is greater, and that which preſides over material Things, leſs: whence we muſt confeſs, that there is as much Difference between Pontiffs and Kings, as between the Sun and Moon.*—— *We affirm that every human Creature is ſubject to the* Roman *Pontiff*; *and that, by Virtue of his Plenitude of Power, and ſovereign Authority, he may diſpenſe with Laws both Human and Divine.* As we find it expreſſed in the Gloſſary in the ſame Place.

The Regent, Prelates, and Regiſters of the Pope's Chancery.

The Regent of the apoſtolic Chancery is eſtabliſh'd by the Vice-Chancellor's Patent, by which he is empower'd to commit all Appeals to the Referendaries, and Auditors of the Rota; and theſe he diſtributes to them by Order, purpoſely that each of them may be employ'd, and get Money in their Turns. There are twelve Referendaries, who are all Prelates, and are called Regiſters of the High Court; they are clothed in a long purple Robe. Theſe Employments are purchaſed, and the Vice-Chancellor has the Nomination of ſix, the others being in the Pope's Gift. The Poſt of Regent is purchaſed at thirty thouſand Crowns, and the annual Produce amounts to three thouſand. Thoſe of the Prelates Referendaries of both Signatures who are Regiſters of the High Court, ſell for thirteen thouſand Crowns, and produce each twelve hundred Crowns annually. Theſe thirteen Prelates have their Seats when the Pope aſſiſts ſolemnly at the Office, but the Regent never appears there in that Quality, to prevent any Diſputes about Precedency.

The Regiſters of the High Court draw up the Minutes of all Bulls, from the Petitions ſign'd by the Pope, and collate them after they are written in Parchment; they afterwards ſend them to the Regiſters of the Lower Court, who, with the Regiſters or apoſtolical Writers, tax them. All theſe Employments would not be worth ſo much, nor produce ten *per Cent.* Profit, were the Bulls which collate to rich Benefices iſſued out *gratis*; but nothing is ever purchaſed from the apoſtolical Chancery, without paying Sums proportionable to the Value of the Benefices, or other Grants.

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The POPE's *Secretary of State, and Under-Secretaries.*

THE Cardinal-Nephew, if the Pope has any, or another Cardinal in his Default, is always the Pope's principal Secretary of State; for this Poſt is never given to any Perſon under the Dignity of Cardinal; and notwithſtanding there are ten other Secretaries of State, between whom the Provinces of the eccleſiaſtical State are divided, they nevertheleſs are in ſuch Subordination to him, that they do nothing without his Participation, ſo that, properly ſpeaking, they are no more than Under-Secretaries of State.

THE Cardinal-Secretary ſigns, by the Pope's Order, all Letters directed to Princes, Nuncio's, Vice-Legates, Governors, Prefects; and the Patents of all thoſe who are appointed for the Government and Adminiſtration of Juſtice, in the whole Territory of the eccleſiaſtical State: But the Proviſions or Patents of Governors of Cities, and large Towns ſurrounded with Walls; thoſe of Legates, Vice-Legates, and Preſidents, are drawn up by Brief, under the Fiſherman's Ring or Seal; and all thoſe who are raiſed to theſe Employments, Cardinals excepted, take an Oath before the Cardinal Camerlingo, in Preſence of a Notary of the Chamber, and ſwear on their own Briefs, and the Abſent do the ſame by Proxy.

ALL the Ambaſſadors of Princes, after having had Audience of the Pope, come and viſit the Cardinal-Secretary, before they wait upon any of the Magiſtrates of *Rome*, becauſe the Poſt of Superintendant of the eccleſiaſtical State is annexed to his Secretaryſhip. Theſe two Poſts are for Life, and the Pope generally beſtows them *gratis*; but ſometimes, in caſe he be in an urgent Neceſſity for Money, he ſells them: They produce fifteen thouſand Crowns annually.

THE Under-Secretaries of State, are, by their Office, obliged to draw up all the Minutes which the Cardinal-Secretary may want, and to write over fair all the Letters and Patents he is to ſign. Theſe Employments are frequently given to the Secretaries of the Conſultation, or of the Congregation of good Government, as alſo to the Maſter of the Chamber, and the Pope's Auditor, who take in Memorials and Petitions, by which the Pope is deſired to do Juſtice, (or grant any other Favour) when the Magiſtrates eſtabliſh'd for that Purpoſe refuſe to do it. All theſe Employments are in the Pope's Gift, who turns out any Perſon whenever he thinks proper: They produce above fifteen hundred Crowns annually, without reckoning the By-Profits, which ſometimes amount to four or five hundred.

THE Secretary, whom we may call the Pope's particular Confident, is generally a Cardinal; but ſometimes the Pope chuſes another Prelate, who has more or fewer Under-Secretaries, according to the Expence the reigning Pope is willing to be at, and the Court he is deſirous of keeping. They wear purple Habits, and aſſiſt at the Pope's Chapel with the Camail and Rochet: They have Apartments in the *Vatican*, as alſo in *Monte-Cavallo*, when the Pope reſides there for any Time, which he never fails to do in Summer, to avoid the violent Heats and unwholſome Air of the lower City. Theſe ſeveral Employments, which the Pope beſtows on none but ſuch Prelates as he judges capable of keeping inviolably whatever Secrets he ſhall entruſt them with, are neither purchaſed, nor for Life; and nevertheleſs, thoſe who are raiſed to them *gratis* are never diſpoſſeſſed of them, unleſs it be to be removed to a higher Poſt, becauſe that in caſe the Pope were to turn them out with the leaſt Ignominy, or even under any Pretence whatſoever, they would take occaſion from thence to reveal a great many Particulars, which might do his Holineſs the utmoſt Prejudice.

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THERE are none of theſe Secretaries but have at leaſt twelve hundred Crowns a-Year, and are obliged to ſix Months Attendance only, and during that Time they have very little Trouble, their whole Employment being to write a few little Notes in the Pope's Cloſet; to tranſcribe a few Letters, the Minutes whereof they receive from him, and to keep certain Regiſters, being a kind of Journal of all the Pope ſays or does in the Preſence of any Perſon, and whatever he meditates or reſolves upon in private, which he is deſirous of committing to Paper. 'Tis from theſe Journals that the famous *Platina* compiled his Hiſtory of *the Lives of the Popes*; and from thence all the Intrigues of the ſeveral Conclaves are taken, and afterwards publiſh'd.

EVERY Pope has not the ſame Number of Secretaries to draw up the tax'd Briefs, or Letters ſo call'd, when they are iſſued out under the Fiſherman's Ring, which is one of the Pope's three Seals. Sometimes twenty four Secretaries are employ'd in writing theſe Briefs, one of whom the Pope chuſes for his domeſtic Prelate and Referendary; he likewiſe allows him an Apartment in his Palace, and a Table in the ſame Manner as his private Secretaries.

THESE twenty four Employments are all ſaleable, and coſt nine thouſand Crowns each. Every Secretary clears eight hundred Crowns at leaſt annually; but as theſe Places are vacant at the Deceaſe of a Pope, and that the Incumbent can exerciſe them no longer, nor ſell them, it ſometimes happens that there is no Perſon found who will diſburſe eight thouſand Crowns for the Purchaſe thereof, ſince they are to enjoy the Profits of their Poſts no longer than the Pope lives, who is always old, and daily threatened with Death; for this Reaſon, all who offer to purchaſe theſe Employments, are allow'd to tax the Briefs which they draw up, in ſuch a Manner that they not only ſoon get the Money they lay out for the Purchaſe, but alſo a very handſome Profit.

No Briefs are purchaſed ſo dear as thoſe by which the Pope grants plenary Indulgences, and perpetual Privileges to Altars, which are granted only to thoſe Chapels where ſeven Maſſes are ſaid daily. Hence it is, that moſt of ſuch Churches as have not Prieſts ſufficient for the ſaying of ſo many Maſſes, enjoy their Privileges only for certain Days in the Week, during a fix'd Term of Years; at the Expiration of which, the Titulars or Patrons of ſuch Chapels whoſe Indulgences are expired, are obliged to [a] have Recourſe to the Pope, in order to renew them.

THE Secretary of the Briefs diſpatches ſuch as are given him by the Cardinal-Nephew, and in his Default by the Cardinal-Patron, who is firſt Miniſter, or by the Secretaries of State. Theſe are call'd *Secret Briefs*, becauſe the Minutes which are made of them, are never ſeen by any Body, nor ſign'd by the Cardinal-Prefect of the Briefs; but the Extracts thereof, which are given to thoſe whom they concern, by the Grants which are made them therein, are ſign'd and ſeal'd by the Cardinal-Patron, who keeps the Minutes thereof, till the Pope's Death; and the Moment the pontifical See is vacant, he ſends them to the Archives of the *Caſtle St. Angelo*, together with all the Regiſters and Memorials that have paſs'd through his Hands during his Adminiſtration. The other Secretaries and Miniſters of the deceaſed Pope, are alſo oblig'd to ſend at the ſame Time to the Archives, all Writings and Papers which relate to the Affairs of State that came under their Cognizance.

THE Poſt of Secretary of the ſecret Briefs is in the Pope's Gift, and the Perſon who is collated to it depends on no one but the Pope; and he communicates his Minutes to ſuch Perſons only as his Holineſs commands him to do: He has an annual Penſion of

[a] Notwithſtanding that theſe Briefs are tax'd, there is nevertheleſs the Words *Gratis pro Deo* inſerted in the Middle of the Title, that the World may not know they were purchaſed.

eleven thouſand Crowns. Theſe ſecret Briefs conſiſt uſually of ſuch Diſpenſations or Privileges as the Pope grants to Princes, or other illuſtrious Perſons, for whom he has a peculiar Regard.

The PREFECT *of* Aſſeſs'd Briefs, *the* PREFECT *of the* Signature of Favour, *the* PREFECT *of the* Signature of Juſtice, *and the* PRELATES REFERENDARIES *of both* Signatures.

THE Prefect of the Briefs is always a Cardinal, whoſe Poſt is purchaſed, and is for Life: It coſts twenty thouſand Crowns, and produces annually two thouſand five hundred Crowns, excluſive of the extraordinary Perquiſites which he receives from all thoſe whoſe Briefs he diſpatches. By his Office he is obliged to review all the Minutes, and ſign all the Copies of aſſeſs'd Briefs; but he is neither impower'd or commiſſion'd to view the ſecret Briefs. He is generally deputed by his Holineſs, with other Prelates (of whom mention will be made in the Sequel) to aſſiſt at the Signature of Grants which is made in the pontifical Palace. His Poſt is very honourable and profitable; for he has a Seat in the Pope's Palace near the Datary; and when he reviſes the Briefs, he may add or cut off any Clauſes; whence the Secretaries, who all in their ſeveral Turns aſſeſs theſe Briefs, rate them either higher or lower, according as they are deſirous of favouring thoſe who are to have them diſpatch'd; for which Reaſon, all who come on theſe Occaſions, aſſiduouſly make their court to this Prefect, and endeavour to bribe him to their Intereſt by ſome Preſent, proportionable to the Advantages granted by thoſe Briefs.

THE Office of Prefect of the Signature of Favour, is never given to any Perſon under the Dignity of Cardinal, who receives from the apoſtolical Chamber a yearly Penſion of twelve hundred Crowns, ſo long as, by the Pope's Favour, he enjoys this Poſt, who removes him whenever he pleaſes. The chief Employment of the Cardinal-Prefect is to preſide over all thoſe Prelates who aſſiſt at the Signature of Favour made every *Tueſday* before the Pope, or on the *Saturday*, in caſe *Tueſday* be a Feſtival, all Vacations excepted. He likewiſe ſigns all the Petitions which are preſented to this Aſſembly, in which twelve Cardinals at leaſt always meet by his Holineſs's Order, one of whom, together with the Pope, and the Prefect of the Signature of Favour, is generally the Cardinal-Prefect of the Signature of Juſtice.

THERE are likewiſe in this Aſſembly, twelve Prelates Referendaries, who have each their Vote in the Signature of Juſtice; the Auditor of the Cauſes of the apoſtolic Chamber goes thither likewiſe, with one of his Lieutenants, and another Lieutenant civil of the Cardinal-Vicar; and after theſe the Treaſurer-General, an Auditor of the Rota, an aſſiſtant apoſtolical Prothonotary, a Clerk of the Chamber, a Regiſter of the high Court, and the Regent of the Chancery. All the laſt mention'd have no active Voice in ſuch Affairs as relate to the Signature of Favour, but are the Deputies of ſeveral Judicatures or Chambers of Juriſdiction, each of whom come hither to preſerve and defend therein, the Rights of his reſpective Tribunal.

THE Juriſdiction of the Prefect of the Signature of Juſtice extends to judge the Cauſes of ſuch Perſons as think themſelves injur'd by any Sentence given by the ordinary Judges. Every *Thurſday* twelve Prelates aſſemble at his Houſe, and theſe are the moſt antient Referendaries of the Signature, and have an active Voice. All the other

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Referendaries are allow'd to aſſemble there alſo, and propoſe two litigious Cauſes each Seſſion, but they have no active Voice. The reſt who enjoy that Privilege with the Cardinal-Prefect, are always exactly inform'd of the Grievances of the Appellants before they come thither. Four are to examine the Inſtruments and other Writings produced in each Proceſs; four others take Information of the Facts under Debate, and the remaining four are learned in the Laws, by which thoſe Suits are to be judged.

THERE are likewiſe in this Aſſembly an Auditor of the Rota, and the Cardinal-Vicar's Lieutenant civil, whoſe Province 'tis to maintain the Rights of their Tribunal; but theſe have no active Voice. I have no more to add with regard to this Prefect of the Signature of Juſtice, except that his Holineſs never fills up this Poſt with any Perſon under the Dignity of Cardinal, to whom the apoſtolical Chamber allows a yearly Salary of fifteen hundred Crowns.

As his Decrees are diſpatch'd, ſome by Letters ſign'd under his Hand, and others by Briefs, there are two Officers employ'd for that Purpoſe; the one call'd *the Prefect of the Minutes*, who after having drawn them up, and ſign'd them, gives them to the other call'd the *Maſter of the Briefs*, becauſe he draws up the Briefs from the Minutes he has receiv'd, and afterwards ſends thoſe which are tax'd to be ſign'd by the Secretary of the Briefs. The firſt of theſe Offices is worth twelve thouſand Crowns, and produces about twelve hundred annually. The ſecond is purchaſed for thirty thouſand Crowns, and produces yearly three thouſand at leaſt, and ſometimes more. The Popes have, within theſe twenty Years, likewiſe annex'd to theſe Offices, three Reviſors of the Commiſſions of the Signature of Juſtice, who muſt be Prelates, and purchaſe their Poſts for ſix thouſand Crowns each, and each produces five hundred Crowns yearly.

THE College of the Prelates Referendaries is not limited as to the Number, and the Employments are not purchaſed, but are only Titles of Honour, which the Pope beſtows on Perſons of high Birth and Learning, as a Step towards the moſt conſiderable Employments of the Court of *Rome*. A Perſon before he can be thus promoted, muſt firſt have the Nomination of the Cardinal-Patron, and the Pope's Conſent. The Cardinal-Prefect of the Signature of Juſtice orders afterwards one of his Officers to make proper Informations and Enquiries, purſuant to the Conſtitution of *Sixtus* V. by which it is enacted, that every Candidate muſt prove he is Doctor of both Laws, that he has been an Inhabitant of *Rome* for two Years, that he is twenty five Years of Age, and that he has Wealth ſufficient to ſupport the Prelature with Honour.

THESE Formalities being over, the Cardinal-Prefect gives to the Candidate who has the above-mention'd Qualifications, a Commiſſion to report two Suits of Proceſſes in Signature; and in caſe he acquits himſelf in a proper Manner, his Nomination is approv'd, and he is receiv'd in the Manner following: The Cardinal-Prefect, having made him take an Oath that he will adminiſter Juſtice according to his Conſcience, clothes him with the Veſtments of the Prelature, *i. e.* with the Caſſoc trailing on the Ground, and a ſhort Cloke that deſcends a little lower than his Girdle, and has a Slit in it, to put his Arms through. Theſe Veſtments are black; for according to the Grant of *Paul* V. none but the twelve moſt antient Referendaries are allow'd to wear Purple, like all other Prelates.

THE twelve moſt antient Referendaries are call'd *votanti di ſignatura*, becauſe they have an active Voice in all Aſſemblies, and the others are call'd *proponenti*, *i. e.* Relaters or Reporters, and theſe have not an active Voice; which Rule is alſo obſerved in all the other Tribunals of *Rome*, where the Relaters lay down only the juſt Pretenſions of each Party, without declaring their Opinion concerning them.

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THE Referendaries are impower'd to propoſe Commiſſions and Petitions both of Rigour and Favour, to the Signatures of Juſtice, and of Favour and to take Cognizance of ſuch Cauſes as daily come on, not exceeding the Sum of five hundred Crowns of Gold; for thoſe of larger Sums are tried at the *Rota*.

The POPE's Datary, *and other Officers of that Court.*

THE Pope's Datary and Chancery Courts were formerly one and the ſame Thing, but the Multitude of Affairs to be tranſacted therein, obliged him to divide it into two Tribunals, which are ſo nearly related to one another, that the Chancery does no more than diſpatch all that has paſs'd through the Datary Court.

THE Officer called Datary, is a Prelate, and ſometimes a Cardinal deputed by his Holineſs to receive all ſuch Petitions as are preſented to him, touching the Proviſions for Benefices. By this Poſt the Datary is impower'd to grant, without acquainting his Holineſs therewith, all Benefices that don't produce upwards of twenty four Ducats annually; but for ſuch as amount to more, he is obliged to cauſe the Proviſions thereof to be ſign'd by the Pope, who admits him to Audience every Day. In caſe there be ſeveral Candidates for the ſame Benefice, he is at Liberty to beſtow it on whomſoever of them he thinks proper, provided he has the Qualifications requiſite. The Datary has a yearly Salary of two thouſand Crowns, excluſive of the Perquiſites which he receives from thoſe who addreſs him for any Benefice. The Reader, in order to have a perfect Idea of this Office, muſt have Recourſe to the Sequel.

THE Pope's Sub-Datary is a Prelate whoſe Employment is given him in the ſame Manner as the Datary, and has almoſt as much Credit with the Sovereign Pontiff, who allows him a yearly Penſion of a thouſand Crowns, but he is not allow'd to confer any Benefice, without firſt acquainting him or the Cardinal-Datary of it. In order to give a better Idea of theſe two Employments, we ſhall deſcribe regularly the Formalities which are obſerv'd in iſſuing out a Bull, or Diſpenſation.

WHEN any Benefice is vacant by the Death of the Incumbent, the Candidate muſt addreſs himſelf to the *per obitum*, who is as it were the Datary's Subſtitute by Commiſſion, whoſe Poſt alſo produces a thouſand Crowns *per Annum*. In all other Caſes, and for all other Grants of that Nature, ſuch as Reſignations, Permutations, acquiring of Benefices, and ſuch like, the Datary and Sub-Datary muſt be addreſs'd; but the beſt Way to ſucceed in any Affair of this Nature, is to preſent the Petition to the Pope himſelf, by the Mediation of ſome Cardinal or Ambaſſador, a Relation or Friend of the reigning Pontiff, who afterwards ſends it to the Datary, and orders him to diſpatch the Petitioner.

AFTER he has got the Pope's Conſent, and that the Datary has ſubſcribed the Petition in the following Manner; *Annuit ſanctiſſimus*, i. e. *the moſt holy Father conſents to it*, a ſecond Petition muſt be drawn up in due Form, with the Cauſes and Reſtrictions which any Perſon may deſire to be inſerted and expreſſed at Length in the Bull. After this has been duly performed, 'tis carried to the Sub-Datary, who writes at the Bottom in few Words, the Summary of the whole, and gives it to the Datary, to whom he gives a freſh and perfect Account of the State of the whole Affair.

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THIS being done, the Datary carries the Petition to the Pope, who ſigns it, and gives his Conſent by the following Words, *Fiat ut petitur*, i. e. *Let the Terms of the Petition be granted.* Then the ſaid Datary, or his Deputy, conſigns the ſame Petition to the Prefect of the Compoſitions.

THE Prefect of the Compoſitions is an Officer whoſe Buſineſs it is to aſſeſs the Petitions, which pay more or leſs, according to the Nature of the Buſineſs, and Importance of the Caſe. When the Sum agreed upon, or the Aſſeſſment which has been made on the Petition, is paid, at the Bottom of which the Prefect of the Compoſitions muſt write a Diſcharge, 'tis given to an Officer of the petty Dates, whoſe Buſineſs is to take notice of the Day it was ſign'd, and to ſet it down underneath. This Officer muſt likewiſe be paid ſo much *per Cent.* according to the Value of the Benefice. He who ſigns it does not put any Date, in order to give another Perſon an Opportunity of gaining Something alſo, by going to enquire of him, who thus omitted it; and by this Means they get Cuſtom to the Officers of the petty Date. This Petition being ſign'd and dated in the Manner above-mention'd, goes afterwards through the Hands of the Reviſors and other Perſons.

THERE are four Reviſors belonging to the Datary, nominated by the Pope, who are diſmiſs'd at Pleaſure, they exerciſing their Employments only by Commiſſion. The chief of the Reviſors eraſes and corrects whatever he thinks proper in ſuch Petitions as are tranſmitted to him by the Maſter of the petty Dates. From the chief Reviſor they paſs to the ſecond, who altars, corrects, and ſometimes retrenches, what the chief Reviſor had writ, in caſe it be not in due Form.

THE Buſineſs of the third Reviſor is to get all Petitions ſigned for Diſpenſations within the Degrees of Conſanguinity and Affinity, and to correct matrimonial Diſpenſations. The fourth reviſes all Petitions by which Monitories are deſired, and Excommunications for getting any Thing reveal'd.

AFTER their Petitions have been corrected and reviſed, they are carried to the Regiſters, who inſert them in the Regiſter, and afterwards conſign them to the chief Regiſter, who collates them Word by Word, and afterwards puts his Name on the Back of each, in the Center of a large R, to ſhew they have been regiſter'd.

THERE are twenty Regiſters, who each purchaſe their Employments for four thouſand Crowns, and they produce about three thouſand five hundred Crowns annually, excluſive of the extraordinary Profits.

AFTER the Petitions have been regiſter'd, they are again carried to the Datary, who dates them in theſe Words; *Datum Romæ apud S*, &c. *Given at* Rome *in the pontifical Palace*, &c. expreſſing at the *Vatican*, or *Monte Cavallo*, or wherever the Pope reſides, with the Day and Date of the Year, which is ſet down on each Petition; and thence comes the Name of Datary.

THESE Petitions are afterwards put into the Hands of an Officer call'd *De Miſſis*, or of *Diſpatches*, who carries them up to the Chancery, whence they cannot return, unleſs by Favour, into the Hands of the Officers of the Diſpatches.

ALL Diſpatches of the Datary are put into the Hands of the Regent of the Chancery, who is impower'd to diſtribute the Petitions to one of the Prelates call'd Regiſters of the high Court, in order to have the Minutes of the Bull drawn up; and he alſo gives leave to correct them if erroneous, and to direct the Execution thereof whereſoever he thinks proper.

THIS Prelate draws up, or cauſes to be drawn up by his Deputy, the Minutes of the Bull, which is ſent to one of the hundred apoſtolical Writers, who writes it at Length on a Skin of Parchment with his own Hand; and the whole Body of Writers aſſeſs the Sum that is to be paid to them, according to the Value of the Benefice, or the Importance of the Affair. Their Aſſeſſment ſerves as a Standard to the reſt that follow them. Then the Bull is carried to other Officers, who have no other Power, and make no farther Uſe of this Bull than to band it about to one another, in order to ſqueeze the Petitioners. The Number of theſe Extortioners is ſo great, that it would require a Volume to mention the Particulars relating to them, and the Affairs they are employ'd about; for which Reaſon we ſhall content ourſelves with giving a Liſt in this Place of the ſeveral Employments that are purchaſed by a hundred Candidates each.

THE Bulls which are iſſued out of the Datary go thro' the Hands of upwards of a thouſand Perſons, who have fifteen different Offices, where Money muſt be carried them in proportion to the Sum given the hundred apoſtolical Writers. Theſe Officers are eſtabliſhed under the Names following.

AN hundred apoſtolical Grooms, or Gentlemen of the Bed-Chamber, which Poſt is purchaſed for 1700 Crowns, and produces annually to each 170 Crowns.

AN hundred apoſtolical Eſquires; the Employment purchaſed for 1300 Crowns, and yields annually to each 130 Crowns.

AN hundred Knights of St. *Peter*; each Poſt valued at 1500 Crowns; yearly Produce to each 150 Crowns.

AN hundred Knights of St. *Paul*; each Employment purchaſed for 1600 Crowns; yields the annual Sum of 160 Crowns.

AN hundred Knights of the *Lilly*; each Poſt purchaſed for 1500 Crowns; the annual Produce 150 Crowns.

AN hundred Knights *Laurerani*; each Employment ſells for 1400 Crowns; produces annually 140 Crowns,

AN hundred Janizaries; each Poſt purchaſed for 1700 Crowns, and produces yearly 170 Crowns.

AN hundred Writers of Briefs; each Employment valued at 1200 Crowns, and yields every Year 120 Crowns.

FOURSCORE Regiſters of the High Court; each Office valued at 2000 Crowns, produces annually 200 Crowns.

EIGHTY Regiſters of Bulls; each Employment worth 3400 Crowns; produces 340 Crowns annually to twelve of them, who have no other Salary; but the twelve ſenior Regiſters have almoſt half as much more Salary. And theſe Officers regiſter all Bulls after they have gone thro' the ſeveral Offices above-mention'd.

AFTER theſe there are ſix Maſters in Chancery, whoſe Buſineſs is to collate the Bulls, and each Employment is purchaſed for 6000 Crowns, and produces annually 600.

THESE

THESE ſix Maſters are ſubordinate to the Maſter of the Rolls, who keeps the Regiſters of all Bulls. This Place is purchaſed for 2000 Crowns, and produces yearly 300.

FINALLY, there is an Accomptant and a Receiver, whoſe Buſineſs is to draw up the Extracts of all Bulls, to which he puts the leaden Seal. This Place is purchaſed for 3000 Crowns, and produces yearly 600, excluſive of the extraordinary Profits, which amount to double that Sum.

EVERY one of the Officers above-mentioned, gains twice his Salary by the By-Profits: Now theſe Poſts are always bought for ten Years Purchaſe; whence the Reader may judge how much every Bull coſts before it has gone through ſo many Hands, and the great Sums that go into the Office of the Datary, particularly when the Proviſions are iſſued from thence for Biſhoprics, and other rich Benefices.

The Maſter of the POPE'S *Palace, and other chief Officers of his* HOUSHOLD.

A DOMINICAN Friar, of the Order commonly call'd the *Preaching Brothers*, is always Maſter of the Pope's Palace, ever ſince the Founder, who was canoniz'd by the Name of St. *Dominic*, was raiſed to that Dignity by *Honorius* III. in 1216. He preaches once a Month in the public Chapel of the Palace, or appoints one of his Brethren to do it for him. He has a Seat in the Pope's Chapel next to the Deacon, or moſt antient Auditor of the Rota. He has no fix'd Salary, becauſe, by the Statutes of his Order, he is not allowed to have any Mony he can call his own; but he is allow'd a Table at Court with his Companions and Servants, and a Coach is kept for him.

HE is the Judge in ordinary of all Printers, Engravers, and Bookſellers, who are not permitted to publiſh or ſell any Work without his Permiſſion firſt obtain'd. All Books that come to *Rome* are examined by him, or his Officers, who confiſcate all that are prohibited by the Index of the Council of *Trent*; however, Ways are found out to import great Numbers without their Knowledge.

THE other chief Officers that reſide in the pontifical Palace, and near his Holineſs's Perſon, are the Major-Domo, or Maſter of the Houſhold; which Officers, in the Courts of other Princes, are call'd High Stewards. The Pope's Maſter of the Houſhold ſuperintends all the Domeſtics of the apoſtolical Palace; but the Pope won't allow the Perſon who exerciſes that Function in his Palace to bear the Title of High Steward. Beſides, the Major-Domo and Grand Maſter above-mentioned, he employs the chief Steward of the Hoſpital of the *Literate Orphans*, to furniſh him with Proviſions, and the Hoſpital has proper Fees allow'd to it.

THERE are always two Gentlemen near the Pope's Perſon, who have the Title of Maſter of the Chamber. The chief Cup-Bearer, who is call'd *Coppiero*, becauſe he preſents the Glaſs to his Holineſs, with a Salver which he holds before him, kneels on both Knees when the Pope drinks. The Officer whoſe Buſineſs it is to ſee the Diſhes brought in Order to the Pope's Table, is call'd in *Italian Scalco*. The Carver who cuts up the Victuals before the ſovereign Pontiff, the chief Harbinger who regulates the Apartments of the Pope's Houſhold, and all the other Officers above-mentioned, are Prelates, who wear purple Veſtments, and have each two Deputies to officiate in their Abſence.

THERE

THERE are likewiſe ſeveral Privy-Chamberlains, all Prelates, who are clothed in long purple Caſſocs with Sleeves trailing to the Ground, but have no Cloke. Among theſe, eight are declared Partakers, and divide among themſelves whatever Preſents are made them; and of theſe the Pope chuſes one to be his Privy-Treaſurer, whoſe Buſineſs it is to diſtribute ſuch Alms as his Holineſs beſtows privately.

ANOTHER of theſe Privy-Chamberlains is appointed Maſter of the Wardrobe. He is entruſted with all the Plate, whether of Gold or Silver; all the Jewels and Shrines for Relics, as alſo the *Agnus Dei*'s, which he diſtributes daily to Pilgrims and Strangers at a certain Hour. The Popes's Phyſician in ordinary is alſo a Privy-Chamberlain, but not the other two, who are Phyſicians of his Houſhold.

The fix'd Penſion of each Privy-Chamberlain amounts to a thouſand Crowns annually; and the Partakers have at leaſt double that Sum, ariſing from the Preſents made at the Creation and Death of every Cardinal. The Chamberlain who diſtributes the *Agnus Dei*'s receives more than all the reſt, particularly when any extraordinary Solemnity draws Foreigners to *Rome*, ſuch as the Years of the Jubilee, an Embaſſy, a holy Canonization that makes a great Noiſe in the World; any famous Miracle, and ſuch like; for in that Caſe he has ſeveral thouſand Crowns given him, for thoſe little conſecrated Images of Wax.

THE Pope's Privy-Chaplains have the ſame Salary as the Chamberlains. 'Tis they who aſſiſt in ſaying the Office of the *Breviary*, and wait upon him at Maſs, when he celebrates it in private. One of theſe carries the Croſs before his Holineſs when he goes abroad, and in caſe he goes on Foot another of them ſupports his Train.

WHEN the Pope aſſiſts at ſolemn Maſs, and in Proceſſions, his Chaplains carry the Mitres and Triple Crowns enrich'd with precious Stones, which they diſplay in a very pompous Manner, holding them aloft with both their Hands, to ſhew them to the People as his Holineſs walks along. There are alſo Chaplains belonging to the Guards and Grooms, who ſay Maſs every Morning in the Guard-Room, *&c.* theſe are call'd common Chaplains; their yearly Salary amounts to no more than fifty Crowns, but then they are paid (over and above that Sum) for whatever Maſſes they celebrate.

THE Pope's Aſſiſtants and *Valet de Chambres* have five hundred Crowns a Year, and ſeveral other very conſiderable Profits; not to mention that as they have a freer Acceſs to his Holineſs than the reſt of his Domeſtics, they never fail of Benefices.

THERE are likewiſe honorary Chamberlains, who are Prelates of the firſt Quality, among whom the Pope generally makes choice of a *Frenchman*, a *German*, and a *Spaniard*. The Chamberlains of the *Bouſſole*, who are as ſo many Uſhers, becauſe they always keep a Guard at his Holineſs's Chamber-Door. The Chamberlains without the Walls are ſo call'd becauſe they follow the Pope without the *Vatican*, and attend upon him in all his public Cavalcades, with the Chamberlains Eſquires, clothed in red Cloth, and cover'd with a large Cope of the ſame Colour, furr'd with Ermin. Each of theſe do Duty in the apoſtolical Palace, and have their diſtinct Office; but the honorary Chamberlains never mount the Guard, nor appear in the Pope's Anti-Chamber but when they pleaſe; and theſe generally are employ'd by the Pope to carry the red Cap to any newly elected Cardinals, who are not in *Rome* at the Time of their being raiſed to that Dignity; and upon theſe Occaſions they have always a conſiderable Preſent made them.

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THE Pope has alſo another Maſter of the Houſhold, or *Scalco*, in the *Vatican*, and on *Mount Cavallo*, and another Carver different from the above-mention'd, whoſe Office it is to prepare the Banquet he ſometimes makes for Cardinals, on certain extraordinary Occaſions, and on ſolemn Feſtivals; another *Scalco*, and Carver, for the Ambaſſadors, and other diſtinguiſhed Foreigners, whom the Pope entertains in a ſplendid manner; laſtly a fourth *Scalo*, whoſe Office is to prepare the Dinner given to the thirteen poor Pilgrims, to ſerve up the firſt Diſh at their Table, and to treat them in a magnificent manner every Day, in imitation of Pope *Clement* VIII. who reſtored this Cuſtom, firſt introduced by *Gregory the Great*, and which has ſince been obſerved by all the Popes. Theſe Officers are clothed in Purple.

THE Pope always makes choice of a Native of *Rome* for the Maſter of his Stables; he not allowing any Perſon to bear the Title of Maſter of the Horſe, as other Princes do; for which Reaſon this Officer bears the Name of *Cavilarizzo*, to denote that he ſuper-intends all the Horſes in the Pope's Stables.

THE Harbingers above-mentioned, who aſſign the Apartments to the Pope's Houſhold, have Deputy-Harbingers and their Aſſiſtants, who are entruſted with the Hangings, Ornaments, and other Furniture of the pontifical Palace. They are likewiſe employ'd to adorn the Apartments when either a Conſiſtory, Signature of Favour, or Congregation is held.

THERE are likewiſe Footmen called Grooms, who keep Guard in the Halls of the Pope's Palace, and are very numerous, becauſe the Pope beſtows this Place on all thoſe who were his Grooms when he was Cardinal; and moreover, he likewiſe gives thoſe Places to all the Chiefs of the Grooms that are in the Service of the Cardinals and Embaſſadors who are preſent at *Rome* at the Time of his Creation. Their Clothing is a red flowered Sattin; and whenever they go out, they have a blue Cloth Cloke and a Sword, the Hilt whereof is of Silver gilt.

THE Pope has twelve Officers, who have each a red Wand, and twelve others, who carry Silver Maces, and walk before him in a ceremonial Habit, every Time he appears in Public, with his Mitre and Cope on. When the Conſiſtory is held, they guard the Door, wait upon his Holineſs when he is going in or coming out from thence. Theſe twenty four Poſts are all purchaſed, for 600 Crowns each, and produce about fifty annually.

The Prefect of the POPE'S *Sacriſty.*

THE Pope's Sacriſtan, who takes the Title of Prefect, is always a Friar of the Order of the Hermits of St. *Auſtin*: He is made a Biſhop *in partibus infidelium*, as he is ſtyl'd in *Italy*, i. e. He has an honorary Title of one of thoſe antient Biſhoprics in *Aſia* which are now poſſeſſed by the Infidels. This Prefect is entruſted with all the Ornaments, Gold and Silver Veſſels, Croſſes, Cups, Thuribles, Shrines for incloſing Relics, and other valuable Things belonging to his Holineſs's Sacriſty.

IT is he prepares the Hoſt, and inſpects the Bread and Wine, when the Pope celebrates Maſs pontifically, or in private. Whenever his Holineſs aſſiſts ſolemly at Maſs, his Sacriſtan places himſelf among the aſſiſting Biſhops, above the Dean, or the ſenior Auditors of the Rota; and obſerves to take off, or put on the Pope's Mitre, as often as is required by the Rubric of the *Roman* Pontifical.

He distributes the Relics, and signs the Memorials of those Indulgences which Pilgrims desire for themselves and Relations. We shall make two Remarks on this Head: The first, that Indulgences are never granted to any Pilgrims but such as are actually upon a Journey, and appear personally before the Pope's Sacristan.

The second Particular observ'd with regard to those Indulgences which Persons who go to *Rome* desire for their Relations, is not to grant them to them but when they are in their expiring Moments, *i. e.* that the Pope grants by Briefs, addressed to certain Persons, for whose Names Blanks are left, a Power of making choice of what Confessor soever they shall think proper, when at the Point of Death, to be absolved by him from all their Sins in general, and particularly all reserv'd Cases, of what Nature soever; with a full Power to this Confessor, of remitting to the Person to whom this Brief is given, all the Punishments which God might otherwise have inflicted on him for his Sins, whether in this Life or after his Death, in Hell or in Purgatory.

There are other Briefs importing, that whosoever shall, in his expiring Moments, have this Patent sign'd by the Pope in his Hands, and shall not have Time or Opportunity to confess himself, in case he pronounces thrice the Name of *JESUS* and *MARY*, all his Sins shall be remitted to him, with the Punishment due to them; so that his Soul shall, without going a round-about-way, be immediately wafted into Paradise. The two particular Clauses following are inserted in these Briefs in order that the Prefect of the Sacristy may sell a greater Number of them; *viz.* The Pope declares expressly, that whoever has obtained this Privilege, may either keep it for himself, in case of an urgent Necessity, or give it to any other Person; but in case a third touches it, or that it is put into such Person's Hand, or given to him, it can be of Service to that Person only; and in case it is given to another Person afterwards, it will be of no farther Service to any Body. The second Clause imports, that whoever has once made use of one in any Fit of Sickness, or when he was in Danger of dying, and has procur'd his Absolution by Virtue thereof, or by pronouncing the Name of *Jesus* and *Maria*, with an Intention to apply this plenary Indulgence of the sovereign Pontiff to himself, cannot make use of it any more when dying, in case he should happen to recover from that Fit of Sickness in which he had employ'd it.

His HOLINESS's *Librarian.*

Formerly the Chancellor superintended the Pope's Library; but in latter Ages 'tis an Office a-part, which yields twelve hundred Crowns in Gold a Year to the Possessor. The Pope never bestows it on any Person under the Dignity of a Cardinal, who assumes the Title of Librarian of the *Vatican*. He has two Sub-Librarians, whereof the first is generally one of the Pope's Domestic Prelates, and has six hundred Crowns a Year, with an Allowance of Bread and Wine for the whole Year. The second has four hundred Crowns, and the same Provision as the former.

We may with Truth affirm, that these three Places are always fill'd with Persons of very great Learning, and who to the Knowledge of other Tongues, add the Oriental Language in particular. The Librarian has the Direction of a noble Printing-House, where nothing is printed without his Permission first obtain'd: It abounds with Types of all the known Tongues in which the learned are conversant.

The

Indira Gandhi National Centre for the Arts

The POPE's *Maſters of the Ceremonies.*

HIS Holineſs has ſix Maſters of the Ceremonies, whereof two are called Aſſiſtants, and the other four Supernumeraries. The two Aſſiſtants receive of every newly created Cardinal two hundred and twenty four Crowns of Gold, which they divide equally among themſelves; and of the Heirs of thoſe who die, an hundred Crowns, which Sum they likewiſe equally ſhare. Their Employments bring them in, beſides the Sum mentioned, ſeven hundred Crowns yearly. The other four Supernumeraries receive forty-eight Crowns of Gold a-piece, to be equally divided among themſelves, from each newly created Cardinal, and four hundred Crowns from the apoſtolic College, where they are employ'd on certain Days of the Year. The Senior of theſe four laſt mention'd, and the two Aſſiſtants, have alſo over and above what we before-mention'd, a Table allow'd them in the *Vatican*, whereof they are reputed Domeſtics; however, they are all ſix conſidered as Maſters of the Pope's Ceremonies. They have an equal Authority to regulate all pontifical Functions, acquaint the Cardinals with their Duty, and iſſue Orders to all Perſons belonging to the Court.

THEY all have Admiſſion into the Conclave, and likewiſe in the Congregation of Rites, but one only goes to the ceremonial Congregation. Whenever the Pope ſends any Cardinal *à Latere* out of *Rome*, he deputes one of theſe ſupernumerary Maſters of the Ceremonies to attend upon him. They are generally clothed in purple Caſſocs, with black Buttons and Facings, and Sleeves trailing on the Ground; in the Papal Chapel they wear a red Caſſoc as the reſt of the Cardinals, and Rochets like the Prelates. When they appear in this ceremonial Habit, they do not give Precedency to any of the Pope's Officers or Domeſtics, the Major-Domo, the Maſter, or firſt Gentleman of the Bed-Chamber, and the chief Cup-Bearer excepted.

The CAMERLINGO, *or* TREASURER *of the* College of Cardinals, *the national* Secretary *and* Clerk, *and the* Accountant *of the ſaid* College.

THE Cardinals elect annually one out of their Body, who reſides at *Rome*, for the Camerlingo or Treaſurer of their Body, which differs from the Pope's Camerlingo, the latter being for Life, and the former for a Year only, at the End of which he is ſucceeded by another, who enjoys it for the ſame Term; the Election is made according to Seniority, and none but thoſe who actually reſide in the Pope's Court, are allowed to be Candidates for it. The Perſon who enjoys this Poſt of Camerlingo, has a Right of receiving all the Revenues which belong in common to the College of Cardinals, and to diſtribute them at the End of the Year, by equal Portions to the Cardinals who are then in *Rome*; for all thoſe who are abſent have no Share therein, after they have been ſix Months from Court.

THERE is an Accountant who alſo keeps an exact Account, and a Counter-Account or Check of all the Camerlingo receives for the Cardinals, eſpecially of Annates, Biſhoprics, and other Benefices, whereof the greateſt Part of the Revenues of the College conſiſt; and in caſe this Accountant receive any Money in the Abſence of the Camerlingo, as he is empower'd to do, he gives him an Account thereof at reſigning his Poſt, which he enjoys a Year in the ſame manner as the Treaſurer.

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THE Cardinals have a Secretary whoſe Office is for Life, and he is always an *Italian*; and an annual Under-Secretary, call'd the National Clerk, becauſe he is alternately a *Frenchman*, a *German*, and a *Spaniard*. By his Poſt this laſt is oblig'd to ſupply the Place of the Secretary in his Abſence, and to be in the Conſiſtory, and in the Congregations of the Cardinals, in red Veſtments like thoſe of the Secretary, who will be mentioned hereafter. The National Clerk receives from each Cardinal, upon his Creation, fifty Crowns of Gold, and the like Sum from the Heirs of a Cardinal deceaſed.

THE Secretary of the College of Cardinals, is, by his Employment, obliged to enter into the Conclave whenever the See is vacant, and to write the ſeveral Letters diſpatch'd in the Name of the ſaid College, and ſigned by three Cardinals, Heads of Orders, who each give him a Seal with which he forms them. He aſſiſts likewiſe at the general Congregations of the Cardinals, and at thoſe which are made at the three Seniors of each Order, *i. e.* Biſhops, Prieſts, and Deacons, where he ſets down all the Reſolutions in Writing, all the Decrees of their Eminencies, as likewiſe all the Propoſals and Debates which are made in the Conſiſtories both private and public, whereof the Cardinal Camerlingo furniſhes him with all the Minutes, becauſe he is oblig'd to leave the Conſiſtory at the *extra omnes*, *i. e.* when all, who are not Cardinals, are commanded to leave it. When he enters into the Conſiſtory, he is clothed in a red Robe that trails upon the Ground, made of a woollen Stuff, either heavier or lighter according to the Seaſon.

The TRIBUNAL *of the* ROTA *of* Rome, *and its particular Magiſtrates, compoſing together a kind of Papal Parliament.*

THE Rota is one of the moſt auguſt Tribunals of *Rome*, and is compoſed of twelve Prelates, whereof one muſt be a *German*, another a *Frenchman*, and two *Spaniards*. The Sovereigns of theſe three different Nations name each Prelate, who bears the Name of his Crown. The other eight are *Italians*, three whereof muſt be *Romans*, one *Boloneze*, a *Ferraran*, a *Milaneze*, a *Venetian*, and a *Tuſcan*. Each Auditor has four Notaries or Regiſters, and the ſenior Auditor performs the Function of Preſident.

THEY meet in the apoſtolical Palace every *Monday* and *Friday*, except during Vacations; but when the Pope reſides in the Palace of *Mount Quirinal*, the Aſſemblies are held in the Chancery.

THEY take Cognizance of all ſuch Suits in the Territory of the Church as are brought in by way of Appeal, as alſo of Matters Beneficiary and Patrimonial: This Tribunal does not judge a Cauſe at once; but pronounces as many Sentences, call'd Deciſions, as there are Points conteſted in a Suit. And after theſe Sentences are given, the Party may get his Cauſe reviſed again by the Pope himſelf, at the Signature of Favour above-mentioned, which is a kind of Civil Petition. The Place of theſe Auditors produces but a thouſand Crowns yearly to each, and they receive no Fees; but then they are generally created Cardinals by way of Reward for the Pains they have been at.

THE Vacation of this Tribunal begins the firſt Week in *July*, and when they aſſemble for the laſt Rota, the Pope gives them a magnificent Dinner in the apoſtolical Palace, and preſents to each of them an hundred Crowns of Gold, and two hundred to the Dean. The Vacation continues till the firſt of *October*, when the Rota opens with great Magnificence, the two laſt Auditors of this Tribunal going thro' the City mounted

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pontifically on Mules, and followed by a very numerous Cavalcade; all Cardinals Embaſſadors, and Princes, ſending to each of them two Gentlemen mounted on the fineſt Horſes in their Stables, to do them honour; and theſe are join'd by all the Counſellors, Notaries, Regiſters, Attornies, and other Practitioners.

THE Name of *Ruota* comes from the Latin *Rota*, which ſignifies a *Wheel*. This Tribunal has been eſtabliſh'd by the Popes, in imitation of that which the antient *Romans* had in an open Place, on a round Terras ſurrounded with a Rail, and ſupported by two great Circles of Metal, which form'd a Gallery, whence the Orators uſed to ſpeak, and the Magiſtrates publiſh Laws.

THE ſeveral Auditors of the Rota have a Right of conferring Doctors Degrees in both the Canon and Civil Law, to all thoſe whom they judge qualified for it.

THE Poſt of Judge, call'd *Confidencia* of the Rota, is purchaſed, and coſts four thouſand Crowns, which produce ſeven or eight *per Cent.* yearly. This Officer is impower'd to take Cognizance, whether in any Reſignations or Permutations of Benefices, there be any Confidence, *i. e.* any ſimoniacal Covenant or Agreement, and condemns or abſolves the Incumbents, according as they may have acted. He ſometimes ratifies Permutations, and frequently annuls Reſignations; but whenever he finds that the Parties have entred into ſimoniacal Contracts, he confiſcates their Benefices, in caſe the Charge be lawfully and clearly prov'd againſt them; and whenever there are not Proofs ſufficient according to Law, as when there is but one Evidence, he condemns the Perſon who is thus accuſed to pecuniary Fines, which are raiſed on the Revenues of the Benefice in Queſtion.

THIS Judge wears the purple Habit of Prelates, with the Rochet, and has a Seat in the Papal Chapel under the aſſiſting Prothonotaries.

THE Poſt of Auditor of the Objections of the Rota is of conſiderable Antiquity. It is purchaſed for four thouſand Crowns, though it produces nothing; but then it has ſeveral very conſiderable Privileges and Exemptions annex'd to it, and is always a Step to the moſt exalted Dignities; for this Auditor may hold ſeveral Benefices at the ſame Time, and alſo permute, or reſign them to whomſoever he thinks proper, and have his Option with regard to others, without being liable to be proſecuted by the Judge of the Confidences, or have any Charges or Affidavits made to the ſaid Judge againſt him, in order to convict him of Simony. This Poſt gives him an honourable Rank among the Prelates, when the Popes aſſiſts ſolemnly at Maſs, and in Cavalcades.

THE Corrector of the Objections of the *Rota*, purchaſes his Place for twelve thouſand Crowns, and it produces him at the Rate of ten *per Cent.* and ſometimes more; by which Means it yields twelve hundred Crowns at leaſt yearly. He has the ſame Honours paid him as the Auditor whoſe Deputy he his, and places himſelf, in purple Veſtments, among the Prelates, in all public Solemnities. His Buſineſs is to correct ſuch Bulls as have gone thro' the Hands of the Auditor, and to reviſe exactly all the Proceedings and Pleas of the contending Parties; as likewiſe to take care that all Acts, and other Pieces which are to be permitted as Proofs before the Judge, are authentic; and whether there be not ſome Satisfaction, Gratuity, or ſomething in the Matter or Form, that may make them juſtly ſuſpected. He takes very particular Informations on all thoſe Heads, and annexes them to the reſt of thoſe Pieces that are to be ſubſervient to the definitive Judgment of the principal Fact.

THE Tribunal of the *Rota* gives four hundred Crowns to a Councellor, and two hundred and fifty to a Lawyer, who for that Penſion, are obliged to write, plead, give Counſel, and do every Thing that may be neceſſary for ſupporting all Cauſes *in forma pauperis*; and alſo of thoſe Perſons, who, tho' not poor, are nevertheleſs oblig'd to carry on ſuch Suits, as would entirely ruin them, were they oblig'd to pay the Counſellors and Sollicitors according to the Rates fix'd for that Purpoſe.

THIS Councellor and Sollicitor are alſo oblig'd to write *gratis*, to defend and carry on all Cauſes *in forma pauperis*, before all the other Tribunals of *Rome*; but thoſe who are oblig'd to employ theſe People, and have not Money to fee them, find their Affairs move on very heavily, and ſeldom ever ſee an End of their Suits; for as theſe Deputies have a multitude of Affairs upon their Hands, they never fail of one Pretence or other, and indeed often give very good Reaſons, why they cannot anſwer the Expectations of many indigent Perſons who are continually ſolliciting their Aſſiſtance. The greateſt Abuſe that is crept into this charitable Inſtitution, is, that oftentimes poor and miſerable Wretches, who are naturally of a wrangling Temper, are made Plaintiffs in an Action by ill-deſigning Knaves, who oblige them to take out an Action againſt any Perſon whoſe Ruin they are meditating, by the great Charges ſuch Perſons muſt be oblig'd to be at to carry on their Suits, while they themſelves are but at a trifling Expence, acting by Proxies, who take Advantage of the Service which the Councellor and Sollicitor above-mentioned are oblig'd to do *gratis* for thoſe who plead *in forma pauperis*.

The Apoſtolical Chamber, and its Officers.

THIS Council has the Direction of all the Pope's Demeſnes, the Finances whereof conſiſt in what is call'd the Revenues of the apoſtolic Chamber. It conſiſts of the Cardinal Great Chamberlain, who is at the Head of it, of the Governor of the *Rota*, who is the Vice-Chamberlain, of a Treaſurer-General, an Auditor, a Preſident, an Advocate-General, a Sollicitor-General, a Commiſſary, and twelve Clerks of the Chamber; whereof four are, firſt the Prefect of the Plenty of Grain; a ſecond the Prefect of Proviſions, and ſuch like Commodities; the third the Prefect of the Priſons; and the fourth the Prefect of the Streets: The remaining eight are deputed to take Cognizance of various Cauſes, each privately in his Chamber.

FORMERLY the Pope uſed to depute ſix Clerks of his Houſhold for the Direction of his Revenues, whence thoſe who have the Management of them receive their Names. *Sixtus* V. ordered that their Employments ſhould be purchaſed, and encreaſed their Number to twelve. They meet every Monday and Friday in the Pope's Palace, and their Juriſdiction extends to all Things relating to the Pope's Demeſnes.

EACH Clerk of the Chamber takes immediate Cognizance of all Cauſes that are ſent up from the apoſtolical Chamber by Appeal. None of the Places of Clerk of the Chamber are purchaſed for leſs than fourſcore thouſand Crowns, nor yield leſs than eight or ten *per Cent.* and conſequently ſeven or eight thouſand Crowns annually.

THE Vacation of the apoſtolical Chamber is at the ſame Time with that of the *Rota*, *i. e.* from the Beginning of *July* to the firſt of *October*. The laſt Friday in *June*, which is the laſt Day that the Magiſtrates of this Chamber meet, the Pope entertains them very ſplendidly at Dinner. The Cardinal Great Chamberlain entertains them alſo the firſt of *Auguſt*. They aſſemble in the apoſtolical Palace the Eve

of St. *Peter*, to receive the Tribute of the ſeveral Feudatories of the Church, and they apply to the Profits of the Chamber all Duties paid in ready Money; but thoſe Duties that are paid in Plate, in what Manner ſoever wrought, belong to the Treaſurer-General, and the Clerks of the Chamber divide among them thoſe which are paid in Wax. Upwards of twenty Millions comes that Day into his Holineſs's Coffers.

THE Arch-Deacon, or Chief of the Deacons, had antiently the Direction of the Temporalities of the Church, and this continued till *Anno* 1100; when the Popes thought themſelves obliged to take that Employment from them, becauſe it inveſted them with too great a Power, and even made them formidable to his Holineſs himſelf. Inſtead of theſe, a Cardinal was ſubſtituted, call'd the Great Chamberlain, and Coadjutors were appointed him, call'd *Clerks of the Chamber*; and ſome Differrence happening afterwards to ariſe, they added to them a Treaſurer, an Auditor, and a Preſident.

THE Treaſurer-General takes Cognizance of all Cauſes relating to the Aſſeſment of Prieſts, and of Revenues unjuſtly received; as alſo of all unlawful Traffic. He has the immediate Direction of all Exactions of the Rent and Revenues of the Chamber. He inſpects the Accompts of the Miniſters and Officers; preſides at all the Sums total that are made, both of the Chamber, and of particular Lords; he only being impower'd to make the Extractions when Debtors are for paying their whole Debts, or a Part only, by reimburſing the Annuitants. In a Word, he aſſiſts in all Affairs wherein the Intereſts of the apoſtolic Chamber are concerned.

THE Poſt of Treaſurer is purchaſed at ſeventy thouſand Crowns, and produces annually about ten or twelve thouſand: The Pope beſtows it on whatever Prelate he thinks proper.

THE Power of Auditor of the apoſtolical Chamber is very great, for he is immediate Judge in ordinary of the Court of *Rome*, *viz.* of all Curtezans ſubject to the Pope, and of Foreigners, ſuch as Cardinals, Patriarchs, Biſhops, Princes, Embaſſadors, Barons, and other Perſons of Quality. He is alſo Judge of all Merchants, and of all Cauſes belonging to the Territory of the Church, when he is appeal'd to. He has a Right, excluſive of any other, to diſtrain the Goods of thoſe who are indebted by Bond to the apoſtolic Chamber. He has the ſame Power, jointly with the Officers of the Chamber, over every Thing that relates to the apoſtolic Letters, all Inſtruments paſſed authentically, and bare Promiſes made between Man and Man.

THE Auditor has alſo a great Authority, and the Right of Prevention in all criminal Cauſes, and has under him a Provoſt with ſeveral Sergeants. Subordinate to him are two Lieutenants Civil, who are always Prelates, and a Lieutenant Criminal, with two Judges or Aſſeſſors. He employs ten Secretaries or Regiſters, and they purchaſe their Places at fifteen or twenty thouſand Crowns. Theſe have their ſeveral Offices apart, and have each twenty young Clerks under them at leaſt.

THE Poſt of Auditor of the Chamber is purchaſed at fourſcore thouſand Crowns, and yields a fix'd annual Penſion of thirteen thouſand, beſides three or four thouſand from extraordinary Profits.

THE Poſt of Preſident of the apoſtolical Chamber, is the ſame with that call'd in moſt other States of *Europe*, the *Comptroller-General*.

THIS

THIS Officer audits all the Accompts relating to the Pope's Revenues, and is impower'd to ſettle them; this Place is purchaſed for thirty thouſand Crowns, and yields annually two thouſand five hundred. 'Tis never ſold to any but a Prelate, who wears purple Veſtments, and enjoys a honourable Rank in the Papal Chapel, and in the public Solemnities, in which he precedes the Commiſſioner we are now going to mention.

SUCH as are acquainted with the Nature of the Employment of Attorney-General in the Parliaments of *France*, may frame to themſelves an exact Idea of that of the Commiſſioner of the apoſtolical Chamber, becauſe thoſe two Poſts are almoſt the ſame; for the above-mention'd Commiſſioner gives his Concluſions in all Things relating to the apoſtolical Chamber, and defends all Matters which concern the Pope's Intereſt, before all the Tribunals of the Eccleſiaſtical State, in all civil Affairs relating to the Revenues: Moreover, he aſſiſts jointly with the Treaſurer-General at the Reviſal of all Accompts, whereof he is a kind of Comptroller, notwithſtanding that there is an Accomptant for the ſame Purpoſe; but both of them are no more than the Pope's Deputies, and their Places are not purchaſed. That of Accomptant yields about a thouſand Crowns annually, and that of the Commiſſioner twelve hundred, excluſive of what he gains by proving the Accompts of Gabels and Impoſts, thoſe of the Granaries of *Annona* or Abundance; and by keeping a Regiſter of whatever comes in or iſſues out of the Chamber where Money is coin'd in the Pope's Name. The three laſt-mentioned Employments yield the Commiſſary of the apoſtolic Chamber as much, at leaſt, as all his other Places; ſo that his Salary is generaly worth two thouſand four hundred Crowns annually, excluſive of the extraordinary Profits, which are as great as thoſe of any Employment in the Revenue.

THE Advocate and Fiſcal-Attorner defend, the former according to Law, the latter to Fact, all the Intereſts of the apoſtolic Chamber, in all kind of Matters, and in all Courts, in Conjunction with the Commiſſioner, the Treaſurer, and the Accomptant above-mention'd.

THE Poſts of Advocate and Fiſcal-Attorney are purchaſed; the Rate fixed by the Pope is fifteen thouſand Crowns each, and they produce at leaſt eight *per Cent.* annually. Beſides this fix'd Sum, there is no Place in the Chamber, or apoſtolic Chancery, that yields more extraordinary By-Profits, and that becauſe the chief Diſputes concerning Fiefs, relate to the Emperor of *Germany* and the Princes of *Italy*.

WE ſhall refer the Reader to the *ſecond Part* of this *Diſſertation*, for thoſe Ceremonies which relate to the manner of appointing and holding Conſiſtories. There are never more than twelve conſiſtoral Advocates in *Rome*; theſe are nominated by his Holineſs, who either gives away, or ſells theſe Places as he thinks proper. Theſe Advocates plead in Conſiſtories, whether public, private, or half public. The apoſtolical Chamber pays them ten Ducats for every Speech. They ſupplicate the Pall for all newly created Archbiſhops, in the ſecret Conſiſtory, in a kind of Plea, for each of which they are allowed ten Ducats, which are paid them by thoſe who receive the Archepiſcopal Mantle.

THEY have the Privilege of creating Doctors in the Canon as well as Civil Law, when aſſembled in their College *Della Sapienza*. They were a long Robe of black Wool, the Tail whereof is purple, lined with red Silk, and a Cape falling down between the Shoulders, of the ſame Colour, and lined with Ermin: But their ordinary Habit is a Caſſoc bound with black Serge, and a Cloke of the ſame, trailing on the Ground, with Slits to put the Arms thro'.

ONE

One of these is Rector of the College *Della Sapienza*; he is to receive all the Rents which are appropriated to it, and to pay the Pensions of the public Readers, whose Chairs are fill'd by a Congregation of Cardinals deputed by the Pope for that Purpose.

The seven senior consistorial Advocates have each a yearly Pension of seven hundred Crowns, and the five last but three hundred; but the Presents they receive from the Doctors they create, make their Post as profitable as that of the chief Advocates of the College *Della Sapienza*.

Apostolical Prothonotaries, *Assistants to the* Pope's *Consistory, call'd* Participanti.

The College of apostolical Prothonotaries is fixed for twelve; their Place is purchased for seven thousand Crowns of Gold, and yields about ten *per Cent. per Ann.* exclusive of the extraordinary Profits, which are sometimes very considerable; so that they have at least twelve hundred Crowns yearly. These pretend to be the Successors of the Notaries, establish'd by Pope *Clement* I. and afterwards by Pope *Fabian*, who appointed them to record the Acts of the Martyrs.

They are Prelates, and very often Referendaries of the Signature of Favour, and of Justice, whereof mention has been already made. They are clothed in Purple, with the Camail, the Rochet, and a Doctor of Law's Sleeves. They have a Seat in the Pope's Chapel, a Place in Cavalcades, and other public Ceremonies, immediately before all Abbots, and Ecclesiastics both Secular and Regular under the Dignity of Bishops. These Prothonotaries have the Name of *Participanti*, to distinguish them from the apostolical Prothonotaries *ad Honores*, who are created by the Favour of Cardinal Legates, and who are not allowed to perform the Office of *Participanti*, nor wear a purple Vestment, or the Camail, but in those Places only where they usually reside, and in the Territory of the Church, where they are especially deputed for some extraordinary Affair, whereof his Holiness is desirous of keeping an authentic Instrument in his Archives.

All the apostolical Prothonotaries, as well *Participanti* as *ad Honores*, are impower'd to receive the last Wills of Cardinals, to make all Informations and Proceedings necessary for the Canonization of Saints, and all such Acts as are of great Consequence to the Papacy, and the Territory of the Church; and for this Purpose they have the Right of Entrance into all Consistories, whether public or half-public. They attend on the Pope whenever he performs any extraordinary Ceremony out of *Rome*; as when *Clement* VIII. went to *Ferrara*, to pronounce the Nuptial Blessing to *Philip* III. of *Spain*, and *Margaret* Arch-Dutchess of *Austria*.

The CONGREGATIONS.

Several Cardinals are obliged to assemble in these Congregations, some of which consist of twenty four. Each Congregation has its Chief or President, its particular Secretary, who registers all the Debates, and writes Letters to all Places where it may be necessary, agreeable to the Decrees of the Congregation he serves. The Instruments

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which are diſpatch'd, and the Letters that are writ in the Name of any Congregation, are ſign'd only by the Cardinal who is at the Head of it, or who preſides in it; and the Secretary only ſets the Seal of the Perſon who has ſubſcrib'd his Name.

The POPE'S *Congregation.*

POPE *Sixtus* V. inſtituted this Congregation; whoſe Province 'tis to prepare the moſt difficult beneficiary Matters, which are afterwards to be debated in the Conſiſtory, in the Pope's Preſence; for which Reaſon it is called the *Conſiſtorial Congregation.*

THE Cardinal-Deacon, when he reſides at *Rome*, is chief of this Congregation, and when abſent from it, the Pope chuſes whomſoever he thinks proper out of the apoſtolical College, to preſide therein *pro tempore*; that is, for a certain determin'd Time; after the Expiration of which, he either makes choice of another, or confirms this anew.

THIS Congregation is compoſed of ſeveral other Cardinals, and of ſome Prelates and Divines elected by the Pope, whoſe Number is not fixed, no more than the Time and Place where they are to meet; though it is uſually held ſome Days before the Conſiſtory, at the Dean's Palace, or that of ſome other of the ſenior Cardinals of this Congregation.

THE Affairs generally treated in it, are the erecting of new Archbiſhoprics and Cathedral Churches, Re-unions, Suppreſſions, and Reſignations of Biſhoprics, Coadjutorſhips, the Alienations of the Church Wealth; and laſtly, the Taxes and Annates of all Benefices to which the Pope collates. The other Matters relating to Religion, or the Affairs of the Territory of the Church, are examined in other Congregations, of which mention will be made in the Sequel.

The Congregation of the Holy Office.

THE Congregation called the *Holy Office*, was inſtituted by Pope *Paul* III. at the Deſire of Cardinal *Caraffa*, who being afterwards raiſed to the Pontificate by the Name of *Paul* IV. enlarged the Privileges thereof, to which *Sixtus* V. added ſundry Statutes, which render'd this Tribunal ſo powerful and formidable that the *Italians* declared openly at that Time in *Rome*, *Il ſummo pontifice Sexto, non la pardonnareb' a Chriſto*, i. e. *Pope Sixtus would not pardon Chriſt himſelf*,

THIS Congregation conſiſts generally of twelve Cardinals, and ſometimes many more, as alſo of a conſiderable Number of Prelates and Divines of different Orders, both Secular and Regular, who are call'd *Conſulters*, and *Qualificators of the Holy Office*; whereof there is always one long-ſleev'd *Cordelier*, and three *Jacobnis*, *viz.* the Maſter of the ſacred Palace, the Commiſſary of the Holy Office, and the General of the Order of the above-ſaid *Jacobins*, founded by the Name of St. *Dominic*. There is alſo a Fiſcal of the Holy Office, with his Aſſeſſor, whoſe Buſineſs is to make a Report of Cauſes; he is generally a domeſtic Prelate, or one of the Pope's honorary Chamberlains.

THIS Congregation takes Cognizance of Hereſies, and ſuch new Opinions as claſh with the Doctrine of the Catholic Church; as likewiſe of Apoſtaſy, Magic, Witchcraft,

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craft, and other kinds of Incantation; the Abuſe of the Sacraments, and the Condemnation of pernicious Books. For this Purpoſe an Aſſembly is held every *Wedneſday* at the *Minerva*, at the General of the *Jacobins*, and every Thurſday before the Pope, who is the Head thereof; the ſenior Cardinal of the holy Office is always Secretary thereof, and its Seal is in his Cuſtody.

None but Cardinals have an active Voice in this Congregation; and when they vote in the *Minerva*, and in the Pope's Palace, they cauſe all ſuch as are not of their College, or come to conſult them upon any Affair, to withdraw. It is proper to obſerve in this Place, that the Judges of theſe Tribunals are not ſo formidable as they are ſuppoſed to be, by thoſe who know them only by Hearſay; and that they are neither ſo rigorous, nor ſo ſevere at *Rome* as in *Spain*, *Portugal*, and all other Countries where the Inquiſition is eſtabliſh'd.

The Palace of the holy Office is inhabited by the Aſſeſſor, the Commiſſary, the Notary, and other Officers of the ſame Congregation. In it likewiſe are impriſon'd all ſuch as are accuſed or ſuſpected of Crimes whereof this Tribunal takes Cognizance, till the Proſecution is ended; when, if they are declared innocent, they are ſet at Liberty; but in caſe they are found guilty, they are deliver'd over to the ſecular Arm: But this ſeldom happens unleſs they are found obſtinate, or have relapſed; for they ſeldom go farther than the puniſhing them with perpetual Impriſonment, as was obſerv'd at the Cloſe of the laſt Century, in the Sentence pronounced againſt the famous *Michael Molinos*, who has made ſo much Noiſe in the World by his Hereſy of *Quietiſm*; for which he receiv'd no other Puniſhment than to be deprived of all civil Commerce with his Diſciples. There is another Maxim obſerved by the Judges of this Tribunal, which is, that they abſolve all thoſe who come and accuſe themſelves of whatever might otherwiſe make them be conſidered as Criminals, and they are clear'd for a ſlight Penance, without being depriv'd in any manner of their Liberty; ſo that from that Time, no Man is allow'd to moleſt them in any manner upon that Account; but if any Perſon defers to do this till he is accuſed and impriſoned, he is treated with the utmoſt Rigour.

All Officers and Commenſals of the holy Office, whoſe Number is very great, recognize no other Judge, either natural, civil, or criminal, but their Aſſeſſor in the firſt Place; and afterwards by Appeal, ſuch Cardinals as have Employments in the Inquiſition.

There is another Congregation held in the Palace of the holy Office every *Monday*, to prepare all Matters on which the Cardinals are to pronounce a deciſive Sentence in their Aſſembly of the Inquiſition. None of their Eminencies aſſiſt in this preparatory Congregation, and it is compoſed only of Divines and Conſulters, or Qualificators of different Orders.

The Congregation de propaganda Fide.

The College of the Congregation of the Propagation of the Faith having been founded by *Gregory* XV. this Pope inſtituted a Congregation to ſuperintend it. 'Tis compoſed of eighteen Cardinals, one of the Pope's Secretaries of State, an apoſtolical Prothonotary, a Referendary, an Aſſiſtant or Judge lateral, and a Secretary of the holy Office.

All

ALL theſe Prelates and Officers meet the firſt *Monday* of every Month in his Holineſs's Preſence, and ſeveral Times every Week, when the Affairs of the Congregation *de propagandâ Fide* make it requiſite, in order to examine whatever may be of Advantage to Religion, to ſearch out Expedients for the bringing over thoſe of a different Communion; and to weigh and conſult all ſuch Methods as can be thought of, or are propoſed by the Miſſionaries and others, who labour under the Direction, and at the Expence of this College in all Parts of the World, where it ſends Commiſſioners, whenever any Controverſies, Diſputes, *&c.* are to be determin'd.

The Congregation for explaining the Council of Trent.

AFTER the ending of the Council of *Trent*, Pope *Pius* IV. deputed certain Cardinals who had aſſiſted in it, and conſequently were acquainted with the Spirit with which it was actuated, to put an End to the Doubts which might ariſe touching the Execution of its Decrees; moreover, commanding that they ſhould be obſerv'd in the literal Senſe, and prohibiting all Gloſſes that might be made on the Tenets eſtabliſhed therein; for he reſerv'd to himſelf alone all ſuch Interpretations thereof as might afterwards be neceſſary.

SIXTUS V. fix'd this Congregation, and impower'd it to interpret all Points of Diſcipline, but not thoſe relating to Faith, without firſt acquainting him therewith.

THIS Congregation meets once a Week, on *Thurſday* or *Saturday*, at the Palace of the ſenior Cardinal (the whole Aſſembly being compoſed of Perſons of that Dignity) but he is not the Chief or Prefect thereof; for this Poſt is given by his Holineſs to ſome Perſon in their Body, to whom he is willing or deſirous of procuring a large Penſion, without derogating from the Honour he would always have paid to the ſenior Cardinal, in cauſing the Aſſembly to meet at his Houſe.

EVERY Inſtrument is diſpatch'd from this Congregation *gratis*, and is ſign'd by the Head thereof, who alſo cauſes the Seal, whereof he is the Keeper, to be ſet to it; and this Employment with that of Prefect, is worth to him twelve hundred Crowns of Gold yearly; which are paid him out of the Monies of the apoſtolic Chamber. The other Cardinals have no fix'd Salary for aſſiſting at this Congregation, but 'tis an Honour to them to be made choice of for explaining the moſt important Matters relating to Religion.

The Congregation of the Index.

THE Fathers of the Council of *Trent*, conſidering the great Number of pernicious Books publiſh'd ſince the Invention of Printing, and thoſe which claſh with the true Doctrine, whether written in the primitive Ages and the ſucceeding ones, or ſince *Calvin*'s Reformation, deputed certain Cardinals, with ſeveral other Prelates and Divines, to examine ſuch of theſe Books as wanted Correction, or others which ought not to be read indifferently by all Catholics; or laſtly, ſuch as deſerv'd the Flames, and to be entirely ſuppreſſed.

THESE Deputies drew up a Liſt thereof, divided into ſeveral Claſſes; and the Council gave Orders afterwards for the correcting, in a ſecond Impreſſion, whatever had been expung'd by theſe Examiners in the Books of that Claſs, in which ſuch Works happen'd

to

to be rang'd. 'Tis here to be obſerv'd, that at that Time they only mark'd on the Tables of the Books thoſe Paſſages, which in the Body of the Writings contain'd any Thing contrary to the Tenets and Worſhip of the Catholic Church; all which was done by a *Dele*.

SEVERAL Books were inſerted in the Claſs of thoſe they were reſolv'd to ſuppreſs entirely. However, great Numbers of theſe continue unalter'd to this Day, as likewiſe ſome Copies which have not been reviſed and corrected, purſuant to the Reſolution of this Council; and that becauſe 'twas impoſſible for the Deputies of this Congregation of the Index to get them all into their Hands, or to perſuade or force ſuch as had them already in their Libraries, to make the ſame Additions or *Dele's*, whence ſeveral Editions of the ſame Authors differ very much from one another.

SUCH Books as by this Council were forbid to be read, were as numerous as thoſe of all the other Claſſes; and theſe Fathers made a Decree, by which they pronounced Anathema againſt all who ſhould read them, or keep them without their expreſs Leave firſt obtain'd, which is now given in Writing to all whom this Congregation thinks fit to grant it, either with certain Reſtrictions, or without any, either of Time or Place; wherein there is this Difference between the Permiſſion which the Maſter of the ſacred Palace gives alſo to read prohibited Books, *viz.* that the latter grants it to none but ſuch as live actually in *Rome*, and can grant it to no other Perſons; but the Deputies of the Congregation of the Index are impower'd to grant it to all Members of the Catholic Church, in any Part of the World.

POPE *Pius* V. confirm'd the Eſtabliſhment of this Congregation, and impower'd it to examine all ſuch Books as were ſuſpected to contain any pernicious Tenets, written ſince the Council of *Trent*, and all ſuch as ſhall be publiſh'd hereafter; by which the Power of that Congregation is greater than that of the Inquiſition, which is authoriz'd to condemn ſuch Books only as are written againſt the Faith, but not thoſe which relate to Manners, the Diſcipline of the Church, or civil Society, which the Deputies of the Index have a Privilege to do.

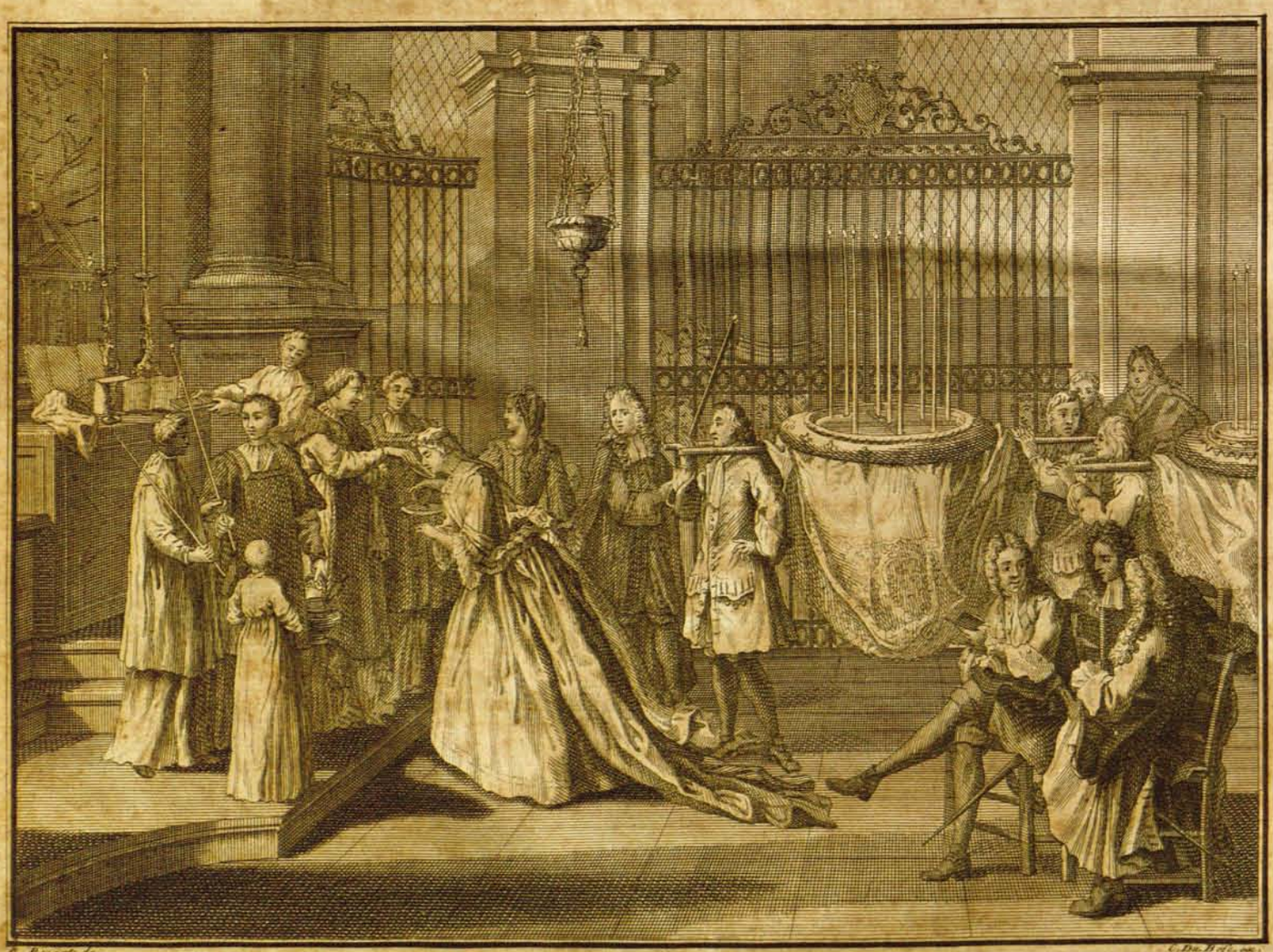
THIS Congregation is compoſed of ſeveral Cardinals, and a Secretary of the Order of St. *Dominic*. Several Divines are alſo admitted into it, under the Name of Conſulters, who have each of them Books given them in order for Examination, the Reſult of which they afterwards report to the Congregation, but have no active Voice therein. The Congregation is ſometimes held before the Pope, and at other Times before the ſenior Cardinal; but it ſeldom aſſembles, except on Affairs of the higheſt Importance.

The Congregation of Immunities.

THIS Congregation was eſtabliſh'd by Pope *Urban* VIII. in order to obviate the Difficulties and Diſputes which aroſe in the Judgments of ſuch Suits as were carried on againſt Churchmen for various Matters, whether civil or criminal, the Cognizance whereof might belong equally to the ſecular and eccleſiaſtical Magiſtrate, and conſequently create Diviſions among them, which were frequently of very fatal Conſequence.

THIS Congregation is compoſed of ſeveral Cardinals nominated by his Holineſs, but their Number is not fix'd. They have alſo an Auditor of the *Rota*, a Clerk of the Chamber, and ſeveral Prelates Referendaries, one whereof is the Secretary of this Aſſembly.

Ash-wednesday. || *Le jour des* CENDRES.



The manner of returning CONSECRATED BREAD. || *Maniere dont on rend le* PAIN BENIT.

Indira Gandhi National Centre for the Arts

THIS Court takes Cognizance of all eccleſiaſtical Immunities and Exemptions; of all Tranſgreſſions in Prejudice of the Clergy, and the Knights of *Malta*, whether from ſecular Magiſtrates, or the Biſhops themſelves, which is a kind of Appeal againſt Abuſes. It is held at the Palace of the Cardinal-Dean, on all *Tueſdays*. The Prefect, who is likewiſe Keeper of the Seals, receives two thouſand Crowns annually for his Table, from the apoſtolic Chamber.

BEFORE Pope *Urban* VIII. made this Inſtitution, the Cognizance of eccleſiaſtical Immunities belong'd to the Congregation of Regulars, which we ſhall now mention.

The Congregation of the Biſhops *and* Regulars.

POPE *Sixtus* V. in the Beginning of his Pontificate, re-united two Congregations under the Name above-mention'd. It is compoſed of a certain Number of Cardinals, fixed according to his Holineſs's Pleaſure, and of a Prelate who is the Secretary thereof, and has ſix Writers under him.

THIS Congregation is impower'd to regulate all ſuch Diſputes as ariſe among Biſhops and their Dioceſans, and the Regulars of all monaſtic Orders. The Cardinals of this Aſſembly are alſo obliged to give their Opinion *Viva Voce*, or in Writing, whenever it may be neceſſary, to all Biſhops, Abbots, Prelates, and Superiors of Churches, or Monaſteries, who have Recourſe to them; and to anticipate them, in caſe of Neceſſity, by wholeſome Counſel, in order to prevent their taking any falſe Step in the Exerciſe of their Employments, and their miniſterial Functions.

THE Writers and Secretary of this Congregation are maintain'd at the Expence of the apoſtolical Chamber, becauſe they diſpatch every Thing *gratis* for the Churchmen above-mention'd; and thoſe Cardinals who dictate them in a full Aſſembly, every *Friday* at the Cardinal's Palace, who is the Chief thereof, are not allow'd any Thing for it.

The Congregation for the Examination of Biſhops.

GREGORY XIV. being at the Council of *Trent*, where ſome Divines inſiſted on the Neceſſity there was of ſetting ſuch Paſtors over Churches, as were capable of governing them well, he was no ſooner raiſed to the Pontificate, than he inſtituted this Congregation, to examine all ſuch Churchmen as were nominated to Biſhoprics.

'TIS compoſed of eight Cardinals, ſix Prelates, ten Divines of different Orders, both ſecular and regular, ſome of whom muſt be Doctors of the Canon Law. Theſe Examiners are choſen by the Pope, who cauſes them to aſſemble in his Palace every *Tueſday* or *Friday*, when any Affair is to be examin'd.

ALL *Italian* Biſhops are obliged to ſubmit to this Examination before they are conſecrated, and for this Purpoſe they preſent themſelves upon their Knees before his Holineſs, who is ſeated in an eaſy Chair, and continue in this Poſture on a Cuſhion at his Feet; during which the Examiners ſtand round, interrogate them on ſuch Heads of Divinity and the Canon Law, as they think proper; to all which the Candidates are obliged to make categorical Anſwers.

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THE Examination being ended, ſuch as are judged capable, are order'd by the Pope to give in their Names to the Secretary, who inſerts them in the Regiſter, and afterwards gives them an Extract of the Debates of the Examiners, in order for their making uſe of them whenever they are tranſlated to another See, or have the Archbiſhop's or Patriarch's Pall given them; for when once a Perſon has paſſed Examination by this Congregation, he may not only be tranſlated from one See to another, but be raiſed to the chief Dignities of the Church, without being obliged to undergo any other Examination.

SUCH as are raiſed to the Cardinalate before they are created Biſhops, are diſpenſed from this Examination to qualify them for taking Poſſeſſion of a Biſhop's See, or Patriarchate, and even to be raiſed to the Pontificate. All Cardinal-Nephews are likewiſe exempt, which is a very diſtinguiſhing Favour, and worthy of Remark.

The Congregation of the Morals of Biſhops.

AS Doctrine alone is not ſufficient to render a Churchman worthy of the Epiſcopate, unleſs it be heighten'd by Virtue and the ſoundeſt Morals, Pope *Innocent* XI. obſerving that Favour and Intereſt had too great a Share in the Election of Biſhops, inſtituted this Congregation of ſound Morals, in order that no Churchmen who had not led virtuous and regular Lives, might be raiſed to the epiſcopal, or any other eminent Dignity in the Church.

THIS Congregation is compoſed of three Cardinals, two Biſhops, four Prelates, and a Secretary, who is the Pope's Auditor. It is held in the Palace of one of theſe three Cardinals alternately, and ſometimes in the apoſtolical Palace; but in what Place ſoever theſe Deputies aſſemble, they examine very exactly the Certificates of the Life and Manners of the Candidates for a Biſhop's See, and never come to a Determination, till ſuch Time as it is evidentl proved, that the whole Conduct of their Lives has been irreproachable, otherwiſe they are not admitted to the Epiſcopacy: Several are nevertheleſs made Biſhops, notwithſtanding they have led irregular Lives, and that becauſe they frequently find an Opportunity to elude the Examination of this Congregation, none being obliged to appear in this Court but thoſe whoſe Promotion is oppoſed by Perſons of great Probity and Diſintereſtedneſs, who either make their Complaints, or give their Oppoſitions in Writing, in Purſuance of the three Bans, which are publiſh'd in thoſe Places, where ſuch Churchmen as are raiſed to the epiſcopal Dignity have laſt reſided for ſeveral Years; to the End that ſuch Perſons as have been Eye-Witneſſes of their Conduct, may make a ſincere Declaration thereof, and tranſmit it to the Deputies of this Congregation: And this is the Standard by which Biſhops examine all ſuch Clerks as come for Prieſts or Deacons Orders, as alſo all Miſſionaries.

The Congregation for the Reſidence of Biſhops.

THE Cardinal who is the Pope's Vicar-General, is generally the Prefect of this Congregation, which is impower'd either to force or diſpenſe with, (as may be expedient or neceſſary) all Biſhops and Abbots in *Italy*, to reſide in their ſeveral Dioceſes or Communities.

IN this Congregation there are three Cardinals, three Prelates, and a Secretary. They aſſemble at the Prefect's Palace, but having very little Buſineſs, they meet but very rarely,

ly, and that only at the Requeſt of ſuch Biſhops and Abbots as deſire to abſent themſelves from their Churches, for certain Reaſons or Affairs mention'd in their Petitions. This Congregation anſwers them, by granting the Requeſts of thoſe they judge to have a juſt Occaſion to abſent themſelves for a Time limited by them, at the Expiration whereof they indulge them a longer Time, when ſuppoſed neceſſary; but whenever they refuſe any Perſon the Liberty of abſenting himſelf, in caſe ſuch Perſon infringes their Order, he is deprived of all his Benefices, during the Time he abſents himſelf; and if any Biſhop or Abbot refuſe to return to his Dioceſe or Abby, immediately after this Congregation has order'd them ſo to do, it may ſuſpend them from all their Functions, till ſuch Time as they are reſtored by his Holineſs or his Vicar-General, who never do it without the Conſent of the Deputies of this Congregation.

The Congregation for ſuppreſſing Monaſteries.

AMONG the great Number of rich Monaſteries in *Italy*, in caſe the Temporalities of any of them happen to be ſunk, or ſo far diminiſh'd, that the Remainder is not ſufficient for the maintaining of ſix Religious, they ought to be ſuppreſſed, or at leaſt united to others that have Revenues ſufficient for maintaining a greater Number of Friars than thoſe of their Community.

POPE *Innocent* X. obſerving that theſe poor Monaſteries grew every Day more burthenſome to the Public, firſt inſtituted this Congregation, and commanded the Deputies thereof to enquire into the State of theſe Monaſteries, and to name ſuch as were to be ſuppreſſed. One would imagine that after this Inquiry was ended, this Congregation would have been aboliſh'd; but as ſome Difficulties have always ariſen on that Head, the Succeſſors of *Innocent* X. have continued it to this Day.

'TIS compoſed of eight Cardinals, and divers Friars of all the Orders, deputed by the Provincials, on whom ſuch Monaſteries depend, to take care of their Intereſt. This Aſſembly regulates the Pretenſions of Founders and Benefactors, and thoſe of their Heirs, who require Reſtitution to be made of ſuch Monies as had been bequeath'd to thoſe Houſes or Abbeys, inaſmuch as the Cauſe for which ſuch Legacies had been left ſubſiſts no longer. But this Congregation does not always cauſe ſuch Wealth to be reſtored to the Succeſſors of the Legatees; they often finding their Demands unjuſt, eſpecially when there is any Likelihood of their being one Day reſtored. Meanwhile, they order that what remains of the Temporalities of ſuch abandon'd or ruin'd Houſes, ſhall be employ'd for the moſt important Exigencies of the Church; and, among other Things, to aſſiſt the Chriſtian Armies that fight againſt the Infidels.

THE ſaid Congregation examines alſo the Petitions of ſuch Communities and Cities, whoſe Inhabitants deſire Liberty to rebuild or found a-new any Monaſtery, for Reaſons alledged by them, and on which they judge in this Aſſembly, whatever is proper to be granted to the Petitioners, by making ſuch Ordinances as are comformable to the Concluſions there taken by Plurality of Voices; and Inſtruments thereof are given *gratis*, ſign'd by the Prefect, and ſeal'd by the Secretary, who deliver them to all that want them.

The

The Congregation of the Apoſtolical Viſitation.

THE Pope, without any way derogating from the Dignity of univerſal Biſhop, is poſſeſſed in a particular Manner of the Archbiſhopric of the City of *Rome*, and in that Quality is oblig'd to make the paſtoral Viſitation of ſix Biſhoprics, Suffragans to this Metropolis of his Patrimony. But as he is inceſſantly employ'd in a Multitude of State-Affairs, of the greateſt Importance to the Chriſtian World, he has inſtituted this Congregation of the Apoſtolical Viſitation, which nominates Commiſſioners to viſit Churches, and Monaſteries of both Sexes, both in City and Country; and theſe Viſitors at their Return give in a written Report to the Congregation, concerning the good State, or the Irregularities they meet with in them, in order that they may be remedied.

THIS Congregation is compoſed of the ſame Cardinals and Prelates as thoſe of the Monaſteries to be ſuppreſſed, mentioned in the preceding Chapter; but this has over and above the Pope's Vicar-General, and the Cardinal-Vicegerent, without whoſe Conſent the Deputies of the Congregation for the Monaſteries of Regulars, never ſend any Commiſſioner, to make the Apoſtolical Viſitation of ſuch Churches as are within the Juriſdiction of the patriarchal Archbiſhopric of *Rome*.

The Congregation of Relics.

THE Congregation of Relics is compoſed of ſix Cardinals and four Prelates, among whom are the Cardinal-Vicar, and the Prefect of the Pope's Sacriſty. Theſe Deputies united, ſuper-intend the Relics of thoſe antient Martyrs, that are frequently found in Catacombs, and other ſubterraneous Places in *Rome*.

WHEN theſe ſeveral Cardinals and Prelates are met together in their Congregation, they examine the Informations given in by ſuch of their Brethren as went upon the Spot, to ſee whether there were any certain Marks to diſtinguiſh the Bones, Shrines, or Tombs of Martyrs, from thoſe of the Heathens, or other Perſons who were buried undiſtinguiſh'd, in theſe ſubterraneous Caverns.

[a] THERE are three Tokens which are generally look'd upon as ſo many infallible Teſtimonies of the Martyrdom of thoſe in whoſe Graves they are found, *viz.* Firſt, little glaſs Phials, in which there are any Drops or Marks of Blood left, which thoſe who buried the Bodies of Martyrs obſerved always to put into ſuch Glaſſes. Secondly, any Pieces of the Inſtruments which had been employ'd in their Execution; as for Inſtance, of a Scymitar, a Lance, a Sword, or Knife, *&c.* And, Thirdly, ſome Inſcription engraved on Bricks, Flints, or Stones.

WHENEVER there are any of theſe Marks, and they are allow'd to be antique and genuine, according to the ſeveral Circumſtances expreſſed in the Informations made on the Spot, by Commiſſioners deputed for that Purpoſe, all the Prelates of the Congregation give their Votes thereupon; and in caſe there is no Perſon to prove and demonſtrate that theſe Marks are falſe and ſuppoſititious, the Prefect of the Aſſembly declares the Relics in queſtion worthy the Honour and Veneration of the Faithful: He gives whatever Names he thinks proper to ſuch Bones as cannot be known by any Inſcription, or

[a] See what was obſerv'd on this Subject, Vol. I. Part II.

particular Circumſtance of the moſt antient Martyrologies; in which very few Martyrs are named, but after mentioning thoſe only who were moſt eminent, this Form of Words is generally uſed: *The ſame Day ſeveral other faithful Chriſtians were martyr'd, and buried with theſe, and ſuffer'd Death upon the ſame Account.*

AFTER the Congregation has pronounced Sentence on the Validity of any Relics, and has given ſuch Names as it thinks proper, it conſigns theſe Relics to the Vicar, and the Pope's Sacriſtan, who diſtribute them to ſuch as deſire them; and at the ſame Time give them Certificates, or authentic Letters of their being genuine, making all ſuch as they favour with any Portion of this inexhauſtible Treaſure, to ſign a kind of Receipt, and a Compliment of Thanks, at the Bottom of their Regiſters.

The Congregation of Indulgences.

THIS Congregation, the Number of whoſe Cardinals and Prelates is not fix'd, muſt aſſemble in the Palace of the moſt antient of thoſe Cardinals deputed by the Pope, and which the Court of *Rome* has thought proper to have aſſembled, ever ſince the holding of the Council of *Trent*, in order to examine whether the Cauſes and Motives of all thoſe who ſue for Indulgences are juſt and lawful. All Petitions are granted in this Congregation in the Pope's Name only, who ſhews by all the Formularies which the Deputies of this Aſſembly make uſe of, that he pretends to be the only Depoſitary, and the ſovereign Diſpenſer of what he calls the Spiritual Treaſures of the Church. We refer our Reader to what was obſerved on this Head, when we treated of tax'd Briefs.

THE Regiſter of this Congregation ſends the Minutes and Concluſions of Petitions to the Secretary of the Briefs, who diſpatches them *gratis* under the Fiſherman's Seal, thoſe excepted which are deſired *in perpetuum*, and which are expedited by Bulls, the leaſt of which coſts a Piſtole, and others more, according as the Clauſes are more or leſs beneficial, or the Formalities obſerved in iſſuing out the Inſtruments more or leſs numerous.

The Congregation of Rites *or* Ceremonies *of the* Church.

POPE *Sixtus* V. founded this Congregation to regulate the Ceremonies and Rites of the new Offices of Saints, which are added to the *Roman Calendar*, whenever any Perſon is canoniz'd, whereof it takes Cognizance, and conſequently has a Right to the Examination of all Informations, and Verification of all Enquiries, Acts, and Proceedings, relating to this Matter.

IT has the Authority to explain the Rubrics of the *Maſs-Book* and *Breviary*, when any Difficulties are ſtarted, or any Perſon deſires any Inſtruction on that Head. Finally, its Power extends to pronounce Sentence, from which there is no Appeal, on all Diſputes relating to the Precedency of Churches.

THIS Congregation is compoſed of eight Cardinals and a Secretary, who is one of the College of the Prelates Referendaries. Two Maſters of the Ceremonies of his Holineſs are likewiſe admitted into it. Theſe ſeveral Deputies aſſemble once a Month at the Palace of the ſenior Cardinal, who is the Prefect thereof, and who is impower'd to call them together oftner, whenever a Multiplicity of Buſineſs requires it.

WHEN-

WHENEVER any Saint is to be canoniz'd, the three ſenior Auditors of the *Rota* are preſent in this Aſſembly, as Perſons ſuppoſed to be well verſed in the Canon Law, together with an Aſſiſtant apoſtolical Prothonotary, and the Proctor of the Faith, who is generally the Fiſcal Advocate of the apoſtolical Chamber. Several Conſulters are alſo admitted into it, who are Divines, and Monks profeſs'd of different Orders, among whom is the Maſter of the ſacred Palace, and the Prefect of the Pope's Sacriſty.

ALL theſe Judges Aſſiſtants, together with the Deputies in ordinary of this Congregation, examine the Proofs of the Sanctity of thoſe who are to be canonized; and in caſe they are found good and valid, his Holineſs afterwards pronounces Sentence in their Favour, on the judicial Acts and Proceedings of this Congregation, by ordering their Names to be inſerted in the Catalogue of the Beatified, in caſe they were not before; and if they have been canoniz'd by a Sentence anterior to this, then his Holineſs's Ordinance is made in Form of an Edict, by which he enjoins and commands, by his abſolute Authority, that the Names of theſe beatified Souls be inſerted in the Diptycs of the Saints, in order that they may be invoked by all Chriſtians in the public Service of Religion, and that the Sacrifice of the Maſs be offer'd in their Honour.

THE Pope does not pronounce this Edict till after he has made a previous Declaration in a ſecret Conſiſtory, and with the Advice of all the Cardinals, Biſhops, and Abbots, as are then in the City of *Rome*, and who together form a kind of Council which differs very much from the General Aſſemblies of the Clergy, as they are uſually call'd.

THE Proofs which the ſeveral Members of this Aſſembly, or conſiſtorial Congregation, look upon as valid and ſufficient, in the Acts and Proceedings of all Canonizations, are, Martyrdom, undiſputed Miracles, Teſtimonies of a virtuous Life, and the heroic Virtues of thoſe who are to be canoniz'd.

THE following Maxim is now obſerv'd, though it has not been follow'd in this Congregation above a Century, *viz.* Not to enter upon the Enquiries prior to Canonization, till fifty Years at leaſt after the Death of the Perſon to be canonized, or, in the Style of the Vatican, to be declared a beatified Soul; and the Reaſon of their deferring it ſo long, is, in order to take away all Suſpicions which might otherwiſe be entertain'd, that the Relations of ſuch as are to be canoniz'd would give falſe Teſtimonies in their Favour, either out of Intereſt or Self-Love, were any ſuch alive, and living in the Places where thoſe Inquiries and Informations of the Life and Conduct are made; all which are Circumſtances that ought chiefly to be conſidered in Proceedings relating to Canonizations.

The Congregation for the Building of Churches.

POPE *Clement* VIII. founded this Congregation, purpoſely that they might take a more immediate Care of the building of St. *Peter*'s Church adjoining to the *Vatican*, which by this Means is become the largeſt and moſt magnificent, and moſt wealthy Church in Chriſtendom. And notwithſtanding that this Congregation has ſuperintended the Building of other Churches in *Rome*, which are very beautiful and numerous, they are nevertheleſs employ'd to this Day, in repairing and beautifying this Cathedral of St. *Peter*'s more than any other; for which Reaſon this Aſſembly bears only the Name of that Church.

THERE

THERE are eight Cardinals and four Prelates deputed to regulate all the Concerns of this Fabric. Their Aſſiſtants are the Auditor and Treaſurer of the apoſtolic Chamber, an Auditor of the *Rota*, a Steward, a Fiſcal, a Secretary, and ſome Attorneys. All theſe aſſemble twice every Month, at the Palace of the ſenior Cardinal of their Congregation, on the Monday or Saturday neareſt to the Beginning and Middle of each Month.

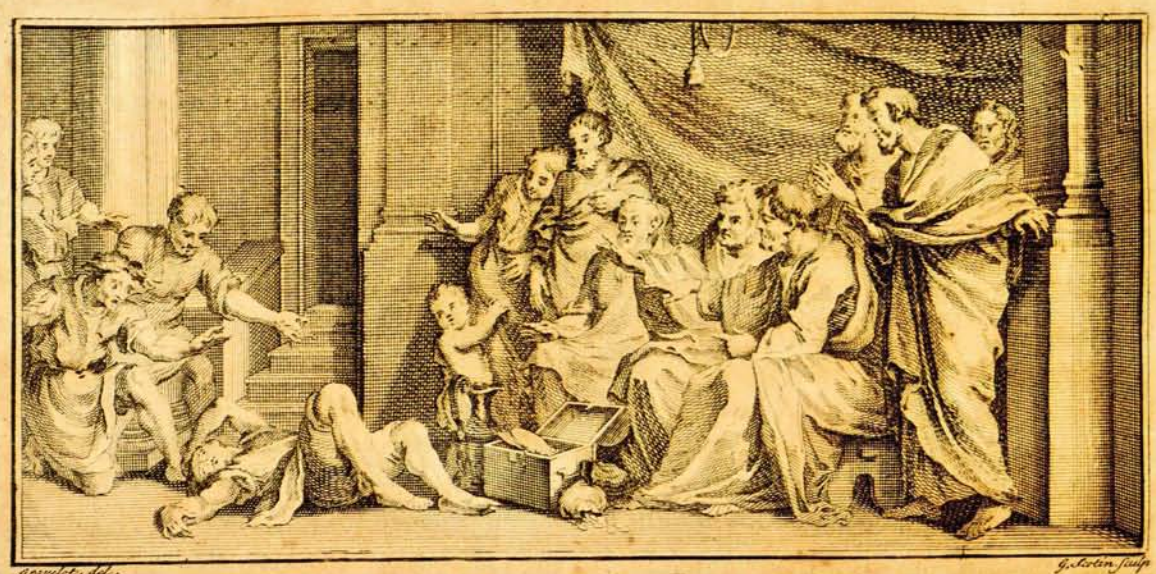
THIS Tribunal takes cognizance alſo by Appeal, of all Diſputes that ariſe with regard to the Building of St. *Peter*'s, whether of ſuch Tradeſmen as furniſh Materials, the Workmen, or other Perſons; as alſo of all clandeſtine Practices, Frauds, or Embezzlements, which may have been committed by thoſe who have the Direction of it; for this Purpoſe they have a Judge, who takes immediate Cognizance of any Thing of this Nature. But the greateſt Privilege theſe Deputies are inveſted with, is the Power of changing the laſt Wills of thoſe who bequeath Sums to be employ'd in pious Uſes; or made in Favour of Perſons unknown, of Vagabonds, Exiles, or Perſons deceaſed; and, in general, of all ſuch as imply a Contradiction, and which cannot be executed purſuant to the Will of the Teſtators; for in theſe Caſes thoſe Deputies apply it to the Profit of St. *Peter*; and in caſe the Heirs or Legatees prevail to have the Will of the Teſtator executed, they then reſerve for the above-mention'd Fabric, whatever Rents or Intereſt may be due from the Death of the Teſtator, till the Day that the Decree paſt in their Congregation.

GREAT Numbers of People are, by way of Penance for their Sins, condemn'd by their Fathers Confeſſors to work very hard, on different Materials which are employ'd in the above-mention'd Fabric; as for Inſtance, to pound Flints and ſeveral other Things for the making of Mortar. Several Perſons of great Quality work at poliſhing of Marble, a certain Number of Hours daily; and in caſe they perform their Work well, they receive Abſolution at the Time preſcrib'd them.

THESE Puniſhments are very much a-kin to thoſe of Galley-Slaves, —— and are always enjoin'd for a Time, proportionable to the Enormity of their Crimes; but with this Difference, that none are condemn'd to the Gallies —— but ſuch as are legally convicted of any Crime; and that thoſe who are condemn'd by the above-mention'd Churchmen, are not judged to deſerve the Labours and Puniſhments they are made to ſuffer, but as they have made a voluntary Confeſſion of certain Sins to their Confeſſor in the Tribunal of Penance, in order to receive the ſacramental Abſolution.

WE ſhall here conclude the Deſcription of the Ceremonies of the Church of *Rome*, and whatever relates to the Hierarchy thereof.

HISTO-

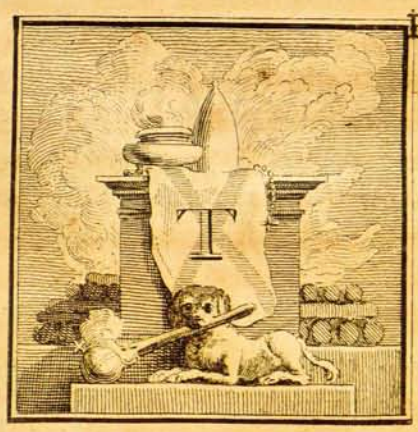


HISTORICAL
MEMOIRS
Relating to the
INQUISITION.

BOOK I.

By Way of PREFACE.

Wherein is ſhewn how widely the Practice of the Church in antient Times, with regard to HERETICS, *differs from that of the Tribunal of the Inquiſition in our Days: A Parallel between them; with the Juſtice of the former, and the great Injuſtice of the latter.*



THE Spirit of *Chriſt Jeſus* and of his Church being a Spirit of Charity, of Gentleneſs, and Moderation, that aims not at the Death, but the Salvation of a Sinner, nothing appears to be more oppoſite to it than the employing Force, Violence, Tortures, and even Death, againſt thoſe who entertain ſuch Notions as claſh with the Purity of Doctrine, or the Precepts of the Goſpel. Beſides, as the Power of the Church is merely Spiritual in its own Nature, the Prelates thereof are no ways impower'd to inflict Puniſhment.

THE Keys which our Saviour has given to looſe and unlooſe, have no other Power than that of ſeparating Unbelievers from the Communion of the Church, in Things of an eccleſiaſtical and ſpiritual Nature, and not to deprive them either of Life, or their temporal Poſſeſſions. Thus we ſee, that during the three firſt Ages of the Church, the Apoſtles

ſtles and their Succeſſors employ'd no other Methods than that of Exhortation, Admonition, and Cenſure, in order to bring back ſuch Chriſtians as had wander'd from the Paths of Faith: And in caſe they perſiſted in their Obſtinacy, they contented themſelves with ſeparating them from their Communion, agreeable to that Precept of St. *Paul, Hæreticum hominem, poſt unam & alteram correptionem devita.* But no ſooner were there Emperors who profeſſed the Chriſtian Religion, but they laid it down as a Duty incumbent on themſelves, not only for the Security of their Government, but for the better Support of the Catholic Religion, of which they were the Protectors, to enact Laws againſt Heretics, and to puniſh them. The Biſhops never arrogated this Authority, but addreſſed themſelves ſometimes to the Emperors, to deſire that certain turbulent Heretics might either be puniſhed, or a Stop put to their Proceedings by the Dread of Puniſhment. But then, agreeable to the Dictates of the Goſpel, they took the utmoſt care not to ſuffer Heretics to be puniſhed with Death; and all they deſired was, that they might be effectual in reclaiming them from their Errors, but were not for having them put to Death in a State of Impenitence. This they look'd upon with ſo much Horror, that notwithſtanding the *Priſcillianiſts* did, of all other Heretics, moſt juſtly deſerve Death, yet the Church looked on thoſe Biſhops that had accuſed them to *Maximus* the Emperor, who had condemned them to die, as guilty of ſo great a Crime, that the reſt of the Biſhops thought it incumbent on them to join no longer with them in Communion, nor with thoſe who did not ſeparate themſelves from them. And an antient Author, tho' he owns that the *Priſcillianiſts* had been juſtly puniſh'd, yet he cannot forbear looking upon their Condemnation, becauſe it had been procur'd by Biſhops, as an Example of a very dangerous Conſequence: [a] *Hi homines luce indigniſſimi, peſſimo exemplo necati, aut exilio mulctati.* St. *Auſtin* himſelf ſhews plainly enough in his Epiſtle to *Donatus* Proconſul of *Africa*, that he was of the ſame Opinion, when he declares to him, that in caſe he ſtill continued to put the *Donatiſts* to Death, the Biſhops were bound in Duty to conceal them from him for the future.

NOT but that Heretics may be reſtrained by temporal Puniſhments; but here, as in all other Things, a certain Decorum muſt be obſerved, as well as ſome Rules followed: And hereupon it may be ſaid, that the Cauſes for which Heretics may be puniſhed, are chiefly reducible to four.

THE firſt is grounded on a political Reaſon, *viz.* for the Peace of the Government, in order to prevent and put a ſtop to it, or even curb the Diſorders or Diſſentions, that are almoſt inſeparable from Diſputes on religious Topics, as is but too manifeſt from Experience.

THE ſecond Reaſon is drawn from the Duty incumbent on a Chriſtian Prince, who is obliged to guard Religion with a vigilant Eye, and to exert himſelf as much as poſſible to maintain it in its Purity. And as this Purity is ſullied by Hereſies, corrupt Opinions, and pernicious Maxims, a Prince muſt not, when theſe prevail, look upon them with an Eye of Indifference; but is bound to root out every Thing that may have the leaſt Tendency to deprave Religion, with the ſame Care and Circumſpection as he employs to ſee the Civil Laws put in Execution.

THE third Reaſon for puniſhing Heretics, is ſometimes drawn from the Nature of thoſe Hereſies which they profeſs: For it is certain that there are ſome who advance Principles of ſo blaſphemous a Nature, and entertain Notions ſo highly injurious to the Divine Being, and the Myſteries of Religion, that to tolerate, and not endeavour to ſuppreſs them, would be Injuſtice. Can any Thing be more equitable than to chaſtiſe

[a] *Sulpitius Severus.*

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ſeditious Spirits, when they diſcourſe on Topics injurious to the Prince, and obnoxious to the State? And ſhall we ſay that the Divine Majeſty is to be leſs reſpected than that of Kings and other earthly Governors; and that Men ſhall with Impunity be ſuffered to break out into contumelious Expreſſions againſt the former, and at the ſame Time puniſh the licentious Diſcourſes vented againſt the latter with the utmoſt Severity?

The laſt Reaſon why Heretics may be proceeded againſt with Rigour, is not to force, but to incline them, by the Fear and Dread of the Laws, and the Puniſhments inflicted, to make proper Enquiries into the Truth, and through an inward Conviction to return to the Church which they had left. This Enquiry would never once enter into their Thoughts, were they not prevail'd upon to enter upon it from a deſire of living in Peace, and to eſcape thoſe Puniſhments to which Heretics are ſubject by the Laws. This Reaſon, which, perhaps, may appear to be the weakeſt here, did nevertheleſs prevail ſo far with St. *Auſtin*, that it made him change the Opinion he had once entertain'd, with Reſpect to the Puniſhment of Heretics.

If we examine the firſt Reaſon, it muſt be owned that all ſuch Heretics as break in upon the Peace of the State, and raiſe Seditions, may, and often ought to be puniſhed capitally, as their Practices are more or leſs prejudicial to the Tranquillity of the Government. Thus the Church in St. *Auſtin*'s Time, thought it ſelf impowered to implore the Protection of the Emperors againſt the *Donatiſts*; and it was from the ſame Principle that thoſe Monarchs, upon the Complaints made by the Church, puniſhed ſome with pecuniary Mulcts, others with Baniſhment, and others again with Death: And in all theſe Proceedings they acted with the higheſt Juſtice, as is manifeſt from Hiſtory.

The ſecond Reaſon may juſtly authorize a Prince to puniſh Heretics. St. *Auſtin* is of this Opinion, and therefore ſpeaking of the *Donatiſts*, he ſays, "The Tribune whom "the Emperor has ſent, is not commanded to put you to Death, but only to reform "you; but in caſe you reſolve upon the contrary, and perſiſt in your Obſtinacy, you ſhall "be ſent into Exile, to the End that you may not hinder the reſt from becoming Con-"verts, and recanting their erroneous Principles."

The third Reaſon is but too ſufficient to impower a Monarch to puniſh not only Heretics, but even Schiſmatics, Heathens, and *Jews*, if any ſuch are in his Dominions. The Puniſhments inflicted ought to be either gentler or more ſevere, proportionable to the Flagrancy and Blaſphemy of the Doctrine. Such Princes as were informed with a Spirit of Piety (as is manifeſt from the Example of the Emperor *Juſtin* and St. *Lewis*,) never ſuffered Blaſphemers to go unpuniſhed. According to the divine Law, they ought to be puniſhed capitally; it cannot therefore be diſputed but that a Chriſtian Prince may in that Particular regulate his Conduct by the Law of the Creator; tho' at the ſame Time it is certain, that he is at Liberty to puniſh with a leſs ſevere Hand if he thinks proper.

As to the fourth Reaſon, *viz.* the bringing Heretics over to the Church, either by a Dread of Puniſhment, or from the Puniſhmments themſelves, it muſt be owned, that when this is the only Reaſon for chaſtiſing them, they ought to be proceeded againſt with the utmoſt Prudence and Circumſpection. For, not to mention that a truly Chriſtian Prince does all that lies in his Power to prevent the Effuſion of his Subjects Blood; ſo on the other Side, the Converſion of Heretics, which is the Thing aimed at, cannot be effected by theſe Means: For when once we have put a Heretic to Death, we thereby cut off all farther Hopes of his Converſion. On this Occaſion therefore

we are to employ negative Puniſhments rather than poſitive ones, if I may ſo expreſs my ſelf; *i. e.* they may be excluded the Enjoyment of thoſe Honours, Dignities, and Privileges, which the Catholics enjoy; or ſuch Burthens may be laid upon them, and they may be bound to ſuch Services, as the reſt are exempt from: Nay, farther, the Places where they meet together for divine Worſhip may be taken from them; they may be prohibited the public Exerciſe of their Religion, and their Paſtors may be ſent into Baniſhment. For as nothing contributes more to foment and keep up a Spirit of Schiſm, and a Diviſion in Religion, than a Variety of Worſhips, and the Diverſity of Aſſemblies and Paſtors; ſo on the other Side, nothing can poſſibly weaken them more than to deprive them of all theſe Advantages. This was the Conduct of the Chriſtian Emperors in St. *Auſtin*'s Time; and the ſame Saint, who acquaints us with this Circumſtance, approves and applauds it, and confeſſes that the happy Effects which had reſulted from this Conduct, obliged him to change his Opinion, and to own that Heretics may, with great Juſtice, as well as Advantage to the State, be puniſhed with Gentleneſs and Moderation, provided their Converſion is the only Motive of ſuch a Procedure. But how juſt ſoever it may be to puniſh Heretics on certain Occaſions, it is nevertheleſs certain, that as to corporal and civil Puniſhments, the Church had nothing to do with them, but they were wholly inflicted by the Prince and the ſecular Magiſtrate. Though we were to read an hundred Times over all the Collections of Canons, by which the Church ſquar'd her Conduct for ſeveral Centuries together, we yet ſhall not meet with ſo much as one that inflicts corporal Puniſhment, not even on Eccleſiaſtics, tho' theſe in all Ages have been more immediately in Subordination to the Church than the Laity; which is an indiſputable Proof that the Church was in thoſe Days perſuaded ſhe was inveſted with no ſuch Authority.

THE Authority or Power therefore in the firſt Ages of the Church with reſpect to Hereſies, was confined only to Tenets; and this Power has indeed been its peculiar Prerogative in all Ages. Princes and civil Magiſtrates have never carried their Pretenſions ſo far; or in caſe they happen to have done it, as *Juſtinian* with regard to *Origen*, it has either happened but very rarely, or in Execution of the Church's Decrees. And if they ever attempted any Thing of this Nature from their own Authority, it was of no great Conſequence, and very little Regard was paid thereunto, till ſuch Time as it had receiv'd a Sanction from the final Deciſion of the Church.

HER Power extended indeed to the Condemnation of Heretics themſelves; but then the Puniſhments which ſhe inflicted by Virtue of her own Authority, went no further than the Excommunication of the Laity, and the Excommunication and Depoſition of the Clergy.

WHENEVER the Church was perſuaded that weightier Puniſhments were neceſſary for the reſtraining of Heretics, or even ſuch Catholics as were incorrigible, ſhe was ſo far from ordering the Execution of them, that on the contrary ſhe always addreſſed herſelf to Princes and civil Magiſtrates for that Purpoſe. The antient Biſhops of *Africa* generally follow'd this Maxim, as is manifeſt from ſeveral Teſtimonies of St. *Auſtin:* Thus the Council of [a] *Vernon* decrees, that the King muſt be addreſſed in order to inflict the Puniſhment of Baniſhment. The ſame Thing is enacted by the third Council of [b] *Tours*, whenever civil and corporal Puniſhments are to be inflicted.

[a] Canon ix.
[b] Canon iv.

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THE Popes themſelves were once of the ſame Opinion, tho' their preſent Conduct is ſo oppoſite to it. *Pelagius* I. enacts that Recourſe ſhall be had to the civil Magiſtrate, to reſtrain Heretics and Schiſmatics: [a] He writes to this Purpoſe to *Narſes* the Patrician, Commander of the Emperor's Forces in *Italy*; and in his Letter to *John* the Patrician, has Words to the [b] ſame Effect.

ALTHO' *Gregory* IX. carried the Authority of the Church to a great Length, he nevertheleſs acknowledges that it belongs only to the civil Magiſtrate to impoſe pecuniary [c] Fines; and *Celeſtin* III. is of the ſame [d] Opinion.

AND this is what obliged *Alcuinus*, notwithſtanding he was a great Stickler for the Authority of the Church in other Caſes, to own, that there is this Difference between temporal and eccleſiaſtical Power, *viz.* that the former is wholly confined to the [e] inflicting of corporal Puniſhments, and the latter to ſpiritual [f] ones.

HOWEVER, it muſt ſtill be owned, that ſeveral Examples of conſiderable Antiquity might be brought to prove that the Church has the Power of inflicting bodily Puniſhments.

THE fifth Council of *Rome*, held under Pope *Symmachus*, condemns a Clerk to Baniſhment, and confiſcates all his [g] Goods.

ADRIAN V. ordains, that a falſe Accuſer ſhall have his Tongue cut out, nay, that he ſhall loſe his Head, in caſe his Accuſation be of ſo heinous a Nature as to deſerve [h] it.

URBAN III. condemns a Clerk, who had counterfeited the royal Signatures, to be depoſed, ſent into Baniſhment, and ſtigmatiz'd in the [i] Face.

ALEXANDER III. condemns all ſuch Laymen as ſhall have ſeduced and drawn away Women and young Lads, to the Scourge, and pecuniary [k] Mulct: Not to mention many other Examples which might doubleſs be quoted to ſtrengthen the ſame Aſſertion.

BUT it may be objected in the firſt Place, that the ſeveral Inſtances above-mentioned, do not any way relate to Heretics. Secondly, that it is taken for granted in theſe Determinations, that the eccleſiaſtical Judges had for that Purpoſe received from Princes ſpecial Power for inflicting civil Puniſhments. And indeed *Alexander* III. manifeſtly makes ſuch a Suppoſition, in the Affair relating to the Biſhop of *Palermo*, who had really a Power devolved on him by the King of *Sicily*, by Virtue of which he enacted civil Puniſhments, even with reſpect to the Laity.

IT may be farther ſaid, that theſe Decrees are made only to point out to the civil Magiſtrate the Puniſhment that is due to the Crimes mentioned in them; which however does no way infer that it is not their proper Buſineſs to exerciſe theſe Puniſhments

[a] 13. q. 5. Can. *Non. Vos.*
[b] *Ibid.* Can. *Religionibus.*
[c] *Ibid.* Can. *Religentes.*
[d] *De maled.* Can. *Statuimus.*
[e] *De Judic.* Can. *cum non ab homine.*
[f] *De authoritat. Eccl.* Ca. 2.
[g] Q. 5. Cap. Accuſatoribus.
[h] Q. 6. C. *Delatori.*
[i] *De Crimin. falſ.* C. *Ad Audientiam.*
[k] *De Raptor.* Cap. 4.

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againſt ſuch Criminals. And this is the Manner in which the very Gloſs itſelf explains the Decrees of *Adrian* V. and of *Urban* III.

IN a Word, in what Senſe ſoever theſe particular Decrees are underſtood, it is impoſſible for them to over-rule the Authority of the Fathers, who are all unanimouſly agreed, that the Juriſdiction of the Church is wholly ſpiritual, that ſhe cannot make uſe of Force, and that temporal Puniſhments do not any way belong to her Province.

THIS, however, is to be underſtood of the Church, with regard to that Power alone which ſhe has received from our Saviour and his Apoſtles; for in thoſe Places where ſhe enjoys Sovereignty and temporal Authority, as in *Rome*, and ſeveral other Places, it is not to be doubted but that ſhe enjoys the ſame Rights and Privileges, and that they are as unlimited as thoſe of other Sovereigns.

FROM all that has been ſaid we may conclude, that nothing can poſſibly be more oppoſite to the Spirit and Practice of the Church for upwards of a thouſand Years, than what is now obſerv'd in thoſe Countries where the Inquiſition is eſtabliſh'd.

FOR upwards of ſix hundred Years together the Church behaved with the utmoſt Gentleneſs and Moderation towards all Heretics in general, and thoſe in particular who never raiſed any Commotions in the State, or perſecuted the Catholics; whereas in thoſe Countries where the Inquiſition prevails, they are now treated with the utmoſt Rigour and Severity, the moſt ſtrict Search is made after them, and the Proſecution never ceaſes till they are quite extirpated. The utmoſt Rigours of Impriſonment, Puniſhments, Racks, Tortures, in all their various Shapes, are employ'd againſt them; and ſo inflexible are the Proſecutors in the Puniſhments they inflict, that nothing can poſſibly ſoften or alleviate their Severity. And if the civil Magiſtrate, whoſe Aſſiſtance they implore when the Puniſhment is Capital, (which is ever the moſt rigorous, ſince it is no leſs than burning) ſhould go about to mitigate it, he himſelf would be ſuſpected to favour Heretics, and would at leaſt incur the moſt rigorous Cenſures of the Church, and be entirely cut off from it by Excommunication.

IN former Days the Church had neither Judges, Officers, Tribunals, Priſons, Dungeons, Executioners, or Tortures; the Spirit of Gentleneſs ſhe then breathed, did not ſuffer any Thing of this Nature ſo much as to enter into her Thoughts: She left all thoſe terrible Things to the Tribunal of Princes and the civil Magiſtrate, who are juſtly impower'd to imploy Compulſion, and who are frequently obliged to make uſe of it for the Peace and Safety of Governments; as alſo to reſtrain the Wicked, who would otherwiſe fancy they might indulge in all manner of Licentiouſneſs; and to force them to be Virtuous, at the leaſt in outward Appearance, if they will not be ſo in Reality.

BUT the Inquiſition, on the contrary, is ever ſurrounded with all theſe Objects of Terror, and employs them indifferently againſt all kinds of Heretics, and againſt all in general over whom its Authority extends, tho' of never ſo peaceable a Character, no leſs than againſt the moſt ſeditious and turbulent Offenders.

FORMERLY the Biſhops and their Officers were the only Inquiſitors; and whenever it was neceſſary to employ rigorous Penalties, and puniſh with Severity, they always addreſſed themſelves to the civil Magiſtrate for that Purpoſe, who in all Ages hath been inveſted with that Right.

BUT

BUT in thoſe Places where the Inquiſition now ſubſiſts, we find the very reverſe; Biſhops have but the leaſt and moſt inconſiderable Share in the Proſecution of Heretics, but are themſelves ſubject to the Tribunal of the Inquiſitors. Theſe Inquiſitors are generally, and in moſt Places, not only Churchmen, but Monks; whoſe Profeſſion is of a very ſevere Nature. As for the civil Magiſtrate, how neceſſary ſoever it may be for him to take Cognizance of the Sentences they pronounce, they nevertheleſs do not communicate any thing of them to him; and he has no more left of the Authority he antiently enjoy'd, than to be a mere Witneſs and Executioner of ſuch Sentences as are pronounced by the Inquiſition, but has no manner of Right to examine them.

ANTIENTLY it was the Cuſtom to judge Heretics in the ſame manner as other Criminals; there was no manner of Difference in the Formality, and the Methods of Procedure were exactly the ſame; they were allowed the ſame Means of defending themſelves, and of challenging or excepting againſt their Proſecutors, and an Opportunity of clearing themſelves was indulged them the ſame as other Criminals.

BUT in the Inquiſition it is the direct contrary; the Methods of Proſecution are different, and the Formalities entirely new; it is very eaſy to ruin a Perſon who ſtands impeached, but very difficult to juſtify one who is innocent.

IN former Days, whenever a Heretic repented of the Errors he had fallen into, and ſubmitted to the Penance and Correction of the Church, he was always received again into her Boſom, and reconcil'd to her with Joy.

BUT in the Inquiſition, when once a Pardon has been granted, all future Mercy is entirely cut off; and whenever a Perſon has been ſo unhappy as to come twice into its Clutches, the Crime is never expiated but with Life.

IN all other Courts of Juſtice Death puts an End to all farther Proſecution, and terminates all the Rigours that may be employed againſt a Criminal.

BUT here it is quite otherwiſe; the Proſecution extends even beyond Death, and the Inquiſitors are as cruel to the Bones, the Aſhes, and the very Pictures or Images of the Criminals, as they would have been to their Perſons, had not Death put an End to all their Torments. Time cannot obliterate any Circumſtance from the Memory of the Inquiſitors, and they ſhall as well remember the ſeveral Particulars of a Crime a great many Years after its being committed, as tho' it had been perpetrated but a few Days before.

A SON who conceals his Father, after whom Search is made in order to put him to Death, will not have ſuch an Action imputed to him as a Crime elſewhere; nor is a Wife who ſhelters her Husband in a caſe of imminent Danger, look'd upon as Criminal; ſo far from it, that all theſe good Offices are conſider'd as ſo many natural Duties, the Prohibition of which would be unjuſt.

BUT in thoſe Countries where the Inquiſition prevails, all theſe Duties are forbid, and no ſooner is a Perſon ſo unhappy as to be impeach'd before its Tribunal, but he is immediately abandon'd by all. A Son does not dare give Refuge to his Father, a Father to his Son, nor a Wife to her Husband; and if any one ſhould be convicted of doing this, he would immediately be proſecuted by the Inquiſition as a Fautor of Heretics.

IN all other Places, any Perſon who has been unjuſtly accuſed, has ſuffered falſe Impriſonment, or has been undeſervedly tortured, is allow'd to publiſh his Innocence to the World, and by that Means come off with Honour; he is at Liberty to vent his Complaints, which are ſo far from being look'd upon as a freſh Crime that may impower a Court to call him again to Account, that, on the contrary, the Judges themſelves generally make no Difficulty to own they were impoſed upon, and are the firſt to proclaim the Innocence of thoſe who are really ſo.

BUT in the Inquiſition it is quite the reverſe; ſuch Favours are never granted by the Inquiſitors; they never own their Miſtake, but are always in the Right, and inſiſt that every Thing had been done as it ought to be. And if ever an innocent Perſon who has eſcaped their Snares, ſhould preſume to proclaim his Innocence to the World, and value himſelf upon it, he would certainly be again arreſted, and afterwards puniſhed for ſlandering the Holy Office.

THESE Particulars will ſcarce appear credible, eſpecially in *France*, and the other Kingdoms whoſe Inhabitants are not ſubject to the Rigours of that Tribunal; but thoſe who have either inhabited or frequented thoſe Countries where the Inquiſition is eſtabliſhed, are fully perſuaded of the Truth of all that is here aſſerted. The very Inquiſitors themſelves do not mince the Matter very much, ſo far has Prejudice and Cuſtom perſuaded them that they are in the Right to act in this manner: And on the other Side, they are of Opinion it is ſo much their Intereſt to be feared, and to over-awe every one, not excepting even Kings, that they are very deſirous thoſe Things ſhould be known, tho' at the ſame Time all that paſſes in the Inquiſition itſelf is kept inviolably ſecret.

OUR publiſhing them therefore in theſe Memoirs cannot be deemed either a raſh or novel Attempt, they being borrowed from ſeveral *Roman* Catholic Authors, whoſe Principles were Orthodox, and the greateſt Part of whom were Eye-Witneſſes of all we ſhall here relate with the utmoſt Exactneſs as well as Sincerity.

WE ſhall confine ourſelves only to what relates to the Hiſtory, the Practices, and Proceedings of the Tribunals of the Inquiſition, as it is eſtabliſhed in our Days; together with the various Employments of the Inquiſitors, their manner of judging, how cruelly they treat thoſe who are ſo unhappy as to be ſeiz'd and ſhut up in their Priſons, the Torments inflicted on thoſe who are accuſed, the Pomp and Solemnity with which they execute the ſeveral Sentences pronounced in the Acts of Faith; and to make all theſe ſeveral Particulars ſtill more conſpicuous, we have thought proper to annex to theſe Memoirs, ſome genuine Relations of a very particular Nature, which alone will be capable of raiſing the Reader's Abhorrence for a Tribunal, from which one would imagine the Managers had laid it down as a Law, to baniſh every Thing that has the leaſt Appearance of Juſtice or Humanity.

BUT before we enter upon theſe Matters, we beg leave to congratulate the Happineſs and Felicity of thoſe People that are not obliged to live under the Governments of ſuch [a] Princes, as under a Pretence of maintaining the Laws of this dreadful Tribunal, are forced, as it were, to lend their Authority to Actions of ſo cruel a Nature, that they are looked upon by all Nations with Horror, at the ſame Time that their Adminiſtration is had in the utmoſt Deteſtation.

[a] The Kings of *Spain*, *Portugal*, &c.

Indira Gandhi National Centre for the Arts

HISTORICAL MEMOIRS

Relating to the

INQUISITION.

BOOK II.

CHAP. I.

The Origin, Eſtabliſhment, and Progreſs of the INQUISITION.

THE Church, after the Diviſion of the Empire into the Eaſtern and Weſtern, had long enjoyed an uninterrupted Calm in the weſtern Parts of the World; or in caſe it had been ſome Times diſturbed, neither Heretics or Hereſies had been the Cauſe thereof; for very few Hereſies had ſprung up, and ſuch as did, no ſooner peep'd abroad, but they either ſunk of themſelves, or were cruſhed by the Vigilance of the ſovereign Princes and the Prelates. The Harmony that always ſubſiſted between the Prieſthood and the Empire, did not a little contribute to the maintaining of Religion in its Purity.

BUT this Union being once diſſolv'd by the furious Diſputes which aroſe about the Middle of the eleventh Century, between the Emperors and the Popes, both Parties carrying Things to the utmoſt Length for upwards of fifty Years, a Door was by that Means open'd to all kinds of Hereſies.

IT was ſcarce poſſible for Things to have taken another Turn: For as the Popes had a great Number of Adherents, who ſtretched the Authority of the Church beyond its due Limits; ſo, on the other Side, the Emperors had their Partizans, who weaken'd it as much as poſſible, and confin'd it to much narrower Bounds than it might juſtly claim. This it was that occaſioned the Starting up of Hereſies, which afterwards gave Riſe to the Eſtabliſhment of the Inquiſition. Hitherto they had all gone no farther than to attack the Myſteries of Religion; but afterwards, leaving the Myſteries, they levelled all their Obſtinacy againſt the Morality, the Diſcipline, and particularly the Authority of the Church.

THE Church being attacked in ſo tender a Part, was far from over-looking ſuch dangerous Enemies; but then they were ſo numerous, and the Support which moſt Princes gave them clandeſtinely ſwell'd their Authority to that Height, that ſhe was often reduced to the Neceſſity of winking at them, for want of Means ſufficient to cruſh them.

As the extirpating of theſe Hereſies concern'd the Popes more than any Body elſe, ſo they did all that lay in their Power to root them out; and for that Purpoſe they left no Stone unturned, but inſtigated all thoſe who were immediately ſubordinate to them, and were continually writing to Biſhops, to Princes and Magiſtrates, exhorting them to do their utmoſt to extirpate the Enemies of the Church.

BUT

BUT whether it were that Princes and civil Magiſtrates were not willing to deſtroy a Multitude of People, who ſeemed to weaken the Authority of the Church from no other View than to heighten their own, or that they did not believe them to be ſo criminal as they were repreſented, or that Policy, which ſometimes changes with the Times, and aſſumes a Face according to the Variety of Intereſts, made them of Opinion that the tolerating them would be advantageous to the State, it is certain that they were not very zealous in reſtraining them. On the other Side, the Biſhops, whether it were that they were not powerful enough to ſtem the Impetuoſity of this Torrent, or that buſied in other Branches of the miniſterial Function, they had not Time ſufficient to purſue this Affair with the Vigour it naturally required, it is certain that they did not firſt oppoſe it with ſo much Rigour, or at leaſt Succeſs, as might have been wiſhed.

BY this Means theſe Heretics grew at laſt ſo formidable as to find themſelves able to make head againſt the Popes themſelves. The Followers of *Arnold* of *Breſcia* who were of this Number, reduced them to the greateſt Streights: They forced them more than once to leave *Rome*, and to ſeek an Aſylum elſewhere, in order to ſhelter themſelves from their Fury; and had it not been for the Puniſhment which was inflicted on the Ring-Leader, who, having been executed publicly in *Rome* for Hereſy and Sedition, ſtruck the whole Party with Dread and Terror, it would have been impoſſible for the Popes to have maintain'd their Authority in that City.

THE *Vaudois* and the *Albigenſes*, their Succeſſors, were equal Enemies to the Authority of the Church, and as vigorous in attacking it; and that which made them ſtill bolder, as well as more formidable, was the Protection they met with from *Raymond* Count of *Toulouſe*, and the Count of *Foix* and of *Comminges*. It was therefore thought proper to employ more violent Methods, than had hitherto been made uſe of againſt Heretics.

THESE Methods reſulted at laſt to the publiſhing a Cruſade againſt them; an Expedient which the Popes had formerly, on other Occaſions, employ'd with ſo much Succeſs. Pope *Innocent* III. a Man of a bold and enterpriſing Temper, and ſucceſsful in all his Attempts, reſolved to try what this would do. However, he at the ſame Time thought proper to apply Lenitives, and to ſee whether Preaching and Diſputation would not prove effectual in converting theſe Heretics; and for this Purpoſe he ſent ſeveral Miſſionaries into *Languedoc*, with St. *Dominic*, and the bleſſed *Peter* of *Chateauneuf*, at their Head. But as theſe did not meet with a Succeſs anſwerable to their Zeal, and the above-mention'd *Peter* having been cruelly maſſacred near *Toulouſe*, *Anno Dom.* 1200. the Pope reſolved to employ temporal Weapons againſt them; and having himſelf been a famous Lawyer, he by a Quirk of Law, made theſe Heretics be conſider'd as *Mahometans*, becauſe they had this in common with them, *viz.* were equally Enemies to the Church.

UPON this Foundation the Pope granted Indulgences to St. *Dominic*, and his Diſciples were ordered to publiſh them in all Places under their Juriſdiction in the following Senſe: That all who either by their Credit or Money ſhould contribute to the Extirpation of Heretics, ſhould obtain them as fully as though they themſelves fought againſt them. Upon which a powerful Army of choſen Soldiers was ſoon levied.

As *Raymond* Count of *Toulouſe* was the moſt powerful Protector of the *Albigenſes*, the Pope was reſolved to fall upon him firſt[a]; but he not finding himſelf able to withſtand ſo formidable a Power, ſubmitted himſelf to the Pope, withdrew his Protection from the *Al-*

[a] *Anno* 1209.

bigenſes,

bigenſes, and delivered up ſeven of the principal Cities of *Provence* and *Languedoc*, by way of Security for the Performance of his Promiſe.

THUS the Army of the *Cruſados* having done their Buſineſs with the Count of *Toulouſe*, who, as we juſt now obſerved, had ſubmitted himſelf, they turned off towards *Beziers*, where the *Albigenſes* had ſtrongly intrenched themſelves. They beſieged the City in Form, which not being able to withſtand an hundred thouſand *Cruſados*, was taken, and burnt to the Ground. They cut to Pieces all the Men, Women, and Children they found in the Place; a general Maſſacree enſued, wherein no Regard was had to Age or Sex: They did not pardon ſo much as one ſingle Perſon; and the *Roman* Catholics themſelves, a ſmall Number of whom were in that City, fell undiſtinguiſhed among the reſt.

THIS Example which had been made of *Beziers*, though a dreadful one, did not yet hinder the Count of *Beziers*, who enjoy'd the ſame Sovereignty over *Carcaſſone*, from withdrawing into this latter City, which he defended to the laſt Extremity. He himſelf was a *Roman* Catholic; but whether it were that he was offended at the little Regard that had been paid to his Mediation, in the Endeavours he had uſed to ſave *Beziers*; or that he could not bear to ſee his Territories laid waſte, and his Subjects, whom he thought it his Duty to protect and defend, cut to Pieces in this Manner, under a Pretence of Religion; or that he could not perſuade himſelf that Religion was the only Motive for raiſing this bloody War, he took a Reſolution to oppoſe the Attempts of the *Cruſados*, and to defend *Carcaſſone*; firmly reſolv'd either to ſave it, or bury himſelf under its Ruins.

IN this Place he was ſoon hemm'd in by the *Cruſados*, whoſe Army at that Time conſiſted of three hundred thouſand Men; for ſince the taking of *Beziers*, it was increaſed by a numberleſs Multitude of People, who crowded to it from all Parts; as alſo a great Number of powerful Noblemen, who came to the *Rendezvous* on very different Motives.

HOWEVER, this prodigious Multitude of Enemies did not in the leaſt terrify the undaunted Count of *Beziers*. He publiſhed a Manifeſto, in which he declared he had no other Intention than to perſevere to the laſt Gaſp in the Profeſſion of the Catholic Faith; that this however ſhould not hinder him from protecting his Territories and his Subjects, of what Perſuaſion ſoever, and that becauſe he thought himſelf obliged to it from the Law of Nature, which of all others ought to be preſerved moſt inviolably, and by the mutual Promiſe he and they had made not to abandon each other: That he did not look upon this as a religious War, but as a Project concerted purpoſely to deprive him and the Counts of *Toulouſe*, *Foix*, and *Comminges*, of their reſpective Dominions; he therefore exhorted them to unite with him, and to be at laſt ſenſible of their true Intereſts, which were inſeparable from his; but though they ſhould not conſpire with his Reſolutions, he was however reſolutely bent to riſque alone all the Danger that might enſue from this War: That ſince his Enemies were reſolved upon his Deſtruction, let him act how he would, it were better to die couragiouſly, Sword-in-Hand, than to ſurvive the Loſs of his Poſſeſſions, the Ruin of his ſtrong Holds, and the Slaughter of his Subjects. For the reſt he called Heaven and Earth to witneſs his Innocence, with regard to all the Evils which the War muſt inevitably draw after it, ſince he would never have engaged in it but from the unavoidable Neceſſity he was under of defending himſelf againſt thoſe who were reſolved to deprive him of his Poſſeſſions by the moſt unjuſt Methods.

THE *Cruſados* made no manner of Anſwer to this Manifeſto; ſo that a vigorous Attack was immediately prepared on one Side; and on the other a fixed Reſolution was taken, to hold out to the laſt Extremity.

THE City of *Carcaſſone* was then, as in our Days, divided into two Parts; the firſt, which was called the City, ſtood on a Hill that was ſtrongly fortified; the other was called the Borough, and was built at ſome Diſtance from the City, which being weak was eaſily taken; when, as before had happened at *Beziers*, all the Inhabitants were put to Fire and Sword, and no Diſtinction made of Age, Sex, or Quality.

THIS cruel Treatment was ſo far from intimidating thoſe who fought in the upper Town, with the Count of *Beziers* at their Head, as they had flattered themſelves it would, that it ſerved rather to confirm them in the Reſolution they had taken of ſelling their Lives at the deareſt Rate.

WHILE Matters [a] were thus carrying on, the King of *Arragon* arrived at the Camp of the *Cruſados*, and immediately interceded for the Count of *Beziers*; but all he could obtain from the Pope's Legate, who in reality was the chief Commander in this Enterprize, was, that the Count himſelf, with nine Aſſociates, ſhould have free Liberty to retire whereſoever he ſhould think proper; but that all the Inhabitants ſhould ſurrender at Diſcretion, ſhould come ſtark naked out of the City, and in that Condition ſubmit themſelves to the Legate's Mercy.

BUT the Count *de Beziers* rejected the Offer with the utmoſt Deteſtation, and reſolved to ſuffer the worſt that might happen. The Inhabitants following his Example, fought like ſo many Deſperadoes, and a great Number of the *Cruſados* loſt their Lives under the Walls of *Carcaſſone*.

AT length the Legate deſpairing to carry by Force a Place defended by ſo brave a Man, and ſeconded by the Inhabitants of equal Intrepidity with himſelf, reſolved to make himſelf Maſter of it, though by the moſt infamous Methods; and imagining he might ſtop at Nothing, provided he only came off victorious, he diſpatched a Gentleman to the Count, who prevailed upon him to come out of the City, ſwearing the moſt horrid Oaths, that they would not hurt a Hair of his Head, and making the moſt ſpecious Promiſes that the Legate would enter into Articles with him with the utmoſt Sincerity; but no ſooner was he come before him, than he was ſeized, and made Priſoner of War.

THE Inhabitants of *Carcaſſone*, in the deepeſt Affliction for the Impriſonment of their Count, loſt the Courage they had diſplay'd all the Time he had continued at their Head, and which perhaps would at laſt have ſaved them. But now they thought only of ſecuring themſelves by Flight, in which they were favoured by a ſubterraneous Paſſage, which extended to three Leagues Diſtance from the Camp. In this Manner they eſcaped the Fury of the *Cruſados*, who in all Probability would have given them no better Treatment than the Inhabitants of *Beziers*, and thoſe of the lower Town, had met with from them.

THE Legate having made himſelf Maſter of *Carcaſſone*, fixed his Head Quarters there, and made it his Place of Arms againſt the *Albigenſes*. Count *Simon* of *Montfort* had the Title of General of the Church beſtowed upon him; and in order to engage him more firmly in her Service, upon the Count *de Beziers* dying in Priſon of Grief, or

[a] *Le Moine du Val Cernay.*

ſome

ſome other Calamity, he had ſeveral fine Tracts of Ground given him, of which the other had been diſpoſſeſſed; and at the ſame Time was aſſured, that whatever Conqueſts he might gain over the *Albigenſes*, a conſiderable Part of them ſhould be his own.

THIS new-created General of the Church, although animated by Preſents of ſo valuable a Nature, and by Promiſes that flattered equally his Intereſt and Ambition, was, nevertheleſs, ſome Time before he attempted any Thing; by which means the *Albigenſes* had an Opportunity of recovering and fortifying themſelves. He was a brave Man, had great Experience, was active, and, to crown all, was attended by good Fortune; but the *Cruſados*, who had made a Vow to ſerve only forty Days, withdrew themſelves at the Expiration of that Time.

THE [a] Year following, his Lady and his Adherents brought a ſtrong Body of *Cruſados* to his Aſſiſtance: Theſe he employ'd with great Conduct and Succeſs, and by their Help reduced all ſuch Places as refuſed to ſubmit to him. The ſtrong Caſtle of *Menerbe*, which had firſt dared to reſiſt the Power of his Arms, was the firſt that was carried by Force, and all its Inhabitants were put to the Sword. The City of *Lavaur* met afterwards with the ſame Fate; it was beſieged, taken, and ſacked, and the Slaughter here was as general as at *Menerbe*. Count *de Montfort* ſucceeded in all his Enterprizes, Victory followed him wherever he went, and all Things ſeem'd to conſpire the Ruin of the *Albigenſes*, when two very unexpected Events had like to have recovered them all they had loſt, and to have ruined the Catholic Party.

RAYMOND Count of *Toulouſe* was gone to *Rome*, in order to reconcile himſelf to the Pope, which he effected. Among other Conditions, he was required to drive the *Albigenſes* out of his Territories. This he gave his Word to do; but being returned to his Dominions, and called upon to perform his Promiſe, he firſt had Recourſe to Delays; but afterwards finding he had no farther Excuſe to make, he declared in expreſs Terms, he could never prevail upon himſelf to do it, ſince he ſhould thereby be forced to depopulate his Country.

UPON this Refuſal the Pope's Legate excommunicated him, and commanded Count *de Montfort* to declare War againſt him. Count *de Foix* was included in the ſame Declaration, and Promiſe was made to the General of the Church, that he ſhould be inveſted with the Demeſnes of thoſe two Princes, in caſe he could diſpoſſeſs them thereof.

COUNT *de Montfort* encouraged by theſe mighty Promiſes, which were capable of ſatisfying a yet more ambitious Mind than his, ſince they tended to make him abſolute Sovereign of the greateſt Part of the South of *France*, immediately took the Field. He ſoon became Maſter of every Hold or Place that was not capable of making a vigorous Defence. He forced the two Counts to quit the Field, and to throw themſelves into the ſtrong Holds, in order to defend them; but as the beſt fortified Place muſt at laſt ſurrender when unaſſiſted by an Army in the Field, the Ruin of theſe two Princes was inevitable, had it not been prevented by an unforeſeen Accident.

THE King of *Arragon*, who hitherto had either endeavour'd to mediate a Peace between both Parties, or ſided with the *Cruſados*; whether it were that he could not bear to ſee the Count of *Toulouſe* his Brother-in-Law ſtripp'd of his Dominions, or that he thought it his Duty not to ſuffer the Count *de Foix*, who was his Vaſſal, to be oppreſſed; or from an inward Diſcontent, at his having been forgot in the Diviſion propoſed to be made of the Spoils of theſe two Princes; declared in their Favour, at a Time when it was leaſt expected, and abandoned Count *de Montfort*.

[a] 1210.

THIS

THIS Proceeding of the King of *Arragon* put a ſtop to all the Succeſſes of the *Cruſades*, and happily reſtored the Affairs of the *Albigenſes*; ſo that in a little Time they brought an Army of an hundred thouſand Men into the Field, compoſed of *Arragonians*, *Languedocians*, and *Provencals*. And as they imagined themſelves ſtrong enough to attempt any Thing, they did not ſtay for Count *de Mountfort*'s coming up to them, but marched forward to meet him, and boldly preſented him Battle.

HOWEVER Count *de Montfort* was no way terrified, either by the Multitude of the Enemy, or the good Order in which they advanced, but accepted of the Battle that was preſented him. Both Sides fought with all the Animoſity with which Religion united to Intereſt is uſed to inſpire two oppoſite Parties; but the King of *Arragon* having loſt his Life in the Heat of the Engagement, the *Albigenſes* were ſeized with a panic Fear. This threw them into a Diſorder, which was unhappily followed by their Defeat; for Count *de Montfort* taking Advantage of their Surprize, fell upon them on all Sides with ſo much Vigour, that he put them to Flight, after having killed twenty thouſand of them upon the Spot.

THE *Albigenſes* being routed in this Manner, Count *de Montfort* employed all his Thoughts in making the beſt Advantage of the Victory he had gained. He preſented himſelf before *Toulouſe*, which immediately ſurrendered at Diſcretion. He next made himſelf Maſter of *Narbonne*; and during the four Years that Count *de Montfort* ſurvived this Victory, his Arms were continually attended with Succeſs.

BUT at laſt, by an unexpected Turn of Fortune, Count *Raymond* recovered *Toulouſe* in 1215. towards which Place Count *de Montfort* advanced with an Army of an hundred thouſand *Cruſados*, and beſieged him in it. And now Providence changing the Fate of War, all the *Cruſados* were routed; and Count *de Montfort*, after having received a Wound in his Thigh with a Sword, was killed by a Shot from a Croſs-Bow diſcharged from the Rampart.

THE Death of this Nobleman had like to have intirely ruined the Affairs of the *Roman* Catholics; for the Counts of *Toulouſe*, of *Foix*, and of *Comminges*, ſoon recover'd all they had been diſpoſſeſſed of, and for ſome Time preſerved all thoſe ſeveral Advantages, when the Death of Count *Raymond* again changed the Face of Things.

YOUNG *Raymond*, his Son, having ſucceeded him in 1220. and continuing the War with a Force inferior to that of his Enemies, met with a continual Series of ill Succeſs, ſo that he was at laſt obliged to ſurrender, and was afterwards carried Priſoner to *Pavia*. To recover his Liberty, he was obliged, in 1223. to agree to and ſign ſuch Articles as his Enemies were pleaſed to make, and, among the reſt, ſeveral very ſevere Edicts againſt the *Albigenſes*.

ON the other Side, the Counts of *Foix* and of *Comminges*, finding themſelves unable to oppoſe the Power of ſo many Enemies as were continually attacking them on all Sides, ſurrendered upon the beſt Terms the Enemy would grant them. Thus ended the War of the *Albigenſes*, after it had coſt more Blood and Treaſure than would have been employed in conquering an Empire.

CHAP.

CHAP. II.

The Wars raiſed on account of the Eſtabliſhment of the INQUISITION.

TO this War which had been carried on openly againſt the *Albigenſes*, ſucceeded that of the Inquiſition, which completed the Ruin of the unhappy ſurviving Heretics. It had been eſtabliſhed ſome Time before, by the Authority of *Innocent* III. and the Care of St. *Dominic*.

THIS Pope conſidering that how much ſoever the Power of the *Albigenſes* might be weakened by open Force, yet great Numbers of them would ſtill ſurvive, who would perſiſt in the ſame Opinions, and profeſs the ſame Doctrine in private, thought it neceſſary, in order to put a ſtop to this and every other kind of Hereſy, to eſtabliſh a ſtanding Remedy, *viz.* a Tribunal compoſed of Perſons whoſe ſole Buſineſs ſhould be the detecting and puniſhing of Heretics.

To effect this, it was abſolutely neceſſary that theſe Perſons ſhould be wholly dependent on the Court of *Rome*, and entirely devoted to its Intereſt; that they ſhould not be diſtracted by other Buſineſs, or taken off by other Avocations: It was proper for them to be mean and inſignificant, in outward Appearance, to the End that they might look upon an Employment as honourable, which, in thoſe Days, was wholly confined to the detecting of Heretics: It was neceſſary they ſhould be Perſons of Rank, of Birth, and bound by no manner of Ties of Relation, to the End they might not have the leaſt Regard or Conſideration for any Perſon whatever; that they ſhould be hard-hearted, inflexible, and of a Breaſt uninform'd with Pity and Compaſſion; foraſmuch as they were intended to compoſe the moſt ſevere and rigorous Tribunal that had ever been eſtabliſh'd. In a Word, it was neceſſary they ſhould be very zealous for Religion, of no great Parts or Learning, but ſuch whoſe Intereſt obliged them to do all that lay in their Power to extirpate Heretics.

POPE *Innocent* being unſatisfied with the Conduct of the Biſhops and Officers of their ſeveral Courts, whoſe Zeal againſt the Heretics appear'd to him faint and languid, thought he ſaw in the Religious of the newly inſtituted Orders of St. *Dominic* and St. *Francis*, all the Qualities neceſſary for his Purpoſe.

THESE Monks were inviolably attach'd to the Intereſt of the Court of *Rome*; the Solitude and Retirement they profeſſed, and which, as afterwards appear'd, began to grow tedious to them, allow'd them Time ſufficient for purſuing this laudable Work. The Meadneſs of their Dreſs and of their Monaſteries, ſo different from what we find them in our Days, and above all, the Cuſtom of begging up and down, and the great Humility they openly profeſſed, muſt naturally make them conſider the Poſt of Inquiſitor, as an Employment perfectly well adapted to ſooth thoſe Remains of Ambition they might have ſtill left. The general Renunciation they made, even of the Names and Families from which they were deſcended, was a great Step towards their being inſenſible to all thoſe Senſations, which the Ties of Nature, as well as thoſe of civil Life, do uſually inſpire. Beſides, the Auſterity of their Rule, and the Severities which they practiſed on themſelves, was far from informing them with the leaſt Compaſſion or Senſibility for their Neighbour, ſince they had not the leaſt Tenderneſs for themſelves. In a Word, they were very zealous, as all Profeſſors of newly eſtabliſhed Religions are generally

nerally found to be, and learned according to the Genius of that Age, *i. e.* very well verſed in the Learning of the Schools, and the Knowledge of the new Canon-Law; not to mention that they were more immediately prompted to do all that lay in their Power to extirpate Heretics, becauſe theſe were eternally exclaiming againſt them, and left no Stone unturned in order to ruin them in the Minds of the People.

THE Pope therefore having found in theſe Monks all the Qualities he judged requiſite for thoſe he intended for Inquiſitors of the Faith, made no Difficulty to confide that Employment to them; and they on the other Side acted their Part ſo well, as fully anſwered all the Pope, or the Court of *Rome* expected from them.

BUT as the moſt important Eſtabliſhments whatſoever do not immediately arrive at Perfection, and that ſomething is continually adding, either from Seaſons or Occaſions, which at laſt carries them to their greateſt Height, theſe Inquiſitors were not at firſt inveſted with the great Authority they have ſince enjoyed, and in which they now triumph. Their Power was at firſt confined to labour only at the Converſion of Heretics, by the ſalutary Methods of Preaching and Inſtruction; to admoniſh Princes and other Magiſtrates, to puniſh alſo ſuch capitally as ſhould perſiſt obſtinately in their Errors; to get Information of the Number and Quality of Heretics, and of the Zeal which *Roman* Catholic Princes and Magiſtrates might diſcover in proſecuting them, and of the Care and Diligence which the Biſhops and their Officials uſed in ſearching after them. They uſed to ſend theſe Informations to *Rome*, where they were ſubmitted to the Judgment of the Pope, who acted therein as he thought proper; and 'tis from theſe Informations and Inquiries, that the Name of Inquiſitor is borrowed.

SOME Time after, their Authority was enlarged, and they were impower'd to grant Indulgences, to publiſh Cruſades, to foment the Spirits of the People and of Sovereign Princes; to head the *Cruſados*, and to lead them on to extirpate Heretics: And for about fifty Years things continued in this State, *i. e.* till the Year 1250.

IN 1244. the Emperor *Frederick* II. very much encreaſed their Authority, by four Edicts which he publiſhed in *Pavia*, whereby he received the Inquiſitors under his Protection, impowering Eccleſiaſtics to take Cognizance of all Matters relating to Hereſy, and leaving to the ſecular Judges the Authority of proſecuting Heretics, after that the Churchmen had paſſed Sentence on their Tenets. He commanded that all obſtinate Heretics ſhould be burnt, and even condemned to perpetual Impriſonment all who ſhould repent of their Errors.

THE Quarrels and Animoſities which have interven'd between ſovereign Princes and the *Roman* Pontiffs, have always, in the long run, proved fatal to Heretics; whether it were that thoſe Princes who engaged in ſuch Diſputes, were really animated with a true Zeal for Religion at the ſame Time; and that they themſelves abſtracted from all political Views, have from their own proper Impulſe been inclined to protect it; or that their Aim was, by theſe outward Marks of their Adherence to the *Roman* Catholic Faith, to keep the Populace up to their Duty, who are but too naturally apt to be ſcandaliz'd on ſuch Occaſions,

FREDERICK was ſo much the more obliged to ſhew himſelf zealous for Religion, as the Popes, his bitter Enemies, in order to ruin him in the Minds of the People, and to ſtir up all the Chriſtians againſt him, had accuſed him in all the Catholic Courts of *Europe* with a Deſign of quitting the Chriſtian Faith, and of turning [a] *Mahometan*.

[a] *Mat. Paris, ad Ann.* 1230.

This

This probably might be the occaſion of his acting with greater Vigour againſt the Heretics than any of his Predeceſſors had done; for he was the firſt that ever pretended to condemn all Heretics to Death without Diſtinction.

But whatever might be the Motives that prevail'd on that Prince to act with ſo much Severity againſt them, it is certain, that tho' he might find his private Advantage in it, yet it was of real Prejudice to his Succeſſors, and the Authority he then devolved on the Inquiſitors, has been ſince employ'd with great Advantage in *Italy*, againſt the Friends of the Empire. Care was always taken to encreaſe their Authority, to render them more formidable, and to employ them ſtill more efficaciouſly, under a Religious Pretence, againſt thoſe who ſhould dare to oppoſe the temporal Authority of the Pope. This Truth is ſo notorious, that it would be a downright Folly to contradict it.

In 1322. *John* XXII. cauſed the Inquiſitors to take out Informations againſt *Matthew Viſconti*, Sovereign of *Milan*. Accordingly he was declared a Heretic, and this Declaration was followed by a moſt ſevere Bull, by which he prohibited all Princes of *Italy* from holding the leaſt Correſpondence with either him or his Subjects. It is nevertheleſs notorious, that the Hereſy which was laid to his Charge was only another Name given to the Zeal he had, and which it was his Duty to have, in Quality of a Vaſſal of the Empire, for the Emperor *Lewis* of *Bavaria*'s Party, whom the Pope, though on very ill-grounded Pretenſions, had reſolv'd to regard as an Enemy.

The ſame Year *Guy Rangon* Biſhop of *Ferrara*, and Brother *Bon* the Iuquiſitor, after having taken out an Information againſt the Princes of the Houſe of *Eſte*, and declared them Heretics, publiſhed a Monitory, by which all Perſons of what Quality ſoever, were forbid to hold the leaſt Correſpondence of what kind ſoever, with either them, their Adherents, or Subjects. And yet all their Crime was for having recovered *Ferrara*, which the Pope had ſeiz'd.

In 1355, *Innocent* VI. gave no better Treatment to the *Matataſti*, to *Francis Ordelaſe*, and *William Manfredi*. He went farther, and publiſh'd a Cruſade againſt them, as though they had been ſo many Infidels and Heretics; and that for no other Reaſon, but becauſe the former had ſeiz'd upon *Rimini*, and the latter from *Faenza*, of which the Pope pretended to be the only lawful Sovereign. And indeed, without changing either their Opinions or their Doctrine, they at once ceaſed to be Heretics, the Moment they agreed to hold thoſe Cities in Quality of his Holineſs's Vicars.

But without going ſo far for Examples, it is well known that towards the Cloſe of the laſt Century, ſo long as the Diſputes between *Paul* IV. and *Philip* II. of *Spain* ſubſiſted, which was carried on merely from ſecular Views, the Pope did not make the leaſt Scruple to declare publicly, both in the Conſiſtory, in Preſence of his Embaſſadors, or upon any other Occaſion, That the King of *Spain* and the Emperor *Charles* V. his Father, were both Heretics. But as he was not in a Condition to prejudice ſo powerful a Prince by this Accuſation, theſe Reproaches had no other Effect than to prove, that whoever oppoſes the temporal Intereſt of the Court of *Rome*, is properly looked upon as a Heretic by all the Pope's Creatures.

It is from the ſame View of ſupporting and increaſing Pretenſions merely of a civil Kind, and no ways relating to Religion, that the Inquiſition is employ'd to cenſure as heretical all ſuch Books as extend too far (according to the domineering Spirit of the Court of *Rome*) the Rights and Prerogatives of temporal Princes. This, among other Things, was done in the Beginning of this Century, when the Diſpute broke out between *Paul* V. and the Republic of *Venice*. Theſe Diſputes, as every one knows, were

founded

founded only on temporal Pretenſions, wherein Religion was no ways concerned. For the ſupporting them ſeveral Writers were employed on both Sides; but whatever was writ in Favour of the Republic, was cenſured as heretical by all the Inquiſitions in *Italy*, notwithſtanding that the Doctrine therein contained was pure and ſound, and approved by all learned Men in the other States of Chriſtendom. It was even pretended, that all whom they ſuſpected to be the Authors of thoſe Pieces againſt the Rights of the *Roman* Pontiff, ought to anſwer for them before the Inquiſition, *i. e.* be condemned by that Tribunal as Heretics; and indeed all thoſe were ſo who were ſilly enough to ſubmit themſelves to it.

IN Conſequence of theſe Pretenſions, Cardinal *Bellarmine* wrote about the ſame Time in favour of the Pope's Authority. In this Treatiſe he aſſerts, That all Chriſtian Princes are ſubject to the Pope, not only in Spirituals, but in Matters purely Temporal: And does not ſcruple to treat all thoſe as Heretics, who maintain that Princes, even in temporal Affairs, are ſubject to God only. There is room to believe, that the Cardinal did not believe what he himſelf writ, ſince he had too much Learning not to know that the Doctrine which he condemned as heretical, was that of the antient Church, and of all the *Roman* Catholic Churches in his Time; thoſe excepted which were immediately ſubject to the Eccleſiaſtical State.

HENCE it is evidently manifeſt, that *Frederick* II. when he increaſed the Authority of the Inquiſitors, did not know his true Intereſts; or in Caſe he knew them, that he neglected to purſue them.

NEVERTHELESS this Law which *Frederic* had enacted ſo much in favour of the Inquiſitors, and ſo prejudicial to the Heretics, had little or no Effect for ſeveral Years. This was owing to the Diſputes and Quarrels that all along ſubſiſted between the Pope and the Emperor, and which both Sides carried to the utmoſt Height.

THEY were firſt ſtarted in the Reign of *Innocent* III. who had been *Frederic*'s Guardian, and were continued under *Honorius* III. Succeſſor to *Innocent*; but upon *Gregory* the Ninth's ſucceeding *Honorius*, no Meaſures were kept by either Party. *Frederick* was excommunicated three different Times; all *Lombardy*, and Part of *Germany*, were ſtirred up againſt him; the ſame Cruſade was publiſhed againſt him as if he had been an Infidel Prince, or a profeſſed Heretic; nay, ſome [a] Hiſtorians do not ſcruple to ſay, that his own Son was excited to rebel againſt him.

BUT the Emperor triumphed over all theſe Enemies, and *Gregory* IX. who had been as much his Foe as *Gregory* VII. had been that of *Henry* IV. departed this Life before him. Pope *Celeſtine* IV. his Succeſſor, had ſo ſhort a Reign, that he had not Time to renew the Quarrel. After his Death the holy See continued vacant two Years, and was at laſt filled by Cardinal *Sinibaldus*, who aſſumed the Name of *Innocent* IV.

IT was now the general Opinion, that his Election would put an End to theſe great Diviſions, and reconcile the Papacy and the Empire; becauſe the Pope, when Cardinal, had profeſſed the utmoſt Friendſhip for the Emperor: But Ambition diſſolves the ſtricteſt Ties; nor was it poſſible for them to be of the leaſt Force, in Intereſts that were of ſo delicate a Nature, as thoſe between his Holineſs and his Imperial Majeſty.

BUT *Innocent* would not give up the leaſt Pretenſion which his Predeceſſors had claimed of the Emperor, and thereby plainly ſhewed, that the Court of *Rome* always

[a] *Avent*, lib. vii.

puſhes

puſhes directly forward to the Object in View, and that nothing can ever make them recede when they are once embarked in any Enterprize, in which they think their Glory and Intereſts are the leaſt concerned.

On the other Side, *Frederick* was reſolved not to give up the ſmalleſt of his Rights, or do any Thing derogatory to the Majeſty of the Empire. The Diviſions broke out again with the utmoſt Fury; as uſually happens when Friends ceaſe to be ſo any longer, and that Hatred ſucceeds to Friendſhip.

At firſt Matters were carried on very briskly, and with great Succeſs on the Emperor's Side: And being perſuaded that the late Acceſſion of this Pope to the Pontificate was a Circumſtance he ought to make his Advantage of, that it would be proper to reduce him before he had amaſſed any conſiderable Sums, and raiſe up new Enemies againſt him, he accordingly fell upon him with ſo much Fury, that he forced him to abandon *Italy*.

But the Pope, notwithſtanding the Emperor's great Succeſs, could not be induced to abandon the ſmalleſt of his Pretenſions; but withdrawing to *France*, he ſtopt at *Lions*, becauſe of its advantageous Situation, which furniſhed him with an Opportunity of holding a Correſpondence with *Italy* and the other States of *Europe*, and there he ſummoned a General Council, in order to debate upon excommunicating and depoſing the Emperor.

The Kings of *France* [a] and *England* ſollicited in his Favour, but to no Purpoſe; nor did *Frederick* himſelf, who plainly foreſaw the unhappy Conſequences of it, leave one Stone unturned in order to divert the Storm. He ſubmitted to ſuch Conditions as could not poſſibly be more grievous to an Emperor, or more ſatisfactory to a Sovereign Pontiff; for he promiſed to march with a powerful Army into the *Holy Land*, and never to return from thence, provided he might only be ſuffered to enjoy the Title of Emperor unmoleſted.

However the Sollicitations both of *France* and *England* were fruitleſs and ineffectual, the Emperor's Offers were rejected, and he was ſolemnly excommunicated and depoſed from the Empire.

The Excommunication and Depoſition of *Frederick* were attended with all thoſe fatal Conſequences he had foreſeen, and which he had done his utmoſt to divert; for the greateſt Part of *Germany* roſe up againſt him; his Depoſition made in the Council of *Lions* was ratified, and *Henry* Landgrave of *Turinge* and of *Heſſe* was elected Emperor in his Room. However he did not enjoy the Empire long, but loſt it ſome Time after with his Life, in a Battle fought againſt *Conrard* Son of *Frederick*, who was carrying on the War in *Germany*, at the ſame Time his Father was proſecuting it with great Succeſs in *Italy*.

One would have thought that the Death of the Landgrave would have put an End to the Schiſm in the Empire, but it happened otherwiſe; for the Pope had ſo much Credit in *Germany*, that he got a Succeſſor appointed to him, who was *William* Count of *Holland*.

The new Emperor was at firſt as unſucceſsful as the former had been; *Conrard* beat him wherever he came up with him, and always came off with Advantage: But the

[a] St. *Lewis*, and *Henry* III.

Death of *Frederick*, which happen'd ſome Time after, *viz.* in 1250, and the indiſpenſable Obligation which *Conrard* his Son, who had now aſſumed the Title of Emperor, was under to leave *Germany*, in order to preſerve the Kingdoms of *Naples* and *Sicily*, of which his Enemies were endeavouring to diſpoſſeſs him, gave Count *William* an Opportunity of enjoying the Empire for ſome Years, with a Tranquility altogether unexpected, and indeed much greater than the State of Affairs in *Germany* ſeemed to promiſe him.

AFTER his Death the Princes of the Empire, whoſe Intereſt it was to heal all former Sores, in order to give the *Germans* an Opportunity of recovering their great and frequent Loſſes, had freſh Diviſions among themſelves. They elected two Emperors, but theſe reigned very few Years, and were indeed even nominally ſo. Their Death was follow'd by an Interregnum of about twenty Years, whereof the Princes of the Empire were the Occaſion; for they, during that Time, were divided into different Factions; and being very much exaſperated againſt one another, could never agree in the Choice of an Emperor.

IT was impoſſible but ſo long a Vacancy of the Imperial Throne, and at ſo unſeaſonable a Juncture, muſt be attended with the moſt fatal Conſequences: And indeed worſe could not have happened; for during all the Time the Interregnum laſted it was torn to Pieces by the moſt bloody Civil Wars.

BUT whilſt the Popes and Emperors bent all their Thoughts on proſecuting the War, and that the Princes and Biſhops of their reſpective Parties had no longer the leaſt Regard for Religion, the Heretics made their Advantage of ſo favourable a Juncture. The Progreſs they made in a very little Time ſurprized the Pope, whom it affected more than all the reſt together. He therefore reſolved to apply ſuch a Remedy to it as he thought the moſt effectual, and accordingly reſumed the Deſign of the Inquiſition, and of eſtabliſhing a perpetual and independent Tribunal, whoſe only Buſineſs ſhould be to take Cognizance of heretical Matters.

THE Interregnum ſtill continued, and the Pope, who during the preſent unhappy Poſture of Affairs in *Germany*, was able alone to put an End to it by electing an Emperor, was very far from attempting any Thing of this Nature, as he gain'd two very conſiderable Advantages thereby. The firſt was, that during the Vacancy of the Imperial Seat, he claimed ſo many Rights in the Empire, that it would have been impoſſible for the moſt juſtly elected Emperor to claim more: The other was, that the Interregnum gave him an Opportunity of acting in *Lombardy*, as though he had been abſolute Sovereign thereof; and gave him, in Reality, the abſolute Diſpoſal of all Affairs in *Italy*. *Innocent* was too cunning not to make his Advantage of ſo many favourable Circumſtances; and the two Orders of St. *Dominic* and St. *Francis*, had done him ſuch Service, and diſplay'd ſo much Courage againſt the Heretics, by expoſing themſelves to the greateſt Dangers in the Execution of their Employments of Inquiſitors, that it was natural for him to confide to no other Perſons the Tribunal of the Inquiſition, which he was reſolved to ſet up in *Italy*, and in other Places, where he might have Authority ſufficient to procure its Eſtabliſhment.

CHAP.

CHAP. III.

The Difficulties that oppoſed the Eſtabliſhment of the INQUISITION.

THIS Affair being debated, the Pope's Council immediately foreſaw two Obſtacles which it would be no eaſy Matter to ſurmount: The firſt was, that all Biſhops would not fail to oppoſe the Erection of the Inquiſition, ſince that could not be effected without bereaving them of the Power of taking Cognizance of heretical Matters, which they juſtly claimed as their Right, and of which they had always been, and were ſtill, in Poſſeſſion. That they would not fail to aſſert, that they were as fit to judge Heretics, as a Company of Monks, whoſe Inſtitution was of a very modern Date, and who had neither their Authority, nor the Means of putting it in Execution; and that ſufficient Prejudice had been already done them in withdrawing thoſe Friars from their Juriſdiction, to which they were ſubject by all the antient Canons, and the conſtant Practice of the Church; without going ſtill greater Lengths, and eſtabliſhing them Judges over their Flock, and perhaps over themſelves, in an Article of ſo delicate and extenſive a Nature as that of Doctrine and Belief; that from all theſe Conſiderations, they had ſcarce Room to hope the Biſhops would conſent to the ſetting up of this Tribunal. That if an Attempt ſhould be made to ſet it up againſt their Wills, they ſhould be obliged to employ ſuch Methods as would be too rigorous. That tho' ſuch a Reſolution ſhould be taken, and they be certain of the Succeſs of it, it yet would be impoſſible for this Eſtabliſhment to ſubſiſt, and that the Biſhops would at laſt deſtroy it entirely. That indeed the greateſt Veneration was paid to the Holy See, but at the ſame Time an equal Reſpect was ſhewn to the epiſcopal Function; an indiſputable Proof of which was manifeſt from the ſupreme Authority of the Church, which all Chriſtians in general aſcribed to œcumenical Councils. In a word, that the See of *Rome* owed the greateſt Part of its Credit and Authority to Biſhops, they having known how to exert it on all proper Occaſions; that they had given up Part of their own Authority for its Sake; and that all Things are commonly beſt preſerved by employing the ſame Methods which have been uſed in acquiring them, it was of the greateſt Importance to the Holy See, to continue in the ſtricteſt Union with the reſt of the Biſhops; conſequently that the Wounding them in ſo tender a Part, would prove fatal to the Pontificate.

THE ſecond Obſtacle, which was full as ſtrong and equally difficult to ſurmount, was, That it would be impoſſible to eſtabliſh the Inquiſition in the Manner projected, without depriving at the ſame Time the Lay-Judges of the Power they have always enjoyed of proſecuting Heretics, and which had been confirmed to them by the laſt Ordinances of *Frederick* II. And indeed this Emperor, at the ſame Time that he enlarged the Authority of the Inquiſitors, and taken them under his Protection, had nevertheleſs ordained, that the civil Magiſtrate ſhould proceed to the Condemnation and Execution of Heretics, after the Inquiſitors had made their Report to him.

HENCE it was eaſy to conclude, that they would oppoſe with no leſs Vigour than the Biſhops, the ſetting up of a Tribunal, which muſt inevitably ruin a Part of their Juriſdiction. Further, it was natural for them to imagine, that all the Sovereigns of Chriſtendom would think it no leſs their Intereſt to prevent the Eſtabliſhment of the Inquiſition, ſince on one Side they were obliged to ſupport the Magiſtrates in the Authority

they

they had devolved upon them; and on the other, that in caſe they conſented to it, they would thereby yield to divide the Sovereign Authority, to which the Power of Life and Death, which the Pope intended to beſtow on the Inquiſitors, was inſeparably annexed.

THESE Obſtacles, which at firſt Sight appeared inſurmountable, would have made them quite lay aſide the Deſign of erecting the projected Tribunal, at leaſt upon the Foot it was then intended to have been ſet up, had not the Pope, who was not eaſily prevailed with to lay aſide any Deſign he had once taken in Hand, and who was paſſionately deſirous of eſtabliſhing it, hit upon two Expedients, which clear'd up, at leaſt in outward Appearance, the two Difficulties that had been ſtarted.

THE firſt of theſe Expedients, was to declare that Biſhops ſhould jointly with the Inquiſitors be Judges over Heretics; that nothing ſhould be undertaken without their Privity, and that they ſhould aſſiſt at theſe Trials as often as they ſhould think proper; taking care at the ſame Time ſo to manage Matters afterwards, by Expedients, which Time never fails to furniſh, that the chief Authority might be entirely lodged in the Inquiſitors, and that the Shadow of it only ſhould be left to the Biſhops, who were to reſt ſatisfied with the bare Name of Judges. Whence it would come to paſs, that the Biſhops, moſt of whom were more concerned for the Honour than the Duties of their Function, would either reſt ſatisfied with whatever Share ſhould be indulged them; or perceiving that the ſmalleſt Part of a Juriſdiction was allowed them, the whole of which juſtly belonged to them, they would at laſt reſign it entirely to the Inquiſitors, who by that Means would be left at Liberty to act in the moſt arbitrary Manner, and be wholly dependent on the Court of *Rome*.

THAT as to the ſecond Obſtacle, *viz.* the ſeveral Princes and Magiſtrates to whom they were ſubordinate, they might ſo much the more eaſily be prevail'd with not to oppoſe the Deſign of the Pope, as he enjoy'd an almoſt abſolute Authority in all *Italy*; that it was neceſſary, though they employ'd the moſt vile Methods, to make their Advantage of ſo happy a Train of Circumſtances, which if let ſlip, might poſſibly be never recover'd. However, that ſince to build this Eſtabliſhment on a ſolid Foundation, the prevailing on them not to oppoſe it, would not ſufficiently ſerve their Purpoſe, but that their Conſent would be neceſſary, it would conſequently be proper to ſatisfy them in outward Appearance, in the ſame manner as the Biſhops. In purſuance of this, they ſhould leave to Magiſtrates the Power of diſpoſing of the lower Employments of the Inquiſition, which ſhould not be allowed to make uſe of any but thoſe whom they ſhould appoint. That they ſhould have Liberty to appoint an Aſſiſtant to the Inquiſitors, in their Viſitations of all Places within the Juriſdiction of the civil Magiſtrate; and that a third Part of the confiſcated Eſtates of all who had been condemned, might be applied to public Uſes. Laſtly, That according as they ſhould meet with greater or leſs Oppoſition, with more or leſs Difficulties, they might give up or refuſe ſeveral other Points of little Conſequence, by which the Magiſtrates would ſeem to ſhare the Authority of the Inquiſition, but at the ſame Time would be no more than the mere Executioners of its Orders.

THESE Difficulties being got over, a new one ſtarted up, which was ſo much the ſtronger as Intereſt was the Object of it; and this was to find out ſome Method for defraying the ſeveral Expences of the Inquiſition, ſuch as the Salaries of the Inquiſitors, the Wages of the inferior Officers, the Guarding the Priſons, the Subſiſtence of the Priſoners, the Execution of the Sentences, and other Matters, for all which it was abſolutely neceſſary to make a proper Fund, to enable the Inquiſition to ſubſiſt with Honour, and in ſuch a Manner as might anſwer the ſeveral Ends of its Eſtabliſhment, and the Advantages they intended to draw from it.

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SEVERAL Methods were propoſed upon this Head; but at laſt it was reſolved, that the Corporations in the ſeveral Places ſhould be prevailed with to furniſh Sums for this Purpoſe; and that in order to engage them to come more readily into it, they ſhould be allowed to diſpoſe of Part of the Monies ariſing from Fines and Confiſcations.

MATTERS being thus ſettled, they diſpatched crafty Perſons of undoubted Fidelity into the ſeveral Provinces; whoſe Buſineſs was, if poſſible, to engage their Favour for the new Eſtabliſhment they intended to ſet up in them; and the Religious of St. *Dominic* were appointed Inquiſitors in *Lombardy*, *Romania*, and *Marca Anconitana*.

As it was impoſſible for them to have ſet the Motives for eſtabliſhing the Inquiſition in a more ſpecious Light, the dire Effects that would reſult from it not having yet been felt, or ſo much as foreſeen, it was received with very little Difficulty. This furniſhed the Pope, who knew admirably well to make advantage of any Circumſtance that might forward his Deſigns, with an Opportunity of directing a Bull to the ſeveral Magiſtrates, Heads of Colleges, *&c.* and to the Corporations of thoſe Cities where the Inquiſition had been ſet up.

THIS Bull contained thirty one Chapters, which were as ſo many Statutes for the ſettling of the Inquiſition. To theſe the Pope added two very expreſs Orders. The firſt, that the Statutes ſhould immediately be regiſter'd in all the public Offices where the Rolls are kept, notwithſtanding any Oppoſition to the contrary, reſerving to himſelf only the Power of judging of the Validity of thoſe Oppoſitions. The ſecond impowered the Inquiſitors to ſuſpend all ſuch Places from having divine Service performed in them, and to excommunicate all Perſons who ſhould refuſe to obey theſe Statutes.

HOWEVER, as the Pope, how daring ſoever he might be in all theſe Attempts, was particularly careful not to endanger his Authority, he, for that Reaſon, eſtabliſhed the Inquiſition in the above-mention'd Provinces only. The Reaſon he gave for it, was, that as thoſe Provinces lay nearer to *Rome*, and farther having a greater Affection for them than the reſt, he was therefore bound in Duty to preſide over them with a more than ordinary Care. But the true Reaſon was, that he had more Authority in theſe Provinces than in any other, as they were either ſubject to no other Prince than himſelf, or being Fiefs of the Empire, the Interregnum gave him an Opportunity of exerting the ſame Authority over them, as if he had been their lawful Monarch; or, laſtly, that as the Cities of theſe Provinces were independent on one another, and govern'd by their municipal Laws, they were thereby ſo much the weaker, and leſs able to make head againſt ſo great a Power as the *Roman* Pontiff enjoyed at that Time. Beſides, as in the laſt Wars which the Emperors had carried on in *Italy*, the Pope had always ſided with moſt of thoſe Cities, he therefore had a ſtrong Party in each, who were inviolably attach'd to his Intereſt, and were as able to put all his Commands in Execution as if he had been their immediate Sovereign.

NEVERTHELESS, what Authority ſoever the Pope might enjoy in theſe Provinces, yet the Bull above-mention'd was ſo much oppoſed, both in his Life-Time and after his Death, that *Alexander* IV. his Succeſſor, was obliged to revive it [a] ſeven Years after, but not without ſeveral Reſtrictions, which would never go down in the Beginning. And yet, neither the Lenitives, or Cenſures, which the Inquiſition was impower'd to thunder out againſt all Offenders, or thoſe who ſhould oppoſe it, could prevent its meeting with freſh Oppoſition, which gave occaſion to *Clement* IV. to revive them [b] ſix Years after, but with little better Succeſs. The four Popes, his Succeſſors, ſet every Engine

[a] In 1259.
[b] In 1265.

at work to get them received; but the Oppoſition ſtill continuing, they were at laſt obliged to moderate ſeveral Particulars.

THOSE Oppoſitions were grounded on the exceſſive Severity of the Inquiſitors, which was ſo much the more grievous, as People had never been accuſtomed to it. Complaint was likewiſe made of the uncommon Rigour they ſhewed in levying the ſeveral Revenues which had been aſſigned them; and they were even accuſed of having extorted ſeveral Sums of Money under this Pretence, inſomuch that the Public was reſolved to bear theſe Impoſitions no longer.

THESE Complaints were ſeconded by a Declaration of the ſeveral Cities and Corporations, by which they proteſted in expreſs Terms, that they would no longer furniſh the Sums required for the Support of the Inquiſition, its Officers, *&c.* without which it would be impoſſible for that Tribunal to ſubſiſt.

THE Ground of this Proteſt was their Inability to pay ſuch large Exactions; and to corroborate it, they took notice of the Wars they had been obliged to maintain in favour of the See of *Rome* againſt the Emperors. They affirmed that thoſe Wars had drained the public Treaſury; that they had even been obliged to mortgage Part of theſe Revenues to ſeveral private Perſons, who otherwiſe would never have furniſhed the Sums, without which it would have been impoſſible for the War to be carried on; that it was abſolutely neceſſary the Money for which thoſe had been mortgaged, ſhould be firſt paid; that this could not be done without levying freſh Taxes, to which the People would never have given their Conſent, but for the Advantage they hoped to reap by the Recovery of the public Revenues; that to levy freſh ones, would infallibly alienate Men's Minds from the holy See, make them rebel againſt the Inquiſitors, and perhaps againſt their own Magiſtrates.

BUT whether it were that theſe Oppoſitions, and the Complaints on which they were grounded, were thought juſt, or that there was no other Method left to ſupport the Inquiſition, which the Popes conſidered as their Maſter-Piece, it was reſolved they ſhould forego ſome Things, the better to accuſtom the People by inſenſible Degrees, to the new Burden they were going to lay upon their Shoulders.

IT was therefore declared, that in all Places where the Inquiſition ſhould hereafter be received, as well as thoſe which had already admitted it, the Inhabitants ſhould not be obliged to furniſh the Sums neceſſary for the Support of the Inquiſition; but that it ſhould be maintained by other Methods than at the public Expence; and that by this Means the Complaints which were made againſt the pretended Extortions of the Inquiſitors would immediately ceaſe.

AND as to the Complaints of the exceſſive Rigour the Inquiſitors uſed in the Diſcharge of their Employments, a Remedy was applied thereto, by allowing Biſhops, in the Proſecution of the Inquiſition, a little more Power than had before been indulged them.

THE Court of *Rome* drew two conſiderable Advantages from their Condeſcenſion on this Occaſion: The firſt was, that as the Inquiſitors depended no longer on the People for their Subſiſtence, they conſequently would be more attached to the papal Intereſt, and alienated from any other. The ſecond, which was of no leſs Conſequence, was, that the Inquiſition was by this means received without Oppoſition in *Lombardy*, *Romania*, *Marca Anconitana*, *Tuſcany*, the States of *Genoa*, and in all Parts of *Italy*, the Kingdom of *Naples*, and the Republic of *Venice* excepted.

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BUT the *Venetians* did not abſolutely reject it; but foreſeeing they ſhould at laſt be forced to receive it in ſuch a Manner as to be dependent on the Inquiſition of *Rome* and the ſovereign Pontiff, they thereupon ſet up one by their own Authority. This Inquiſition conſiſts both of eccleſiaſtical and ſecular Judges; it enjoys its own particular Laws, different from thoſe of the reſt of the Inquiſitions of *Italy*, and is not near ſo rigorous; but as we ſhall treat of it in particular in the Sequel of this Work, it would be needleſs to make any farther mention of it in this Place.

As for the Kingdom of *Naples*, the Inquiſition has never been received therein; which was owing to the almoſt uninterrupted Conteſts that happened between the Popes and the Sovereigns of *Naples*. And ever ſince the Kings of *Spain* have been Maſters of this Kingdom, though there was the utmoſt Harmony between them and the Court of *Rome*, Things have always continued upon the ſame Foot, and that for a very odd Reaſon, *viz.* that the Popes themſelves oppoſed it.

THE Pontiff's Motive for this was, becauſe the Kings of *Spain* have at all Times pretended, that the Inquiſitors of the Kingdom of *Naples* ſhould be ſubject to the Inquiſitor-General of *Spain*, and ſhould no way depend on the general Inquiſition of *Rome*, as all the Inquiſitions of *Italy* do.

BUT this the Court of *Rome* would never conſent to, and has always oppoſed it from a Pretenſion of a quite contrary Nature, *viz.* that as the Kingdom of *Naples* holds of the See of *Rome*, conſequently the Inquiſition which ſhould be eſtabliſhed in that Kingdom ought to be ſubordinate to that of *Rome*, and not to that of *Spain*. But both Parties could never be brought to agree upon this Head; ſo that the Biſhops of this Kingdom have ſtill the Power of judging Hereties. Nevertheleſs the Pope, in certain Caſes, deputes extraordinary Commiſſioners into that Kingdom, with Power to take Cognizance of heretical Matters; but beſides that theſe Caſes are very rare, the Commiſſioners cannot take one Step in the Proſecution, till after having firſt obtained the Viceroy's Leave for that Purpoſe.

CHAP. IV.

The INQUISITION *erected in ſeveral Parts of* Italy.

ANNO 1544. Don *Peter* of *Toledo*, Viceroy of *Naples* for the Emperor *Charles* V. attempted to ſettle the Inquiſition in that Country. But the People mutiny'd for ſeveral Days; great Numbers of the *Spaniards* were killed, and they would in all Probability have been drove out of this rich Kingdom, without any Likelihood of their ever returning back into it, had they not ſecured themſelves in the Caſtles of the Country whereof they were Maſters, and held out with Vigour againſt the Inhabitants, who did all that lay in their Power to force them out. The Mutineers were even reſolved to throw themſelves into the Hands of the *French*, and for that Purpoſe diſpatch'd an Expreſs to *du Mortier*, the Ambaſſador of *Francis* I. at *Rome*, deſiring him to ſend them a bold Man to head them. *Du Mortier*, who was of a pacific Temper, like moſt of the Gentlemen of the long Robe, anſwered, that he would write to the King about it. Nevertheleſs he let ſlip the Opportunity, and that of recovering the Dutchy of *Milan*, an Article his Maſter had very much at Heart. This ſhews how neceſſary it is for Princes to make choice of military Officers for Ambaſſadors; for had *du Mortier* been one,

one, he himſelf might have headed the Mutineers, as *Termes* the *French* Ambaſſador at *Rome* did afterwards. He quitted his Character to go and defend *Parma* and *Mirandola*, which had declared againſt the Emperor, and preſerved them, though he was oppoſed by all the united Forces of *Spain*, and the See of *Rome*.

SINCE that Time the Fear of a freſh Inſurrection, which would certainly break out, and the repeated Oppoſitions of the Court of *Rome*, have prevented the *Spaniards* from ever attempting to re-eſtabliſh the Inquiſition in that Kingdom; however, they have not laid aſide all Thoughts of ſucceeding in it one Time or other; nor the Court of *Rome* that of ſetting inſurmountable Obſtacles in their Way, unleſs the Kings of *Spain* permit it to be ſubject to the general Inquiſition at *Rome*, like that of the Dutchy of *Milan*, notwithſtanding the King of *Spain* enjoys as great Sovereignty over this laſt Place, as over *Naples* and the reſt of his Dominions.

THE Example of the Inquiſition at *Milan* has been often alledged, in order to perſuade the King of *Spain* that it would be no way diſadvantageous to ſet that of *Naples* upon the ſame Foot; but as the Inquiſition was eſtabliſhed there before he was Maſter of it, and that he was obliged to leave Things in the ſame State in which he found them, there is not the leaſt Room to hope that this Example will prevail with him, and make him conſent to its being ſettled at *Naples* after the ſame Manner.

BUT after that the erecting of the Tribunal of the Inquiſition had been reſolved upon in the City of *Milan*, Cardinal *Charles Boromeo* Archbiſhop of that City, who was afterwards canonized, being upon his Viſitation of certain Places in his Dioceſe, which were ſubordinate to him in Spirituals, and to the Proteſtant *Switzers* in Temporals, he judged it highly neceſſary for him to make ſeveral Ordinances for the Good of thoſe Churches, as is cuſtomary for Biſhops to make in the Courſe of their Viſitations.

BUT the *Switzers* thought it but juſt for them to take Umbrage upon that Account. However, as they were perſuaded this pious Cardinal would pay but very little Regard to their Remonſtrances, they ſent to the Governor of *Milan*, deſiring him to reſtrain the Archbiſhop from continuing his Viſitation of thoſe Places which were ſubject to them; and at the ſame Time aſſured him, that in caſe he did not comply with their Deſires, the good Harmony which their Maſters were ſo deſirous of preſerving, would certainly be interrupted.

THE Ambaſſador upon his Arrival at *Milan* went and lodged at the Houſe of a rich Merchant of his Acquaintance. This no ſooner came to the Ears of the Inquiſitor of *Milan*, than, regardleſs of the Law of Nations, and the fatal Conſequences which would inevitably attend upon ſo outrageous an Inſult, he went to the Ambaſſador's Lodgings at the Head of all his Officers, and commanding him to be put in Chains in his Preſence, he afterwards threw him into the Priſon of the Inquiſition. Though every one was ſtruck with Horror at this villainous Attempt, yet no Man dared oppoſe it. However the Merchant did not abandon his Friend, but waited upon the Governor of *Milan*, and acquainted him with the ill Treatment the Ambaſſador had met with. The Governor ſent immediately for the Inquiſitor, and obliged him to take the Ambaſſador out of Priſon, after which he paid him the greateſt Honours, and complied with all his Deſires; ſo that the *Switzers* no ſooner heard of the Impriſonment of their Ambaſſador, but News was brought of his being releaſed, which happened very *a propos* for the Cardinal; for the *Switzers* were reſolved to arreſt him, and to treat him after the ſame Manner they had done their Ambaſſador.

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THE Governor of *Milan* wrote afterwards to the Cardinal, and told him, that it was for the Intereſt of his Catholic Majeſty, whoſe Subject he was in Quality of Archbiſhop of *Milan*, that he ſhould diſcontinue his Viſitation. The holy Cardinal, who had Art enough to ſuit his Zeal to the Peace of the State, complied with all the Governor's Deſires. Thus the *Switzers* were appeas'd, and all Things continued peaceable.

FROM this Example it appears, that an ill-guided Zeal may ſometimes occaſion great Diſorders; conſequently that 'tis the Duty of every Prince, who has the Peace and Tranquillity of his Subjects at Heart, to have a watchful Eye over all Things, and particularly ſuch wherein Religion is concern'd, ſince theſe naturally make a greater Impreſſion on the Mind, and are more eaſily abuſed.

THE Inquiſition is likewiſe ſettled in *Sicily* and *Sardinia*; but as this has been only ſince the uniting of theſe two Iſlands to the Crown of *Spain*, 'tis ſubject to the Inquiſitor-General of that Kingdom, and is no way dependent on the Inquiſition of *Rome*.

AFTER the Inquiſition had been thus eſtabliſhed in *Italy*, the Court of *Rome*, who were deſirous of introducing it into all the States of Chriſtendom, attempted to eſtabliſh it in *Germany*; but the exceſſive Rigour of that Tribunal not ſuiting the generous Temper of the *Germans*, they oppoſed it with ſo much Bravery, that the Pope was obliged to lay aſide his Deſign. However, the Court of *Rome* were perſuaded, that Time, and the Artifices which might be uſed, would at laſt give Succeſs to their Endeavours. But Time only taught them, that the *Germans* would never ſubmit to ſuch a Yoke; and of this they had the ſtrongeſt Proof, by the Inquiſition's being baniſhed out of ſeveral Cities, where the utmoſt Pains had been taken to ſet it up, notwithſtanding that the Inquiſitors had treated the Inhabitants with much greater Lenity than they had ever exerciſed before in any other Place.

HAVING therefore loſt all Hopes of eſtabliſhing it in *Germany*, they attempted to ſettle it in *France*, and ſucceeded therein in Part; for it was received in *Languedoc*, and ſome of the neighbouring Provinces, upon account of the *Vaudois* and the *Albigenſes*, whom they imagin'd this Tribunal only could extirpate. But they likewiſe found, that the free Temper of the *French*, ſo abhorrent of Violence and Conſtraint, would no more ſubmit to the Yoke than the *Germans* had done. Accordingly the Inquiſition was baniſhed out of ſome Cities by popular Inſurrections, and the Inquiſitors left ſeveral others for want of Employment; or rather becauſe they, ſo far from meeting with Reſpect, which they are ſo vaſtly fond of, were, on the contrary, univerſally hated and abhorred, and juſtly ſuppoſed it would be impoſſible for them ever to overcome the Averſion of thoſe People.

THE Houſes of the Inquiſition at *Carcaſſone* and at *Toulouſe* are ſtanding to this Day; and there are ſome *Dominican* Friars in thoſe Cities, who ſtill enjoy the Title of Inquiſitors; but then indeed it is no more than a mere Title, nor have they any Buſineſs. They nevertheleſs pretend, that in caſe a new Sect of Heretics were to ariſe, to whom Liberty of Conſcience had not been granted, they would have a Right to proſecute them; but it does not appear on what this Right is founded, ſince the Biſhops in *France* have an incontroulable Power of judging Heretics, and the civil Magiſtrates that of condemning them, and putting their Sentence in Execution.

BE this as it will, theſe are the only Footſteps now remaining in *France* of the Inquiſition; and there is not the leaſt Reaſon to believe it will be ever re-admitted into that

Kingdom, ſince both King and People have an equal Abhorrence of Violence and Conſtraint; not to mention that they have other Expedients to preſerve and reſtore the Purity of Faith in that Kingdom. Theſe Expedients, though of a more gentle Nature, and better ſuited to the Genius of the Nation, and the Spirit of the primitive Church, are not leſs efficacious upon that Account.

CHAP. V.

The Eſtabliſhment of the INQUISITION *in* Spain.

AT laſt the Inquiſition being baniſhed *France*, recovered more in *Spain* than it had loſt in that Kingdom. The Kings of *Arragon* received it, and eſtabliſhed it in the ſeveral Dominions ſubject to that Crown. This Example, contrary to the Pontiff's Expectation, was not followed. Attempts were made to get it received in the other States of this weſtern Part of *Europe*, but to no Purpoſe. It was oppoſed in all Places with a Reſolution, which, though agreeable to the Genius of the Nation, was not in the leaſt expected. But it did not long preſerve its Authority in *Arragon*, but became, as in *France*, the Object of the Contempt and Averſion of the Grandees and People; and in all Probability would ſoon have been drove out of that Kingdom with as much Ignominy, had not *Ferdinand* of *Arragon*, and *Iſabella* of *Caſtile*, who had united almoſt all the States of *Spain* under one Monarchy, reſtored it to its priſtine Authority in *Arragon*, and afterwards in all Parts of *Spain*, *Portugal* excepted. Thus, properly ſpeaking, *Spain* was not wholly ſubject to the Inquiſition till about the Year 1484.

WE may with Juſtice affirm, that its Eſtabliſhment here was entirely owing to *John de Torquemada*, a *Dominican*, Confeſſor to Queen *Iſabella*, and afterwards Cardinal. He had obliged that Princeſs to promiſe him, before ſhe came to the Crown, that in caſe Heaven ſhould think fit to raiſe her to the Throne, ſhe would do all that poſſibly lay in her Power to extirpate Heretics and Infidels; and indeed ſhe afterwards ſucceeded to the Crown of *Caſtile*, which ſhe brought to *Ferdinand* King of *Arragon* for her Dowry.

SUCH an Increaſe of Power made theſe Princes reſolve upon the Conqueſt of the Kingdom of *Granada*, and to oblige the *Moors*, who had ſo often made *Spain* tremble, and had conquered the greateſt Part of it, to return back into *Africa*.

THIS Deſign met with better Succeſs than had been even hoped for. The *Moors* were ſubdued, were diſpoſſeſſed of every Thing they held in *Spain*, and were at laſt obliged to ſubmit themſelves, or to croſs back again into *Africa*. And ever ſince that Time they have been ſo taken up either with foreign or inteſtine Wars, as has prevented them from ever being able to return again into *Europe*.

NEVERTHELESS, although the greateſt Part of the *Moors* had been forced back into *Africa*, yet great Numbers of them remained ſtill in *Spain*. What detained them in that Kingdom, was either the Marriages they had contracted, the various Settlements they had in theſe Kingdoms, their Trade, or laſtly, the landed Eſtates they poſſeſſed therein, which it was impoſſible for them to tranſport into any other Country.

FERDINAND and *Iſabella*, who plainly ſaw they could not force them out of *Spain*, without depopulating the Dominions they had lately conquered, conſented to their ſtill inhabiting it. However, they at laſt obliged both them and the *Jews*, who were very numerous in *Spain*, to renounce their Religion, and embrace Chriſtianity.

THESE unhappy People being indiſpenſibly obliged to receive whatever Laws the Conqueror ſhould ſubject them to, conſented to every Thing; that is, they turned Chriſtians in outward Appearance, though the greateſt Part of them ſtill adher'd in reality to the Religion of their Forefathers. But as it is no eaſy Matter to ſeparate the inward Senſations of Religion from the Worſhip thereof, they did not lay aſide, or refrain from the latter, whenever they judged they might do it with Impunity.

TORQUEMADA foreſeeing how prejudicial this Hypocriſy would at length prove to Religion and the Government, took occaſion from thence to ſollicit the Queen to perform the Promiſe ſhe had made him, of perſecuting the Heretics and Infidels, whenever ſhe ſhould be in a Capacity to do it.

HE repreſented to her, that ſhe was as much engaged to it from Motives of Policy as thoſe of Conſcience; that ſo long as the *Moors* and *Jews* ſhould adhere to their old Religion, they would preſerve a ſecret Inclination for their former Sovereigns; that this ſecret Inclination would at laſt be infallibly followed by their Correſpondence with foreign Powers, and inteſtine Conſpiracies, and finally break out into open Inſurrections, which would not fail to be ſupported by the *Moors* of *Africa*; that they had too much Intereſt to return back to *Spain*, not to take advantage of any Opportunity that might be favourable to it; that the Means of making them irreconcileable, would be to oblige them to change their Religion in good earneſt; that as there was no Room to hope they would ever do it by their own Impulſe, ſo on the other Side it could not be doubted but violent Methods would be neceſſary; that this indeed would leſſen the Number of her Subjects, but that it were better to have a few inviolably attach'd to her Religion and Government, than a greater Number whoſe Fidelity might be ſuſpected; that laſtly, the Union between the Church and the State was ſo great, that whoever was wanting in Affection for the one, muſt certainly have as little Value for the other.

THESE Reaſons having made an Impreſſion on the Queen's Mind, he remonſtrated to her, that the beſt Means of giving Succeſs to what he had propoſed, was to cauſe the Inquiſition to be received in all the States that were ſubject to the Crowns of *Arragon* and *Caſtile*; that this Method was indeed ſlower than an open War, but then it was ſafer; that it would be a perpetual Remedy to an Evil, which in all probability would not be brought very ſoon to a Period; that *Italy* was obliged to the Inquiſition for the Purity of its Faith. Laſtly, that the moſt glorious Circumſtance of her Reign would be, that ſhe had not only done her utmoſt Endeavours, during her Life-Time, for the Support of the true Religion, but had alſo left behind her the moſt infallible Methods of preſerving it in its utmoſt Purity, as long as the Monarchy ſhould endure.

THE Queen won by theſe Reaſons, promiſed *Torquemada* that ſhe would do all that lay in her Power to perſuade the King to eſtabliſh the Inquiſition in all his Dominions; and indeed his Reaſons wrought as much upon the King as they had before done upon the Queen; inſomuch that they jointly obtained Bulls from Pope *Sixtus* IV. in 1483. for the ſetting up of the Inquiſition in the Kingdoms of *Arragon* and *Valentia*, and the Earldom of *Catalonia*. It was afterwards erected in *Caſtile*, and in all the Dominions of *Ferdinand* and *Iſabella*. In *Portugal* it was not received before the Year 1557. by *John* II. as will be ſhewn in the Sequel.

TORQUEMADA

TORQEMADA had done too much Service in this Affair not to be rewarded for it; accordingly the Pope created him Cardinal, and their Catholic Majeſties appointed him Inquiſitor-General. He fully anſwered the Opinion the People had of him, *viz.* that there was not a Man in all *Spain* fitter for that important Employment, ſince that during his fourteen Years Adminiſtration in the Inquiſition, he had proſecuted upwards of an hundred thouſand Perſons, of whom ſix thouſand had been condemned to the Flames.

SINCE theſe Days the Inquiſition roſe with the *Spaniſh* and *Portugueſe* Names, and ſhared as it were in their Conqueſts. And indeed the *Spaniards* and *Portugueſe* having gained very conſiderable ones in both the *Indies*, they ſet up the Inquiſition in all thoſe Places, after the ſame Methods, and under the ſame Regulations that it had been erected in their Dominions in *Europe*.

GREAT BRITAIN and the *Low Countries* were now the only Places where they had not attempted to introduce the Inquiſition. As for the former, the Temper of its Inhabitants, ſtill more abhorrent of all violent Remedies, and more inclined to Inſurrections than either the *Germans* or the *French*, appeared ſo oppoſite to the Inquiſition, that they thought all Endeavours for that Purpoſe would prove ineffectual, and even that though the Pope, who had more Authority there than in the reſt of the States in Chriſtendom, ſhould have Intereſt ſufficient to get it received in that Kingdom, it yet would be impoſſible for it to maintain itſelf long therein. They therefore laid aſide all Thoughts of attempting it, but with the more Reluctance, as the *Engliſh*, being a People who love moſt to deliver their Thoughts freely and openly, and the moſt uſed to dogmatize, they were perſuaded they had ſo much the greater Occaſion for ſuch an Eſtabliſhment.

CHAP. VI.

The Attempts made to ſettle the INQUISITION *in the* Low-Countries *occaſion Wars and Inſurrections.*

AS to the *Netherlands*, the Conformity of the Temper of its Inhabitants with thoſe of the *Germans* and *French*, between whom they are ſituated, having given occaſion to conclude that either it would be impoſſible to introduce the Inquiſition among them, or that it would never be long ſupported therein, was the Cauſe that no Attempt was made for that Pnrpoſe, or that they did not carry it to any great Lengths. Thus the Biſhops continued in Poſſeſſion of the Right of judging Heretics, and the Magiſtrates in that of condemning them, and putting their Sentences in Execution.

BUT after the Riſe of the *Lutheran* Hereſy, a great Number of Heretics having ſettled in thoſe ſpacious Provinces, under Pretence of carrying on their Traffic, the Emperor *Charles* V. who was not loved by them, and who perhaps hated them in his Turn, or at leaſt was afraid of them, was apprehenſive leſt they ſhould at laſt get the upper Hand in the hereditary Countries. This Apprehenſion, added to the Negligence of the Magiſtrates, who had bern obliged to ſlacken their Proſecutions, becauſe of the great Number of Heretics that had ſhelter'd themſelves in thoſe Provinces, occaſioned his

publiſhing

publiſhing an Edict in 1550. by which the Inquiſition was ordered to be eſtabliſhed in all the Provinces of the *Low-Countries*, in the ſame Manner as in *Spain*.

THIS Edict was promulgated; but *Mary* Queen of *Hungary*, Siſter to the Emperor, and Governeſs of thoſe Provinces, having remonſtrated to him, that in caſe that Edict ſhould be put in Execution, all the foreign Merchants, and great Numbers of the Natives of the Country, would immediately abandon it, in order to ſeek for Liberty of Conſcience elſewhere; and their Trade, which at that Time was the moſt flouriſhing of any in *Europe*, would infallibly be ruin'd: this prevailed with the Emperor to publiſh two Declarations, by which all Foreigners were exempted from the Juriſdiction of the Inquiſition, and the Severity of its Proſecutions very much mitigated with reſpect to the Natives of the Country.

HOWEVER, notwithſtanding the Emperor's Edict was publiſhed with theſe Reſtrictions, it yet was not put in Execution; whether it were that that Monarch, who was not always for having thoſe Things carried on, which he ſeemed, in outward Appearance, to promote, was not urgent to have it put in Execution; or that the People, the Biſhops, and Magiſtrates, whoſe Intereſt being chiefly concerned therein, did therefore foreſee the Conſequences that would reſult from it, better than any other Perſon, and who moreover were very ſenſible that the Emperor was not able to force them to ſubmit to this Yoke againſt their Wills, ſecretly oppoſed it: Be this as it will, the Inquiſition was not eſtabliſhed in the *Low-Countries* during the Reign of *Charles* V. and Things continued in their former State with reſpect to Heretics.

AFTER the Death of ihis Emperor, which happened in 1599. *Philip* II. his Son, who was now Sovereign of the *Netherlands*, attempted all Methods poſſible to ſet up, as rigorous an Inquiſition therein, as that of *Spain*. The States at firſt oppoſed it by the ſtrongeſt as well as moſt reſpectful Remonſtrances: But *Philip* II. reſolving to be obeyed, had not the leaſt regard to them; upon which the People, who could not bear to be forced in an Article of ſo extenſive and delicate a Nature as that of Religion, broke out into an open Inſurrection.

THIS Inſurrection in the *Low-Countries* gave occaſion to the Riſe and Eſtabliſhment of the Commonwealth of *Holland*. No Inſurrection ever laſted longer, or was carried on with greater Obſtinacy; for the War continued upwards of threeſcore Years with unparallelled Animoſity, but various Succeſs. The King of *Spain* had frequent Opportunities of eſtabliſhing a greater Authority in thoſe Countries than any of his Predeceſſors had ever enjoy'd; and on the other Side, the *Flemmings* were in open Rebellion, were frequently on the Point either of changing their Maſter, or of wholly recovering their Liberty, by ſetting up a popular Government, almoſt after the Model of that of antient *Rome*.

AT length both Parties grew weary of a War, which had been carried on for ſo many Years, coſt ſo much Blood, and had ſo much weakened and drained them of ſo many Sums; and thereupon a Peace was concluded; but it coſt the King of *Spain* the moſt valuable Part of the *Low-Countries*, I mean that Part of it which now forms the Commonwealth of the ſeven *United Provinces*; and he found himſelf obliged to acknowledge it a free and independent State. Nor would he have preſerved the reſt, had he not ratified and enlarged the Privileges of the Provinces, one of which was, that for the future no mention ſhould be made of ever eſtabliſhing the Inquiſition therein; and that all heretical Cauſes ſhould be judged by the antient Laws, and in the uſual Forms.

THUS ended the long War which had been carried on in the *Netherlands*, whereof the Inquiſition was either the real or pretended Cauſe. It has not made any Progreſs ſince that Time. Such Places as had received it, are ſtill ſubject to it; and thoſe where it had been refuſed, have been ſo happy as to keep it out; inſomuch that it is now confined to *Italy*, and the Dominions ſubject to the Crowns of *Spain* and *Portugal*. However, its Juriſdiction is not confined to ſuch narrow Bounds, but it ſtill flouriſhes in a greater Tract of Ground than all *Europe*.

CHAP. VII.

The INQUISITION *ſet up in* Venice.

NOTWITHSTANDING the City of *Venice* boaſts a great Antiquity, and has from its Infancy, by a particular Favour of Heaven, profeſſed the Chriſtian Faith, it yet preſerved itſelf unſullied with Hereſy, till about the Year 1232.

WE need no other Proof of this than the Inſtrument itſelf by which *James Thiepolo* was raiſed to the Dignity of Doge. We here ſee the Methods appointed to be made uſe of in the Puniſhment of Criminals; a great Number of Crimes, and of different Sorts, are there named, but no mention is made of Hereſy; a Proof that this City, and the Places in its Dependence, were at that Time wholly free from it.

IN the 1232, the above-mention'd Doge publiſh'd a Declaration on the ſame Subject, *viz.* the Puniſhments of various Crimes, among which he mentions ſeveral which indeed are very near a-kin to Hereſy, ſuch as Witchcraft and Incantations; but does not make the leaſt mention of Hereſy, which plainly proves it was not known in thoſe Days; for otherwiſe he would certainly have enacted the Puniſhments due to Hereſy, as well as other Crimes.

BUT after Pope *Innocent* IV. had quarrelled with the Emperor *Frederick* II. as has been already ſhewn in the ſecond Book of this Hiſtory, *Italy* being divided into two Factions, whereof the one ſided with the Pope, the other with the Emperor, the Heretics, under Pretence of ſiding with his Imperial Majeſty, inſinuated themſelves every where. *Venice* was more crouded with them than any other Place, and that becauſe as its Government is leſs ſevere than any other, they flattered themſelves they ſhould be indulged a greater Liberty in that City.

BUT the Doge and Senate juſtly fearing that ſo great a Concourſe of Perſons, infected with a Variety of heretical Tenets, would at laſt corrupt the Religion which they had endeavour'd for ſo many Ages to preſerve in all its Purity, they, in 1249, began to conſult upon Methods how they might beſt preſerve themſelves from ſo great an Evil.

IN purſuance of this, ſeveral Perſons of great Ability, and zealous for the Catholic Religion, were impowered to ſearch after Heretics. It was afterwards enacted, that they ſhould be impeach'd before the Patriarch of *Grado*, and the other Biſhops in the *Venetian* Territories, whoſe Right it was to judge Heretics; and that all ſuch as ſhould be found guilty of Hereſy by the Biſhops, ſhould be put into the Hands of the ſecular

cular Judge, and by Plurality of Voices be condemned to the Flames by the Doge and his Council: Theſe Statutes were made under the Adminiſtration of the Doge *Moroſini Anno Dom.* 1249.

But leſt the Proſecution of Heretics ſhould be ſuſpended by a Biſhop's Death, the Doge *James Contarini* enacted, in 1275, that the Vicar-Generals, during the Vacancy of the See, ſhould have the ſame Authority as the Biſhops in judging and condemning Heretics.

The Statutes were executed in all the *Venetian* Territories with the utmoſt Exactneſs, eſpecially as they agreed in all Points with the civil and eccleſiaſtical Law, which had been practiſed from Time immemorial in the Empire; and each Party was by this means fully ſatisfied in all their Pretenſions, by the eccleſiaſtical Judges being impowered to take Cognizance of thoſe Matters with reſpect to Law, and the lay Judges that of the Fact, and the Condemnation of them.

But neither the Doge or his Counſellers have ever pretended, as we ſhall hereafter find the Court of *Rome* does, to be the mere Executors of eccleſiaſtical Sentences: This is plain from the expreſs Words of the Law enacted by the Doge *Moroſini*, *viz.* that all ſuch as have been convicted of Hereſy by the Sentence of the Biſhops, ſhall be condemned to the Flames by the Doge and his Counſellors by Plurality of Voices; but this can be ſaid only of ſuch Judges as have an active Voice, which thoſe who only execute another's Sentence cannot be ſaid to have.

Things did not long continue in this State, before the Court of *Rome*, who have always a watchful Eye over their Intereſts, endeavour'd to get the Inquiſition eſtabliſhed at *Venice*, as they had already done in moſt of the States of *Italy*, by the Methods above related.

But the *Venetians*, who are as ſenſible as any People in the World of their true Intereſt, and ſo judiciouſly foreſee the Conſequence of Things, could never be prevailed with to conſent to it: *Innocent*, *Alexander*, *Urban*, *Clement*, and the ſeven Popes their Succeſſors, ſet every Engine at Work to compaſs their Deſign; but to no Purpoſe.

The Inquiſition did itſelf contribute to the obſtinate Reſiſtance it met with, when attempted to be ſet up in *Venice*; all Places rang with the Diſorders and Tumults occaſioned by the Sermons, as well as the fiery and imprudent Conduct of the Inquiſitors. For theſe Mock-Zealots, would, upon the firſt Whim that came into their Heads, publiſh Cruſades againſt the Heretics; and theſe new-made Cruſaders, inſtead of being ſerviceable to Religion, thought of nothing but revenging themſelves upon their Enemies, and to diſpoſſeſs a numberleſs Multitude of innocent Perſons of their Eſtates, upon Pretence of their entertaining heretical Principles, when at the ſame Time all ſuch were the fartheſt from their Thoughts.

Milan and *Parma* had like to have been ruined by the Tumults which had been raiſed on theſe Occaſions, and all *Italy* cry'd aloud againſt the Inquiſition and its Officers. The Senate of *Venice* took Advantage of theſe Diſorders, by making it a Handle to juſtify their having always refuſed to ſuffer the Inquiſition to be erected in the Territories of *Venice*.

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HOWEVER, all theſe fruitleſs Attempts could not prevail with the Popes to deſiſt from their Deſign; and *Nicholas* IV. at laſt obtained what his Predeceſſors had ſo long ſollicited in vain. The Senate, in compliance with the Requeſt of his Holineſs, reſolv'd to receive the Inquiſition; but then it was with all the Precautions neceſſary for preventing the Scandal and Diſorder it had occaſioned in almoſt all the Places where it had been hitherto received.

IT was therefore agreed, that no other Officers but thoſe of the Republic, ſhould be ſuffer'd to execute the Proſecutions of the Inquiſition; that, in order to prevent all Burdens and Impoſitions, the Revenues neceſſary for the Maintenance of that Tribunal ſhould not be raiſed by its Officers; that the Republic ſhould aſſign a Fund for that Purpoſe, and ſhould nominate a Perſon to receive the Monies ariſing therefrom; that it ſhould pay the Salaries of the Inquiſitors and their Officers, and defray all the neceſſary Expences; and that all Fines, Confiſcations, and all Profits ariſing from the Condemnation of Heretics, ſhould be put into the Hands of the Inquiſitors, for which it ſhould be accountable to the Senate, to be employ'd by them as they ſhould judge proper. All which is very different from the Practice of the Inquiſition in other Places, where all the Money goes to the Inquiſitors.

THE Senate having thus reſolved to receive the Inquiſition, an Inſtrument was immediately drawn up for that Purpoſe, in the moſt authentic manner, and ſent to the Pope. And altho' his Holineſs was not pleaſed with the Reſtrictions made by the Senate, and would have been glad the Inquiſition had been received at *Venice* without the leaſt Limitation, as in the other States of *Italy*, he nevertheleſs thought fit to agree to this Inſtrument, and accordingly confirm'd it by a Bull dated the 28th of *Auguſt*. In this manner the Tribunal of the Inquiſition was eſtabliſhed at *Venice*.

ALTHO' it was pretty much reſtrained in its Authority, nevertheleſs the Court of *Rome* thought they had done great Matters in having procured its Eſtabliſhment there; particularly as they flatter'd themſelves that they ſhould at laſt force the *Venetians* to acquieſce in all things, and to ſuffer the Inquiſition to reign as deſpotic there, as in all the other States of *Italy*.

HOWEVER, their Hopes were afterwards blaſted; for the Senate, who probably were perſuaded they had been too condeſcending in receiving the Inquiſition, tho' upon their own Terms, were firmly reſolved not to ſuffer the leaſt Innovation, and to keep Things on the ſame Foot in which they had been firſt eſtabliſhed. So far from giving their Conſent to the repealing of any of the old Statutes, they have enacted new ones from Time to Time; all which together, compoſe the thirty nine famous Chapters or Statutes, by which the Inquiſition, in all the *Venetian* Territories, is governed to this Day.

HIS-

HISTORICAL MEMOIRS

Relating to the

INQUISITION.

BOOK III.

Of the Laws, Proceedings, and Magiſtrates of the INQUISITION.

CHAP. I.

A Deſcription of the INQUISITIONS *of* Rome *and* Spain.

ALL the Inquiſitions of *Italy*, thoſe of the Republic of *Venice*, and of the Land of the Church excepted, wherever ſituated, are ſubordinate to that of *Rome*, whereof the Pope is Head. It is he who nominates the Cardinals that compoſe the Congregation of the Holy Office; for by this Name the Inquiſition is called. He alſo appoints all the Inquiſitors of the ſeveral Inquiſitions in *Italy*, and the Land of the Church. Theſe Inquiſitors are liable to be turned out of their Places whenever the Pope pleaſes; and that without his being obliged to proſecute them, or ſhew Cauſe for their being diſmiſſed: However, they enjoy their Employments as long as they pleaſe, if they have but Intereſt enough to keep themſelves in.

THE Inquiſition of *Rome*, and the Congregation of the Holy Office, which is the ſame Thing, has a ſupreme Authority over all particular Inquiſitions: An Account is given to them of all Affairs of Importance: They are always conſulted upon any conſiderable Occaſion; and its Orders and Anſwers are obſerved with the utmoſt Punctuality. It regulates the Proceedings, preſcribes the Forms of judiciary Sentences, aboliſhes old Laws, and enacts new ones, whenever it judges neceſſary. As the Inquiſitors are independant one on the other, it judges all Diſputes that may ariſe between them, receives all Complaints made againſt them; and when they find it impoſſible to conceal their Faults and irregular Proceedings, it appoints condign Puniſhment, and from their Judgment lies no Appeal. In fine, the leſſer Inquiſitions are as ſo many inferior Courts, with reſpect to the ſuperior ones.

THE Inquiſition of *Rome* is compoſed of Cardinals, who ſit as Judges, and of Conſulters, moſt of whom are Doctors of the Canon Law, and Regulars or Monks; theſe are as ſo many Counſellors, whoſe Buſineſs it is to examine the Books, Tenets, Opinions, and Actions of all Perſons impeached to the Tribunal of the Inquiſition. It is from their Opinions that the Cardinal Inquiſitors form their Sentences and Decrees. There are beſides two Secretaries, and a kind of Attorney-General, who are the only Perſons known to thoſe who are impeached. There is a prodigious Number of inferior Officers;

ficers; becauſe as all the Officers of the Inquiſition have very great Privileges, and can be judged by that Tribunal only, they by that Means ſecure themſelves from the ordinary Forms of Juſtice, which are very ſevere.

IN *Spain* and *Portugal* there is a ſupreme Council of the Inquiſition, which enjoys the ſame Authority as that of the Congregation of the Holy Office at *Rome*. All the leſſer Inquiſitions eſtabliſhed in the Countries ſubject to theſe two Crowns, are ſubordinate to theſe, thoſe of the Dukedom of *Milan* excepted, which are ſubject to the general Inquiſition of *Rome*.

THE ſupreme Council conſiſts of the Grand Inquiſitor, who is nominated by the King of *Spain*, and confirmed by the Pope. This is the only Right the Pontiff has over that of *Spain*; for when he has once confirmed him, he has no farther to do with that Inquiſition. The Inquiſitor-General being thus nominated and confirmed, is impowered to nominate all the Officers of the Inquiſition in the ſeveral Dominions ſubject to the King of *Spain*, and conſequently muſt be one of the moſt conſiderable Perſons in the Government.

BESIDES the Inquiſitor-General, the ſupreme Council conſiſts alſo of five Counſellors, whereof one muſt be a *Dominican* Friar, by the Privilege granted by *Philip* III. of a Fiſcal, or Attorney-General, a Secretary of the King's Chamber, two Secretaries of the Council, and an Alguazil or Sergeant-Major, or a Receiver; of two Relators, and two Qualificators: The Number of Familiars and inferior Officers is, as at *Rome*, very great; and that becauſe they enjoy ſtill greater Privileges, and are ſubject to no other Tribunal than that of the Inquiſition, which exempts them from the ordinary Forms of Juſtice, which are ſtill more ſevere in *Spain* than in *Italy*. Theſe Privileges are ſo conſiderable, that the greateſt Noblemen in *Spain* think it an Honour to be Officers of the Inquiſition.

THE ſupreme Council of the *Spaniſh* Inquiſition enjoys a plenary Authority over the reſt of the Inquiſitions, who cannot make an Act of Faith, or general Execution, without its Leave firſt obtained. Of all the Tribunals of the Inquiſition, this only has the Privilege to have no Appeals lie from its Decrees. It may enact new Laws whenever it judges them neceſſary, determines all Law-Suits of whatſoever Nature, that are carried on between the Inquiſitors, puniſhes all Miniſters and Officers of the Inquiſition, receives all Cauſes lodged by Appeal; in a word, its Authority is ſo great, that there is not a Man in all the Dominions of the King of *Spain*, but trembles at the bare Mention of its Name; nor would the King himſelf dare to interfere with its Authority; and indeed, whoever has made ſuch Attempt has always ſmarted for it.

EVERY one has heard of the Severities which Don *Carlos*, Prince of *Spain*, Don *John* of *Auſtria*, and the Prince of *Parma*, met with upon this Account: For *Philip* II. to pleaſe the Inquiſitors, was forced to keep them a very long Time from Court, tho' the firſt was his only Son, the ſecond his Brother, and Son to *Charles* V. and the laſt his Nephew, whom we ſhall have occaſion to mention in the Sequel. And when all came to all, their only Crime was their having broke out into ſome paſſionate Expreſſions againſt the Inquiſition, tho' upon a very juſt and lawful Account.

PHILIP II. was ſo ridden by the Inquiſition, as *Turquet* informs us in his *Hiſtory of Spain*, *P.* 1405, that he did not preſume to undertake any Affair without asking their Advice, never failing to follow it.

THE

THE Leſſer Inquiſitions ſubordinate to that of the ſovereign Tribunal of *Spain*, are thoſe of *Sevil*, of *Toledo*, *Granada*, *Corduba*, *Cuenca*, *Valladolid*; of *Murcia*, *Lerma*, *Longrono*, *St. James*, *Saragoſſa*; of *Valentia*, *Barcelona*, *Majorca*, *Sardinia*, *Palermo*, *Carthagena*, and *Lima*.

THESE ſeveral Inquiſitions conſiſt of three Inquiſitors, three Secretaries, an Alguazil or Sergeant-Major, and three Receivers, Qualificators, or Conſulters.

THE Leſſer Inquiſitors of *Italy*, in each conſiderable City whereof there is one, have much the ſame Officers; and indeed the Inquiſition of *Spain* was formed after the Model of that of *Italy*.

THESE Officers are an Inquiſitor, a Vicar, an Attorney-General, a Notary, ſeveral Conſulters, one or more Jailors, beſides a great Number of inferior Officers.

ALL the Officers of the Inquiſitor are obliged to give Proofs of *Caſa Limpia*, *i. e.* of their being deſcended of antient Chriſtians, and that none of their Anceſtors have fallen under the Cenſure of the Inquiſition, either for Infidelity or Hereſy. Beſides this, they are bound to obſerve an inviolable Secrecy with regard to the Tranſactions of the Inquiſition, upon any Pretence whatſoever. Neither Promiſes nor Threats are admitted as Excuſes upon this Head; and whoever tranſgreſſes in this Caſe is ſure to be obnoxious to its Rigours.

CHAP. II.

Of Caſes and Perſons ſubject to the INQUISITION.

THESE are reducible to three Heads. *Firſt*, To Caſes and Perſons ſubject to the Inquiſition. *Secondly*, Its Methods of proceeding. And, *Thirdly*, The Manner of putting its Sentences in Execution.

As to the firſt Head: There are ſix principal Caſes ſubject to the Judgment of the Inquiſition. The firſt, Hereſy; the ſecond Suſpicion of Hereſy; the third, Protection of Hereſy; the fourth, the Black Art, Witchcraft, Sorcery, and Inchantment; the fifth, Blaſphemy, which either ſuppoſes ſome Hereſy, or ſomething related to it; the ſixth and laſt, any Reſiſtance made to the Inquiſition, or to its Members or Officers, in the Execution of its Orders.

IN this manner the Inquiſition is impowered to judge ſix ſorts of Perſons: Firſt, Heretics; ſecondly, thoſe who have given any Suſpicion of Hereſy; thirdly, the Promoters, or thoſe who protect or favour them in any manner whatſoever; fourthly, Magicians, Wizards, Conjurers, and thoſe who uſe Incantations; fifthly, Blaſphemers; ſixthly and laſtly, thoſe who reſiſt the Officers of the Inquiſition, and interfere with the Juriſdiction thereof in any manner whatſoever.

AN-

ANTIENTLY * the Inquiſition uſed to judge of theſe ſix kind of Perſons only. But within theſe hundred Years, *Gregory* XIII. *Pius* V. *Clement* VIII. and *Gregory* XIV. have enlarged its Juriſdiction, and extended it to all *Jews*, *Mahometans*, Infidels of what Religion ſoever, and to all in general who any way prejudice the Members and Officers of the Inquiſition, either in their Perſons, Honours, Poſſeſſions, or any Thing that belongs to them, though abſtracted from the Exerciſe of their ſeveral Employments.

THESE Caſes which are ſubject to the Inquiſition, are of greater Extent than might at firſt be imagined. For in the firſt Place, as to what relates to Heretics, all are by the Inquiſition comprehended under that Name, who have either ſpoken, writ, taught, or preached any Thing contrary to the Scripture, the Apoſtles Creed, the Articles of Faith, and the Traditions of the Church. Thoſe who have alſo abjured the Chriſtian Faith for the ſake of embracing any other Religion whatſoever; or thoſe who, tho' they don't go ſo far as to change their Religion, do yet commend the Cuſtoms and Ceremonies uſed in others, or who practiſe ſome of theſe, or maintain that a Man may be ſaved in any Religion, provided he profeſſes it with a pure and ſincere Heart.

IF the Inquiſition went no farther, there would be nothing very extraordinary in all this; but as they likewiſe comprehend under the Title of Heretics all who diſapprove any Ceremony, Uſage, or Cuſtom, received not only in the univerſal Church (a Circumſtance that would juſtly merit Cenſure) but even in thoſe particular Churches where the Inquiſition is received, how difficult ſoever it would be to prove ſuch People Heretics, from the Principles of ſound Theology, they are nevertheleſs looked upon by the Inquiſition as Perſons ſuſpected of Hereſy.

THEY alſo include among theſe, all who hold, declare, or teach, any Principles contrary to thoſe received at *Rome* and in *Italy*, with reſpect to the ſovereign and unlimited Authority of the Popes, their Superiority over even General Councils, and their Power over temporal Princes; as alſo thoſe who hold, declare, teach, or write, any Thing in oppoſition to the Deciſions made by the Pope on any Subject whatever. In this Senſe there would be a great Number of Heretics in *France*; and indeed 'tis certain that moſt of the *French* and *Germans*, not excepting the very *Roman* Catholics among them, are conſider'd as *Lutherans* in thoſe Countries where the Inquiſition prevails.

THE Suſpicion of Hereſy is ſtill of greater Extent; for if a Man happens only to advance any Propoſition that offends thoſe who hear it, or even forbears to impeach thoſe who advance any ſuch, he is ſure to be obnoxious to it.

THOSE are likewiſe ſuſpected of Hereſy who abuſe the Sacraments, or any Thing of a holy Nature; who deſpiſe, inſult, or pull down Images; who read, keep, or lend to read, any Books condemned by the Inquiſition.

IT is alſo a ſufficient Handle for falling under this Suſpicion, to deviate from the common Practice of Catholics in Matters of Devotion; ſuch as ſpending a whole Year without either going to Confeſſion, or receiving the Communion, the eating Fleſh on prohibited Days, and the neglecting to go to Maſs on ſuch Days as are appointed by the Church.

THOSE alſo are ſuſpected of Hereſy, who not being Prieſts, are yet ſo wicked as to celebrate Maſs, or hear Confeſſions; or who, having that Character, celebrate Maſs

* This is not to be underſtood of the *Spaniſh* Inquiſition, ſince it was firſt immediately ſet up in oppoſition to *Jews* and *Mahometans*.

without

without conſecrating it, or repeat ſuch Sacraments as are not to be repeated; or who, after having taken holy Orders, or taken the Habit in ſome religious Order, attempt to marry; as thoſe likewiſe who marry two or more Wives.

In fine, any Perſon is ſuſpected of Hereſy who has been preſent, tho' but once, at any Sermon preach'd by a Heretic, or any other of their public Exerciſes; to neglect to appear before the Inquiſition when ſummoned, or to get one's ſelf abſolved within the Year after one has been excommunicated; to receive a Heretic into one's Friendſhip, to entertain him in one's Houſe, to make him Preſents, or even to pay him a Viſit; and above all to prevent his being impriſoned in the Inquiſition, or aſſiſt his Eſcape from thence, tho' grounded on the ſtrongeſt Motives of Friendſhip, Duty, Gratitude, Pity, Alliance or Kindred.

And to ſo great Lengths is this Matter carried in the Inquiſition, that the giving Shelter to a Heretic is not only prohibited, but a Perſon is even obliged to impeach any ſuch, tho' it were a Brother, Father, Husband or Wife, and that upon Pain of being excommunicated, or incurring on one's ſelf the Guilt of Hereſy, and being expoſed to all the Rigours of the Inquiſition, as a Favourer of Heretics.

This is the third Head ſubject to the Judgment of this Tribunal; under this Name are comprehended all thoſe who any way favour, defend, or give Advice, or any kind of Aſſiſtance, to thoſe whom the holy Office has begun to proſecute; thoſe alſo, who knowing a Perſon to be a Heretic, or to have eſcaped from the Priſons of the Inquiſition; or, who having been ſummoned, refuſe to appear before it; who either harbour, conceal, or furniſh any Heretic with Advice or Aſſiſtance, to prevent his being taken; or who, upon his having been impriſoned, aſſiſt him in breaking out of Jail, or furniſh him with any Inſtrument for that Purpoſe, or oppoſe, either by Threats, or otherwiſe, the Officers of the Inquiſition in the Execution of their Office; or who, without perſonally oppoſing them, do yet aid and aſſiſt others in it. Thoſe likewiſe are looked upon as Fautors of Heretics, who ſpeak to ſuch as are impriſoned in the Inquiſition without Leave; or who write to them, either to adviſe them in any Matter, or merely to comfort them in their Misfortunes. Thoſe alſo who bribe the Witneſſes with Money or otherwiſe, to oblige them to hold their Tongues, or favour the Accuſed in their Depoſitions; or who either conceal, ſteal, burn or get Poſſeſſion, in any manner ſoever, of Papers relating to the Affairs of the Inquiſition.

Finally, and which is the moſt extraordinary Circumſtance, is, that all Correſpondence in general with the Heretics, tho' upon Account of Traffic, is ſufficient to incur Suſpicion of Hereſy; nor can any Perſon ſend them either Goods, Money, or any kind of thing; nor even write to, or receive any Letters from them, without falling under this Suſpicion. Nor is it poſſible for any Man to eſcape it, who knowing a Perſon to be a Heretic, or even ſuſpected of Hereſy, does not go and impeach him in the Holy Office, whatever Reaſons or Motive he may have to the contrary.

The fourth Head, which includes Magicians, Wizards, Conjurers, Southſayers, and ſuch like, is ſtill of greater Extent, particularly of *Italy*, whoſe Inhabitants are very Superſtitious, and the Female World more inquiſitive and credulous than in any other Nation: Not to mention that Perſons of the greateſt Underſtanding among them, eaſily give Credit to all the ridiculous Stories that are told of Conjurers; the Extravagancies of their nocturnal Meetings, and the great Power and Influence which the Devil is, by ſome, ſuppoſed to have over the Actions of Men. We ſhall not trouble the Reader with the ſeveral Accuſations that may be brought upon this Head; ſince, that excepting certain enormous Crimes, which, as they are the ſame in all Countries, are there-

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fore well enough known; the reſt conſiſt only of certain ridiculous ſuperſtitious Practices that flow from a crazy Imagination and a groveling Credulity, rather than a depraved Will and a corrupt Heart.

ALL we ſhall obſerve, is, That of the ſeveral Caſes ſubject to the Judgment of the Inquiſition, none gives them a greater Opportunity of filling their Priſons with Women of all Conditions; and that judiciary Aſtrology, when employ'd to pry into Futurity, is alſo ſubject to it.

ALTHO' Blaſphemy, which is the fifth Head, be very common, and is one of the greateſt Crimes a Perſon can poſſibly be guilty of, yet the Inquiſition takes Cognizance of that kind of it only which comprehends ſome heretical Tenet. Of this we ſhall not quote any Inſtances, becauſe it is much better to be ignorant of theſe Things than to know them.

AND altho' *Jews*, *Mahometans*, and other Infidels, are not ſubject to the Inquiſition in a great many Reſpects, they nevertheleſs come under its Cognizance with regard to all ſuch Crimes as any way offend the Chriſtian Religion. Theſe Crimes are, firſt, ſuch as a Chriſtian may commit, as the favouring of Heretics, Blaſphemers, Conjurers, *&c.* or the oppoſing the Officers of the Inquiſition in the Execution of their Orders. All ſuch Crimes are no more tolerated in *Jews*, and other Infidels than in Chriſtians.

MOREOVER, all thoſe are likewiſe ſubject to the Inquiſition, who either publiſh, write, or advance, in what manner ſoever, any Principle that claſhes with the Articles of Faith which Chriſtians hold in common with them. Thus, were a *Jew* or a *Mahometan* to deny the Unity of God, or his Providence, the Inquiſition would call him to Account for it, and puniſh him as a Heretic.

THEY alſo are ſubject to the Inquiſition, when they hinder any of their Religion to turn Chriſtians, or perſuade or prevail with a Chriſtian to quit his Religion and embrace their Principles, or any way favour them in ſuch a Change.

THEY are alſo forbid to ſell, put off, or even keep by them, the *Talmud*, and other Books prohibited by the Inquiſition, or any which pretend to refute the Chriſtian Religion, or treat it in a contemptuous Manner.

IN a Word, the *Jews* are not allowed to have Chriſtian Nurſes, nor to perform the leaſt Action in Contempt of the Chriſtian Religion. The Inquiſition takes Cognizance of all theſe Caſes, and puniſhes them with ſo much the more Severity, as theſe unhappy Wretches are frequently prevailed with to change their Religion, in order to eſcape the Puniſhment to which they are condemned.

As one of the chief Maxims of the Inquiſition is to ſtrike Terror into all, and to make itſelf dreaded by all who are ſubject to it, it puniſhes with great Severity ſuch as offend its Agents or Officers in any manner ſoever: And in this Caſe nothing is looked upon as a ſlight Offence, but every Crime is conſider'd as capital; nor can Birth, Character, Employment, Rank, or Dignity, ſecure any Perſon from its Violence; and the leaſt Threat againſt the moſt inferior Officer of the Inquiſition, its Informers or Witneſſes, would be puniſhed with the utmoſt Rigour and Severity.

CHAP. III.

The Manner in which the Tribunal of the INQUISITION *proceeds againſt all Perſons impeached.*

THUS we have given in few Words, an Account of all ſuch Caſes as are ſubject to the Inquiſition. Theſe comes generally under its Cognizance by four different Methods; either by public Report, by which a Perſon is accuſed of one or more of the Crimes above-mentioned; or by the Depoſition of thoſe Witneſſes by whom he is impeach'd; or by the Diſcovery of the Spies of the Inquiſition, who are ſpread up and down in all Places; or, laſtly, by the Depoſitions of the Criminals themſelves, who, for fear others ſhould inform againſt them, and in the Hopes of meeting with leſs ſevere Treatment, ſometimes impeach themſelves of Things of which they know they might be convicted.

WHEN the Inquiſitors have diſcovered a Criminal by one of the four Methods above-mentioned, or even on a bare Suſpicion, which often is very ſlight, he is thrice ſummoned to appear with the uſual Formalities; after which, in caſe he does not come forth, he is excommunicated, and fined proviſionally in large Sums, which, however, does not exempt him from a more ſevere Puniſhment, in caſe he be catch'd again.

THE ſureſt Method is to obey the firſt Summons; for the longer this is delay'd, the greater Guilt is incurred; nay, tho' a Perſon were really innocent, yet a Refuſal to obey the Orders of the Inquiſition, is itſelf a Crime: All Delays and Put-offs on this Occaſion, only heighten the Prejudice which may be entertained againſt a Perſon impeached; and they take it for granted, they have Proofs ſufficient againſt him, and that he is diffident of the Merits of his Cauſe, from the firſt Moment he diſcovers the leaſt Reluctance to appear before his Judges. When this is the Caſe of a Perſon accuſed, he has no other way left to ſecure himſelf than by a voluntary and perpetual Baniſhment. Nothing is forgot in this Tribunal; no Crime is wiped away by Time, nor do they allow of any ſuch a Thing as Preſcription.

IT is yet no eaſy matter to ſucceed in this violent Extreme, and 'tis almoſt impoſſible to eſcape the Search of the Inquiſitors; for no ſooner has an impeached Perſon made his Eſcape, but all the Inquiſitions have ſpeedy Notice of it. They purſue him every way, and ſeldom fail to catch him again. The ſame is obſerved with regard to thoſe who break out of the Priſons of the Inquiſition; if they are catched again, they are utterly undone, and the moſt gentle Puniſhment they are to expect, is Impriſonment for Life.

IT is ſtill more difficult for a Perſon to make his eſcape in *Spain*; for, not to mention that the Inquiſition is more ſevere and exact there than in any other Country, the *Hermandad* is ſo vigilant in its Purſuits, that it is impoſſible not to fall into its Clutches. Theſe are a kind of Societies eſtabliſhed in all Parts of *Spain*, whoſe Cities, Towns, and Villages ſwarm with them. They are ſo many indefatigable Spies, who liſten, and obſerve all that paſſes; but they are chiefly employ'd in purſuing ſuch Criminals as fly from Juſtice, and for this they ſpare neither Care, Labour, nor Expence. Theſe Fellows are at the Heels of a Criminal wherever he flies; and when they find him, in caſe they are not ſtrong enough to ſeize him openly, they ſet every Engine at work in order to get him again; and for this Purpoſe they ſtrike up a Mock-Friendſhip with him, invite him frequently to Entertainments, make him Preſents, and lend him Money; they

they likewiſe aſſiſt in caſe of Sickneſs, or any other Misfortune. They diſguiſe their Sentiments, and feign to have exactly the ſame Notions with him: In a word, they ſwear a thouſand Oaths that they have the ſincereſt Friendſhip for him. Thus when they think they have work'd themſelves into his Confidence, they allure him to ſome Place, where he is immediately ſeized and hurried away, by Perſons ſuborned for that Purpoſe. If the Perſon who is thus purſued keeps, as ſometimes happens, ſo much upon his guard as to defeat all their Stratagems, they then will find ſome Opportunity to engage him inſenſibly in ſome Party of Pleaſure, either on board a Ship, a Boat, or in a Coach in the Country; when, to his great Surprize, he ſhall find, that the People of the Ship, of theBoat, or Coach, had been all bribed: And being thus enſnar'd, they immediately carry him off to *Spain*. In this manner ſeveral Perſons have been decoy'd, even from *Conſtantinople*.

ALTHO' the *Hermandad* is no way allied to the Inquiſition, it nevertheleſs employs thoſe Wretches to a very good Purpoſe, whenever any Perſon refuſes to ſubmit to the Sentence of that Tribunal, or endeavours to eſcape it by Flight. And as the Inquiſition is more eſteemed and reſpected than any other Tribunal in *Spain*, ſo the *Hermandad* are inviolably devoted to its Service.

THERE is another Body of Men, called the *Cruſade*, or *la Cruciata* in *Spaniſh*, from whom the Inquiſition receives no leſs Service. The Buſineſs of this Society is not like the above-mentioned, to purſue Criminals; but only to have an Eye over the Behaviour of all Roman Catholics, and to impeach them in caſe they omit any Duties of the Chriſtian Profeſſion. This Society is vaſtly rich, and as powerful as wealthy; for the Biſhops, the Archbiſhops, and moſt of the Grandees of *Spain*, are Members of it. Theſe are another kind of Spies, who are to be met with every where; they inſinuate themſelves into every Body's Affairs, and ſuffer nothing to eſcape them. The *Spaniards* are perſuaded, that had it not been for the Inquiſition and the Cruſade, their Kingdom would have been over-run with Heretics, who had like to have made themſelves Maſters of the other Kingdoms and States of *Europe*.

IT being therefore, as was juſt now ſaid, ſo difficult a Matter to eſcape the Claws of the Inquiſition, it is certain that no wiſe Man will ever attempt it, unleſs he is infallibly ſure of Succeſs; and that in caſe he be ſummoned, it will be beſt for him to be forthcoming as ſoon as poſſible.

IT often happens that the Inquiſitors, either when they have ſufficient Witneſſes, or that the Crime of which the Perſon impeached is accuſed, is of an enormous Nature; or, laſtly, when they are afraid of his eſcaping from them, and not ſtaying till they ſummon him in form: In theſe Caſes, I ſay, they ſhall immediately give Orders for his being arreſted whenever they ſhall meet with him. A Perſon impeached has no Aſylum nor Privilege, nor can ſuſpend the Proſecution one ſingle Moment, or mitigate the Rigour of it.

IT is ſurpriſing to conſider the forlorn Condition of a Perſon who is thus unhappy. He is ſeized in the midſt of his Friends, and in the very Boſom of his Family; a Father ſtanding by his Son's Side, a Son in the Company of his Father, and a Wife in that of her Husband, without ſo much as any one's daring to make the leaſt Reſiſtance, or even to ſtop a Minute, to ſettle any Affairs tho' of the utmoſt Conſequence, or to ſpeak one ſingle Word in favour of the Perſon impeached.

BUT

The PROCESSION *with* PALMS *on* PALM-SUNDAY. | *La* PROCESSION *des* PALMES *le* DIMANCHE *des* RAMEAUX.

B. Picart, del. C. Du. Bosc. exc.

The PROCESSION *of y^e* B. SACRAMENT *on Corpus* CHRISTI-DAY. | *La* PROCESSION *du S^t* SACREMENT *le jour de la* FÊTE-DIEU.

BUT when the Inquiſition have once got him into their Hands, he is treated in a ſtill more rigorous Manner. In this Caſe no one is allowed either to viſit him, to give him Advice, to write to, or ſolicit for him, or even to attempt to prove his Innocence. In an Inſtant he cut off from all Correſpondence, and the unhappy Wretch finds himſelf friendleſs, without Kindred, Advice, Support, or even the leaſt Conſolation; abandoned to his Judges, and to himſelf, and frequently to his greateſt Enemies, without being able to tell what will become of him. Even Innocence itſelf, in theſe Caſes, is a very weak Support, ſince nothing is eaſier than to ruin an innocent Perſon, as will be ſhewn in the Sequel.

No ſooner have the Inquiſitors got a Perſon in their Clutches, than they ſearch him very ſtrictly, in order, if poſſible, to find Something about him that may be of uſe to convict him; or for any Inſtrument, with which he may kill himſelf, in order to eſcape the Tortures of the Inquiſition. We have Inſtances of Perſons who have laid violent Hands upon themſelves on theſe Occaſions, and a great many who were impriſoned in the Inquiſition, have been drove to that Deſpair, as either to poiſon, or to kill themſelves with Stilletoes, which they had concealed in their Hair, or the moſt ſecret Parts of their Body; or daſh out their Brains againſt the Walls, when they had no other Way left to deſtroy themſelves.

THE Inquiſitor, accompanied by his Officers, goes afterwards to the Houſe of the Accuſed, where a very exact Inventory is taken of his Books, Papers, Effects, and every Thing they find in it, which they annex to that they had before taken of the Things found upon him. No Perſon dares to oppoſe them therein, or conceal the leaſt Trifle. To this Inventory they often add an Attachment or Seizure of all, or Part of the Goods, to ſerve, in caſe it be needful, as a Security for the Coſts and Fines which the Perſon impeached may be condemned to pay; for it very ſeldom happens that a Perſon gets out of the Inquiſition without being half ruined, unleſs he happens to be very rich.

THINGS being carried on thus far, the Proſecution immediately begins, but is carried on very ſlowly; for a Criminal is frequently impriſoned for ſeveral Months, and not one Word is mentioned about carrying him to Audience.

THESE Priſons are dreadful, and nothing can be more capable to ſtrike a Priſoner with Terror, and diſpoſe him for appearing before the moſt dreadful Tribunal in the World, than the diſmal Dungeons into which theſe unhappy Wretches are immediately thrown.

THE Dungeons are under Ground, and ſtink wretchedly; they are ſituated in Places far remote from all human Communication; the Way to them is by a great many Turnings and Windings, for fear leſt the Cries and Complaints of the miſerable Tenants of thoſe Places ſhould be heard, and move any Perſon with Compaſſion. Day-Light is for ever ſhut out from theſe gloomy Habitations, to hinder thoſe who are impriſoned therein from reading, or any Employment but the Reflection on their Puniſhment, and the ſad Thoughts of the Evils which are prepared them. In this diſmal Condition they are not allowed either to ſee or ſpeak to any Perſon. And in caſe the Proximity of one Dungeon to another ſhould give the Priſoners an Opportunity of converſing together, they are abſolutely forbid to attempt it; and in caſe they happen to be over-heard, either ſpeaking to one another, or to themſelves, the Officers immediately ruſh in upon them, and whip them with the utmoſt Severity. We are told, that theſe unhappy Wretches, not daring to converſe with one another from their ſeveral Dungeons, have invented a Method of ſpeaking with their Fingers, by ſtriking a certain Number

Number of Times upon the Wall, according to the numerical Order of the Letter which they would expreſs in the Alphabet. As for Inſtance; ſuppoſe they had a Mind to expreſs the Word *Bread*, as the firſt Letter thereof is the ſecond Letter in the Alphabet, they ſtrike two Blows on the Wall, and in the ſame manner for the reſt. This gives them ſome Employment, for Converſation muſt neceſſarily be carried on but very ſlowly by ſuch Methods, and a conſiderable Time is taken up in expreſſing only a few Sentences. 'Tis certain, that were it in the Power of their Jailors to deprive them even of this ſad Conſolation, they would not fail to do it.

AFTER a Criminal has ſpent ſeveral Days, and ſometimes Months, in this Manner, without ſo much as knowing either the Crime of which he is accuſed, or the Witneſſes who have depoſed againſt him, the Jailor is order'd to acquaint him, that he may deſire to be admitted to Audience; but this he ſeems to do from his own proper Impulſe, and out of Compaſſion, and not by order of the Judges; for 'tis a fixed Rule in this Tribunal, that the Priſoner muſt always petition for every Thing.

THE firſt Time the Priſoner appears before his Judges, they ask him, juſt as though they did not know him, or had had the leaſt Information of his Crime, Who he is? or, What he wants? and, If he has any Thing to ſay? The ſafeſt, at leaſt the leſs dangerous Method, is for a Perſon to plead guilty, notwithſtanding his Innocence, of every Article that is laid to his Charge. A Priſoner is never put to Death the firſt Time of his being impeached to the Inquiſition. However, this ſtamps the whole Family with Infamy, and this firſt Sentence diſables all ſuch Perſons from enjoying any Employments either in Church or State.

THERE is another Method for a Perſon to get out of the Hands of the Inquiſition the firſt Time he is impeached therein, which is always to affirm he has nothing to ſay, and is not conſcious of the leaſt Guilt; for in this Caſe, if the Proofs are not very ſtrong, the Priſoner is acquitted.

BUT this generally is of little Service; for the Inquiſitors ſet two or three of their Spies, who are called *Familiars*, at his Heels. 'Tis ſcarce poſſible to expreſs how cloſe theſe Fellows will ſtick to him; they follow him wherever he goes, obſerve every Step he takes, all he ſays or does; nothing can eſcape them; and indeed they generally pretend to be his Friends, and ſet every Engine at work to inſinuate themſelves into his Confidence; nay, they are ſometimes his own Servants, or his neareſt Relations.

UPON the leaſt Hint, or the ſlighteſt Suſpicions, they again lay hold of him, when all Things are carried on as before, except that they now proſecute him with greater Rigour; then indeed it may be truly affirmed, that the unhappy Wretch is inevitably loſt; for the Inquiſition never grants a Pardon twice.

EVERY one has heard of the Treatment *Mark Anthony de Dominis* met with upon this Occaſion. This Gentleman was deſcended from a very illuſtrious Family in the *Venetian* Territories: He was firſt a Jeſuit, and was afterwards made Biſhop of *Segni*, then Archbiſhop of *Spalatro*, and Primate of *Dalmatia*. This Dignity, though very great in itſelf, was not yet what gain'd him univerſal Reſpect both in Church and the Public. *Mark Anthony de Dominis* was look'd upon as the moſt learned Man of any of his Age, particularly in Divinity and Hiſtory, both ſacred and profane. No Man in the World had read more, or forgot leſs. He was conſulted on all kinds of Subjects, and anſwered each ſingle one in ſuch a manner, as if he had never applied himſelf to any other.

YET

YET his unbounded Knowledge could not ſecure him from being tainted with the Tenets of the *Lutherans* and *Calviniſts*. He maintained them with the utmoſt Vigour in his voluminous Work of the *Eccleſiaſtical Republic*; and at the ſame Time diſcovered ſo great a Spirit of Rancour againſt the Pope and the Court of *Rome*, that it would have been impoſſible for its greateſt Enemies to write more ſharply againſt them.

THE ſtrong Deſire he had of publiſhing this Work in his Life-Time, and the little Likelihood there was of his being able to continue in *Italy* after its Publication, engaged him to withdraw into *Germany* firſt, and afterwards into *England*, whither he had been invited, with Promiſe of great Preferment, by King *James* I. As that Monarch was himſelf very learned, he employ'd all his Endeavours to engage Perſons, from every Part of *Europe*, who were famous for Genius and Learning, to come over into his Kingdom. *Dominis* met with the moſt obliging Reception from the King; he provided him an honourable Subſiſtence ſuitable to his Dignity, and did all that lay in his Power to engage him to break off intirely from *Rome* and the *Roman* Catholic Church.

ON the other Side, the Court of *Rome*, whether it were that they were reſolved not to ſuffer a Perſon of his Character to continue among their Enemies, or were unwilling to be oppoſed by a Man of his Learning and Talents; or rather, as afterwards appeared, that they were bent upon Revenge, and reſolved to make an Example of him: Be this as it will, they left no Stone unturned to make him return to his former Principles, and for that Purpoſe got all his beſt Friends and neareſt Relations in *Italy* to write to him; and at laſt *Don Diego Sarmiento de Acuna*, the *Spaniſh* Ambaſſador at the *Engliſh* Court, made him ſuch advantageous Offers, as firſt ſhook his former Reſolutions, and afterwards prevailed on him to accept them.

THIS unhappy Prelate, to his utter Ruin, forgot on this Occaſion, the Maxims he had ſo often repeated in his Works, *viz.* That whoever offends the Court of *Rome*, is ſure not to eſcape being puniſhed for it; that they don't know what it is to pardon an Affront; and that when a Man has once drawn his Sword againſt them, he muſt immediately throw the Scabbard away.

HE ſet out for *Rome* in ſpite of all the Arguments his Friends in *England* could uſe to diſſuade him from it, who were continually ſetting before his Eyes the ill Fate that would inevitably attend him, and which he ought to have foreſeen better than any Body elſe. But no ſooner was he arrived in *Italy*, than he was thoroughly ſenſible, but too late, of the Error he had committed. They did not keep their Word with him in one ſingle Circumſtance, but forced him to abjure publicly the ſeveral heretical Tenets that were ſpread up and down his Writings. However, they gave him his Liberty in outward Appearance, but at the ſame Time ſet ſo many Perſons over him, who watched him ſo narrowly, that they either really diſcovered, or pretended to have diſcovered, that he held a ſecret Correſpondence with the *Engliſh*. Upon this the Inquiſition immediately laid hold of him; but as the Proſecution of this great Man was carried on very ſlowly, he died in Priſon, either through Grief for the wrong Step he had taken, or from his Dread of the ſhameful and cruel Puniſhment he knew he could not poſſibly eſcape; or, as is the Opinion of many, by Poiſon, which had been ſent him by ſome officious Friend or Relation, who knowing he was inevitably loſt, was willing to reſcue him from the Infamy and Rigour of a Puniſhment which would attend his illuſtrious Family.

BUT to return to my Subject. When a Perſon is fallen a ſecond Time into the Clutches of the Inquiſition, after having languiſhed ſeveral Months in Priſon, in the rigo-

rigorous Manner above-mention'd, they again inſidiouſly prompt him to beg to be admitted to Audience as before, which, after ſome Days Delay, he obtains.

ALTHOUGH all the Houſes of the Inquiſition are very magnificent, and that no Coſt is ſpared either for Marble or rich Ornaments of Architecture, yet the Priſoners ſee none of theſe, and every Object they behold ſtrikes them with Terror. The ſeveral Places where they appear have an Air of dreadful Gloom; and the Inquiſitors and their Officers put on ſo ſad and ſevere a Countenance, as does not leave the Priſoner the leaſt Hopes of moving his Judges to Compaſſion.

WHEN the Priſoner is brought before the Inquiſitors, they tell him, the Jailor had informed them that he deſired to be heard. The Priſoner anſwers, he deſires to be heard, in order that he may be cleared, in caſe he be found innocent. Upon this the Inquiſitors preſs him earneſtly to confeſs his Crime. If he denies it, they remand him back to Priſon, and tell him they do ſo in order to give him Time to reflect upon it, and to recollect every Circumſtance thereof. After he has continued a long Time in this Manner, in caſe they cannot prevail with him to make any Confeſſion, they oblige him to ſwear on the Crucifix, and the holy Goſpels, that he will ſpeak the Truth to all the Queſtions that ſhall be put to him. If he refuſes to take the Oath, they immediately pronounce Sentence upon him, without any other Formality; becauſe they, by this, either ſuppoſe he is not a Chriſtian, ſince he refuſes to perform ſo authentic an Act as that of an Oath required of him by thoſe who are his lawful Judges; or, that he is afraid of forſwearing himſelf, and conſequently is guilty of all they lay to his Charge.

BUT in caſe he takes the Oath, they queſtion him in numberleſs Circumſtances of his paſt Life, from his Birth to that Time, and even that of his Anceſtors, in order to ſift out of him, whether ſome of them may not have come under the Cenſures of the Inquiſition. Though Crimes of this Nature are merely perſonal, they yet prejudice the Judges very ſtrongly againſt him; they ſuppoſe he has imbibed the Notions of his Progenitors with their Blood; and that, as he had been educated by them, it was impoſſible but he muſt have imbibed their erroneous Tenets, a Circumſtance they imagine they muſt neceſſarily have had moſt at Heart.

HITHERTO he is not ſuffered to know the Crime of which he is accuſed, nor the Perſons who have ſworn againſt him. They, as yet, are only endeavouring, by a thouſand Stratagems and artful Windings, to get Something out of him, that may ſeemingly authorize them to pronounce his Condemnation.

THIS Snare is laid with prodigious Cunning, and can hardly be eſcaped; for as on the one Side People are arreſted on vain and idle Reports, or on Proofs inſufficient to condemn them, 'tis certain that the Judges themſelves would frequently be very much puzzled, if the Priſoners did not by their own Words pronounce their Condemnation.

BUT on the other Side, as the Inquiſitors promiſe to treat them with greater Gentleneſs, and ſometimes to pardon them, if, before they are condemned, they acknowledge their Crimes, and give, by ſuch a Confeſſion, the moſt ſenſible Tokens of a ſincere Repentance, theſe unhappy People, not knowing whether they really have, or have not, Circumſtances ſufficient to convict them, and, moreover, flattered with the agreeable Hope of being ſoon ſet at Liberty, they by that means often acquaint them with more than they either do, or poſſibly could ever know, had they not made thoſe haſty and imprudent Confeſſions.

BUT

BUT in caſe the Priſoner either is innocent, or too cunning to fall into their Snares, and ſtill continues to deny what they alledge againſt him, his Accuſation, compoſed by the Inquiſitors, is delivered to him; in which they intermix a great Number of pretended Crimes, and of the moſt enormous Nature, with thoſe whereof he is juſtly accuſed.

THIS Compoſition of Truth and Falſhood, is another Trap for this unhappy Wretch; for as he ſeldom fails to exclaim againſt the horrible Crimes they lay to his Charge, they take an Occaſion from thence to conclude, that thoſe of which he makes but little Complaint are true. Although ſuch a kind of Proof is a very equivocal one, it nevertheleſs is fatally ominous to a Priſoner.

AFTER having in this Manner delivered the Accuſation to the Priſoner, they allow him a Counſellor, that is, they nominate certain Perſons to him, of one of whom he makes choice to defend his Cauſe. This Counſellor does him but very little Service; for he is not only forbid giving the Priſoner any Advice, but is not even allowed to ſpeak to him but in Preſence of the Regiſter and the Inquiſitors, or to make uſe of him to defend his Cauſe; for as all Citations in this Tribunal are perſonal, and that no one is allowed to appear by Proxy, ſo a Priſoner is forced to defend himſelf againſt unknown Accuſers; for they never tell him ſo much as the Names either of his Accuſers or Witneſſes. The Proſecutor is indeed known well enough, ſince it is always the Attorney-General of the Inquiſition; but Informers are never allowed to proſecute, becauſe they always appear as Witneſſes.

SOME Days after they have given the Priſoner a Copy of his Indictment, he is ſent for to Audience, with his Counſellor; but he might as well be without him, ſince the Counſellor is not allowed to ſpeak, or, in caſe he does ſpeak, he muſt firſt adviſe with the Inquiſitors what it will be proper for him to ſay, and only be very urgent with the Priſoner to make a Confeſſion of a Crime whereof he is often innocent.

'TIS to no Purpoſe for him to inſiſt upon knowing the Names of the Perſons who have depoſed againſt him; for they are ſure to keep him in the dark in that reſpect: All they allow him, is to gueſs if they are not ſuch and ſuch Perſons; but to this they either make no Anſwer at all, or ſuch an one as they pleaſe, but never right. They afterwards go on with the Examination; and in caſe he ſtill continues to plead not guilty, he is remanded back to Priſon.

AT laſt, after having thus carried an unhappy Wretch, for ſeveral Years together, from the Jail to Audience, and from Audience to Jail, his Trial is prepared in good Earneſt. It opens with his Appearance before the Inquiſitors: Then they give him, for the firſt Time, the true Depoſitions; (for the former Indictment which had been put into his Hands, had been drawn up by the Judges, and was made up both of true and falſe Accuſations.) Then the true Depoſitions which the Witneſſes had made, but very much curtailed, are ſhewn him; for all ſuch Circumſtances relating to Places and Perſons are ſuppreſſed, as might inform the Priſoner who thoſe were that had ſworn againſt him.

MOREOVER, in caſe there are any Circumſtances in the Depoſitions of the Witneſſes which may contribute to the Priſoners being acquitted, they indeed are not razed from the Original, but then they are not inſerted in the Copy they put into his Hands, ſo that theſe Depoſitions, ſuppoſing they were true, are after of no other Uſe but to perplex and to confound the Priſoner

AFTER theſe Depoſitions have been thus communicated to the Priſoner, in caſe he will not, or cannot, except againſt his Witneſſes, and give in his Anſwers immediately, they allow him three or four Days to conſider of it, and remand him back to Jail.

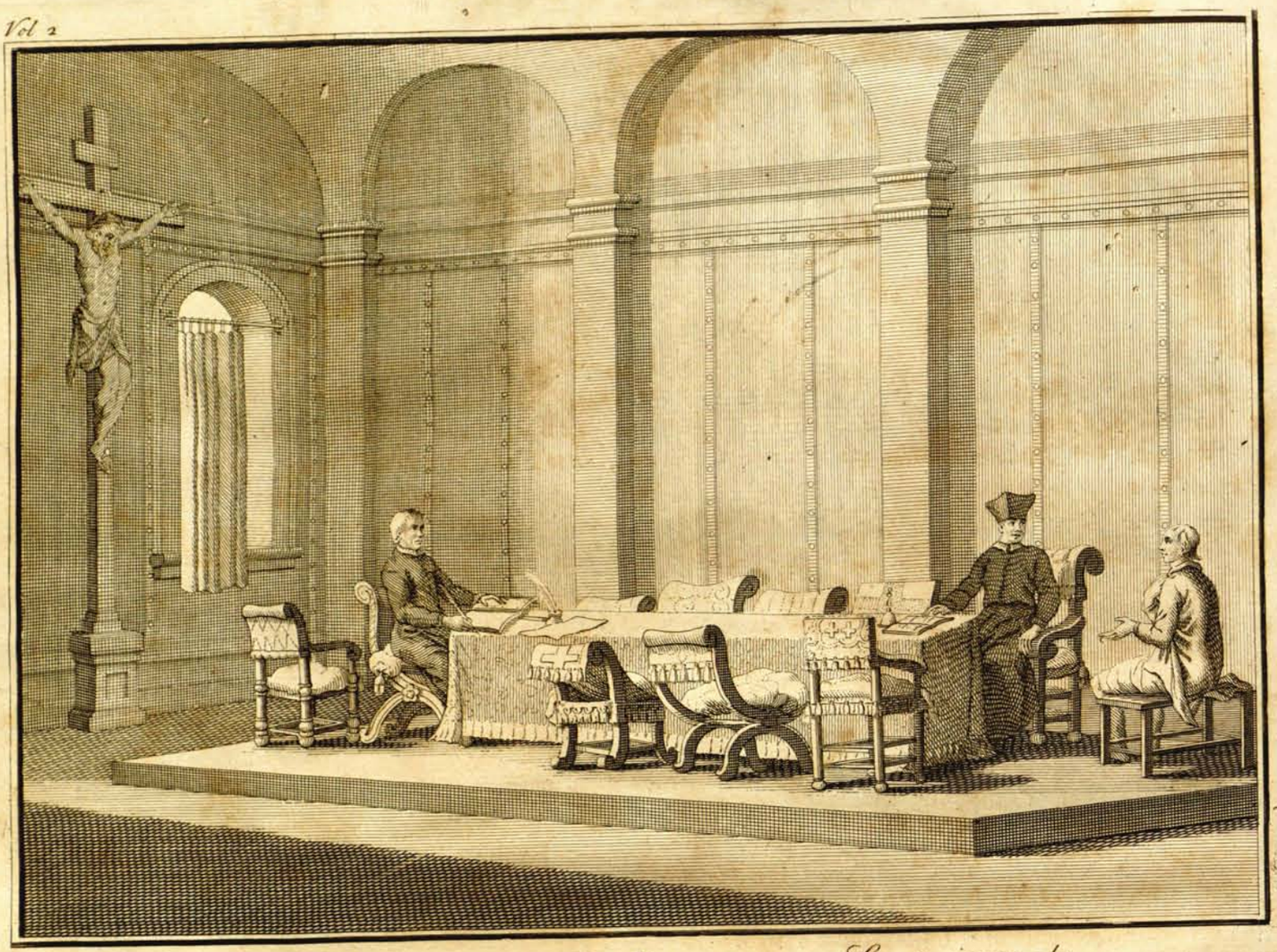
UPON this he muſt fall a queſtioning, and endeavour to hit upon the Perſons who have been his Accuſers and Enemies; for they perſiſt in refuſing either to let him ſee them, or even to tell him their Names.

WHEN the Time which had been allowed him for challenging his Witneſſes is expired, he is recalled, and is heard in whatever he has to except againſt Perſons, whoſe Names and Qualities are equally concealed from him; conſequently, if he happens to gueſs their Names, and makes any juſt Exceptions againſt them, ſo much the better for him; but then the Judges ſhall give them what Weight they pleaſe in the Trial, and often reject them, tho' very juſt; or, to explain this farther, nothing that a Priſoner may alledge in challenging Witneſſes is of any effect, but the proving them to be profeſſed Enemies. This however does not invalidate their Depoſitions, but then it weakens them; for any Exceptions with reſpect to Crimes, tho' of the blackeſt Dye, ſignify nothing.

IT may not be improper to take notice of certain particular Rules with regard to Witneſſes, which are obſerved in the Inquiſition, and in no other Tribunal. 1. A Priſoner is ſeldom or never told the Names of the Witneſſes who have ſworn againſt him, which is done either to prevent his bribing or terrifying them, or to take from him the Opportunity of hitting upon the Exceptions he might otherwiſe make; or, laſtly, that the Promiſes which are always made to Witneſſes, of never having their Names divulged, may encourage Impeachments. 2. For the ſame Reaſons Witneſſes are not obliged to prove their Depoſitions. 3. For the ſame Reaſon alſo, Witneſſes are ſeldom or never confronted. 4. In this Tribunal, all Witneſſes, becauſe of the heinous Nature of Hereſy, are accepted, whence ſoever they come, and how black and ſcandalous ſoever their Characters may be; the Depoſitions of foreſworn Wretches, People of the vileſt Reputation, Heretics, *Jews*, or *Mahometans*, are all received as valid on theſe Occaſions; and the Teſtimonies of ſuch Miſcreants as theſe, though ſo unworthy of the leaſt Credit, are yet ſufficient to ruin a Man, and cauſe him to be condemned to the Flames. 5. Two Witneſſes by Hear-ſay, are equivalent to one who is both an Ear and Eye-Witneſs, and ſufficient to make a Perſon be put to the Torture, which is extremely ſevere in the Inquiſition. 6. Informers themſelves are received as Witneſſes, which is the Reaſon why they are not ſuffered to proſecute. In ſhort, a Son is allowed to appear as Evidence againſt his Father, a Father againſt his Son, a Servant againſt his Maſter, a Husband againſt his Wife, a Wife againſt her Husband; by which means the Laws are overturned, and a Door opened to a numberleſs Multitude of Actions of the moſt treacherous and revengeful Nature.

CHAP.

Indira Gandhi National Centre for the Arts



Great room or HALL *of the* INQUISITION.

La SALE *de L'* INQUISITION.

B. Picart del.

C. Du Bosc, exc.

Various Methods of TORTURE *inflicted by the* INQUISITOR.

Diverses Manieres dont le S.T OFICE *fait donner la* QUESTION.

Indira Gandhi National Centre for the Arts

CHAP. IV.

In what Manner Priſoners are put to the Torture in the INQUISITION.

AFTER a Priſoner has made his Exceptions, and given in his Anſwers, if they are not ſatisfactory, or that his Crimes be not ſufficiently proved, he is condemned to the Torture. Of theſe there are three kinds, all which are extremely ſevere and cruel. The firſt is that of the Rope, the ſecond that of Water, and the third that of Fire.

IN the Toiture with the Rope, the Priſoner has his Hands bound behind him with a Rope; after which he is raiſed from the Ground to the Top of the Cieling by means of a Pulley; when, letting him hang for ſome Time in this Manner, they let him fall within half a Foot of the Ground, but with ſuch ſudden Jerks as put all his Limbs out of Joint, and force him to cry out in a moſt dreadful Manner. In this Manner he is tortured for an Hour, and ſometimes more, according as the Inquiſitors, who are preſent, think proper, or the Vigour and Strength of the unhappy Sufferer.

BUT if this kind of Torture does not prevail, they then have recourſe to that of Water, which is done in this Manner: They force the Priſoner to ſwallow down a great Quantity of Water; after which he is laid along a Form or Bench that has a Cavity in it, which ſhuts up, and ſqueezes at Pleaſure. A Stick or Piece of Wood runs croſs this Bench, which keeps the Priſoner's Body ſuſpended, as it were, and breaking his Back-Bone, puts him to incredible Pain.

BUT the moſt rigorous Torture is that of Fire: For a great Fire being lighted, the Soles of the Priſoner's Feet are rubbed with Bacon, or ſome other unctuous or cumbuſtible Subſtance; which being done, he is laid on the Ground with his Feet turned towards the Fire, and is held down in that Poſture, till ſuch Time as he has confeſſed all the Inquiſitors deſire to know. The two laſt mentioned kinds of Torture continue, as the firſt, for the Space of an Hour, and ſometimes more.

WHEN therefore a Priſoner is condemned to the Torture, he is carried to the Place appointed for that Purpoſe, which is called the Place of Torments. This is a ſubterraneous Cavern, to which one goes down by a numberleſs Multitude of Turnings and Windings, in order to prevent the dreadful Cries of thoſe miſerable Wretches from being heard. In this Place there are Seats only for the Inquiſitors, who are always preſent when any one is put to the Torture, and for the Biſhop of the Place, or his great Vicar, or his Deputy. It has no other Light than that of two Torches, which burn but faintly, but ſtrong enough to let the Priſoner ſee the Inſtruments with which he is to be tortured, and one, two, or more Executioners. Theſe Executioners wear a Habit very much like that of Penitents, *i. e.* thoſe who do Penance, being a long Robe made of black Buckram; their Heads and Faces are covered with a kind of black Cowl, having Holes in it at the Eyes, Noſe, and Mouth.

IMMEDIATEY the Priſoner is ſeiz'd by one of theſe Spectres, who ſtrips him ſtark naked, the *Pudenda* excepted. The Inquiſitors, before he is put to the Torture, ſtrongly exhort him to confeſs the Crime whereof he is accuſed. But if theſe prove ineffectual, and he perſiſts in proteſting his Innocence, he is put to the Torture to which he

he had been condemned in one of the three Manners above-mentioned. This is ſometimes ſo violent, that it reduces the Sufferer almoſt to his laſt Gaſp; on which Occaſion they ſend for the Phyſician of the Inquiſition, to know whether it will be poſſible under for him to bear up any longer under it.

AFTER that, by the Violence of the Torments, they have forced from the Priſoner's own Mouth all they deſired to know, *i.e.* Things whereof he is wholly innocent, and others of which he is guilty, they yet do not ſtop here; for he muſt be put a ſecond Time to the Torture, in order to force him to declare the Motives which had induced him to commit the Crimes whereof he owns himſelf guilty. As for inſtance: In caſe a Man has married two Wives, or a Wife two Husbands; or a Monk, or Nun, has entred into the Marriage State, after having taken the Habit. Thus after a Criminal has, by the Violence of the Torture, owned himſelf guilty of ſome Crime, tho' it appear never ſo evident that he was excited to the Commiſſion of them, from a Deſire of gratifying ſome violent Paſſion, or out of Intereſt, he yet is put to the Torture a ſecond Time, in order to make him confeſs whether he did not believe Marriage to be a Sacrament; whether Vows are not binding; or, that it is not poſſible to lead a Life of perfect Continence. Thus after the unhappy Wretch, who generally is more actuated upon from the Violence of the Torture than Reaſon, has confeſſed more than he really knows, he is forced to ſubmit to the Torture a third Time, to force him to reveal his Accomplices, or thoſe who had either aided or aſſiſted him in his Crimes.

THUS, after having extorted from him all they deſire to know, the only Conſolation the poor Wretch receives, is to be carried back to thoſe horrible Dungeons we before deſcribed; where he is left a Prey to his Deſpair, and all the gloomy Reflections that may ariſe from the Pain which the Torments may have left behind them.

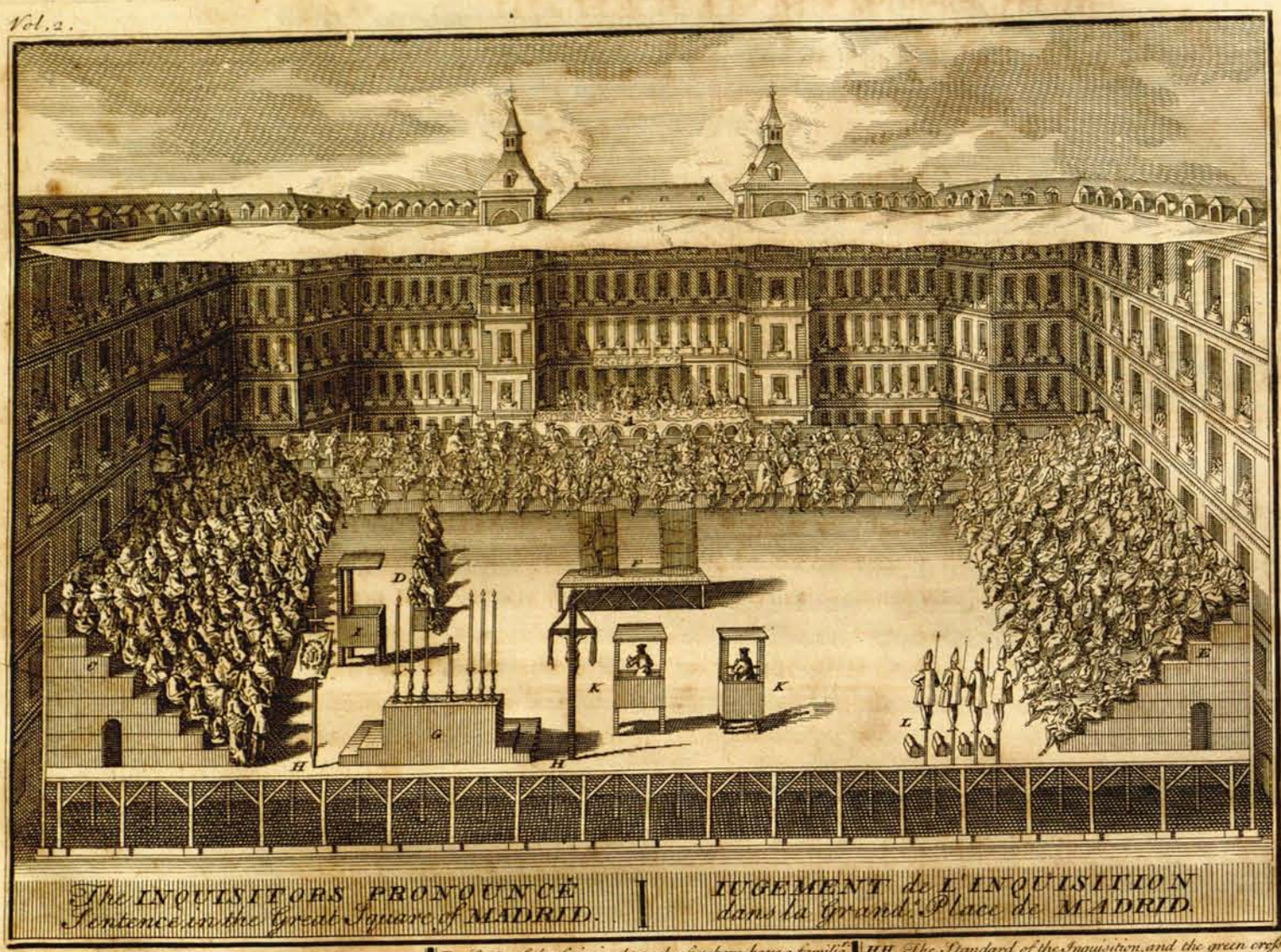
BUT in caſe the Violence of theſe Tortures cannot extort any Confeſſion, he is carried back to Priſon, when the Inquiſitors have recourſe to Artifices and Snares. Accordingly, ſeveral Fellows ſuborned for that Purpoſe are ſent to him, who under a Pretence of comforting and aſſiſting him, or telling him that they are Priſoners and Criminals as well as himſelf, exclaim againſt the Inquiſition, affirming it to be an inſupportable Tyranny, and the greateſt Scourge that ever God afflicted Mankind with; and by this means draw him into the Snare, which is ſo much the more unavoidable, as it is very difficult for a Perſon in Diſtreſs, to guard againſt pretended Friendſhip or Compaſſion, when masked with the Appearance of Sincerity.

THE Inquiſitors themſelves ſecond theſe inhuman Artifices to the utmoſt of their Power, by adminiſtring Conſolation to the unhappy Priſoner, and pretending to be touched with his Misfortunes; that they do not intend his Ruin, but Converſion; and that the ſmalleſt Confeſſion to them in private, which at the ſame Time they promiſe never to reveal, would ſecure him from any Torture, and reſtore him to his Liberty.

THE Reſult of all this, is, that in caſe the Priſoner ſtands convicted, either by the Sentence of the Inquiſitors, by the Depoſitions made againſt him, or by his own Confeſſion, he is condemned purſuant to the Heinouſneſs of his Guilt, either to Death, to perpetual Impriſonment, to the Gallies, to be whipped, or ſome ſuch Puniſhment.

BUT when the Inquiſitors are reſolved to put him to a cruel and ignominious Death the ſooner he ſuffers it the better, ſince the ſeveral Moments which paſs between Condemnation and Execution, are ſo many Deaths; which tho' it be only in Imagination, is

yet



The INQUISITORS PRONOUNCE Sentence on the Great Square of MADRID.

JUGEMENT de L'INQUISITION dans la Grand Place de MADRID.

A. The King and Queen.
B. The Chief Inquisitor.
C. Counsellors of the Inquisition.
D. Seats of some Grandies of Spain, who are familiars of the Inquisition.
E. Seats of the Criminals, each of whom have 2 familia. of the Inquisition, & several friers of different orders.
F. The two cages in which the Criminals are put, whilst sentance is passing upon them.
G. Alter where Mass is said.

A. Le Roi et la Reinne.
B. Le Grand Inquisiteur.
C. Les Conseillers de l'Inquisition.
D. Place de quelques Grands d espagne familiers de l'Inquisition.
E. Place des Criminels, chacun avec 2 familiers de l'Inquisition, et plusieurs moines de differens ordres.
F. Deux cages, ou l'on met les criminels pendant la lecture de leur Sentence.
G. Autel ou l'on dit la Messe.

HH. The Standard of the Inquisition, and the green cross.
I. The Preacher's pulpit.
KK. Two pulpits for those who read the Sentances.
L. Effigies of such Criminals in past-board as either died in or escaped out of Prison.

HH. L'etendart de l'Inquisition, et la croix verte.
I. La chaire du predicateur.
KK. Deux chaires pour ceux qui lisent les Sentences.
L. Effigies de carton representant ceux qui sont morts en prison, ou qui se sont sauvez de prison.

C. Du. Bosc. ex.

A. Standard of the Inquisition.
B. The Dominican Friars.
C. Criminals who have escaped ye flames by making a confession.
D. Criminals who have escaped the flames by their confession after condemnation.

A. L'Etendart de l'Inquisition.
B. Les Dominicains.
C. Les Criminels qui ont evité le feu par la confession.
D. Les Criminels qui ont evité le feu par la confession après leur condamnation.

The PROCESSION of the INQUISITION at GOA.

La PROCESSION de L'INQUISITION à GOA.

E. Crucifix with its back turned on the Criminals condemnd to the flames.
F. Criminals to be burnt.
G. Effigies of such Criminals as died in prison.
H. The chief Inquisitor.

E. Crucifix qui tourne le dos a ceux que doivent etre brulez.
F. Criminels qui doivent etre brulez.
G. Effigies de ceux qui sont morts en prison.
H. Le Grand Inquisiteur.

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yet not leſs ſevere upon that Account: And for this Reaſon the moſt ſevere Tribunals have always taken care to make the Time between the Condemnation and Execution as ſhort as poſſible.

But this Indulgence, how weak ſoever it may be in its own Nature, is yet never practiſed in the Inquiſition, and the Execution ſhall often be ſuſpended a Year or more, after Sentence of Condemnation has paſſed; and the Reaſon of this Cruelty, is, that by putting to death a great Number of Criminals at the ſame Time, the Execution may be the more dreadful, and conſequently a greater Example. The Sight of ſo many Criminals condemned in this Manner to die, without any regard to Age, Sex, or Quality, is thought to confirm the People in the Roman Catholic Religion; and the Inhabitants of thoſe Countries where the Inquiſition prevails, are perſuaded, that this alone has prevented the Spreading of Hereſies among them, at a Time when they infected all other Parts of *Europe*. This is one Reaſon why that Tribunal is called the Holy Office, and has obtained ſo unbounded an Authority in all thoſe Countries where it is eſtabliſhed.

CHAP. V.

The Ceremonies uſed in executing the Sentences of the Tribunals of the INQUISITION; *extracted from a Narrative publiſhed at* Madrid *the* 3*th of* May 1680, *and executed the* 29*th of* June *of the ſaid Year; printed at* Paris, au Bureau d'Adreſſe, *the* 22*d of* Auguſt 1680.

THE general Acts of the Inquiſition, which in all other Countries are conſidered only as a mere Execution of Criminals, are, in the Places where it is eſtabliſhed, looked upon as a religious Ceremony, in which they pretend the moſt illuſtrious and public Proofs of a religious Zeal are given; and are therefore call'd *Acts of Faith*. Theſe are generally exhibited in *Spain* at the Acceſſion of their Monarchs to the Throne, at their coming to Age, upon their Marriage, at the Birth of a Succeſſor to the Crown, in order to give them a more ſolemn Air. The laſt was ſolemniſed the Year his Catholic Majeſty *Charles* II. was married, before which there had not been one ever ſince 1632, *viz.* in the Beginning of the Reign of *Philip* IV.

But as there are always Perſons condemned from Time to Time, we thence may judge how many Years theſe unhappy Wretches ſpend in the moſt miſerable Manner before their Execution. And as the Ceremonies practiſed on theſe Occaſions are pretty near the ſame in all Places, I ſhall therefore relate only thoſe of the laſt Act or general Execution of the Inquiſition, the Year that *Charles* II. of *Spain* was married.

A Month before the general Execution, the Officers of the Inquiſition, preceded by their Standard, rode with great Solemnity from the Palace of the Holy Office to the open Square, where, in the Preſence of a numberleſs Multitude of People therein aſſembled, they proclaimed, by Sound of Trumpets and Kettle-Drums, that on that Day Month, an Act of Faith or general Execution of the Inquiſition would be exhibited.

As there had not been one for fifty Years before, great Preparations were made to make theſe Ceremonies as ſolemn and magnificent as poſſible.

A SCAFFOLD fifty Foot in Length was erected in the large Square at *Madrid*, which was raiſed to the ſame Height with the Balcony made for the King to ſit in. At the End, and along the whole Breadth of this Scaffold, at the Right of the King's Balcony, an Amphitheatre was raiſed, to which they aſcended by twenty five or thirty Steps; and this was appointed for the Council of the Inquiſition, and the other Councils of *Spain*. Above theſe Steps, and under a Canopy, the Great Inquiſitor's Roſtrum was placed, that he was raiſed much higher than the King's Balcony. At the Left of the Scaffold and the Balcony, a ſecond Amphitheatre was raiſed of the ſame Extent with the former, for the Criminals to ſtand in.

IN the midſt of the great Scaffold, another very ſmall one was built, in the Shape of a long Square, which ſupported two little Places made like Cages, and open at Top, wherein the Priſoners were to be placed while Sentence was pronounced upon them.

THREE Pulpits were alſo erected on the great Scaffold, two whereof were for the Relaters, or thoſe who read the Sentence, and the third for a Preacher; and, laſtly, an Altar was raiſed not far from the Amphitheatre, where the ſeveral Councils ſat.

THE Seats on which their Catholic Majeſties ſat, were ranged in ſuch a Manner, that the Queen was at the King's Left Hand, and at the Right of the Queen-Mother. The reſt of the whole Length of the Balcony on each Side, was fill'd with the Ladies of Honour of both the Queens. Balconies were likewiſe erected for the Ambaſſadors, the Lords and Ladies of the Court, and Scaffolds for the People.

A MONTH after Proclamation had been made of the Act of Faith, the Ceremony opened with a Proceſſion, which proceeded from St. *Mary*'s Church in the following Order. The March was preceded by a hundred Coal-Merchants, all armed with Pikes and Muskets; theſe People furniſhing the Wood with which the Criminals are burnt. They were follow'd by *Dominicans*, before whom a white Croſs was carried. Then came the Duke of *Medina-Celi*, carrying the Standard of the Inquiſition, a Privilege hereditary in his Family. The Standard is of red Damask, on one Side of which is repreſented a drawn Sword in a Crown of Laurels, and the Arms of *Spain* on the other.

AFTERWARDS was brought forward a green Croſs covered with black Crape, which was followed by ſeveral Grandees and other Perſons of Quality, Familiars of the Inquiſition, with Clokes powdered with white and black Croſſes, edged with Gold Wire. The March was cloſed by fifty Halbardiers, or Guards belonging to the Inquiſition, clothed with black and white Garments, and commanded by the Marquiſs of *Pouar*, hereditary Protector of the Inquiſition in the Kingdom of *Toledo*.

THE Proceſſion having marched in this Order before the Palace, proceeded afterwards to the Square, when the Standard and the green Croſs were placed on the Scaffold, where none but the *Dominicans* ſtayed, the reſt being retired. Theſe Friars ſpent part of the Night in ſinging of Pſalms, and ſeveral Maſſes were celebrated on the Altar from Day-break to ſix in the Morning.

AN Hour after, the King and Queen of *Spain*, the Queen-Mother, and all the Ladies, appear'd in the Balconies.

AT

AT eight a Clock the Proceſſion began, in like Manner as the Day before, with the Company of Coal-Merchants, who place themſelves on the Left of the King's Balcony, his Guards ſtanding on his Right. Afterwards came thirty Men carrying Images made of Paſte-Board, as big as the Life. Some of theſe repreſented thoſe who were dead in Priſon, whoſe Bones were alſo brought in Trunks, with Flames painted round them; and the reſt of the Figures repreſented thoſe, who having eſcaped out of the Hands of the Inquiſition were outlawed. Theſe Figures were placed at one End of the Amphitheatre,

AFTER theſe came twelve Men and Women with Ropes about their Necks, and Torches in their Hands, with *Carocas*, or Paſte-Board Caps, three Foot high, on which their Crimes were either written or repreſented in different Manners.

THESE were followed by fifty others, having Torches alſo in their Hands, and clothed with a yellow San-benito, or Great-Coat without Sleeves, with a large St. *Andrew*'s Croſs, of a red Colour, before and behind. Theſe were *Jews*, who, (this being the firſt Time of their Impriſonment) had repented of their Crimes; theſe are uſually condemned either to ſome Years Impriſonment, or to wear the San-benito; each Criminal of the two Orders were led by two Familiars of the Inquiſition.

NEXT came twenty *Jews* of both Sexes, who had relapſed thrice into their former Errors, and were condemned to the Flames. Thoſe who had given ſome Tokens of Repentance were to be ſtrangled before they were burnt, according to the uſual Practice; but the reſt, for having perſiſted obſtinately in their Errors, were to be burnt alive. Theſe wore Linen San-benito's, having Devils and Flames painted on them, and Caps after the ſame Manner: Five or ſix among them, who were more obſtinate than the reſt, were gagged, to prevent their uttering any blaſphemous Tenets.

SUCH as were condemned to die, were ſurrounded, beſides the two Familiars, with four or five Monks of different Orders, who were preparing them for Death as they went along.

THESE Criminals paſſed in the Order above-mentioned, under the King of *Spain*'s Balcony; and after having walked round the Scaffold, were placed in the Amphitheatre that ſtood to the Left, and each of them ſurrounded with the Familiars and Monks who had attended upon them. Some of the Grandees who were Familiars, ſeated themſelves on two Benches, which had been prepared for them at the loweſt Part of the other Amphitheatre.

THE Clergy of St. *Martin*'s Pariſh coming forwards, placed themſelves near the Altar; the Officers of the ſupreme Councils of the Inquiſition, the Inquiſitors, the Qualificators, the Officers of all the other Councils, and ſeveral other Perſons of Diſtinction both ſecular and regular, all of them on Horſe-back, with great Solemnity arrived afterwards, and placed themſelves on the Amphitheatre towards the Right Hand, on both Sides the Roſtrum, in which the Grand Inquiſitor was to ſeat himſelf. He himſelf came laſt of all, in a purple Habit, accompanied by the Preſident of the Council of *Caſtile*; when being ſeated in his Place the Preſident withdrew.

THEN they began to celebrate Maſs, in the midſt of which the Prieſt who officiated went down from the Altar, and ſeated himſelf in a Chair which had been placed for him. The Grand Inquiſitor came down from his Seat, and having put on his Cope and ſet the Mitre on his Head, after having ſaluted the Altar, he advanced towards the King's

King's Balcony: He there went up the Steps that ſtood at the End of the Amphitheatre, together with certain Officers of the Inquiſition who carried thither their Croſs, the Goſpels, and a Book containing the Oath by which the Kings of *Spain* oblige themſelves to protect the Catholic Faith, to extirpate Hereſies, and to ſupport all the Proſecutions of the Inquiſition to the utmoſt of their Power.

THE King of *Spain*, ſtanding up and bareheaded, having on one Side of him a Grandee of *Spain* holding the Royal Sword with the Point upward, ſwore to obſerve the Oath, which a Counſellor of the Royal Council and that of the Inquiſition had juſt before read. He continued in this Poſture till ſuch Time as the Grand Inquiſitor was returned back to his Seat, where he took off his Pontifical Veſtments.

THEN one of the Secretaries of the Inquiſition aſcended a Pulpit appointed for that Purpoſe, and read an Oath in the ſame Tenor, which he adminiſtred to the ſeveral Councils and the whole Aſſembly; after which a Dominican went up into the ſame Pulpit, and preached a Sermon ſtuffed with Praiſes of the Inquiſition.

ABOUT twelve a Clock they began to read the Sentences of the condemned Criminals. That of the Criminals who died in Priſon, or were outlawed, was firſt read. Their Figures in Paſteboard were carried up on the little Scaffold, and put into the Cages. Then they went on to read the Sentence to each Criminal, who thereupon were put into the ſaid Cages one by one, in order for all Men to know them.

OF theſe twenty Perſons who had been condemned to the Flames, ſix Men and two Women could never be prevailed with to confeſs, or repent of their Errors. A young Woman was remanded back to Priſon, becauſe ſhe had always made the utmoſt Proteſtations of her Innocence, and that they thought proper to re-examine her Proſecution.

LASTLY, they read the Sentences which had been pronounced againſt thoſe who were convicted of Bigamy, of Witchcraft, of having profaned holy Things, and of ſeveral other Crimes; as likewiſe againſt the penitent *Jews:* All which laſted till nine at Night.

AFTER this they finiſhed the Celebration of the Maſs, and the Grand Inquiſitor, clothed in his pontifical Veſtments, pronounced a ſolemn Abſolution to all who ſhould repent. Then the King being withdrawn, the Criminals who had been condemned to be burnt, were delivered over to the ſecular Arm, and being mounted upon Aſſes were carried in this Manner thro' the Gate called *Foncaral.* At three hundred Paces diſtance from it, they were executed after Midnight: Thoſe who perſiſted obſtinately in their Errors were burnt alive; but ſuch as repented were ſtrangled before they were thrown into the Fire. Thoſe who had been ſentenced to be whipt, being alſo mounted on Aſſes, were the next Day carried up and down the Streets, and were whipt thro' all the chief Streets and Places of public Reſort.

BESIDES theſe general Executions of the Inquiſition, there are ſeveral other private ones yearly about the End of Lent. The Inquiſition on theſe Occaſions are accompanied by the Magiſtrates, the Officers of Juſtice, and thoſe of the King, by the Governor, the Nobility, the Biſhop, and the whole Body of the Clergy both ſecular and regular; and the whole is performed almoſt with the ſame Ceremonies.

THERE

THERE is likewiſe performed about this Time every Year, *i. e.* every *Good-Friday*, in *Spain* and *Portugal*, a Ceremony, which, for its Singularity, the Reader will permit me to mention in this Place. This is a Proceſſion of Penitents, compoſed of all the religious Orders, both regular and ſecular, and the ſeveral Pariſhes of the City, and their Fraternities; of all the Tribunals and Corporations; of the ſeveral Bodies and Companies of Tradeſmen in the City. The Players are alſo obliged to aſſiſt at it, and to bear a Part with the reſt.

THE King is alſo often preſent at it, attended with his whole Court, which is very numerous. The Penitents walk each with a Sword by his Side, and a Wax Taper in his Hand. Every Nobleman is followed by a great many Footmen with Torches in their Hands. An Air of Gloom appears in every Part of this Ceremony; the ſeveral Companies of the King's Guards have their Arms in Mourning; and the Horſes are led by the Grooms of his Stable. There areal ſo Men clothed in Black, and masked, holding various muſical Inſtruments in their Hands, ſuch as Trumpets, Drums, Flutes, *&c.* The Drums are covered with Black, and beat the dead March, as at the Death of a General, and the Trumpets ſound in mournful Notes. The Croſſes and Banners of the ſeveral Pariſhes are alſo covered with black Crape. Heavy and cumberſome Machines raiſed on Scaffolds, are drawn along, being painted with Figures repreſenting the Myſteries of our Saviour's Paſſion. At this Solemnity all the Ladies appear at their Windows and Balconies, dreſſed as on their Wedding-Day, and leaning on rich and ſumptuous Carpets. All the Penitents or Self-Scourgers of the City, never fail of making a Part in this Proceſſion. They wear on their Heads a long lawn Cap, three Foot long and ſlop'd like a Cone, on which a Piece of Linen Cloth is fix'd that falls down before and covers their Faces.

IT may indeed be ſaid, that ſome of theſe aſſiſt at this devout Exerciſe from a true Spirit of Piety; but then great Numbers of them do it only to pleaſe their Miſtreſſes, which is a new Species of Gallantry unknown to other Nations. Theſe Penitents or Self-Scourgers have white Gloves and Shoes, and wear a Waiſtcoat, the Sleeves of which are faſtened on with Ribbons. One of theſe Ribbons is fixed in their Caps, and tied to their Scourges, and of the Colour which is moſt pleaſing to their Miſtreſſes. They whip themſelves in Cadence, with a Scourge made of Whip-Cord, at the End of which are ſmall round Pieces of Wax, ſtuck full of pointed Bits of Glaſs. He who ſcourges himſelf with the greateſt Courage and Dexterity, is look'd upon as the braveſt Man; and ſuch as do otherwiſe are hooted by the Women, who are ſo uſed to this cruel and bloody Spectacle, that they cannot forbear breaking out into injurious Expreſſions againſt thoſe who do not whip themſelves as ſeverely as they would have them; and theſe Penitents have ſo little Devotion in them that they generally return the Reproaches that are caſt upon them, and even inſult the Spectators as they paſs along. Whenever they obſerve a fine Woman, they are ſo dexterous at Scourging, that they ſhall make the Blood ſpirt juſt upon them; and the Ladies who are thus diſtinguiſhed, never fail to thank their Gallants for the Honour. But they carry the Joke much farther when they are got before their Miſtreſſes Houſes, for then they lay on with ſo much Violence and Fury, that they almoſt tear the Fleſh from their Backs and Shoulders; and the Lady who ſees this from her Balcony, and knows that it is all done for her Sake, is highly pleaſed with it, and is ſure never to forget the Favour. Theſe Penitents are Perſons of all Degrees and Conditions, from thoſe of the higheſt Quality to the meaneſt Plebeian; and it is obſerved, that whenever ſuch of them as have annually uſed theſe Exerciſes, lay them aſide, they ſeldom fail of falling ſick. Some of theſe Penitents practiſe Auſterities of a much more ſevere Nature than thoſe above-mentioned. Theſe go barefooted, and have a Mat tied on tight about them, which covers their Arms, and part of their Body to the Waiſt. Some of theſe draw after them a Croſs of prodigious Weight; others carry drawn Swords fixed in the Back and Arms, which make very deep Wounds

every Time they happen to ſtumble. Others being ſtript to their Shirts, have themſelves tied to a Croſs, at the Church-Doors, where they break out into long and doleful Lamentations. The Perſons who practiſe theſe Auſterities are always masked, as are the Servants who attend upon them, and who ſupport them in the Proceſſion, during which they often meet with Sweetmeats and other Refreſhments. However, whether theſe Penitents or Self-Scourgers whip themſelves from a Spirit of Penance or mere Gallantry, 'tis certain that theſe Mortifications are the Death of a great many of them every Year [a].

BUT to return to the Inquiſition: Notwithſtanding theſe Proceſſions and dreadful Executions, the Priſons are but very little thinn'd of its Tenents, but are ever ſtock'd with Perſons of both Sexes, and of all Conditions. Theſe are either ſuch whoſe Crimes could not be proved againſt them, or others who do not deſerve corporal or public Chaſtiſements. Theſe, before they are ſuffered to go out from their Priſons of the Inquiſition, are all obliged to abjure *De Levi* or *De Vehementi*, i. e. of a ſlight or ſtrong Suſpicion of Hereſy. Thoſe who after having abjured *De Vehementi*, happen to fall again under the ſame Suſpicion, are conſidered as Perſons relapſed, and are ſure to be put to Death. But ſuch as relapſe *De Levi* only, are not liable to be puniſhed capitally, tho' they ſhould again relapſe.

IN fine, all who abjure, particularly *De Vehementi*, are condemned either to wear the *San-benito*, as long as they live, or only for a certain limited Time. This is the blackeſt Mark of Infamy that Perſons, or even Families, can poſſibly be expoſed to.

THOSE who have not been quite plunder'd of their Eſtates by the Inquiſition, employ it, whenever they meet an Opportunity, to redeem themſelves from the Neceſſity of wearing ſo ſhameful a Habit.

BUT theſe kind of Diſpenſations are ſeldom granted; for, not to mention the great Difficulty there is to obtain them, they are purchaſed at an exceſſive Rate; and the leaſt Misfortune that can befal a Man who falls into the Hands of the Inquiſition, is the Confiſcation of all his Goods and Chattels; for in the firſt Place, they confiſcate all the Goods, *&c.* of thoſe who are condemned to die; and as for the reſt, as their Eſtates are ſeized the Moment they are impriſoned, the greateſt Part of them is conſumed, either by the Roguery of the Sequeſtrators, or by Fines and Confiſcations.

CHAP. VI.

Maxims of the INQUISITION *and of the Inquiſitors.*

SUCH are the Methods of Proceeding in the Inquiſition. But before we conclude, it may not be improper to take notice of ſome of its principal Maxims, by which we ſhall be as well enabled to judge of its Spirit and Conduct, as by any Thing we have before related on that Head.

[a] Extracted from the Fifth Volume of the *Delights and Curioſities of* Spain *and* Portugal, written by *Don John Alvarez de Colmenar.*

IT is an inviolable Maxim with the Inquiſitors, That a Heretic muſt never be diſputed with upon religious Matters, eſpecially in public; ſo that they are to be inſtructed by Compulſion, and not by Arguments. That all who either conceal, or favour, a Heretic, in what Manner, or in what Method ſoever, ought to be excommunicated, and cannot be received into the Number of Penitents, without firſt paſſing thro' the Hands of the Inquiſition. This Tribunal always conſiders ſuch Perſons as thoſe who may juſtly be ſuſpected of Hereſy, and that too in the ſtrongeſt Manner, as tho' it were impoſſible to aſſiſt a Perſon, and at the ſame Time preſerve one's ſelf from their Errors. A Heretic, though abſolved by the Pope himſelf, is nevertheleſs ſtill ſubject to the Inquiſition, and may be condemned to die. When a Heretic has been once condemned, he muſt never be ſuffered to ſpeak before the People. A Heretic, notwithſtanding he retracts his former Errors, muſt yet not be pardoned, becauſe otherwiſe there is no Heretic but would ſave himſelf by a pretended Recantation. The Inquiſitors in the Examination of a Priſoner who is impeached, muſt never interrogate him as tho' they were doubtful of his Crime, but muſt always ſuppoſe his Crime to be Matter of Fact, and examine him only with reſpect to the Circumſtances. In the Examination of a Heretic, Death muſt always be ſet before his Eyes; nor muſt they hope, nor ever attempt, to convert him, either by Scripture, or by Argument. A Promiſe muſt be made him in ambiguous Terms, that in caſe he confeſſes his Crime, he ſhall be pardoned; but they muſt not keep it after he has made his Confeſſion.

To theſe Maxims we may add the following: That the Poſſeſſions of a Heretic devolve by Right on the Inquiſition, in prejudice even of his Children, and the reſt of his Catholic Heirs.

THAT Death does not prevent a Criminal from being ſubject to the Inquiſition: That he muſt be proſecuted after his Death, and be executed in Effigie. That a Perſon becomes ſuſpected of Hereſy, and thereby ſubject to the Inquiſition, tho' he only happens to advance ſome heretical Tenets in a jocoſe way, or may have mimicked a Heretic merely for Jeſt Sake. That in Matters of Hereſy and Apoſtaſy, there is no pleading Preſcription. That no Perſon ought to employ friendly Advice before he impeaches another to the Inquiſition. That no Conſideration, either of Kindred, Alliance, Gratitude, tho' even for having ſaved a Perſon's Life, ought to prevent a Man from impeaching a Criminal who is become ſubject to the Inquiſition. That a Perſon who is known to have favoured Heretics, ought after his Death to be denied Church-Burial.

THAT whoever has advanced any heretical Tenets, tho' it were thro' Ignorance, and without knowing them to be ſo, does nevertheleſs by that means becoms ſubject to the Inquiſition; and that, becauſe it is the Duty of every good Chriſtian to know whatever has been condemned by the Church. That the civil Magiſtrate is bound to aſſiſt the Inquiſition upon Pain of Excommunication. That in caſe a Magiſtrate, after having been excommunicated for refuſing to aſſiſt the Inquiſition, delays to get himſelf abſolved, he ſhall be condemned as a Heretic.

IN a word, the Inquiſition are perſuaded, that a mental Heretic, who does not reveal his Errors, and conſequently hurts no one but himſelf, ought to be impeached to the Inquiſition, and be condemned. That one who has relapſed, tho' he repent afterwards, ought nevertheleſs to be condemed to die. That a Heretic, who after having abjured his Errors, falls afterwards into another Hereſy, ought to be conſidered as one relapſed. That a mental Heretic, who was not looked upon as ſuch during his Life-Time, and is not diſcovered to be one till after his Death, ought to be condemned

and

and executed in Effigie. And that a Perſon impeached, who owns that he formerly embraced ſome heretical Principle, imagining it to be orthodox, ought nevertheleſs to be put to the Torture, in order to ſqueeze out of him, whether his Aſſertion be true.

IF to this we add, That the Proſecutors and Informers are allowed as Witneſſes; that they are never named, or diſcovered to the Priſoner, in order to incapacitate him from excepting againſt them; that Perſons are ſcarce ever confronted; that perjured Perſons and Miſcreants of the blackeſt Character are received as Witneſſes; that Wards and Minors, at the Age of fourteen Years, may, without the Conſent of their Guardians, or Truſtees, depoſe as Witneſſes: If theſe Things, I ſay, are conſider'd, we ſhall be forced to own, that the Inquiſition is the moſt ſevere, the moſt barbarous, and moſt formidable Tribunal upon Earth.

THE Inquiſitors themſelves own, that the Procedure of the Inquiſition is ſuch, that it is ſcarce poſſible but a great Number of innocent Perſons muſt ſuffer along with the Guilty; but this does not once give them the leaſt Uneaſineſs; for 'tis alſo one of their chief Maxims, that it were better to put to Death an hundred Catholics of unblemiſhed Reputation, than to let one Heretic eſcape. The following Reaſon which they give for it is neither valid nor convincing, *viz.* that by putting an innocent Catholic to Death, they only aſcertain him the Joys of Paradiſe, whereas was an Heretic ſuffered to eſcape, he might infect and deſtroy a great Number of Souls.

NOR are ſuch innocent Perſons as are unjuſtly oppreſſed, allowed to complain of the Injuſtice that may have been done to them: To do this, would be a freſh Crime, which the Inquiſition would puniſh with ſo much the greater Severity, as it would be a Means of caſting a Stain upon its Reputation; not to mention that the Inquiſitors never allow themſelves to have been miſtaken in their Verdict.

THEY muſt therefore content themſelves with the Conſolation which the Directory of the Inquiſition gives them in the following Words: *Let no one ſay he has been unjuſtly condemned, or complain of the eccleſiaſtical Judges, or of the Judgment of the Church; but in caſe he be unjuſtly condemned, let him rejoice that he ſuffers for the Sake of Juſtice.*

THEY pretend that this ſaid Conſolation ought to ſatisfy a Man, though he may have been diveſted of all his Poſſeſſions, or condemned to the Gallies, to Baniſhment, to perpetual Impriſonment, or even to the moſt cruel and infamous Death. It muſt indeed be owned, that what renders it ſomething the more tolerable, is, that the wretched Condition to which theſe unhappy Perſons are reduced, does not allow them to entertain any other. However, we may juſtly ſuppoſe, that the Inquiſitors themſelves would not be ſatisfied with it, though in Occaſions of a leſs cruel Nature.

CHAP.

CHAP. VII.

The Troubles and Difficulties that are met with in the INQUISITION. *The Inhumanity, Injuſtice, and Cruelty, which this Tribunal exerciſes againſt all who are ſubject to it, not excepting their Kings.*

WE may juſtly ſuppoſe that ſo ſevere a Tribunal as that of the Inquiſition, forces the People among whom it is eſtabliſhed to live in the utmoſt Conſtraint. *Mariana*, the moſt celebrated *Spaniſh* Hiſtorian, relates, That when it was firſt ſet up in *Spain*, the Inhabitants conſidered the Freedom they were deprived of, either of Speaking or Hearing, (becauſe of the Spies called *Familiars* of the Inquiſition, who are diſperſed up and down the Cities, the Towns, and the Countries) as the greateſt Slavery.

TIME, which makes the greateſt Evils ſupportable, has not yet been able to make the People ſit eaſy under this dreadful Tribunal. They look upon thoſe Nations with Envy who are not ſubject to it; and though Religion is apt to make the ſtrongeſt Impreſſion on the Mind, 'tis nevertheleſs certain they would give all they were worth in the World to rid themſelves of it.

IT muſt be owned, that the preſerving Religion pure and unſullied is a great Happineſs, and that it is as much the Concern of Politics as Piety, to prevent the Growth of all erroneous Doctrines from ſpreading. And further, it cannot be denied but that Jealouſies, Diſtruſts, treacherous Actions, and the moſt cruel Revenge which is exerciſed under a pretended View of Zeal and Religion, and the Ruin and Deſperation of a numberleſs Multitude of Innocents, are all of them Evils which cannot be too much guarded againſt.

IT might, however, be ſaid, that theſe would be in ſome meaſure ſupportable (for the moſt holy and moſt uſeful Inſtitutions have been ſubject to ſome Inconveniencies) if at the ſame Time that Religion is preſerved from that Impurity it might otherwiſe contract, by being incorporated with pernicious Opinions, were People but better inſtructed in the Faith, and the Maxims exhibited in the Morality of the Goſpel. But Experience plainly ſhews, that there are no Country in the World where the Inhabitants live more diſſolutely, than thoſe in which the Inquiſition is eſtabliſhed, where the People are leſs inſtructed in Matters relating to Faith, where more Hypocrites are to be found, or where leſs ſincere and ſolid Piety, which is the true Characteriſtic of a Chriſtian, is met with.

IT cannot be denied, but that the Inquiſition is the Occaſion of all theſe Evils; ſince it is certain, that the Dread People are under, leſt ſome Word ſhould eſcape them that might be conſtrued in a wrong Senſe, and which would thereby give an Opportunity of impeaching them to the Inquiſition, is the Reaſon why they never diſcourſe upon any religious Topic, nor ever employ their Thoughts upon it: And the Reaſon of this is, becauſe the Connexion between the Thoughts and Expreſſions is ſo great, that it would inſenſibly engage them to diſcourſe upon it, in caſe they were to beſtow any ſerious Reflections on that Subject.

ANOTHER Circumſtance that renders the Inquiſition ſtill more formidable, is, that whereas in all other Countries, Princes, and thoſe who by their Birth, their Character, and the Enjoyment of the principal Dignities, either in Church or State, are raiſed above the common Level, and therefore exempt from all public Proſecutions; or in caſe they ever are proſecuted, 'tis always done with the utmoſt Tenderneſs and Circumſpection; this Tribunal, on the contrary, in order to render itſelf more formidable, affects to ſpare no Body, and to ſtrike at Perſons of the moſt exalted Rank, not excepting crown'd Heads.

'TIS well known that the Inquiſition of *Rome* has often condemned Cardinals, although their Character is there looked upon to be of ſo ſacred a Nature, that 'tis pretended Kings themſelves cannot condemn ſuch of their Subjects to die, as are inveſted with that Dignity. But *Henry* III. having acted otherwiſe with relation to the Cardinal *de Guiſe*, though he had the moſt cogent, as well as moſt indiſpenſable Reaſons for ſo doing, ſince he might eaſily have convicted him of High-Treaſon; nevertheleſs, *Sixtus* V. took an occaſion from hence to excommunicate and depoſe him. We before related how he treated *Mark-Anthony de Dominis*, though an Archbiſhop and a Primate, and the moſt learned Man of his Age.

THE Inquiſition of *Arragon* went much farther; for it had the Impudence to arraign *Don Carlos* Prince of *Vienna*, eldeſt Son of *John* II. King of *Arragon*.

BUT that of *Caſtile* went ſtill farther; for it attempted to arraign the Memory of *Charles* V. and to condemn his laſt Will and Teſtament to the Flames as heretical, together with all thoſe who had had the greateſt Share in his Confidence and Friendſhip.

As this is an aſtoniſhing Incident, the Reader will undoubtedly be very well pleaſed to have it at full Length; I ſhall therefore give it him on the Authority of three Writers of great Credit, *viz.* Meſſieurs *de Thou*, *Aubigné*, and *le Laboureur*.

AMONG the ſeveral Reports which had been ſpread concerning the Abdication of the Emperor *Charles* V. the moſt ſurprizing was, that the continual Correſpondence he had held with the Proteſtants of *Germany*, had inclined him in ſome meaſure to their Tenets; and that the Motive of his concealing himſelf in that Solitude, was, in order to enjoy the Liberty of ending his Days in ſuch Exerciſes of Piety as agreed with the ſecret Diſpoſition of his Mind.

IT was ſaid, that he could not forgive himſelf for the ill Treatment of thoſe brave Princes whom he had conquered. Their Virtue, which in their Diſtreſs tarniſh'd all his Laurels, had inſenſibly engaged him to have ſome Eſteem for their Tenets.

THIS Eſteem manifeſted itſelf by the Choice he made of Perſons ſuſpected of Hereſy for his ſpiritual Guides; ſuch as Doctor *Caculla*, his Preacher; of the Archbiſhop of *Toledo*; and, above all, of *Conſtantius Pontius* Biſhop of *Dreſſe*, and his ghoſtly Father.

AFTER his Death, the Cell in which he died at St. *Juſtus*, was found hung round with Papers written with his own Hand, upon the Topics of Juſtification and Grace, and in Terms that differed very little from the Notions of the Proteſtants.

BUT

BUT nothing corroborated this Opinion ſo much as his laſt Will. He left but very few pious Legacies, or Foundations for Maſſes; and the Puport of it differed ſo widely from thoſe made by zealous Catholics, that the Inquiſition thought they might juſtly take offence at it.

HOWEVER they did not dare to diſcover their Reſentments till the Arrival of *Philip* II. his Son; becauſe they were not yet ſufficiently acquainted with his Temper, and the Spirit with which he might be actuated. But this Prince having ſignalized his Arrival in *Spain*, by putting all thoſe to Death who favour'd the new Opinions; thus embolden'd, the Inquiſitors, by the Example he ſet them, firſt fell upon the Archbiſhop of *Toledo*, Primate of *Spain*, *Caculla*, the Emperor's Chaplain, and, at laſt, on *Conſtantius Pontius*, his ghoſtly Father.

THE King having ſuffer'd all theſe three to be caſt into Priſon, the *Spaniards* look'd upon this Inſtance of his Patience as the higheſt Teſtimony of his Zeal for Religion; but 'twas with Horror the reſt of the World ſaw the Emperor's Confeſſor, in whoſe Arms he had reſigned his Breath, and who, as it were, had received that great Soul into his own Boſom, delivered up to the moſt cruel and moſt ſhameful of all Puniſhments, and that too by the Hands of the King his Son.

AND indeed the Inquiſitors indicting theſe three great Perſonages for having had a Hand in the Emperor's Will, had afterwards the unparallel'd Arrogance to condemn both them and the laſt Will to the Flames.

THIS Sentence made ſo much Noiſe in the World, that the King began to make ſome ſerious Reflection on it. At firſt indeed the Jealouſy he had of his Father's Glory, made him take ſome Pleaſure in ſeeing his Memory thus injured; but afterwards conſidering the Conſequences of this Inſult, he prevented the Execution thereof, by the moſt gentle as well as moſt ſecret Methods; in order not to anger the Inquiſitors, or any way wound the Authority of their Tribunal.

DON CARLOS, the King's only Son, did not act with ſo much Temper; his Reſentment upon that Account roſe proportionably to the Love he bore to the Emperor his Grandfather, and the extreme Veneration he had for his Memory.

As he was too young to know, that the moſt abſolute Monarchs have no Rights ſo ſacred in the Minds of the People as thoſe of Religion, he openly blamed the King's Weakneſs, and afterwards ſpoke publicly of the Arrogance of the Inquiſition, with a Warmth natural to his Youth and intrepid Bravery, and to an Inſult which was not to be parallel'd in Hiſtory. He even threaten'd to extirpate the Inquiſition one Day or other, and the Agents of ſo cruel a Tribunal, that arrogated to itſelf the higheſt Titles. This Heat, as we ſhall afterwards ſee, proved fatal to him; and the Inquiſitors were ſo highly offended at it, that nothing would ſatiate their Revenge but the Death of that generous Prince.

HOWEVER, this mighty Quarrel was made up; *Caculla* was burnt alive, with the Paſteboard Image of *Conſtantius Pontius*, who had died ſome Days before in Priſon. The Archbiſhop of *Toledo* appealed to *Rome*, and got clear of the Inquiſition by large Sums of Money and great Friends; and this being done, there was no further Talk of the Emperor's Will.

BUT notwithſtanding that the Reſentments of the Prince were mitigated by this Reconciliation, the Inquiſitors were far from being appeaſed. As it is one of their Maxims never

never to forgive, they raiſed ſo much Uneaſineſs in the Minds of the People, that the King was obliged to ſend him from Court, as alſo Prince *John* his Brother, and the Prince of *Parma* his Nephew, who had joined with Prince *Carlos* in the juſt Indignation he had ſhewn againſt the Inquiſition.

BUT the cruel Revenge of this Tribunal did not ſtop here; for ſome Years after, making a Handle of the Troubles which had happened in the *Low-Countries*, they imputed the Compaſſion this Prince had ſhewn to theſe unhappy Wretches as a Crime. Religion, according to their uſual Cuſtom, was here brought in by Head and Shoulders, and made a Part in their Reſentments: They ſuppoſed, that as thoſe People were Heretics, 'twas impoſſible Prince *Carlos* ſhould have formed a Deſign of protecting them, without becoming an Accomplice in their Guilt. In ſhort, they had ſo great an Aſcendant over King *Philip*'s Mind, as to prevail with this unnatural Father to condemn his Son to die. The only Favour they granted him, was the Choice of what Death he would die. He choſe the hot Bath, where the Veins of his Legs and Arms being opened, Life went from him by inſenſible Degrees.

MICHAEL DE MONTSERRAT, in his Treatiſe *de*[a] *Cæna Domini*, reproaching the *Spaniſh* Inquiſitors, among other Crimes, with abuſing the Privilege of the holy Office to that Degree, as to caſt into its Priſons all ſuch Wives and Maidens as refuſed to indulge them in their criminal Paſſions, and to have the Cruelty (after having carnally abuſed thoſe innocent Victims, under a Pretence of ſaving them) to condemn them to Death, addreſſes himſelf to them as follows: *Amas eſſo mal hechores, come ne teneys verguenca ni honra, que deſpues de aver gozado las mugeres y donzellas que entran en vueſtro poder, deſpudes de averlas gozado las entregays al fuego: O impios peores que los viejos de Suſanna!* "You are worſe than the moſt wicked Criminals; are you not aſhamed to "abuſe and ſeduce all ſuch Wives and Maidens as come into your Clutches; and not "contented with this, to condemn them afterwards to the Flames! O abominable! "O impious Wretches! more wicked than the old Lechers who accuſed the chaſte *Su-*"*ſanna!*" We meet with Words to the ſame Effect in the Works of *Cyprian de Valera.*

THESE Inſtances have ſufficiently manifeſted, that the unjuſt and arbitrary Power of the Inquiſition is almoſt unlimited: It extends not only over all the Subjects, not excepting thoſe of the moſt exalted Rank, of thoſe Princes in whoſe Dominions it is eſtabliſhed, but even over the Kings themſelves; and the following Example will ſuffice to ſhew, to how great a Pitch of Inſolence this Tribunal dared to carry its Authority. Under the Reign of *Philip* III. King of *Spain*, two *Cordeliers*, or *Franciſcan* Friars, either from a Deſign of oppoſing the new Doctrines, which then were diffuſed in ſeveral Parts of Chriſtendom, or from other Motives, having perhaps proceeded too far in the Points controverted between the Proteſtants and *Roman* Catholics, were accuſed by the Inquiſitors, with having a Deſign to leave their Order and Habit, and to turn Proteſtants, and as ſuch were ſeized and carried to the Priſons of the Inquiſition; where, after having been tried according to the uſual Cuſtom, that is, without being heard in their own Defence, they were condemned to be burnt, as being guilty of holding heretical Opinions. This Affair made a great Noiſe in the World, and the People did not think them ſo guilty as the Officers of the Inquiſition pretended them to be. The Day of *Auto da Fe*, or *Act of Faith*, being come, the Proceſſion paſſed along before the King's Palace at *Madrid*, as was the uſual Cuſtom. The two *Cordeliers*, as they were going to Execution, gave Glory to God for enabling them to ſuffer Martyrdom for the Confeſſion of his Goſpel, and ſung Pſalms and Prayers with ſo loud a Voice as reached the King's Ears. He was in his Balcony, and being melted to Compaſſion at

[a] Tableaux des Papes.

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the Sight of them, he cried out, *Surely thoſe two Men are very unhappy, to die for a Thing of the Truth whereof they are perſuaded.* He had no ſooner uttered theſe Words, than a *Familiar* haſted and acquainted the Inquiſitors with them, who immediately ſent a Meſſenger to the King, and declared, that the Words he had repeated having given offence to ſeveral Perſons, and to the holy Office in particular, it was neceſſary he ſhould expiate this Crime by ſome exemplary Puniſhment. The King did not at firſt take much notice of it; but the Inquiſitor going up to him, told him, in a very ſerious Tone, that he muſt abſolutely ſubmit himſelf to ſome Puniſhment. They were a long Time conſidering what kind of Penance to enjoin the King, when at laſt it was agreed he ſhould ſuffer a Porringer of Blood to be taken from him, which ſhould be burnt by the Hands of the common Hangman; and accordingly it was executed in Preſence of the great Inquiſitor and his Officers. This Story is related in the *Memoirs of the Count de* Rouſſy, quoted in the *Picture* or *Hiſtory of the Popes*, printed at *Collen* in 1714. p. 335.

'Tis plain from theſe dreadful Examples, that the Inquiſition is a horrid Tribunal, and that Perſons of the greateſt Credit and Rank dread its Power as much as the meaneſt of the People. And indeed, when the Enemies of Duke *Olivarez* (who had as much Power and Authority in *Spain* as Cardinal *Richelieu* in *France*) had conſpired to deſtroy him, they thought the beſt Expedient would be to impeach him to the Inquiſition. Notwithſtanding the Favour and prodigious Credit of the firſt Miniſter of ſo formidable a Monarchy, they had the Impudence to ſeize upon his Perſon. Among the great Numbers whom he had loaded with Riches, and whoſe Intereſt was inſeparable from his, not one of them dared to make the leaſt Declaration in his Favour; inſomuch that this great Man died, after having been univerſally abandoned.

CHAP. VIII.

Conduct of the INQUISITION *with regard to Books.*

BUT as the Inquiſition is ſo rigorous againſt Perſons, 'tis no leſs ſevere with reſpect to Books, this being one of the principal Branches of its Authority.

As there are always, among the Agents and Familiars of this Tribunal, a great Number of indolent lazy Fellows, the ſame as in Monaſteries, whoſe Monks are as much devoted to the Inquiſition as their own Agents, the Moment a Book is publiſhed, 'tis read and examined, but ever with the Prejudices which prevail in thoſe Places, and which frequently are received as ſound Maxims by all the World beſides. If they diſlike but the moſt trifling Circumſtance in a Book, the Inquiſition has immediate Notice of it, where 'tis examined a ſecond Time, but ſeldom without being cenſured. They are exceſſively rigorous in this Country on the Article of Books, and they often cenſure them for the moſt trifling Circumſtance.

THIS Cenſure may be conſidered under three Heads: Sometimes a Book is abſolutely condemned to all Intents and Purpoſes. At other Times it is condemned only till ſuch Time as it ſhall be corrected. Laſtly, an Extract is ſometimes made of the ſeveral Propoſitions condemned, all which are expreſly ſtigmatized.

AN Index or Table is publiſhed annually, containing a Catalogue of all the Books which have been condemned that Year. Here all the Books are met with which have been cenſured in any of the three Manners above mentioned. This Index is afterwards paſted or hung up in the moſt public Places of Reſort; after which no Perſon is allowed to keep them by him. One of the Caſes which ſubjects a Perſon to the Inquiſition, is either the reading or keeping ſuch Pieces by him; and if any Man ſhould be found to have one of theſe ſtigmatized Books, that alone would bring him into great Trouble.

HENCE we may judge what Treatment the Authors of them would meet with, were they to be diſcovered. For this Reaſon thoſe People take the utmoſt Care not to write any Thing that may be obnoxious; or in caſe a Man is over-run with the Itch of Scribbling, he never ſuffers any Perſon to be privy to it; and a Writer who cannot reſiſt the Impulſe of his Genius, is often obliged, for his own Security, to baniſh himſelf for ever from his own Country.

As to the Printer or Publiſher of ſuſpected Books, ſuch an one would think himſelf very happy, could he clear himſelf by a large Fine, or the Confiſcation of all the Copies. But he does not meet with the leaſt Favour on theſe Occaſions; no Compoſition is allowed, and they never leave him till they have completed his Ruin. It even often coſts him his Liberty, and he ſees himſelf reduced to ſpend a great many Years, and ſometimes his whole Life, in the Priſons of the Inquiſition.

NAY, they are ſo rigorous in the Inquiſition upon the Article of Books, that they have not even ſpared the Fathers of the Church. There are ſeveral of theſe extant, printed by the Inquiſition, wherein we find whole Pages caſtrated, becauſe they contained Sentiments or Paſſages different from thoſe which are received in the Countries where the Inquiſition is eſtabliſhed.

WE cannot comprehend what Excuſe can be brought for ſo extraordinary a Liberty, to give it the ſofteſt Name. However, we may affirm, that were it to be practiſed in thoſe Countries which are not ſubject to the Inquiſition, we ſhould thereby ſoon loſe all thoſe Proofs of Antiquity and Tradition ſo uſeful to prove Heretics guilty of Innovations in Matters of Religion; at leaſt we ſhould have none left but ſuch as might be juſtly ſuſpected. Could it be poſſible for the greateſt Enemies of the Church to give her a more dangerous Wound? Thus Zeal when unaſſiſted by Knowledge, has frequently an Effect quite different from what it propoſed to itſelf.

WE muſt own, that as nothing can be of worſe Conſequence than the Peruſal of ill Books, ſo, on the other Side, to prevent the Sale of ſuch as may corrupt either the Faith or Morals of People, cannot but be of the utmoſt Service.

ONE of the moſt eſſential Duties of all Chriſtian Princes and Magiſtrates, is, to have a watchful Eye on theſe Things; and ſuch Governments as have ſuffered themſelves to be deprived of this Branch of their Authority, have never perceived the Loſs it was to them till it was too late to remedy it.

THE Commonwealth of *Venice* is the only Republic that has ever had a juſt Notion of the Importance of this Maxim, and has not ſuffered the leaſt Diminution of its antient Rights. She ſtill aſſerts them with her uſual Spirit and Reſolution; and her Miniſters, to this Day, enjoy the Right of examining whatever Books are printed, to prevent their inſtilling any pernicious Doctrines. And as for thoſe which were formerly

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printed, occaſioned by the too great Remiſſneſs of the Cenſors, ſhe prevents their being reprinted, in order to put a Stop to the Evil.

SPAIN, for many Years, follow'd what is ſtill practiſed at *Venice*. The Right of examining all Books written in oppoſition to Religion and the State, was lodged in the Prince's Miniſters, who alſo uſed to cenſure them; but the Court of *Rome*, ever upon the Watch to extend the Limits of their Power, got Poſſeſſion of this Right in a very artful Manner, upon the following Occaſion. In the Beginning of the laſt Century, Cardinal *Baronius*, in order to improve upon all the Attempts which had hitherto been made to enlarge the Juriſdiction of the Court of *Rome*, writ a Letter dated the 13th of *June*, 1605. to *Philip* III. King of *Spain*, in which he complained that his Miniſters hindered the Sale of the eleventh Volume of his Annals, in his Dominions of *Naples* and *Milan*. He advances boldly in his Letter, that the Pope is the ſole lawful Judge of Books; and that Princes, and their Miniſters, have no Power to condemn any Book that has once had his Holineſs's Sanction.

THE King of *Spain* immediately perceived what would be the Conſequence of theſe Maxims; but as he was unwilling to condemn what his Officers had done, who had acted by his Orders, or at leaſt agreeable to his Intentions, and did not care to fall out with a Cardinal of *Baronius*'s Character, (which would inevitably have happened, had he anſwered *Baronius*'s Letter) he took a Reſolution to take no notice of it; but as his Silence in ſo important a Juncture was not ſufficient, he ſuffered the Prohibitions which his Miniſters had iſſued out to continue, and be obeyed.

THE Cardinal, vexed at the ill Succeſs his Letter had met with, and joining his particular Reſentments to the Pretenſions of the Court of *Rome*, which he had engaged himſelf to maintain, though he thereby endangered the Character he had in the World of being an able Man (a Circumſtance that affected him very much) he yet improved upon the firſt Maxims he had publiſhed in the twelve Volumes of his Annals, printed in the Year 1607. He there ſays in expreſs Terms, in a Diſcourſe written purpoſely on that Subject, that it was ſcandalous and impious, for the royal Judges (Princes) to preſume to cenſure ſuch Books as had been approved by the Pope, and to prohibit all Bookſellers in their Dominions, to vend them; that this was robbing *Peter* of thoſe Keys which Jeſus Chriſt had given him, *viz.* that of diſcerning between Good and Evil; and, laſtly, that the only Reaſon why the Miniſters of *Spain* had prohibited his Book, was, becauſe he therein reproved the unjuſt Actions and Uſurpations of their Sovereigns.

BUT if the Cardinal got no Advantage by this Diſcourſe, ſo injurious to the Dignity of all *Roman* Catholic Kings, Princes, and Chriſtian Magiſtrates, it plainly diſcovered the fiery and paſſionate Temper of the Court of *Rome*, who think they may lawfully offend crowned Heads, and, under a religious Pretext, exclaim againſt their Government in the ſharpeſt Invectives, while at the ſame Time, they will not allow thoſe Princes to prevent the Sale of ſuch Writings in their own Dominions.

BUT there is no one but ſees the Miſchiefs that would enſue, in caſe the Approbation which the Popes, for their own Advantage, indulge to Books written purpoſely to invalidate the moſt lawful Authority of Kings, ſhould oblige Sovereigns to permit the diſpoſing of them in their ſeveral Dominions.

CAN any Thing be poſſibly more unjuſt, than to pretend that a Book, in which a King is inſulted with the opprobrious Names of Uſurper and Tyrant, or the Memory of

of his Anceſtors defamed, and wherein his Subjects meet with nothing but Arguments in Favour of Diſobedience and Rebellion, ſhould be publicly read and ſold in the Territories of ſuch a Prince?

HOWEVER *Baronius* pretended to all this; who, after having written in very harſh Terms againſt ſeveral Kings of *Arragon*, and *Ferdinand* the Catholic in particular, in his Diſcourſe of the Monarchy of *Sicily*, Volume the eleventh of his eccleſiaſtical Annals, thought that *Philip* III. did him a high Injury, in prohibiting the Sale of a Work which abounded with Calumny and Reproaches againſt his Predeceſſors and Anceſtors; and who, as if all his Aſſertions had been juſt, applied to himſelf theſe Words of the Goſpel, *Bleſſed are thoſe that ſuffer for Righteouſneſs Sake.* This Conſolation, which was only in his Imagination, came very ſeaſonably; for the Kings of *Spain* have always been of Opinion, that he merited no other Conſolation.

HOWEVER, as 'tis certain that any Work relating to the Catholic Faith, which has been approved by the Pope, cannot be condemned by the Laity; ſo, on the other Side, 'tis equally certain that all ſecular Princes and Magiſtrates may prohibit any hiſtorical or political Piece, though all the Prelates in the World had approved it.

As for the Expedient propoſed by *Baronius*, *viz.* that Recourſe ſhould be had to the Biſhops, for the ſuppreſſing any Work which the Miniſters of the Prince were apprehenſive would occaſion either Diſorder or Scandal, we have already ſhewn that ſuch a Remedy would be worſe than the Diſeaſe, ſince it would hereby give the Clergy an Opportunity of ſetting up for Judges in a thouſand Things, the Cognizance whereof does not any Way belong to them.

To this we might add, that a Government that had not Authority ſufficient in itſelf, to provide for whatſoever might be neceſſary for its well-being, would ſcarce merit the Name of a Government; or ſuch an one as ſhould be obliged to wait till ſuch Time as a Remedy ſhould be adminiſtred by thoſe, whoſe Intereſt it was to protract the Evil; or who even would never provide againſt it, but in ſuch a Manner as might beſt advance their own private Views, abſtracted from the Exigencies of the State, and the particular Advantage of the Monarch.

FOR this Reaſon a Sovereign ought never to depend upon the Diligence and Care of others, in Affairs wherein the Happineſs of his Subjects is concerned, ſince God has given him the Authority, and put ſuch Methods into his Hands as are effectual for performing the ſame. And in fact, he only has a juſt Idea of what may be fitting and advantageous to his People, and therefore has no Buſineſs to borrow thoſe Things from *Rome* which he has in his own Dominions.

THIS made *John de Monluc* Biſhop of *Valentia* to ſay, ſpeaking of the Wars that had been carried on in *France* upon a religious Account, "That it was very ridiculous, "when the City of *Paris* was on Fire, to wait for the Waters of *Tyber* to extinguiſh "it, when thoſe of the *Seine* were ready for that Purpoſe."

THE Policy of Kings in particular, is directly oppoſite to that of Popes: Things that are advantageous to the Territories of the Church, are not ſo for the Dominions of another Prince; and ſuppoſing they were, no one could juſtly maintain, that ſuch a Government would be obliged to conform to them: Thus a Set of Tenets might be uſeful at *Rome*, which at *Paris*, *Vienna*, *Madrid*, *Venice*, and in all other Parts of the World, would be of pernicious Conſequence. The Reaſon of this is, becauſe the Views and Intereſts of Princes are different, conſequently the Pope's Approbation could

not

not deprive Princes of the Power of condemning ſuch Books as might occaſion any Troubles in their reſpective Dominions.

LET us now take notice of good Books. As the ſtudying of ſuch muſt neceſſarily be extremely uſeful, one cannot be too careful in diſtinguiſhing them from thoſe of a pernicious Tendency, nor be too cautious how we condemn them in common with bad ones.

'TIS indeed true, that to be able to pronounce juſtly on their ſeveral Merits, a Man muſt be endued with Learning, Penetration, a good Taſte, and above all, a certain Extent of Underſtanding, a Circumſtance ſeldom met with, and particularly in thoſe who are any way related to the Inquiſition. The ſeveral Members of this Tribunal have very little Notion of Learning, and are vaſtly confined in their Ideas; a good Taſte is quite out of the Queſtion; they are wholly ignorant of Antiquity; in a Word, they judge intirely from the Prejudices they have received, whether good or bad; and they boaſt of no other Learning than that of *School-Divinity*, or the new *Canon-Law*. Whatever does not agree with the Lights which theſe two laſt mention'd Branches of Knowledge are able to give, which are both confined within pretty narrow Bounds, is ſure of being diſapproved. What muſt be the Fate of a valuable Book, when ſuch Perſons as theſe are the Cenſors of it? Notwithſtanding this, the Inquiſitors pretend to be Judges in every Part of Literature; but then their Cenſure is generally advantageous to the Sale of a Book, and if it thereby becomes more ſcarce, 'tis the more valued upon that Account.

BUT of all the Countries where the *Roman* Catholic Religion is eſtabliſhed, there is none where the Cenſure of the Inquiſition againſt a Book, is leſs regarded than in *France*; nay, the *French* profeſs openly, that they will never ſubmit to it. A Book does not ſell the worſe for having been prohibited by thoſe Tyrants, nor do the Writers ſuffer in their Reputation upon that Account.

FOUR Circumſtances contribute to the little Regard that is paid to theſe kinds of Cenſures. 1. 'Tis ſaid that the Inquiſition, not excepting that of *Rome*, notwithſtanding the empty Title it aſſumes of *Univerſal*, has no manner of Authority in that Kingdom. 2. There are a great Number of Maxims in *France*, directly claſhing with thoſe of the Inquiſition; and as the *French* Maxims have been often condemned by the Inquiſitors, they have accuſtomed themſelves to deſpiſe whatever Sentences they pronounce. 3. The *French* are certain, that Policy, Intrigue, and Intereſt, are very often the chief Motives that occaſion Cenſure. And as the Politics of *France* do not always agree with thoſe of *Rome*, this is another Motive not to ſubmit to its Cenſures. 4. They are perſuaded of the bad Taſte that prevails in the Inquiſition; and the Genius and Qualities of the Members of it, are not unknown in that Kingdom. *France*, on the contrary, abounds with learned Men; the handſome Reception they there meet with, and the generous Reward that is commonly beſtowed on them, engages Perſons of all Nations to go thither. A great Penetration and a good Taſte ſeem to be ſpread univerſally in *France*. The *French* have a Value for Antiquity, they apply themſelves continually to the Search of it; and ſo far are they from caſtrating the Fathers in the above-mentioned Manner, (an Article of the moſt dangerous Conſequence,) that they enlarge them daily by new Diſcoveries, all which they communicate to the Public, and with ſo much Fidelity, that the moſt ſevere and eagle-eyed Critics have not yet been able to contradict them.

THE Liberty the *French* enjoy of ſpeaking or publiſhing their Thoughts, is as far different from the unbounded Licenſe that prevails in ſome neighbouring Countries, as

from the tyrannical Conſtraint to which Perſons ſubordinate to the Inquiſition are ſubject. It is a well regulated Liberty, which, by the Wiſdom and Vigilance of the Monarch, is kept within ſuch Bounds as prevent its being any way prejudicial to the Public. As it is a difficult Matter to form the ſame Judgment, with Qualities of ſo oppoſite a Nature, we need not wonder that what is condemned by the Inquiſition, is often approved in *France*; and on the other Side, that the *French* pay ſo little regard to its Cenſures.

CONCLUSION.

SUCH was the Riſe and Progreſs of the Inquiſition. Policy had at firſt as great a Share in its Eſtabliſhment, as a Zeal for the Preſervation of Religion in its Purity. As it owes its Original to Policy, this has always been its Support ſince that Time, and raiſed it to that Height of Power and Authority, which make it ſo formidable at this Day. The Court of *Rome* conſiders the Inquiſition as the Maſter-Piece of its Invention, and the moſt ſubſtantial Support of its Power both Spiritual and Temporal.

THERE is nothing it attends to more, than the Preſervation of its Authority in both; and indeed the Inquiſitors have brought Matters to that paſs in thoſe Countries that ſubmit to their Authority, that tho' they offer to ſtretch their Prerogative never ſo far, every one favours their Pretenſions, or at leaſt no Man dares to contradict them. And indeed on theſe Occaſions they go what Lengths they pleaſe; nothing is able to ſtop them, but all muſt ſubmit; the moſt extravagant Maxims are looked upon as indiſputable, and the moſt ill-grounded Claims, as juſt ones: Hence Infallibility with reſpect to Actions, the Superiority of Popes over General Councils, his Right to all the Poſſeſſions of the ſeveral Churches in the World, a Power of diſpoſing of them at Pleaſure, his pretended Power over the Temporality of Sovereigns, the unwarrantable Right which he aſſumes in depoſing them, of abſolving their Subjects from their Oaths of Allegiance, and diſpoſing of their Dominions to whomſoever he thinks proper, are all Maxims, which, if any Perſon preſumes to doubt of their Validity, in thoſe Countries where the Inquiſition prevails, they yet dare not oppoſe them, ſince they would thereby expoſe themſelves to the ſevereſt Rigours of this dreadful Tribunal.

THE blind and paſſionate Attachment of the Inquiſition, for all that concerns the Intereſt of the Court of *Rome*, the Warmth and Eagerneſs with which it ſupports all their Pretenſions, and its uninterrupted Endeavours to enforce the unlimited Authority which the Popes arrogate to themſelves; to theſe it owes its prodigious Authority and Privileges; it is this has rendred it ſo formidable, as to be even dreaded by thoſe very Princes that have received it into their Dominions.

THE Court of *Rome* are paſſionately deſirous of having it received in all Places that are yet free from it, and would ſpare no Pains, had they the leaſt Hopes of ſucceeding in ſuch Attempts; and indeed, could they once bring this to bear, we might juſtly affirm their Buſineſs ſhould be done.

BUT as the World is perſuaded, that Religion is able to ſupport itſelf, as it has hitherto done, and ſtill continues to do in many Countries, without employing ſuch violent Expedients; and that ſo powerful a Body as the Inquiſition, that has ſo great a Number of Agents and Perſons in its Dependence, ſo many Maxims which may interfere with the Rights, and ſo many Engagements directly oppoſite to the Intereſts of Sovereigns, and

and which moreover binds the People with the ſtrongeſt and moſt indiſſoluble Ties, *viz.* thoſe of Religion and Conſcience, would not fail whenever Opportunity offered, to interrupt the Tranquillity of a Government; all theſe Things conſidered, it is highly probable it will not make a further Progreſs.

To this it may be anſwered, that it were an eaſy Matter to preſcribe Laws to it, to limit its Authority in ſuch a Manner, and to take ſuch juſt Meaſures as to render it ſerviceable to Religion, and at the ſame Time incapable of prejudicing the State.

But Experience ſhews, that on what Condition ſoever it may be received, and whatſoever Laws may be preſcribed to it, it at laſt obtains an unlimited Power. The Court of *Rome*, whoſe Intereſt it is to have it flouriſh, never fails to ſide with it, and are ever ſure to favour the Inquiſition, in oppoſition to ſovereign Princes: The moſt wiſely eſtabliſhed Laws, the due Execution whereof is of ſuch mighty Conſequence to the Peace of Kingdoms, are, in the Hands of the Inquiſition, ſo many inexhauſtible Sources for Quarrels and Diviſions; and theſe they never fail to make uſe of to curb the Authority of Sovereigns.

Extract *of a Voyage to* Spain, *printed at* Paris *in* 1669, *relating to the Tribunal of the* Inquisition, *and the Prerogatives of the Familiars of the Holy Office.*

There are ten Tribunals of the Inquiſition in *Spain*, *viz.* thoſe of *Toledo*, *Granada*, *Sevil*, *Corduba*, *Murcia*, *Cuenca*, *Le Gronno*, *Lerena*, *Vallidolid*, and the Principal, which is at *Madrid*. *Mariana* in his 24th Book, Chap. 17. ſays, That when theſe Inquiſitions were firſt eſtabliſhed, they were looked upon by Multitudes as very cruel and unjuſt; and *D. Fernand del Pulgar*, a Writer of that Age, proves in his *Illuſtrious Men*, that thoſe Crimes whereof the Inquiſitors have arrogated to themſelves the Cognizance, ought not to be puniſhed with Death; but as the greateſt Part of the *Spaniards* are very illitreate, and never read either the Scriptures or the Fathers, and conſequently are uninformed with the true Faith, or a ſolid Piety, and have only a languid and hypocritical Faith, which, according to them, conſiſts wholly in the Ceremonies of the Church, and in outward Worſhip, they give the utmoſt Scope to their Imaginations and irregular Paſſions. As the Dread of the Inquiſition dreprives them of all Opportunities of inſtructing themſelves fully in their Religion, it thereby becomes a very neceſſary Curb to their Paſſions; and was the Liberty now indulged them, of examining into Things, they would imitate the *Moors*, who turn Chriſtians as often as they are ſeiz'd, and return to *Mahometaniſm* the Moment they recover their Liberty; or in other Words, they are no more able to give a Reaſon why they profeſs Chriſtianity, than the *Moors* why they are *Mahometans*: And it may be juſtly ſaid of theſe People, that the only Reaſon of their being Roman Catholics is, becauſe their Mothers and Nurſes are ſo.

The Preſident of the Inquiſition is called *Inquiſitor General*, and the Counſellors *Inquiſidores*. And as they have nothing elſe to do but to get Information of the wicked Lives and Principles of Perſons, and that every one of theſe inhuman Wretches endeavours to make the moſt of his Place, they have their Spies in all Places. If they ſpare Foreigners, it is certain they more than make amends for it by the cruel Uſage of the Natives. The Methods they employ, and their Manner of preparing Trials, are directly contrary both to the Formalities uſually obſerved in all well-regulated

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Governments, and to natural Equity, as well as Laws both divine and humane. When Informations have been made againſt any Man or Woman, (which I will ſuppoſe have not been given Credit to, till after they have been confirmed in the moſt authentic Manner) they are immediately ſeized; and whereas in all Crimes, of what Nature ſoever, a Priſoner is told what his Judges have to lay to his Charge, and that a Criminal who accuſes himſelf is never believed; here, on the contrary, it is expected a Priſoner ſhould declare his Guilt. And tho' he does not accuſe himſelf of any Crime, they yet keep him in Priſon, nay ſometimes torture him, and put him to Death.

As it frequently happens that the Witneſſes, who give in their Evidence, are prompted to it from a Spirit of Hatred, or ſome private Grudge, and that the Priſoners might challenge them provided they knew their Names, the utmoſt Care is taken never to mention them to him, or to have the Witneſſes confronted. By this Means a Man finds himſelf arreſted, accuſed, tortured, condemned, and burnt, without being allowed to make his Defence.

THIS cruel Treatment extends itſelf even to Children, who are puniſhed for the Diſſoluteneſs, or other pretended Crimes committed by their Parents; for all their Goods and Chattels are confiſcated, and afterwards ſold for the Profit of the Inquiſition. Thus by depriving Children or others of their lawful Inheritances, the Inquiſition ſeizes the Goods and Chattels of whomſoever it pleaſes.

IN order to induce the Nobility to ſupport theſe horrid Proceedings, great Privileges have been beſtowed on ſuch of them, as would ſo far degrade themſelves as to become Familiars of the Inquiſition. The King himſelf is the Protector thereof, and aſſumes that Title. The Buſineſs of the Familiars is, to aid and aſſiſt in the ſeizing all ſuch Perſons as are impeached, and to carry them to Priſon; and one remarkable Circumſtance in theſe Caſes is, that a Perſon is neither fetter'd, or any way bound, when he is carried either to Priſon or Execution; but then he is ſurrounded with ſuch a Multitude of theſe officious Gentlemen, that there is no Poſſibility of his eſcaping out of their Hands.

AND indeed theſe Gentlemen who condeſcend to be Familiars of the Inquiſition, find their Account in their cruel Employments; for they are allowed to commit the moſt enormous Actions: they may kill, aſſaſſinate, debauch, *&c.* without being once reprimanded for it. In caſe they happen to be proſecuted for any ſuch Crime, they either call upon the Inquiſition to aſſiſt them, or their Cauſe is compromiſed, and immediately the other Courts ſtop their Proceedings, for fear of offending the Holy Office.

IN this Caſe the Inquiſitors undertake the Proſecution, and immediately the Familiar enters himſelf as their Priſoner; after which he has the Liberty to go wherever he pleaſes, and to act in all Things as though he was free.

IN the mean Time the Proſecution is ſpun out to a great Length, purpoſely that it may be made up. Such as have Money, and have got into an ugly Scrape, think themſelves happy to continue ten Years, and ſometimes all their Lives, Priſoners of the Inquiſition, when they meet with better Treatment than the reſt, and enjoy more Liberty. This was the Caſe of a Gentleman of *Corduba*, named *Don Diego de Cabrera y ſoto Mayor*, Chevalier *del habito de Calatrava* or *de Santiago*, who tho' a Priſoner of the Holy Office, was nevertheleſs at the Expedition of *Elvas* under *D. Lewis*.

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ANOTHER Gentleman, a Familiar of the Holy Office of the above-mentioned City of *Corduba*, happened to kill a Man who had great Credit at Court, and was related to Perſons of the firſt Quality: Upon which he withdrew to the Priſons of the Inquiſition. The Inquiſitors were ſollicited ſo ſtrongly againſt him, that they could not help condemning him purſuant to the Laws; but the reſt of the Gentlemen Familiars, getting a Horſe ready for him, and a Sum of Money, let him privately out of Priſon. After this he kept himſelf concealed a long Time; the Relations of the Deceaſed were addreſſed to in his Favour; and the Affair having been ſpun out for a great many Years, was at laſt made up.

ANOTHER Gentleman of a very good Family, was ſeized and impriſoned in the Inquiſition *De lo Grano*, for having diſputed on Free-Will and Grace. He had ſtudied thoſe Subjects ſo much, that he underſtood them much better than the Inquiſitors, who at laſt ſet him at Liberty, after having admoniſhed him never to argue any more upon Religion, for that otherwiſe he would certainly be reprimanded and puniſhed by the Inquiſition. It is certain, that the Study of Religion is very much neglected in thoſe Countries where the Inquiſition prevails, and all their boaſted Virtue and Goodneſs is but mere Hypocriſy; and indeed moſt of thoſe who are impriſoned in the Inquiſition are accuſed of being either *Moors* or *Jews*; and ſuch as have been convicted, are carried, after Sentence has paſſed upon them, thro' the Streets with a *Carocha* upon their Heads, which is a kind of Cap of a great Length, pointed at the Top, and made of a red and yellow Paper, whence they are called *Encarocados*. The Council and the Officers of the Inquiſition walk firſt with Slippers on their Feet, and are followed by the Familiars, having the Criminals in mdiſt of them. They are carried in this Manner to the Church of the *Dominican* Friars, where a long Sermon is preached to them. Some of theſe are whipt thro' the Streets as Heretics relapſed; others clothed in a *San-benito*, a kind of a Stole, which they wear about their Necks, whence they are called *San-benitos*. The Names of all thoſe Perſons who have been taken and publiſhed throughout the Year, are written on the Walls of the Church, and marked with a St. *Andrew*'s Croſs; and indeed moſt of the Churches are covered with them.

THERE is likewiſe another Tribunal called *Santa Cruzada*, i. e. *Of the holy Cruſade*, which is compoſed of a Commiſſioner-General, who is Preſident thereof, and of ſix Counſellors. It was firſt created in 1509, under the Pontificate of *Julius* II. The *Cruſade*, or the War which the King of *Spain* waged againſt the Infidels, was made uſe of as a Pretence for its Eſtabliſhment; and tho' the King of *Spain* is not at War with the *Turks* or the *African* Powers, he nevertheleſs takes from the Revenue of the Archbiſhopric of *Toledo*, which is very conſiderable, the Sum of fifty thouſand Ducats annually, to defray the Expences of the Gallies which are to be employed againſt the Infidels, and proportionably from all the other Benefices of his Kingdom. This Council takes an Account of all Subſidies which the Pope allows the King to levy on the Clergy and Laity, and in Conſequence thereof, allows them to eat during the whole Seaſon of *Lent*, *De la groſſura*, i. e. the Pluck, the Entrails, the Feet, Wings, and that which in *French* is called *Abatis*, of all thoſe Animals whoſe Fleſh is generally eaten.

THIS Cuſtom is authoriſed by a Bull of Pope *Julius*, and publiſhed in order to animate the *Spaniards* againſt the Infidels. It is fill'd with Indulgences, and is printed annually. It ſells prodigiouſly, every Perſon being obliged to buy it for fear of being look'd upon as a *Jew* or a Heretic, which would render him obnoxious to the Inquiſition. It is of no Value after the Year is expired, for which Reaſon an incredible Number are ſold off, all which goes to the Profit of the King, and brings in a very conſiderable Revenue. The loweſt Price it goes at, is three *Rials de Vellon*, and ſo in Proportion to the Rank or Dignity of the Purchaſer.

Indira Gandhi National Centre for the Arts

A BULL of the *Cruzada* granted by Pope *Calixtus*, is alſo ſold in *Spain*; and *Mariana* in the 18th Chapter of his 22d Book, relates after *Alonzo de Palencia*, that the Pope ſent this Bull at the Time that the *Spaniards* were engaged in War with the *Moors*; it was ſaid to be of prodigious Service both to the Living and the Dead. Its Virtue conſiſted in this, that whoever gave two hundred Marevedis towards carrying on the War in which the *Spaniards* were then engaged with the *Moors*, and carried that Bull about them, although they ſhould be ſeized with even a mortal Diſtemper; or that their Speech ſhould be taken from them, ſo that they could not confeſs their Sins, or, laſtly, though they were juſt expiring, they yet might be abſolved by the firſt Prieſt that ſhould come in their Way, and depend upon eſcaping the Torments of Purgatory.

HISTORICAL MEMOIRS

Relating to the

INQUISITION.

BOOK IV.

Containing the Eſtabliſhment of the INQUISITION in the Kingdom of PORTUGAL; extracted from *Dellon*'s Voyages.

CHAP. I.

The INQUISITION *is introduced into* Lisbon, *but is oppoſed by* Don John. *Its Re-eſtabliſhment after his Death, and his Excommunication pronounced by the Holy Office. His Corpſe is abſolved. Diſpute between the Parliament of* Lisbon *and the Officers of the* INQISITION; *with the Rigours and Cruelties of that Tribunal.*

THE Inquiſition was introduced in *Portugal* under the Reign of *John* III. before 1557, by a certain Monk, who, as 'tis pretended, having procured a Bull or fictitious Brief, managed Matters ſo well, that he ſucceeded in the Deſign he had formed of eſtabliſhing the formidable Tribunal of the Holy Office in that Kingdom. However, his Fraud was at laſt detected; and it is univerſally agreed that he was condemned to the Gallies for Life upon that Account; which was accordingly executed.

BUT this did not hinder the Inquiſitors from carrying on their Proceedings: However, as their Maxims and their inflexible Severity towards thoſe unhappy People called

led *Chriſtianos Novos*, or *New Chriſtians*, ſtruck the candid Part of Mankind with Horror, there were found ſome Miniſters at Court, who had ſo much Probity and Humanity, as to repreſent to their Sovereign the great Prejudice which accrued to his Subjects from this unprecedented Tribunal, and its frequent and bloody Executions.

THE King after having juſtly reflected on theſe Remonſtrances, procured privately a Brief from *Rome*, by which his Holineſs granted a general Pardon to all the Perſons accuſed of Judaiſm, with Orders to the Inquiſitors to ſet open their Priſons, and to diſmiſs all ſuch as ſhould be confined in them, without the leaſt Exception.

THE Officers of the Inquiſition were obliged to ſubmit to this Command; however they ſoon found a Pretext to ſet their Engines at work again, by which Means the Priſons of the Inquiſition were as much crouded as they had been before the Injunction.

THE Duke of *Braganza* being raiſed to the Throne of *Portugal* by the Name of *John* IV. would undoubtedly have aboliſhed the Inquiſition in his Dominions, had he either enjoyed a longer or more peaceable Reign. This judicious Prince was thoroughly ſenſible of the Abuſes which were committed under the Shadow of the inviolable Secrecy that is obſerved in the Holy Office: Beſides, he knew that the Inquiſitors were biaſſed by Pride and Avarice, inſtead of following the Dictates of Piety and Juſtice; and knowing that of the numberleſs Confiſcations which were made by the Inquiſition, but a very trifling Share came into his Treaſure, the Overplus being diſtributed among the Officers of the Inquiſition, he ordered that the Goods and Chattels of thoſe who ſhould be taken up, ſhould not be confiſcated for the future.

THIS Declaration aſtoniſhed and alarmed the Inquiſitors, as it took from them the moſt conſiderable Advantages of their Employments. This made them have Recourſe to every Expedient, in order to ſet Things upon their former Footing; and they play'd their Cards ſo well, that they at laſt obtained a Brief from the Pope unknown to the King, by which his Holineſs ordained, that all Confiſcations ſhould be made to the Benefit of the Inquiſition, in the ſame Manner as before the King's Declaration was publiſhed, upon Pain of Excommunication to be incurred by all ſuch as ſhould oppoſe the Execution of this Brief.

THE Inquiſitors having prevailed thus far, waited in a Body upon the King, as he was juſt returning from receiving the Paſchal Communion; when one of them in the Name of the reſt, beſought him to give them Leave to read his Holineſs's Brief before his Majeſty, and in the Preſence of his whole Court.

DON JOHN having liſtened to them with great Attention, immediately enquired, Who was to have the Benefit that would ariſe from the ſeveral Confiſcations? The Anſwer was, Himſelf. Since 'tis ſo, replied the King, and that there is no room to doubt but I may diſpoſe of my own in what Manner I ſhall judge proper, as a Teſtimony of my Obedience to the Pope's Orders, and the great Reſpect I have for his Commands, I conſent that you confiſcate the Goods and Chattels of thoſe who ſhall be ſeized by Order of your Tribunal; provided, however, that an exact Inventory be taken of ſuch Seizures: But I declare from this Inſtant, that I freely beſtow all ſuch confiſcated Effects on the Perſons ſo ſeized, and their Families; and my Will and Pleaſure is, that they ſhall be reſtored to them with the utmoſt Fidelity and Care, to what Puniſhment ſoever you may condemn them.

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THO' the Inquiſitors were enraged at this Order, they nevertheleſs were obliged to ſubmit to it; and ſo long as *Don John* reigned, all Goods and Chattels confiſcated, were either reſtored to the Perſons to whom they belonged, or their lawful Heirs.

BUT no ſooner was the King dead, than the Heads of the Inquiſition repreſented to the Queen his Widow, that as the late King her Conſort had acted in direct Oppoſition to the Pope's Orders, he had thereby incurred the Sentence of Excommunication, with which all ſuch were threatened in the Pope's Brief, who ſhould oppoſe the Execution of it. This Princeſs, who was not informed with ſo much Reſolution as the King her Conſort, was ſo weak as to conſent that the Inquiſitors, clothed in their ſacerdotal Veſtments, ſhould perform the Ceremony of abſolving the dead Body of *Don John* from the pretended Excommunication, and that too in Preſence of *Don Alphonſo* and *Don Pedro*, her Sons.

THE Reader will eaſily ſuppoſe, that whatever was done by the Inquiſitors with regard to the Abſolution of the King's Body, was but a mere Trick, to frighten the Grandees of the Kingdom and the common People, and to ſupport the Authority of the Holy Office with all its Train of Terrors: For *Don John* had paid the utmoſt Submiſſion to the Pope's Briefs; and the generous Reſolution he had taken while it was read, to remit to his Subjects all ſuch of their Goods and Chattels as ſhould be confiſcated to his Uſe, as he had really given Orders, ſo far from deſerving ſo ignominious a Puniſhment as was inflicted on him after his Death, ought rather to have procured him the everlaſting Thanks of all his Subjects, and have made the Cruelty of the Inquiſition odious to the whole World.

BUT the Inquiſitors, encouraged by the Impunity they met with upon this Occaſion, continued to exerciſe their Rigours, or rather Cruelties, under the Reign of *Don Alphonſo*, and part of that of *Don Pedro*; in whoſe Regency, about *Anno* 1672, one of the Churches in *Lisbon* was robbed. The Thieves ſtole away the Pyx, and the reſt of the ſacred Veſſels, and ſcattered the conſecrated Wafers up and down.

THIS horrid Sacrilege was ſcarce known in the Morning, but the People flock'd in Crouds to the Church, and there was ſcarce one of the old Chriſtians but was firmly perſuaded that the new Chriſtians had committed this execrable Action.

THE Lords of the *Relacam*, or Parliament of *Lisbon*, immediately iſſued out an Order for ſearching the Houſes of all ſuch as could be ſuſpected of Guilt on this Occaſion; and this Order was executed with ſo much Severity, that they would know where all Perſons had been who had lain out of their Houſes that Night, the Reaſons they had to abſent themſelves, and the Company they had been in. A numberleſs Multitude of People of both Sexes, and of all Ages, were ſeized upon the moſt trifling Suſpicion, inſomuch that the Priſons of the Parliament were crouded. Theſe Perſons were examined with the utmoſt Strictneſs. However all their Care was ineffectual, and they found it impoſſible to diſcover who had perpetrated this horrid Action.

BUT the Inquiſitors were very much exaſperated againſt the ſecular Judges for taking Cognizance of this Affair; very lucky for the new Chriſtians, who would undoubtedly have ſuffered infinitely more, had the Inquiſitors carried on the Proſecution.

SUCH as hated the new Chriſtians, made this a freſh Handle to raiſe the Averſion of the People againſt them, who were before but too much prompted to hate and perſe-

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cute them. This Diſorder was carried to that Height, that ſcarce one of thoſe unhappy Perſons dared to appear in Public; nay, it was debated in Council before the King, whether it would not be proper to baniſh at once all the new Chriſtians out of the Kingdom.

In this Juncture, the Inquiſitors, who are the profeſſed Perſecutors of all thoſe who are called new Chriſtians, ſeemed to have ſuddenly ſuppreſſed their hatred and mock Zeal; inſomuch that they, ſo far from voting for their Baniſhment, oppoſed it as much as poſſible.

The Reaſon they gave for this extraordinary Behaviour, which ſurprized every one, was, that they could not in Conſcience ſend into foreign Countries, where every Man lives as he thinks proper, Perſons who are weak and unſtable in their Faith; who, as they would have no farther Curb to keep them in their Duty, would ſoon quit the Chriſtian Profeſſion.

However, all Men of Senſe plainly perceived that the Heads of the Inquiſition would not have acted in this Manner, had they not apprehended their Power would have ſunk, in caſe the new Chriſtians were drove out of the Kingdom; and that they would thereby have loſt the Opportunity of ſatiating their abominable Avarice; theſe unhappy Wretches being their moſt uſual Prey, and almoſt the ſole Object of their Perſecutions.

Be this as it will, the Inquiſitors gained their Ends, ſo that there was no farther mention made of the Expulſion of the pretended *Jews*. They ſatisfied themſelves with impriſoning a great Number of them daily, and examining them with the utmoſt Rigour.

Whilst the Parliament was thus employ'd in ſearching out the Wretch who had perpetrated the Crime above-mentioned, a Thief, one of the old Chriſtians, was ſurprized as he was robbing in a Village near *Lisbon*. He was immediately impriſoned in the City, and ſearching him, they found upon him the Crucifix of the Pyx which had been ſtolen ſome Months before. He was examined about the Theft, when the miſerable Wretch confeſſed that he only was guilty of it; that he had broke open the Pyx, of which he had only kept the Crucifix, and that as he had always carried it about him, it had by that means diſcovered him.

This ſacrilegious Wretch being thus diſcovered, at a Time when it was leaſt expected, he was tried, and puniſhed in a Manner ſuitable to his Guilt. Immediately all the new Chriſtians, who had been impriſoned by the Parliament upon that Account, were releaſed; whereby one would have concluded, that this Accident would have ſuſpended for ſome Time the Perſecution which had been carried on againſt them. But as this Incident had almoſt cured the People of the Prejudice which they entertained againſt the new Chriſtians, and that the Averſion they had hitherto bore to them now diminiſhed, the Inquiſitors, who had pretended to act in their Favour, when it was debated in Council whether they ſhould be baniſhed the Kingdom, now finding they had no Reaſon to apprehend any Thing of that Nature, they therefore began to perſecute them more than ever.

Those whom the Parliament had ſet at Liberty, and declared innocent, were firſt expoſed to the Fury of the Inquiſitors, inſomuch that theſe unhappy Wretches ſeemed to have got out of *Scylla* into *Charybdis*.

THE Cruelty and Rigour of the Inquiſitors, prompted ſeveral of the prime Nobility, as well as many Perſons of the greateſt Virtue about the Court, who were greatly concerned to ſee the new Chriſtians perſecuted with ſo high a Hand, to make their moſt humble Remonſtrances to Don *Pedro* upon that Account.

THESE were chiefly the Marquiſſes *de Gonca*, and *de Marialva*, Don *Antonio de Mendoca*, then Archbiſhop of *Lisbon*, Don *Chriſtopher d'Almeida*, Biſhop of the *Martyrs*, the Lord *Ruſſel*, Biſhop of *Portalegro*, the Marquiſſes of *Tavora* and *de Fontes*, Count *de Villaflor*, Don *Sanches Manoel*, and ſeveral other eminent Divines and Religious of different Orders. All theſe repreſented to the King, the irreparable Injury which the Inquiſitors did to his Subjects; and told him, that it would inevitably be followed with the utter Ruin of the Kingdom. The King was ſo ſtruck with the Reaſons they gave, that he commanded his Ambaſſador at *Rome* to ſollicit a Brief at that Court, by which the new Chriſtians ſhould have Leave granted them, to lay before his Holineſs the Reaſons they had to complain of the Proceedings of the Inquiſition. This Brief being granted, and Notice thereof given to the ſeveral Inquiſitions in *Portugal*, the Executions of that Tribunal were ſuſpended, and the new Chriſtians had leave to appoint Council to plead in their Name, both in *Rome* and in *Portugal*, and to pray his Holineſs to reduce the Formalities of the Inquiſition, to the Regulations preſcribed by the Canon and Civil Law.

ACCORDINGLY, their Council drew up ſeveral Petitions and Memorials, which they preſented to his Holineſs, praying them to order that the Originals of ſome antient Proſecutions of Perſons who had been condemned to the Flames by the Inquiſition, ſhould be ſent to *Rome*, particularly of ſuch as were put to Death by the Name of *negative Convicts*; in order that as his Holineſs would, by the Peruſal of theſe Inſtruments, be fully convinced of the Juſtice of their Complaints, he might therefore apply ſuitable Remedies.

HIS Holineſs liſtened attentively to their Grievances, and was greatly afflicted upon that Account: Whereupon he immediately gave Orders for diſpatching a Brief, by which he commanded the Inquiſitors, to ſend to him immediately the Originals of four antient Proſecutions.

THE Chief Inquiſitors plainly ſaw, that in caſe they ſhould be forced to ſend this Brief, they would inevitably be expoſed to the greateſt Danger; ſince in caſe it ſhould work its Effect, their Authority would either be loſt, or at leaſt conſiderably impaired.

IN this Dilemma, they at laſt took the Reſolution to obey the Pope's Orders: Upon which his Holineſs, by a new Brief, ſuſpended the Inquiſitor-General from his Employment, and excommunicated the reſt. He likewiſe commanded them to give up the Keys of the ſeveral Priſons of the Inquiſition into the Hands of the Ordinaries; but this they refuſed: And how urgent ſoever the Pope might be in his Demands, he was obliged, inſtead of the four Copies of Proſecutions, to be contented with thoſe which the Inquiſitors ſent him; and thoſe were ſuch as they were pleaſed to chuſe out, and as beſt ſuited their Purpoſe. However, his Holineſs abſolved them, upon their making him this ſlight Satisfaction; and tho' ſome Regulations were made, in order to ſoften the Rigours of this Tribunal, Matters have nevertheleſs always continued on the ſame Foot. Whatever is here advanced, is more than juſtified by a Brief of Pope *Innocent* XI. dated *Auguſt* 22, 1682.

THE

THE Methods the Inquiſitors made uſe of to divert the Storm which threaten'd them, were firſt to repreſent to his Majeſty, that the only Motive of the Court of *Rome*'s demanding the above-mentioned Copies, was to get an Opportunity thereby of aſcribing to themſelves the Cognizance of Matters relating to *Portugal*; that after the Pope had obtained ſo far, as that Appeals might be made to him from all Affairs relating to the Inquiſition, the Conſequence would be, that he thenceforwards would alſo take cognizance of all Cauſes eccleſiaſtical, and even civil; that this Procedure of the Court of *Rome* ſtruck viſibly at the Rights and Privileges of the Crown, and that it was of the utmoſt Conſequence, as well as incumbent upon him, if he had any Regard to his political Character, not to give the Pope a Handle on this Occaſion to infringe in Time to come the Rights of the Sovereign, who ought to acknowledge no other Superior but God himſelf.

DON PEDRO, who in the Beginning of his Reign had been very favourable to the new Chriſtians, but was now no longer prompted and ſupported by the Advice of thoſe faithful Miniſters who had inſpired him with Compaſſion and Tenderneſs with regard to thoſe who were oppreſſed by the Inquiſition, was now impoſed upon by theſe ſpecious Reaſons which the Inquiſitors had laid before him; and therefore, ſo far from continuing his Indulgence for that Party which he had before protected, he ſent freſh Injunctions to his Ambaſſador at *Rome*, with Orders to ſet every Engine at work, in order to hinder the Court from proceeding on the Deſign it had formed, to procure the Original of certain Proſecutions.

THE Inquiſitors, having obſerved from the very Beginning of that Affair, that the firſt Ambaſſador whom the King had nominated to ſue for Satisfaction at the Pope's Hands, with regard to the Grievances whereof his Subjects complained, acquitted himſelf very exactly of the Commiſſion with which he had been entruſted, were of Opinion, that it was abſolutely neceſſary they ſhould either bribe him to their Intereſts, or in caſe that fail'd, to get him remov'd.

IMMEDIATELY they tried to corrupt that Miniſter; but finding their Endeavours fruitleſs, they inſinuated to the King that it would be proper to recal him; which having obtained, they procured in his Room Don *Lewis de Souſa*, then Biſhop of——, afterwards Archbiſhop of *Braga*, immediately after Don *Veriſſimo d'Alencaſtro* had reſigned that eminent Dignity for that of Inquiſitor-General.

THIS new Ambaſſador, who was a Creature of the Inquiſition, pretended to ſerve his King and his Country, but in reality betrayed both; for he ſecretly oppoſed the good Reſolution the holy Father had taken, of putting a Stop to the horrid Injuſtice of the Inquiſition. He either concealed or weakened the Reaſons which the new Chriſtians alledged, gave notice to the Inquiſitors of all that was doing at *Rome*, and invented Artifices, by which they might elude whatever the Pope enjoined. In fine, they gave his Holineſs to underſtand, that ſuch of the *Portugueſe* who were Men of Honour and Honeſty, were highly offended to find that the Sanctity and Integrity of the Inquiſition in their Proſecutions, ſhould be ſo much as ſuſpected; and that in caſe the Court of *Rome* ſhould inſiſt upon ſeeing the Originals of the Proſecutions, 'twould tacitly introduce Judaiſm in the Kingdom of *Portugal*.

THAT in caſe the People ſhould mutiny, as there was but too juſt Reaſon to believe they would, the King would perhaps be forced to ſeek for ſuch a Remedy as might not be agreeable to the Court of *Rome*, ſince Matters might be brought to that Paſs, that they ſhould be obliged to create a Patriarch in *Portugal*; eſpecially ſince the Difficulty which the Pope had ſo long made, of granting his Bulls to ſuch Biſhops as were named

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named by his Majeſty, had already but too much prompted the People to a Change in that Particular.

THE Ambaſſador, by theſe and ſuch like Artifices, quite traverſed the Pope's good Intentions, who therefore was obliged to remain ſatisfied with two Proſecutions, and thoſe ſuch as the Inquiſitors themſelves had made choice of, inſtead of four, which his Holineſs had deſired; inſomuch that Matters, notwithſtanding all the Pope's Endeavours, have continued upon near the ſame Foot they were before.

CHAP. II.

The Treatment thoſe Perſons meet with who are impriſoned in the Portugueſe Inquiſitions.

'TIS no eaſy Matter to diſcover the Proceedings of the Inquiſitions in *Portugal*, or the Cruelties which are inflicted on thoſe who are impriſoned in them; in a Word, 'tis vaſtly difficult to exhibit the ſeveral Circumſtances of it. The inviolable Secrecy that is obſerved in the holy Office, and which indeed is the only Support of it, prevents thoſe who are the Victims of it, from knowing exactly the ſeveral Particulars thereof. However, we ſhall ſincerely inform the Reader whatever our own unhappy Experience may have taught us in this Matter, as well as what may be reaſonably conjectured concerning that Tribunal.

WE muſt firſt obſerve, that ſuch as have undergone theſe ſad Trials, are undoubtedly beſt able to give Light into this Affair. One may naturally ſuppoſe, that whatever is ſo zealouſly concealed, muſt certainly be of a horrid Nature, and that this dreadful Secrecy which is obſerved, is the greateſt Obſtacle to thoſe Remedies which might otherwiſe be applied to ſo many Evils with which the unhappy Wretches are oppreſſed; who being by that means almoſt abſolutely deprived of knowing thoſe Methods by which they might procure their Releaſe, are ſo dreadfully confuſed, that they are obliged to proceed inceſſantly blindfold, as it were, without being ſcarce ever able to gueſs the real Cauſe of their Misfortune. We are to obſerve, that Perſons are impriſoned on the Oaths of one, two, or three Witneſſes, who diſagree intirely in their Evidence; and who, at the ſame Time, bluſh with Indignation to think that any Credit ſhould be given to their Affidavits, ſince they themſelves are Priſoners, who have no other Method to extricate themſelves, but by accuſing their pretended Accomplices; and indeed their Depoſitions are ſeldom found to agree.

WHEN a Perſon is impeached, and the Indictment drawn up againſt him is approved by the Inquiſitors, Orders are iſſued out for ſeizing him; which being done, he is immediately treated as though he were found guilty of the Crimes which are laid to his Charge; ſo that his Wife and Children, in caſe he has any, are immediately thruſt out of Doors; his Houſe is ſhut up, and an Inventory is taken of all his Effects, by which means his Family is in an Inſtant reduced to Beggary.

THOUGH a Perſon happens to be releaſed from the Priſons of the Inquiſition, he ſeldom recovers any of his Effects, or but a trifling Part of them. His Creditors loſe all their Debts; and the royal Treaſury has but a very ſmall Portion of theſe Confiſcations,

cations, the Inquiſitors having uſurped the Right of diſpoſing them as they ſhall think proper, which indeed they generally do to their own Profit.

When a Man and his Wife are ſeized, their Children, in caſe they have any, are reduced to ſuch a deplorable Condition, that thoſe of not above three or four Years of Age, are ſometimes obliged to beg from Door to Door, and to ſhelter themſelves in a Church-Porch, *&c.* but the moſt melancholy Circumſtance is, that 'tis but too common for virtuous young Women, of a liberal Education, to proſtitute themſelves; forced to it either by Neceſſity, or the injurious Treatment they meet with upon theſe Occaſions. A numberleſs Multitude of married Women, of the ſtricteſt Virtue, have fallen into the ſame Guilt, after the Impriſonment of their Husbands. There are but too many Inſtances to confirm the Truth of what is here advanced, in all the Towns and Cities of the Kingdom, which it would be an eaſy Matter to name; but Humanity obliges us to conceal the Names of thoſe afflicted Perſons, that we may not be thought to inſult their Miſery, nor fill a great Number of Fathers, Mothers, and Husbands, with Confuſion.

When a Familiar, who has been appointed by the Inquiſitors to ſeize a Criminal, has found him, he bids him follow him. All the Way they go, the Officer does whatever lies in his Power to perſuade the Priſoner to make an immediate Confeſſion of his Guilt, in order that he may return to his Family, and experience the Mercy which the Inquiſitors extend (as he ſays) to thoſe who diſcover the Sincerity of their Repentance by a ſpeedy and voluntary Confeſſion; but that if, on the contrary, he does not accuſe himſelf, he muſt not expect to be releaſed out of Priſon till after a very long Confinement, and then only to be burnt alive.

The Delinquent being come to the Inquiſition, he is accoſted by the Secretary, who delivers him up to the Goaler, called in *Portugueſe Alcaide*; who, with two Followers, carries the Priſoner into the moſt retired Part of the Inquiſition, when they all exhort him a-new to make a ſpeedy Confeſſion, in caſe he expects Mercy, is deſirous of preſerving his Life, and of obtaining his Liberty.

This Artifice of the Officers of the Inquiſition prompts a numberleſs Multitude of innocent Perſons to accuſe themſelves of Crimes which they never committed.

The Priſoner being come in, he is ſearched, and all the Gold and Silver he has about him is taken away, not excepting a Medal, or Image of our Saviour, or of any Saint. His Books, in caſe he has any about him, are alſo taken away; nor will they ſo much as allow a Layman to have his Prayer-Book, or a Clergyman his Breviary, purely to deprive them of every temporal and ſpiritual Conſolation. Though any of theſe unhappy Wretches, which is very often the Caſe, beg even with Tears, to get their Prayer and other holy Books reſtored to them, in order to ſooth their Affliction by the Peruſal of theſe ſpiritual Exerciſes, (it not being reaſonable, that as they are deprived of the Sacraments of Penance and the Lord's-Supper, and the Conſolation of hearing Maſs, they ſhould be denied the innocent Satisfaction of ſaying their uſual Prayers, or that they ſhould be treated like *Turks* and Infidels, when they are Chriſtians,) the only Anſwer they obtain, is, that in theſe Priſons no one has Occaſion for Books; and that ſuch as are confined in them, ought to employ their whole Time in examining their Conſciences, and revealing their Errors. That in caſe a Delinquent anſwers, that he acknowledges himſelf to be a grievous Sinner, and deſires a Confeſſor [a] may be ſent for,

[a] 'Tis almoſt incredible, that a Sinner ſhall be refuſed a Confeſſor when he deſires one, eſpecially before he is convicted, or pronounced an Heretic; nay, though he were ſo, ſuch Treatment as this is very extraordinary.

in order that he may cleanſe his Conſcience by the Sacrament of Penance; in this caſe no Anſwer is made him, and no manner of regard is had to his Intreaties: He is never allowed to confeſs himſelf, or to receive the leaſt Inſtruction; he is deprived of every Conſolation, and is not ſuffer'd to hear Maſs, or receive the Sacrament, for ſix, eight, or ten Years; in a word, he is treated like an Infidel, and not like one who was redeemed by the precious Blood of Chriſt. 'Tis true, indeed, that when a Priſoner is dangerouſly ill, he is allowed a Confeſſor, after the Phyſician has given him over; but then the ghoſtly Father ſtays but a ſhort Time in the Cell, becauſe of its Filth and horrid Stench; beſides as the *Alcaide*, the Turnkeys, and the Priſoners, who accompany the ſick Perſon, wait at the Door, the Confeſſor cannot allow half the Time that is neceſſary for making a Confeſſion ſuitable to the Exigencies of the ſick Perſon, who frequently has ſpent many Years without once approaching the holy Table. It ſometimes happens on theſe Occaſions, that weak and ignorant Perſons confeſs themſelves guilty of ſacrilegious Crimes; fearing, that in caſe they accuſe themſelves of having confeſſed Crimes they never committed, purely to ſave their Lives, that the Confeſſor ſhould divulge it to the Inquiſitors, and that this ſhould be a Prejudice to them in caſe they ſhould recover.

I KNOW the Reader will naturally ſuppoſe, that 'tis ſcarce poſſible for a Priſoner to make a proper Confeſſion, ſince he is viſited by the Prieſt but once, and that for a very ſhort Time; beſides, the ghoſtly Father has not the Power to abſolve him from thoſe Cenſures which 'tis pretended he has incurred, unleſs he be dying; that the ſick Priſoner is not allowed a Prieſt to aſſiſt him in his dying Moments, nor is the Crucifix preſented to him to comfort him, and excite him to Contrition in his dying Moments.

NOTWITHSTANDING that theſe unhappy Wretches ſuffer ſuch dreadful Hardſhips, yet moſt of them diſcover ſo lively a Faith, that they daily draw Croſſes with a Coal on the Walls of the Dungeons in which they are confined, and when they are at their laſt Gaſp, their Companions, as they are not allowed a Prieſt, aſſiſt them as well as they can; pray fervently, and ſhed Floods of Tears, and are continually exhorting them to Contrition, and to repeat the holy Names of *Jeſus* and *Mary* till they expire. But why are not the antient Chriſtians, and all the Faithful in general, allowed Admittance into theſe dreadful Priſons upon theſe mournful Occaſions? Theſe undoubtedly would edify very much, by the Virtue and Piety of theſe unfortunate Victims of the Inquiſitors, and be fully convinced, that the greateſt Part of thoſe Perſons in *Portugal*, who are reputed *Jews*, are, in reality, zealous Chriſtians; who, after having led a ſober and religious Life, and adhered ſtrictly to the Principles of the Catholic Church, end their Days in ſuch a Manner, ſuitable to thoſe who call themſelves her dutiful Sons, and have no other Motive or Reaſon to accuſe themſelves falſly, but merely in order to free themſelves from their miſerable Captivity, and eſcape the cruel and infamous Death with which they are continually threatened.

IT may be proper to obſerve here, that theſe poor ſick Creatures who are treated with ſo much Inhumanity, are looked upon by the Inquiſitors either as *Jews* or Chriſtians. But if they look upon them as *Jews*, ſhould not Chriſtianity prompt them to convince them, if poſſible, of their Crimes? But on the other Side, if they ſuppoſe them Chriſtians, does not our Saviour forbid their being abandoned in their laſt Moments; or what is worſe than all, to be left to the Mercy of three or four *Jewiſh* Fellow-Sufferers, who in all Probability will endeavour to corrupt their Principles?

How laudable, how great would it be for an Inquiſitor, prompted with a truly apoſtolical Zeal, to perform the Office of a Paſtor, by viſiting thoſe gloomy Habitations, purely to exhort the Priſoners to finiſh their Courſe piouſly! Did thoſe Officers conduct

duct themſelves in this manner, Numbers of thoſe unfortunate Creatures would then go to Death with the utmoſt Reſignation; and in their laſt Moments, give the moſt unſuſpicious Tokens of a pure and lively Faith, and poſſibly by that means lay aſide the Prejudice they might have imbibed, ſince Death generally ſhews truly what a Man is, and is a very unfit Seaſon for Hypocriſy. Poſſibly the Inquiſitors may object, that as they judge theſe unhappy Wretches, it would derogate from their Dignity to condeſcend ſo far; but to this it may be anſwer'd, that the Quality of Judge does not exclude that of Father in an Eccleſiaſtic, whoſe ſole Aim ought to be the Converſion of Souls, and not the Deſtruction of the Body; and though it were to be allowed, that it would not be proper for them to viſit the Priſons, yet ſurely they ought to let their Priſons be viſited by pious and charitable Perſons, and ſuch as are capable of inſtructing, comforting, and ſtrengthening their Souls in Virtue.

CHAP. III.

Deſcription of the DUNGEONS. *Puniſhments inflicted on the Priſoners.*

THE Secretary of the Inquiſition having received the Priſoner from the Familiars at the Gate, he delivers him into the Cuſtody of the Alcaide and two Turnkeys, who carry him into the Dungeon. Here two ſtrong Doors are ſhut upon him, when he is confined in a Room about twelve Foot long, and ten wide. This Cell is generally very dark, the Light coming in only through a very ſmall Window at the Top of the Room. This glimmering Light is ſo unchearing to the Priſoner, that he ſpends the whole Day in wiſhing for Night, purely to enjoy the dim Light of a ſmall Lamp which the Inquiſitors allow him. However, the Expence of the Lamps, and the waſhing of their Linen, are both deducted from the five Pence *per* Day, which is allowed them for their Subſiſtence.

THE Reader will excuſe our not giving a particular Deſcription of the Naſtineſs and Stench of theſe Priſons; however, as it may be proper to give a juſt Idea of whatever is done in this Place, we ſhall be obliged to enter into a more exact Detail. The whole Furniture of theſe miſerable Dungeons is four earthen Pots to make Water in, and one larger than the reſt, to eaſe the other Neceſſities of Nature, all which are emptied but once a-Week.

FROM this Circumſtance it may be judg'd how great the Stench and how unwholſome theſe Places muſt be, as the Priſoners are obliged to ſpend Week after Week in the Midſt of ſo much Naſtineſs. And indeed the Stink is ſo horrid, that frequently, eſpecially in Summer, Worms are ſeen crawling up and down the Dungeon; and the Stench is ſo nauſeous, that 'tis next to a Miracle how theſe poor Wretches can live ſo long in the Midſt of it. Hence it is that thoſe Priſoners, who go in Proceſſion in the Acts of Faith, are generally ſo pale and wan, that their moſt intimate Acquaintance ſcarce know them; they looking like ſo many dead Bodies that are made to move with Springs, rather than living Creatures. In each of theſe Dungeons is a Bed, that fills half the Cell, on which the Priſoners lie; and theſe Cells are ſo exceſſively moiſt, that their Mats and Mattreſſes are ſoon rotted. Four or five Perſons, and ſometimes more, are generally confined together in one of them, in which Caſe ſuch of them as cannot lie upon the Bed, (it being not large enough to hold them all) are forced to ſtretch them-

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themſelves upon the bare Boards in the Midſt of the Filth. How terrible muſt it be for five Perſons to be coop'd up in ſo ſmall a Place, in the Midſt of ſo many Veſſels full of Naſtineſs; for the Inquiſitors ſcarce allow the Living ſo much Ground to lie upon, as are indulged the Dead for their Graves.

WE have now deſcribed the Dungeons of the Priſons of *Coimbra* and *Evora*; but thoſe of *Lisbon* are a little larger, and not ſo dark.

SOMETIMES there is but one Priſoner in a Cell, which is crouded according to the Number of the Priſoners, or the Time ſince the ſolemnizing the Act of Faith. One cannot ſay whether the Priſoners are happier in having Company, or in being alone. If they are alone, their Solitude is dreadful, and in caſe they have Company, they are obliged to bear with their ill Humours, Infirmities, and Errors. But the moſt dangerous Companion a Priſoner can have, is a Perſon who has confeſſed himſelf; for ſuch a one is perpetually perſuading others to do the ſame, by aſſuring them they have no other Way left them to ſave their Lives, and that they ought not to be aſhamed to do what ſo many good People, and which they themſelves, who give them ſuch Advice, have done before; ſo that a Chriſtian muſt have a dreadful Time of it, ſince beſides his own Torments, his Ears are continually grated with thoſe of others. Beſides, the Priſoner himſelf has juſt Reaſon to ſuſpect whether thoſe who adviſe him in this Manner, are not his Accuſers; and whether their Depoſitions are not an Obſtacle to his Releaſe.

THUS do the moſt malicious and crafty Priſoners endeavour to perſuade ſuch of their Companions as are more ſimple, or leſs upon their Guard, to accuſe thoſe in their Confeſſions who endeavour to get out of the Clutches of the Inquiſitors; all which Accuſations or Impeachments occaſion inexpreſſible Confuſion, inaſmuch as when a Perſon who is unjuſtly impeached finds he has forfeited his Goods and Chattels, he will endeavour to make others as unhappy as himſelf.

BUT this happens becauſe the Inquiſitors do not require ſuch Witneſſes as agree in the Circumſtances of Times, Places, and Perſons; for if all who give their Depoſitions were obliged to this, few would run the Hazard of accuſing themſelves falſly, much leſs to name Accomplices, ſince it would be impoſſible for them to agree in all the Circumſtances of a pretended Crime.

WE muſt obſerve that it very often happens, when a Priſoner has juſt given in his Depoſition againſt another, who, in order to procure his Releaſe, has pleaded guilty, the Informer is confined in the ſame Cell with the Perſon againſt whom he ſwore; and when the Perſon indicted is told in the Audience, that there is a new Evidence, and a freſh Impeachment lodg'd againſt him, he immediately ſuppoſes that this additional Misfortune came from without Doors, whereas in reality 'tis the very Man who is confin'd with him under the ſame Roof, that has brought it upon him. We ſhould find numberleſs Inſtances of this Nature, did the Inquiſitors ſuffer the Trials to be inſpected.

WE are farther to obſerve, that in the Inquiſitions of *Portugal*, the Priſoners are frequently removed out of one Cell into another, and thereby frequently change their Companions. 'Twould be no eaſy Matter to gueſs why they are ſhifted in this Manner; however, 'tis certainly a Misfortune to the Innocent, becauſe as the Priſoners get acquainted with one another by this Means, they naturally ſuppoſe that their Fellow-Priſoners employ the ſame Methods to get their Diſcharge; and being in this Manner induced to think, that they are impeach'd by their Fellow-Priſoners, they thence are alſo prompted to impeach all thoſe with whom they have any Acquaintance. 'Tis aſtoniſh-

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ing to think, that ſince the Inquiſitors boaſt ſo inviolable a Secrecy, they ſhould ſuffer the Priſoners to have any Communication one with another. May we not juſtly ſuſpect that the ſole Motive of their proceeding in this Manner, is purely that they may have the better Opportunity of ruining all thoſe who fall into their Clutches?

Persons who are thus confined have not the ſad Conſolation allowed them of bewailing their Misfortunes; to theſe, Sighs and Tears are forbid, though they have the ſtrongeſt Reaſons for both; and if any one happens to make a little Noiſe, or ſpeak ſo as to be heard in the next Cell, he is gagg'd and whipp'd very cruelly. This is done to frighten the reſt, who, while the Priſoner is puniſhing in this Manner, hear a kind of Herald, who cries aloud, that the Priſoner is whipp'd by Order of the Lord Inquiſitors, either for having ſpoken too loud, for crying, or beating upon the Walls of his Cell, or for having quarrelled with his Comrades. Many Criminals have been whipp'd ſo cruelly for ſuch Faults, that it has thrown them into a Fit of Sickneſs for ſeveral Months, and ſome have been maimed all their Life-Time. Theſe Puniſhments are inflicted on all ſorts of Perſons, without the leaſt Diſtinction of Age, Sex, or Quality; inſomuch that they barbarouſly ſtrip married Women and Maidens of the ſtricteſt Virtue, whom their Parents had educated with the utmoſt Care. But the moſt inhuman Circumſtance is, that whenever any Priſoner happens to make the leaſt Diſturbance, all who are in the Cell with him are puniſh'd for it; the Diſturber for making the Noiſe, and the reſt for not immediately diſcovering it.

Now ſuch a Procedure as this, throws the Priſoners into the higheſt Perplexity, ſince, in caſe they don't impeach their Comrades, they are puniſh'd; and, in caſe they do, they never fail of being accuſed by them, not only in the above-mention'd Caſes, but in thoſe of a capital Nature; ſo that all thoſe poor Wretches can do, is, to ſubmit patiently to their Sufferings, and to hold their Tongues.

It may be worthy our Conſideration, to reflect on the miſerable Condition to which a great Number of young Maidens, Nuns, and Women of the higheſt Quality and the ſtricteſt Virtue, are reduced, who are confined in the Priſons of the Inquiſition, with the moſt flagitious and moſt abandon'd Perſons of their own Sex; and on the great Number of Friars, Prieſts, and Gentlemen of the greateſt Birth, who have no other Companions but a Set of ignorant, illiterate, debauch'd, mean Wretches.

We muſt alſo obſerve, that ſuch as are whipp'd for having ſpoke to thoſe in the next Cell to them, are frequently put into the ſame Dungeons with them a few Days after. Such Procedure as this appears vaſtly myſterious, and can be done from no other Motive, but purely to embarraſs and perplex the Priſoners.

In caſe, as frequently happens, the Priſoners are very fervent in their Prayers, faſt certain Days in the Week, and the whole Lent, the Inquiſitors forbid their Piety and Abſtinence, pretending 'tis all Hypocriſy; but God, who ſees the Heart of Man, will one Day manifeſt whether the Judges or the Priſoners were the greateſt Hypocrites.

CHAP. IV.

How WOMEN *are treated. The Order observed in Proſecutions.*

WE have hitherto related but the leaſt Part of the Sufferings of thoſe who are confin'd in the Inquiſition. Words could but faintly deſcribe the Barbarities which are practiſed in theſe gloomy Habitations, eſpecially in the Cells where the Women are impriſoned; for the Inquiſitors act with infinitely more Caution with regard to that Sex, and are more ſecret in all Things which concern them; however 'tis certain, that the handſomeſt meet with the moſt gentle Treatment; and here we ſhall ſuppreſs a great Number of Particulars which it would be indecent to relate. There is now a certain Woman at *Madrid*, who happening to be engaged in a very odd Adventure in one of the *Portugueſe* Inquiſitions, was no ſooner releaſed but ſhe immediately left the Kingdom, and could never be prevailed with to return back into it.

WERE the numberleſs Multitude of unhappy Wretches, who are daily let out of theſe Priſons, at full Liberty to divulge what they have ſeen and ſuffer'd, and were they not afraid of being ſeiz'd again and burnt alive, in caſe they happen to blab, the World would ſoon have another Idea of the Sanctity of this Tribunal; but the Oath of Secrecy, which is adminiſtred to them at their Releaſe, and the dreadful Menaces which are pronounced on theſe Occaſions, Menaces enough to terrify the moſt undaunted, force them not to once open their Lips. The only Conſolation left them, is the Liberty of revealing their Thoughts to their Confeſſors; and their Confeſſions ſtrike the Prieſts to whom they are then made with the utmoſt Horror. But of what Service is this? are Families leſs diſhonour'd upon this Account, or is their Deſtruction leſs certain? The Inquiſitors, to whom Complaints are frequently made on this Account, pretend that theſe unhappy Victims of their Fury and inſatiable Avarice, impoſe upon their Confeſſors, purely to excite their Compaſſion. Might we not anſwer, that there is much more Room to doubt the Sincerity of a forced Confeſſion, made by Perſons whoſe Souls are dejected with Terror, who are oppreſſed and inhumanly treated, and perſuaded they have no other Way left to recover their Liberty and ſave their Lives than a ſacramental Confeſſion, which is made with the utmoſt Freedom, which the Perſon who makes it is firmly perſuaded will never be divulged, and from which he cannot expect the leaſt Relief? It even frequently happens, that the Dread with which ſeveral poor Penitents who have eſcaped the Clutches of the Inquiſition, are ſtruck, leſt their ghoſtly Fathers ſhould not keep an inviolable Secrecy with regard to their Confeſſions, prompts them to commit Sacrilege, and to accuſe themſelves falſly of Crimes before the Audience. For this Reaſon 'tis very neceſſary that all who hear the Confeſſions of ſuch unhappy Perſons, take great Care not to ſuffer them to aggravate the Crimes whereof they accuſe themſelves falſly.

IT might be anſwer'd in the ſecond Place, that as the Agents of the Inquiſition have reconciled, in the Acts of Faith, ſuch as have pleaded guilty before their Tribunal, they are not to ſuppoſe that they tell an Untruth in that of Penance; ſince, at that rate, one muſt conclude, that they are no leſs *Jews* or Heretics at their leaving the Inquiſition, than when they were firſt impriſon'd in it; whence it would follow, that all the Penance which they had been enjoined, all the Acts of Faith, and their ſeveral Reconciliations, would be ſo many uſeleſs Ceremonies. In fine, admit the Proceedings of the Inquiſition are as equitable as they pretend to be, why ſhould they force all Perſons at their Releaſe, to take an Oath not to reveal any Circumſtance that has happen'd?

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Would it not be of greater Service to the Public, as well as more glorious for the holy Office, to allow their Priſoners a full Liberty of Speech, and to bind them no otherwiſe, than the obliging them to tell nothing but the Truth. This would be the only Method of making it known to every one; Priſoners would no longer complain of their being forced to obſerve an inviolable Secrecy; a Remedy would thereby be applied to the inexpreſſible Perplexity and Confuſion which occaſions ſo many Executions, and which renders the juſtifying ſo many innocent Perſons an Impoſſibility.

BUT the better to clear up this Matter, it will be proper to exhibit the Order which is obſerved in the Trials of the Inquiſitions; firſt of ſuch as die negative, and ſecondly of thoſe who plead guilty. Heaven is witneſs that I aim at nothing but the Truth in what I am going to relate, and that I am prompted by no other Motive than the Glory of God, and the Service of my Fellow-Creatures.

FIRST, the Priſoner is carried to the Audience by the Alcaide, attended by a Turnkey: He goes thither bare-headed, and at his going in he is obliged to kneel; when his Name, Country, Trade, or Profeſſion, and a thouſand trifling Particulars are ask'd him; all which are writ down, and afterwards ſigned by him.

SOME Priſoners after having been carried to the firſt Audience, are ſometimes confined two, three, or four Years, before they are call'd a ſecond Time, while others are tried with much greater Diſpatch. Theſe Delays generally occaſion a moſt horrid Circumſtance, which is, that thoſe who are laſt confined, voluntarily impeach ſuch as are confined along with them, for fear theſe ſhould have accuſed them before.

THERE is Reaſon to believe, that the Slowneſs of certain Procedures is wholly owing to the Want of a ſufficient Number of Witneſſes againſt the Priſoners, and the Hopes with which the Inquiſitors flatter themſelves, that by ſuſpending the Trial, they will thereby obtain a greater Number of Affidavits, becauſe thoſe who are newly impriſoned are perpetually impeaching others who are at Liberty, and theſe accuſe again in their Turn ſuch as were impriſon'd before them. But 'tis certain, that theſe dreadful Delays frequently reduce a Priſoner to Deſpair, who being beſides continually prompted by the Jailors and Turnkeys, is at laſt reſolved to ſue to be admitted to Audience; when in order to procure his Diſcharge, he accuſes himſelf of numberleſs Crimes whereof he is wholly innocent, and which, perhaps, no one had laid to his Charge.

WHEN a Priſoner is called a ſecond Time to Audience, called *Meſa*, or Board of the holy Office, 'tis in order to inquire into his Extraction; for not ſatisfied with taking down the Names of his Father and Mother, they alſo inquire thoſe of his Grandfathers, great Grandfathers, Brothers, Siſters, Children, Uncles, Nephews, and Couſins, to the fourth Generation: They afterwards inquire whether they are now Chriſtians; if wholly, or in Part only. Theſe Interrogatories, ſo little uſed in other Tribunals, make thoſe who are ask'd them believe, that the ſole Motive of their being thus examined with regard to their Anceſtors, is purely to ſift out whether they have failed to impeach any of them, moſt Priſoners ſuppoſing that this is the only Way to ſave their Lives.

BUT after that a Priſoner has made all theſe Declarations, he is ſtill confined; for many Crimes are laid to his Charge by Perſons unknown, whoſe Names it is conſequently very difficult for him to gueſs, which yet is the only Way left him to procure his Releaſe.

WE ſhould have a better Idea of the Cruelty, the Confuſion, and Vexation of the Inquiſitors, were they to publiſh faithfully the Trials of thoſe whom they have delivered

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up to the Executioner, merely becauſe they could not hit upon the Names of thoſe who depoſed againſt them; moſt of them at the ſame Time their Accomplices. Now ſuch as are condemned to the Flames by the Inquiſitors, becauſe they did not declare all their Accomplices and thoſe who impeached them, are called *Diminutos*, or Perſons who did not make a full Confeſſion, or for not having named all their Accomplices.

AFTER that the Names of the ſeveral Relations of the Priſoner have been taken down, he is asked, whether he is willing to confeſs his Crimes? which they tell him is the only way left to excite the uſual Clemency and Mercy of the Inquiſition. This he is exhorted to do as ſpeedily as poſſible, but without ſpecifying the Crimes he is ſuppoſed to have committed. This, in the Inquiſition, is called the firſt Information. In caſe the Priſoner anſwers, that he has always been a Member of the Chriſtian Church, and cannot accuſe himſelf of any Crime cognizable by the Inquiſitors, he is then obliged to take a freſh Oath of Secrecy; when, having ſigned his Anſwers, he is remanded back to his Cell.

BEING brought a third Time before the Board, which is the ſecond Information; after taking the uſual Oaths of Secrecy, and that he will declare nothing but Truth, he is asked, whether he is deſirous of confeſſing himſelf in order to merit Mercy? In caſe he ſtill anſwers, that he never acted any Thing againſt the Faith of Chriſt, but has conſtantly adhered thereto all his Life-Time, they then interrogate him upon divers other Articles of the Law of *Moſes*; which is generally done in the Manner following:

WHETHER he has left the Law of Chriſt to follow that of *Moſes?* or, whether he is acquainted with any Chriſtians who have acted in that Manner?——Anſwer'd in the negative.

WHETHER, in Compliance with the Laws of *Moſes*, he has abſtained from Swines Fleſh, that of Hares, of Rabbits, or of Fiſh that have no Shell? —— Anſwered in the Negative.

THESE two Queſtions ſufficiently ſhew in what Manner a Priſoner is examined with regard to his Obſervation of the *Jewiſh* Diſpenſation. At the End therefore of each Queſtion, the Words, *Anſwered in the Negative*, are only written; and no mention is made of the Proteſtations, Complaints, ſupplicating Replies of the unhappy Priſoners. Some Time ago one of theſe being asked, Whether he had not ſhifted himſelf on Saturdays? whether he had not ſwept his Houſe backwards? or had not thrown little Crumbs of Bread and Drops of Wine into Pots of Water? of which ſuperſtitious Ceremonies the new Chriſtians are accuſed. The Priſoner anſwered in this Manner: "I have already "declared to you, Gentlemen, that I was a Chriſtian, which Circumſtance alone ſuf- "ficiently ſhews, that I could never give up into ſuch ridiculous Ceremonies; therefore, "if I may preſume to adviſe, do not trifle away your precious Time in this Manner, but "rather be quick in determining the Fate of ſo many unhappy Wretches who are now "groaning in Captivity."

THERE are daily Priſoners, who, before their Examination being wholly unacquainted with the *Jewiſh* Ceremonies, get by Heart the ridiculous Particulars which are told them. When they afterwards accuſe themſelves, for fear of being puniſhed for having practiſed thoſe filthy, ſuperſtitious Cuſtoms; whereas in reality, they were firſt taught them by thoſe who are their Judges.

THE Interrogatories and Anſwers being ended, the Priſoner is remanded back to his Cell.

As there is no fixed Time for the Length of their Trials, ſome are diſpatched in a few Weeks, while others take up ſeveral Years: 'Tis in vain for a Priſoner to beg and intreat, for the Inquiſitors are deaf to his Cries, and ſeldom or never admit him to Audience but when they judge proper. And if it happen that they are wrought upon by his Supplications, and he is accordingly brought before them, yet, if he has nothing to alledge but his Innocence and the Miſery he ſuffers, he is immediately remanded back to Priſon, when he is reproached for having ſo vilely abuſed the Lenity of the Inquiſitors; and to heighten his Affliction, he is barbarouſly uſed by the Turnkeys, who upbraid him for begging to be admitted to Audience, ſince he, at the ſame Time, did not intend to acknowledge his Guilt.

HOWEVER, ſome Time after, that is, whenever the Inquiſitors think proper, the Priſoner is ſent for; and being now at the third and laſt Information, he is urged by all the Motives which are moſt apt to inſpire him with Terror, to confeſs his Crimes: If he refuſes, he is terribly menaced; and if he ſtill perſiſts in what they call his Obſtinacy, the Proctor appears to declare to him his Concluſions, otherwiſe called *the Declaration of Juſtice.*

THEN the Proctor of the Inquiſition, holding a Paper in his Hand, reads the following Words out of it:

1. THAT the Priſoner, who was baptiſed a Chriſtian, has abandoned the Faith, and profeſſed the Law of *Moſes*, in hopes that he might be ſaved in the Practice of the *Jewiſh* Ceremonies.

2. THAT the ſaid Priſoner, being ſome Time ſince in a certain Place with Perſons of the ſame Extraction with himſelf, that is, with new Chriſtians, the Perſons then aſſembled, declared to each other, that they lived in a ſtrict Obedience to the *Jewiſh* Law, and therefore never eat of thoſe Things which were forbidden by the ſaid Law, ſuch as Swines Fleſh, *&c.*

3. THAT the ſaid Priſoner being in a certain Place, with certain Perſons, who like himſelf were new Chriſtians, one of the Company affirmed, that he had eat Part of a Ham, to whom the Priſoner anſwered, that he never eat any. To this ſome Perſon then preſent ſaid that he did very right, if he were prompted thereto from a Reſolution of obeying the Law of *Moſes*. That this Subject being purſued farther, all the Company had declared themſelves Followers of the ſaid Law, in Obedience to which they ſhifted every Saturday.

4. THAT the Priſoner at the Bar, happening to meet in a certain Place with other new Chriſtians, had told them he intended to purchaſe a conſiderable Poſt; to which one of the Company replied, that if he might adviſe, he ſhould not buy it, ſince as he was a new Chriſtian he might be prevented from doing it. But that another of the Company had told him, that this Conſideration ought not to divert him from purchaſing the ſaid Employment, ſince others of the ſame Extraction as himſelf had acted in ſuch; and that all the Company had declared in favour of the *Jewiſh* Law, purely to procure to themſelves Riches and Honour: That it was in View of fulfilling this Law that they all ſaid the *Pater*, and abſtained from eating certain Meats prohibited by the *Moſaic* Law.

AND inſomuch as the ſaid Priſoner is ſufficiently convicted of the above-mentioned Crimes, the ſaid Proctor concludes that he ſhall be delivered over to the ſecular Arm, as an Heretic and Apoſtate.

The CEREMONY *of washing the feet of twelve* POOR PERSONS *on* HOLY-THURSDAY.

Ceremonie de laver les pieds à douze PAUVRES *le* JEUDI SAINT.

B. Picart. de. *C. Du. Bosc. exc.*

The ADORATION *of the* CROSSE *on* GOOD FRIDAY.

*L'*ADORATION *de la* CROIX *par le* PEUPLE *le* VENDREDI SAINT.

Indira Gandhi National Centre for the Arts

SUCH is pretty near the Inſtrument call'd by the Inquiſitors *The Proctor's Declaration*; which being read, the Priſoner is asked, whether the whole Purport of it be not true? And in caſe he anſwers, (as generally happens) that it is abſolutely falſe, he then is remanded back to his Cell.

CHAP. V.

SEQUEL *of the* PROSECUTIONS.

SOME Time after this horrid Declaration has been made, which is whenever the Inquiſitors think proper, the Priſoner is called to the Board, when a Counſellor is ſent for, called in *Portugueſe*, *Letrado*, to undertake his Defence; tho', to ſpeak the Truth, theſe Counſellors are rather Spies ſet over him, than his Advocates.

THEN the Inquiſitors ſay to the Counſellor: The Priſoner at the Bar having deſired Counſel, we grant you leave to undertake his Defence, and to make ſuch Petitions, Obſervations, and Remonſtrances, as you ſhall think proper; but with this Proviſo, that in caſe you perceive that the Priſoner is for employing the leaſt Fraud or Malice in his Defence, you are ſtrictly enjoin'd to inform the Court of it.

THIS Declaration ended, the Priſoner and his *Letrado* are put into another Room, but a third Perſon comes to them, and ſtays all the Time they diſcourſe together, in order to prevent any Juggle between them.

THE Counſellor and the Spy ſeat themſelves in Chairs, and tho' the Priſoner is a Perſon of the firſt Quality, or a Dignitary of the Church, he yet is forced to ſit upon a Stool. Then the Counſellor reads the Declaration which was given him, containing the ſeveral Matters laid to his Charge, as delivered by the Proctor; which being done, he asks the Priſoner whether he has any Thing to ſay in his Defence. The Priſoner anſwers, that he is a Chriſtian; that he has never done any Thing in Oppoſition to the Chriſtian Faith; and that the Purport of the Declaration is abſolutely falſe. Then the *Letrado* takes the Pen into his Hand, and draws up the Objections, which are generally as follows:

THAT it would be a very eaſy Matter to prove, that the Priſoner was baptized a Chriſtian; that he has fulfilled the ſeveral Duties enjoined him in his Baptiſm; that he has led a very exemplary Life, has been duly preſent at Maſs and Sermons, has frequently approached the Sacraments of Penance and the Euchariſt, and beſtowed Alms liberally on the Poor, and on religious Houſes.

FURTHERMORE, that he has done the moſt ſignal Service to the Churches and Fraternities to which he belonged; that he has employ'd a great Part of his Subſtance in Works of Piety; that no Perſon can ſay he ever committed an Action contrary to the Religion he profeſſes; ſo far from it, that he has always diſcovered the higheſt Love, as well as Awe, of the Divine Being, and the utmoſt Love and Charity for his Neighbour.

THAT

THAT it can be as clearly proved, he never ſhifted himſelf on Saturdays; that he has frequently been ſeen eating Swines Fleſh, Hare, Rabbits, and all ſorts of Fiſh, whether Shell-Fiſh or otherwiſe, without making the leaſt Diſtinction with regard to Meats, except in conformity to the holy *Roman* Church. That his Servants may be examined on theſe Articles, and his moſt intimate Acquaintance, above all his Confeſſor, and the Rector of the Pariſh where he lived; and that all theſe will not ſcruple to make Oath, that in whatever concerns Religion his Conduct was always irreproachable.

SUCH is the uſual Form of the *Objections*, which the Counſellors make who are appointed on theſe Occaſions to plead the Cauſe of Criminals. Being ſigned by the *Letrado* and the Priſoner, the former goes to the *Meſa* in order to give an Account of what he has done, and the latter is remanded back to Priſon.

SOME Time after, *viz.* whenever the Judges think fitting, they ſend for the Priſoner before them, in order for his calling ſuch Perſons as may prove the Particulars of his *Objections*. The Law requires that there be three Witneſſes at leaſt for each Article, and indeed there are few Priſoners but clearly prove what they had alledged in their own Juſtification. However, this is of very little Service to them, tho' in juſtice they ought to invalidate the Teſtimony of a ſingle Perſon, which at the ſame Time is generally trifling and inconſiſtent. The Priſoner having done, he is ſent back to Priſon.

SOME Time after this, he is again ſent for, when he is urged afreſh to confeſs his Guilt. In caſe he perſiſts in declaring his Innocence, he is asked, whether he conſents that the Proctor ſhould make a new Declaration of the Proofs found againſt him, immediately after which the Secretary begins to read in theſe or the like Words.

The legal Declaration of the Affidavits given in againſt the Priſoner at the Bar.

AN Evidence, whom we will call [a] *Richard*, has depoſed, That about ten Years ago, he heard and ſaw the Priſoner at the Bar, whoſe Name is *Lewis*, being in a certain Place (ſuppoſe *Coimbra)* with Perſons of the ſame Extraction with himſelf, they declared to each other, that both of them lived in Conformity to the Law of *Moſes*.

[b] ANOTHER Evidence, whom we will call *John*, has alſo depoſed that the ſaid *Lewis* being in a certain Place (ſuppoſe *Caſtelbraco)* about fifteen Years ago, in Company with other new Chriſtians, whom we will call *Francis* and *John*, one of the Company having obſerved that he uſed to eat Pork, was anſwered by the Priſoner at the Bar, whoſe Name is *Lewis*, that he never eat any; to which another, whom we will call *Francis*, ſaid, that *Lewis* did very well, provided it was in Obedience to the Law; and that the whole Company on that Occaſion affirmed, they ſquared their Conduct according to the Principles of the *Moſaical* Inſtitution.

A THIRD Witneſs, ſuppoſe his Name [c] *William*, has legally depoſed, that the abovementioned *Lewis* being about ſix Years ago in a certain Place, *Coimbra* for inſtance,

[a] This Evidence, whom we call *Richard*, ſeems here to have been the only Witneſs with *Lewis*. Compare this with the Declaration of the ſaid *Lewis* hereafter mentioned.

[b] This Witneſs, whom we call *John*, has impeached *Lewis* and *Francis*. Tho' there are but three Perſons mentioned in this Indictment, there are nevertheleſs ſometimes eight, who are all enſnared by the Inquiſitors. The Reader is deſired to beſtow ſome Reflection on theſe Depoſitions, in order to compare them with thoſe of the Priſoner.

[c] The Reader will eaſily obſerve that the Evidence is very different from the Defence made by the Priſoner, which is a plain Proof that the whole is but a Trick.

with Perſons of the ſame Extraction with himſelf, whom we will ſuppoſe to be *Emanuel* and *William*, the ſaid *Lewis* told the Evidence then preſent, that he intended to purchaſe a conſiderable Employment; that one of the ſaid Witneſſes, *Emanuel* for inſtance, told him it would not be proper for him to buy it, becauſe being a new Chriſtian it was very probable ſome Perſon or other might traverſe his Deſign; to which another of the Company, ſuppoſe *William*, anſwered, that this ought not to prevent his purchaſing it, ſince Perſons of the ſame Extraction with himſelf had exerciſed ſuch Employments; and that all the Company then preſent, profeſſed their living in Obedience to the Injunctions of the Law of *Moſes*.

THIS is pretty near the Form of the Declarations of the Proofs which the Inquiſitors pretend to have againſt their Priſoners.

THOSE of the Priſoner, whom we will call *Lewis*, conſiſt only of three Witneſſes, whoſe Evidence is far from agreeing; however, theſe are conſidered by the Inquiſitors as ſufficiently valid to cauſe any Perſon to be ſeized! nay, ſometimes a Perſon is impriſoned tho' there are but two ſuch Evidences, who, as they are commonly perjured, can hardly agree in the Particulars they depoſe. If the Inquiſitors would allow the Trials to be publiſh'd, it would then be found, that ſcarce two Witneſſes in a thouſand agree in all Circumſtances, unleſs Matters were ſo managed, that having impeached a Perſon before themſelves were taken up, they had concerted and agreed together upon their Depoſition beforehand.

THE Declaration is read to the Priſoner, when he is asked, whether he allows the Charge to be true? But as we will ſuppoſe *Lewis* to be innocent, he conſequently denies ever Article of it; upon which he is immediately remanded back to Priſon.

THE Inquiſitors do not permit the Counſellor to have any Conference with the Priſoner for ſome Time afterwards; but this is of little Prejudice to him, ſince he really has only the ſpecious Name of his Counſellor. And to ſay the Truth, he is not allowed to ſupplicate or alledge any Thing in Favour of the Priſoner, but what the Inquiſitors think proper. The Counſellor is never ſhewn either the Trial or the Proceedings; and as he is not informed of the ſeveral Circumſtances of the Affair, it would be ſcarce poſſible for him to make a ſuitable Defence, ſince he is nominated to this Employment by the moſt zealous Familiars of the Inquiſition, who very often are ſurpriſingly illiterate. In fine, as theſe Counſellors are Retainers to the holy Office, they always ſet the Caſe of thoſe Priſoners whoſe Cauſe they pretend to plead, in the worſt Light. And inaſmuch as the Inquiſitors and Familiars, are prejudiced againſt all thoſe who in *Portugal* are diſtinguiſhed by the Name of new Chriſtians, their Counſellors always think the worſt of their Priſoners. Now if theſe happen to ſpeak their real Sentiments at the Board, and that theſe prove to be againſt the Priſoner, they are of great Prejudice to the latter; whereas tho' this Advocate judge never favourably of him, it is of very little Service to him.

THE Proctor is the chief Man in the Secret, and may, whenever he pleaſes, peruſe the whole Proceſs, in order that he may be the better enabled to perplex the Priſoner; whereas the Counſellor having but a very ſuperficial Knowledge of the whole Affair, cannot poſſibly make any ſuitable Defence. Hence it is, that great Numbers of theſe unhappy Creatures die undefended; conſtrained either to periſh miſerably in the Flames, or to caſt the blackeſt Stain on their Families, by accuſing themſelves of *Judaiſm*, or ſeveral other Crimes, whereof they are wholly innocent.

SOME

SOME Time after, whenever the Inquiſitors think proper, the Advocate is allow'd Acceſs to the Priſoner, when he reads to him the above-mention'd Declaration of Proofs which had before been ſignified to him at the Board, and drawn up in pretty near the Form before exhibited. This Inſtrument excludes indeed a Variety of Depoſitions; but how numerous ſoever they be, they always differ both in Subſtance and Circumſtances.

THIS Inſtrument being read, the *Letrado* asks the Priſoner what he has to alledge againſt the Charge. In caſe he anſwers, that the whole is a mere Rhapſody of Lyes; that he is innocent of all that is laid to his Charge, and that he earneſtly beſeeches the Counſellor to undertake his Defence, then the *Letrado* changing his Note, begins to act the Part of an Inquiſitor; employs all his Rhetoric to prevail upon his Client to make an open Confeſſion; repreſents to him, that it will be impoſſible for him to extricate himſelf by any other Means; and that, in caſe he continue obſtinate, he will run the riſque of continuing ſeveral Years in Priſon, or of being put to Death.

A LITTLE Reflection on theſe Occaſions has the Effect which ſuch Advice given by a Counſellor muſt naturally produce in weak Minds, ſuch as thoſe of Women and others; and indeed, theſe falſe Advocates generally perſuade their Clients to accuſe themſelves, though in never ſo ſcandalous a Manner.

THAT in caſe the Priſoner ſtill perſiſts in declaring his Innocence, then the *Letrado* never fails to addreſs him as follows: What Anſwers can you make to the Crimes which the Proctor has laid to your Charge, and which he affirms to be ſufficiently proved? It muſt be confeſs'd, that a Priſoner is very much to be pitied on theſe Occaſions; for what Succour or Conſolation can ſuch a pretended Advocate adminiſter? Is it not plain that the Whole is a mere Juggle? Were the *Letrado* to do his Duty, ought he not to except againſt all the Witneſſes, ſince either they differ in their Depoſitions, are moſt of them Priſoners, or were forced by Threats and Violence to give ſuch Evidence as the Inquiſitors think proper? In Lay-Tribunals a ſingle Witneſs goes for nothing, though it were in caſe of High-Treaſon; and ſuch muſt be Men of unſullied Characters. But the Inquiſitors, on the contrary, receive all kind of Witneſſes; and the Depoſitions of Perſons ſuborn'd and forc'd, and who have been confin'd ſeveral Years in Priſon, and had no other Way of ſaving their Lives, are receiv'd as valid. Was an Offer of Liberty made to thoſe who are confin'd in our different Priſons, upon condition that they would depoſe againſt others, without their being oblig'd to agree with the Depoſitions of the other Witneſſes, there is hardly one but would endeavour to procure his Liberty at ſo eaſy a Rate. Are not the Priſoners who are confin'd in the Priſons of the Inquiſition human Creatures as well as thoſe who are confin'd in ſecular Goals? Does not the Horrors of ſo dreadful a Confinement, and the Fear of a cruel Death, make as ſtrong an Impreſſion upon them, eſpecially on Women? There is no Room to doubt, but as theſe unhappy Creatures confeſs themſelves falſly to be *Jews* when it is extorted from them, they would alſo accuſe themſelves to be *Mahometans* were Threats and Menaces employ'd.

HOWEVER, the Counſellors have not the leaſt Scruple upon theſe Occaſions, but are very eaſy in their Minds, and have not the leaſt Qualm of Conſcience, though they are anſwerable to Heaven for the Life, the Wealth, and Honour of thoſe whoſe Cauſe they undertake. And if it happens, which is but too often the Caſe, that a Priſoner accuſes others falſly by the Advice of his Counſellor, into what Guilt does this latter plunge himſelf! and can we ſuppoſe he can ever atone for it?

IN fine, the *Letrado* having ask'd the Priſoner whether he has any ſolid Exceptions to make againſt his Witneſſes? the latter anſwers, That 'twill be impoſſible for him to hit upon any, ſince they are all unknown to him. Then the Advocate draws up ſeveral againſt the Witneſſes in general, and at the ſame Time engages the Priſoner to diſcloſe to him, without the leaſt Reſerve, whatever he may have to alledge againſt all Perſons with whom he may have had any Difference, in order that in ſo great a Number, he may include thoſe who depoſed againſt him. Nevertheleſs, as the Priſoner is not only often unacquainted with his Accuſers, but never ſo much as once heard their Names, the Conſequence is, that though he excepts againſt an hundred, he has not the good Luck to hit upon thoſe whom only it concerned him to name. Another Inconveniency which ariſes from the Priſoner's Perplexity is, that as he, by his Counſellor, excepts againſt all the Perſons he can poſſibly think of, who perhaps never once thought to do him the leaſt Prejudice, he thereby makes a general Confeſſion of his whole Life to the *Letrado*; diſcovers to him all the Intrigues or Scenes of Gallantry in which he may have been engaged, and thereby ruins the Reputation of ſeveral Women, and thoſe perhaps of Diſtinction, by diſcloſing what ought to have been buried in eternal Oblivion. Such is the wretched Perplexity of thoſe who are impriſon'd by the Inquiſitors, who have no Refuge left but to make vain and empty Challenges, by ſaying for inſtance, that ſuch a one is their Enemy, becauſe they either debauch'd his Wife, his Daughter, or his Siſter. On which we are to obſerve, that the Inquiſitors pay no manner of Regard to ſuch Exceptions, if it can be proved that the Perſon who makes them, either ſpoke afterwards, or was reconcil'd to the Perſon whom he challenges, as though the *Portugueſe* did not frequently conceal their Revenge, under the moſt ſpecious Appearance of Friendſhip.

ANOTHER Method by which the Priſoners of the holy Office ſometimes recover their Liberty, is by proving their being in another Place, which in *Portugueſe* is called [a] *Coarctato*, that is, the proving the Priſoner was in a different Place from that ſworn to in the Indictment; as for inſtance, to ſhew that he was in *Liſbon*, when 'twas pretended he was in *Coimbra*.

FOR the Validity of every Challenge or Exception, the Priſoner muſt bring three Witneſſes at leaſt, of an unſullied Character, all of them old Chriſtians; but the Advocate is not told their Names. We are to obſerve, that the Witneſſes who are ſubpæna'd by the Priſoner on theſe Occaſions, are always under ſuch dreadful Apprehenſions, leſt the Inquiſitors ſhould ſuſpect their favouring the Priſoner, that this Conſideration frequently prevents their making ſuch Depoſitions as might be of Advantage to the Priſoner, or at leaſt making them very imperfectly. We are farther to obſerve, that none but Priſoners of Experience or Underſtanding, fly for Refuge to the *Coarctato*; and if the Priſoner himſelf does not hit upon it, his Advocate never puts it into his Head. The better to illuſtrate this Matter, the Reader is to know, that the Priſoner is never told the Places directly which the Witneſſes ſwore to, unleſs he deſires to be told their Names in order to clear himſelf by the *Coarctato*; but that in the Declarations which are read to the Priſoner, they always make uſe of the Words, *In a certain Place*, without ſpecifying any particular one, as we have ſhewn in the above-mention'd Examples. Now moſt Priſoners finding thoſe Places are not pointed out, ſeldom have the Senſe to require their being named, in order to clear themſelves by the *Coarctato*. Beſides, this Expedient is generally of no Service to Women, young Perſons, and even to Perſons of certain Conditions; ſuch being too ignorant to think of it themſelves, and are never prompted to it by their Advocates, though bound in duty to do all that lies in their

[a] The Plea of *Coarctato* can be alledged by none but Travellers, and is ſcarce ever allow'd to Women.

Power

Power for thoſe whoſe Cauſe they undertake. But ſo unhappy is the Lot of all who are ſeized by the Inquiſitors, that every Thing ſeems to conſpire their Ruin; and whenever their Defence is to be undertaken, numberleſs Difficulties ariſe, and thoſe for the moſt Part unſurmountable.

CHAP. VI.

SEQUEL *of the Proceedings againſt ſuch Men as are impeach'd; and againſt Women.*

ALL that the Priſoner and his Advocate can do for their Advantage conſiſts in theſe kinds of Challenges. Some Time after the Priſoner is called to Audience, but only to inquire of him the Names of thoſe Witneſſes he had mentioned in his Challenges or Exceptions. Having done this, he is remanded back to Priſon, and not a Word is mention'd to him of his Cauſe. If he has been ſo happy, when he made his Exceptions, as to hit on the Names of thoſe who depoſed againſt him, then the Witneſſes he calls upon, are examined with regard to theſe Exceptions, otherwiſe no farther Mention is made of them, and the Cauſe continues at a ſtand.

SUPPOSE that the Priſoner, whom we will call *Lewis*, was taken up in *January* 1700. no Mention is made to him of his Trial till two Years after his Impriſonment. If the Reader thinks this a long Time, he is to know that ſeveral Priſoners have been confined three Years, before a Word has been ſaid to them of it. Two Years being elapſed, all the Proceedings we before took notice of are concluded in two Months, ſo that *Lewis* flatters himſelf he ſhall be ſet at Liberty in the firſt Act of Faith; but he is miſtaken; for the Act of Faith is ſolemnized, but no notice is taken of him. How bitter muſt the Reflection be, when a poor Priſoner conſiders that it would be impoſſible for him to procure his Liberty before another Act of Faith, which will be two Years at leaſt! In vain does he torture his Mind, to gueſs at the Reaſons why he ſhould be detained in this Manner; for this it will be impoſſible for him to gueſs.

AT laſt, about a Year after, he is called to Audience, when he is again exhorted to confeſs his Crime. In caſe he anſwers as he did before, that he is wholly innocent, and is not conſcious to himſelf of having committed any Crime, he is remanded back till a little before the next Act of Faith, when he (ſuppoſe *Lewis)* is put to the Torture, where at the ſame Time that all his Bones are diſlocated in a dreadful Manner, he is earneſtly conjured (nor are the moſt terrible Menaces omitted on theſe Occaſions) to make a general Confeſſion of all his Crimes, in order that he may be ſet at Liberty.

'TIS indeed ſurprizing, how it can be poſſible for any of theſe unhappy Wretches to bear up againſt ſuch a Crowd of Sufferings; but in order to give the Reader ſome Idea of this Matter, and the Effect which this Torture generally produces, we ſhall here inſtance an Example, which is that of *Mary of the Conception*, a Native of *Villa-Eſtremos*, and Daughter to *Emanuel Soares*.

THIS young Woman, who afterwards lived with one of her Brothers, named *Alvares Pinto*, was taken up, and alſo two of her Siſters. Theſe three young Women, after having

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having been long impriſon'd, were at laſt ſet at Liberty in the Act of Faith ſolemnized at *Evora* in *April* 1660. *Mary of the Conception*, after having conſtantly perſiſted in declaring her Innocence, was at laſt put to the Torture. She bore it very couragiouſly till 'twas pretty near ended; but at laſt, overcome with the Torments, ſhe accuſed herſelf. Upon this ſhe was unbound, and was ſuffered to put on her Clothes in order to make her Confeſſion. But now, inſtead of perſiſting in what ſhe had before declared, ſhe proteſted that all ſhe had ſpoke when upon the Rack, was abſolutely falſe; that ſhe was a Chriſtian, and that the Dread of dying under her Torments, was the ſole Motive why ſhe accuſed herſelf of Judaiſm. Upon this ſhe was remanded back to Priſon, and a few Days after was put a ſecond Time to the Torture, when ſhe again accuſed herſelf; which was no ſooner done than ſhe was unlooſed, when being carried to the Audience, ſhe now perſiſted in her Innocence, and told her Judges, that 'twould be to no Purpoſe for them to put her a third Time to the Torture, ſince ſhe ſhould always accuſe herſelf falſly, though ſhe were rack'd an hundred Times. However, ſhe was again put upon the Rack; but as Heaven then indued her with uncommon Reſolution, ſhe went through it continually, perſiſting in her Innocence. What is here related was publiſhed with her Sentence; and 'twas for refuſing to ratify what ſhe had confeſs'd in the two firſt Tortures, that ſhe was condemned to be whipp'd publickly through the Streets, and afterwards baniſhed for ten Years.

IN the ſame Act of Faith there appeared to be reconciled *Andrao Franciſco Tendeiro*, born in *Villa-Vicioſa*, who hearing this young Woman's Sentence pronounced, and having ſaid to thoſe who ſtood near him, that he thought it a very ſevere one, he was called to the Audience, when the Inquiſitors, after having ſharply reprimanded him, told him, he might look upon it as a great Happineſs, that they had been ſo indulgent as not to confine him; that though they, out of their great Goodneſs and Charity permitted him to enjoy his Liberty, he yet ſhould take the utmoſt Care not to blab ſo inconſiderately another Time.

WHEN Women are put to the Torture, they are undreſſed to their Shifts, which are of coarſe Cloth; then they are put upon the Rack in a very indecent Manner, before a large Company of Men; ſo that as moſt of them are terrified by the Torture they undergo, they confeſs or deny whatever is required from them, in order to be freed from the Torments they are made to ſuffer.

LET us nevertheleſs ſuppoſe, that *Lewis* has had ſo much Reſolution as to bear up under the Torments, without confeſſing any Thing; that the next Act of Faith (or Goal-Delivery) he is ſet at Liberty; that is, is not condemned to die, for want of ſufficient Evidence, the three above-mentioned being not enough; ſuppoſing, I ſay, he is clear'd on this Occaſion, is it not ſurprizing that a poor Creature ſhould be tortured in this Manner upon ſo trifling a Matter? that he ſhall be made to ſuffer ſo many Torments upon ſuch ſlight Evidence? that a Trial which might have been diſpatch'd in a few Days, ſhall be ſpun out to ſo many Years? and that a Man's Health and Buſineſs muſt be ruin'd, becauſe, forſooth, he muſt be obliged to wait till the next Goal-Delivery? Is not all this unjuſt and barbarous?

LEWIS being thus releas'd, is carried to a public School, where he is confin'd a Month, in order to learn his Catechiſm. But of what Service is this? And if he already knows all he can be taught, why is he confin'd in this manner? The Reaſon is certainly, becauſe the Inquiſitors would thereby perſuade the Vulgar, that he is ignorant of the very Elements of the Chriſtian Religion.

At laſt *Lewis* is completely ſet at Liberty, becauſe of the Happineſs he had in his ill Fortune, *viz.* that there were no more than three Witneſſes appear'd againſt him. But let us now ſuppoſe there are ten, all Perſons of the Character we juſt now deſcrib'd; which, according to the Maxims of the Inquiſition, is ſufficient to cauſe a Perſon to be deliver'd over to the ſecular Arm, as manifeſtly convicted. A little before the Goal-Delivery, *Lewis* is call'd to Audience, when it is inſinuated to him, that he muſt prepare to hear his Sentence, which is to be pronounc'd in the next Act of Faith that is to be ſolemniz'd on a Day they name to him. This is the Notice which is given to all ſuch as are to be condemn'd, that fatal Day being carefully conceal'd from the reſt of the Priſoners till the Moment it is to be ſolemniz'd. In what a dreadful Situation is the Mind of ſuch an unhappy Wretch, who is revolving continually the horrid Barbarities which are preparing, unaſſiſted with a Confeſſor, or any Conſolation; and at the ſame Time abſolutely reſolv'd to ſuffer Death, rather than accuſe himſelf or any other Perſon falſly. In fine, the Friday immediately preceding the Sunday of the Act of Faith, *Lewis*'s Hands are tied very early in the Morning; and the ſame Inſtant a Jeſuit is ſent to him, in order to receive his Confeſſion, and aſſiſt him during thoſe laſt three Days.

The Moment the Confeſſor is come in, the Priſoner makes his Confeſſion to him as one who is ſoon to leave the World, being reſolv'd not to preſerve his Life, when Truth and his own Honour are to be the Sacrifice. Sunday being come, he walks in the Proceſſion, hears Sentence of Death publicly pronounc'd upon himſelf; when he declares aloud that he dies a good Chriſtian, and has always liv'd ſo; that he is innocent of all the Crimes which are laid to his Charge; that notwithſtanding this, he ſtill reſigns himſelf to Puniſhment and Death, in hopes of obtaining from Chriſt Jeſus the Pardon of thoſe Sins whereof he is really guilty. Nevertheleſs, we daily ſee a great Number of Priſoners, who, terrify'd with the Approaches of Death, either prevent Sentence of Condemnation from paſſing upon them, or, who after Sentence has paſs'd, agree to all the Queſtions which are put to them, and confeſs themſelves guilty of Things whereof they are wholly innocent.

As ſoon as *Lewis* has heard his Sentence pronounc'd, he is deliver'd over to the ſecular Arm, when he is carried before the Parliament, where, without once inquiring into his Trial, he is condemn'd to the Flames. Before he is deliver'd up to the Executioners, he is asked, What Religion he is deſirous of dying in? To which not only *Lewis*, but all thoſe unhappy Perſons who are in his Circumſtances, anſwer, That they die as they have lived, in the Principles of the *Roman* Catholic Religion; that they deteſt all Sects and Hereſies, as alſo the *Jewiſh* Law; acknowledging Chriſt Jeſus for their only Saviour, in whoſe Merits they put their whole Truſt.

Lewis being at laſt brought to the Stake, perſiſts in his Sentiments to the laſt; and in this Manner do all reſign their Breath who are condemn'd to the Flames by the Inquiſitors, and are by them called *Convitto negativo*, or negative Convicts.

We will now ſee, in what Manner thoſe extricate themſelves, who are reconciled and condemned to Baniſhment, for having deferred their Confeſſion till Sentence of Death had paſſed upon them.

Let us ſuppoſe therefore that the above-mention'd *Lewis* is accuſed by fifteen or twenty Perſons, who diſagree in all the Circumſtances of their ſeveral Depoſitions. *Lewis* finds his Ruin unavoidable, becauſe of the Impoſſibility to except againſt ſuch a Number of Witneſſes with whom he is wholly unacquainted. If nevertheleſs the Dread of Puniſhment in the Condition he is in, at laſt inclines him to accuſe himſelf

of Things whereof he is wholly innocent, he undoubtedly argues with himſelf in theſe or ſuch like Words: How will it be poſſible for me to hit upon the Names of ſuch Witneſſes? And tho' I ſhould be ſo fortunate as to gueſs them all, how will it be poſſible for me to name exactly the Time, the Place, and the Occaſion of the ſeveral Conferences, which 'tis pretended I had with them? This, methinks, is what I ſhall never be able to do. However, I know by Experience, that ſome Perſons have procur'd their Liberty, by confeſſing themſelves guilty of ſeveral Crimes whereof they are as innocent as I am. It therefore will be enough, if I hit upon the Names of thoſe who have ſworn againſt me, though I ſhould not have the good Fortune to gueſs the other Circumſtances. But then, how can I poſſibly gueſs the Names of twenty People? Conſequently the only Method by which I can do this, will be to impeach all the new Chriſtians in general, with whom I have the leaſt Acquaintance, at leaſt all thoſe with whom I have any Intimacy, ſince 'tis the only Way left me to ſave my Life.

LEWIS having taken this Reſolution, revolves in his Mind all the Perſons whom he has the leaſt Room to ſuſpect are his Adverſaries: Upon this he deſires to be admitted to Audience, where, as he frequently cannot exactly hit upon the Names of thoſe whom he imagines to be his Accuſers, he points them out to the Inquiſitors, by ſaying the Son, Daughter, or Wife, of Mr. Such-a-one; and in order that he may be ſure of naming the twenty who have ſworn againſt him, he ſometimes accuſes two hundred, and at laſt perhaps does not gueſs the Perſons who impeach'd him.

SEVERAL Priſoners begin by naming their Fathers, Children, Brothers, from an Opinion that their Judges (ſince they did not ſpare their neareſt Relations) will excuſe them, as ſuppoſing it may be owing to their bad Memory, in caſe they cannot hit upon all the Names of thoſe who impeach'd them. Other Priſoners, in order not to expoſe their Relations, forbear to name them, and mention none but indifferent Perſons. But to return to *Lewis:* He flatters himſelf, that now he has made ſo ample a Confeſſion, he will ſoon recover his Liberty; but alas! he is in a greater Perplexity than ever, in caſe he could not gueſs the Names of all who ſwore againſt him, becauſe the Inquiſitors always declare to him on theſe Occaſions, that in caſe he does not complete his Confeſſion, the Proctor will give in his Petition, praying that he may be tried as a *Diminuto, i. e.* one who has maliciouſly ſuppreſſed Part of his Accomplices, and made an imperfect Confeſſion.

THIS unfortunate Wretch, who has gone ſo far as to accuſe himſelf falſly in order to ſave his Life, ſeeing himſelf in danger of forfeiting it, notwithſtanding the horrid Confeſſion he has made, rambles in his Mind all over his own Country and thoſe adjacent to it. Nothing eludes his Reflections, for he revolves the Names of all the new Chriſtians with whom he has the leaſt Acquaintance, not ſparing even Prieſts or Monks; and if *Portugal* is not found ſufficient, he travels into *Spain, Italy, France,* in order to hit upon Perſons whom he may accuſe. But if he is told that all this is not yet ſufficient, he then rakes into the Aſhes of the Dead, who, as was before obſerv'd, are no leſs exempt from the Proſecutions of the Inquiſitors, than the Living.

IN fine, if *Lewis* has had the good Luck to find out all the Names requir'd, he then comes out at the Goal-Delivery among the Reconcil'd, when he is baniſh'd for five Years either to *Braſil,* or ſome other Country. 'Tis by this means that ſuch as accuſe themſelves after their Trial, are diſtinguiſh'd from thoſe who have prevented their Condemnation; the latter being never ſent into Baniſhment.

CHAP. VII.

The Confeſſion of the Priſoner compared with the Depoſitions of his Accuſers.

WE have juſt before ſeen, in what Manner the Priſoner, whom we called *Lewis*, got his Liberty; we are now going to examine what Relation there is between thoſe Particulars he has confeſſed, and the Depoſitions we before ſuppoſed to have been made againſt him. By this it will manifeſtly appear, that all theſe pretended Confeſſions are ſo many Traps laid for the Innocent; and that all the Depoſitions which are made before the Inquiſitors, are very near in the ſame Strain. Perhaps the Reader may think me guilty of Tautology; however, the Neceſſity I was under of giving a perfect Knowledge of theſe Matters, was the Reaſon of my being ſo Prolix.

LEWIS therefore, as was before obſerved, had made a Confeſſion, and in order to gueſs the Names of the twenty Perſons who depoſed againſt him, has accuſed two hundred. He named ſuch a Number of them, that he had the good luck to hit upon thoſe which were for his Purpoſe.

LET us now give an Inſtance in thoſe Things which happened to *Lewis*, on which Occaſion we are to remember, that all Priſoners of the Inquiſition, who are accuſed of *Judaiſm*, make pretty near the ſame Confeſſion.

LEWIS [a] has made Oath, that about ſix Years ago, being at *Gologan* Fair, and ſupping in an Inn with *Richard*, *Bernard*, and *Giles*, a Piece of Pork was brought upon the Table; that thereupon, *Giles* ſaid he never eat of that Fleſh; that *Bernard* ſaid the ſame, and added, that it always made him ſick; that then *Richard* ſaid, he was perſuaded he did not refrain from eating Swine-Fleſh, but only becauſe it was prohibited by the Law of *Moſes*. That this Deponent, *Lewis*, confeſſed that what he ſaid was true; ſo that at laſt they all had profeſſed their Obedience to the Law of *Moſes*.

LEWIS [b] has declared upon Oath, that being about five Years ſince in Company with *John*, in the Convent of *Bajulo* three Leagues from *Coimbra*, that there *John* told him he had the higheſt Veneration for the Religious of that Monaſtery, who are *Carmelites*, becauſe they had been founded by *Elias*, the Prophet of the antient Law; and that this Diſcourſe had inſenſibly engaged them to declare themſelves *Jews*.

LEWIS [c] has declared upon Oath, that engaging in Diſcourſe about twelve Years ſince at one of the Gates of *Coimbra*, with *William*, *Sylveſter*, and *Laurence*, a Peaſant came up to them, and asked whether they would buy two Books he had in his Hand: To which *Laurence* replied, No. Upon which, the Countryman going away, *William* ſaid to the reſt, that they might ſpeak their Thoughts freely, ſince they all profeſſed the ſame Religion. Whereupon they all declared their Attachment to the Law of *Moſes*; and that they would have made a more open Declaration, had not ſome Perſons come up to them as they were diſcourſing.

[a] The Reader may obſerve, how much theſe Depoſitions differ from thoſe of *Richard* above-mentioned.

[b] Compare this Depoſition with that of *John* above-mentioned, and obſerve how they differ.

[c] What Affinity or Relation is there between this Depoſition with that of *Francis* above-mentioned, who has declared *John* to be an Accomplice? Were the Trials publiſhed, we ſhould meet with many Contradictions of the ſame Nature.

LEWIS

LEWIS has declared upon Oath, that being at *Coimbra* about nine Years ago, in *Francis*'s Houſe, in Company with *Leonora*, Wife to the ſaid *Francis*, they had mutually diſcover'd themſelves to be Followers of the *Jewiſh* Faith.

I BEG the Reader to reflect a little how eaſily the Confeſſions of Perſons impeach'd are received, provided they only name thoſe who have depoſed againſt them; and that they never conſider whether it agrees with the ſaid Depoſitions in Time, Place, Occaſion, and ſuch-like eſſential Circumſtances. That in caſe *Lewis*'s Declaration is genuine and ſincere, ought it not to agree in every Particular, with the Depoſitions of the Accuſers? Nevertheleſs, if the Inquiſitors were to allow the Trials to be publiſh'd, we ſhould ſcarce ever find that the Declarations of the Perſons impeach'd and their Accuſers, agreed exactly in Particulars; whereas, if the Inquiſitors were to require, that all the Parties ſhould agree together in Circumſtances, we then ſhould not ſee Chriſtians daily accuſing one another of *Judaiſm*; it being almoſt impoſſible for Perſons to agree in Facts when they are entirely falſe. If it ſhould happen that ſome one of the Priſoners ſhould be really found a *Jew*, the Witneſſes who had depoſed againſt him, would not fail of agreeing together in all the Circumſtances, ſince the Allegations would be juſt.

PERHAPS it will be asked, why ſo many Priſoners who accuſe themſelves, are given over to the ſecular Arm, upon pretence that they have concealed ſome of their Accomplices, who are therefore called *Diminutos*, i. e. whoſe Confeſſions are defective and imperfect.

As this is a very delicate Article, it may be proper to dwell a little upon it. In order therefore to ſay no more than what they know to be true, we are to diſtinguiſh three kinds of *Diminutos*, who as ſuch come out condemn'd to die.

THE firſt are thoſe who having accuſed themſelves after their being impriſon'd, or at leaſt before Sentence of Condemnation had paſſed upon them, have conſequently had all the Time requiſite to examine themſelves, and make a complete Declaration.

THE ſecond are ſuch as have not confeſſed till after Sentence of Condemnation had paſſed upon them. Theſe are put to the Torture, in order thereby to force them to complete their Confeſſions, and by that Means ſave their Lives; which is looked upon by the Inquiſitors as an extraordinary Act of Clemency and Mercy, inaſmuch as in Conſideration of the Torture, the Priſoners are not required to make ſo exact a Declaration, the Torture making up for the Inſufficiency of their Confeſſion. This ſecond kind of *Diminutos* are allowed Time to anſwer what is required of them, till the Friday immediately preceding the Sunday of the Act of Faith.

THE third are ſuch as do not make a Confeſſion till they are hand-cuffed, and are given up to the Confeſſors. The Condition of theſe is worſe than thoſe above-mentioned, becauſe they are never after put to the Torture; and that the only way to clear themſelves, is to name all thoſe who have accuſed them, without ſo much as excepting one ſingle Perſon.

IT is in order to gueſs them all, that ſuch Priſoners are induced not to ſpare their neareſt Relations, and Strangers. And becauſe theſe unhappy Wretches, who are brought to the Brink of Deſpair by the Dread of an ignominious and cruel Death, name a great Number of Perſons whom they never knew, and by that Means put a great many People in the Danger whence they endeavour to extricate themſelves, the *Portugueſe* ſay proverbially, *Maôs atados, terras abraladas:* i. e. the Moment a Priſoner is hand-cuffed, the Country is on Fire.

IT

It is very probable, that moſt of thoſe who come out condemned as *Diminutos*, after having accuſed themſelves, and ſeveral Perſons, of the ſame Crimes whereof they declared themſelves guilty, have willingly ſpared their Wives, their Children, Fathers, or Brothers. Now as there is no room to preſume that they acted in this Manner from a Defect of Memory, it is not thought neceſſary to put them to the Torture to force them to name ſuch Perſons. It is for this Inſincerity that the Inquiſitors cauſe them to be burnt as *Diminutos*. Nevertheleſs, it ſometimes happens that Perſons, though they impeach all their Relations, are nevertheleſs delivered over to the ſecular Arm as *Diminutos*, merely for omitting the Names of Perſons with whom they had the ſlighteſt Acquaintance. As for inſtance:

George Francis Mela, Inhabitant of *Villa-Vicioſa*, having been ſeized by the Inquiſitors of *Devora*, made a voluntary Accuſation a little Time after his Impriſonment, in hopes of ſoon obtaining his Liberty by that Means. In his Confeſſion he impeached all the Perſons he could poſſibly think of, as well his own Countrymen as Foreigners; inſomuch that he named upwards of five hundred. He had a Daughter, who at five Years of Age had been put into the Convent *Della Speranza*, of the ſame City, where ſhe had been educated by the Nuns of that Houſe, who were antient Chriſtians. This young Woman being grown up to Years of Maturity, had taken the Veil, and led a moſt exemplary Life. Her Father, whenever he came to ſee his Daughter, never diſcourſed her but in the Preſence of ſome of the Nuns. The unfortunate Father being reſolved to get out of Priſon at any rate, accuſes his Wife, his Brothers and Children, and among the reſt the Nun in queſtion; but notwithſtanding his going theſe horrid Lengths, yet he could not ſatisfy the Inquiſitors, who condemned him as a *Diminuto*. Thus unhappily undeceived, and reduced to the deepeſt Deſpair, when he found that notwithſtanding all his Confeſſions he ſtill muſt ſuffer, he diſowned all he had before affirmed, declared aloud that all he had depoſed, either againſt himſelf or others, was abſolutely falſe, and that he had only made thoſe Depoſitions purely to ſave his Life. In his Sentence he was called *Diminuto Revogante*, i. e. who has confeſſed ſome Part, and afterwards denied it all.

Maria Mendez, native of *Fronteira*, living in *Elvas*, Relict of *Gaſper Gomez Jacinthus*, having been ſeized by Order of the Inquiſitors, at firſt made a Confeſſion, in which ſhe accuſed her Children, Grand-Children, Relations, and all her Friends and Acquaintance, making in all near ſix hundred Perſons; and yet ſhe was ſentenced to die as a *Diminuta*. Finding herſelf reduced to this deſperate Condition, notwithſtanding the ample Confeſſions ſhe had made, ſhe denied all ſhe had before affirmed, and proteſted the only Motive of her declaring ſo many Falſities, was in order to ſave her Life. At laſt, coming out in the Act of Faith, in all her dreadful Geer, in order to go to the Stake, one of her Daughters ſeeing her paſs by, named ſome of their Relations aloud, fearing ſhe had either omitted or forgot them, and hoping that in caſe ſhe declared them to the Inquiſiters, ſhe might eſcape the Flames: But her unfortunate Mother anſwered, I did not omit thoſe you juſt now named, and have rambled over *Portugal* and *Caſtile*, but all to no Purpoſe.

CHAP. VIII.

Punishment of NEGATIVE CONVICTS.

IT is manifeſt, from what we have juſt now obſerved, that not only all ſuch are condemned as *Diminutos* who have endeavoured to ſpare their Relations, but alſo moſt of thoſe who could not poſſibly gueſs the Names of the ſeveral Perſons who are ſuppoſed to have been their Accomplices. 'Tis certainly a moſt melancholy Spectacle, to ſee Perſons thus carried to Execution, who, after having accuſed themſelves, have ſworn againſt their own Fathers, Brothers, and Children.

IT will perhaps be asked, why certain Priſoners, after having impeach'd a great Number of Perſons, chuſe rather to die than depoſe in this Manner againſt their Relations. To this it was anſwered, that the Tenderneſs one naturally breathes for Perſons who are ſo nearly related, and ſo dearly beloved, prompts thoſe unhappy Wretches to loſe their own Lives, rather than to reduce their Relations, whom they know to be innocent, to the ſame deſperate Condition with themſelves.

IT may be asked, whence it is that ſome *Diminutos*, and even certain negative Criminals, after having deferred Matters to the very laſt, do yet make a Confeſſion, when there is no other way left of ſaving their Lives; and that many Priſoners have a very good Gueſs, and name all the Perſons who have depoſed againſt them. It is anſwered, that ſuch Perſons have been informed by ſome other Means; or elſe by deep Reflection, have at laſt hit upon the Names of thoſe who had impeached them; or, that in caſe they ſo long deferred the making their Declaration, from a Principle of Conſcience, in order that they might not expoſe the Lives of innocent Perſons by accuſing them falſly, that nevertheleſs the Fear of Death has afterwards forced them, as it were againſt their Wills, to act in this Manner. But ſince we have mentioned negative Criminals, we ſhall inſtance ſome of them, in order to ſhew the Fate of thoſe to whom the Inquiſitors give that Name.

JAMES DE MELLO, a Native of *Lisbon*, a Gentleman of ſome Conſideration, and Knight of the Order of Chriſt, had ſerved ſeveral Years in Quality of Captain of the Horſe, with great Honour and Diſtinction. This *Mello* was partly a new Chriſtian, as alſo his Wife and two Sons. It had frequently happened, that when he ſaw any new Chriſtian arreſted by order of the Inquiſitors, he had diſcovered the greateſt Joy upon that Account, as well as Zeal for the Inquiſition, in order that he might not be ſuſpected of favouring the *Jewiſh* Tenets.

NOTWITHSTANDING this, it happened, whether out of Revenge or otherwiſe, that one of thoſe whoſe Misfortune this Gentleman ſeem'd to have inſulted, accuſed him, with his two Sons and his Wife; whereupon they were all thrown into Priſon together. As his Wife and the Children had been brought up very tenderly, and wholly unacquainted with Adverſity, they ſoon grew very uneaſy under their Confinement; whereupon they reſolved to make an immediate Confeſſion, to which they probably had been prompted by the Exhortations of their Gaolers or their Fellow-Priſoners. Deluded by their Advice, they all three accuſed the poor Gentleman, and thereupon were releaſed a little after. The Captain himſelf came out alſo in the next Act of Faith; but it was in order to be burnt as a negative Convict, notwithſtanding all the Proteſtations

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he made of his being a Chriſtian, and his invoking the Name of Chriſt with his laſt Breath.

ALPHONSE NOBRE, born in *Villa-Vicioſa*, one of the principal Gentlemen of that City, whereof he had been Mayor, and the Prior of the Mercy, was caſt into the Priſon of *Coimbra*, upon the Suppoſition that he was partly a new Chriſtian. Some Time after his Son and Daughter were ſeized; who, prompted by wicked Advice, or terrified by Threats, firſt accuſed themſelves, and afterwards their Father, who came out in the Act of Faith, condemned as a negative Convict. As the old Gentleman was walking in the Proceſſion, it happened that he paſſed cloſe by his Son, who, ſtruck with Horror at his Father's ill Fate, beſought him to forgive him, and to indulge him his Bleſſing. I pardon you, replied his Father, for having brought me into this Condition through your Baſeneſs, becauſe I hope that Heaven will pardon me; but I ſhall not give you my Bleſſing. He would not look upon him as his Son, who had brought ſo much Diſhonour upon himſelf; ſo that he conſented to paſs for a *Jew*, tho' he was really a Chriſtian. I beſeech God, ſays the old Man, to convert and pardon you. Having ſaid theſe Words, he went to Death with the utmoſt Conſtancy; which, added to the Demonſtrations he gave of a ſincere and ſolid Piety, very much raiſed the Admiration of the Spectators.

HERE follows another Inſtance of Perſons of leſs Condition.

JOHN OF SEQUEIRA, and his Brother, Natives of *Torres Alvas*, Sons of a Laundreſs, were ſeized at *Lisbon* about thirty-five Years ago. At the ſame Time was arreſted *John Travaſſos de Coſta*, who for ſeveral Years had been Vicar-General to the Archiepiſcopal See of *Lisbon*. The two Brothers reſolutely aſſerted their Innocence; but as a great Number of Witneſſes had ſworn againſt them, they were condemned. The great Vicar *Travaſſos*, who, in Conſideration of his Dignity, had been frequently admitted to Audience, and knew how difficult it is for a Perſon who is once ſeized by the Inquiſitors to get out of their Clutches, felt a ſudden Damp upon his Spirits, confeſſed whatever was required of him, and impeached a great Number of Perſons; among whom were *John de Sequeira*, and his Brother, who in all probability were told by their Fellow-Priſoners that *Travaſſos* had depoſed againſt them. Now one of the Brothers being at an Audience, ſaid to the Inquiſitors, Gentlemen, how can it poſſibly enter into your Thoughts, that a Vicar-General ſhould have revealed his Secrets to me, who being no more than the Son of a Laundreſs, ſhould have thought it Honour ſufficient to have been his Footman? In caſe *Travaſſos* has depoſed againſt me, 'twas undoubtedly becauſe he imagined I ſhould play him the ſame Trick; however, I heartily forgive him, as I hope Forgiveneſs from Almighty God: But I proteſt, I am not guilty of one of theſe Articles whereof I am now accuſed. Were I really a *Jew*, as you pretend me to be, why ſhould I ſcruple to own my ſelf ſuch to ſave my Life, ſince I have no Eſtate to loſe? But I dare flatter myſelf that Heaven preſents me this Opportunity of working out my Salvation by the Torments I am to ſuffer in this World, and I am firmly reſolved not to loſe it. The two Brothers were burnt as negative Convicts, and to the laſt Gaſp gave the moſt lively Teſtimonies of their Faith in Chriſt. In the ſame Act of Faith the Grand Vicar walk'd, clothed with the Sanbenito, and lived ever after in a miſerable Manner. 'Twas even reported, that he declared, in his dying Moments, that all he had depoſed before the Inquiſitors, either againſt himſelf or others, was intirely falſe: But the holy Office has no manner of regard to ſuch Declarations.

WERE the old Chriſtians as much baited by the Inquiſitors as the new ones, and were they not skreened from all theſe Proſecutions and Grievances by the bare Privilege of their Birth, there is no doubt but they would alſo accuſe themſelves of the

the ſame Crimes. This we may preſume, becauſe ſince the Statute which ordained that the Depoſitions of the new Chriſtians againſt the old ones ſhould be of no Force, the latter have frequently been in the ſame Caſe; and that from 1535 to 1600, when this Statute was made, ſeveral antient Chriſtians were impeached, and accuſed themſelves of Judaiſm; inſomuch that one of theſe confeſſed he went to a Place near a Well, at a little Diſtance from the City, where he expected to ſee the *Meſſias* riding upon a Goat.

BUT ſince, by the Statute above-mentioned, it has been enacted that no new Chriſtian ſhould be allowed to depoſe againſt the old ones. Whenever any of theſe are taken up by the Inquiſitors, they have no more to do but to declare their Extraction, which alone is looked upon as a very conſiderable Defence; and the new Chriſtians, who either from Inadvertency or otherwiſe, accuſe any of the old Chriſtians, are looked upon as forſworn Wretches, and as ſuch are obliged to wear the *Carocha* in the Act of Faith, and afterwards are whipt and ſent to the Gallies.

BAPTIST FANGUEIRO CABROS, born in *Elvas*, of the principal Nobility of the Country, was ſeized, and declared a new Chriſtian in the eighth Degree: Accordingly he was tried and condemned. He afterwards confeſſed, being already hand-cuffed, when he could no more be put to the Torture, or conſequently make up by this cruel Method for the Defects of his Confeſſion. However, being reſolutely determined to ſave his Life if poſſible, he impeached all the Perſons he could poſſibly think of; and among the reſt a Female *Mulatto*, who was related to the Family of one of his Uncles, on that Side by which he was ſaid to be partly a new Chriſtian. He therefore came out in the Act of Faith, clothed with the *San Benito de Fogo Revolto*, and was ſent to the Gallies. Not long after the *Mulatto* above-mentioned was arreſted, who made no other Defence than that ſhe was an old Chriſtian; and this being proved, *Fangueiro* was remanded back to Priſon, whence he came out a ſecond Time with the *Carocha* on, was again whipt, and ſent to the Gallies for five Years. And inaſmuch as the Captain of the Galley had favoured him becauſe of his Quality, and therefore diſpenſed with his doing the ſervile and painful Duty to which the other Slaves are condemned, the Captain was ſent to the Inquiſition, and ſeverely reprimanded for his Indulgence. It may not be improper to obſerve, that *Fangueiro* had depoſed againſt the *Mulatto*, when, as he was hand-cuffed, he could not, as was before obſerved, make up the Defects of his Confeſſion by Torture; he therefore could not eſcape Death any other way than by accuſing the *Mulatto*, who was included in the Number of his Accomplices; and nevertheleſs he was whipt and condemned to the Gallies, for only hahaving impeached her.

CHAP. IX.

The REASONS *why the new Chriſtians are perſecuted. Examples of old Chriſtians puniſhed.*

IN this Manner ſuch new Chriſtians as impeach old ones are convicted of Perjury; for ſince the enacting the above-mentioned Statute, the latter ſufficiently defend themſelves by only pleading the Statute, and their being antient Chriſtians.

BUT

BUT were thoſe two Expedients to fail, they undoubtedly would act as all new Chriſtians are forced to do, in order to eſcape being puniſhed capitally. If it ſhould be asked, How it comes to paſs that ſo many new Chriſtians, who have accuſed themſelves of being *Jews*, appear in the ſeveral Acts of Faith? It will be anſwered, That were they urged to confeſs themſelves *Calviniſts* or *Mahometans*, moſt of them would call themſelves ſuch, or any other Name that might be required of them; the Barbarities of the Inquiſitors being the ſole Motive which forces ſo many to accuſe themſelves of Crimes whereof they are wholly innocent.

HENCE it is, that the Sovereign, the Nobility, and the common People of *Portugal*, being impoſed upon by theſe ſpecious Appearances, look upon theſe unfortunate new Chriſtians as a Set of abominable Wretches, preſuming the horrid Things which are laid to their Charge in the Act of Faith, to be all Matter of Fact: But could one but make them comprehend the Truth of the Particulars contained in theſe *Memoirs*, their Hatred would ſoon be changed into Pity, and all of them would unanimouſly endeavour to find out Expedients for remedying an Abuſe of ſuch horrid Conſequence, which occaſions the Deſtruction of a numberleſs multitude of Chriſtians, by ſuffering them to paſs for *Jews*; a Circumſtance which at the ſame Time caſts the blackeſt Stain on the *Portugueſe* Name.

IT muſt be farther obſerved, that the ſame Man who was look'd upon as perjured when he depoſed againſt an antient Chriſtian, is looked upon as a good Witneſs when he accuſes a new one; whereas one would naturally ſuppoſe, that whoſoever depoſed falſly againſt one Perſon, would do the ſame againſt another, and conſequently ought never to be received as a Witneſs.

IT may be objected, that ſuch as are in this Manner convicted of Perjury, are not look'd upon as forſworn, merely becauſe they depoſed againſt antient Chriſtians, but alſo becauſe, after their being ſtrictly examined, they themſelves owned their Depoſition was falſe.

THIS Objection may be eaſily anſwer'd, by juſtly affirming, that many are condemn'd as perjured who did own themſelves to be ſo; and that even ſuch as ſeem to confeſs their being forſworn, were prompted to it from no other Motive than purely to get out of their cruel Confinements, to eſcape Torture, and to ſave their Lives; in the ſame Manner as they accuſe themſelves falſly to be *Jews*, they would accuſe themſelves of being *Mahometans* and Idolaters, were they urged to it, and had no other way left to get out of the Clutches of the Inquiſitors. Were the Inquiſitors as zealous in forcing their Priſoners to deny what they depoſe againſt new Chriſtians, as they are to make them contradict what they had ſworn againſt the old ones, they would retract equally in both Caſes; but ſo far from doing this, they are burnt by the Name of *Confeſſo Revogante*, i. e. one who has retracted what he had before confeſſed.

PERHAPS it will be objected, that they are ſufficiently convicted of Perjury, when they impeach thoſe Perſons for new Chriſtians who are well known to be old ones.

To this 'tis anſwer'd, that when they accuſe them of being new Chriſtians, they really thought them ſuch. And indeed, ſo much Care is at firſt taken in adviſing them not to depoſe againſt antient Chriſtians, ſince, in caſe they do ſo, they will inevitably be puniſhed with great Severity, that 'tis manifeſt a Priſoner, after having had ſuch notice given him, never pretends to impeach an old Chriſtian but unknowingly; becauſe he imagines him to be a new one, and is afraid that he had depoſed againſt him before. Had not *Fanguiero*, whom we mentioned in the preceding Chapter, been afraid of being burnt as a *Diminuto*, he would never have once thought of impeaching the *Mulatto* Woman.

WE do not think the puniſhing of Perjurers with Severity is unjuſt, but only that all ſuch who are ſo, are not puniſhed with the ſame Impartiality; and that the old Chriſtians are ſpared on this Occaſion, who being liable to the ſame Frailties with the reſt of Mankind, may ſometimes be *Jews*, and, like the new Chriſtians, ſometimes ſpeak Truth, and at other Times be guilty of Falſhood.

IN the Monaſtery of the *Franciſcans* of *Lisbon*, in *Campo do Curral*, was a Friar, a Man of great Learning, of a very good Family, and born in that City: The Name of his Houſe was *Travaſſos de Coſta*, and it is ſaid that his Father was Regiſter of the Court. This Friar, tho' an old Chriſtian, nevertheleſs gave himſelf up intirely to *Jewiſh* Principles; and ſo fond was he of his new Belief, that he inſinuated his Errors to his Brethren, and endeavoured to bring them over to his own Sentiments. The Friars after having attempted, but in vain, to bring him back to his former Belief, were at laſt forced to impeach him to the Inquiſition. Upon this he was ſeized, tried, condemned, and burnt; when he proteſted in his dying Moments, that he was firmly perſuaded the Law of *Moſes* was the only true one.

IN his Sentence, which was read publickly in the Act of Faith, or Jail-Delivery, he was called, *partly a new Chriſtian*; but his Relation conſidering he would thereby bring a great Scandal upon the whole Family, made their Remonſtrances to the Inquiſitors upon that Account. They owned that their Relations had been juſtly condemned and executed, ſince he had profeſſed himſelf a *Jew*; but they inſiſted, that as he was not a new Chriſtian, they ſhould not call him a *Jew*, which would preſerve his Family from the Shame and Ignominy it would otherwiſe be expoſed to. The Inquiſitors allowed them to prove what they had advanced; upon which Juſtice was done them. The Words which had been written under the Sentence of the Deceaſed were erazed, and they were recognized true antient Chriſtians. Here we ſee an antient Chriſtian turn *Jew*, and perſiſt in his Errors with his laſt Breath.

FRANCIS DE ALEVIDO CABRAS, a Native of *Elvas*, Son to *Andrew Martin Cabras*, and one of the principal Gentlemen of that City, was a ſworn Enemy to all the new Chriſtians, ſo that he never failed to perſecute them grievouſly, whenever he had the leaſt Opportunity for it. His Behaviour was the Occaſion, that when a Report having been ſpread, that his Mother had inherited, by one of her Grandfathers, ſome of the Blood of the new Chriſtians, notwithſtanding all the reſt of her Anceſtors, both by Father and Mother, had been old Chriſtians, ſome Perſons depoſed againſt *Alevido* and *Donna Britta de Sigueira* his Aunt, his Mother's Siſter; whereupon they were both ſeized. *Francis de Alevido* accuſed himſelf immediately, and appeared in the Proceſſion as reconciled; that is, clothed in the San-benito.

HE was no ſooner returned to the Houſe of his Father, whoſe Name was *Andrew Martin*, but the latter, exaſperated againſt him for the Ignominy he had brought upon himſelf and all his Family, immediately turned him out of Doors, and ſent him to *Spain*. He continued for ſome Time in that Kingdom, turned *Franciſcan* Friar, and afterwards returned to *Portugal*, where the Religious of his Order obliged him to quit the Habit, and declared his Profeſſion invalid, becauſe he had been impriſoned in the Inquiſition. Whereupon he came out from thence a *Jewiſh* Convict, as was manifeſt from his own Confeſſion; ſo that ever ſince the Concluſion of the Peace between *Spain* and *Portugal*, he reſided at *Elvas*, and wore a Lay Habit.

As for *Donna Britta de Siqueira* his Aunt, ſhe acted in a quite different Manner from what her Nephew had done. To juſtify herſelf, ſhe ſaid ſhe was an old Chriſtian, and was ſet at Liberty after her being acknowledged ſuch; whence it was manifeſt that *Francis de Alevido* was not a new Chriſtian, as he was ſuppoſed to be.

THE

THE Witneſſes who depoſed againſt *Donna Britta*, came out with Carochas, were whipt, and ſent to the Gallies. *Francis de Alevido* was again ſeized, and after having been impriſoned a conſiderabled Time, he came out with a Carocha, and was baniſhed *Portugal* for two Years; and that becauſe he, being an antient Chriſtian, had accuſed himſelf falſly of *Judaiſm*, and for his having prejudiced a great Number of People by falſe Depoſitions. Here again we ſee an old Chriſtian condemned as a *Jew* by his own Confeſſion, and afterwards convicted of accuſing himſelf and others falſly.

FRANCIS LOPES MARGALHO, a Native of *Elvas*, univerſally known to be an old Chriſtian, upon his Wife's being ſeized by the Inquiſitors, reſolved to accuſe himſelf immediately; and having a Nephew, *Emanuel Lopes Torras* by Name, he exhorted him to imitate what he had done. His Nephew anſwered he would not; becauſe, ſays he, I am an old Chriſtian: But this however did not keep his Uncle from going to the Inquiſition, as he had before reſolved. Nevertheleſs his Nephew proved his Extraction, and was not moleſted. He was Son to *Margalho*'s own Brother. We leave theſe Examples to the Reader's Conſideration.

ANTONIO GONSALVES, born at *Olivenca*, and living at *Cabanas* in the Dioceſe of *Viſco*, known and proved an old Chriſtian, was impriſoned in the Inquiſition, and came out from thence with the San-benito in the Act of Faith in 1660.

MEYA NOITE, born in *Abrantes*, being undeniably an old Chriſtian, was the ſworn Enemy of the new Chriſtians, which was his Ruin. This Man, who might juſtly be called a Bully, always diſcovered the greateſt Joy and Satisfaction, whenever he ſaw any new Chriſtian impriſoned in the Inquiſition; when he uſed to inſult them, and often follow them to the very Gate of the Priſon, calling them *Jews*, and loading them with a thouſand Imprecations. This cruel Uſage exaſperated all the new Chriſtians to ſuch a Degree, that twelve of them conſpired together to ruin him: Theſe made a Reſolution, that in caſe they ſhould be ſeized, they would unanimouſly accuſe *Meya Noite* of judaizing in Concert with them; and agreed upon what they ſhould ſay, in order that their Depoſitions might concur in every Circumſtance. They were afterwards all ſeized, when every one in particular accuſing himſelf, ſwore, that ſuch a Day, in ſuch a Place, and on ſuch an Occaſion, the above-mentioned *Meya Noite*, with ſuch and ſuch Perſons, naming the other eleven, had mutually declared that they lived in Obedience to the *Moſaical* Inſtitutions. And upon the Inquiſitors asking each of them, in particular, Whether *Meya Noite* were a new Chriſtian? each of them, as had been before concerted, anſwered, That he knew nothing of that Matter; but that in the Indictment in Queſtion, the ſaid *Meya Noite* told them he was *Chriſtiam Novo*, and that they had believed him upon his affirming himſelf to be ſo. With this Precaution theſe twelve Evidences extricated themſelves out of the Danger, to which all ſuch (ſince this Statute) are inevitably expoſed, who have impeached an old Chriſtian of judaizing. This unhappy Man having been carried to Priſon, and finding himſelf thus accuſed by the concurrent Teſtimony of twelve Perſons (a Circumſtance that never happened in the Inquiſition, at leaſt ſuch another has never ſince occurr'd) found it impoſſible for him to invalidate them. And as he was not of a conſiderable Family, and could not tell the Name of one of his Great Grandfathers, tho' univerſally known to be an antient Chriſtian, he had the Name of *partly a new Chriſtian* given him; whereupon he was tried, condemned, and burnt, tho' he cried aloud, all the Way he went to Execution, that he was an old Chriſtian.

FROM theſe ſeveral Inſtances we may juſtly affirm, that the Inquiſitors not only forbear to employ the neceſſary Expedients for improving true Religion and ſuppreſſing *Judaiſm*, but on the contrary, ſeem by their Rigours in their Cruelties, and other Barbarities ſo oppoſite to the Maxims of Equity and Juſtice, to endeavour only to oblige thoſe to embrace the *Jewiſh* Religion, who are really Chriſtians, by forcing them to impeach themſelves and others, of Crimes they never once had Thoughts of committing.

CHAP.

Indira Gandhi National Centre for the Arts

CHAP. X.

The following is extracted from DELLON's Inquiſition of *Goa. Deſcription of that* INQUISITION.

THE Priſon of the Inquiſition, called by the *Portugueſe*, *Santa Caſa*, or *Holy Houſe*, ſtands on one Side of the great Square before the Cathedral, dedicated to St. *Catharine*. 'Tis a large and magnificent Edifice. In the Front are three Gates, whereof the middle one is the largeſt, which is at the Foot of the great Stair-Caſe that leads to the great Hall to be mentioned hereafter. The two Gates on each Side lead to the Apartments of the Inquiſitors, each of which is vaſtly ſpacious. Beſides theſe there are ſeveral other Apartments for the Officers of the Priſon. Beyond theſe is a large Building, divided into ſeveral leſſer ones two Stories high, ſeparated from one another by lower Courts. On each Story is a Gallery in Form of a Dormitory, divided into ſeven or eight Cells or Dungeons, each ten Foot Square, and are about two hundred in Number.

SOME of theſe Cells are very dark, having no Window, and receiving the Light only by the Door; theſe Cells are ſmaller and lower than the reſt. One Day when I complained about that in which I myſelf was confined, I was carried to one of the above-mentioned, to ſhew me that I might have been uſed ſtill more rigorouſly in that Particular. All the other Dungeons but the laſt mentioned are ſquare, arch'd, white-waſh'd, neat, and enlightned by a Grate, to which there is no Shutter, and which ſtands ſo high, that the talleſt Man cannot reach up to it.

THE Walls of theſe Cells are five Foot thick in every Part, and each Cell has an inner and outer Door; that on the Inſide the Wall is in the Manner of a Folding-Door, is made very ſtrong with Iron Bars, and open about half Way at the lower Part, like a Grate. At the Top is a little Window (or Wicket) by which the Priſoners receive their Victuals, Linen, and ſuch Things as go thro' it. This Wicket is lock'd up, and farther ſecured by two ſtrong Bolts.

THE inner Door is not ſo ſtrong as the outward one, but is of one intire Piece, and not open in any Part. It is generally left open from ſix in the Morning till eleven, to let in the Air thro' the Grates of the other Door, in order that theſe Dungeons may be leſs noxious. This ſecond Door, like the firſt, is always ſhut all the reſt of the Day.

To each of the Priſoners is allowed an earthen Pot filled with Water for waſhing; another Water-Veſſel called *Gurguleta*, alſo filled with Water for Drinking, with a *Pucaro*, or Diſh made of a kind of red Earth commonly found in the *Indies*, which is of wonderful Uſe in keeping the Water ſweet. They have likewiſe a Broom, to ſweep their Cells; a Mat, which is ſpread on a kind of Bedſtead, on which they lie; a large Veſſel to eaſe Nature in, that is emptied every four Days; a Pot to cover it, in which they alſo throw the Duſt, *&c.* they ſweep up.

THE Priſoners eat the Food of the Country. The Blacks are fed with *Cangé* or Rice-Water, Rice, and a little fry'd Fiſh; and the Whites have the ſame Food, except that they are allowed ſome Fruit, and a little Meat every Thurſday and Sunday for

their Dinners, but not a Morſel at Supper, not even on *Eaſter-Sunday*. This Regimen is obſerved both for Thriftineſs, and to mortify the Priſoners, who are ſaid to have incurr'd the greater Excommunication; as alſo to prevent what the *Indians* call *Mordechi*, or an Indigeſtion that is but too frequent, and of the moſt dangerous Conſequence in thoſe ſultry Climates, and particularly ſince the Priſoners lead ſuch ſedentary Lives.

THIS Diſtemper generally begins by a violent Fever, which is attended with Shiverings, and purges upwards, which is ſoon followed by the Death of the Patient, in caſe a Remedy be not immediately applied. There is one which is uſually employ'd by the *Indians* on theſe Occaſions, becauſe daily Experience proves it to be a Specific, and if omitted is of the moſt dangerous Conſequence.

THEIR Remedy is the applying a Piece of red-hot Iron to the Patient's Foot, at the moſt callous Part of the Heel. A Spit or Bar is made uſe of for this Purpoſe, which is applied Croſs-wiſe, and held to the Part above-mentioned till ſuch Time as the Violence of the Burning forces the Patient to cry out. However, this does not put him to much Pain, nor prevent his walking about immediately after with the ſame Eaſe as before, unleſs he has ſome other Hurt. This Remedy, provided it be taken in Time, is generally infallible; and a Man, who in caſe had it not been applied, would have run the Hazard of his Life, is often inſtantaneouſly cured by this ſimple Remedy. We are to obſerve, that Bleeding is of a very dangerous Conſequence in theſe Diſtempers; and that a Phyſician upon his firſt coming to the *Indies*, muſt take great Care not to miſtake on theſe Occaſions, ſince it might be of the moſt pernicious Conſequence.

SOMETIMES Phyſicians and Surgeons viſit the Sick; but tho' a Priſoner be never ſo Sick, neither the *Viaticum* or Extreme Unction are adminiſtred to him, nor does he ever hear a Sermon or Maſs.

SUCH as die in Priſon are buried in it without the leaſt Ceremony; and in caſe they are judged by the Inquiſitors to have merited Death, their Bones are burnt in the next Gaol-Delivery or Act of Faith.

As it is very ſultry in the *Indies*, and the Inquiſitors don't allow the Priſoners to have Beds, they never have Fire, Candle, or any Light but that of the Sun. With regard to Beds, there are two Bedſteads in each Cell; becauſe they are ſometimes forced to confine two Priſoners in the ſame Dungeon. Beſides the Mat which is allowed to every one, the *Europeans*, and Perſons of ſome Diſtinction, have a Counterpaine, which being doubled, ſerves them inſtead of a Mattraſs; but ſeldom have Coverlets, becauſe of the violent Heat of the *Indian* Climate, unleſs it be to guard againſt a kind of Gnats, whereof there are vaſt Quantities in thoſe Countries, and which are inexpreſſibly troubleſome.

CHAP. IX.

Of the Officers of that Tribunal, and their Behaviour to the Priſoners; from DELLON.

THERE are two Inquiſitors of *Goa*, the firſt whereof, called *Inquiſidor Mor*, or the Grand Inquiſitor, is always a ſecular Prieſt; and the ſecond a *Dominican* Friar. There are other Officers of the Inquiſition, called *Deputados do ſanto officio*, who are more in Number, and are of other religious Orders. Theſe aſſiſt at the pronouncing Sentence on the Criminal, and at the Examination and Preparation of the Trial; but they never come into Court, unleſs the Inquiſitors ſend for them. There are other Officers called *Calificadores do ſanto Officio*, who examine all Books which are ſuſpected to contain any Tenets againſt the Faith. Theſe are never preſent at the pronouncing Sentence, nor ever come into Court but to give an Account of what they have tranſacted in thoſe Particulars committed to thir Chrrge.

THERE is moreover a Proctor, an Attorney, and Counſellors for ſuch Priſoners as deſire them; but theſe, inſtead of defending them, only betray and pump their Secrets out of them. And tho' there were no room to doubt of their Fidelity and Sincerity, yet their Succour and Protection would be of little Service to the Priſoners, ſince they are never allowed to ſpeak to them but in the Preſence of their Judges, or other Perſons appointed by the Inquiſitors, to give them an Account of all that paſſes.

THERE are alſo other Officers of the Inquiſition called *Familiares do ſanto Officio*, who are properly the Sergeants of the Inquiſition. People of the higheſt Quality are proud of the Employment, which is to ſeize thoſe who are impeached by the Tribunal; which generally ſends a Familiar of the ſame Quality with the Perſon who is to be arreſted. Theſe Officers have no Salary, but think the Honour of their Poſt a ſufficient Recompence. All of them wear a Badge of Honour, a Gold Medal on which the Arms of the Inquiſition are engraved. Whenever a Familiar is to ſeize a Perſon, he goes unattended; when he declares to the Priſoner that the Inquiſitors have ſent for him. At the pronouncing of theſe Words, the Priſoner is obliged to follow forthwith, ſince, were he to make the leaſt Reſiſtance, he would immediately be ſeized by an hundred Perſons.

BESIDES theſe Officers, there are alſo Secretaries, real Sergeants, called *Meirinhos*, an Alcaide or Jailor, and Turnkeys to ſecure the Priſoners, and to carry them Victuals and other Neceſſaries.

As all the Priſoners are commonly ſeparated, and that two are very ſeldom put into the ſame Cell, four Turnkeys are ſufficient to ſecure two hundred. The Priſoners are obliged to be perpetually ſilent; and did any of them preſume to complain, to cry, or even to pray with too loud a Voice, they would run the Hazard of being ſeverely beat by the Turnkeys; for the Moment theſe hear the leaſt Noiſe, they immediately run to the Place whence it comes, to demand Silence; and in caſe the Priſoner does not obey after the firſt or ſecond Notice, they open the Door of his Dungeon, and beat him moſt unmercifully. This Severity is not only of Service in puniſhing ſuch as offend, but to frighten the reſt of the Priſoners, who all hear the Cries and Blows, becauſe of the deep Silence that reigns all over the Priſon.

THE

THE Goaler and his Turnkeys are continually in the Galleries, and lie in them.

THE Inquiſitor, attended by a Secretary and an Interpreter, viſits all the Priſoners every two Months, or thereabouts; on which Occaſion he asks them whether they want any Thing? whether their Meats are brought them at the ſtated Hours? and whether they have no Complaints to make againſt the Turnkeys? To theſe Queſtions the Secretary writes down the ſeveral Anſwers; which being done, the Door is immediately ſhut.

HOWEVER, theſe Viſitations are purely for Form ſake, and to give a ſpecious Colour to the Juſtice and Humanity of the Tribunal, but are never of the leaſt Service to ſuch Perſons who are ſo ſilly as to complain; ſo far from it, that they are treated much more cruelly upon that Account.

THE wealthy Priſoners are not better fed than the pooreſt among them, and the latter are ſubſiſted out of the Confiſcations of the former; the Inquiſitors ever confiſcating all the Goods and Chattels of their Priſoners.

CHAP. XII.

Of the Formalities obſerved in the INQUISITION.

WHEN a Perſon is ſeiz'd, his Name, Profeſſion, or Quality, and Age, are ask'd. This being done, he is charitably exhorted to diſcover his whole Subſtance; and that he may be the more willingly induced to do this, they aſſure him in the Name of Chriſt Jeſus, that in caſe he is innocent, every Thing ſhall be faithfully reſtor'd him; and on the other Side, though he ſhould be clear'd, all the Effects that ſhall be afterwards found, which he himſelf had not reveal'd, ſhall be certainly confiſcated. But as People form to themſelves the moſt advantageous Idea of the Piety and Integrity of the Judges of this Tribunal; a Priſoner who is innocent, and conſequently is fully perſuaded he ſhall be clear'd, makes no ſcruple of diſcloſing to the Inquiſitors the greateſt and moſt important Secrets of his Family and Affairs.

THE Public indeed has ſome Reaſon to be prejudic'd in favour of the Inquiſitors, ſince there is no Tribunal in the World, where Juſtice is exercis'd with ſo much Humanity; but then this is mere Shew and Outſide. Such as voluntarily accuſe themſelves, and diſcover their Repentance before their being ſeiz'd, are ſeldom impriſon'd; but on the other Side, all who do not accuſe themſelves before their Impriſonment, are reputed guilty, and condemn'd as ſuch. There muſt be ſeven Witneſſes to condemn a Man; and when a Priſoner confeſſes his Guilt, the Inquiſitors are ſatisfy'd with excommunicating his Perſon, and confiſcating his Goods and Chattels. But in caſe he is ſo unhappy as to fall a ſecond Time into their Clutches, they then give him over to the ſecular Arm, but firſt obtain a Promiſe from the ſecular Judges, that in caſe they reſolve to put the Priſoner to Death, it ſhall at leaſt be without Effuſion of Blood. Surprizing Gentleneſs and Humanity! But we muſt add ſome Circumſtances to ſhew what is to be expected from this ſpecious Humanity. The Witneſſes are never confronted; the vileſt

vileſt Wretches are receiv'd as Evidences, and even thoſe whoſe Intereſt it is to get the Priſoner executed. The Priſoner is not allow'd to challenge the moſt notorious Evidences, and ſuch as are leaſt capable of depoſing againſt him; and theſe ſeven Witneſſes are frequently reduc'd to five. Among theſe ſeven Witneſſes, the pretended Accomplices are included, whoſe Evidence is extorted from them by the Rack, and have no other Way to ſave their Lives than by accuſing themſelves falſly. The Priſoner himſelf is included in the Number of Witneſſes, who, though he accuſes himſelf falſly on the Rack, is nevertheleſs admitted an Evidence againſt himſelf. Nay, theſe ſeven are frequently reduc'd to none at all, becauſe they are in reality only pretended Accomplices, who are wholly innocent of the Crimes laid to their Charge; but whom the Inquiſitors render guilty, by forcing them, either by the Rack, or Menaces of Fire, to accuſe innocent Perſons, in order to ſave their own Lives. In order to give the Reader an Idea of this Myſtery, he is to know, that of the ſeveral Crimes whereof the Inquiſitors may take Cognizance, ſome are of ſuch a Nature that one Perſon only is guilty, as for Inſtance, Blaſphemy, Impiety, *&c.* Others there are which cannot be perpetrated without one Accomplice at leaſt, as Sodomy; and others again, which cannot be committed without ſeveral Accomplices, as the having aſſiſted at the Judaical Sabbath, or the being preſent in thoſe ſuperſtitious Aſſemblies, that converted Idolaters find it ſo hard a Matter to quit, and which are look'd upon as magical and diabolical, becauſe they are held in order to diſcover Secrets, and pry into Futurity, by ſupernatural Methods.

'Tis particularly with regard to ſuch Crimes as cannot be perpetrated without one or more Accomplices, that the Inquiſitors act after a moſt extraordinary Manner.

THE *Jews* having been driven out of *Spain* by *Ferdinand* King of *Arragon*, and *Iſabella* Queen of *Caſtile*, fled to *Portugal*, where they were protected, upon condition they would turn Chriſtians. This they did, at leaſt in outward Appearance; and as their very Name is odious in all Places, the Chriſtian Families have been diſtinguiſh'd from the converted Jewiſh ever ſince that Time; inſomuch, that the People now call thoſe who are deſcended from theſe in any Degree ſoever, *Chriſtiams novos*, or new Chriſtians; and becauſe that in Proceſs of Time, ſome of theſe converted *Jews* married with antient Chriſtians, their Poſterity are every Day reproach'd with being partly new Chriſtians, which in the *Portugueſe* Language is *tem parte de Chriſtiam novo*. In this Manner theſe unhappy Wretches, though their Grandfathers and Fathers were Chriſtians, have not yet been able to get themſelves admitted among thoſe who are call'd *Chriſtiam velhos*, or old Chriſtians. And as the Families, which are thus deſcended directly or partly from thoſe *Jews*, are diſtinctly known in *Portugal*, and are deteſted and hated by the reſt, they are therefore oblig'd to unite themſelves more ſtrongly in Friendſhip, in order to do reciprocal Services, which they cannot expect from old Chriſtians; and 'tis this ſtrict Union that increaſes the Hatred and Averſion of the latter, and is uſually the Cauſe of all their Misfortunes.

CHAP.

CHAP. XIII.

Of the Injuſtice committed in the INQUISITION, *with reſpect to Perſons accuſed of* Judaiſm.

TO give the Reader a perfect Idea of this Matter, we will ſuppoſe that a new Chriſtian, who nevertheleſs is a ſincere Chriſtian, and really deſcended from the unfortunate Families above-mention'd, is ſeiz'd by order of the Inquiſitors, and not only accus'd by ſeven Witneſſes, but fifty. A Perſon, in theſe Circumſtances, who is conſcious of his Innocence, which he flatters himſelf to make appear, will make no ſcruple to give in to his Judges an exact Inventory of all his Goods and Chattels, not doubting but they will be faithfully reſtor'd him; but he is very much miſtaken; for the Inquiſitors have no ſooner confin'd him, but they order every Thing to be ſold by Auction, well knowing they ſhall never reſtore them to him.

AFTER the Priſoner has been confin'd for ſome Months, he is call'd to Audience, and ask'd if he knows the Reaſons why he is impriſon'd; and as he always anſwers in the negative, he is exhorted to think ſeriouſly of that Matter, and to reveal it, ſince 'tis the only Way left him to get an immediate Releaſe; upon which he is remanded to his Cell. Some Time after he is again ſent for to Audience, and examin'd ſeveral Times; when he makes the ſame Anſwer. At laſt, a little before the *Auto de fe*, the Proctor comes to him, and declares, that ſeveral Perſons have accus'd him of judaizing; that is, of having obſerv'd the Ceremonies of the *Moſaic* Law, ſuch as the abſtaining from Swine's Fleſh, Hares, *&c.* of meeting and ſolemnizing the Sabbath, and other Particulars. He is then conjur'd by the Bowels of the Mercy of Chriſt Jeſus (for theſe are the very Words) to make a voluntary Confeſſion of his Crimes, as there is no other Way left him to ſave his Life; and that the holy Office does its utmoſt to preſerve it. As we ſuppoſe the Priſoner innocent, he perſiſts in denying the Charge, whereupon he is condemn'd as a *Convicto Negativo*, or a negative Convict; that is, to the Flames.

HOWEVER, he is frequently exhorted to accuſe himſelf, and told, that in caſe he does it the Evening before the Goal-Delivery, he may eſcape the Flames; but if he perſiſts in declaring his Innocence, he is at laſt told that he is condemn'd to die; and this is done the Friday before the Sunday of his coming out. This he is told in Preſence of a Tipſtaff or Serjeant belonging to the ſecular Tribunal, who thereupon ties his Hands with a Cord, to ſhew that he takes poſſeſſion of him after his being abandon'd by the eccleſiaſtical Juſtice. At the ſame Time a Confeſſor is ſent to him, who continues with him Day and Night, and is perpetually urging him to confeſs the Crimes which are laid to his Charge, in order to ſave his Life: But a Perſon who is innocent is ſtrangely perplex'd on this Occaſion; for if he perſiſts to plead not guilty till Sunday, he then is inhumanly burnt on that Day; and in caſe he pleads guilty, he makes himſelf infamous as long as he lives. But on the other Side, if the Exhortations of the Confeſſor, and the Dread of Puniſhment, prompt him to confeſs himſelf guilty of Crimes whereof he is truly innocent, he then muſt deſire to be admitted to Audience, which Favour is ever immediately allow'd to Priſoners. As ſoon as he is come before the Judge, he muſt immediately plead guilty, and then ſue for Mercy, as well in conſideration of his Crimes, as his Obſtinacy in having ſo long denied them; and as 'tis ſuppos'd that he accuſes himſelf ſincerely, he is oblig'd to give the moſt minute Detail of all his

Crimes; and this innocent Perſon, who has been told the ſeveral Depoſitions of his Witneſſes, has no more to do, in order to ſatisfy what is requir'd of him, than to repeat what was before told him.

HE then poſſibly ſuppoſes that his Troubles are at an end, but alas! is very much miſtaken, he being oblig'd to ſubmit to many other Things, which are infinitely more ſhocking than any Thing which has been hitherto; for the Inquiſitors never fail to addreſs him as follows: If thou haſt liv'd in Obedience to the *Moſaic* Law, if thou haſt been preſent in Aſſemblies on the Sabbath, as thou confeſſeſt to have done, and thy Accuſers were there alſo, as 'tis probable they were, 'twill then be neceſſary for thee, in order to convince us of the Sincerity of thy Confeſſion, to name not only thy Accuſers, but likewiſe all who were preſent with thee in thoſe Aſſemblies.

ONE cannot eaſily diſcover the Motive which prompts the Inquiſitors to force theſe pretended *Jews* to gueſs the Names of thoſe who ſwore againſt them, unleſs it be that the Witneſſes with regard to the Sabbath are his Accomplices: But how will it be poſſible for an innocent Man to gueſs them? or ſuppoſing him guilty, what ſignifies his naming to the Inquiſitors ſuch Perſons as he knows, ſince they have receiv'd their Depoſitions, and that the Priſoner is pronounc'd guilty, merely on their Affidavits? In all other Caſes they will not permit a Criminal to know any Evidence whom he will except againſt, but on the contrary will oblige him to gueſs it. If we ſhould ſuppoſe them Accomplices, the Inquiſitors won't be better acquainted with them for his telling their Names; in caſe they have been forc'd to confeſs their Crimes in the Priſon of the Inquiſition, they either have been or are ſtill confin'd in them, and the Inquiſitors have no Intereſt to make the Priſoners gueſs their Names'; he will not be more innocent, nor they leſs guilty, upon that account. The Priſoner, and thoſe who depoſe againſt him, are equally in the Power of the Inquiſitors; what therefore can be the Intereſt of thoſe Judges, unleſs it be to prevail with the Priſoner to accuſe all his Accomplices, by endeavouring to gueſs the Names of all his Accuſers? This may be of ſome Service, in caſe he be really guilty; but if he be innocent, the forcing him to gueſs the Names of People he knows nothing of, cannot but put him into a great Dilemma; and this muſt unavoidably happen; for as this poor new Chriſtian is ſaid to name Perſons with whom he is wholly unacquainted, to the Inquiſitors who know them very well, (ſince otherwiſe the confeſſing himſelf guilty of a Crime whereof he is wholly innocent, would not ſave him from the Flames) the Priſoner, I ſay, muſt neceſſarily argue as follows: None but my Relations, my Friends, or Neighbours, can poſſibly have impeach'd me; and ſome of the new Chriſtians I uſed to frequent; for the old Chriſtians are very ſeldom ſuſpected or troubled about Judaiſm; and perhaps the Perſons I hint at, have been reduc'd to the ſame unhappy Circumſtances with myſelf; I therefore muſt accuſe them all in my Turn. But as it is ſcarce poſſible for the Priſoner to gueſs the Names of all who depoſed againſt him, he is oblig'd, in order to hit upon the Names of the ſix or ſeven Perſons who depoſed againſt him, to accuſe a great Number of innocent Perſons who never ſo much as thought of him. However, he is oblig'd to ſwear againſt them, as ſoon as he has once made ſuch a Declaration; which alone is a Motive ſufficient to cauſe ſuch Perſons to be ſeiz'd, and to be confin'd in the Priſons of the Inquiſition, till ſeven Witneſſes can be ſuborn'd to accuſe them falſly, as the Perſon whom I here inſtanc'd; and frequently many unfortunate Perſons are burnt, though their Accuſations are as unjuſt as thoſe above-mention'd.

CHAP.

CHAP. XIV.

Sequel of the Formalities, and Injuſtice of the Tribunal of the INQUISITION.

IT is plain from what has been ſaid in the foregoing Chapter, that the miſerable Victims of the Inquiſition impeach one another, and conſequently that a Man may be wholly innocent, though fifty Perſons are to ſwear againſt him; nevertheleſs, this ſame unhappy Man, notwithſtanding his Innocence, upon his refuſing to accuſe himſelf, or his ill Fate in not gueſſing thoſe who ſwore againſt him, is deliver'd over to the Executioner as a Criminal who is ſuppos'd to be ſufficiently convicted. But this would happen leſs frequently, were Care taken to confront the Proſecutors, Witneſſes, and the Priſoner.

WHATEVER is practis'd with regard to Perſons ſuſpected (by Subornation) of Judaiſm, and all that has been juſt now related, is to be underſtood of Perſons ſuſpected of Incantations, becauſe ſuch are ſuppoſed to have been preſent in the ſuperſtitious Aſſemblies above-mention'd. The Difficulty of gueſſing the Names of their Evidences is ſtill greater, becauſe they have not the Opportunity, like the new Chriſtians, to ſearch for their Evidences and Accomplices, among one particular Branch of Men, but are oblig'd to gueſs at random, and to call over all their Relations, Acquaintance, Friends, and Enemies, of all Profeſſions; which throws the innocent Perſons into a ſtill greater Perplexity, becauſe they are obliged, in theſe fortuitous and forced Accuſations, to name a greater Number, in order that they may be able, among a Crowd of innocent Perſons, to gueſs thoſe Witneſſes about whom they are examin'd.

THE Goods and Chattels of ſuch as are condemn'd to die, and of thoſe who eſcape Death by a voluntary Confeſſion, are equally confiſcated, becauſe they are all reputed guilty; and as the Inquiſitors thirſt leſs after a Man's Life than his Wealth; and that purſuant to the Laws of that Tribunal, ſuch only as have relaps'd, and others who will not confeſs their Guilt, are deliver'd over to the ſecular Arm; the Judges ſet every Engine at work, in order to oblige the Priſoners to confeſs, and never fail to put them to Torture upon theſe Occaſions. They have even the Inhumanity to torture them in the ſevereſt Manner, in order to ſave their Lives, by forcing them to plead guilty. But the true Reaſon why they ſo earneſtly deſire that all Priſoners ſhould accuſe themſelves, is, becauſe when once a Man has pleaded guilty, no one can afterwards doubt but his Goods and Chattels were juſtly confiſcated; and that by pardoning thoſe pretended Criminals, they deceive the Simple and Ignorant by a ſpecious Appearance of Juſtice and Humanity, which does not a little contribute to perſuade the Public of the Sanctity and Juſtice of this Tribunal; which, were it not for this Artifice, would ſoon fall to the Ground. It may be proper to obſerve in this Place, that all who have in this manner eſcaped the Flames by a forced Confeſſion, are oblig'd to inform the World, as ſoon as they are releas'd by the Inquiſitors, that they have been treated with great Humanity and Tenderneſs, in ſparing their Lives, when they juſtly merited to die; and were a Man, after having pleaded guilty, to pretend to juſtify himſelf after his Releaſe, he would immediately be impeach'd; when he would be ſeiz'd and burnt in the next Act of Faith, without any hopes of Pardon.

'TIS

'Tis therefore certain, that many Chriſtians are put to Death merely through a falſe Accuſation, and though they were but imperfectly convicted of judaizing: This the Inquiſitors would ſoon find, would they but give themſelves the Trouble to examine Matters coolly, and without Prejudice, and recollect that of an hundred Perſons who are condemn'd to the Flames as *Jews*, ſcarce four profeſs that Faith in their dying Moments. The reſt cry out with their lateſt Breath that they are Chriſtians, have been ſo all their Life-Time; that they worſhip Chriſt as the ſole, the true God, and that their Hopes are grounded wholly on his Mercy, and the Merits of his precious Blood. But neither the Cries nor the Expoſtulations of thoſe unhappy Creatures, (if we may give that Name to Perſons who ſuffer for the Sake of Truth) make the leaſt Impreſſion on their bloody Judges, who think, that ſo clear and authentic a Confeſſion, which ſuch a Multitude of People make of their Faith, as they go to Execution, does not merit the leaſt Reflection; but, on the contrary, ſuppoſe that the bare Apprehenſion of Torments, which forces a certain Number of Witneſſes to accuſe innocent Perſons, will alone ſecure them from divine Vengeance. If ſo many Chriſtians, who are branded with Judaiſm, are unjuſtly deliver'd over to the ſecular Arm, in all the Tribunals of the Inquiſition, there is no leſs, nor leſs frequent, Injuſtice committed, with regard to ſuch as are accuſed of Magic or Incantation in the *Indies*, and are thereupon condemn'd to the Flames. And to exhibit this clearly to the Reader, we are to obſerve that the Heathens, who have a great Number of ſuperſtitious Practices, (in their inquiring, for inſtance, the Succeſs of an Affair, or of a Fit of Sickneſs? whether a Perſon loves us? who has ſtole a Thing? and ſuch like) we muſt, I ſay, obſerve that theſe Heathens can neither ſo well, or ſo ſoon lay aſide theſe Things, as not frequently to uſe them after their Baptiſm. But this will not be thought ſo particular, if we reflect that in *France*, where the Chriſtian Religion has been ſo long eſtabliſh'd, we nevertheleſs meet a great Number of Perſons who believe and practiſe impertinent Ceremonies, which ſo long a Series of Years has not been able to obliterate. We are farther to obſerve, that theſe lately-converted Heathens, have ſpent the greateſt Part of their Lives in the Pagan Religion, and that ſuch of them as live under the *Portugueſe* Government, in the *Indies*, are either Subjects or Slaves, who ſeldom change their Religion upon any other Motive, but in hopes of being better treated by their Maſters. Nevertheleſs, ſuch Faults, tho' as they are committed by unenlightned and ignorant Perſons, they ought at moſt to be puniſh'd with Whipping, are nevertheleſs expiated by Fire, in caſe they plead not guilty a ſecond Time, after having confeſs'd the firſt, or perſiſt in pleading not guilty the firſt Time. The Inquiſitors not only puniſh ſuch Chriſtians as are guilty, or pretended to be guilty of thoſe Crimes whereof they take Congnizance, but alſo *Mahometans*, Heathens, or others, of what Religion ſoever, who have perpetrated any one of theſe Crimes, or have follow'd their religious Worſhip in any of the Dominions ſubject to the King of *Portugal*. For notwithſtanding that the King allows Liberty of Conſcience, the Inquiſitors interpret their Privilege in ſuch a Manner, as to permit Foreigners to profeſs their reſpective Religions, but puniſh all thoſe who preſume to exerciſe them in any Manner. And as his *Portugueſe* Majeſty has many more *Mahometan* and Heathen Subjects than Chriſtian in his Dominions in the *Eaſt-Indies*, and that the Inquiſitors, who put to Death all Chriſtians who have relaps'd, never condemn ſuch to Death as were never baptiz'd, though they were to relapſe an hundred Times into the ſame Guilt, and are at moſt puniſh'd either with Baniſhment, Whipping, or the Gallies, the Dread of being puniſh'd with Death, hinders great Numbers from embracing the Chriſtian Religion. Thus the holy Office, ſo far from being of Advantage to the Faith in thoſe Countries, drives People from the Church, and makes them conſider it with Horror.

THE perpetual Chain of Accuſations, which muſt neceſſarily follow from the Particulars we have now related, and the Liberty which all Men have to impeach thoſe againſt

againſt whom they may have conceiv'd Malice, is the Occaſion that the Priſons of the Inquiſition are ſeldom empty. And notwithſtanding there is an Act of Faith or Goal-Delivery, every two or three Years at fartheſt, there are nevertheleſs two hundred Perſons, or more, tried every Seſſions.

CHAP. XV.

Some Particulars relating to the Officers *of the* INQUISITION.

THERE are four Inquiſitions in the whole Extent of the *Portugueſe* Dominions, *viz.* in *Portugal* thoſe of *Lisbon*, *Coimbra*, and *Evora*; and that of *Goa* in the *Eaſt-Indies*. Theſe Tribunals are all ſovereign, and have no Appeal from them. The Juriſdiction of that of *Goa* extends over the ſeveral Countries poſſeſs'd by the King of *Portugal*, on the other Side the *Cape of Good Hope*. Beſides theſe four Tribunals, there is alſo the great Council of the Inquiſition, in which the Inquiſitor-General preſides. This Tribunal is the principal, and it is made acquainted with whatever is done in all other Places. Beſides the Honour, the unbounded Authority, and the Salaries annex'd to the Employments of Inquiſitors, there are alſo two Circumſtances that are vaſtly beneficial to them. The firſt is, whenever they expoſe the Effects of any Priſoner to Sale by Auction, if there is any precious Jewel, or any ſuch Thing among them, which they are deſirous of, they have no more to do but to ſend one of their Servants to bid, and no Body will preſume to outbid them; by which means they often purchaſe very valuable Things for a Trifle. The ſecond Method by which they make a great Advantage is, that as the Sums ariſing from the Confiſcations are put into the King's Treaſury, they are empower'd to draw a Warrant upon it for whatſoever Sums, and at what Time ſoever they pleaſe, to defray the Expences and private Exigencies of the Inquiſition. This Money is paid at Sight, nor does any Perſon preſume to inquire what thoſe private Exigencies are, by which means they get the greateſt Part of the Monies ariſing from Confiſcations.

THE King nominates all the Inquiſitors, who are confirm'd by the Pope, and from him they receive all their Bulls. The Inquiſitor of *Goa* only aſſumes the Privilege of being carried in a Chair, and he is much more reſpected than either the Archbiſhop or the Viceroy. He has Juriſdiction over all Perſons, both eccleſiaſtical and ſecular, the Archbiſhop, his great Vicar, who is commonly a Biſhop, the Viceroy, and the Governor when the Viceroy is dead, excepted. But he has the Power of arreſting any of theſe, after having firſt given notice thereof to the Court of *Portugal*, and receiv'd ſecret Orders for that Purpoſe from the ſupreme Council of *Lisbon*, call'd *Conſelho Supremo*. This ſovereign Tribunal meets every Fortnight, except upon extraordinary Occaſions, when they meet oftner; whereas the ordinary Councils meet twice every Day, *viz.* from eight in the Morning till eleven, and from two till four, ſometimes later in the Afternoon, eſpecially when the Acts of Faith draw near; for on thoſe Occaſions the Audience is frequently continued till after ten at Night.

WHEN Cauſes are tried, beſides the *Deputados* who aſſiſt, the Archbiſhops or Biſhops of the ſeveral Places where the Inquiſition is eſtabliſh'd, have the Privilege of being preſent in them, and to preſide in all the Sentences pronounc'd againſt them.

THE Priſon of the Inquiſition of *Goa* is a moſt dark, dirty, ſtinking, dreadful Place, and it is impoſſible for Imagination to form a worſe; 'tis call'd *Aljouvar* by the *Portugueſe*, and is a kind of Cellar, at which the Light enters only by a ſmall Hole, into which the Sun-Beams never enter. It caſts a dreadful Stench; nor have the Priſoners any other Place to eaſe Nature in, than a great Hole like a Well, level with the Ground, and in the Midſt of the Cavern; whence it is, that Part of the Filth lies round the Hole; for which Reaſon moſt of the Priſoners eaſe themſelves in different Parts of the Cavern.

HERE follows the Manner in which *Dellon* tells us he was brought to Audience.

WHEN I found, ſays he, that I was kept a whole Day and Night in the *Aljouvar*, without being examin'd, I began to flatter myſelf that I might continue in it till my Affair was concluded; but all my Hopes vaniſh'd, when an Officer of the Inquiſition came the 16th of *January* at eight in the Morning, and brought Orders for carrying us to the *Santa Caſa*, which was immediately executed.

THE Irons with which I was loaded, made walking very painful to me; however, we were oblig'd to walk on Foot thus fetter'd, from the *Aljouvar* to the Inquiſition. I was helped in going up the Stairs, when I entered with my Companions the great Hall, where ſeveral Smiths knock'd off our Irons; which being done, I was firſt call'd to Audience.

AFTER having croſs'd the Hall, I went into an Anti-Chamber, and from thence into another Apartment, where I found my Judge. This Place is call'd by the *Portugueſe Meſa do Santo Officio*, *i.e.* the Table or Tribunal of the holy Office. It was hung with blue and yellow Taffety. At one End of it is a large Crucifix in Relievo, placed againſt the Hangings, and reaching up almoſt to the Cieling. In the Middle of the Chamber is a large Alcove, on which is fixed a Table near fifteen Foot long, and four over. There was alſo over the Alcove, two eaſy Chairs, and ſeveral other Seats round the Table, and at the End, on one Side of the Crucifix, was the Secretary ſeated on a folding Chair. I was placed at the other End, oppoſite to the Secretary; very near me, and at my Right Hand, was ſeated, in one of theſe eaſy Chairs, the great Inquiſitor of the *Indies*, *Franciſco Delgado e Matos*, a ſecular Prieſt, about forty. He was alone, becauſe then, of the two Inquiſitors who are generally in *Goa*, the ſecond, who is always a *Dominican* Friar, was embark'd for *Portugal* a little while before, and the King had not yet nominated any Perſon to ſucceed him.

AT my coming into the Hall of Audience, I threw myſelf at the Feet of my Judge, imagining the ſuppliant Poſture I was in, would move him to Compaſſion; but he would not ſuffer me to continue in it, and therefore immediately order'd me to riſe. Then having ask'd me my Name and my Profeſſion, he ask'd me whether I knew the Reaſon why I had been impriſon'd? whereupon he exhorted me to declare it immediately, as it was the only means left me to recover my Liberty inſtantly. After having anſwer'd theſe two firſt Queſtions, I told him, that I believ'd I knew the Reaſon for my being impriſon'd, and that in caſe he would be pleaſed to hear me, I would immediately accuſe myſelf. I mingled Tears with my Entreaties, and thereupon I threw myſelf a ſecond Time at his Feet; but my Judge told me with great Coolneſs, that I might

I might take my Time, for that Matters were not urgent; that he had Affairs upon his Hands of much greater Conſequence than mine; that he would give me notice at a proper Seaſon, when immediately he rang a little Bell for the Alcaide, or Turnkey of the Priſon. This Officer came into the Hall, and conducted me to a long Gallery not far diſtant from it, whither we were followed by the Secretary.

HERE my Trunk was brought, which was opened before me; upon which I was ſearched very narrowly, and every Thing I had about me was taken away to the very Buttons of my Sleeves, and a Ring which I wore on my Finger; inſomuch that they left me nothing but my Beads, my Handkerchief, and a few Pieces of Gold which I had ſewed up in a Ribbon, and were lodged between Leg and Stocking, which they happened to overlook. A pretty exact Inventory was immediately drawn up of all the reſt; but all this was of no manner of Service to me, ſince nothing of Value was afterwards reſtored to me, notwithſtanding that the Secretary aſſured me, and the Inquiſitor alſo, that all I had would be faithfully reſtored to me the Inſtant I ſhould be releaſed.

THE Inventory being drawn up, the Alcaide took me by the Hand, and carried me to a Dungeon ten Foot Square, where I was confined alone, nor ever ſaw a living Soul till the Evening, when the Supper was brought me. As I had not eat any Thing either that or the preceding Day, I eat what was given me very heartily, and ſlept better upon it. The Turnkey coming the next Morning with my Breakfaſt, I deſired to have my Books and Combs; but they told me, that Priſoners are never allowed to have Books, not even a Prieſt to have his Breviary, tho' he be obliged to repeat Divine Service; and that as for my Combs, I ſhould not want them; and indeed this was very true, for they immediately cut off my Hair, a Cuſtom obſerved with regard to both Women and Men, tho' of the greateſt Quality, the firſt or ſecond Day at fartheſt, of their Impriſonment.

I HAD been told, when I was firſt impriſoned, that when I ſhall want any Thing, I need do no more than knock gently at the Door, in order to call the Turnkeys, or to ask for what I wanted at Meal-Time: And that when I was deſirous of going to the Audience, I need only addreſs myſelf to the Alcaide, who, as the Turnkeys, never ſpeaks to the Priſoners without having ſame Perſon along with them. I had alſo been flatter'd with the Hopes, that I ſhould be ſet at Liberty immediately after my Confeſſion, which made me continually importune my Officers to let me be carried before my Judges; but notwithſtanding all my Tears and Intreaties, I was not indulged it, till the laſt Day of *January* 1674.

THE Alcaide, accompanied with a Turnkey, came to me for that Purpoſe about two in the Afternoon. I dreſſed as he ordered me, and came out of my Dungeon bare-legged and bare-footed, the Jailor going before, and the Turnkey after me. In this Order we walked to the Gate of the Chamber where Audience is given. Here the Alcaide advancing a little forward, and making a low Bow, came out again, upon which I went in. Here I found the Inquiſitor and Secretary, as before. Immediately I fell upon my Knees, but was ordered to riſe and ſeat myſelf, upon which I ſat down upon a Bench which was placed at the End of the Table, on the Side where the Judges ſat. Juſt by me, and at the End of the Table, was a Maſs-Book, on which I was firſt ordered to lay my Hand, and to promiſe that I would ſwear to the Truth, and to keep inviolable Secrecy, which are the two Oaths required of all who appear before this Tribunal, whether they come to give in their Depoſitions or to receive any Orders.

I WAS afterwards asked, Whether I knew the Reaſon of my being impriſoned, and if I were reſolved to declare it? to which I anſwered, That I was fully determined to

do

The HOLY OILS carrid in PROCESSION. | On porte en PROCESSION les SAINTES HUILES.

BENEDICTION of ij HOLY OILS. | BENEDICTION des SAINTES HUILES.

The reception of a BISHOP when he Visits his DIOCES. | Maniere dont L'EVEQUE est receu a la visite de son DIOCES E

The BISHOP gives his PASTORAL CHARGE. | L'EVEQUE fait L' EXORTATION PASTORALE

B. Picart. de.

The BISHOP'S hand KISS'D. | On baise la MAIN de L'EVEQUE.

C. Du Bosc. ex.

The BISHOPS CORPS lies in the CHURCH. | Le CORPS de L'EVEQUE est expose dans L'EGLISE.

Indira Gandhi National Centre for the Arts

do ſo. Upon which I made an exact Declaration of all I had before related with regard to Baptiſm and the Worſhip of Images; but did not mention any Thing I had ſaid with reſpect to the Inquiſition, they not occuring at that Time to my Memory. The Judge having again asked me, whether I had any more to ſay? and being told, that I could not think of any Thing elſe, was ſo far from ſetting me at Liberty, as I had flattered myſelf I ſhould be, that he concluded the Audience with theſe very Words:

THAT I had done very well to accuſe myſelf voluntarily, and that he exhorted me in the Name of our Lord Jeſus Chriſt, to declare immediately the Remainder of my Informations, in order that I might experience the Goodneſs and Mercy which that Tribunal indulges to all who prove the Sincerity of their Repentance by a genuine and voluntary Confeſſion.

MY Declaration and the Exhortation being ended and written down, it was read to me, and I ſigned it; which being done, the Inquiſitor rang a little Bell to call the Alcaide, who came, and carried me back to Priſon in the ſame Order I came.

I WAS carried a ſecond Time before the Judge, without my deſiring it, on the 15th of *February*, which made me ſuppoſe that he intended to ſet me at Liberty. Being come, I was again asked whether I had any more to ſay? I was exhorted not to diſguiſe any Circumſtance, but on the contrary to make a ſincere Confeſſion of my Faults. I anſwered, that after a very ſerious Self-Examination, I could not think of any freſh Particulars. I then was asked my Name, thoſe of my Father, my Mother, Brothers, Grandfathers and Grandmothers, Godfathers and Godmothers, whether I were *Chriſtam de oito dies?* that is, a Chriſtian of eight Days ſtanding; becauſe Children are not baptized in *Portugal* till the eighth Day after their Birth, nor are Childbed-Women churched till the fortieth Day after their Lying-in, tho' they had never ſo eaſy a Delivery. The Judge ſeemed to be ſurpriſed, when I told him that the Cuſtom of deferring the Baptiſm of Children a whole Week, was not practiſed in *France*; but that on the contrary, they were always chriſtened as ſoon as Conveniency would permit. 'Tis pretty evident by the Obſervance of theſe *Moſaic* Ceremonies, that notwithſtanding the *Portugueſe* pretend to have the *Jews* in ſo much Abhorrence, they yet are not ſo good Chriſtians as they ought to be. But this is not the greateſt Evil which flows from the Obſervance of theſe Jewiſh Inſtitutions; for from the former, it happens but too frequently, that Children die without being regenerated by the Sacrament of Baptiſm, and are by that Means excluded Heaven for ever; and in order not to violate the Ceremony of Purification, which ought to ceaſe after the Goſpel Diſpenſation, the *Portugueſe* Women do not in the leaſt ſcruple to act in Contempt to an Injunction of the Church, which obliges all Chriſtians to aſſiſt every Sunday and every Feſtival at the holy Sacrifice of the Maſs, unleſs they happened to be prevented from ſo doing by ſome lawful Cauſe.

I WAS further asked the Name of the Perſon who baptized me, in what Dioceſe, what City, and laſtly, whether I had ever been confirmed, and by what Biſhop? Having anſwered theſe ſeveral Queſtions, I was ordered to kneel down, to make a Sign of the Croſs, to repeat the *Pater Noſter*, the *Ave Maria*, the Creed, the Commandments of God and the Church, and the *Salve Regina*. In fine, he concluded as before, with exhorting me by the Bowels of *Jeſus*, to confeſs immediately the ſeveral Crimes and Errors I had not yet revealed; which being written down, and read before me, and ſigned by myſelf, I was remanded back to Priſon.

FROM the first Moment of my Confinement, I had always been in the deepest Affliction, and shed incessant Tears; but at my Return from the second Audience, I abandoned myself entirely to Grief, when I found that I was required to confess such Things as to me appeared impossible, since I could not recollect any such Circumstances as I was ordered to confess. I therefore endeavoured to starve myself; not but I took all the Sustenance that was brought me, because, in case I had refused it, I should have been beat by the Turnkeys, who always examine very carefully, upon their taking the Plates back, whether the Prisoners eat enough to support Nature; but my Despair suggested Methods to elude their Vigilance in this Particular. I spent whole Days without taking a Morsel, and used to throw Part of what was given me into the Bason, to prevent its being seen. This severe Abstinence entirely prevented my Sleeping, and now I did nothing but macerate my Body in this Manner, and shed Floods of Tears. However, in these Days of Sorrow and Lamentation, I revolved in my Mind all the Errors of my past Life, and confest that all my Misery was a Judgment from Heaven upon me: I even persuaded myself, that God perhaps had employed these severe but salutary Methods to call me to himself; when being a little revived and comforted with these Reflections, I sincerely implored the Assistance of the holy Virgin, who is equally the Comforter of the Afflicted, and the Refuge and Asylum of Sinners; and indeed I have had so visible a Demonstration of her Protection, as well during my Imprisonment, as on several other Occasions, that I cannot forbear making this public Testimony thereof.

IN fine, after having made a more exact, or more happy Recollection of all I had said or done during my Residence at *Daman*, I remembered the several Expressions I had used touching the Inquisition and the Integrity thereof: Upon which I immediately desired to be admitted to Audience; but this however was not granted me till the 16th of *March* following.

I MADE no doubt, upon my Appearance this Time before the Judge, but that I should then put an End to my unhappy Affair, and after the Confession I was going to make, be immediately set at Liberty; but when I thought my Wishes upon the Point of being accomplished, I saw myself immediately fall from my most sanguine Hopes; because that when I had declared every Thing I had to say with regard to the Inquisition, I was told that this was not what was expected from me; and having nothing else to say, I was immediately remanded back, nor would they so much as write down my Confession.

DESPAIR having prompted M. *Dellon* to make away with himself, advice thereof was given to the Inquisitors, who ordered him to be brought to Audience; but he was so weak, that he was forced to be carried thither. I there, continues he, was laid along the Floor, my extreme Weakness not allowing me either to sit or stand.

THEN the Inquisitor reproached me several Times; gave Orders for my being carried away, and Handcuffs to be put upon me, to prevent my forcing off the Chains with which I was bound. This was immediately executed, and I was not only handcuffed, but an iron Machine was clapt about my Neck, which held to the Handcuffs, and was lock'd with a Padlock; so that now it was impossible for me to stir my Arms. But this Treatment only exasperated me the more: I threw myself on the Ground, and struck my Head against the Floor and the Walls; and had I been bound but a little longer in that Manner, I should infallibly have got my Arms at Liberty, and should have died with it: But as I was continually watched, they found by my Actions, that Severity was very unseasonable at this Time, and that it were better to employ gentle Methods.

UPON this my Irons were knocked off, Endeavours were made to comfort me with delusive Hopes, I was put into another Cell, and had again a Companion given me, who was ordered to watch me narrowly. This Prisoner was a *Black*, but much more unsociable than my former Companion. Nevertheless Heaven, who had preserved me from so great an Evil, banished the Despair which sat brooding over me, a Circumstance in which I was more happy then many others, who frequently make away themselves in their Confinement in these Dungeons, where no Consolation is ever allowed to enter. This Companion continued about two Months with me; for as soon as I appear'd to be easier in my Mind he was taken from me, notwithstanding my Weakness was so great, that I could scarce walk from my Bed to the Door of my Cell, when Victuals were brought me. In fine, after having spent almost a Year in this Manner, I was seasoned to Affliction, and Providence afterwards endued me with so much Patience, that I never made any more Attempts upon my own Life.

I HAD been about eighteen Months in this Confinement, when the Judges being informed that I was in a Condition to speak, sent for me the fourth Time to Audience, where I was asked, Whether I was not resolved to answer what was required of me? Having replied, that I could not recollect a single Circumstance more, the Proctor of the Inquisition appeared with his Declaration, in order to signify to me the several Informations which had been exhibited against me.

IN all the other Examinations I had accused myself, and they were contented with hearing my Deposition without descending to Particulars, and had remanded me back to my Cell the Instant I protested I had no more to declare against myself; but in this fourth Examination I was accused, and was allowed to defend myself. They read to me, in the Informations which were exhibited against me, the several Things wherewith I had accused myself. These Facts were true, and I had confessed them by my own proper Impulse, consequently I had nothing to object against these Facts; but then I flattered my self, that I could prove to the Judges they were not so criminal as they were thought to be. I therefore answered, with regard to what I had advanced on Baptism, that I did not any ways intend to oppose the Doctrine of the Church; but that the Passage, *Nisi quis renatus fuerit ex aqua & Spiritu Sancto, non potest introire in regnum Dei*, having appeared very express to me, I desired an Explication of it. The chief Inquisitor seem'd surpriz'd, that I should mention a Passage that every one knows by Heart, and his Surprize raised my Astonishment. He asked me where that Passage was to be found; I answered in the Gospel according to St. *John*, Chapter iii. Verse 5. He then ordered the New Testament to be brought, looked out the Place, read it, but did not explain it to me. However, he was very glad to inform me, that it was sufficiently explained by Tradition; because the Church has always looked upon as baptized, not only all those who died for our Lord Jesus Christ, without having received the ordinary Form of Baptism, but also those who desiring to be baptized, and repenting of their Sins, have died suddenly unbaptized.

With respect to the Worship of Images, I said I had advanced nothing but what was borrowed from the holy Council of *Trent*, and repeated to him the Passage following, from the 25th Session, *De invocatione Sanctorum & Sacris imaginibus. Imagines Christi, Deiparæ virginis, & aliorum Sanctorum, retinendas, iisque debitum honorem, & venerationem impertiendam; ita ut per imagines, coram quibus procumbimus, Christum adoremus, & Sanctos, quorum illæ similitudinem gerunt, veneremur.*

THE Judge seemed more surprized to hear of this Quotation, than he had been at my repeating the former; and looking into the Council of *Trent*, he shut the Book without explaining the Passage.

IT

IT is ſurpriſing to think, that Perſons who are eſtabliſhed Judges over others in Matters of Faith, ſhould be ſo profoundly ignorant; and I muſt confeſs, that I could ſcarce believe this Circumſtance myſelf, tho' I had been an Eye-Witneſs to it, and have it perfectly freſh in my Memory, had I not found in *Tavernier*'s Voyages, that how reſerved ſoever Father *Ephraim* of *Nevers* may be on Matters relating to the Inquiſitors, who tortured him ſo cruelly, he yet breaks out into the following Expreſſion: That nothing ſhocked him ſo much as the ſtupid Ignorance of thoſe Inquiſitors.

THE Proctor, when he read the Informations, had ſaid, that beſides what I myſelf had confeſſed, I was moreover accuſed and clearly convicted of having ſpoke with Contempt of the Inquiſition and its Miniſters, and of having ſpoke with great Diſreſpect of the Pope and his Authority. He concluded, that the Stubbornneſs I had hitherto ſhewn in ſlighting ſo much charitable Advice which had been given me, being a manifeſt Proof that I concealed very pernicious Deſigns; and that having deſigned to teach and foment Hereſy, I conſequently was become obnoxious to the major Excommunication; that my Goods and Chattels ought to be forfeited to the King, and myſelf delivered over to the Executioner in order to be conſumed in the Flames.

I LEAVE the Reader to judge the Tortures which theſe Concluſions of the Proctor raiſed in my Breaſt; notwithſtanding, I can truly affirm, that how dreadful ſoever thoſe Words may be, yet Death would have been more welcome than Impriſonment. Thus in ſpight of the Terror with which I was ſeized, I yet had Spirits enough left to anſwer the Accuſations which were then exhibited againſt me, in ſaying that I never had harboured any ſiniſter Intentions; that I had ever continued a true Catholic; that all thoſe I had converſed with in *India*, would vouch the Truth thereof, particularly Father *Ambroſe* and Father *Ives*, both *French Capuchins*, who had frequently heard my Confeſſions. (I knew after I was ſet at Liberty, that Father *Ives* was actually at *Goa* at the very Time when I called upon his Teſtimony.) That I had ſometimes gone fifty Miles to celebrate *Eaſter*; that if I had been any ways inclined to entertain heretical Principles, I might eaſily have ſettled in thoſe Countries in the *Indies*, where a full Liberty of ſpeaking is allowed; and conſequently, that I ſhould not, had Matters ſtood thus, have ſettled in the Dominions of the King of *Portugal*; that ſo far from diſputing againſt Religion, I had, on the contrary, frequently argued with Heretics in defence of it; that indeed I remembered I had ſpoke with too much Freedom, when I was before the Inquiſitor; but that I was greatly ſurprized they would impute that very Thing to me as a heinous Crime, which they had looked upon as a Trifle, when I offered to declare it about a Year and a Half ago: That as to the Particulars which related to his Holineſs, I could not recollect that I had expreſſed myſelf in the Manner laid to my Charge; that nevertheleſs, if they would pleaſe to deſcend to Particulars, I would ſincerely confeſs the Truth.

THEN the Inquiſitor told me, that I was allowed Time to conſider of thoſe Articles which related to his Holineſs; but that he could not ſufficiently admire my Impudence, in affirming that I had made my Confeſſion with regard to the Inquiſition, ſince 'twas very certain that I had not once opened my Mouth upon that Head; and that in caſe I had made my Declaration upon that Article, when I ſaid I had done it, I ſhould not have been kept ſo long in Priſon.

I REMEMBRED ſo perfectly every Thing I had advanced, and the Anſwers that had been made me, and was ſo tranſported with Rage to ſee myſelf mocked in that Manner, that if I had not been immediately ordered to withdraw, upon the ſigning of my De-

Depoſition, it would have been impoſſible for me to refrain from opprobrious Expreſſions before the Judge: And had I had Strength and Liberty equal to the Courage with which my Paſſion fired me, I perhaps ſhould have gone farther than injurious Terms.

I WAS called three or four Times to Audience in a Month, where I was urged to confeſs thoſe Particulars I had advanced with reſpect to the Pope. A new Proof was then declared to me, which the Proctor pretended was drawn up againſt me on that Head, but which did not differ in a ſingle Circumſtance from what had before been urged againſt me. But a Proof that the whole was a falſe Accuſation, and invented merely to force me to ſpeak, is, that they would not declare to me the Particulars which they pretended I had advanced. At laſt, finding they could get no more out of me, they ſaid no more; and this Article was not inſerted in my Indictment, when it was read publickly in the Act of Faith.

THEY therefore attempted again in theſe laſt Audiences, to oblige me to confeſs, that in the ſeveral Facts I agreed upon, I really intended to defend Hereſy; but this I was reſolved never to own, ſince it was a Falſhood.

DURING *November* and *December*, my Ears were wounded with the Cries of Priſoners who were put to the Torture, which is ſo ſevere that I have known ſeveral Perſons of both Sexes, who were lame all their Life-Time after, and among the reſt, the firſt Companion I had in my Confinement.

IN this holy Tribunal no regard is had to Age, Sex, or Condition; but all are treated with the ſame Severity, and they are indiſcriminately tortured, and ſtript almoſt naked, whenever the bloody-minded Inquiſitors are pleaſed to order it.

I REMEMBRED I had heard before my Impriſonment, that the *Auto de Fe* was generally ſolemnized the firſt Sunday in Advent, becauſe that Paſſage of Scripture which relates to the laſt Judgment is read on that Day in Churches, the Inquiſitors then pretending to exhibit a lively Repreſentation thereof. I moreover obſerved, that there were a great Number of Perſons confined in that Priſon; the deep Silence which reigns in that Houſe giving me an Opportunity to count the Number of Doors which were daily opened at the ſtated Times of eating. I was beſides almoſt ſure that a new Archbiſhop arrived at *Goa* in *October*, the See having been before vacant for almoſt thirty Years. At leaſt I thought ſo, becauſe the Bells of the Cathedral had rung in an extraordinary Manner for nine Days together, at a Time when neither the univerſal Church, nor that of *Goa* in particular, ſolemnize any remarkable Feſtival. I knew that this Prelate was expected even before my Confinement.

THESE ſeveral Reaſons made me flatter myſelf, that I might gain my Liberty in the Beginning of *December*; but when I found the firſt and ſecond Sunday in Advent were paſt, I did not doubt but either my Liberty or Confinement was poſtponed for at leaſt twelve Months.

As I fancied that the Act of Faith was never ſolemnized but in the Beginning of the Month of *December*, finding it elapſe without the leaſt Sign of any Preparation for that dreadful Ceremony, I reſolved to ſubmit another Year to my Afflictions; nevertheleſs, I found at a Time when I leaſt expected it, that I was likely to be ſet at Liberty.

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I OBSERVED that Saturday the 11th of *January*, 1676. intending after Dinner to give my Linen to the Turnkeys in order to get it waſhed, as was the Cuſtom, they refuſed to take it, and put it off till the next Day.

I COULD not but revolve a thouſand Thoughts upon the Occaſion of this extraordinary Refuſal, but not finding one ſatisfactory, I at laſt concluded, that poſſibly the Act of Faith might be ſolemniz'd the next Day; but I was more ſtrongly confirmed in my Opinion, or rather look'd upon it as certain, when after hearing the ringing for Veſpers at the Cathedral, Matins were rung immediately after, which had never been done ſince my Confinement, the Eve of the Feaſt of *Corpus Chriſti* excepted, which is always ſolemniz'd in *India*, the Thurſday immediately following Low-Sunday, becauſe of the continual Rains which fall at the Time of its Celebration in *Europe*. One would have thought that my Heart was going to be fill'd with Joy, ſince I thought I ſhould be ſoon ſet at Liberty, and that I ſhould come out of the Grave, as it were, in which I had been buried for near two Years; nevertheleſs the Dread with which the fatal Concluſion of the Proctor had fill'd me, and the Uncertainty of my Deſtiny, heightened my Affliction to that Degree, that I ſpent the Remainder of that Day, and Part of the Night, in ſuch a Condition as would have moved the hardeſt Heart, thoſe excepted under whoſe Cruelty I ſuffer'd.

SUPPER was brought me, which I refuſed, and contrary to Cuſtom it was not urged upon me; but no ſooner were the Doors ſhut, but I gave myſelf up to Grief and Deſpair. At laſt, after having deplored my hard Fate with Sighs and Tears, oppreſſed with the moſt piercing Anguiſh, I began to doze about Eleven at Night.

I HAD not been long aſleep, when I was on a ſudden awaked by the Noiſe which the Turnkeys made in opening the Doors of my Cell; and as this was unuſual, I was ſurprized to ſee People enter it with a Light; and my Fears were not a little increaſed by the Lateneſs of the Hour.

THEN the Alcaide gave me Clothes, which he ordered me to put on, and to be ready to leave my Cell when he ſhould call me for that Purpoſe; then he went away, leaving a lighted Lamp in the Dungeon. I now had neither Strength enough to riſe, nor to anſwer; and the Moment the Turnkeys left me, I was ſeized with ſuch a Trembling, that for above an Hour I could not ſo much as caſt my Eyes upon the Clothes which were left me. At laſt I roſe, and falling proſtrate upon the Earth before a Croſs which I had drawn upon a Wall, I recommended myſelf to Heaven, and reſigned myſelf wholly to Providence; after which I put on the Sute, which conſiſted in a Waiſtcoat, the Sleeves whereof reached to the Wriſt, and a Pair of Drawers that reached to the Heels; the whole made of a black and white ſtriped Linen.

I DID not wait long after the Dreſs was brought me, for the Turnkeys came about Two in the Morning into my Cell, whence I was carried into a long Gallery, where I found a great Number of my Fellow-Sufferers ſtanding againſt the Walls. Here I placed myſelf, and ſeveral did the ſame after me. Notwithſtanding there were upwards of two hundred more in this Gallery, yet as all of them were gloomily ſilent, that there were not above a dozen Whites among them, who could ſcarce be diſtinguiſhed from the reſt, and that all were clothed in the ſame Dreſs with myſelf, they might eaſily have been taken for ſo many Statues fixed againſt the Wall, had not the Motion of their Eyes, which was the only Liberty allow'd them, ſhewed them to be living Creatures.

THE Gallery in which we ſtood had ſo few Lamps in it, and the Light of them was ſo very faint and weak, that this Circumſtance added to the Crowd of black and ſorrowful Objects, ſeemed to make the whole like a Burial.

THE Women, who were clothed in the ſame Linen as the Men, were placed in an adjacent Gallery, where we could ſee them; but I obſerved, that in a Dormitory not far from the Place where we ſtood, there were alſo Priſoners clothed in a black Sute, which deſcended very low, who walked up and down from Time to Time. I did not then know what this meant, but was inform'd a few Hours after, that they were thoſe who were to be burnt, and were walking up and down with their Confeſſors.

As I was unacquainted with the Formalities of the holy Office, how heartily ſoever I might formerly have wiſhed to die, I then was under dreadful Apprehenſions leſt I ſhould be one of thoſe who were condemned to the Flames. However, I cheer'd myſelf a little, when I conſider'd my Dreſs was not different from the reſt, and that 'twas not likely ſuch a Number of People would be burnt as were there preſent.

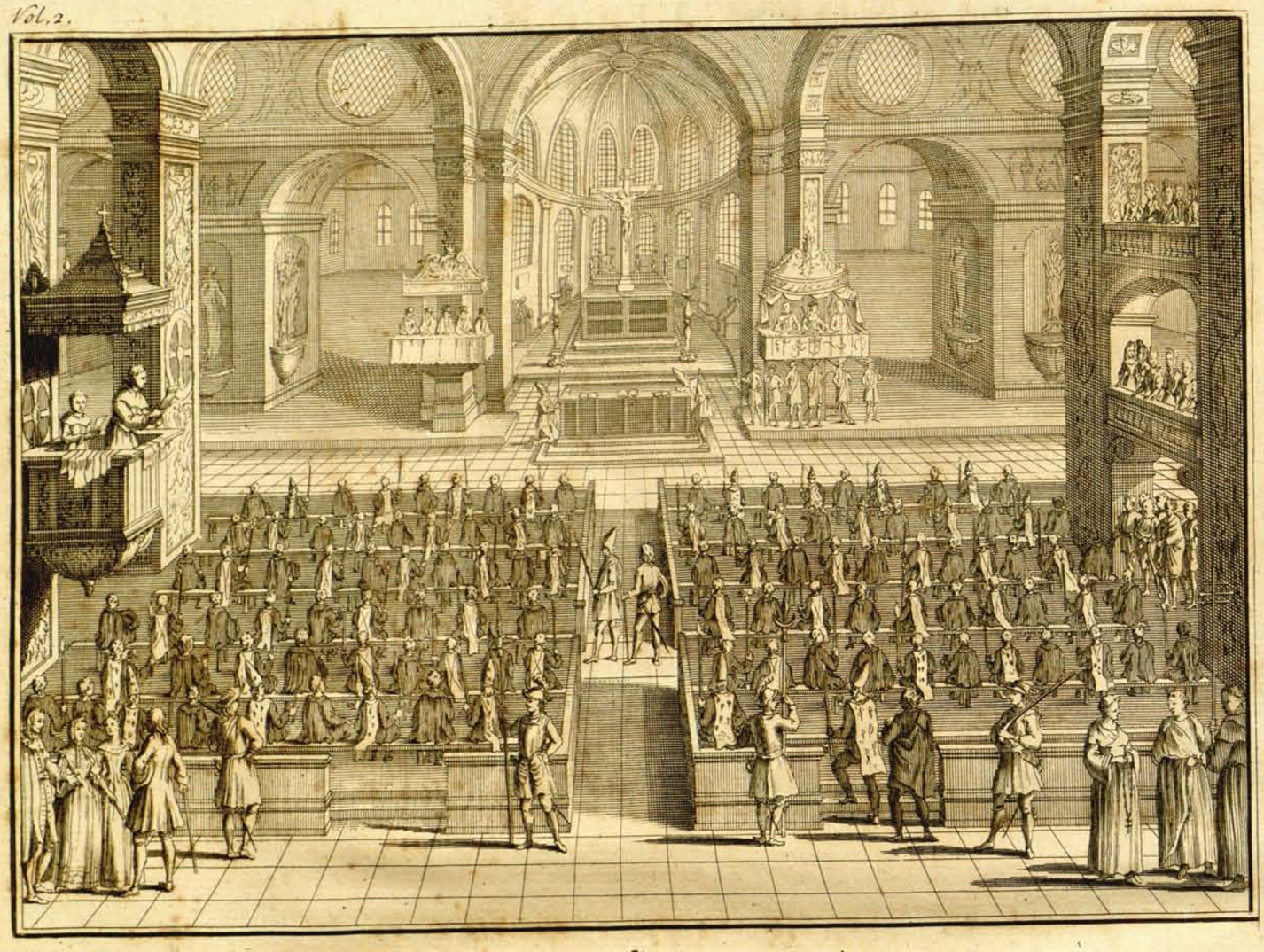
AFTER we were all placed againſt the Wall, a yellow Wax-Taper was given to each of us; after which Clothes were brought us made like Tunics, or large Scapularies: They were of yellow Cloth, with red St. *Andrew*'s Croſſes painted before and behind. Such as are branded with theſe Stigmas, are thoſe who have been guilty, or ſuppoſed to be guilty, of Crimes againſt the Faith of Chriſt, whether they be *Jews*, *Mahometans*, Wizards, or Heretics, who have left the Catholic Religion. Theſe large Scapularies with large St. *Andrew*'s Croſſes are call'd *San-benitos*.

THOSE who were look'd upon as convict, and perſiſt in declaring their Innocence, or have relapſed, wore another kind of Scapulary call'd *Samarra*, the Ground whereof is grey; the Criminal is drawn thereon, both before and behind, ſtanding on Fire-Brands, with Flames mounting upwards, and Devils around them. At the Bottom of the Portrait the Crime and Name of the Priſoner are written. But ſuch as accuſe themſelves after Sentence has been pronounc'd upon them before their Releaſe, and have not relapſed, have Flames pointing downwards painted on their *Samarra's*, and this is call'd *Fogo Revolto*, or reverſed Fire.

SAN-BENITOS were given to twenty Blacks accuſed of Magic, and to a *Portugueſe* convicted of the ſame Crime, and who was moreover a new Chriſtian; and as they were reſolved not to revenge themſelves by Halves, but to inſult me to the utmoſt, they forced me to put on a Dreſs like to that of the Wizards and Heretics, though I had always confeſſed the Catholic Religion. This the Judges might eaſily have known from a great many People, both *Frenchmen* and others, with whom I had lived in ſeveral Parts of *India*. My Terror was increaſed when I ſaw myſelf in this Habit, becauſe I thought that as there were not, among ſo great a Number of Criminals, but twenty-two Perſons who were dreſſed with theſe ignominious *San-benitos*, 'twas very poſſible that theſe only were thoſe who were not to be pardoned.

AFTER the *San-benitos*, five Paſteboard Caps were brought, ſhaped like a Sugar-Loaf, having Devils and Flames painted on them, with the Word *Feiticero*, *i. e.* Wizard, round them. Theſe Caps are called *Carochas*, and were put on the Heads of the five moſt guilty of the Criminals, among thoſe who were accuſed of Magic; and as they ſtood pretty near me, I expected to have one alſo; however I was miſtaken. I then almoſt doubted no more but that theſe miſerable Wretches were to be really burnt, and as they were not better acquainted than myſelf with the Formalities of the Inquiſition, they have ſince told me, that they thought their Ruin inevitable.

EVERY



The AUTO-DA-FE
or Act of Faith

*L'*AUTO-DA-FÈ,
ou l'Acte de Foi.

B. Picart. del.

C. Du Bosc, exc.

The EXECUTIONS.

Suplice des Condamnez.

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EVERY one being habited according to his imputed Crime, we were allow'd to ſit upon the Ground till farther Orders.

ABOUT Four in the Morning, ſeveral Domeſtics belonging to the Priſon came after the Turnkeys, to give Bread and Figs to ſuch as would eat; but for my Part, though I had not ſupped the Night before, I had ſo little Appetite, that I ſhould have taken nothing, had not one of the Turnkeys come up to me and ſaid, Take the Bread that is offered you; and if you can't eat it now, put it into your Pocket, for depend upon't you'll be hungry before you come back.

THESE Words gave me the higheſt Conſolation, and diſpelled all my Fears, ſince he talked of my returning back, which made me take his Advice.

AT laſt, after having long waited, Day began to break about Five, when one might plainly behold in the Faces of all the Priſoners, the various Impulſes of Shame, Grief, and Fear, as thoſe different Paſſions raged in their Boſoms; for notwithſtanding that they were all fluſhed with Joy, when they found they were going to be deliver'd from their dreadful and inſupportable Captivity, yet the Uncertainty of their Fate very much diminiſh'd their Tranſports.

CHAP. XVI.

Order of the PROCESSION *in the Act of Faith, and the Ceremonies which are obſerved in the Place where it is ſolemnized.*

THE largeſt Bell of the Cathedral began to ring a little before Sun-Riſe, to give notice to the People of the Solemnization of the Act of Faith, which is, as it were, the Triumph of the holy Office. We at firſt marched out one by one. I obſerved in paſſing out of the Gallery into the great Hall, that the Inquiſitor was ſitting at the Door, having a Secretary ſtanding near him; that the Hall was crowded with the Inhabitants of *Goa*, whoſe Names were written in a Liſt which the Secretary held in his Hand; and that at the ſame Time that a Priſoner was ordered out, he named one of thoſe Gentlemen who were in the Hall, who immediately went up to the Priſoner, and attended him, in order to ſtand Godfather to him in the Act of Faith.

THESE Godfathers anſwer for the Perſons they attend upon, and repreſent them when the Feſtival is ended. The Inquiſitors pretend that 'tis a great Honour for a Perſon to be choſen Godfather on theſe Occaſions.

THE General of the *Portugueſe* Ships in *India* was my Godfather, and therefore I came out along with him; and being got into the Street, I found that the Proceſſion opened with the *Dominicans*, who enjoy this Privilege becauſe St. *Dominic* their Founder inſtituted the Inquiſition. Before them, the Standard of the holy Office was carried, in which the Image of the Founder was wrought in very rich Embroidery, holding

holding a Sword in one Hand, and an Olive Branch in the other, with this Inſcription, *Juſtitia & Miſericordia.*

AFTER theſe Friars follow the Priſoners, walking one after another, with each his Godfather by his Side, and a Wax-Taper in his Hand. The leaſt guilty walk'd firſt, and as I was not looked upon to be very innocent, above an hundred Priſoners walk'd before me. Men and Women walk'd together, for there was no other Diſtinction than that of Crimes. I, like the reſt, was bare-headed and bare-footed, but I ſuffer'd very much in the March, which laſted above an Hour, becauſe of the little Flints with which the Streets of *Goa* are fill'd, ſo that my Feet were all bloody.

WE were carried through the principal Streets, expoſed to the Sight of innumerable Spectators, who were come from all Parts of *India*, and lined the Way as we walk'd; Care being taken to give notice of the Act of Faith in Sermon Time, in the moſt diſtant Churches, a long Time before its Solemnization.

AT laſt, oppreſſed with Shame and Confuſion, and vaſtly fatigued with the March, we arrived at St. *Francis*'s Church, which was then appointed to prepare the Celebration of the Act of Faith.

THE high Altar was covered with Black, and had on it ſix ſilver Candleſtics, in which were ſix lighted white Wax-Tapers. On each Side of the Altar two Seats like Thrones were raiſed; that to the Right for the Inquiſitor and his Council, and the other for the Viceroy and his Court.

AT ſome Diſtance from them, and oppoſite to the high Altar, a little towards the Door, another Altar had been raiſed, on which two Maſs-Books lay open. From them to the Church-Gate a Gallery was built about three Foot wide, railed in on each Side; and on each Side Forms were placed for the Criminals to ſit on, with their reſpective Godfathers, who ſat down as they came into the Church, ſo that thoſe who came firſt into it, ſat neareſt to the Altar. Being ſeated in my Place, I began to conſider the Order which thoſe who came after me were made to obſerve. I found that thoſe who wore the dreadful *Carrochas* above-mentioned, walked laſt in the Proceſſion; that immediately a large Crucifix was carried, the Face of which was turned to thoſe who walked before it, and which was followed by two Perſons and four Statues, that were carried, big as the Life, and repreſenting ſo many Men, each of them fixed upon a long Pole, and accompanied with ſo many Boxes, each carried by a Man, which Boxes were filled with the Bones of thoſe whom thoſe Statues repreſented.

BY the Face of the Crucifix turned towards thoſe who preceded it, the Mercy that had been ſhewn them is denoted, by ſparing their Lives, though they had juſtly deſerved to die; and by the ſaid Crucifix's being turned behind to thoſe who follow'd it, is denoted, that thoſe unhappy Wretches are now loſt to all Hope; thus every Thing that relates to the Inquiſition has a myſterious Signification.

THE Dreſs of theſe unhappy Perſons inſpired equal Horror and Pity. The living Criminals, and the Statues, were clothed in *Samarras*, made of grey Linen, painted full of Devils, Flames, and Firebrands, on which the Criminal's Head was painted, both before and behind, with the Sentence written below, containing in few Words, and in large Letters, his Name, that of his Country, and the Crime for which he was to ſuffer. They alſo wore *Carrochas*, which, like the Habit, were filled with Flames and Devils.

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THE little Trunks in which the Bones of thoſe who died were laid, and who had been proſecuted before or after their Deceaſe, before or after their Impriſonment, in order that their Goods and Chattels might be confiſcated, were alſo painted black, and covered with Demons and Flames.

WE are here to obſerve, that the Inquiſitors do not confine their Juriſdiction over the Living only, or ſuch as die in Priſon; but that they frequently proſecute People ſeveral Years after their Death, whenever they may then be impeached of any conſiderable Crime. In this Caſe their Bodies are dug up, and if they are found guilty, their Bones are burnt in the Act of Faith; all their Goods and Chattels are confiſcated, which are forcibly taken away from their Heirs. I advance nothing in this Place but what I myſelf know to be true; for among the Statues that were carried in the Act of Faith, one of them repreſented a Man dead many Years before, who had been lately proſecuted, his Bones dug up, his Goods confiſcated, and Bones burnt, or perhaps thoſe of ſome other Perſon who had been buried in the ſame Place.

THESE unhappy Wretches being entred in the gloomy Manner above deſcribed, and ſeated in the Places appointed them near the Church Door, the Inquiſitor came, attended by his Officers, and went and ſeated himſelf on the Bench that ſtood to the Right of the Altar, during which, the Viceroy and his Court ſeated themſelves on the Left.

THE Crucifix was placed on the Altar betwixt the ſix Candleſticks, when every one being ſeated in his Place, and the Church crouded with People, the Provincial of the *Auſtin* Friars went up into the Pulpit, and preached for half an Hour. Notwithſtanding my great Anguiſh of Heart, I obſerved he compared the Inquiſition to *Noah*'s Ark; but nevertheleſs that he found this Difference between them, *viz.* That the Beaſts who entered into the Ark, came from thence after the Flood with the very identical Inclinations they had carried into it; but that the Inquiſition had this admirable Property, to make ſo great a Change with regard to thoſe who were impriſoned in it, that many who were cruel as Lions and Tygers at their going in, came out from thence as meek and gentle as Lambs.

SERMON being ended, two Readers went alternately into the Pulpit, where they read in public the Trial of the ſeveral Criminals, and alſo their reſpective Sentences.

THE Priſoner whoſe Sentence was read, was, while that was doing, conducted by the Alcaide to the Middle of the Gallery, where he ſtood, with a lighted Wax Taper in his Hand, till his Sentence was read. And as all the Priſoners are ſuppoſed to have incurred the Penalty of the greater Excommunication, after their Trial and Sentence have been read, the Priſoner is carried to the Foot of the high Altar, on which the Maſs-Books are laid; and here being ordered to kneel, he lays his Hands on the Book, and continues in that Poſture till every Criminal has a Maſs-Book before him.

THEN the Reader laying aſide the Trials, read aloud the Confeſſion of Faith, having firſt briefly exhorted the Priſoners to repeat it after him with their Hearts as well as their Mouths; and this being done, each Priſoner returned back to his Place, and the Trials were again read.

I WAS called in my Turn, when I found my Impeachment conſiſted of three Heads: The firſt, for having aſſerted the Invalidity of Baptiſm *Flaminis*; the ſecond, for having ſaid that Images are not to be worſhipped, and for having blaſphemed a Crucifix,

by ſaying, that one of Ivory, was no more than a Piece of Ivory; and thirdly, for having ſpoke with Contempt of the Inquiſition and its Miniſters; but above all, for the Blackneſs of my Intentions when I affirmed theſe ſeveral Things: In conſideration whereof I was declared excommunicate; and for Reparation, my Goods and Chattels were confiſcated to the King's Uſe, and myſelf baniſhed from the *Indies*, and condemn'd to row in the *Portugueſe* Gallies for five Years, and alſo to fulfil the other Penances which ſhould be particularly enjoin'd me by the Inquiſitors.

OF theſe Puniſhments, none was ſo grievous to me as my being forced to leave the *Indies*, where I had made a Reſolution of travelling ſeveral Years longer: However, this Reflection was ſweetened, when I conſidered that I was going to be releaſed out of the Clutches of the Inquiſitors.

MY Confeſſion of Faith being read, I returned to my Place, and made my Advantage of the Advice my Turnkey had given me, not to refuſe the Bread which was offered me; for as the Ceremony laſted the whole Day, none of the Criminals eat any Thing that Day but in the Church.

CHAP. XVII.

ABSOLUTION *of the Excommunicated, and what is obſerved with regard to thoſe who are condemned to the Flames.*

AFTER the Trials of thoſe who were pardoned were read, the Inquiſitor left his Seat, in order to put on the Albe and the Stole; when being accompanied with about twenty Prieſts, each having a Switch in his Hand, he came into the Middle of the Church, where, after having ſaid ſeveral Prayers, we were abſolved from the Excommunication, which it was pretended we had incurr'd, by Virtue of a Stroke on the Back, which theſe Prieſts gave to each of us with the Switch.

I CANNOT forbear relating a Circumſtance, to ſhew how groſly ſuperſtitious the *Portugueſe* are with regard to every Thing which relates to the Inquiſition; which is, that during the Proceſſion, and all the Time I continued in the Church, my Godfather would never anſwer me, tho' I ſpoke ſeveral Times to him, and beſought him to give me a Pinch of Snuff, which he refuſed me for fear of being involved in the ſame Cenſure with myſelf; but as ſoon as I was abſolved, he embraced me, gave me Snuff, and told me he then looked upon me as his Brother, ſince the Church had looſed me.

THIS Ceremony being ended, and the Inquiſitor returned to his Seat, the Priſoners who were to be burnt were made to advance forward. There were a Man, a Woman, and the Images of four Men deceaſed, with the Boxes in which their Bones were laid: The Man and Woman were black *Indians*, and Chriſtians, accuſed of Magic, and condemned as relapſed; but in reality were no more Wizards than thoſe who condemned them.

OF

Of the four Images, two repreſented Men convicted of Magic, and the other two, two Men, both new Chriſtians, accuſed of turning *Jews*; one whereof died in the Inquiſition, and the other in his own Houſe, and had been buried many Years before in his Pariſh Church. However, being accuſed after his Death of embracing the Jewiſh Principles, as he died very rich, the Inquiſitors had cauſed his Body to be taken out of the Grave, in order to burn his Bones in the Act of Faith. Hence 'tis plain, that the Inquiſitors, like our Saviour himſelf, exerciſe a Power over the Living and the Dead.

The Trials of theſe unhappy Perſons were read, which all ended with theſe Words, *viz.* That it not being in the Power of the holy Office to pardon them, becauſe of their relapſing into their Errors or their Impenitence, and being indiſpenſably obliged to puniſh them in the utmoſt Rigour of the Laws, they therefore delivered them over to the Flames.

While theſe laſt Words were pronouncing, a Sergeant from the ſecular Powers advanced forward, and took Poſſeſſion of theſe unfortunate Perſons, who before had been ſtruck gently on the Breaſt by the Alcaide, to ſhew they were abandoned by the Inquiſitors.

In this Manner the Act of Faith ended, and whilſt the condemned Criminals were carried to the River Side, where the Viceroy and his Court were aſſembled, and where the Piles on which they were to be burnt, had been prepared the Day before; while theſe Things, I ſay, were doing, we were carried back to Priſon, but without obſerving any Order as we walked.

Tho' I did not ſee them executed, yet, as I had a full Account of it from Perſons who had been preſent at ſeveral of theſe Executions, I ſhall give a Deſcription thereof in few Words.

When the condemned Priſoners are coming to the Place where the Lay-Judges are aſſembled, they are asked, What Religion they chuſe to profeſs at leaving the World? But they don't make the leaſt mention of their Trial, which is ſuppoſed to have been fair, and that they were juſtly condemned, the Inquiſition being looked upon as infallible.

Having anſwered this only Queſtion that is asked them, the Executioner lays hold of them, and ties them to Stakes; where they are firſt ſtrangled, in caſe they die Chriſtians; but in caſe they perſiſt in profeſſing Judaiſm or Hereſy, they then are burnt alive: However, this happens ſo rarely, that there is ſcarce one Inſtance of it in four Acts of Faith, tho' ſeveral Perſons generally ſuffer on thoſe Occaſions.

The Day after the Execution, the Pictures of the executed Criminals are carried into the Church of the *Dominicans*. Their Heads only are to be repreſented to the Life, with Firebrands under them, with their Names, thoſe of their Fathers, and their Country, and the Crime for which they ſuffered, with the Day of the Month and Year of their Execution.

In caſe the Criminal had relapſed into his Guilt, the following Words are writ under his Picture, *Morreo queimado por Hereje relapſo*, i. e. That he was burnt as an Heretic relapſed. If he perſevered in his Error, after having been accuſed but once, the Words *Por Hereje contumas*, are written under his Picture; but there are very few of theſe. In fine, if after having been accuſed but once, by a ſufficient Number of Witneſſes,

neſſes, he perſiſts in aſſerting his Innocence, and dies in profeſſing the Chriſtian Religion, then there is under his Picture, *Morreo queimado por Hereje convitto negativo*, i. e. He was burnt as a Heretic convict, but did not confeſs. And of the latter there are great Numbers. Now it is certain, that out of an hundred who die as Negatives, ninety-nine are not only innocent of the Crime imputed to them, but chuſe to die, rather than falſly confeſs themſelves guilty of a Crime. For it is not natural to ſuppoſe, that was a Man ſure to be pardoned in caſe he would confeſs, that he would perſiſt in his Innocence, and chuſe rather to be burnt than to own a Truth, the Confeſſion of which would ſave him.

THESE terrible Portraits are hung up in the Nave, and over the great Gate of the Church, as ſo many illuſtrious Trophies ſacred to the Glory of the holy Office; and when this Side of the Church is filled, they alſo croud the Wings near the Gate with them. In the great Church of the *Dominicans* at *Lisbon*, which is not far from the Inquiſition, there are ſeveral hundreds of theſe melancholy Paintings.

CHAP. XVIII.

M. DELLON *is releaſed out of the* INQUISITION; *is carried to a Houſe, in order to be inſtructed; when he is brought back to the* INQUISITION, *there to receive the Penance inflicted upon him.*

I WAS ſo wearied and dejected at my Return from the Act of Faith, that I was almoſt as deſirous of going back to my Cell, as I had been a little before to come out of it.

MY Godfather accompanied me to the Hall, and the Alcaide having carried me into the Gallery, I went and ſhut myſelf up whilſt he was looking after the reſt. Being got in, I threw myſelf upon the Bed till my Supper ſhould be brought me, which conſiſted only of Bread and Figs, the Hurry of the Day not allowing the Officers to get any Thing elſe. I ſlept however much better this Night than I had done for a conſiderable Time before, but the Moment Day appeared, I was impatient to know my Fate. About ſix, the Alcaide bid me give him back the Dreſs I had worn in the Proceſſion, which I willingly returned him; and at the ſame Time offered him the San-benito, but he would not receive it, I being to wear it on all Sundays and Feſtivals till I had completed my Sentence.

ABOUT Seven, Breakfaſt was brought me, and a little after I was ordered to pack up my Things, and to be in Readineſs againſt my being called out. I obey'd this laſt Order with all poſſible Care and Diſpatch; when about Nine a Turnkey opened my Door, order'd me to take up my Bundle upon my Shoulders, and to follow him to the great Hall, whither the greateſt Part of the Priſoners were already come.

HAVING ſtaid ſome Time here, I ſaw about twenty of my Fellow-Priſoners, who had been ſentenced to be whipt the Day before, which had juſt then been executed upon them by the Hands of the Common Hangman, thro' all the Streets of the City. Being

thus aſſembled, the Inquiſitor came in, when we all fell on our Knees to receive his Bleſſing, after having kiſs'd the Ground he walked upon. Orders were afterwards given to ſuch Blacks as had few or no Clothes, to carry thoſe of the Whites. Such of the Priſoners as were not Chriſtians, were immediately ſent to the Places whither they had been condemned; ſome of them into Baniſhment, others to the Gallies, or the Houſe where Powder is made, called *Caſa da Polvera*; and the Chriſtians, whether Blacks or Whites, were carried to a Houſe hired for that Purpoſe in the City, there to be inſtructed for ſome Time.

THE Blacks lay in the Parlours and Galleries, and the Whites were put into a ſeparate Apartment, where we were confined all Night, but had Liberty to range the whole Houſe over in the Day-Time, and to ſpeak with any Body. The Whites and Blacks were catechiſed ſeparately every Day, and Maſs was daily celebrated, at which we all aſſiſted, as alſo at Morning and Evening Prayer.

DURING my Stay in this Houſe, I was viſited by a religious *Dominican*, my Friend, whom I had known at *Daman*, where he was Prior. The good Father, who was oppreſſed with Years and Sickneſs, no ſooner heard of my being ſet at Liberty, but he immediately viſited me in a Sedan. He bewailed my ill Fate with Tears and Embraces, telling me that he had been in great Terror for my Sake; that he had frequently inquired into the State of my Health, and my Affairs, of the Father Procurator of the Priſoners, his Friend, and of the ſame Order; that he could obtain no Anſwer for a conſiderable Time; and that at laſt, after many Entreaties, all he could get out of him, was, that I was ſtill alive.

THE Sight of this good Friar gave me great Conſolation, and the Neceſſity I was under of leaving the *Indies* was a Trouble to us both. He had the Humanity to viſit me ſeveral Times, when he requeſted me to return to the *Indies* as ſoon as I ſhould be ſet at Liberty, and ſent me Proviſions of various Kinds for a Voyage, which otherwiſe I could never have procured.

AFTER I had lived in this Houſe till the 23d of *January*, we were again conducted into the Hall of the Inquiſition, when each of us was called in his Turn to the Board of the holy Office, there to receive from the Hands of the Inquiſitor, a Paper containing the Penances to which we were reſpectively ſentenced. I went thither in my Turn, when laying my Hands on the Goſpels, I was ordered to kneel down, and to promiſe not to reveal any of thoſe Particulars, which had happened in the Inquiſition during my Impriſonment.

THE Judge afterwards gave me a Paper ſigned by himſelf, containing the Penance enjoined; and as it was ſhort I ſhall tranſcribe it Word for Word.

Liſt of the Penances enjoin'd, &c.

1. DURING the three Years to come, he ſhall confeſs and communicate: The firſt Year, every Month; and the two following, at *Eaſter*, *Whitſontide*, *Chriſtmas*, and the *Aſſumption of our Lady*.

2. He ſhall aſſiſt at Maſs and Sermons all Sundays and Feſtivals, in caſe he has Opportunity for ſo doing.

3. DURING the ſaid three Years, he ſhall daily repeat five Times the *Pater Noſter* and *Ave Maria*, in honour of the five Wounds of our Saviour Chriſt.

4. He ſhall not engage in Friendſhip with Heretics, or Perſons whoſe Faith is in the leaſt ſuſpected, which may in any Manner prejudice his Salvation.

5. He ſhall keep inviolably ſecret, all he has either ſeen, ſaid, or heard; as alſo whatever has been tranſacted with himſelf, either at the Board, or other Places of the holy Office.

Franciſco Delgado & Matos.

CHAP. XIX.

Deſcription of the Galley, or Priſon of the INQUISITION *in* LISBON.

THE Galley is ſo called, becauſe as there are no Gallies in *Portugal*, all who are condemned to them by the Inquiſitors or the ſecular Magiſtrate, are ſent to this Place.

IN this Galley all the Priſoners are chained in Couples by one Foot only; the Chain is about eight Foot long, and each Priſoner has an iron Hook at his Girdle to hang it on, in ſuch a Manner, that there is about three Foot in Length of it between both of them.

THESE *Slaves work daily in the King's Ship Yards, and are* employ'd in carrying Wood to the Carpenters, in unlading Veſſels, fetching Stones and Sand to ballaſt them, and Proviſions to victual them; they make the Tow, and, in ſhort, do whatever the King's Officers think proper to order them, tho never ſo mean, laborious, and ſlaviſh.

THIS Galley is alſo a Houſe of Correction for fugitive or incorrigible Slaves: There are alſo a great many *Turks* in it, who were taken on Board the Corſairs of *Barbary*; and all theſe Perſons, of what Quality and Condition ſoever, are indifferently employ'd in ſervile and laborious Work, unleſs they have Money to fee the Officers that ſuperintended them, who otherwiſe treat them with the utmoſt Inhumanity. This Galley, as it is called, ſtands on the Bank of the River, and conſiſts of two very large Rooms, one above the other, both of which are generally full; and the Slaves lie on Bedſteads covered with Mats.

THEIR Head and Beards are ſhaved once a Month, and they wear blue Cloth Coats and Caps. They have likewiſe a Garment of grey Serge, which they uſe as a Cloak in the Day, and a Coverlet in the Night; theſe, and two coarſe Shirts, is all the Kings allows them every ſix Months.

EACH Slave has a Pound and a Half of black Biſcuit daily, ſix Pound of ſalt Meat a Month, with a Buſhel of Peas, Lentils, or Beans, which they may diſpoſe of as they pleaſe. Thoſe who are aſſiſted by Friends, generally ſell their Allowance, in order to buy ſomething elſe with it. They are carried very early every Morning, all Feſtivals excepted, to the Yard, which is about a Mile and a Half from the Priſon. There they are forced to work continually till Eleven, at whatſoever their Task-Maſters think proper to employ them in; they then leave off work till One, and during that Interval are allowed to eat or ſleep. At one a-Clock they again begin to work, which they continue till Night, when they return back to Priſon.

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In this Priſon there is a Chapel, in which Maſs is ſaid on Sundays and Feſtivals, and whither ſeveral charitable Clergymen come frequently to cathechiſe, and preach to the Galley Slaves. Beſides the King's Allowance to the Priſoners, they receive frequent Alms; ſo that none of them can be in real Want. When any of them are ſick, they are carefully viſited by Phyſicians and Surgeons, and if very ſick, the Sacraments are duly adminiſtred to them, and they never want ſpiritual Conſolation at thoſe Seaſons. When a Slave commits ſome egregious Fault, he is whipt very cruelly; being extended at full Length, with his Belly towards the Ground, and being held in this Manner by two Men, a third whips him ſo ſeverely on the Buttocks, with a Rope, that it generally takes away the Fleſh with the Blow. *Dellon* tells us, that he has ſeen ſome, who, after being whipt, the ſuffering Parts have mortified in ſuch a Manner, that they were obliged to have deep Inciſions made in them; and that theſe often ulcerated in ſuch a Manner, that the unhappy Wretches could not work for a conſiderable Time.

When a Slave has any Buſineſs that abſolutely requires his Preſence, he is allowed to go about the City without his Companion, provided he pays a Man, who is obliged to follow him every where. He then drags his Chain alone, and, as it is very long, he puts it over his Shoulders, when it hangs either before or behind, as he thinks proper.

ILLUSTRATION

OF THE

HISTORICAL MEMOIRS

Relating to the

INQUISITION.

THE Inquiſition is a Subject of ſo particular a Nature, that any one who attempts to write upon it with Impartiality, will find he has undertaken a very difficult Province.

If we conſider it with regard to its Origin, we ſhall find ſo many Perſons of the greateſt Character for their Holineſs, and the Practice of all the Chriſtian Virtues among its Founders, that we can ſcarce look upon this Work of theirs as a Myſtery of Iniquity, and calculated wholly for the Ruin of the Virtuous. If we reflect farther, that the wiſeſt and moſt politic Kings have ſtrenuouſly endeavoured to eſtabliſh it in all Parts of their Dominions, tho' it leſſened their Authority at the ſame Time, it will induce us to think, that they were prompted to it from no other Motives, than the Advantage they thought would accrue to true Religion. Not to mention, that many of thoſe who preſide over it, are Perſons of the moſt illuſtrious Birth, and of ſo unſullied a Reputation, that it is almoſt impoſſible we ſhould ſuſpect they could ever commit the vile and unjuſt Actions, which this Tribunal is generally ſaid to be guilty of.

But

BUT then, if we view the ſame Object in another Light, and inquire into its tyrannical Proceedings, we muſt neceſſarily have the utmoſt Deteſtation for an Inſtitution, which, upon the ſpecious Pretext of imploying its Severities againſt Error, does at the ſame Time undermine the very Foundation of that Religion, for whoſe Sake it ſeems to have been eſtabliſhed. Such a Cloud of Witneſſes have given in their Evidence with reſpect to the Barbarity and Cruelty that is exerciſed therein, that it is impoſſible to challenge or except againſt them all. Beſides, a Perſon who is ever ſo little converſant in antient Church-Hiſtory, cannot but exclaim againſt an Order of Monks, who, laying aſide all Humility and Repentance, which ought to be their peculiar Characteriſticks, arrogate to themſelves a Power, not only over Kings, (who indeed as Laymen, are as much expoſed to the Cenſures of the Church with regard to Spirituals, as the meaneſt of their Subjects) but alſo over Biſhops, who cannot with Juſtice be judged by any but their Equals, in Matters relating to Doctrine. 'Tis impoſſible but we muſt be ſeized with the moſt melancholly Reflections, when we ſee the Succeſſors of the Apoſtles, obliged to ſubmit to a vile Set of Monks, or expoſed to the Ignominy of being loaded with Irons, and conſtrained to anſwer, like ſo many Criminals, to ſuch Wretches as God never appointed them for Judges. The Inquiſition, when conſidered in this Light, loſes all that Appearance of Piety which renders it ſo venerable in the Eyes of a few, and that Authority which aſtoniſhes the greateſt Part of Mankind. We then perceive plainly, that all thoſe Princes who have endeavoured to eſtabliſh it in their Dominions, have been ſecretly prompted to it by Perſons whoſe Intereſt it was to adviſe them thereto, and to diſguiſe the Conſequences which would reſult from it; that they had been rewarded upon that Account, with the Patronage and Favour of the Court of *Rome*, which at that Time they ſtood in need of; in a Word, that human Motives had as much Share in it, as Zeal for the Purity of the Faith.

A GREAT Number of Authors have employ'd their Pens againſt this Inſtitution. Some in writing the Hiſtory of the *Albigenſes* and *Waldenſes*, have ſet forth the Eſtabliſhment of the Juriſdiction of the holy Office, in Colours conformable to the Prejudices of the Religion they had imbibed; others again have written Books expreſly on this Subject. We may affirm in general, that none but the Flatterers of the Court of *Rome*, have praiſed, with any Pleaſure, the bloody Zeal of thoſe Wretches, that offered the Blood of Heretics to a God, who deſires only their Converſion, who holds it in his Hand, and who ſuffers Hereſy to ſubſiſt, purely to draw Good from it. M. *de Limborch*, a famous Divine among the *Remonſtrants*, having recovered ſome Acts of the Inquiſition of *Toulouſe*, being the Sentences which had been pronounced in the Beginning of the fourteenth Century, againſt thoſe Perſons who had been either ſuſpected or convicted of adhering to the Party and the Religion of the *Albigenſes*, thought he ſhould do the Proteſtants no little Service in making them public. It muſt be owned that they reflect no little Diſhonour on thoſe who were concerned in them.

THE principal Deſign of the Editor, was, to ſhew that the *Roman* Catholic Religion ſupports itſelf by no other Methods than thoſe of Cruelty and Perſecution; but the bare Collection of theſe Sentences was not ſufficient. The Neceſſity there was of publiſhing them in the ſame Style, and with the ſame Orthography uſed in the Original Inſtruments, for fear leaſt they ſhould be looked upon as Counterfeits, made the Peruſal of them very harſh and unpleaſant, not to mention that they were unintelligible to a great many Readers. However, M. *de Limborch* removed this Difficulty, by annexing to it a Hiſtory of the Inquiſition, which he treated at large, and with much more Coolneſs and Moderation than could have been expected from a Proteſtant Divine. His Work was publiſhed at *Amſterdam* in 1692. The Subject was of too important a Nature not to be treated in the *French* Tongue; accordingly the Year following, a Book was publiſhed under the Title of *The Hiſtory of the Inquiſition and its Origin*. This Work, which

which was pretended to be printed at *Colen*, conſiders the Inquiſition as the principal Strength of the See of *Rome*. And notwithſtanding that the Author has extracted Part of his Book from the Treatiſe above-mentioned, nevertheleſs, from ſeveral Paſſages in it, we may conclude it was written by a *Roman* Catholic. About ſix Years before the Publication of the two above-cited Treatiſes, M. *Dellon*, a *French* Phyſician, printed a Narrative of his Sufferings in the Inquiſition of *Goa*, which ſold prodigiouſly; and indeed the Public is very fond of ſuch Relations.

THE Memoirs relating to the Hiſtory of the Inquiſition abound with very curious Particulars. 'Tis Pity the Author was not ſomething more methodical; did not always handle his Subject with a due Copiouſneſs; and had not, in his frequent verbal Tranſcripts from the *French* Writer on the Inquiſition, omitted ſeveral eſſential Particulars which he might eaſily have copied. He writes with ſo much Freedom, that I have ſometimes doubted whether his Work had really been printed at *Paris* with Permiſſion. 'Tis ſcarce credible, that it could have been ſtamped with the *Imprimatur* of the royal Cenſors, eſpecially that they would have let it paſs with ſo many judicious Reflections, which reflect ſo much upon the Court of *Rome*, and ſome other Sovereigns, when we conſider, that the ſame Cenſors ſhall frequently boggle ſo much at the wrong Interpretation, which may ſometimes be given to a very innocent Word, and ſhall, upon ſo trifling a Motive, force an Author to new model an entire Chapter, and frequently his whole Work. If ſo myſterious a Conduct be not contradictory, at leaſt we may affirm, 'tis very imprudent in them to ſuffer ſuch Books to be printed, as are purpoſely calculated to render a Yoke odious, which they are inſenſibly endeavouring to eſtabliſh in the Kingdom.

PAGE 199. The Author of *the Memoirs* aſſerts very juſtly, that Force, Violence, Tortures, and ſuch like Methods, were never employ'd in the primitive Times, to bring back Heretics into the Boſom of the Church. M. *Limborch*, and the Author of *the Hiſtory of the Inquiſition*, carry the Parallel between the antient and the modern Church, in that reſpect, much farther; and notwithſtanding that there have been in all Ages, Men who were for perſecuting their Fellow-Creatures, and that the Orthodox Church has not always been ſufficiently free from this Leaven, we may nevertheleſs affirm, that nothing which could be compared with the Inquiſition, had appeared till the twelfth Century, notwithſtanding there were always, in the different Ages of Chriſtianity, ſome Churchmen who made a holy and ſalutary Uſe of Perſecution. *Tertullian*, in the ſecond Chapter of his Apology, addreſſing himſelf to the Heathens, ſays as follows: Since we cannot meet with any Man, who is deſirous of being honoured by Force, much leſs ought we to think that God delights in an involuntary Homage [a]. Man has a natural Right and a Power to worſhip what Object ſoever he thinks fit; and the Religion of one Man does neither Good nor Harm to that of another. To oblige a Perſon to embrace a Religion againſt his Will, does not merit the Name of Religion; it muſt be receiv'd voluntarily, and not by Compulſion, *&c.* St. *Cyprian* likewiſe condemns all Conſtraint in poſitive Terms, and even points out this Difference between the Church under the antient Diſpenſation, and that under the new, [b] *viz.* that whilſt the Circumciſion of the Fleſh ſubſiſted, all ſuch as diſobey'd the Prieſts were killed with the Sword; whereas ſince the Time of the ſpiritual Circumciſion, the Proud and Refractory were killed only by the ſpiritual Sword, whenever they were cut off from the Church. Cardinal *Bellarmine*, who quotes this Saint as though he had adviſed the putting Heretics to Death, had better not have made ſo unjuſt an Application of a Paſſage, wherein St. *Cyprian* exhorts Sinners to ſuffer Martyrdom for the Expiation of their

[a] *Ad Scapulam, Cap.* II.
[b] *Epiſt.* 51. & 62.

Sins. This Cardinal, by the way, was intirely devoted to the Opinions of the *Italians*; and his Prejudice made him turn ſeveral Paſſages of the Fathers and the Scriptures, in ſuch a Senſe as ſeemed favourable to the Court of *Rome*: But were thoſe Paſſages to be read in the Original, they would be found to bear a quite different Senſe. *Lactantius* carries this Matter much farther, as we find by the twentieth Chapter of his fifth Book. The Church was always actuated with this Spirit of Peace and Gentleneſs, till ſuch Time as the Emperors having embraced the Chriſtian Religion, the Biſhops began to employ inſenſibly the Authority which Kings and Princes had given them, to oppreſs all ſuch as refuſed to ſubmit to the Juriſdiction of the Church; and the Moment they ceaſed to be perſecuted, they themſelves became Perſecutors. At firſt the moſt ſevere Puniſhment they inflicted upon Heretics, was to ſend them into Baniſhment; and [a] *Socrates* relates in his Hiſtory, that the Biſhops of the *Nicene* Council only pronounced Anathema againſt *Arius* and his Followers; and that the Emperor *Conſtantine* baniſhed *Arius*, *Euſebius* of *Nicomedia*, and *Theognis* of *Nice*. However, the above-mentioned Emperor afterwards acted with great Severity, as may be ſeen in his Letter to the Biſhops and the People, wherein he ſays, *Whoſoever ſhall be found guilty of having concealed one of* Arius's *Books, inſtead of throwing it into the Fire, ſhall himſelf be put to Death.*

PAGE 200. *According to the Precept of St.* Paul, *&c.* This Paſſage which is taken from the Epiſtle to *Titus*, Chap. iii. Ver. 10. is as follows: *A Man that is an Heretic, after the firſt and ſecond Admonition reject.*

IBID. *And an antient Writer, who though he owns*, &c. [b] *Sulpitius Severus*, not *Severus Sulpitius*, as our Author has it, not only condemns the Procedure of thoſe Biſhops who prompted the Emperor to put *Priſcillian* to Death, but adds two Circumſtances that are not very favourable to the Inquiſition. Firſt, that the putting this Man to Death, inſtead of ſuppreſſing his Hereſy, did, on the contrary, ſtrengthen it, and made it ſpread the more; for now his Followers, who had honoured him as a Saint in his Life-Time, began to revere him as a Martyr after his Death. Secondly, that St. *Martin*, ſo far from entertaining any ſuch Sentiments, had been always urgent with *Ithacius* to withdraw his Charge, and beſought *Maximus* not to ſhed the Blood of that unhappy Perſon. This holy Biſhop, as the above cited Hiſtorian relates, thought it ſufficient to drive all ſuch Heretics out of the Church as had been condemned by an eccleſiaſtical Sentence; but that it was A NEW AND UNHEARD-OF CRIME for a ſecular Judge to *take Cognizance of any Cauſes relating to the Church*. The Reader might probably think, that he employ'd theſe Words merely to favour eccleſiaſtical Juriſdiction, and to inveſt the Biſhops with ſuch an Authority, as the Emperor himſelf ought not to have aſſumed; but this holy Man had no ſuch Thoughts. The Emperor in thus perſecuting the Heretics, did no more than execute the Sentence of a great Number of Biſhops; and St. *Martin* was an utter Enemy to Compulſion. During his Reſidence at *Triers*, he ſtopt all Proſecutions wherein Life was concerned, and would not leave it till *Maximus* had promiſed him not to ſhed the Blood of the Guilty. However, this Prince having been afterwards corrupted by *Magnus* and *Rufus* the Biſhops, and diſſuaded from theſe gentle Methods, referred the Cauſe to *Euodius* the Prefect, who put to Death *Priſcillian*, *Feliciſſimus*, *Armenius*, *Latronianus*, and *Euchrochia*, contrary to the Promiſe he had made the holy Biſhops. Some others alſo ſuffered Death; and 'tis on this Occaſion that the Hiſtorian makes uſe of thoſe Words quoted by our Author. We ſhall ſhew in one of the following Remarks, in what Manner St. *Martin* diſcovered his Deteſtation of ſo cruel an Action.

[a] Book I.

[b] *Hiſt. Sacr. Lib.* II. *Cap.* 51.

IBID.

IBID. *The Cauſes for which Heretics may be puniſhed are reduced chiefly to four*, &c. The firſt which our Author mentions is drawn from a political Motive, *viz.* of preſerving the State in Peace. 'Tis certain that this ought to be the grand Object of Policy, and that all ſuch Methods as tend to it are allowable, when it is impoſſible to obtain it by any other Means; *Salus populi ſuprema lex eſto.* All Laws ought to center there. But among Heretics, ſuch are to be diſtinguiſhed, whoſe Opinions or Actions are a Prejudice to the public Tranquillity. There is no Room to doubt but the civil Magiſtrate may puniſh ſuch as theſe, without being ſollicited by the Church to do it. Thus when the Anabaptiſts took up Arms, ſeized upon *Munſter*, and ſet up a Kingdom in that Place in oppoſition to the lawful Sovereign, they became guilty, and merited the Havock that was made among them; not for their erroneous Principles, but for having been found in Arms, and for endeavouring to diſturb the Tranquillity of the Government. But when this Sect, laying aſide their enthuſiaſtic Fury, contented themſelves with worſhipping God in ſuch a Manner as they thought would be moſt agreeable to him; obſerving at the ſame Time to live in obedience to the Laws of the Country, and confining themſelves to the Cares of their reſpective Families; the Authority of puniſhing an Anabaptiſt for his private Opinions immediately ceaſed, and the true Church has no farther Power over them, than to employ Exhortation, kind Arguments, or, at moſt, Excommunication.

THE ſecond Reaſon which the Author gives, agrees very ill with the practical Doctrine of St. *Martin*. The ſame Hiſtorian, who informs us how much that Saint oppoſed the putting of *Priſcillian* to Death, and who applauds him for it, does nevertheleſs take notice at the ſame Time, that this Hereſiarch was found guilty of Sorcery in two Examinations; that he did not deny his having imbibed impure Doctrines; that he had held nocturnal Aſſemblies, in which ſeveral leud Women were preſent; and that he had ſaid Prayers in it, being ſtark naked[a]. Nothing could poſſibly be more oppoſite to that Purity, which the Goſpel requires in all who receive it; and according to the Rule laid down in the Memoirs, *Maximus* was oblig'd to puniſh ſuch as abuſed Religion in this Manner, and made it a Cloke to their ignominious Paſſions. And yet we ſee here at the ſame Time, an illuſtrious Saint, the Apoſtle of *France*, ſtanding between the Emperor and them, and oppoſing their Puniſhment.

THE third Reaſon is ſpecious indeed; nevertheleſs upon this Pretence of preventing the Creator's being diſhonoured by blaſphemous Tenets, we thereby open a Door to infinite Perſecutions. The Fathers of the *Nicene* Council treated *Arius* as a Blaſphemer, becauſe he denied the Conſubſtantiality of the Word. He, on the other Side, accuſed them of believing in three Gods, and in deſtroying the Unity of the Godhead, which certainly would be Blaſphemy. Now, according to the Maxim of the Memoirs, *Conſtantine* had Authority to puniſh the *Arians*, who denied the Divinity of our Saviour; but then, when one of his Succeſſors declared for *Arius*, if he did this with Sincerity, he muſt neceſſarily think that the Conſubſtantialiſts committed Blaſphemy, and that he was bound in Duty to puniſh them. This Duty muſt naturally reſult from the Opinion he had of his being in the right. When *Julian* was for reſtoring Heatheniſm, he[b] undoubtedly believed that 'twas a more pure kind of Worſhip than that of our Saviour; and was it juſt he ſhould therefore force the whole Univerſe to return back to Paganiſm? Shall it be aſſerted that ſuch a Zeal is lawful in thoſe only who defend the Truth? But the Anſwer to this is, that every one thinks himſelf in the right. The Moment you allow it to be lawful to put Heretics to Death, you acquieſce in the Condemnation of all who do not think juſt as they do. The Word

[a] *Hiſt. Sacr. Lib.* II. *Cap.* 50.

[b] This may be doubted.

HERETIC is ſo much abuſed, that it is made to ſignify nothing at all. The moſt extravagant Sectaries look upon all as Heretics who do not allow of their idle Dreams; and in conſequence of this, have a Right to perſecute ſuch as do not favour their Tenets. If the Prince is allowed to treat ſuch of his Subjects ill as he thinks Heretics, and that only becauſe they entertain certain Opinions with reſpect to Religion that claſh with his, he himſelf is as much a Heretic with regard to them; and a People who are thus prejudiced, will eaſily prefer to him another Prince, who is of the ſame Principles with themſelves. Nor will they fail to do it, if at the ſame Time that he differs from them in Opinion, he perſecutes them with Severity.

THE laſt Reaſon is as weak as the reſt. I am even afraid, that the Author of theſe Memoirs underſtands the Meaning of theſe Words as little as I myſelf do. Heretics may be proceeded againſt with Rigour: *Not*, ſays he, *to compel them, but in order to incline them, by the Fear and Dread of the Laws, to return to the Church which they had left.* I don't perceive the Difference he finds between forcing and inclining a Perſon to any Thing, by the Dread of Laws and Puniſhments. We have already ſeen by the Execution of *Priſcillian*, as related by *Sulpitius Severus*, that it is not fitting to employ Severity and Rigour to extirpate Hereſies. No Perſon is induced to enlighten his Mind by the Dread of the Laws; ſo far from it, that we find that in all thoſe Countries where the Inquiſition is eſtabliſhed, every one is afraid of knowing too much. There, when a Layman is ſeen to inquire aſſiduouſly into his Religion, he becomes immediately ſuſpected; and as it is of dangerous Conſequence to a Perſon to be knowing, in caſe they have but the leaſt Suſpicion that he has imbibed fewer Prejudices than the common People, the Conſequence of this will be, that this Man, to preſerve himſelf from Ruin, ſhall act the Part of a Hypocrite, and mask himſelf, but will immediately throw it off the Moment he thinks himſelf out of the Reach of the Inquiſitors. When once an *Italian* gets ſafe to *London*, *Florence*, *Paris*, *Lisbon*, or *Amſterdam*, he becomes quite another Creature. This wretched Policy has produced a great Number of Atheiſts, who look upon Religion as no other than a mere Contrivance of the Court of *Rome*; and who, for fear of being one Day convicted of Unbelief, write, in order to ſcreen themſelves, upon the Immortality of the Soul, and on other Subjects which they believe nothing of; and all this only (in caſe they ſhould happen to be proſecuted upon that Account) that they may make uſe of this as a Handle, in order to prove that they have done their utmoſt to demonſtrate thoſe very Things, which they are accuſed of denying. The Parallel between the Practice of the antient Church, and that of the Inquiſitors, with reſpect to Heretics, is one of the beſt Articles in theſe Memoirs; 'tis ſcandalous for the Inquiſition to diſpenſe with thoſe Laws, which Juſtice, Humanity, and the Principles of Chriſtianity, have preſcribed to all Tribunals in general. But this Parallel was already drawn in *the Hiſtory of the Inquiſition, and its Origin*, in Page 92. & *ſeq.* of the Edition printed in 1693.

BOOK II. This abounds with faithful Extracts, copied *verbatim* from the Treatiſe above-mentioned; but the Reader would have been more obliged to the Epitomizer, had he given him the Particulars of the Inquiſition of *Venice*. As this wiſe Republic has reſtrained the ambitious Tyranny of Prieſts, ſhe is thereby leſs ſubject to the Caprices of the Inquiſitors, than thoſe Nations among whom it is eſtabliſhed. This Difference is ſo great, that it deſerves to be ſhewn more at large than the Author of the Memoirs has done, who has only given us a few indigeſted Hints on that Head. To ſupply this Defect, we ſhall preſent the Reader with the thirty nine Chapters or Statutes, extracted from the ſame Work, and compared with the *Italian* of Father *Paul*.

STATUTES

STATUTES *to be obſerved by the* INQUISITION *at* Venice.

I.

THREE Senators ſhall be always deputed to aſſiſt in *Venice*, in all the Judgments, Actions, and Proceedings of the Inquiſition; and as the ſeveral Cities which are ſubject to it muſt regulate themſelves after the Example of the capital City, in all ſuch Places where the Inquiſition is eſtabliſhed, inſtead of the three Senators, the Rectors of the ſeveral Cities ſhall aſſiſt at all the Judgments of the Inquiſition, by virtue of their Office. Beſides the Confirmation of this Statute by antient Cuſtom, and ſeveral Decrees of the Senate, the Senate has expreſly agreed to the ſame by a Concordate made between *Julian* III. and the Republic, *Anno* 1551.

II.

In caſe that in thoſe Cities ſubject to the Capital, any Rector is prevented from aſſiſting at the judicatory Proceedings of the Inquiſition, then the Podeſtat's Vicar ſhall be preſent in their Stead; and in caſe this latter cannot be there, the Rector ſhall be oblig'd to depute a Counſellor or ſome other Magiſtrate to aſſiſt therein. Decreed in the Council of Ten, the 29th of *November*, *Anno* 1548.

III.

In caſe an Aſſiſtant has any Affair or Tranſaction with the Court of *Rome*, wherein his Intereſt is concerned, ſuch Aſſiſtant is forbid to intermeddle with the Affairs of the Inquiſition in any Manner whatſoever; in this Caſe it devolves on his Collegue, or to the ſenior great Chamberlain, in caſe there happens to be but one Rector in the City, and that he had any Tranſaction with the Court of *Rome*. Thus decreed in the Council of Ten, the 9th of *June* 1574.

IV.

The Perſons appointed to aſſiſt in the judiciary Proceedings of the Inquiſitions, are forbid to intermeddle in any Manner whatſoever, either with preparing the Trials or Sentences which are pronounced, but are only to attend very carefully to every Thing tranſacted therein, and are only to act on four different Occaſions.

1. When the Affair is of ſo important a Nature as to affect the Honour of God, the Good of the Church, the Extirpation of Hereſy, or the Puniſhment of ſome very heinous Crime; in theſe Caſes they are commanded immediately to ſee that the Sentences pronounced by the Inquiſitors be put in Execution, and be aſſiſtant therein to the utmoſt of their Power.

2. In caſe that the Inquiſitors, upon pretence of performing the Duties of their Employment, and of puniſhing ſuch Crimes as fall under their Cognizance, ſhould do any Thing that may be prejudicial to the Authority of the civil Magiſtrate, and the public Peace; or that may tend to the Scandal and Oppreſſion of the Subjects of the Republic; ſuch as aſſiſt in their Proſecutions in her Name, muſt bring them to Reaſon, and oblige them to act conformable to the Rules of Juſtice and Equity; but in caſe their Endeavours herein happen to be fruſtrated, they muſt put a ſtop to the Execution,

till ſuch Time as the Prince has had notice of all that has been tranſacted, and has ſent his Orders how they are to proceed.

3. If they ſhould debate upon any Subject, which they ſuſpect may tend to leſſen the Authority of the State, or the Oppreſſion of the People, they muſt ſo order Matters, as to get the Execution thereof ſuſpended, till ſuch Time as they have informed the Prince of it, and received his Anſwer.

4. If it ſo happen, that the Inquiſitors ſhould be negligent in the Exerciſe of their Functions, and proceed too ſlowly in the Puniſhment of Heretics, ſo that they may have Reaſon to fear, it would thereby give them an Opportunity of growing more numerous, the Aſſiſtants are bound in Duty to admoniſh the Inquiſitors to perform theirs; and in caſe it ſhould not proceed from Want of Inclination, but Power, they muſt inform the Prince thereof, and procure his Orders for that Purpoſe, and in caſe it be neceſſary, greater Services than uſual.

V.

Whoever aſſiſts, in the Name of the Republic, at the judiciary Proceedings of the Inquiſition, is forbid to take an Oath of Fidelity; of Secrecy, or of what Nature ſoever to the Inquiſitors, or any other eccleſiaſtical Judge, though they are obliged to both, but by virtue of that Secrecy and Fidelity they owe their Prince. Thus decreed in the Senate the 5th of *September*, 1609.

VI.

In conſequence of the foregoing Statute, they, in quality of Officers of the Republic, are obliged to give the Senate an Account from Time to Time, of whatſoever important Matters are tranſacted in the Inquiſition. Thus decreed in the Senate the 22d of *April*, 1643.

VII.

When any Inquiſitor dies, or any Removal is to be made among them, they ſhall immediately give Advice thereof to the Prince, and the Ambaſſador of the Republic at *Rome*, to the End that he may exclude all ſuſpected Perſons from being elected Inquiſitors. Thus reſolved in the Senate the 18th of *October*, 1612.

VIII.

No new Inquiſitor ſhall be admitted, without the Approbation of the Prince, and producing a Patent to that Effect. Thus decreed in the Senate the Day and Year above-mentioned.

IX.

The Aſſiſtants muſt be preſent at all the Proſecutions which are carried on by the Inquiſition, as well againſt the Laity as the Clergy, both ſecular and regular, from what Place ſoever the Informations may have been ſent, and before whomſoever they may have been depoſed. This was firſt decreed by the Council of Ten, the 30th of *June*, 1568. and by the Senate the 1ſt of *September*, 1609. and the 9th of *Auguſt*, 1613.

X. The

X.

The Assistants must be present, not only at the Sentences of all Prosecutions, but at every Thing that may any way relate to them, such as Summons, Writs for Seizure, Imprisonment, Hearing of Witnesses, Torturing, Abjuration, Absolution, and in general, at whatever is transacted from the Time of the Impeachment to the passing Sentence. Thus resolved in the Senate the 9th of *August* 1603, and the 5th of *September* 1609.

XI.

The Assistants cannot absent themselves from any Proceedings of the Inquisition, upon any Pretence soever, tho' they appear to them of never so little Consequence; nor can they give leave to have any Thing transacted in their Absence. The Senate has declared, that to grant any Thing of this Nature, would exceed the Bounds of their Authority. Thus decreed the 5th of *September* 1609.

XII.

That if any Prosecution shall be prepared, or any other Proceedings carried on in their Absence, they shall look upon the whole as null, and put a Stop to the Execution of them. All they can promise, is, that the whole Process may be begun again in their Presence. Thus determined in the Senate the 18th of *January* 1591, and signified to the Pope's Nuncio the 8th of *June* 1591.

XIII.

They shall not suffer any Informations to be made in their Defence, that relate to any Trial out of the *Venetian* Territories. The Pope desiring this Article might be granted him, was refused by the Senate the 9th of *March* 1560.

XIV.

They shall not only refuse to permit the carrying on of any Suit, of what kind soever, in their Absence; but shall take care that the Form of Words following be inserted at the Beginning of all the Acts; *the most illustrious and most excellent Lords* N. N. *being present and assistant.* This is an express Article of the Concordate made between *Julius* II. and the Republic *Anno* 1551.

XV.

The Assistants shall not suffer the Inquisitors to insert any Statutes made out of the Dominions of the State, in their Prosecutions. But in case there come from *Rome*, or any other Place, any good Statute, which does not interfere with the Authority of the Republic, the Inquisitors of the State may put such Statute in Execution, provided they proceed therein according to the usual Form and Custom of the Country, by drawing up the new Decree in the Name of the Inquisitors of the Place, in Presence of the public Assistants, and without once mentioning that the Decree came from *Rome*, no otherwise than if the Inquisitors of the Place had drawn it up themselves. This was decreed in the Senate the 7th of *September* 1590.

XVI.

They shall prevent all Prosecutions and Prisoners from being carried out of the Dominions of the State, tho' their Accomplices should be in such Places, without first giving

giving an Account thereof to the Prince, and having his Orders for it. Thus decreed with Relation to Priſoners by the Council of Ten, the 27th of *June* 1567; and with reſpect to Proſecutions, by the Senate the 8th of *July* 1589.

XVII.

No Aſſiſtant can be a Conſulter of the Inquiſition, thoſe Employments being incompatible.

XVIII.

The Aſſiſtant cannot allow the Inquiſitors to grant Writs for ſeizing any Perſon ſoever, unleſs it apppears by the Informations made in their Preſence, that the Crime is of ſuch a Nature as to fall under the Cognizance of the Inquiſition. Thus reſolved in the Senate the 5th of *July* 1597. If it be a dubious Caſe, they ſhall give Notice thereof to the Prince, and, in the mean Time, the Suit ſhall be ſuſpended, and ſhall wait for his Orders. Thus decreed in the Senate the 23d of *Auguſt* 1597.

XIX.

They ſhall not ſuffer the Inquiſitors to proſecute Wizards and Conjurers, unleſs they are manifeſtly guilty of Hereſy. This Statute agrees with the Cannon Law, and the expreſs Reſolution made in the Senate on this Head, the 10th of *October* 1598. If the Caſe is dubious, it ſhall be reſerved to the Ordinary Judges; which is agreeable to the Canon Law, and the Opinion of the Doctors.

XX.

The ſame ſhall be obſerved with reſpect to Inchantments and Witchcraft, of which they ſhall not allow the Inquiſitors to take Cognizance, except that ſome of the Sacraments may be thereby abuſed, and conſequently ſome Mark or Token of Hereſy given; that if over and above the Suſpicion of Hereſy, Death, Sickneſs, or Madneſs ſhould enſue to any Perſon therefrom, the Inquiſitors ſhall judge of the Suſpicion of Hereſy, and the civil Magiſtrate of the Evil which may have proceeded from the Enchantment, and the two Sentences ſhould be executed by the two Tribunals that pronounce them. Thus decreed by the great Council the 28th of *October* 1610.

XXI.

Nor ſhall the Inquiſitors take Cognizance of Blaſphemers, that being the Prerogative of the civil Magiſtrate, agreeable to the Tenor of the Laws both civil and canonical, and the Practice of all Chriſtendom. But in caſe, by the Blaſphemy utter'd, any Token or Suſpicion of Hereſy may be given, the Inquiſitors ſhall judge of the Token, and the civil Magiſtrate of the Blaſphemy. In this Manner two Sentences will be paſs'd upon the Priſoner; the one of the holy Office with reſpect to ſpiritual, and the other of the civil Magiſtrate with regard to corporal Puniſhment. Thus decreed by the Senate the 11th of *November* 1595. The ſame ſhall be obſerved with reſpect to all who ſhall ſtrike holy Images, or throw Stones at them; or ſuch as ſhall publickly ridicule holy Things. Thus decreed in the Senate the 8th and 15th of *May* 1599.

XXII.

Neither ſhall the Inquiſition take cognizance of thoſe who marry two Wives, except there be a Token or Suſpicion of Hereſy; in this Caſe the Inquiſitors ſhall judge of the Token,

Token, and the civil Magiſtrate of the Bigamy; that in caſe there be neither Token or Suſpicion of the Hereſy, the civil Magiſtrate may take cognizance of it. Thus decreed in the Senate the 8th of *June* 1591, the 8th of *Auguſt* 1592, the 31ſt of *July* 1598, and the 23d of *March*.

XXIII.

The Inquiſitors ſhall not be allowed in any Manner whatſoever to judge in Caſes of Uſury, the canon Law referring theſe Cauſes to the civil Magiſtrate.

XXIV.

Jews, and all other Infidels, ſhall not be ſubject to the Judgment of the Inquiſition; but what Crime ſoever they may be guilty of, Recourſe ſhall be had to the civil Magiſtrate, who ſhall puniſh them with more or leſs Severity, in Proportion to the Enormity of the Crime. Thus reſolved by the Senate the 28th of *January*, and the 12th of of *October* 1591, agreeable to the Decrees of the Pope.

XXV.

The Inquiſitors ſhall not be Judges over the *Greeks*, nor of any other People within the Dominions of the Republic, who have been allowed their ſeveral Prelates, and permitted to live according to their reſpective Cuſtoms. In criminal Caſes, not excepting ſuch as relate to Religion, the civil Magiſtrate only ſhall judge them; and ſhall puniſh them with more or leſs Severity in Proportion to the Enormity of their Crimes, agreeable to the conſtant Practice of the Republic, and the Anſwer which was made to the Pope's Nuncio by the Senate the 4th of *September* 1609.

XXVI.

If any Subject of the Republic ſhall have ſettled himſelf on the other Side of the Mountains, for the ſake of Trade or any other Buſineſs, and having there committed a Crime, ſhould not be informed againſt at *Rome* or elſewhere, the Aſſiſtant in ſuch caſe, ſhall not ſuffer him to be ſummoned by the public Cryer, or by an Inſtrument left at the Houſe of his Relations: But the Deciſion of it ſhall be left to the Judges of the Places where that Crime was committed. Thus reſolved in the Senate the third of *September* 1610.

XXVII.

The Goods and Chattels of all ſuch as ſhall have been condemned by the Inquiſition for Hereſy, ſhall not be confiſcated to the Profit of the ſaid Inquiſition, but ſhall be left to their Children and other lawful Heirs, with the moſt expreſs Prohibition not to give any Part of them to the Perſons condemned. Thus determined by the Council of Ten, the 5th of *November* 1568.

XXVIII.

The Inquiſitors may not publiſh the Bull of any Pope, nor any Ordinance of the Inquiſition of *Rome*, whether of antient or modern Date, without the Leave of the Prince firſt obtain'd for that Purpoſe. Thus decreed by the Senate the 2d of *Auguſt* 1607.

XXIX.

As to ſuch Books as are prohibited by the Court of *Rome*, the Aſſiſtants ſhall not allow the Inquiſitors to publiſh within the Territories of the Republic, any other Catalogue of prohibited Books, than that of the Year 1595, agreeable to the Concordate made between Pope *Clement* VIII. and the Republic, the 24th of *Auguſt* 1596.

XXX.

The Inquiſitors are not permitted to judge the Officers of the Cuſtoms, Vintners, Inn-Keepers, or Butchers who ſell Meat in *Lent*. All ſuch Perſons ſhall be judged only by the civil Magiſtrate, to whom Recourſe ſhall be had in caſe of Neceſſity. Thus reſolved in the Senate the 5th of *September* 1609.

XXXI.

By Virtue of the ſame Decree, the Inquiſitor ſhall not require an Oath of any Artificer whatever, nor puniſh him for ſuch Faults as he may have committed in his Art or Myſtery; becauſe theſe Things come under the Cognizance of the civil Magiſtrate.

XXXII.

The Inquiſitors ſhall not be permitted to draw up any Monitory againſt the ſeveral Companies of Tradeſmen, nor againſt the Magiſtrates in Affairs relating to the Adminiſtration of Juſtice; but if there be any Subject of Complaint againſt theſe, the Aſſiſtants ſhall be Judges of the ſame. Thus decreed by the Senate the 3d of *September* 1568.

XXXIII.

The Form and Tenor of the Edict, which the Inquiſitors uſually publiſh at their Entrance into their Poſts, ſhall be reduced under ſix Heads, and to theſe the Inquiſitors are not allowed to make any Addition.

1. Againſt ſuch as are Hereticks, or who knowing any Perſon to be ſo, forbear to impeach them.

2. Againſt thoſe who ſet up Conferences and Aſſemblies in Prejudice of the Catholic Religion.

3. Againſt thoſe who celebrate Maſs, or who preſume to hear Confeſſions, without being duly qualified for that Purpoſe.

4. Againſt ſuch Blaſphemers as give any Suſpicion of Hereſy.

5. Againſt thoſe who prevent and interrupt the Juriſdiction of the Inquiſition; who annoy the Officers, and who, with reſpect to the Employment, either threaten or abuſe the Informers and Witneſſes upon that Account: Or, in other Caſes; ſuch, for inſtance, for having annoy'd an Officer of the Inquiſition in Caſes wherein their Employments were not concerned; this ſhall be judged by the ordinary Magiſtrate.

6. And laſt, Againſt all who either keep, print, or cauſe to be printed, any Books that treat of Hereſy, or are written in Oppoſition to the eſtabliſh'd Religion.

In

In caſe the Inquiſition is for proceeding farther, and for adding any new Decree, or for inſerting any other Clauſe over and above what is expreſſed in the ſix Articles abovementioned, the Aſſiſtants ſhall not ſuffer him to do the ſame, but ſhall give notice thereof to the Prince. Thus reſolved in the Senate with the Conſent of the holy See, the 23d of *May* 1608.

XXXIV.

If any Crime, the Cognizance whereof belongs to the Inquiſition, ſhall be committed in ſuch Caſtles and Villages where the Inquiſition is not eſtabliſhed, the Inquiſition of the City, to which the ſaid Places are ſubordinate, ſhall judge the ſaid Crime in the Preſence of the Aſſiſtants of the ſeveral Places.

XXXV.

If any Crime ſhould be committed in Places ſubject to Juriſdictions, the Spiritual whereof ſhould be ſituated in Places different from the Temporal, the Cognizance thereof ſhall belong to the Inquiſition eſtabliſhed in that Place where the ſpiritual Juſtice reſides, and the Aſſiſtant of the ſaid Place ſhall be obliged to be preſent at the Sentence. Thus decreed by the Council of Ten, the 13th of *March* 1555.

XXXVI.

If any Perſon impeached, ſhall, after Summons, obſtinately refuſe to appear before the Inquiſition; and that, according to the Practice of the holy Office, he be declared a Heretic, and delivered over to the ſecular Arm; the Magiſtrate ſhall be obliged to baniſh him, either for a Term of Years or for ever, from all the Dominions and Places belonging to the Republic. Thus reſolved by the Council of Ten, the 23d of *December* 1563.

XXXVII.

Such Perſons as having been condemned by the Inquiſition, either to a temporary or perpetual Impriſonment, ſhall have eſcaped from the Priſons of the ſame, ſhall be baniſhed by the Magiſtrate, either for a limited Term of Years or for ever, as he in Conſcience ſhall think moſt neceſſary. Thus reſolved in the Council of Ten, the 7th of *April* 1564.

XXXVIII.

Such Perſons as having been ſummoned to appear to anſwer for their heretical Tenets out of the Dominions of the Republic, ſhall have retired to ſuch Places for their own Security, ſhall be condemned by the Magiſtrates to four Years Impriſonment, and be afterwards baniſhed from all the Dominions and Places ſubject to the Republic; which however ſhall not hinder the Inquiſition from condemning them to a greater Puniſhment. Thus reſolved by the Council of Ten, the 22d of *April* 1568.

XXXIX.

The Inquiſitors are impowered to puniſh Slanderers, and ſuch Wretches as ſhall have made falſe Depoſitions before their Tribunal, provided they can be convicted of Falſhood or Untruth, by the Proceſs itſelf; but if to effect this, it be neceſſary to begin the Proſecution a-new, the Aſſiſtants ſhall not ſuffer it to be carried on by the Inquiſitors, and ſhall cauſe this freſh Proſecution to be transferred to the ordinary Judges; this being

juſt

juſt and equitable, according to the Opinion of the Doctors, who had been conſulted upon this Article.

THESE are the thirty-nine famous Chapters or Statutes, by which the Inquiſition is now govern'd in all the Dominions of the Republic of *Venice*, and which confines its Authority to much narrower Limits than it enjoys in all other Places where it is eſtabliſhed. The Inquiſitors have frequently complained of this; have been ſupported and encouraged therein by the Court of *Rome*, and have ſet every Engine at work, in order to get all or Part of them annulled; but to no Purpoſe. As the Senate have always been perſuaded, that in caſe they ſhould make the leaſt Conceſſions on this Head, the ſpiritual Power would at laſt deſtroy the temporal, they have for that Reaſon always aſſerted and maintained, even the moſt inconſiderable of thoſe Statutes, with the utmoſt Rigour and Reſolution.

IT is however obſerved, that the Senate have neglected to add one farther Condition to them, which would certainly have been granted, had they inſiſted upon the Neceſſity of it; a Condition of ſuch mighty Conſequence, that there is juſt Room for Wonder, how ſo great a Number of Perſons, and all of them endued with the moſt conſummate Wiſdom, could have overlook'd it.

IN *Spain* the Inquiſitors are all *Spaniards*; and in the *Milaneſe* the Natives of that Country are not excluded the holy Office. Now the *Venetians* might very juſtly, and indeed ought to have inſiſted, that no Foreigner ſhould be permitted to enjoy any Employment in the Inquiſition eſtabliſhed in their Territories. They have indeed applied a Remedy to this Overſight, by obliging the Inquiſitors, who are ſent to them, to obtain from the Doge Letters Patents, directed to the ſeveral Rectors or principal Magiſtrates of the ſeveral Places, without which they cannot either be received, or perform the leaſt Function of their Employments, in any ſuch Place; for whenever the Doge does not approve of an Inquiſitor, he either wearies him out with repeated Delays, or even refuſes his Grant, without which that of the Pope is wholly uſeleſs.

BUT as the Court of *Rome* have never been able to remove the antient Boundaries which had thus been ſet to their Authority, they have in revenge excluded the Subjects of the Republic from all the Inquiſitions of *Italy* and the Pope's Territories.

IN reading theſe Articles we find, 1. That the Inquiſition of *Venice* is of a mix'd Nature, *i. e.* compoſed of Clergy and Laity; the former whereof are Judges, and the latter no more than Aſſiſtants. 2. That it is ſubordinate to the Republic and the Senate, and not to the Court of *Rome*, as the reſt, which is manifeſt from the IIId, Vth, VIth, and XVth Statutes. One remarkable Circumſtance is, that theſe Statutes were not made at once, but at different Times, according as the Senate obſerved that the Court of *Rome* incroached on the Rights of the Republic.

As the Lay-Inquiſitors are no more than Aſſiſtants, we nevertheleſs find that they are impowered to oppoſe whatever they think may interfere with the Privileges of the Republic. Pope *Julius* III. imagined he had made a complete Conqueſt, when he prevailed ſo far as to have it expreſſed in the Concordate, that the Clauſe, *The moſt illuſtrious Lords* N. N. *being preſent and aſſiſtant*, ſhould always be inſerted. Nevertheleſs the Court of *Rome* have ſince found, that what they thought a Victory was a real Detriment, and have therefore employ'd every Artifice to get this Clauſe annulled, though to no Purpoſe.

GREGORY IV. declared by a Bull, that as Hereſy was cognizable only in the eccleſiaſtical Court, the civil Magiſtrate had therefore no Buſineſs to intermeddle in it, notwithſtanding the great Number of Cuſtoms to the contrary, which even the Popes themſelves had approved. The Senate maintained, and very juſtly, that as the very Nature of a Concordate ſuppoſes the Conſent of both Parties, conſequently it cannot be made void but by the Parties contracting; and that to maintain, that an Affair which had been agreed upon between two Princes under reciprocal Obligations, ſhould nevertheleſs depend upon the Will of one of them, implied a Contradiction. However, Matters were carried no farther, and the Republic of *Venice* has been obliged to ſtand eternally upon her Guard, to employ the moſt prudent, political Maxims, and to be unſhaken in her Reſolutions, to prevent the Court of *Rome* from uſurping an abſolute Authority over the Inquiſition at *Venice*.

BOOK the third, Chap. I. II. III. *& ſeq.* This Book is tranſcribed from the Treatiſe above-mentioned, and begins in the Original at Page 166.

PAGE 238. *And though Jews, Mahometans, and other Infidels, are not ſubject to the Inquiſition*, &c. I ſhall on this Occaſion relate a Story which happened at *Rome*. A *Dutch* Anabaptiſt going to that City upon ſome Affair or other, delivered himſelf with too much Freedom on the Principles of his Religion, upon which he was impeached to the Inquiſitors, who immediately ſent their Officers to ſeize him. There was no Occaſion to employ Torture to make him confeſs he did not acknowledge the Pope's Infallibility, nor allow all thoſe Tenets which a Man is required to aſſent implicitly to at *Rome*. They were juſt going to put him to Death, when one of the Inquiſitors taking Pity on his Youth, reſolved to ſave him. In one of the Examinations the Priſoner was asked, Whether or no he believed in ſeveral Articles of Faith then mentioned? To which he anſwered in the Negative. Whereupon the Inquiſitor who was prejudiced in his Favour, thought proper to ask him, Whether he had ever been baptized? To which he alſo anſwered, No. His Friend the Inquiſitor hearing this, cauſed him to be declared a Heathen, and as ſuch, not ſubject to the Inquiſition; ſo that our *Dutchman* got off by ſubmitting to the Ceremony of Baptiſm, and the being catechized.

PAGE 240. *'Tis ſurprizing to conſider the forlorn Condition of a Perſon who falls under this Misfortune*, &c. This can proceed from nothing but a Dread of the Barbarities of the Inquiſitors. In all other Tribunals, the Relations and Friends of the Priſoner are allowed to uſe their utmoſt Endeavours to ſerve him, and to ſet every Engine at work, either to prove his Innocence, or extenuate his Crime. 'Tis ſcandalous to conſider that Prieſts, who ought to be ſo many Angels of Peace, have leſs Humanity than the Laity, and ſhould be leſs indulgent than the Pagans, who never deprived the Unfortunate of this Recourſe, eſpecially till after they were found guilty, and Sentence was pronounced againſt them. We have already ſeen in the foregoing Remarks, that St. *Martin* oppoſed the Puniſhment of *Priſcillian*. 'Twas to no Purpoſe that *Ithacius* the Biſhop, who had impeached this Hereſiarch, and others who had contributed to his Condemnation, implored the Protection of *Maximus*. In vain an Aſſembly of Biſhops ſeemed to give a Sanction to this Perſecutor, by ſtill joining in Communion with him. They had but juſt before extorted from the Emperor (a Man of too eaſy and calm a Temper, by the Advice of the Prieſts, to make uſe of the Expreſſion of [a] *Sulpitius Severus*) a Decree, by which a Number of armed Men were impowered to go over into *Spain* in ſearch for Heretics, and to deprive them of their Lives and Poſſeſſions; but the Arrival of St. *Martin* at *Triers* threw them into the utmoſt Conſternation; they

[a] See his 3, 11, 12, and 13 Dialogues.

foreſaw that he would certainly cenſure their Proceedings, and condemn them abſolutely. To prevent this, they endeavour'd to procure an Order to forbid his Entrance into that City; they employ'd the vileſt Artifices to prevent *Maximus* from giving them a Hearing, well knowing it would be to their Prejudice; however St. *Martin* refuſed to join in Communion with them, notwithſtanding the Synod had juſtified the Cônduct of *Ithacius*. 'Tis true, indeed, that being terrified, becauſe *Maximus*, upon finding him inflexible, would have put two Officers to Death, in whoſe Favour St. *Martin* interceded, he conſented to join in Communion with *Ithacius* and his Accomplices, upon condition that the Lives of thoſe two Officers ſhould be ſpared, and that the Tribunes who had been ſent into *Spain* ſhould be recalled; all which was granted him. On the Morrow he was preſent at the Conſecration of *Felix* the Biſhop, and communicated that Day with the Followers of *Ithacius*; but being required to confirm this Communion in Writing, he refuſed to do it, and looked upon the Complaiſance he had ſhewed only for two Hours, as a great Crime, which afflicted him ſo much, that he was reſolved to break off all farther Correſpondence with that Party. Let us make a Reflection or two on this Incident, which is found in an Author of undoubted Credit, and afterwards compare it with the Maxims of the Inquiſition; we then ſhall find, that *Ithacius*, according to the modern Principles, was an illuſtrious Biſhop, and zealous for the Purity of Faith; and that in an Age like ours, he would infallibly have been made a Cardinal, and become a worthy Member of the Congregation of the holy Office. But for poor St. *Martin*, he, as a Favourer of Heretics, would have immediately been confined in the Dungeons of the Inquiſition, and would never have come out from thence, but in order to go to Execution. And as we may probably ſuppoſe that this Saint, who was not to be wrought upon either by the Favours or Threats of *Maximus*, nor drawn away by the Authority of a corrupted Synod, would have aſſerted his Opinion to the laſt, he conſequently would not have been allowed the Favour of *fuego revolto*, but have been treated as a hardened and impenitent Heretic. 'Tis well that the Inquiſitors confine their Studies to the Caſuiſts and ſuch like Authors; for the Hiſtory of the Church would often force a Bluſh from them, were they to examine their Conſciences, though ever ſo ſlightly, by the Light thereof.

BOOK III. *Chap.* 3. The Author of the Memoirs here furniſhes us with ſeveral very curious Particulars. But as M. *de Vayrac* has attempted to give us the Proceedings of the *Spaniſh* Inquiſition, and even to juſtify them, it may not be improper to quote what he ſays upon that Head, as we find it in his *Preſent State of* Spain, Book IV.

" I HAVE not yet made the leaſt Mention of the Inquiſition, and feel myſelf oppreſſed, " as it were, with the Weight of the Subject I am going to handle. On one Side I " am thoroughly ſenſible of the Danger to which I expoſe myſelf, in caſe I ſhould, " through Inadvertency, let drop any Expreſſion that might give never ſo little Offence " to this formidable Tribunal; a Tribunal which commands ſo much Awe and Re- " ſpect, that Mankind think they can expreſs it by no other Manner, than a religious " and myſterious Silence. But on the other Side, as I am to give my Readers a com- " plete Idea of the preſent State of *Spain*, I am thereby indiſpenſably obliged to inform " him equally, in whatever relates to the eccleſiaſtical, no leſs than the civil Govern- " ment; and here, in what Manner muſt I begin, in order to invalidate the Calumny " which has ſo frequently been thrown upon an awful Tribunal? a Tribunal that claims " the Veneration of all good Chriſtians, and which the ſovereign Pontiffs, and the " Catholic Kings, have always conſidered as the Shield and Defence of the Chriſtian " Religion.

" I MUST

" I MUST own, that were thoſe who exclaim againſt it, to conſider the Quality of " the Members of it, they would entertain quite other Notions of it. They would " find it headed by a Cardinal, at leaſt a Prelate of the higheſt Rank; that its Mem- " bers were Perſons of the higheſt Character in the Adminiſtration, both eccleſiaſtical " and civil; when probably they would not have the Boldneſs to deſcribe them as a " Company of barbarous and implacable Judges, inclined rather to puniſh the Inno- " cent, than pardon the Guilty; greedy of poſſeſſing the Wealth of ſuch unhappy Per- " ſons as fall into their Hands, rather than zealous for their Salvation, and more in- " clined to keep up a groteſque fantaſtic Devotion, than to diffuſe a Spirit of ſolid " Piety. They would not always repreſent them, as is their Cuſtom, with an Arm up- " lifted, ready to hurl the Thunder on the Heads of thoſe unhappy Creatures. They " would ſay in themſelves, 'tis impoſſible to conceive how, in a State governed by " Laws, and in which the Chriſtian Religion is profeſſed, a Tribunal could poſſibly " have been erected, whoſe Proſecutions, according to them, are directly levelled at " the Deſtruction of Mankind, and calculated to overturn all Order, Law, Juſtice, and " Humanity. But from an unaccountable Fatality, whether it be that the Writers on " this Subject have copied from unfaithful Memoirs, or have confounded a holy and " ſalutary Severity with a Barbarity of the moſt criminal Nature, 'tis certain they de- " ſcribe the holy Office as a Place where there is no Safety for Riches or Innocence, " becauſe of the crying Injuſtice that is committed therein. But the moſt deplorable " Circumſtance is this: Prejudice has taken ſo deep Root, that I almoſt deſpair of ever " making my Countrymen acknowledge, that an Inquiſitor is diſtinguiſhed by Cir- " cumſpection, Wiſdom, Juſtice, Integrity, and ſuch-like Virtues. I yet will endea- " vour to make this appear; and to effect it, believe it will be proper to treat upon the " Inſtitution of the holy Office, the Judges which compoſe it, and the Methods of " its Proceedings.

" KING *Ferdinand the Catholic*, and *Iſabella* his Conſort, having manifeſt Proofs that " the *Moors*, by a feigned Converſion, and the *Jews*, from the moſt execrable Policy " and a ſordid Spirit of Intereſt, pretended to live as Chriſtians in outward Appearance, " though at the ſame Time the former ſecretly adhered to the deteſtable Tenets of " *Mahomet*, and the latter followed the Principles of the *Jewiſh* Law, both to the great " Scandal of Believers; who by not guarding ſufficiently againſt the ſecret Enemies of " the Faith and Doctrine of Chriſt Jeſus, did themſelves fall into the moſt dreadful " Diſorders by their Communication with them: Theſe Monarchs, I ſay, reſolved to " check the Progreſs of ſuch a Multitude of Abominations, by ſetting up an Inquiſi- " tion in their Dominions, (as had been practiſed in *France* in the Time of the *Albi- " genſes)* in order to revive the holy Severity, which the eccleſiaſtical Laws have enacted " againſt Heretics, *Moors*, *Jews*, Apoſtates, Atheiſts, impious and ſuperſtitious " Wretches. For this Purpoſe they declared to his Holineſs, the urgent Neceſſity there " was of puniſhing theſe Prevaricators ſeverely, in order to prevent the ill Example " they gave, from corrupting any longer the Purity of the Faith of ſuch as publicly " profeſſed the Doctrine of the Church of *Rome*; and the Pope having granted them " leave to erect an Inquiſition in *Spain*, they laid the Foundation thereof in 1478. " And on this the ſovereign Pontiffs have, by different Bulls, devolved all their Power " and Authority in whatever relates to the Catholic Faith, and alſo that there ſhould " lie no Appeal from its Sentence: And on the other Side, Kings have, in its Favour, " given up all their Authority in whatever relates to the judging of the Confiſcations " of all ſuch as are convicted of Hereſy, Idolatry, Judaiſm, Apoſtacy, Atheiſm, Irre- " ligion, Superſtition, *&c.*

" THIS

" THIS Tribunal is compoſed of a Preſident, with the Stile and Title of Inquiſitor-
" General, and Lieutenant of the *Roman* Pontiff in *Spain*; of ſix Counſellors, by the
" Stile and Title of Apoſtolical Inquiſitors; of one Fiſcal, or Attorney-General; one
" Secretary of the Chamber, two Secretaries of the Council, one Alguaſil-Major, a
" Receiver, two Reporters, four Porters, Uſhers, or Door-Keepers; a Sollicitor; and
" of ſeveral Qualificators and Conſultors, whoſe Number is not fixed, there being ſome-
" times more, and ſometimes leſs, one whereof is by Right and Title to be of the
" Order of St. *Dominic*, by virtue of a Decree of *Philip* III. of the 16th of *December*,
" 1618. by which that Privilege is granted to that Order, but not the abſolute Govern-
" ment of the Council, as ſome ſpurious Writers have affirmed, and which indeed the
" Generality of People take to be Fact, grounded upon a fabulous Tradition.

" THE Poſt of Inquiſitor-General is ſo eminent a Dignity, that if one of the King's
" Sons was to be a Clergyman, he would not think it beneath him to fill that Place.
" This is ſo true, that I have been aſſured *Philip* IV. having given one of his Subjects
" the Choice either of the Archbiſhopric of *Toledo*, or the Employment of Inquiſitor-
" General, and finding he preferred the former, he ſaid, *I have been miſtaken in my*
" *Opinion of the Capacity and Talents of this Man, ſince he has choſe rather to be Arch-*
" *biſhop of* Toledo, *than Inquiſitor-General.* And indeed his Power is ſo abſolute and
" unlimited, that his Catholic Majeſty cannot boaſt of having one Subject in his Do-
" minions who is exempt from it. He only, in conjunction with his Majeſty, has the
" filling up of Vacancies which happen among the Inquiſitors, and the latter can never
" confer them without his Holineſs's Conſent. 'Tis he who nominates, with the
" Conſent of the Council, to the ſeveral Poſts of ſuch Tribunals of the Inquiſition as
" are ſubordinate to the ſupreme Council, which are eſtabliſhed at *Sevil*, *Toledo*, *Gra-*
" *nada*, *Corduba*, *Cuenca*, *Validdolid*, *Murcia*, *Llerada*, *Logreno*, *St. Jago*, *Saragoſſa*,
" *Valentia*, *Barcelona*, *Majorca*, *Sardinia*, the *Canary-Iſlands*, *Mexico*, *Cartagena*, and
" *Lima.*

" EACH ſubaltern Tribunal conſiſts of three Inquiſitors, two Secretaries, one Al-
" guaſil, one Receiver, a certain Number of Qualificators and Conſultors, with whom
" the Inquiſitors adviſe upon any Affairs that happen, deſcribe or characterize Pro-
" poſitions, examine and correct ſuch Books as are printed either in *Spain* or
" Abroad.

" ALL the Officers of the ſupreme Council, and of the other Tribunals of the In-
" quiſition, are obliged to give authentic Teſtimonies of their good Life, Capacity, and
" the Pureneſs of their Blood, *i. e.* to prove that none of their Families were ever Here-
" tics, *Moors*, or *Jews.*

" I HAVE indeed been ſometimes ſurprized, that the Inquiſitors ſhould ſeize upon
" Perſons on a bare Information, or on Signs and Tokens; but I was no longer ſo,
" when I was informed that the holy Office never proceeded to that Act of Severity
" without having firſt made the moſt diligent Enquiry into the Character of the In-
" former, and taken the utmoſt Care that the Informations made, were not the Reſult
" of Hatred or Revenge; and indeed they frequently give notice to one who is im-
" peach'd, either to reform his Conduct in caſe he be guilty, or clear himſelf if he be
" innocent. Beſides, we are to obſerve, that the Law of Retaliation is made uſe of
" againſt the Informer; but unluckily ſuch as follow this Trade take great Care to
" conceal their Names.

" IT

" IT may be proper to acquaint the Reader, by the Way, that thoſe who affirm that " ſuch Perſons as are impriſoned by the holy Office are obliged to gueſs at the Crime " whereof they are accuſed, aſperſe that Tribunal unjuſtly; ſince 'tis notorious, that the " Moment a Priſoner is ſeized, they begin to prepare his Trial, and ſend him a Coun- " ſellor and an Attorney to defend his Cauſe. I muſt indeed own, that they ſuf- " fer a great deal in their Impriſonment; but on the other Side, as they are never " ſeized but for the moſt flagrant Crimes, we muſt not wonder if they are kept under a " very ſtrict Confinement.

" WE are to obſerve, that the Subaltern Tribunals cannot impriſon Prieſts either " religious or ſecular; any Knights of the military Orders, or any of the Nobility, " without firſt giving notice thereof to the ſupreme Council. They are likewiſe " bound to give the ſaid Council an Account monthly of the State of ſuch Goods and " Chattels as have been confiſcated; and are obliged to make a faithful Report an- " nually of all the Cauſes they have heard, and alſo give in a Liſt of their Priſoners. " As thoſe of *Majorca*, *Sardinia*, the *Canary Iſlands*, and the *Indies*, cannot maintain a " frequent Correſpondence with the above-mentioned ſupreme Council, becauſe of their " great Diſtance from it, they never give an Account of their ſeveral Tranſactions " but once a Year. No inferior Tribunal is allow'd to ſolemnize an Act of Faith, with- " out firſt obtaining the expreſs Leave of the ſupreme Council for that Purpoſe, who, " to make it the more ſolemn, generally ſends a Counſellor thither.

" THE political Conduct both of the ſupreme Council and of the other Tribunals of " the Inquiſition, is ſurprizing and wonderful; and the moſt inviolable Secrecy is there- " in obſerved with regard to Obedience and the Exactneſs of the ſeveral Proſecutions. " The Inquiſitors, Qualificators, Conſultors, Commiſſioners, Receivers, Familiars, and " Algauſils belonging to the ſupreme Council, make an almoſt numberleſs Multitude. " They reckon upwards of 20000 Familiars in *Spain* only: Theſe are diſperſed up and " down the ſeveral Provinces of that Kingdom, and they accept of this Poſt rather in " a View to make a Figure in the World, and command Awe and Reſpect, than from " any intereſted Motives; which is the Reaſon why in ſo great a Number there are " ſcarce 2000 of them in actual Employments. Theſe Familiars are as ſo many Exempts, " appointed to ſuper-intend the Actions of all above them, and to ſeize upon ſuch as " are impeached.

" To conclude, the moſt fatal Circumſtance attending thoſe who have been im- " peached to this Tribunal, is, that though they ſhould be wholly innocent, it yet " throws a blemiſh upon their Character as long as they live; and that ſuch as are con- " victed, are thereby diſqualified for ever from holding any Poſt under the Govern- " ment."

UNLUCKILY for the Inquiſition, its Apologiſt has been forced to lay aſide the Simplicity of the hiſtorical Style, and to employ the higheſt Strains of Rhetoric, in order to juſtify it. This Manner of ſetting out, plainly diſcovers the Difficulty of the Attempt; the Author ſhews he is ſenſible of it; and the Arguments he employs, in order to deſtroy the Prejudice the World entertains againſt the Inquiſition, ſeem to be a more full Juſtification than any we meet with in his Book. However, as he profeſſes a greater Love to Truth, than Reſpect to the Inquiſition, his Sincerity extorts ſuch Confeſſions from him as do no way juſtify this Tribunal. We have obſerved that he contradicts himſelf, when he ſays that the holy Office never give Orders for the ſeizing of any Perſon, *without firſt making the moſt diligent Enquiry into the Character of the Informer, and taking the utmoſt Care his Depoſitions are not the Reſult of Hatred and Re-*

venge: And a little after he owns, that *unluckily such as follow this Trade, take great Care to conceal their Names.* Nor is there less Contradiction when he says, that *as Persons are never seized but for the most flagrant Crimes, we must not wonder that they are kept under a very strict Confinement*; Expressions which clash very much with those we find at the Conclusion of the same Chapter. *The most fatal Circumstance*, says he, *attending such as have been impeached to this Tribunal, is, that altho' they should be wholly Innocent, it yet throws a blemish upon their Character as long as they live; and that such as are guilty, are thereby disqualified for ever from holding any Post under the Government.* In the whole, I do not believe this Author is sooner to be believed, than the Writer of *The History of the Inquisition*, who has given us the Particulars of the Proceedings of that Tribunal, and who relates that the Prisoners are confined several Years before they are called to a Trial. Whoever reads the third Chapter of the third Book of the Memoirs, must look with Horror and Detestation on a Set of Ecclesiastics, for keeping an unhappy Wretch many Years in Suspence, which must infallibly raise the most gloomy Ideas in his Mind, because he is ignorant what Fate his Enemies are preparing for him.

EXPLANATION *of the* FIRST FIGURE.

THE first Plate represents the Hall whither the Prisoner is carried in order for Examination.

A *The Inquisitor who examines the Prisoner.*

B *The Secretary taking down all his Answers.*

C *The Prisoner sitting on the Stool, with his Face turned towards a large Crucifix, and the Inquisitor's Table.*

D *The Gospel, on which he is obliged to swear that he will truly answer to every Article that shall be put to him.*

EEE *Seats for the absent Officers.*

THE fourth Chapter of these Memoirs must strike all who have the least Sense of Humanity with Horror. A [a] Christian Philosopher of our Age said, That *Torture* is a wonderful Invention, perfectly well adapted to ruin innocent Persons of weak Constitutions; and to save the Guilty, provided they are but strong and vigorous. Several learned Lawyers have thought that these Rigours were the Source of numberless Abuses; and indeed the most notorious Criminals have been found to bear up under the Tortures, both ordinary and extraordinary, without making the least Confession; and on the other Side, several innocent Persons have confessed themselves guilty of Crimes, which, after their Deaths, were found to have been perpetrated by others. In the mean Time, as the Justice of all Tribunals consists in judging conformable to the Laws, we cannot blame the civil Magistrate for not abolishing it after it is once established; but it is surprising to consider, that so soft and gentle a Ministry as that of the Gospel, has not diverted Priests from adopting an Usage which owes its Original to Paganism. The three kinds of Torture, which the Inquisitors employ to extort Confessions, are all represented in the same Plate.

[a] *La Bruyere.*

Ex-

Explication of the Second FIGURE.

THE second Plate represents a subterraneous Grotto, called the Place of Torments, where the Torture is given in three different Manners.

A *The Inquisitor present at the Torture, who puts a stop to it, after it has lasted an Hour, or otherwise when he thinks proper.*

BB *Two Assistants.*

DD *A Prisoner who suffers a kind of Strapado.*

EEE *The Tormentors raising the Prisoner to the Top of the Cieling, and afterwards letting him down with a Jerk within half a Foot of the Ground; by which Means his Arms are put out of Joint.*

F *The Bench on which the Criminal is laid, in order to suffer the Torture of Water.*

G *A Criminal in whose Mouth Water is poured thro' a Funnel.*

HHH *Servants belonging to the Inquisition, who prepare the Water, that is to be poured thro' a Funnel.*

I *The Torture by Fire. The Criminal whose Feet are broiled in order to extort a Confession from him.*

K *One of the Tormentors rubbing his Feet with Bacon, to make his Torments more exquisite.*

L *The Physician of the Inquisition, who commands the Tormentors to stop, when there is any Danger of the Criminal's dying under the Torture.*

All the Servants who are employ'd in this dreadful Office, are muffled up in such a Manner that it is impossible to know them again, and look like so many Apparitions, rather than Men.

CHAPTER the fifth of the above-mentioned Book. — The same Ceremonies are not always observed at the Reading of Prosecutions and Sentences. We may observe, that here it is made on a great Theatre or Scaffold, erected for that Purpose in *Madrid*, and we read in the Inquisition of *Goa*, that the *Auto de Fe* thereof, described by *Dellon*, who was so unhappy as to be a very near Spectator of it, was celebrated in the Church of St. *Francis*. A learned *English* Gentleman, who after his Return from *Italy* published three Letters, printed in 1688, informs us, that the Condemnation of *Molinos* was solemnized in the Church of *Minerva* at *Rome*. The Dresses the Criminals appear in, are pretty near the same in all Countries; and we shall not make any mention of them in this Place, because all the rest of the Figures are relative to the Inquisition of *Goa*. I shall only relate in what Manner *Molinos* made his last Appearance in Public.

" Cu-

" CURIOSITY had drawn a prodigious Concourſe of People to the Church of *Mi-*
" *nerva*——— but Piety was always made to bear a Part in this Ceremony; for his
" Holineſs had granted a plenary Indulgence to all who ſhould aſſiſt at it.———
" *Molinos* appeared in a very neat Dreſs, with his Beard newly trimmed; in his ſa-
" cerdotal Habit; with a ſmiling Countenance, which his Enemies ſaid had all the
" Charms that recommend a Man to the Fair Sex. He was brought out of Priſon in
" an open Coach, with a *Jacobin* along with him. He was brought at firſt, for ſome
" Time, in one of the Galleries of the *Minerva*, and looked freely on all the Spec-
" tators, and returned a Bow to all who ſaluted him." (Such ſalutes to a Victim of the Inquiſition, are very remarkable, as we have ſeen) " And all he was heard to ſay,
" was, that they ſaw a Man who was defamed, but that he was a Penitent; *Infama-*
" *to, ma pentito.* After this he was carried to Dinner; and indeed he had a very good
" one provided for him, becauſe 'twas to be his laſt good Meal. Dinner being end-
" ed, he was carried to Church in a triumphant Manner, in an open Chair, on the
" Shoulders of the *Sbirri.* Being ſeated in his Place, he made a very ſubmiſſive Bow
" to the Cardinals, and did not, in any one Action, give the leaſt Token of Fear or
" Shame. He was chained, and had a Wax Taper in his Hand, when two luſty
" Friars read his Proſecution aloud; and Orders had been given that the Multitude
" ſhould cry, *to the Fire, to the Fire,* at the reading of every Article. Being brought
" back into Priſon, he enter'd his Cell with the utmoſt Compoſure, calling it his
" Cloſet; and in his taking leave of the Prieſt who attended him, pronounced theſe
" Words: *Farewel, my good Father, we ſhall ſee one another again at the Day of Judgment,*
" *when it will appear, whether Truth is on your Side or mine.* He was confined in this
" Place till he died."

IT may be proper to obſerve, that this was a very particular Caſe. For the Inquiſitors being deſirous of cruſhing a Sect that attempted to aboliſh a numberleſs Multitude of pious Exerciſes, which brought great Sums to the Prieſts, gained a conſiderable Advantage, in forcing the Leader of it to make a public Recantation. *Molinos* had a great Number of Admirers, not only in the ſeveral Provinces of *Spain* and *Italy*, but alſo in the Congregation of the holy Office; and if we may give Credit to the *Engliſh* Author above cited, the Pope himſelf being ſuſpected to favour *Molinos*, was obliged to give an Account of his Faith to the Commiſſioners of the Inquiſition, who were appointed to examine him in private for that Purpoſe. *Petruci*, who had imbibed the ſame Sentiments with *Molinos*, and had aſſiſted him in the ſpreading them, being raiſed to the Dignity of Cardinal, had rid out the Storm, which gave occaſion to the following *Latin* Diſtich:

Crimine ſunt ſimiles ambo, ſed diſpare ſorte;
Oſtrum Petrucius, *vincla* Molinos *habet.*

That is,

They both were guilty of the ſame Crime, but met with a very different Fate, for Petruci *was raiſed to the Purple, but poor* Molinos *was thrown into Priſon.*

THE above-mentioned *Engliſh* Writer afterwards gives an Inſtance of the great Temper and Moderation of an Inquiſitor, a Temper which one would ſcarce imagine them to be capable of. He tells us in *pag.* 128. " That one of *Molinos*'s Diſciples had the
" Courage to tell the Inquiſitors to their Faces, that they were a Society of unjuſt,
" cruel, and heretical Wretches; and compared their Treatment of him, to that of the
" *Jews* to our Saviour; notwithſtanding which, adds the ſame Writer, we are told that
" they afterwards releaſed him upon his Recantation."

CHAPTER the ſeventh, *Michael de Montſarratte.* That which follows to theſe Words; *after ſuch dreadful Examples*, &c. is not to be found in *the Hiſtory of the Inquiſition and its Original*, but is tranſcribed from a Book that was printed many Years after. But after this Quotation, the Author of the Memoirs again tranſcribes a great many Things from *the Hiſtory of the Inquiſition.* The ſharp Reproaches that are afterwards thrown on the Inquiſitors, are juſtly grounded, and we find in the [a] original Treatiſe, whence theſe Memoirs are chiefly extracted, three ſtrong Proofs of the ill Uſe which the Inquiſitors make of the exceſſive Power and Authority that they aſſume. The firſt is the irrefragable Teſtimony of *Clement* V. who in the Council held at *Vienna*, made grievous Complaints againſt the Adminiſtration of the Inquiſitors, for carrying their Authority to very undue Lengths. He owns that Complaints had been often juſtly made to him upon that Account, and ſaid farther, that if Things were ſuffered to go on in that Manner, it would follow, that what had at firſt been eſtabliſhed for the Good of the Church, would in the End turn to its Prejudice, and added, that the only Method to put a ſtop to theſe unjuſt Proceedings, would be to draw up good Statutes, which being duly executed, would effectually remove all Subject of Complaint. This was accordingly done, and they are ſtill found in the Body of the Canon Law.

SECONDLY, Pope *Clement* VI. gave a particular Commiſſion to *Bernard*, Cardinal of St. *Mark*, and his Legate in the Dominions of his Holineſs, which impowered him to take Cognizance of the Cruelties which the Inquiſitors committed, and to do Juſtice to all who ſhould complain of their Oppreſſion.

THESE two Inſtances are more than ſufficient to prove, that the Inquiſitors are capable of exerciſing ~~ſuch Cruelties as ought to be reſtrained for the Good~~ of Mankind.

HERE follows a third. In 1518. a great Number of Wizards were diſcovered in the Province of *Breſcia.* The Magiſtrates in thoſe Parts, either through Negligence, or from the Perſuaſion that the Cognizance of their Crime belong'd properly to the ſpiritual Magiſtrate, ſurrender'd them up to them; but the Extortion and Oppreſſion which reſulted from hence were ſo flagrant, that the Council of Ten found themſelves obliged to annul all their Proceedings; to ſummon the grand Vicars of the ſeveral Biſhops and Inquiſitors, who had been guilty of the above-mentioned male Practices, to appear at *Venice*; and to appoint other Judges, who, in conjunction with the ordinary Aſſiſtants, ſhould reviſe the ſeveral Proſecutions, and do Juſtice to all thoſe who ſhould offer up any Complaints againſt the Inquiſitors. And notwithſtanding that all this was done, continues the above-mentioned Hiſtorian, they yet were ſcarce able to keep the People from making an Inſurrection.

THE Inhabitants of *Rome* have not yet forgot the dangerous Seditions which broke out in that City after the Death of Pope *Paul* IV. who had carried the Cruelty of the Inquiſition to a very great Height. The Statues which had been erected in his Honour were thrown down, and dragged ignominiouſly up and down the City for ſeveral Days together; the People who were particularly exaſperated againſt the Inquiſition, forced open its Priſons, and ſet at Liberty all ſuch Perſons as were impriſoned in them; they afterwards ſet fire to the Palace of the holy Office, and did not give over their Fury till they had plundered and burnt all the Writings belonging to it. *Anno* 1568. *Mantua* had like to have been deſtroy'd by another Sedition of the ſame Nature, which had been raiſed upon account of the Inquiſition.

[a] Vide Page 292.

CHAPTER the eighth of the ſame Book. The Author of the Memoirs has extracted from the ſo-often-mentioned Work, all the Particulars he relates concerning the Authority which the Inquiſitors aſſumes with reſpect to Books. It muſt be confeſſed, that much Venom is contracted by Reading, and that many People would have preſerved a Purity, both as to Faith and Manners, had they not unhappily met with Books that depraved their Underſtandings, and taught them to take a greater Delight in committing Vice. Nothing can be of ſuch bad Conſequence in this Caſe as the Works of the Caſuiſts; but then the Inquiſitors never attack theſe Authors, but on the contrary, ſpend all their Fury againſt ſuch Pieces as have met with the moſt univerſal Approbation. The New Teſtament of *Mons*, the Reflections of Father *Queſnel*, *Baillet*'s Lives of the Saints, St. *Auſtin*'s Works, publiſhed by the Congregation of St. *Maur*; theſe are the Books which the Inquiſitors commit to the Flames; at the ſame Time that they ſhall ſuffer ſuch Books as the following to be ſold at *Rome*, *viz.* *Ragionamenti d'Aretino*, *de Matrimonio* by *Sanchez*, and other infamous Writings of the ſame Stamp; and alſo canonize the Writings of Cardinal *Sfondrato*, notwithſtanding they had been unanimouſly proſcribed by a kind of national Council, compoſed of the moſt learned Body of Clergy in the World.

BAYLE has juſtly obſerved in his Dictionary, that theſe very Inquiſitors who exerciſe ſo much Severity againſt the moſt edifying Pieces, have not taken the leaſt Notice of the frantic Notions of *Beata Maria d'Agreda*, who, having a crazy Imagination, ariſing from an ill-grounded Devotion, wrote Things injurious to the Majeſty of the Creator. We don't find that they have cenſured the ſcandalous Tax of the Datary, or Chancery, at *Rome*, a Book which is juſtly conſidered as the greateſt Ignominy and Reproach of the Court of *Rome*; or in caſe they prohibit the Reading of it, 'tis upon Pretence that it has been corrupted by Heretics, *i. e.* publiſhed with Reflections which laid *open* the Scene of Knavery contained in it.

AND yet there was found a Man who either through Want of Judgment, or Modeſty, was ſo ſilly as to write an hiſtorical Elogium of the Inquiſition. The Perſon I mean is Father *Macedo*, a *Franciſcan* Friar, who in the *Schema ſacræ congregationis ſancti officii Romani*, printed at *Padua* in 1676. had the Impudence to make the Seat of its Inſtitution in the terreſtial Paradiſe, or Garden of *Eden*. This learned Hiſtorian pretends, that God began to execute the Office of Inquiſitor in that Place, and that he continued it out of *Eden* againſt *Cain*, and thoſe who built the Tower of *Babel*; that St. *Peter* acted in the ſame Quality againſt *Ananias* and *Saphira*, and devolved that Power on the Popes, who inveſted St. *Dominic* and his Succeſſors therewith. 'Tis ſurprizing that the Inquiſitors ſhould not be afraid of becoming the Laughing-Stock and Contempt of the World, in ſuffering ſuch Books to be printed. Before I leave this idle Prattle, I ſhall take occaſion from St. *Dominic* and his Order, to obſerve, that in a very waggiſh little Poem, entitled the *Arriere-ban (i. e.* Aſſembly of the Vaſſals) *of the Church Militant*, written on occaſion of the Siege of *Candia*; the Poet ſuppoſes that the Pope raiſes an Army of Prieſts and Monks, in order to force the Enemies to leave that Place, and gives to each Order ſuch a Poſt as is ſuitable to his Habit and his Manners. And as for the *Dominican* Friars, he gives them the Employment following:

Les Jacobins *inquiſiteurs*,
Feront punis les deſerteurs.

That is,

The Poſt beſt ſuited to St. Dominic's *Fry's*
To puniſh ſuch as from their Colours fly.

THE

A Man condemnd to the flames but escapes them by confessing his guilt.

HOMME Condamné au Feu, mais qui l'a évité par sa Confession.

A Maid who has escaped ye flames by acknowledging herself guilty after condemnation.

FILLE qui a évité le Feu, en avoüant apres son jugement.

B. Picart. del.

A Married woman sentenced by the Inquisitors to be burnt Alive.

FEMME Condamné par L'INQUISITION a être Brulé vive

C. Du Bosc sculp.

A MAN going to the FLAMES by ye Sentance of the Inquisitors.

HOMME qui vá être Brulé par arrest de L'INQUISITION.

STANDARD of the SPANISH INQUISITION. | *BANNIERE de L'INQUISITION D'ESPAGNE.* | *STANDARD of the INQUISITION of GOA.* | *BANNIERE de L'INQUISITION de GOA.*

B. Picart Delin. C. du Bosc Exc.

A MAN convicted of HERESY, who pleads guilty before he is tried | *HOMME convaincu D'HERESIE qui se accuse lui même avant que d'etre jugé* | *A NUN who has escap'd the flames by pleading guilty before she is tried* | *RELIGIEUSE, qui a évité d'être brûlée en confessant avant que d'être jugée.*

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THE Motive which occaſioned this Order to have the Preference in this Employment has been ſhewn before. The Founder of the *Dominican* Friars, or *Jacobins*, having alſo founded the Inquiſition, is the Reaſon why St. *Dominic* is repreſented in the Standard of the Inquiſition, with his proper Characteriſtic, namely, a Dog carrying a Torch near a Globe; becauſe when his Mother was with Child of him, ſhe dreamt ſhe ſaw a Dog lighting the World with a Torch. In his Right-Hand is a Branch of Olive, as a Token of the Peace he will make with ſuch as ſhall declare themſelves good Catholics; and in his Left, a Sword, to denote the War he makes with Heretics, with this Motto, *Juſtitia & Miſericordia*. See what has been ſaid on this Head in *the Memoirs*, and the fourth Compartment.

BUT the Standard of the *Spaniſh* Inquiſition is different, it being a wooden Croſs full of Knots, with a Sword and an Olive Branch, as repreſented in the third Compartment. This Standard has been deſcribed in a very different Manner in theſe Memoirs.

Explication *of the* FIGURES *repreſenting the Habits of the Criminals condemned by the* INQUISITION.

THE fifth Compartment repreſents a Priſoner whom the Inquiſitors have found too guilty to be acquitted, and yet not criminal enough to be condemned. He is clothed in a *San-benito*, which is a ſleeveleſs Coat of a yellow Colour, with a great red St. *Andrew*'s Croſs before and behind. Theſe are generally Perſons who readily accuſe themſelves, gueſs their Accuſers, and diſcover a Sorrow for the Crimes they have committed. See what has already been ſaid in theſe *Memoirs*. The male Priſoners have a Waiſtcoat under their *San-benito*, the Sleeves whereof deſcend to the Wriſt, and a Pair of Drawers which reach to their Heels, both made of black Linen ſtrip'd; but the Women wear their own peculiar Habits under the *San-benito*, as we ſee in the ſixth Compartment, repreſenting a Nun condemned by the Inquiſitors, and clothed in the Habit of her Order, with the *San-benito* over it; and in the eighth and ninth Compartments, obſerve that thoſe Men who wear the *San-benito* are bare-headed.

IN Compartments ſeven and eight, a Man and a Woman are repreſented, who having been condemned to the Flames, have eſcaped them by making a Confeſſion in the very critical Minute, after their Sentence had been read, and before they are taken out of Priſon, provided nevertheleſs that they are not ruled. Their under Dreſs is the ſame with the above-mentioned, with the Difference only of the Paſteboard Cap, ſhaped like a Cone, which is worn by Men as well as Women. Theſe Caps are called *Carrochas*. Their Scapulary called *Sammaria*, differs from the *San-benito* in this; the Ground of it is grey, with Flames painted upon it, and the Points turned downward, and is called *Fuego Revolto*, to denote that they, by their Confeſſion, have thrown down the Pile on which they were to have been burnt.

THE ninth and tenth Compartments repreſent a Man and Woman who have no Hopes of Pardon left. Theſe, in like Manner as thoſe above, wear the *Carrocha* and the *Sammaria*, but then the Points of the Flames are pointed upwards, and have alſo Devils painted on them armed with Hooks. At the Bottom of the *Sammaria* is a Figure repreſenting the condemned Criminal.

OBSERVE

OBSERVE firſt, that in the eighth and ninth Compartments, the Engraver has repreſented the Women in their Hair, whereas it was before ſaid, that all Priſoners of both Sexes, and of what Condition ſoever, have their Hair cut off; and as this is done to prevent their harbouring Lice, we may reaſonably ſuppoſe that they cut it from Time to Time.

SECONDLY, That he has repreſented the Women with their Shoes and Stockings on, a Diſtinction not taken notice of by the *Memoirs*, where we find, on the contrary, that in the Proceſſion they all go bare-footed, and that the Priſoners are not ranked according to their Sex, but the Crimes they have committed.

THE eleventh Plate is ſo accurately deſcribed in the ſixteenth Chapter of the fourth Book, that it were needleſs to give an Explication thereof in this Place.

THE laſt Plate repreſents the Place of Execution.

A A *Repreſents ſuch as are condemned by the Inquiſitors after their Death.*

B B *Their Bones carried in little Trunks, in order to be burnt.*

C C *Two Criminals condemned to the Flames.*

D *Another who is ſtrangled before he is burnt; a Favour indulged to thoſe who repent before they die.*

E E E *Coalmen who furniſh the Wood for the Fire, and light the ſeveral Piles.*

F F F *More unhappy Creatures who are going to ſuffer the ſame Puniſhment, and ſurrounded with Confeſſors, exhorting them to renounce* Judaiſm. *After Sentence of Condemnation has paſſed upon them, and their Delivery over to the ſecular Arm, they are carried to the Place of Execution, mounted on Mules, as is the Cuſtom in* Spain *and* Portugal.

THE Reader is to take notice, that in ſome Places the Piles are not raiſed from the Ground as in this Plate, but a very wide and deep Hole is dug, in which a great Fire is made over Night, ſo that it is full of live Coals, by that Time the Priſoners get to it. If they are *Jews* who perſiſt obſtinately in their Principles, they are carried thrice round this dreadful Grave, when if they ſtill perſiſt in their Opinions, they are thrown into it. In *Spain*, not many Years ſince, a beautiful *Jew* of about eighteen, being greatly importuned by a Monk to abjure her Religion, was ſo much offended at it, that ſhe threw herſelf into the Flames, which conſumed her Body in a very little Time.

Tantum Religio potuit ſuadere malorum!

IN order to complete the Relation of the Proceedings of the Inquiſition, we ſhall preſent the Reader with the following *Auto de Fe*, or *Act of Faith*, as it was ſolemnized at *Lisbon* in 1707.

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The ACT OF FAITH, *as it was publicly ſolemnized in the* Rocio, *or great Square in* Lisbon, *on* Sunday *the 6th of* November, 1707. *under the Inquiſitor-General, Don* Nuno da Cunha de Ataide, *Counſellor of State, and High-Almoner to his Majeſty.*

MEN.

PERSON dead in Priſon, and abſolved with the Abſolution called [a] *Da inſtantia.* — *N°.* I. *Age.* 30.

Michael Lopez Montezinos, a [b] new Chriſtian and a Merchant, unmarried, Son of *Rodriguez Lopez Montezinos*, a Merchant, born and living in this City, whoſe Anceſtors came originally from the Kingdom of *Caſtile.*

Abjuration called de Leve.

Anthony Gonſalves Cazeiro, Son to *Bartholomew Gonſalves Cazeiro*, a Seaman, of *Ribeyra Doura*, born in the Village of *Senharis*, in the Pariſh of *Our Lady of the Roſary*, within the Juriſdiction of the Town of *Chaves*, of the Archbiſhopric of *Braga*, reſiding in the Town of *Arcs*, in the Biſhopric of *Portalegra*, and ſometimes reſiding at *Abrantes* in the Biſhopric of *Guarda*, for having married a ſecond Time, his firſt and lawful Wife being ſtill living. [*Whipt, and ſent to the Gallies for five Years.*] — II. 40.

Francis Lopez da Sylva, Shoemaker, a Batchelor, natural Son of *Francis Lopes da Sylva*, Diſtributor, born and living in *Santarem*, a City in this Archbiſhopric, for having made uſe of a magical Purſe, in order to render himſelf invulnerable, and ſuſpected to have made a Contract with the Devil; moreover, for having been guilty of Sodomy, as Agent in that Crime, and for having endeavoured to intimidate the Witneſſes of the holy Office, purpoſely to extort from them the ſeveral Depoſitions they had made. [*Whipt, and ſent ten Years to the Gallies.*] — III. 25.

[a] That is, diſcharged of all Proſecution againſt his Body.

[b] Whoſe Father and Mother were both *Jews*, or a *Jew* that is turned Chriſtian.

A Perſon [a] *who does not abjure, nor wear the* [b] *Habit.*

N°. *Age.* *Gaſper Lopes Henriqueis*, a new Chriſtian, and Phyſician of *Covilham*,
IV. 69. a City in the Biſhopric of *Guarda*, living in this City, after having been reconciled by the Inquiſitors, for the Crime of *Judaiſm*, the 14th of *December*, 1667. retaken, relapſed, and guilty of the ſame Crime. [*Perpetual Impriſonment.*]

Abjuration called [c] de Vehemente, *for Judaiſm.*

V. 25. *Gaſper Mendes Caſtanho*, [d] a half-new Chriſtian, a Trader of the City of *Menjana*, of the Diſtrict of *Campo d'Origue*, in the Archbiſhopric of *Evora*, reſiding in the City. [*Priſoner at Diſcretion.*]

VI. 36. *James Mendes Sola*, [e] partly a new Chriſtian, and Captain of Horſe, of the City of *Trancozo*, of the Biſhopric of *Vizeu*, having his Dwelling in the City of *Lamego*, and reſiding in the City of *Lisbon*. [*The ſame.*]

A Perſon that does not abjure, [f] *and wears the* [g] *Habit.*

VII. 42. *John Rodriguez Ferreira*, a half-new Chriſtian, and a Merchant, of the City *Eſtremos*, in the Archbiſhopric of *Evora*, dwelling in the City of *Leyria*, reconciled by the Inquiſition, for the Crime of *Judaiſm*, in the *Act of Faith* which was publicly ſolemnized in the *Rocio* of this City the 20th of *October*, 1704. and retaken as guilty of the ſame Crimes. [*Impriſonment, and to wear the Habit for Life.*]

Firſt Abjuration in Form, for Judaiſm.

VIII. 42. *Emanuel Mendes Henriquez Montebarro de Alcunha*, a Haberdaſher of ſmall Wares, born and living in the City of *Guarda*. [*Arbitrary Priſoner, and the Habit, which is taken off in the Act itſelf.*]

[a] When there are not legal Witneſſes ſufficient againſt a Perſon, and that other Tokens are wanting, ſuch Perſon is not condemned to wear the Habit; but if notwithſtanding all this, he may have brought himſelf under great Suſpicion to the Inquiſition, he is often condemned to perpetual Impriſonment.

[b] The perpetual Impriſonment which is pronounced by the Inquiſitors, is very often no more than a Prohibition to quit the ordinary Place of their Reſidence; and even if a Perſon ſo condemned is a Merchant, he ſometimes has Leave to follow his Buſineſs in all Parts of the Dominions of the King of *Portugal*, but then he muſt be always ready to appear when called upon by the Inquiſitors.

[c] This is an expreſs Abjuration after having been duly convicted.

[d] Who is of *Jewiſh* Extraction on one Side only, *i. e.* either by the Father's or Mother's Side.

[e] Some of whoſe Family were *Jews*.

[f] Who does not abjure the Particulars of which he is accuſed, becauſe the Accuſers had not ſufficient legal Proofs; however he is condemned to wear the Habit, as being guilty in ſome other Reſpect, or ſuſpected by the Inquiſition.

[g] *L'Habito Perpetuo* is a kind of Scapulary, or rather *Camail* of Wool (an eccleſiaſtical Habit) with a red Croſs before and behind. A Perſon who has been retaken by the Inquiſition, needs only put it on when he is obliged to appear before the holy Office, or aſſiſt at the Sermons, and ſuch like, appointed for the Inſtruction of thoſe who have gone aſtray.

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	N°.	Age.
Emanuel de Santiago, a new Chriſtian, unmarried, Son of *Alexander Pereira Ourives da Prata*, Stocking-Weaver, of the City of *Braganza*, having his Habitation in the City of *Vimiozo*, and happening to be in this City. [*Ditto.*]	IX.	27.
Emanuel Mendez Brandao, a new Chriſtian, Counſellor in the City of *Monſanto*, and dwelling in that of *Covilhao*, in the Biſhopric of *Guarda*. [*Impriſonment, and to wear the Habit at Diſcretion.*]	X.	30.
Joſeph Chriſtopher da Coſta, a new Chriſtian, Haberdaſher of ſmall Wares, unmarried, Son of *Francis Emanuel Delgado*, a Farmer of the King's Revenues, born in this City, and dwelling in that of *Leyria*. [*Ditto.*]	XI.	19.
Denis Pimentel, a new Chriſtian, and Farmer of the King's Revenues, in the City of *Braganza*, in the Biſhopric of *Miranda*, and dwelling in the City of *Lisbon*. [*Impriſonment, and to wear the Habit for Life.*]	XII.	38.

Second Abjuration in Form, for Judaiſm.

Emanuel Pereira Gomes, a new Chriſtian, a Caſhier, unmarried, Son of *Emanuel Gomez Ribeiro*, a Confectioner, of the City of *Elvas*, and dwelling at *Abrantes*, a City of the Biſhopric of *Guarda*. [*Ditto.*]	XIII.	38.
Francis da Sylveira, partly a new Chriſtian, a Perſon of ſome Subſtance, born and dwelling in this City. [*Ditto.*]	XIV.	50.
James Feyo Flores, a new Chriſtian, a Perſon of ſome Fortune, a Native and Inhabitant of the City of *Celorico*, in the Biſhopric of *Guarda*. [*Ditto.*]	XV.	46.
Anthony Lopez da Sylva, a new Chriſtian, unmarried, and of no Buſineſs, Son of *Sebaſtian Dias da Sylva*, a Merchant, a Native and Inhabitant of this City. [*Ditto.*]	XVI.	27.
Simon Carvalho Chaves, a new Chriſtian, living on his Eſtate, a Native and Inhabitant of the Village of *Fundao*, in the Diſtrict of the City of *Covilhao*, in the Biſhopric of *Guarda*. [*Ditto.*]	XVII.	29.
Henry Hebre da Cruz, a new Chriſtian, and a Merchant, unmarried, Son of *Ignaco Franco*, Merchant, born and dwelling in this City. [*Ditto.*]	XVIII.	25.

Third Abjuration in Form, for Judaiſm.

Anthony Rodriguez Leal, partly a new Chriſtian, a Merchant, in the City of *Almeyda*, in the Biſhopric of *Lamego*, and living in the Village of *Fundao*, the Diſtrict of *Covilhao*, in the Biſhopric of *Guarda*. [*Ditto.*]	XIX.	51.

Lewis

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N°	*Age.*	
XX.	31.	*Lewis Ferreire de Matos*, a half new Christian, Merchant of *Eſtremos* in the Archbiſhopric of *Evora*, and living in the City of *Porto de Mos*, of the Archbiſhopric of *Leyria*. [*Ditto.*]
XXI.	38.	*Chriſtopher da Paz*, a new Chriſtian, Clerk of the Wines, of the City of *Braganza*, in the Biſhopric of *Miranda*, and reſiſting at *Setuval*, a City in this Archbiſhopric. [*Ditto.*]
XXII.	52.	*Anthony Pimentel*, a new Chriſtian, a Silk-Throwſter, of the City of *Braganza*, in the Biſhopric of *Miranda*, and reſiding in this City of *Liſbon*. [*Ditto.*]
XXIII.	47.	*John Lopez Caſtanho*, a new Chriſtian, a Counſellor of *Moura*, a City of the Archbiſhopric of *Evora*, and living in this City, who abjured *De Vehemente*, for Judaiſm, in the Public *Act of Faith* held in the great Square of this City the 19th of *October* 1704; ſeized a ſecond Time for freſh Tokens of the ſame Crime. [*Ditto.*]
XXIV.	29.	*Brother Lewis dos Reys*, a new Chriſtian, a Monk profeſſed, of a certain Order, Son of *Melchior dos Reys*, Farmer of the King's Revenues, a Native of *Badajos* in the Kingdom of *Spain*, and dwelling in this City of *Lisbon*. [*Ditto.*]
XXV.	35.	*Alvarez Nicholas Nogueyra*, partly a new Chriſtion, unmarried, Son of *Emanuel Rodriguez Nogueyra*, Merchant, of *Madrid* in the Kingdom of *Caſtile*, and living at *Lisbon*. [*Impriſonment, and to wear the Habit for Life, without any Poſſibility of being pardoned; to be branded with Fire, and ſent five Years to the Gallies.*]

WOMEN puniſhed or retaken in the ACT OF FAITH *ſolemnized in* 1707.

A Woman who does not abjure, nor wear the Habit.

N°	*Age.*	
I.	68.	ANNE *Nunez Medalha*, a new Chriſtian, Widow of *Francis Carvalho Chaves*, who lived on his Eſtate, a Native and Inhabitant of the Village of *Fundaho* in the Diſtrict of the City of *Covithao*, in the Biſhoprick of *Guarda*, reconciled by the Inquiſition, for Judaiſm, the 23d of *Auguſt* 1683. Seized a ſecond Time for relapſing, and as being guilty of the ſame Crimes. [*Perpetual Impriſonment.*]

Ab-

Abjuration De Vehemente, *for Judaiſm.*

	N°.	*Age.*
Britis de Marcado, a new Chriſtian, Wife of *Emanuel Henriquez de Marcado*, Merchant, born in the Village of *Coriſcada*, the Diſtrict of the City of *Marialva*, in the Biſhopric of *Lamego*, and dwelling in this City. [*Priſoner at Diſcretion.*]	II.	30.
Tiolante Pereyra, a new Chriſtian, Spinſter, born and living in this City, Daughter to *James Gomez Pereyra*, a Merchant, [*Ditto.*]	III.	21.
Jane de Lemos, a new Chriſtian, Wife to *Emanuel Rodriguez Lobo*, a Merchant, born and dwelling in this City. [*Ditto.*]	IV.	33.

A Woman who does not abjure, and wears the Habit.

Don Michaela Archangela, a half-new Chriſtian, Wife of *Emanuel Ferreira*, Merchant, born in *Setuval*, a City of that Archbiſhopric, and living in *Sardoal*, a City in the Archbiſhopric of *Guarda*, of *Caſtilian* Extraction; reconciled for Judaiſm in the Publick *Act* of *Faith* ſolemnized in the great Square of this City the 6th of *October* 1705. Seized a ſecond Time for the ſame Crimes. [*Impriſonment, and to wear the Habit for Life, without Hopes of a Pardon.*	V.	24.
Iſabella de Sa, a new Chriſtian, married to *Lewis de Mattes Lopes*, Merchant, born at *Braganza*, a City of the Biſhopric of *Miranda*, and living in this City of *Lisbon*; reconciled for Judaiſm in the Public *Act of Faith*, ſolemnized in the great Square of this City the 12th of *September* 1706. Seized a ſecond Time for the ſame Crimes. [*Ditto.*]	VI.	31.
Dona Jerome Mauritia de Mangahes, a half Chriſtian, Wife of *Anthony Javares da Coſta*, who is inſerted in the Liſt, born at *Setuval*, a City in that Archbiſhopric, and reſiding in this City; of *Caſtilian* Extraction; reconciled for Judaiſm in the Public *Act of Faith*, ſolemnized in the great Square of this City, the 12th of *September* 1706; and ſeized a ſecond Time for the ſame Crime. [*Ditto.*]	VII.	22.

Firſt Abjuration in Form, for Judaiſm.

Blanche Nunez, a new Chriſtian, Wife of *Emanuel Mendez Tavarès*, Tobaconiſt, born in the City of *Guarda*, living in *Almodover*, a City in the Biſhopric of *Algarve*, and reſiding in this City. [*Priſoner at Pleaſure, and to wear the Habit, which is taken off in the Act.*]	VIII.	51
Joan Henriquez, a new Chriſtian, Spinſter, born and living in *St. Vincent de Beira*, a City of the Biſhopric of *Guarda*, Daughter of *Antao vas Ribeyro*, a Shoe-maker. [*Ditto.*]	IX.	17.

N°	Age.	
X.	31.	*Guiomar Henriquez*, a new Chriſtian, Spinſter, born and living in the Village of *Fundao*, Diſtrict of the City of *Cavilhao*, in the Biſhopric of *Guarda*; Daughter of *Gabriel Nuner*, Merchant. [*Impriſonment, and to wear the Habit at Pleaſure.*]
XI.	51.	*Mary Rodriguez*, a new Chriſtian, Wife of *Anthony Rodriguez*, Farmer of the royal Revenues ariſing from Hides; a Native of, and reſiding in *Monſanto*, a City of the Biſhopric of *Guarda*. [*Ditto.*]
XII.	18.	*Mary Svares Pereyra*, a new Chriſtian, (Daughter of *John Lopez Caſtanho*, Counſellor, and inſerted in the Liſt) Spinſter, born and reſiding in this City, after having made Abjuration *De Leve*, for Judaiſm, in the *Act of Faith*, ſolemnized in the Hall of the Inquiſition of this City, 30th of *October* 1704. Seized a ſecond Time, upon freſh Tokens of the ſame Crime. [*Impriſonment, and the Habit for Life.*]
XIII.	21.	*Eleonor Nunez*, a new Chriſtian, unmarried, and Daughter of *Lewis Nunez*, a Merchant, born in *Chacim*, a City in the Biſhopric of *Miranda*, and reſiding in this City, after having abjured *De Vehemente*, for Judaiſm, in the *Act of Faith*, ſolemnized publicly in the City of *Coimbre*, the 2d of *March* 1704. Seized a ſecond Time upon freſh Tokens of the ſame Crime. [*Ditto.*]

Second Abjuration in due Form, for Judaiſm.

XIV.	20.	*Dona Catharina Henriquez*, a new Chriſtian, Spinſter, born and living in this City, Daughter of *Sabaſtian Dias da Sylva*. [*Ditto.*]
XV.	42.	*Iſabella Mendez Furtada*, a new Chriſtian, Wife of *Emanuel Pinheiro Ferro*, born in *Toledo*, a City of *Caſtile*, dwelling in *Trancozo*, a City of the Biſhopric of *Vizeu*, and reſiding in this City. [*Ditto.*]
XVI.	21.	*Dona Thereſa Barreira*, a new Chriſtian, Spinſter, Daughter of *Andrew Barreira*, a Merchant, born in *Olinda*, a City in the Biſhopric of *Pernambuco* in *Braſil*, and reſiding in this City of *Lisbon*, of *Caſtilian* Extraction. [*Ditto.*]
XVII.	14.	*Eleonora Maria*, a new Chriſtian, Spinſter, born and dwelling in this City, and Daughter of *Duarte Mendez*, a Merchant. [*Ditto.*]
XVIII.	42.	*Iſabella de Moreas*, a new Chriſtian, Wife of *Francis de Santiago*, living on his Eſtate, born in the Village of *Fundao*, the Diſtrict of *Covilhao*, the Biſhopric of *Guarda*, and living in this City. [*Ditto.*]
XIX.	23.	*Dona Anna Maria Henriquez*, a new Chriſtian, Spinſter, born and living in this City, and Daughter of *Sebaſtian Dios da Sylva*, Merchant. [*Ditto.*]

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Third Abjuration in Form, for Judaiſm.

	N°	Age.
Philippa Garcia, new Chriſtian, Wife of *Dominic de Coſto de Miranda*, Merchant, born in *Braganza*, a City of the Biſhopric of *Miranda*, and dwelling in this City of *Lisbon*. [*Ditto.*]	XX.	37.
Brite Carvalha, new Chriſtian, Wife of *Francis Lopes Prato*, Phyſician, born and living in the Village of *Fundao*, Diſtrict of the City of *Covilhao*, in the Biſhopric of *Guarda*. [*Ditto.*]	XXI.	37.
Philippa de Deos, new Chriſtian, Spinſter, born in *Braganza*, a City in the Biſhopric of *Miranda*, living in this City of *Lisbon*, and Daughter of *Elizeus Pimentel*. [*Ditto.*]	XXII.	21.
Anne Feiio Flores, new Chriſtian, Wife of *James di Avila de Seixas*, Merchant, born and dwelling in *Colorico*, a City of the Biſhopric of *Guarda*. [*Ditto.*]	XXIII.	33.
Mary Mendez, new Chriſtian, Widow of *Alexander de Moraes*, living on her Eſtate, born at *Braganza*, a City of the Biſhopric of *Miranda*, and dwelling in this City of *Lisbon*. [*Ditto.*]	XXIV.	35.
Anne Mendez de Veyga, new Chriſtian, Wife of *Francis Lopes Breto*, living on his Eſtate, born in the City of *Guarda*, and reſiding in the Village of *Fundao*, the Diſtrict of the City of *Covilhao*. [*Ditto.*]	XXV.	38.
Dona Jeroma Henriquez de Claves, new Chriſtian, Wife of *Gaſper Lopez Henriquez*, Phyſician, inſerted in the Liſt, born in the Village *da Fundao*, the Diſtrict of the City of *Covilhao*, in the Biſhopric of *Guarda*, and reſiding in this City, after having abjured *De Vehemente*, for Judaiſm, in the Public *Act of Faith*, ſolemnized in the great Square of this City, *October* the 20th, 1704. Seized a ſecond Time for freſh Tokens of the ſame Crime.	XXVI.	31.

Fourth Abjuration in Form, for Judaiſm.

Catherina Maria Roſa, a new Chriſtian, Spinſter, Daughter of *John Lopez Caſtanho*, Counſellor, inſerted in the Liſt, born and reſiding in this City; after having abjured *De Vehemente*, for Judaiſm, in the *Act of Faith*, ſolemnized publickly in the great Square of this City, *October* the 20th 1704. Seized a ſecond Time on freſh Suſpicion of the ſame Crime. [*Ditto.*]	XXVII.	19.
Anna Maria Rodriguez, a new Chriſtian, Widow of *Andrew de Barreyra* Merchant, born at *Madrid*, in the Kingdom of *Caſtile*, and dwelling in this City of *Lisbon*. [*Ditto.*]	XXVIII.	37.

Dona

N°. Age.

XXIX. 30. *Dona Guiomar Maria Henriquez*, a new Chriſtian, Spinſter, Daughter of *Sebaſtian Dias de Sylva*, Merchant, born, and reſiding in this City. [*Ditto.*]

XXX. 27. *Dona Catherina Michaela de Chaves*, a new Chriſtian, Spinſter, Daughter of *Gaſper Lopez Henriquez*, Phyſician, inſerted in the Liſt, born and dwelling in this City. [*Ditto.*]

XXXI. 22. *Cuſtodia Henriquez*, a new Chriſtian, Spinſter, Daughter to *Simon Lopez Samuda*, Phyſician, born and dwelling in this City. [*Impriſonment and Habit for Life, without Poſſibility of being pardoned, and baniſhed for three Years to* Braſil.]

Perſons releaſed in Body, that is, *burnt.*

I. 67. *Don Lewis Gabriel de Medina*, a new Chriſtian, Merchant, born in *Madrid*, Capital of the Kingdom of *Caſtile*, and reſiding in this City of *Lisbon*. Burnt for being falſe, hypocritical, diſſembling, having confeſſed his Crime, and impenitent.

II. 33. *Anthony Travares de Coſta*, a half-new Chriſtian, Merchant, born and dwelling in this City. Guilty of the ſame Crime.

III. 26. *Maria Lopez de Sequeyra*, a new Chriſtian, Spinſter, and Daughter of *Joſeph de Sequeyra*, Farmer of the Royal Revenues, born and dwelling in this City.

IV. 54. *Dona Marguerita Correa*, a new Chriſtian, Widow of *Thomas Pinto*, Merchant, born in *Malaga*, in the Kingdom of *Caſtile*, and living in *Setuval*, a City in this Archbiſhopric.

Perſon releaſed, that is, *burnt in Effigie.*

I. 63. *Francis da Coſta Peſſoa*, a new Chriſtian, Merchant, born and living in this City; convicted, denying what is laid to his Charge, relapſed, abſent, and contumacious.

End of the SECOND VOLUME.

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