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THE Foot out of the Snare:

WITH

A DETECTION OF

S V N D R Y L A T E

practices and Impostures of the
Priests and Iesuits in England.

Whereunto is added a Catalogue of
such booke as in this Authors knowledge
have been vented within two yeeres last
past in London, by the Priests and
their Agents.

By I o h n G e e, Master of Arts, of Exon-Colledge
in O x f o r d.

A T L O N D O N,
Printed by H. L. for Robert Milbourne, and are to bee sold
at his shop at the great South doore of
Pauls, 1 6 2 4.
TO

THE MOST REVEREND Father in God, the Lord Archbishop of Canterbury his Grace, and to the rest of the Reverend Lords Spiritual, and the right honourable the Lords Temporal, as also to the most Worthy and Religious Knights and Burgess of the house of Commons, all now assembled in this happy Parliament; I, an unworthy Minister of the Church, presume to dedicate this evidence of his repentance, and declaration of his best endeavours for the Church of England.

It is the safety of a Ship, to have good Pilots; the strength of a Palace, to have sure Pillars; the security of the body, to have clear eyes; and safe-guard of sheepe, to have vigilant Shepheards: So it is the safety
The Epistle Dedicatory.

Safety of a Country, and safeguard of a Kingdom, to have many wise and watchfull Counsellors. Wee never had greater reaon to blesse GOD, then in contemplation of the present time, in the perfect vision of so many principall Planets now met together in happy Conjunction: such a King, such a Prince, such Honourable Senators, such Assistants. The eare that heareth you, blesseth you: and the eye that seeth you, gies witnesse to you. The blessing of Her that was ready to perish, is come upon you. Under your shadow wee are much refreshed. The God of blessing dispose of your Counsaile. Wee waite for you, as for the raine: and our mouthes are opened wide, as for the latter raine. Ita quisque vt audit, mouetur.

I need not, neither were it lesse then boldnesse and presumption in me (Right honourable) to suggest vnto you, of what weight and consequence those affaires are, which his Maiefty hath been graciously pleased to referre to your ioynt consideration and advice: neither need I repeat, how deeply you are all interested here.
The Epistle Dedicatory.

herein: you reverend Bishops, by your sacred profession; you the Noble Baronage of this Realme, by your military honour, alwaies prest and ready for the defence of Religion and of this Kingdom, against open Invaders, or secret underminers; and you the Representative Body of the Commons, in regard of the libertie of the Subject; but most of all, the free course of the Gospel without impeachment: by whom is not onely represented, but also actuated; the desire and zeale of the body of this kingdom, being a people true-harted, and servient toward God in the puritie of his worship; towards our Soueraigne, in the stedfastnesse of obedience; and towards the Lawes, in wishes and hopes that they shall stream forth motu naturali; in their owne course, without diversion or obstruction.

But you being at this time imployed about so weighty affaires, how may I, the meanest of the sonnes of my Mother, presume to interrupt you? Are there not the Chariots of Israel, and the horsemen of the same? Doe the Lords battailes want supply?
The Epistle Dedicatory.

Supply? whence should it be expected but from them? But I may say, with Epictetus: Your hand ever holdeth an equal balance, and your Sun shineth alike on the poor and rich. It may be, one Scout may upon occasion hear and know what an whole Army hath no present notice of.

True it is, (and why should I now be ashamed to manifest it to such an Assembly?) An evil and scandalous report is gone forth of mee, in regard I was the man that was present at the Jesuite Drury his Sermon at the Black-Fryers. I was the same day in the fore-noone at the Sermon at Pauls-Crosse: and lighting upon some Popish company at dinner, they were much magnifying the said Drury, who was to preach to them in the after-noone. The ample report which they afforded him, preferring him far beyond any of the Preachers of our Church, and depressing and vilifying the Sermons at Pauls-Crosse, in regard of him, whetted my desire to heare his said Sermon: to which I was conducted by one Medcalfe a Priest. This being heard of by my Lord Arch-
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Arch-bishop of Canterbury his Grace, hee sent for mee within few daies after; and being before him, found mee inclining to their side. I layd open my selfe vnto him, and confessed I had some scruples in Religion. Whereupon it pleased his Grace to afford me his holy counsell and monition: which had that good effect, that albeit my foot was stept into the Babylonian pit, yet I often meditated of his Fatherly admonitions. Som other speeches I receiued from his Domestique Chaplains, D. Goad and D. Featly: for which I shall be bound euer to pray for them: their words left aculeos et stimulos; Vade et ne pecca amplius, &c. piercing me the more, being recorded in a publicke narration: which, my checking conscience did iustly take for an inditement to convict me, & a Trumpet to reduce me. Like the Prodigall, I now returne home with a Peccati in my heart, mouth and pen, to God and our blessed Mother the Church of England: to both I say, Peccati contra coelum et te.

The reason why I presumed to present these lines to your view, and offer them A a to
to your hands, seemeth to me just, because sincere, and excusable, because in some sort necessary, in that the vastness of my fault requireth, forasmuch as from my acquaintance on the left side, I can expect little lesse than indignation and machinations against mee by them, whom, partly by my relinquishment of them, but much more by disclosing some of their proceedings, I am like to provoke in a high degree: it behoveth me therefore to chuse such Refuge, as may protect mee against their malice. I have touched (in a manner) nothing else but the behaviour of the Priests; whereunto, I might have added somewhat of my owne knowledge, concerning the insinuations & incroachments used by those of that stamp, who profess physick: Who, whatsoever they doe vnto the bodies, infuse into the mindes of many the Kings Subjects, bitter distempers; whereby those patients tongues distaste the wholesome food of our Church, and their hearts are stricken with antipathy against our present State. But these things I thought fitter for your
The Epistle Dedicatory.

your Wisdomes to cure, then for my weakness to declare; my intent in this Treatise, hanginge to act the part of unmasking the vailed fraud of the Iesuits & Priests: wherin if you sometimes dislike the stile, condemn not me for a botcher: for, their Stories I alter not a stitch, but giue you the laptp up in their own clouts. If the forme and phrase I vse in other places bee distastfull, as either too sharp, or too light and Ironical for one of my profession; let my matter bee my Advo
cate, that draweth mee thereunto; trusting, that I may be excused, if I sometime light my candle at the Torch of Elias, when he founded and smoaked out Baals Priests from the nest of the Sanctuary. I ieft but at their iefting, that haue made a ieft of God, and of his blessed Saints in heauen, by casting vpon their most pure and glorious faces, the cloud, nay, the dirt and dung of vgly, vnsavoury, ridiculous Fables: whereat the sounder Christians are scandalized; wherewith the weaker are deluded & captiuated in superstition, and the very Iewes & Heathen are druen
further off from listing vnto the true & sacred Mysteries of Christian Religion. For surely, no small mischiese or danger is it vnto Truth, to haue her precious garment eeked out with patches of falsehood, and, vpon pretence of embellishment, to bee dawbed ouer with the copper-embrodery of cogging Impostures.

In regard of my own particular; hereby I hope, I shall regaine that good opinion which I have lost, and no longer bee censured by my friends and others, as at all wauering, inclining and warping toward their fide: yet withall, you haue the Character of mine hart, toward the publicke good of our Church and Commonwealthe. I say no more, but God giue you understanding in all things. **Ride on with your honours; and, because of the Word of Truth, bee courageous and stout Nehemiahs. Such a man as I, flee? Nehem. 6. 11.** The deaw of Gods grace bee vpon you and your children. And thus, with my unceasing prayers for you, I rest.

**The most humble servant of you all, to bee commanded in the Lord,**

**JOHN GEE.**
Aint *Augustine* reports, that e-uen in the *Primitive Church*, and in those better times, the Diewell was become both *Leo apertèsauens, & Draco occite insidians*: by open and outrageous cruelty, hee shewed himselfe a *Lion*; and, by his secret poisoning of Religion, a *Dragon*. Yet his malicious power was curbed, and himselfe bound in chains for a thousand yeers: so that, notwithstanding all his subtilty, Truth, like a *Palme-tree*, flourished; and Christ's Crosse, like *Aaron's Rod*, did blossom, and bring forth much fruit. But now the *old Serpent* is let loose, and of late yeers hath acted both the...
Lion and the Dragon without restraint, both by policy and puissance, studying to extinguish the light of the Truth. Neither have his attempts been effectuall: for, what by Magog's sword in the East, and Gog's surped Keyes in the West, hee hath driuen Truth, like a Dove, into the holes of the rocks, and banished Faith in many places from among men.

In Reformed Churches (especially in our Church of England) God's mercy hath supported his Truth, eu'n amidst the slacknes and carelesnes of the Professors themselves: whilst yet some, like Dinah the daughter of Jacob, have lost their virginity. I mean, primum et puram fidem, their first faith, by going abroad, and have returned home impure. Some, like Salome's outlandish women, have brought-in outlandish Religion. Many at home, in stead of the voice of the Faithfull, Come, let us go up into the House of the Lord, say among themselves, Let us go up to Bethel, and transgress to Gilgal, and multiply transgressions. So that our Countrey, which ought to bee even and vniforme, is now made like a piece of Arras, full of strange formes and colours. But what is the reason? Besides the drowziness of many Luke-warm Gospellers, there is a vigilant Tribe (I mean, the Emissaries of Rome, and Factors for the Papacy), who are like unto Dan, and are as an Adder in the path, which bites the horse, and makes the Rider to fall backward. They make them, whom they can get to work upon by their persuasions, to become retrograde; with the Church
Church of Ephesus, to leave their first love, and become Apostates in matters of orthodox Christianity. Easily can they steal away the hearts of the weaker sort: and secretly do they creep into houses, leading captive simple women laden with fancies, and led away with diverse lusts.

Strange indeed it is to consider, how that Wolf-breeding and Wolf-breeding Romulus doth daily send over his ravening brood of Jesuits & Priests, to make havoc & spoil, & to conclude a bloody Catastrophe to a direfull Tragedy. Astant & instant, ut Hannibal adportas: nay, like Brennus and his Gaules, they have not onely surprized our Suburbs, but almost taken our Capitol.

Galli per dumos aderant, arcem & tenebant,
Defensi tenebris & dono noctis spacie:
The Gaules came stealing in by night through the Thickets: so these Bats, in the twi-light of our security, creep upon vs, defens tenebris. They finde, perhaps, among vs a still night of negligence and drowzinesse: but they bring on a greater night, by the thick cloud and fogge of superstitions and forgeries; wherein they enwrap themselves, and would ensnare vs, who if they should go on to the height of their hopes, what may wee expect, but ut notent & designent oculis adcedem unumquemq; nostrum, &c? Did they not long since, like the sons of Belial, not onely cast off the yoke of obedience, with a Nolumus hunc regnare, Luke 19.14. but even clothe themselves in the robes of rebellion, with a Venite & occidamus.
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Luke 20.14 Witness the one intention of theirs, which must never be forgotten. And therefore, not without just cause, have they been of late put in minde of a second reflecting Tragedy; which met so right with them, that well were it, if they could apply it to themselves, according to the sense of our Saviour's words (which have been by diverse of my friends rung in mine ears, and I trust I shall still ponder of and remember them), Vade, & nè pecca amplius, ne deterius contingent tibi: Sinne no more, lest a worse thing happen unto thee. And sure, for my owne particular, I make such application, and will ever consider, that I had a faire warning to come out from among them; non tam pede, quam pede; non tam gradiibus, quam affectibus; not so much in motion, as in affection; leaving them to their superstitious devotions, and never more partaking with them in any their abominations.

But, omne beneficium petit officium: as in morality every benefit is obligatory, and bindes to some thankfull duty; so more especially in Diunity, the wonderfull works of God, extended to all in general, or to any one man in particular, in regard of speciall protection, doo binde to a duty of Thanksgiving.

Though I have long runne uppon the score, and hitherto yeelded to Ingratitude, that crafty Simon, to keep the doore of my lips, so that I haue neither discharged my conscience toward God or man, yet will I at last, with the alone Lepex, return to give praise.
praise. And surely, of those that escaped the danger of the Black-friers (an Accident for which I have been much noted, and often pointed at), none hath greater cause to offer the values of his lips, a grateful Sacrifice unto the Almighty, then my self. For, as my escape was not the easiest, so my offense, the greatest: whereof, one-mouueth me to compunction; the other, to gratulation. Being in the midst of the Roume that fell, and though that amnes circumstantes, all (in a maner) that stood about me, perished in that Calamity, and I involued in the down-fall, and falling, being covered with the heaps of rubbish and dead carcases; yet it pleased God to haften my Escape, beyond my owne expectation and humane understanding. Surely, when I record this common down-fall, which wounded others unto death, and mee but unto affright, I cannot but strike my brest, and look vp into heauen, or rather with the Publican, down to the earth, and say, What was there, or is there in me, miserable man, that the hand of God should strike so many on my right hand and left, and yet ouerpasse me? Surely I was no Lot, to escape out of burning Sodom; no Noah, to be preserued in a generall Deluge. If the load of sinne pressed them down that fell (alas! farre be it from me to have vncharitable conceit of their persons), that waight should haue sunk mee then deeper than any of them, not onely to the ground, but vnder ground, to hell it self. But our good God is Master of his owne work, and
free Lord of his owne mercies. Hee bestoweth
them where there can bee no plea of merit. He
spared to crop mee in the strength of my youth,
in the midst of my wandring vanities, in the act
of my bold curiosity. Hee hath prolonged my
daeis, that my heart may be enlarged in thankful-
ness to his glorious Name; that my feet might
bee enlarged, to walk the way of his Commandements;
that my eyes & understanding might be opened,
to takea full view of humane frauds, adulterating
his truth, and so to abhor them. Doth not he that
hath plucked my feet out of the snare, and delievered
me from this sudden death (against which our
Church hath taught me to pray), deserve now to
be praised, toto voto, tova vita, toto pectore, toto homo-
ex, in all my life, with all my soule, and with all my
selfe? Yes sure, I will euer take the Cup of salua-
tion, and call upon his Name. I will not cease to pay
my vowes unto him, in despipte of our spirituall Ad-
uersarie, or any his Advoicates. It becommeth well
the just to bee thankful. For others that escaped, I
wish they would not so presumptuously tempt
God, as some of them, whom I haue heard re-
pine, because they had not a share in this slaugh-
ter. And what is the reason forsooth? Because
euer since that accident befell, at all the places
about the City of London, where Priests are har-
bored, which are not few (there being at this
present, to my knowledge, more then two hun-
dred of them, within the City and Suburbes),
after euery Maffe of theirs, the Priest or Clarke
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Starteth vp presently vpont the Benediction, and calleth aloud vnto the people, to say three Paternosters, and three Ave-maries for the soules of those that died at Black-Friers. So that they think it cannot otherwise chuse, but that their soules must be by this time in heauen. And sure so think I, or else they will neuer come thither. For &amp;#220, a modo, forthwith, blessed are the dead that dye in the Lord: they rest from their labours, &c. Bona mors insti, propter requiem; melior, propter nouitatem; optima, propter securitatem, faith Saint Bernard. Death is to bee desired, in regard of the rest, repose, and tranquillity, wherewith it is immediately accompanied: but in the Priests erected Purgatory, durante commorations, there is nothing but torture and torment to be expected.

I cannot, but, by the way, tell you of one that very narrowly escaped the danger of Black-Friers, & accompanying me that night to my Lodging: his name was Parker, one that had beene long a Tra-der and Factor for the Papacie beyond the seas. Hee told mee by the way, that nothing grieued him more, then that hee had not beene one of those that dyed by the afore-said mischance. What should make him so prodigall of his life, I know not: but sure, not long after, the Powers divine cut the thred of his daies: for, the weeke following, hee beeing the man that must carry the newes ouer the seas to Doway, and going then to take Priestly Orders, there beeing need of a supply; F. Drury, F. Redyate, and one F. Moore, beeing
The Prouerb is, Hee that was borne to be drowned, &c.

Prou. de provid.

John 17.12.

Caluin. instir.

Eufeb.

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beeing so vnepectedly, as they tearme it, martyred; at London bridge, at his very first setting forward, M. Parker was drowned, with a kinwoman of his, bound for Brifels, there to take on her the habit of a Nunne. I will not comment vpon these disasters, knowing, that God referes to himselfe three things; The revenge of Injuryes, The glory of deeds, The Judgement of secrets. Qae Deus occulta esse voluit, non sunt scrutanda: quae autem manifesta fecit, non sunt negligenda; ne etenim in illis illicitè curiosi, et in his damnabiliter inueniamur ingrati.

I will judge of my owne cause, and conclude, that the Mercy of God was of larger extent to mee, then any other. None had prouoked him, or tempted him more: and therefore, where sinne abounded, there the mercy of God hath abounded much more. He is, multus ad ignoscendum, according to the Vulgar Latine, and Because of sinners, he shall be called mercifull. But why should I haue entred into the house of Rimmon, or haue partaken with the abomination of the children of Ammon? Why should I, that knew my owne Fathers Courts, haue gone into the house of a stranger? Curiosity, in these kindes, cannot excuse. Bee not deceived, God will not bee mocked. It is dangerous with Ecebolius to bee troden vnder foot as unsauory salt. How great was his glory! how infinite his beauty above his fellows, who could say vnto his Father; Those that thou gavest mee, haue I kept, and none of them is lost, but the childe of perdition. Holy Father, keepe them in thy name, even them whom thou haft given mee, that they may be one, as I am!
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And let mee here admonish all such as are facile to yeeld vnto Popish persuasion, and are ready to take vp the old SAYING of the Chaldees, Homo quidem ex Indais venit, Sacerdos, nequitam decipiet nos: Such a Priest will not deceive you. Sure, none sooner, though they winde as close as Iuy about a tree, and so insinate, as they suck no small advantage. They perswade, that their houses are the houses of Cloé; their households, the households of One-siphorus. But trust you no such undermining Jesuites, beleevce you not any of those oyle-mouthed Abfolons, though they speake plausible things, to steale away your hearts from Gods Truth, and the Kings Obedience; crying as lowd, The Church of Rome, as ever the Jewes did, Templum Domini, Templum Domini, The Temple of the Lord. Let them not, with their golden Calues reared at Dan and Bethel, keepe you from going to serue God at Jerusalem. Let them not bring you out of love with your David, your Gouernour, and true Father, or with our Orthodox & Reverend Church of England, your Mother. Let them not intrench you with their false & lying Fables; the most of which you cannot be so absurd and dull, but to conceiue and confesse, that they are forgeries, and meere fopperies. Weigh but some of them in the balance of your understanding, which in this poore work of mine, out of their moderne Authors, I have truly collected, quoted, & recited; and you will finde, that, according to the old plain verse,

\[\text{Qui leviter credit, deceptus sapse recedit.}\]
All that they study, is but Imposture and Le-gerdemaine. They will perchance tell you of their strict Orders; that they are religious men, of the society of Iesus, Benedictans, Franciscans, Augustines, Bernardines, Antonians, Joannis, Carthusians, Premonstratensians, Cisterians, and the like; that they have distinct habits and customs, differing one from another; that they profess perpetually chastity, obedience, and wilful poverty, and live for the most part a solitary life, and thence called Monks. Oh believe them not: they have Esau's hands, though Jacob's voice: notwithstanding all their faire pretexts and shewes, they are but as tinkling cymbals, and green bay-trees, whereunto David compares the wicked. The Pope dispenseth with any thing here, while they be in our Kingdom. Their penury is turn'd into plenty: their Chastity becomes charity, for the relieving collapsed Ladies wants: their Friars coat is a Gold-laced Suit, to hide their juggling knavery, and keepe them unknowne, when they are drunke in good company; which is not seldome with them, as my selfe haue scene in sufficient over flowing measure, having beene their companion ad hiliaritatem; but I protest, never ad ebrietatem. But thinking, a faire outside at the Altar shall mend all, to tempt you to their Idolatry, they will shew you their Bishops and Priests offering vp the Sacrifice of the Masse, attired in holy Vestures, commanded (as they say) by a sacred Synod, which for their perfection are borrowed out of the Law of Moses.
I am not so singularly conceited and fantastick, as to think, that it is not expedient for a Minister of the Christian Church, by his decent habit to be distinguished from the people, and adorned with some sacred significant Robe, in the function and action of presenting publick prayers vnto God, or executing the sacred Mysteries instituted by our Saviour, to induce ad consummationem mundi. But to inuent and multiply indecent and theatricall habits, burthensome in number, superfluous in signification, and superstitious in opinion of sanctity, this may bee the proper dower of Mother Rome, rather then the beauty of the Kings Daughter, who is all glorious within. What a Wardrobe of habiliments and idle complements, doth the superstitious Massing Priest beare about him! the Amice, the long Albe, the Girdle, the Stole, the Maniple, the Casula, the Napkin or Sudary, common to inferior Priests; besides the Sandals, the purple Coat with wide fleeces, the Gloues, the Ring, the Pall or Cope, the Crozier Staffe, a Chaire standing neere the Altar: the last sort of which, are more proper to the Bishops. The Pope (by the donation of the Emperor Constantine the Great) weareth, in the Celebration of the Maffe, all the Robes vsed by the Emperors of Rome; as, the Scarlet Coat, the short purple Cloake, the Scepter, and the Triple Diadem, and with these hee is arrayed in the Veftry.  Sure I am, that our Saviour and his Apostles, when they preached and baptized, had other kinde of accoutrements.
They boast much of their propitiatory Sacrifice of the Masse, which the Doctors of their Church hold fit to bee said in no other Language than in Latine; yea, Rabanus auerreth, that it is no lesse then Sacrilege, to think of changing it into another Tongue, which the people can understand. Now their common answer for the peoples not understanding their publick prayers, hath beene, That the Priest, who pronounceth them, doth understand them: but many of their Priests cannot themselves interpret those very prayers which they powre foorth for the people. The Masse-Book, as it is Latin to the Vulgar, so it is Greek to the Priest: and how Prayers understood neither by the one nor the other, should be other then a dead Sacrifice, I cannot understand; even by their owne Tenents. Saint Paul, I. Cor. 14. 16. speaking of one, qui supplest locum Idiota; surely, intended, that in the Church there should be at least one who should bee of an higher forme then Idiota; but, for ought I see, some of their Priests must bee content in their Masse, to act two parts in one, both of the Guide, and of the Idiote. For I am sure, some of them whom I have met withall in this Kingdom, when I have spoken Latine to them, they have not beene able to distinguish whether it were Irish or Welsh. One of their wooden Doctors I will name, called Courtney, whom I met withall in Lancashire: he was very busie talking, that none could be saved without hearing Masse; and that Christ and his Apostles went vp and downe saying.
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saying Maffe, in all Villages and Countries. And I asked him, how he prooued that: He could name no Scripture or Author, but told me, He had read it in a Book, and, perceiving me smile, said, It was in The Revelation of Saint John. Hearing his Answer to this, I asked him another Question, which was, What might be meant by the words so often used together in the Maffe, Kirie Eleison, Christe Eleison, Kirie Eleison. He told me, The word Kirie signified The Host; and Eleison, Christ. No marvell now, that they maintain Ignorance to bee the Mother of Devotion, the old Prouerb beeing still true, that They have golden Chalices, but wooden Priests. Talking another time in London with another Brother of his, one Father Medcalf, who lyes at a Tobacco-shop in Shoole-lane, I asked him, why he could not pray without a Picture? He replied, How can you understand what manner of man Christ is, but by seeing him? or any Saint, but by their Picture? or how can you pray without a Picture; but your minde will be carried some other way? Then thought I uppon that sentence of Fulgentius, Ita facile possit Christum comprehendere, quem tota terra nequit apprehendere. So easy was it with him to comprehend Christ, whom the whole world cannot apprehend. To goe on with their absurdities: One F. Leech a Jesuite, who wrote the book called Evangelicall Counsailes, told mee being with him in Christmas last, That if any but heare Masse, and after hearing, be sprinkled with holy water, and kisse the Priests garment, hee could not commit that day any mortal
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mortal sinne, si maxime velit, though hee would neuer so fain. Which indeed, though very grosse and absurd, is no leffe than some of their Writers auouch.

O how doo they lead along poor filly soules into the gulf of destruction, by telling them, such and such sinnes are but venial; drunkennesse, lying, swearing, and (vpon occasion) forswearing, but venial sinnes! whereas no sins are lesse than the point of those thorns that pierced the head of Christ: pro quibus abluendis, fanguis Christi effusus; for the washing away of which, Christ shed drops of bloud in the garden, and opened the spouts of bloud on the Crosse. Our sinnes, in Scripture, are compared vnto sands; which are very small, considering them seuerally, and yet the greatest shippe is swallowed vp of them quickly. Every sinne, in its owne nature, hath the sting of a Viper, and doth wound vs mortally: yea, the least sin, legally considered, is damnable; though euangelically, the greatest of all is pardonable. Inexcusabilis est omnis peccator; vel reatum originis, faith S. Augustine. And, Parentes ante fecerunt damnatum, quam natum, faith Bernard. And so I conclude with Elias Cretenfis his words: Ex peccati sumo, or ta sunt lachryma.

Lying, in some cases, the Papists hold not one-ly to bee no sinne, but to bee lawfull: and a man may forswear himself before Authority sometimtes, nay, ought to doo so, vnder pain of damnation. Witness their Notes vpon the Rhemists Testa-
ment, and diverse their Books. According to the Rule of the Parthians, they will keep faith with none, nisi quantum expedit, but as it serves their turn. As for Oaths, to the most of them, they are no other than Collars for Munkies; which, upon dispensation of Superiors, they flip off their necks at their pleasure; especially if they be such State-Papists as have been inspired with Jesuitical Equivoceptions and mental Equations: whom a Reverend Father of our Church doth blazon out by their true Epithets, and Ensignes of their Family, stiling them αστωνας, ασεφες, αμφιβολας, αν-
γλοττας, αιφωμας, the falsest cozeners of the world; ἡς ἡτε γαμος μενει, ἡτε πισε, ἡτε ὁμος, with whom no bond of nature, consanguinity, allegiance, alliance, alliance, wedlock, Oath, Sacrament, standeth good, if they lift to dissolue it. Dixit terra, talem terris avertite pestem: O ye gods of the earth, purge this Region of the air, as much as in you lieth, of these pestilent exhalations. This I the rather observe out of his Writing, because it seemeth to mee, to bee spoken not onely morally, at large, vpon generall experience of their dealing, but also (in a sort) prophetically, as by a kinde of fore-instinct; implying, that himself, though not in life, yet in death, should not be free from this their audacious forgery.

Let me proceed to a further suruay of their doctrine and religion, and acquaint you with what I finde true by my owne experience. Sure I am, that the Papists, by divers their Impostures, haue
have more dis honoured Christ, than ever he was by any Sect or Profession whatsoever: for, have not their best Doctors, Bellarmine, Valentia, Vasquez, with others, been the very Patrons of damnable Idolatry, *suum perditionem sentientes*, feeling themselves to perish, and yet would not bee reclaimed? Bellarmine and Valentia maintaining, that there is a proper worship due to Images; Vasquez implying, that the Divell, in some cases, may be adored. And howsoever, of late yeers, they will a little refine their doctrine concerning Image-worship, by Distinctions and Metaphysicall Notions, yet the practice of the people among them (to my knowledge) is no lesse than *Idolomania*; that practice, I say, not prouate, or forbidden by their Guides, but fostered, increased, and kindled by those that pretend to be the Fathers and Pastors of their soules. Reade Davies his Catechisme, and a Book of theirs, called, *The Manual of Controversies*; and see whether they doo not allow of falling down to Images, of kissing them, as they doo the Pax in the Mass.

What shall I say of their much mumbling of Masses, and jumbling of Beads? If there be twenty Priests in a house, they must all say Mass before Noon, though there be no body by, though they sacrifice to the wals. They must have beads, to pray by number, or else their prayers want weight. They are commanded to say somtimes in one day an hundred and fifty *Pater-nosters*, as many *Aue-Maries*, forty *Creeds*; and, if they miss but
but one of the right number, all is vaine and effectlesse: nay, the Confessors hold it to be a mortall sinne, if, among so many Prayers appointed to be said for Penance, one onely be omitted.

As concerning their Processions, Praying to the Dead, Invocation of Saints, Adoration of the consecrated Host, Administration of the Sacrament under one kinde, sprinkling of Holy-water, tinkling of a Bell at the Elevation, kissing the ground where the Priest hath stood, worshipping of Reliques, repeating the name Iesus nine times together, with nine upon nines, often crossing the fore-head and the breast, their necessary wetting of their fingers in the holy Pot, before they go toward the Altar, their kneeling down to every Priest they meet, their ambling thrice about a Crosse, their Pilgrimages, Dirges, several sorts of Letanies, in which the Saints only are invocated, and other like trash, which are the very Diana of the Romish Religion, what foundation have they in holy Scripture? Are they built upon the Rock Christ? No; but upon the sands of humane brains; being inuented, and obtruded upon the people, to advance the benefit and honour of their Clergie. So faith one of their owne Writers: An non audis dicentes gratam multitudini, flecentes, singentes, ac refingentes religionem ad nutum & cupiditates Dominorum & caenum; quorum gloriem, nisi quam plurimos faciunt, quam gloriem Dei? Doo you not heare them, how they speak plausibly to the itching eares of the multitude, inflecting, fashioning and refashioning their religion according to the will and wantones of them,
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them, whose glory, next unto their own, they preferre before the glory of God?

But shall not their owne Disciples one day speak unto them, according to that of Saint Augustine Quare nos deceptis? Quare tanta mala & falsa dixistis? Et erubescent humana infirmitati, & non erubescent invictissime veritati. Why did you seduce vs? Why did you tell vs so many false things; more regarding the weaknesses of men, than the invincibleness of Truth? Yes sure: Necesse est, cum dies inediti veneri, & c. faith Saint Cyprian: to your charge, the losse of so many soules, for which Christ gave his life, will one day bee laid, and a strict account exacted. Many waning Babes were carried away with the blast of your deceits, beaten and broken against the rock of errour; many, I say, whom Saint Paul tearmeth Paruulos fluctuantes, vncertaine yong-ones; not so much swelling with pride, as deceived and tossed with the rage of your Imposture. But, my beloved Country-men, let not such vipers eat out your hearts: let not the ignis fatus of their preposterous zeale mislead you: but discover the hypocrites, and send them home to hell, where they were hatched. For, they that dare thus dally with God, no marvell, though they bee bold with your soules, consciences, your children, and your estares, and all that belong to you. Many a poore Gentleman, that cannot rule his wife, I knowe, is faine to weare their mark in capite; and some what they must haue in marsupio, though the o-
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ther lie for it in carcer. They must bee fed with the daintiest cheere, the best wine, the best beer, the chiefest fruits that can bee got; when oftentimes the poor husband is fain to flink away hungry to his rest.

In the end, they prowe Plagiary, stealing away their children, and sending them beyond the seas, to their utter ruine and overthrowe. This is too common a practice. Some friends of mine haue felt the smart thereof. I think it will not be amisse to insert, how they dealt with a yong man her in London, who is Grand-childe to the Archbishop of York, about the end of February last. They perswaded him, what a fine life it would bee to live beyond the seas; and withall told him, that, if hee would go-over to one of their Colledges, he should want no maintenance: and for that he was not fully grounded in their religion, he was referred to one to conferre withall. It fortuned, that he came to that man that must indoctrinate him, while I was by. I, smelling their knauery, could not rest quiet, till I had found out the yong man, and inquired his businesse with the Priests, with whom I had seene him often converfant; who presently toould mee their project, and acquainted me, that he must suddenly take his journey to Saint Omiers. But, my selfe discoveringe unto him diverse of their cheats and tricks, and affuring him, that he should finde the case altered, if he went out of England; the young man, being very ingenuous, was deterred, and (I hope) will haue
have no more familiarity with them. Some of
the Priests Agents dealt in the same sort with a
very pretty modest Youth, one Henry Sylvestor
(some to the no lesse worthy than famous Poet,
Joseph Sylvestor, the Translator of Du Bartas) ;
who, being a scholar at Suttons Hospital neere
London, was drawn to such places as the Priests
often frequent, and there had books bestowed on
him. They inueigled and wrought so farre with
him, that he consented to bee sent beyond the
seas. And away they had packed him, but that
their plot was in time discovered. Many others
have they of late daies seduced: but, I hope, their
Kingdome is now almost at an end.

As for you who have occasion to live neer the
wals of these Aduersaries, and it may bee, someti-
times, of necessity, must converse and have some
commerce with them, take heed you be not cor-
rupted by them. Have no fellowship with the un-
fruitfull works of darknes, though with the workers.
Be like vnto the Riuier Arethusa, which passeth
through the Sicilian Sea, and yet takes no saltines.
Live blamelesse in the midst of a perverse and crooked
generation.

And let me now speake vnto you who are my
Brethren of the Ministery, and should (in regard
of your office and example) be as Angells in the
Firmament of the Church: Perceiue you not
how heresie begins to spread, as that of Arrius in
the daies of Athanasius? Serpit ut Gangrena, it
creeps as a Gangrene: and yet mourn you not for
our
our Sion in her widow-hood, nor pray for the peace of Jerusalem? Behold you not the ranke of our hollow-harted Neuterallists, who think the time is come, to pull downe our Culuer-house, our little Church? How often haft thou heard them, O God (though they whispered vnto themselues) say of the enemies of our peace, Why are the wheele of his Chariot so long a-comming? Expecta-
runt diem: They haue long lookt for a day. I hope they will but expect, till their very eyes drop out of their heads. Againe, understand you nor, how laborious and vigilant our Aduersaries now are, forbearing no time, sparing no paines, to captuate and destroy? Witnessse the swarmes of their bookes, which you may heare humming vp and downe in euery corner both of City and Countrey. I speak it with griefe; and in this re-
spect, cor meum, sanquam cer aliquescens: my heart is as melting wax. I verily beleue, they haue vented more of their pamphlets within this Twelue-month, then they did in forty yeeres be-
fore. They haue Printing-presses and Book-sellers almost in euery corner. And how doe they by this meanes put their poore Disciples vpon the tenters, selling that book for forty or fifty shil-
lings, which they might afford for eight or ten; & that for ten, which they might afford for one? For inistance, I referre you to the Catalogue in the latter end of this book. I speak this by the way, to discouer their extorting policie, who make a Treasury for themselues by these means,
and raise no small summes of money. You are those whom God hath set vp as Lamps in his Sanctuary, so give light unto those that sit in darknesse, & in the shadow of death, to guide their feet into the way of Truth: hide not your glory under a busbell; let not your beauty be eclipsed: but (as the Spirit to the Angel of Philadelphia) Hold that which you have: Stand with your loines girt: Be strong in the Lord, and in the power of his might: and remember, that Vincenti dabitur, To him that overcometh. Shall it be given: Nec paranti ad praelium, nec pugnanti ad sanguinem, multo minus tergiversant al peccatum, sed vincenti ad victoriam; Not to him that prepares to fight, nor to him that resists to bloud, much lesse him that shewes his back in cowardice, but to him that overcomes to conquest. And hence Saint Hieromes penne, like a Lance, was charged against Vigilantium and others. Saint Augustine, in his disputations, spake hot words, coles of Iuniper, against the Arians, the Pelagians, the Donatists, and the Manichees. Bee you as vigilant and seuerre: Res posibulas, the times require it: and therefore beginne to blame the Church of Ephesus, for imbracing the doctrine of the Nicolaitans; and the Church of Smyrna, for imbracing the doctrine of Balaam; and the Church of Thyatira, for imbracing the doctrine of lezabel: and shame not to tell the Lady of Rome, that, notwithstanding all her paintings and complexions upon her face, the cup of fornication is in her hand. Peter spake as much unto Simon the Sorcerer, that he was in the gall of bitterseness.
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terness, and bond of iniquity; Paul unto Elymas, O full of mischief, and enemy of all righteousness; Polycarpus, to Marcion, calling him Diaboli primogenitum, the diuels first-borne.

Strabo describeth a certaine fountaine to be in Arabia beyond Iordan, which poysoneth all Beasts that drink thereof: for which cause it is ordained, that the Sheardsmen shall make restitution for such Beasts as perishe by drinking of it; vnlesse they prooue, by violence they approa
ched. In like sort, there is a well of abomination: many wilde Asses runne thereunto to quench their thirst:and yet they that taste thereof, perishe. The Pastors of Christ's flock, who have Peters Passe for their charge, if they keepe not their Hold, that is, hould their sheepe within their fold, their soule shall answer for the same, except it shall appeare, they drank the deadly waters of sinne, through their owne wilfulnesse, rather then the others negligence.

The Shepheard cannot step aside, but the Wolfe is ready to seize vpon his Flock. There are many Wolves, so termed, not so much in regard of the composition of their bodies, as the disposition of their minde: for they shall come vnto you in sheeps clothing: but beleue them not. for inwardly they are ravenous. There are subtile Serpents, that still wait for their booty: Their poyson is like the poyson of a Serpent, Psal.58.4, or as the Apostle: Their tongue is full of deadly poyson. Insulet, Interficit: The infection thereof doth not onely beginne of late to
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to spread, but hath left many for dead, that there is little hope of their reviving; Non agroti, sed defuncti, being not diseased, but deceased. They are no sooner feverous, but their Physician holds them to a dyet-drink: they shall not have the water of the Sanctuary, that would coole them; but Marah, the harsh, bitter, and ill-brewed drink of damnation, to destroy them.

I have read of one Exagon, an Ambassador to Rome, being at the Consuls command cast into a Tuone of Snakes, that they licked him with their tongues, and did him no harme: But these Snakes, though they were sent vs from Rome, bring such poiyson with them, non in caudâ, sed in lingua, not in their taile, but in their tongues, that with their very breath they can infect and infect. How many soules haue they so killed in our land!

\[\text{Aspidis et morsu læsum dormire fatentur}\\ \text{In mortem, antidotum nec valuiisse ferunt.}\]

It behooueth vs to bee in our generation, as wise as these Serpents, though as harmelesse as Doves. Against the incantations of such Sirens, let vs ring the Musicall bells of Aaron, and sing the sweet songs of Sion, that is, arme our selves with the \[\text{πανωλα} \text{of God, treasured vp in the Scriptures: so shall not the Locusts of the wilderness, with their Scorpion-like tayles (who now swarme in such abundance) hurt any of our little ones with the deadly sting of their contagious error: but, having the seale of God in their fore-heads, they shall}...\]
shall be able to resist all such as cease not to persecute the *Spouse of Christ*, and to make warre with her seed.

Now for the better discovery of the impious tricks and devices of the Priests and Jesuites, and that all who meet within any of their moderne books (whereof I told you, there is such plenty) may hoot at them for most abominable Impostors and liers. Let mee intreat you to reade a few of such Tales as I have culled and collected out of their books lately sent over, the most or all of them according to the frontispice printed at *Doway*; and you would think, any solid wit could not be miscarried by them, but rather admire the poore shifts they are driuen vnto, for the keeping of their weather-beaten cause afloat. So palpably doe they proceed beyond the bounds of modesty and reason, *ut nemo eorum obestationibus et iactationibus quicquam credat, nam eos mentiri et dupliciter mentiri certissimum est*, faith Luther. Let none beleue their protestations and vaunts: for it is most certaine, they lie, and that loudly. If they will needs be *Architecti mendaciorum*, still hammering vntruths; I would advise them to lay probable foundations, and chuse such *Materials* as are more malleable.

To beginne then with one Tale of theirs, and it is a pretty one, alleadged by one Henry Fitz-Simons Jesuite, in his book called *The justification and Exposition of the Sacrifice of the Maffe*, Lib.1.page 131.
In Deepe (Faith he), a Towne of France, a woman of the Protestant Religion, dangling her infant, that never before could speak; the childe distinctly pronounced, To Masse, To Masse. The mother, warned so admirably, went instantly with the infant in her arms to Church, and found therein a learned man preaching of Religion. His Sermon being ended, she felt her self so sufficiently resolved, that, renouncing her heresie, she forthwith became Catholick.

It pleaseth God indeed to use the weak sometimes to confound the strong, to employ the child, to convert the parent; and to indoctrine the innocent, to refute the insolent: but that he should shew any such Miracle, for the justification and ratifying of that most impious & idolatrous Sacrifice of the Masse, is beyond the limits of reason, I may well say, the bounds of Christian faith, to believe. But for want of better Argument, you shall heare what other Tales haue flowed from the fioth of their understanding, to delude the ignorant, and conferme this said Sacrifice.

A Mariner beeing supposed to bee drowned, a Bishop of his Countrey caused Masse to bee said for him. The Mariner at that time had bene some twenty daies without food; borne up and downe upon the keele of a boat, and then ready for famine to die. In the houre (as after was knowne) of the oblation for him, a man appeared, and deliverd him a portion of bread: where-
by suddenly he had full force and vigour, and shortly after, by a ship saying by, he was rescued: Fitz-Simon, qui supra, Lib.2.part.6.page 402.

There was a Gentlewoman neere 'Naples', in Italy, whose husband was a Captaine; and she, having tidings that he was slaine in a battel, caused weekly Masses to be said for him. It fell out, that this Captaine was imprisoned: and after by good testimony it appeared, that at the very same time Masses were saying for him, his chains and fetters fell from him, and could not be fastned.

Let mee help to prompt this Tale-teller, with another of the same Cut. A Frier that had more minde to fill his owne purse, then to empty Purgatory, did very zealously and resolutely in his Sermon before his Offering, auouch and warrant his Auditor, that whosoever came up with money to the Alector, and would think of any his dearest friend, whom he thought to bee a Prisoner in Purgatory, should obtaine this grace by that indulgence, that at the very instant of the monies throwne in, and clinking in the bason, the soule should leap out of Purgatory.

The aforesaid Author reporteth of another Prisoner supposed also to bee dead, whose Brother (beeing an Abbot) saying Mass for him: his bands fell alwaies, and could not restraine him, whereas his enemies at length wearied, gave him liberty to redeem himselfe.
Quorsum hac? Why doe they take such paines, and imploy their braines upon these Inventions, namely, to hook-in the people, and bring grief to their Mill, that their Masses may goe readily away for ready money?

But these former Inventions are but slight work, posted ouer by some Prentice of the coyning trade. Behold heere following a more worthy Master-piece, wherein a chief Architect, and a more nimble Interpreter of the Puppets, is brought-in for an Actor.

A gentle-woman of England, in one of the yeers of Jubile, travelled to Rome, where being arrived, shee repaired to Father Parsons, who was her Confessor, and hee administering unto her the blessed Sacrament (which, in the forme of a little Wafuer, shee put into her mouth), observed, shee was long chewing, and could not swallow the same; whereupon he asked her, whether shee knew what it was shee received? Shee answered, Yes, a Wafuer. At which answer of hers, Father Parsons being much offended, he thrust his finger into her mouth, and thence drew out a piece of red flesh, which after was nailed up against a post in a Vesperiy or private Chappell within our Lady-Church: and though this were done about some twenty yeeres since or more, yet doth that piece of flesh there remain to bee seen, very fresh and red as ever it was. Witnessse I. Markes Jesuite, in a book of his written of late, and intituled, The Examination of the new Religion, page 128.
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Yea, here is a knocking and long-lasting lie, worthy to be nailed upon a post or pillory, like the care of a Rogue or a railing Moore.

Father Parsons was but a slender Juggler, that could not, without putting his finger into her mouth, suborne red for white. I doubt, that he that inuented this Tale, had sometimes beene at the shop of Cowbuck the Smith (held by some to bee the putative Father of Parsons), and there had seen the bottome hoose of a horse-foot nailed against the Posts (which vse to be the triumphant Trophies of Farriers) and therefore thought he should meet with some that would beleue, a piece of raw flesh could be as solid & lasting. But I doe not read, that this woman was ever possest with that belief, as to adore the fore-said post, with the forged Appendix: and I am glad to finde, euen in the weaker sex, more truth, in calling a Spade, a Spade, then plain dealing in her Master, that would mock her and others by a trick of Leigerdemaine: and therefore the Tale-maker was here defective. For, to shew the acceptation and effect of this Miracle, he should have added, that the woman, yea and some wisemen too, adored not onely the flesh, but euen the naile with which it was crucified or rather postified. This my new-coyned word fits their new-found Fable.

A Letter was sent unto Father Parsons at Rome, signifying unto him, that a kinsumans house of his here in England had beene for the space of forty yeeres together
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together molested by Diuels; but, by one Sacrifice or Maffe offered by Father Parfons, it was delivered: and his kinred who liued there, having beene all their life time before zealous Protestants, have all of them since become Catholicks.

Io. Markes, in lib predict, page 130.

I beleewue, many houses in England, within these forty yeeres, especially those that pertained to the friends and wel-wishers of Parfons and his fellowes, haue beeue much haunted with sprites, not of the kinde of Fairies, but of those of whom ingenuous Chaucer speaketh; that where the Limiter Exorcising Priest went vp and downe, within his station, there were no diuels nor Hobgoblins to molest, especially the weaker sex in the nighttime; the reason he giues is demonstrative, For See,

There is none other Incubus but bee.

But this difference I observe betweene the antient Priests of a course thread, and these refined Seraphicall Masters of the Iesuiticall Loome: they drue away Spirits only by their presence: but these can dart out a Maffe from ouer Sea, somethousand miles off, and with it blow away all the diuels that dance in such or such an incanted Castle in England; whereupon, all the Protestants that dwell within kenning, must needs turne Romansis: Teste meipso, quoth the Diuell.
There was a man in Corduba, within the confines of Spain, aged fourscore yeers and odd, who, for the space of thirty yeers, had been in a dead Palfie, and bedred, and then had a burning desire to heare Masse, and to have the Bishops blessing; and so caused himself, by his servants, to be transported to S. Stephens Church. The Masse heard, and he borne backe to his house, within few daies he (to all mens admiration) became whole and sound, and was as lustie as a man but of twenty yeeres. He lived eighteen yeers after: during which space, hee came every day thankfully to the said Church, to acknowledge the miracle.

Kelliff. in a Treatise of his, called, Gods blessing, page 71.

At Corduba in Spain? A Palfie, and yet fourscore and eighteen yeers? I am glad it is so farre off: I hope they will have mee excused, for travelling so farre to enquire the truth. And yet, in another respect, I should wish to liue in that aire, where Masses grow so medicinall, that they prolong a mans life, till hee and all his friends bee weary of him: like the Iles of Arren in Ireland, which will not let the candle of our life bee blowne out, though it be in the snuffe: whereof a blundering Frier wrote, _Vbi tam diu vivunt homines, ita quod habeant tedium de suo viuere._

Leo Tuscus, a Confessor, Martyr, and Pope, upon a certain time was tempted by a woman, who would needs kiss him, but the holy man by no means consented.
If our sacrificing Priests and Jesuites should execute so seuer a Law upon themselues, the King would have in this City many Subjects not only inwardly lame in their obedience, but also outwardly lame in their limbs. I knowe two Priests in London, who are very vnable at this time to doo the King any service in the warres; for which, they have a necessary excuse, though not legall, having imploied themselues in other hot warres already: so that now they are fitter for an Hospitall, than the Camp. And yet when the time of their Lying-in is expired, they will creep out of the shell again, and look as bold as their brethren, laying it on with Masses, in stead of muskets. Yet (mee thinks) they should vse very favourably their judical power in Confession, who themselues haue had so much need of indulgence. To say nothing of a Catholique Maid, suppos'd to have been, with others, oppressed in the ruine at the Black-Friers; whose office hath been to carry bands and shirts unto the Priests chambers: but, whateuer her ill luck hath been, she hath met with some infectious
feetious blasting vapours, which now sequester her from all company; being posted off, by her Ghostly Fathers, vnto the Physicians.

But to leave these noisome corners, and to return to the more pleasing path of our old wonder-working Tales: He had need be a good Chirurgion, who could cement a broken piece, especially a hand so long cut off. But this is like vnto the Tale of Saint Dominick; whose legs cut off at the knees, by praying vnto our Lady, they were, without the help of any Artist, grafted on again; or like that of Saint Denis, who, for a mile or two, carried his head in his hand; or not unlike the Story of Saint Winifred: of whom they report, Her head, once cut off, sprung and grew on again; but lopt off a second time, where it fell, there arose a fine silver stream, or a pleasant Fountain of running water, which at this day (as they vaunt) cureth the Diseased: and the drops of bloud which Saint Winifred there lost, are yet to be seen. The place of this beheading, and where the miracle is more extant, is at Holywell in Wales, not many miles off the City of Chester: whither once every yeer, about Mid-summer, many superstitious Papists of Lancashire, Staffordshire, and other more remote Countries, go in pilgrimage, especially those of the feminine and softer sex, who keep there their Rendevouz, meeting with diverse Priests their acquaintance; who make it their chief Synod or Convention for Consultation, and promoting the Catholique Cause, as they call it; yea, and account

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Read, concerning S. Dominick, a Book written by J. Heigham, intit. The life of S. Katharine of Siena.
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It their chiefest harvest for commodity and profit, in regard of the crop they then reap by absolutions and indulgences. Let me adde, that they were so bold, about Midsummer the last yeere, 1623, that they intruded themselves divers times into the Church or publick Chappell of Holiwell, and there said Masse without contradiction. It is not unlike, they will easily presume to the same liberty heer in England, which they haue vsed of late in Ireland; where they disturbed the Minister at a Funerall, erected one or two Frieries, with open profession, in their Monasticall habits, and haue intruded titular Bishops, to supplant the Church-gouernment there in force: as we see in like manner old M. Bishop, sometimes Prisoner in the Gatehouse, now perking vp and planting with the vain, aeriall, fantastick bubble of an Episcopal Title, far fetched, and yet lightly giuen, hath rambled vp and down Staffordshire, Buckinghamshire, and other places, vnder the name of the Bishop of Chalcedon; catching the ignorant, vulgar, and deuoted Romanists with the pomp of his Pontisscall Attire, and that empty name of a Bishoprick: whereunto he hath as much right, as he hath Lands there.

I commend the thriftinesse of the Popes Holi-
ness, in erecting Bishopricks with such small cost. The Title stands him in nothing but a piece of parchment, with a Bosse of Lead, signed sub an-
nulo Piscatoris. As for jurisdiction and revenues, there needs nothing, but to send into England this new Puppet of his owne making. The honest, libe-

The Bishop of Chalcedon.
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rall, Pope-holy, Lay-Catholicues of England, many of them, especially the more ignorant, and therefore dotingly devout, are so mad of these trumperies, and so sick of their money, that his Benedictions, Beads, Rings, Reliques, Agnus Dei, and the like, will be good Merchandize, better (perhaps) than Virginian Tobacco, and feeding as much as that sone. Physicians say, and experience shews, that, for a Consumption, Asses milk is not the worst Cure: and sure, to feed a-fresh the declining and staruing sopperies of Popery in this Land, what better nourishment, than those no small summes which are daily squeezed from many simple burden-bearing Animals, whose radical moisture of their purses is daily exhausted by the Horse-leeches of Rome?

The name of Rome is able to these weak and bleared eyes to imbelish any thing, to gild-our and make acceptable any Pils, though being nothing else but sheeps trittles. A bundle of Beads worth three pence, if sanctified from Rome, shall strain out of Catholick purses so many pounds. The Preaching, the Liturgie of the Church of England, is but dry meat, and hath no poison in it, because it is not basted by the cookery of the Popes Court. The catechizing of children here is unfruitful, because not performed by the sublimated, pedanticall Instructers, the Jesuites; such reverend Fathers as Ledesme, Vaulse, Davies, Cox, Cortin. The confirmation of our children by our English Bishops, though done in decent form, and with con-
uenient prayer, yet (forsooth) hath no sacred influence, because our Bishops have no Crozier-staffe, no Holy-water, no Vnction, no Chrisme, no binding of foreheads for seven daies, no delicate Authority a DOMINO DEO NOSTRO PAPA.

But, if an Entopian, Chalcedonian, New-nothing, Puffe-paste, Titulada come with faculties in his budget from Rome, where he was miraculously created ex nihilo, then what gadding, what gazing, what prostration, to receive but one drop of that sacred deaw! The least flash of light from the snuffe of a Roman Lamp, out-shines and eclipseth all the twinkling petty sparks of the Church of England. Strange it is, that any of our Nation should so basely degenerate, as to captiuate their wits, wils and spirits, to such a foraine Idol Gull, composed of palpable fiction and diabolicall fascination; whose enchanted Chalice of heathenish Drugges and Lamian superstition hath the power of Circes & Medeas cup, to metamorphize men into Bayards and Asses. The silly, doting Indian Nation fall down and perform divine adoration to a rag of red cloth. The fond and brainesick Papists of our Nation doo little lesse, when they adore the very Cope and Vestments (belonging to Bishops and inferior Priests) where they lie alone, falling down to them, and kissing them.

But to view their new-intruding Hierarchy a little neerer: Methinks, the Ministers of the Province of Canterbury, now meeting in Convocation, are very forgetfull, in suffering themselfes to be destitute
stitute of a worthy member, the new-stamp'd Arch-deacon of London, M. Collington; who, by the experience he hath had in exercising jurisdiction over his fellow-Priests, as also in convening the Laicks, is able, if hee were called by authority to the Synod, to give very good advice for reformation, or deformation of the Church of England, and laying it under the Pope's sacred foot. The like defect also is in the Province of York, by the absence of the Arch-deacon of Lancaster, M. Clifton. No doubt, these two new Chips, clouen out of the old Block of Rome, are the onely sound Timber to build up our Church, or rather to make wormwooden Images, for besotted Laicks to adore. I now hasten to acquaint you with another of their tales, and it is a crafty one.

A poore old man in Rome, lost his upper garment; and being unable to buy another, be came to the shrine of the twenty Martyrs, and prayed alowd unto them to help him to rayments. At his departure, he met with none at the very Church dore a Priest, who delivered unto him from the Pope a Purse, that had in it the value of som twenty pound in siluer. The poore man amazed, and not knowing what he meant, having never before in all his life-time had the carriage of so much money; the Priest told him, Our holy Father the Pope commanded me to deliver it unto the next man I met going into the Church-dore, who shall have need of it, and bid him still pray to the Martyrs. The poore man returned joyfully to his home, and ever after visited the place once a day.
I see no reason why this should come into the Legend of strange Narrations, for that the Popes cares might easily bee so long, by the Priest's information, without any inspiration from heav'n, as to take notice of the poore mans desire, who (belike) was not so cold for want of his coat, as hee was warme with zeale, to cry aloud for a new. But this by the way. I learne the Popes price of Martyrs, namely, that they are worth pounds a piece. Well might the Pope haue rated them at a higher value, wheras he yeerely, nay, daily getteth farre more in their names, by bartering their pretended Supererogations of Martyrs and Saints.

In the yeere of our Lord 1612, one Lucia, an Italian Virgin, came to a Towne called Multrauia, in Bohemia, where is taught the Waldensian doctrine, first preached to them by one John Hus, and by him generally received; wherby the traditions of the Romane Church are at this day there utterly neglected. This Virgin Understanding of divers the strange opinions, that they denied Purgatory, Prayer for the dead, Benedictions, and hallowings of Water, the observance of Fasting daies, and the like; she spake somewhat disgracefully of their Religion: whereupon shee was adjudged and appointed by the Magistrate, to bee burned in a field nere unto the Towne where shee then remained. But the maid not willing...
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willing to be led by them unto the place of Execution, they began to tie ropes about her, and to force her along: but she often crossing herself, and invoking the blessed Virgin, Mother of God, could not be removed by the strength of ropes, or Oxen, or any power they used. At length she vanished from them, and by a Miracle was brought unto a Nunnery, about an hundred miles off that place; where, to this day she liueth, to praise God for her deliverance.


Hee that made this tale, had a Chimara in his brain.

Definit in piscem mulier formosa superne.

Hee had heard of an old Fable of the Gentiles, of the Image of Æsculapius, that was to bee brought into the City of Rome, but by no means would it stirre, though drawn with ropes, till there came a Vestall Virgin, that with her girdle drew it after her. This botcher patcheth such a one together, and fittens; that, in stead of an immoueable Image drawn by a Virgin, heere is a Virgin that could not bee drawn like the Image. And so he got a piece of bread and cheese, and came away.

A tale to some such purpose is repeated of one Clarence a sacred Virgin, by the said Author; the one as well to bee beleued, as the other: yet of both I say to the Relator,
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Cui tua non odium, vel cui portenta cachinnum
Non moneant posthac, is mihi prodigium est.

One George Sephocard, a Scotch Protestant happened to travaile into France, with a Brother of his: where seeing them one day goe in Procession, this George scoffed at them, but accordingly he was rewarded: for presently he fell to a pitifull screeching, and so died. The night after his death, John Sephocard his brother, and companion into that Countrey, had a pitifull Vision. He thought hee saw a thousand Diuels in hideous and ugly shapes tormenting his dead Brother. But he, having had a faire warning thereby, changed his former Religion and course of life, and became Catholick.


Heere is a Procesision of lies, one after another, ordine longo. But yet, that a man should smile at their Procession, is not strange; nor that hee should die, no maruell; nor that another should dreame, no great wonder: but they had best take heede, how they apply these narrations of vnexpected deaths, lest the Story of Black Friers be aswell inverted vpon them.

Oswald Mulfer, in the County of Tiroll, neere Oenipont, would not be contented but with a Priestly Host: hee receiued it no sooner into his mouth, but hee beganne to sink into the ground, which swallowed him aluie.
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Fitz-Simon in his Injustification and Exposition of the Sacrifice of the Masse, page 100.

This is a mere fiction, intended for the magnifying of the Priest-hood: it is the steame of their impious policy, ad terrorem incutiendum, et fucum faciendum populo; to gull, terrifie, and amaze the simple, ignorant people, and by bringing them into admiration of their Priest-hood, the sanctity of their attire, and the divine potencie of their Sacrifice; by this meanes to inchaunt and bewitch their innocent simple soules, and so to offer them vp for a prey to their great Idol at Rome. Surely our Saviour Christ ate of the same heegaue to his Disciples: but our sublimated Priests will have finer bread then is made of wheat. I maruell, none of our people in Eng-land sink into the ground, for daring to eate of the same bread with the Minister.

Francis Zauier, Apostle of the East-Indies, and Iesuite, as often as hee extraordinarily travelled in the Indies, so often did a Crucifixe in Spaine, in his parents house, sweat. At length, when the B. Bauiere dyed, the aforesaid Crucifixe, during a yeere after, did every Friday sweat blond.

Hen. Fitz-Simon in Lib. pradict page 123.

Hee had read, belike, the verse of the Poet:

In templis sudavit ebur pecudesque loquiti
Infandum.
Anno 36. of Henry the Eighth, a Priest did pronounce at Pauls Cross, and there confessed in publick, that he himself saying Masse, pricked his finger, and beloudied the Corporas with the Altar-clothes, purposing to make the people beleue, that the Host had bloud miraculously.

One Epachius a Priest, on Christmas Ewe, being at Martens, resorted ofte to his owne house to drink, even after midnight: whereby hee was made incapable to receive the blessed Sacrament on Christmas day, as having in the beginning thereof, at midnight, broken the Fast. The chiefe of the Towne being allied unto him, not knowing of such his intemperance, desired him to sing Masse. Hee, as hee was presumptuous, undertook to celebrate. But as hee received the heavenly Host, suddenly hee began to ney like a horse, to tumble and wallow on the ground, to some at the mouth, and to deliver up the blessed Sacrament, which hee was not able to swallow: upon the disgorging of which, it was seen to bee carried away visibly in the aire. The Priest, being in this plight, bee was by his kinred borne out of the Church, remaining subject to the falling-sickness all his life.

Surius in vita S. Godfridi. l. 3. c. 12.

It seemes to me no more strange now to heare of a drunken Priest, of the Iesuiticall fraternity, then when I read Petrus Cluniacensis Abbas his book: in which hee reports, of some forty and odde Benedictan Monks, and Dominican Friers, that
that were most famous and notorious Letchers and Bredenbachius hath a Catalogue of others, who were Coniurers; Thomas à Cantiprato, of divers others, who were very wicked and carnall, one of which had his mouth and nose putrified, that none could tolerate to look on him: another of which, a fire from heaven consumed the hands and arms to his cubits, during his being at the Altar. Petrus Damianus and Palladius report of six other Priests that were Sodomites; one of which was hideously deformed with a canker, another devoured of a wilde beast, and therest miserably ended their daies. All this is storied by their owne Writers.

Seuerall Miracles haue beene done in England and else-where, faith F. Richard Conway the Iesuite, by the honouring of Saints Reliques; which Protestants (faith he) will not heed.

One M. Anderton, a Lancashire Gentleman, was cured of the Stone, by the Reliques he had of F. Campan the blessed Saint: & being afterwards of another disease, laid out so for dead (vt ei iam pollices ligamentur) that his thumbs were bound; by the help of the said Martyr, his flesh being laid upon his body, he was raised to life.


What prodigies are these? What horrible impieties? Are they not Anti-christi & Pseudo-christi.
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that breathe out these damnable forgeries: that shame not to affirme, that the bones of a Traitor can raise a dead man, as did Elias his bones: or that the flesh of Campian, could performe that which was so much admired in our Saviour himselfe, when hee was amongst us in the flesh? How can they but blush at these things? When Father Campian came an Apostle into England, there was an Earth-quake (say they) and so there might well bee. Nay the great bell of Westminster tould of it selfe. But that I think is a lyce. When Father Campian was arraigned, Judge Seth his finger burst out a-bleeding through his glove, Thames overflowed, and divers other obseruations have our imposturing Renagadoes. But those saltlesse gulleries are no whit answerable to this their villainous and prophane fiction. If M. Anderton were thus strangely raised, it is maruell his friends in Lancashire speake not of it, with many of whom I converced, & am sure (had it bin true)would have recited this tale in their discourse. Againe, if Reliques bee thus powerfull, I wonder they had not tryed, & brought some of them for the reuing of their Priests, or any other of them that were killed at the Black-Friers: or why made they not vs of some of them, for the curing of Lady Blackstones, and such as were, by the mischance at the Black-Friers, sore wounded?

Campian's Saint-ship sure came but from Tiburn. And yet what admirable vertue doe our Papists conceiue to bee in the poore Reliques of Story; Felton.
Felton, Someruuile, Arden, Parry, Lopez, Garnet, Campian, and the rest of that Saint-traitorly Crue? The very paring of their nailes doth help to doo miracles. Their pictures are so sanctified, that they are hung ouer the Altars. And I much maruell; there were never strange wonders performed by the wood of the Tree at Tiburn: considering, it hath been blessed by some of their sacred bodies, and bedewed with their last spritefull breath. But did you never heare of Campians girdle that hee wore? Then reade one Edmunds his book of miracles, and that will tell you strange newes: Hierosolyma (inquit) bene nosti ad quem pertinuit: Tiburnus non ignorat, qui locus erat ubi Pater ipse Campianus martyrio coronatus erat: Jerusalem (quoth he) knowes this girdle: for, it girded about the Sepulchre of our Saviour. Tiburne knowes it, the place where Father Campian receiued his crown of martyrdom: yea, faith he further, and the Devils knowe it, who detest all such manner of geere, and whom it hath vexed so fore, that it hath put them to extreme torments. This Girdle cured Lepers, the blinde, the dumb, all manner of diseases. If the Girdle that imbraced onely his bare apparell, could doo such miracles, what then should I think of the Rope that imbraced Father Campian's holy neck? yet I heare of no wonders done by that. The besotted Egyptians, that kissed, with earnest devotion, the Ase vpon which the Idol Isis sate; and the lymphatical Priests of Baal, that lanced their owne flesh
before an Idoll of wood, had as much religion, and I think more wit than our moderne Relique-sauers have. God hath giuen them ouer to the spirt of illusion, to beleue vnauory lies. He that sits in the heanens, laughs them to scorn. Almighty God, with his Angels and Saints, will haue them (these mis-shapen monsters) in derision.

A Virgin, a kinswoman of mine, saith Conway an English Priest, was freed from the Diuell, by anointing herself with oyle, into which another Priest that prayed for her, had mingled his Teares.

I think, of late daies our Romish Priests haue wept too little, and laught too much: and that is the reason, we are pestred with more fiends, than friends. But when the sword of iustice is drawn, and inflicted according to the waight and measure of their deereftable desigines, we shall, I hope, haue fewer of them come ouer. This Couey of night-birds may throwd themselues warme under the gentle wings of their holy Father at Rome. I am sure, as yet they play the Bats and Moles with some of our Countrey-men; either trenching themselues in the Mines of their Labyrinths at home, or masking in their gold & siluer abroad, in the fashion of Rake-hels & Ruffians. If about Bloomesbury or Holborne, thou meet a good smug Fellow in a gold-laced suit, a cloke lined thorow with velvet, one that hath good store of coin in his purse, Rings on his fingers, a Watch in his pocket,
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pocket, it may be of some thirty-pound price, a very broad-laced Band, a Stiletto by his side, a man at his heele, willing (upon small acquaintance) to intrude into thy company, and still desiring further to insinuate with thee; then take heed of a Iesuite, of the prouder sort of Priests. This man hath vowed poverty. Feare not to trust him with thy wife: he hath vowed also chastity.

But are Priests tears so precious, that they are an Antidote against the poison of Diuels? Oh yes: who knows not that there is admirable power in a Priest's breath, his gloves, his hose, his girdle, his shirts, to scorch the Diuell; in his Albe, his Amice, his Maniple, and his stole, to whip and plague the Diuell? Or hath none read of the dreadful power of Holy-water, hallowed Candles, Frankincense, Brimstone, the Book of Exorcismes, and the holy potion, to scald, broil, and to sizzle the Diuell? of the dreadful power of the Crosse, and Sacrament of the Altar, to torment the Diuell, and to make him roar? If any think these strange, I referre him to a Book written by D. Harsnet, now Bishop of Norwich, the Title whereof I haue set in the Margent: and you shall finde, that one Father Edmunds, alias Weston, F. Dibdale, F. Thomson, F. Stemp, F. Tyrrell, F. Dryland, F. Tulice, F. Sherwood, F. Winkesfield, F. Mud, F. Dakins, and F. Ballard, Priests and Iesuites, haue stouly and strongly confirmed all this long since. If the Book cannot easily bee gotten, I wish it might bee imprinted again, for that the Priests exorcising power is there.
there fully discouered: and I have heard, that the most of these Books which were formerly printed, were bought-up by Papists, who (no question) took so much delight in reading them, that they burned as many as they could possibly get of them. But, to acquaint you with the strange power of a Catholic Priest's breath: Pliny in his Natural Story, tells us of certain people, that doo anhelitu or is enceare homines, kill men with the breath that comes from their mouthes. And Lerno in the Comedy is noted to be of so strong a breath, that hee had almost blowne downe the young Gallant that stood in his way: but the Poets tell us, that Hell hath a more deadly breathing shan all; so as if a Bird doo by chance flee over the Stygian Fowld, shee is quelled with the smell, and falls down stark dead. Now, the company of Priests, for potency of breath, doo put down Pliny, Lerno, Hell, the Diuell and all: for, the Diuell, who can well enough endure the lothsome odors and evaporations of hell, is not able to endure the vapour issuing from the mouth of a Priest: but had rather go to hell, than abide his smell. And hence it is (I think), that, in their baptizing of children, the Priest breathes and spess into the mouth of the child: which (no doubt) is very soueraigne, especially if the priest's lungs bee but a little ulcerated or pockified. One William Trayford, and Sarah Williams (as you shall read in Bishop Harsenet's Book, page 71.) being possessed, Trayfords Diuell rebounded at the dint of the priest's breath,
breath, and was glad to get him out at Trayfords right care, like a mouse, rather than he would come out jump against the priest's mouth. Sarah Williams lay past all sense in a transe, being utterly bereaved of all her senses at once: the priest no sooner came near her, but she discerned him by the smell. Was not this a jolly rank smell? Yea, but this is but a flea-biting to the priest's gloses, his hose, his girdle, his shirts, which had in them a dreadful power to burn out a Diuell, nay, all the Diuels in the parties aforesaid possessed. Which Diuels, because the priest knew so well their names, shall not hear go visited: Lustie Dick, Killico, Hob, Corner-cap, Puffe, Purre, Frateretto, Flherdigibbet, Haberdicut, Cocomatto, Maho, Kellocam, Wilkin, Smolkin, lustie silly Jenkin, Portericho, Pudding of Thame, Pour-dieu, Bonjour, Motubizanto, Nurr, Bernon, Delicate. The chief of these Diuels, when one of the priest's gloses was but put upon the possessed's hands, durst not abide, but was scared, and went straight away. One of the great Diuels was flipt, ere he was aware, into Sarah Williams legge: where finding himself caught within the Priest's hose which she had on, he plunges and tumbles like a Salmon taken in a Net, and cries, Harro ho: out alas! pull off, pull off: ease the poore Diuell of his pain (oh, a goodly ginne to catch a Woodcock withall). O but let me tell you of another trick, though not so cleanly as I could wish. One Eid (Landreffe to the Diuels incarnate) was washing a Buck of foule clothes: amongst which, was one of the Priest-Exorcists shirts.
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shirts. The Diuell comes sneaking behinde her, trips vp her heeles, and pitcheth her on her hip. And wot you why the Diuell played her this vn-mannerly trick? Because she was washing-out a foule shirt of one of the Priests, which afterward serv'd to whip the Diuell out of one of the pos-sested. There are yet other Anti-demoniacks of speciall account, which, in the Diuell-hunting sport, are in stead of little Beagles to fill vp the Cry. And they are the Amice, the Albe, and the holy Stole; very scorpions and whips indeed: and therefore beware, Diuell. F. Edmunds no sooner laid the Amice vpon Sarah Williams her face, but a spirit puffed at it, and could not endure to let it alone. The sacred Stole was but wound about another's neck that was possested, and it so pent and begirt the Diuell, that hee stared, fumed and fomed, as he had been stark mad, and, in the end, was squeezed out with pure violence, as water out of a squirt. An heroicall combate was performed between Maho, one of the diuels, and the Priest, during seven hours long. Maho the diuell stood vpon his guard, would not come in. He was summoned by the Priest, first, with Salue Regina, and Ave Maria; then with Mengus club, with his whip, with Holy-water. Maho stood out, till the Priest prepared himself to affliet him with the Maniple: and then he came in, and yeelded to parley or dialogue with the Priest in a milde and temperate voice. See the puissance of the Catholique Romish Church, whose filliest rag
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rag hath power to change the diuels roaring note, and to cause him to speake in a milde moderate key! *Lateet anguis in herba* : a man would little suspect, when he meets with the *Amice*, the *Stole*, and the *Maniple*, wound vp in a little casket, that there were such black hel-metall within them, to excoriate and lancinate a diuell.

But I conclude: *Nisi mamijs, triciis, et puppis us* effet Roma, *panasiam diu dedisset* : If it were not for puppets, apes-faces, and gawdes, with which Rome allures, masks, and disguises the poore silly people, shee had long since sung the doleful Song mentioned in holy Writ; *Desolationem magna desolata est*, et turpitudine ins gentibus revelata; that is, shee had bin cleane desolate, and her turpitude had beene opened to the eyes of all the world. As for all the tricks and iuggling shifts (so often discouered) which the Priests, these Exorcists, use; the Exorcist driuing the Diuell within the lifts of the possesed body (with Come aloft, jack-an-apes) from one part to another: to what end doe all these their dealings tend, but to this proiect, that the standers-by may be perswaded of some point of Pover, or of the Priests power over the Diuels?

If any Christian in these daies hath been truly and really possesed by the Diuell, and if the Romish Priests have truly such a scourging power to whip out Diuels, why vs they it not effectuely when most need is? For example: There was one M. Blewet, a man of great reu- newes, and one M. Fowell, a man no lesse famou-
fed, both of which either were or seemed to be indiuelled. How often had they bee Enorcized in this Kingdom, by Francis Kemp, by Philip Woodward, by F. Edmunds, by F. Campian, by F. Sherwin, by E. Hil, by F. Walpool, and divers others, but especially, F. Collington, and F. Warmington, who often promised, they would make the Diuell speake in M. Blewet, and M. Fowell. But as those two had many sweating combaers heere in England, so had they tormentings at Loretto, Sichem, Lile, Louaine, Domay, &c elsewhere beyond the Seas; and all the consolation which they found, was to returne worse, and farther from hope of deliverance, then when they went. The Popish sanctuaries rather added strength to the diuels. And yet our Popish Thraonical Priests will brag & boast, that they can tosse a diuell like a Tennis-ball, or a Dog in a blanket; whereat they are very nimble, especially in a possessed woman, in whose body they can canuas a diuell by contraction and certaine enchanting nips, making him ferret up and downe, from tongue to toe, from toe back againe to finger. Oh the formidable magicall power of sacred anointed hands, not onely infusing chastity, but also sanctity by their touch!

I could heere set foorth another Theatre of their Exorcising plots and attempts, to weet, their practising with Grace Sowrebus of Salmisburie, in the County of Lancaster, whom one Thomson, a. lius Southworth, a Priest, caused to accuse Jenuet Bierly.
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Bierly, Helen Bierly, and Jane Southworth, (the one of them her Grand-mother) of Witchcraft, of the killing of the childe of Thomas Wallaman, with a Naile in the Navill, the boyling, eating and oyling, thereby to transf-orme themselves into divers shapes: all which, at the Assises holden at Lancaster, prooued to be false; and the said Grace Sowrebuts confessed, that she was perswaded and counselled to accuse the said parties of Witchcraft, by M. Thomson, alias, M. Christopher Southworth a Priest, who compleated this, to gaine to himselfe some credit by exorcising, or vnwitching her. This confession of Grace Sowrebuts, with the Examination of others, who discouered the Priests impious dealings, was taken before William Leigh, Batchelor in Diunity, and Edward Chispall Esquire, two of his Maiesies Justices of peace in that County. Sure, these iuggling exorcismes are but ordinary with Priests and Iesuits: but such a malicious and bloudy project of subornation, must bee a master-trick of some sublimed spirit, fit to instruct a nouice Assasine, and to read a Lecture in the Iesuits dark chamber of meditation.

For the next vnmasking of our Mirabilaries, I might adde the Narration of certaine Priests, practizing with the Boy of Bilson: Anno 1621. whose-name was William Perry, Sonne of Tho. Perry of Bilson, in the County of Stafford. But because there hath beeene so lately a true discovery of the notorious Impostures of certaine Romish Priests,
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Priests, in their pretended Exorcisme or expulsion of the diuell out of the said young Boy; I referre you to M. Rich. Baddeley his book upon that occasion written: and I intreat you to consider, whether they deserve not the reputation of the rarest Mounte-banks of these times. Quam falsa dicendo voluptatem ceperrint, eandem vera legendo et audiendo amittant.

About some seuen yeeres since, two Catholique Maids, forsooth, the one called Mary, the other Amye, resorting to the Gatehouse in Westminster, took such benefit by the Priests conversation with them, being sometimes sequestred from all the world besides, that they were cast into extaticall raptures, and possessed, not with Diuels, as the vulgar sort of those that undergoe the Priests hands, but with heavenly and glorious guests, pretended to enter into them, and inhabit them, to the great admiration of the stupid, gullifyed, Romanizing beholders, and to the no small renowne of the Spirituall Fathers then present; F. Benet, F. Ashton, F. Palmer, F. Hanz. In very deedlaw, they were somtimes possessed with the Virgin Mary, other-while with Saint Michael the Arch-Angell, Saint John the Baptist, M. Molineux the Martyr, and M. Roberts the Martyr, and divers other aswell Masculine as Feminine Saints; and, in the name of these Saints, did give blessings to such as were present. The substance of which narration hath been, vpon the Examination of one of their Exorcists, confessed. Yet when this
was blewne abroad, and beganne to breed scandally into the Catholicke cause, one of the maides gave-ouer her pretended guest, and the other was secretly conveyed away.

One of the forenamed Priests calling himself Edward Hinz, alias, Hance, borne at Lutterworth in Leicestershire, had a trick beyond all his fellows, and durst aspire so high, as to pretend himselfe to bee cast into a deepe admirable exta-

sie, and to bee corporally possessed (horresco referens) with the blessed Trinity. Neither was hee more abominably knauifh in this his Impudentie, then some of his owne Coat, who were then blockishly foolish in their credulity. For some of them, when hee acted this his Trinitarian rapture, came and kneeled to him, bringing Oblations tri-

plei numero, to present vnto the Trinity, inhabiting this Mounte-banke. Among which gifts presented by these Lozels, one was gold-coine, an oblation neuer vnacceptable to those that pretend creare Creatorem. That it is no fiction in mee to relate this their fiction, may appeare by the Exami-

nation of the said Hinz taken, July 5. 1616, before the L. Archibishop of Canterbury, the LL. BB. of London, Lincoln, Rochester, Lichfield, the Deane of Westminster, and Sir W. Bird, D. of the Law: before whom he denieth not such his rapture and possession. For being then demanded, whether hee euer took on him to bee possessed with the blessed Trinity, saying of himselfe, I God the Father, that made the world; I God the Sonne, that
that redeemed the world; 1 God the holy Ghost, that
sanctified the world, the glorious, blessed and undivi-
ded Trinity, doe giue you my blessing, and doe command
you to adore mee: And beeing further asked, wheth-
er some that were present, did not adore him,
and some other refused: he answered, That once
or twice when hee was about those actions, or in the In-
terim of them, he was in a transe, and his soule did see
very supernatuarall and admirable joys: and then whe-
ther God Almighty or an Angell (hee will not med-
dle with it, but referresh it to God Almighty and his
Church) spake in the name of God and the blessed Tri-
nity, and gaue a Blessing, and that himselfe at those
times, had no power in himselfe, but that the Organs of
his body were used to a supernatuarall purpose, and by a
diuine or supernatuarall cause: And as God did cause
the Aire to speak, ingiving downe the Law, saying,
I AM THE LORD THY GOD;
and did cause Balaams Ase to utter words: so hee
might cause the Organs of this Examinates body, to
speak as best pleased the will of his diuine Maiesty:
and the truth of the whole action, hee doth referre to
God Almighty and his Church. And hee doth say fur-
ther for his part, that no humane person what soever li-
ing can use the Name of the blessed Trinity; saying,
I the blessed Trinity bleffe you, without sinne, un-
lesse God almighty doe take the creature, and speake in
him: and then it is Gods owne word, and not the word
of the party. But touching adoration, there was no com-
mandement of it, to his remembrance: and if any did it,
it was no more than due to the eternall Trinity, who
may be adored in all places.
This imposture, though never so odious and blasphemous, yet flew abroad, and was fostered as a true Miracle. For confirmation whereof, report was added, that this holy Priest thus possessed by the Trinity, walking up and down the streets daily amongst the Hereticks, yet none of them had the power to apprehend or lay hands on him.

I could acquaint you with other his horrible and sacrilegious impieties: but let this suffice. It was foretold by Saint John, that their adulterous Mother should have her mouth full of blasphemies; which, to her shame, we do now observe. And according to that of the Apostle, The spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their consciences seared with an hot iron: which being the property of false prophets, it is more then manifest, who are specified, especially if we ponder those words of the Apostle, Such should forbid marriage, and command men to abstain from meats, &c.

To these two last blasphemies, it will not be amiss to add the what our Papists report of Katharine of Sienna. She (forsooth) and Christ Jesus, by an admirable kind of permutation, did exchange their hearts, so that Christ had the heart of Katharine; and Katharine, that of Christ. Oh you ignorant and desperately-superstitious Pontificians, who justify this Fable! Observe you not? Understand you not, that this miraculous chaffering of hearts

Katharin.de
Sienna.
subuereteth a very Principle of Christian Religion (received also by your felves) which is, that
quod Christus semel assumptit, nunquam dimisit, what Christ did once assume (to weet, by hypo-
staticall union) he neuer left the same.

I cannot by the way omit a fantastical relation
on of the Papists, which I read in Baronius, how
the Virgin Mary visited Fulbert in his sicknes, and
gave him her breasts to suck, much comforting him thereby.

I beleue, there escaped at that time some
drops of milk from Fulbertus his lips, hee beeing
not accustomed to suck, and those are they which
are kept in a siluer image of the Virgin Mary, in her
Church at Rhemes, and are there worshippd.

There was of late, viz. an. 1621. one imprisoned
either in the Gate-house or New-prison, who cald
himself Newton: he pretended, he had a Vision by
night of the Virgin Mary appearing vnto him, and
saying, Newton, see that thou do not take the oath of
alleageance. And being of this publiquely exami-
ined, and asked, How he knew it to be the Virgin
Mary which appeared: he answered, I knew it
was shee: for, she appeared vnto me in the forme of her
Assumption. Of what nature that idle Vision was,
the Reader may finde in M. Widrington, who han-
dleth the fame, and doth in part discouer the va-
nity thereof. A pretty Argument this was against
taking the Oath. Since I heard thereof, I asked a
Priest, what he thought of this vision of Newton's.
Hee told mee, that This Newton was a very holy
man,
The Foot out of the Snare.

man, and hath had other visions besides that: which if he should repeat, would make a man tremble and quake. Hereticks (quoth he) have no such visions & heavenly apparitions. I know not whom he meant by the word Hereticks: but if he mean vs Protestants, who have more reason to invert the phrase upon them; sure, we are not such listeners to miracles. Prodigia nulla facimus: signa nulla edimus: we work no wonders: wee shew no visions, as Acofa a Iesuite of theirs once aseuerantly delivered.

Our Saviour Christ himself (as Saint Augustine obserueth) hath given vs a caution against these miracle-mongers; willing vs to take heed, that we be not deceived. Yea, their owne Preacher Stella (whom of late time they have gelt, as they doo all other their Writers, when they meet with any thing that makes not for their turn) entring into this contemplation, taught publickly, that Miracles now would rather be an hinderance unto faith.

Katharine de Bus, dwelling in the City of Lile, in the County of Flanders, in the yeere 1602. was possessed of the Diuell; insomuch that shee could bee scarce a quarter of an houre in peace, without beeing seazed upon and troubled by the enemie: which made her speake (to the purpose) divers sorts of Languages; as, Hebrew, Greeke, and Latine. When they came neere unto her with the blessed Sacrament of the Altar, shee writhed and wrested her selfe strangely, both with her legges, armes, and back, gnashing her teeth, and grizlyy drawing of her mouth. The parents of this wench la-

Acoft. Ies.de Salv. Indor. l 4
Aug. Trans. 13 in Joh. 3
Maik 13. 5
Stel. in Luc. 11

boured_12
boured so much, that she was divers times exorcised, sometimes by certaine Fathers of the order of the Capuchins, sometimes by other Priests: unto whom the wicked Spirits answered in divers Languages, confessing at that time, that they were seven in number. They spake divers injurious things, and told the faults of divers that were present. No meanes could bee used for the casting out of these wicked Fiends, till there was found a man that was come from Mountague, and had brought with him a piece of the Oke of our Ladie. Whereupon, one Sir Silvester Dennys, who came to see her, took the said piece, and made the Patient to eat it: and immediately after shee had swallowed it, the enemy (who called himselfe Houilliou Clicquet and Clinquart) shewed himselfe in her throt; crying out, that he scorched and burned, because of the wood which was eaten: and hee added, that he was compelled to depart, and that there remained in her as yet three. And being demanded, by whose merit and intercession hee was to depart; The wicked Spirit answered, Of Mary of Mountague. Afterwards, being demanded, what signe he would give of his departure, hee said, He would burst a glasse of the Church-windows. And immediately after, two of them departed with the said signe of bursting the glasse; and the third, saying that hee was the last of tenne, cried out (in going foorth) with a loud voice, Vive N. Dame de Mountague, qui nous fait sortir: Honour bee to our Lady of Mountague, who maketh us to depart. And from that day afterwards, the said Katharine remained whole and perfectly free from the possession and vexation of the enemy,
This buzzing relation, penned and published by the Priests themselves, is suitable and (in a sort) parallel to that which Brerely tells us of divers who were dispossessed of Devils, by kissing of the Altar and the Priest's vesture. But I will cap this tale with a fresh-bleeding new Story, fetched not far from without the walls of London.

A certaine Catholicke collapsed Ladie (whose name I spare, for the respect I have to her best friends) about some two or three years since, departed from her husband (yet living) and went over to Bruxels, and was admitted into the order of Nunnerie, I mean a Nun at large, one of the uncloistered sisters of the order of Saint Clare, and there she remained a while, till there appeared in her some passion incompatible with Nunship. She came over into England a companion with a religious Jesuite, since of great note, F. D. and remaining afterwards an enlarged Nun in London, was (as it seemeth) more visibly taken with a disease befalling that sexe, called status siccus: and thereupon, that this matter might bee carried the more cleanly, it was given out, that she was possessed with an evil spirit, which did make her
One of these, namely, F.D., about halfe a yeare after, was a chiefe Actor in a true lamentable Tragedy, yet memorable by a Downfall.

Her belly to swell like a woman with child. Certaine it is, many were deluded by this occasion: and the practice of the Priests to hide her blemish, and gull poore people, was lewd and abominable. For a certaine Jesuite (whom I could also name, being a smug, spruce, liquorish, young fellow, a fit man to bee called Father (forsooth) at every word, & of no high stature; and so, fit to be a disguised Olympio, to act the part of Casina in Plautus, or to act a womanized Cherea in Terence his En Anchus) put on the Ladies or such like womanish apparel, with a Vaile over his face: & that some found Ignaro's about the Towne might be perswaded of the Priests power for the casting out of Diuels, they were suffered to come to her chamber, where were two other Jesuites (provided for the purpose, to act their parts in this Comedie); who no sooner fell to their prayers, and began to use their exorcizing spels, but thereupon the supposed Ladie began to viter her mind both in Italian, Latin and Greeke: which much astonished the standers by, they little dreaming of this deceit. Neither was this all: I will yet proceed farther in this so comicall a Narration.

It was wont, when an Interlude was to bee acted in a Countrey Towne, the first question that an Hob-naile Spectator made, before hee would pay his penny to goe in, was, Whether there bee a Dinell and a Foole in the play? And if the Foole get upon the Diuels backe, and beare him with his Cox-combe till hee roare, the play is compleat.
The Foot out of the Snare.

Here is Foolce upon Foolce, but extrase-nam, off from the Stage; the gaping, admiring, believing Spectators. But to make this pageant compleat, this disguised Diuel must roare; & that was, by the bringing the consecracted Host in a Pix, and applying it under the head of this Sheeknaue-Iesuite, or Hee-lubberly Lady. Then his Diuel-ship raves and struggles, as if he would rather goe to hell againe, then endure the tormenting presence of the Holy Pix. Diuers other feats were performed vpon this occasion, which I will spare to declare, till I receive Command on the one side, or Challenge on the other.

Whether she euer heard of her selfe thus acted in her absence, I know not; but sure I haue heard from a credible author, that she was actiue, or rather passiue in one tragical part of this Mummerie, which ( mee thinks ) shee should rather some other had performed it for her. Forsooth, these Medicinall Diuel-purgers were not to secke for the deuice of the consecrated potion ( in imitation of that which was giuen to Sarah Williams at Denham before-mentioned ): this potion must make her vomit vp no lesse then seuen Diuels: and to that end, she was let downe into a darke roome, and there shut vp for a time without light; and, after the operation of this Diuel-scowring vomit, light was let-in, and seuen Todes shewed to her in the place; as regorged by her, and being no lesse then (doubtlesse)dreadfull Diuels.

This last circumstance I doe not auerre vpon know-
knowledge, as acted by them; but rather think it given-out by the party and others, to pretend, that some great miracles have been wrought in her, or by her, that she might have the better pretence to have been resembled unto Mary Magdalens, out of whom seven Diuels were cast.

Leaving it then in medio, till I receive better information; yet sure I am, she carrieth the name of working miracles. And indeed well may it bee so said, that she and her Cope mates the Priests do work miracles: for, to my understanding, it is little lesse than a miracle, that any of our Nation, incapable of Bedlam or a Bable, should be stricken with such stupidity, as to beleue in these jugglers and Romish Mounte-banks.

If I should hear recount all the Lies and Tales of Priests, concerning the multitudes that have been disposuest of Diuels, by the help of a whole Bevy of Ladies; Our Lady of Mountague, our Lady of Loretto, our Lady of Hales, and our Lady of Sienna: no reasonable Volume would receive or containe them. I referre him that would spend idle time in idle fables, to Rob. Chambers his book before-cited, and to T. P. his book intituled, The History of our blessed Lady of Loretto, and to Lipsius his dotages of our Lady of Hales, and to I. Heigham his book intituled, The Lady of Sienna: and you will need no other Register of their Impostures, no golden Legend. Doting Metaphrases, fabulous Lippomans, lying and voraginous Iacobus, superstitious Antonine, confuse Vincentius, have so cloyed the
The Foot out of the Snare.

...the dwellers upon earth with delusions and lies, that (for very shame) the Papists have exploded and pared out of their Portefses and Breviaries many and sundry of their fabulous Histories, being indeed forced thereunto by the derisions & outcries of Christians against them. Yea, Claudius Espencian (one of their owne) telles vs, that their Legends and Portefses were as full of idle vanities, as any Stables could be full of dung. What fruit was there in those things, whereof you are now ashamed?

Who (me thinks) could bee so bewitched, as be born in hand, that A house was carried in the aire from Palestina to Loretto; that a Dalmatian Priest comming many miles to Loretto, and carrying vp with his hand his bowels quite pulled out of his belly, by one onely prayer to our Lady there, was instantly healed; that a blockish Image in a wall, doth work as high miracles, as euer were performed by the eternall Sonne of God; that a Saint Francis had the prints of our Sauiors wounds; that the two Tails of our Sauiors Ass, the two heads of Saint John the Baptist, the milk of our blessed Lady, are this day to bee seen; that at the great Lake of Iuler, Saint Patrick (who chased all the venome out of Ireland) is one day by the Priests yet visible, and that they have then conference with him; beside, that there is a wonder-working Purgatory of his; that a Carmelite came lately to Paris, and there saying Mass, every day, at the elevation of the consecrated Host, himself was still elevated or hoised on cock-horse into the aire; that E. K

Espencian in z ad
Tim. er digres.
l.c.i. i. i.
Rom. 6. 11

T.P. page 40.
T.P. page 181.
182. This is as true, as was our Dalmatian ventrificus Marcus Antonius.
Costerum.
S. John Baptisls head shewed both at Anjins and at Rome.
Franc. Sales in his intoduct.
to a devout life.
Fitz Simon.
* As Numa had with the nymph Ageria.
* A Carmelite curuceting, reported by all the Priests now in London: and one of them swore to me, that hee saw it.
If any man, being 50 miles from London, want an Hackney to carry him back, let him hire F. Stevens galloping Crosse.

Stevens a Priest (now in London) hath a Crosse, whereunto are affixed some Reliques of a dead Martyr, one M. Maxfield: which Crosse being stolne from him, and carried one day almost fifty miles (as was known), the night following, came back of its owne accord, and hee found it in the morning under his beds head: which Crosse, surely, must bee a kinne to a Stone in Anglesey, reported to be of that property, that how-farre-foever a man carried it in the day, it would return of it self at night into the land; that the very light of Garnets straw hath made (at least) five hundred in our Kingdome become good Catholiques: which if it be true, I see no reason, but euery Thresher in England should become a Romanist, because they deale with strawes, which haue as perfect an effigies of F. Garnet, as any other straw without equiuocation euer yet had: that M. Gennings executed at Tiburn, his belly being opened, his bowels cut out, and his heart in the Executioners hand, yet the Martyr cryed out, Sancte Gregori, ora pro me; Holy Gregory, pray for me; that the same mans holy anointed Thumb, beeing touched by a Virgin after his death, of it self came off, bone and flesh, from the rest of the hand; that when one M. Dakins a Priest, executed at Tiburn, was & dying, a certain Virgin, a kinswoman of his, though many miles remote, longing after some of the Martyrs flesh, she not knowing how to obtain her desire, yet being full of faith, one of M. Dakins holy tees did miraculously yield it.
it fell into her virginal hands; that Robert Parsons could make the Diuell speak in any English Bishop or Heretick whomsoever; that Robert Parsons being apprehended by a Pursuivant at Norwich in Cheshire, and put into a chamber fast bolted and locked upon him, the dore did threetimes together miraculously and of its owne accord flee open; that one F. Scroop a Priest, being in a Gentlemans house in Lancashire, and certain Pursuivants coming to search for him, notwithstanding he was in the midst of the Room with them, yet he became invisiblle to the said Searchers; that one Katharine Riland within the City of London, with eating one bit of flesh forbidden by her ghostly Father, was instanta少年ly choked; that one Thomas Vincent of London, scoffing at a Priest saying Mass, forthwith fell mad, and, for many daies after, was heard pronounce no other words but these, O holy Priest, O holy Masse; that old F. Chambers taking the confession of a Nun at Brussels, her name M. Stan, she was metamorphosed, and seemed unto him a flame of fire; that whensoever a certaine Priest put his finger nigh Sauerus his heart, there issued out bloud and water; that Holy Father Philip Nerius, upon a certain night as hee was walking, and falling into a certain ditch, was presently caught by the haires of his head by an Angell, and so delivered; that an Image was crucified at Beiritum, and did bleed; that the diuell held both S. Edmunds his hands, that he could not make the signe of the Crosse; that M. Christopher Cusake, an Irish le-
| Tertul, de praescr. vers. hareticos. | suite, had a Crucifix which could speak: |
| Eurip. Ion. | Are these graceless falsehood gulleries, either to be belieued or countenanced? Is it possible, that men of wit, understanding and spirit, should bee intoxicated and carried away with such muddy deuices; the end of which is, non ethnici
convertendi, sed ipsos evertendi, not to convert and bring any vnto the knowledge of the truth, but rather to make them wallow in the mire and sink of errour, in which themselves haue long stuck fast? And by reading of all which you may finde, that the Diuell hath no greater cunning, nor preuailable art, then to support the Romish Religion by such palpable, grosse, filthy and idle inuensions. What is there in them (for the most part) more then in the Poeticall fiction of the Gods; the Fables of Homer, Herodotus, Ouid, Bocace, and the rest: All is but the deceits of lying tongues, the presumption & bragging of Inchanters, and the ceremonies of Augurers, pythomists & Arts-masters in Incantations: against whom the Poets themselves had many inuectives, and condemned the Priests of that time, as we do the Friers of this Age: as Euripides; Hei mihi! versipelles ut homines semper odi;
| Priests haue their Agents. | qui componentes inustia, deinde fraudes adornant. |
| | The examples before-recited, shew the collusion the Priests vse, vpon pretence of miraculous power: nor is their diligence lesse in other means, which they vse by daily sollicitations for their owne advantage; every Priest of action, and |
and any ability, having two Assistants assign'd vnto him: whose office, like the Familiars of the Inquisition, is to straggle abroad, for the bring- ing-in of game. These subseruient procurers are Laicks, and though not able to maintain Ar- gument, yet pry in by-corners, nay, and put forward in open places, to shake and try any weake wauering Protestants; and if they can get but to intertaine conference, and give care to their boasts and insinuations, then they bring them to be better hammered vpon the Anuill of their great Masters. Sometime they deale with tender game, scarce yet fledge, I meane, young Youths, whom they inueigle, to transport to the nests of their Seminaries. I haue givn you some examples before, and could afford you more. If at the Schooles of Westminster, Pauls, Winches- ter, Eaton, Christ-Church or Suttons Hospital, there chance bee some young man discontented, for the losse of a place in the Vniuersitie hee hop- ed for; or in the Vniuersitie, some young graduate, half distracted or discourag'd, vpon the losse of some fellowship, or other promotion hee aspired vnto; Oh then there is matter to work on; none of these, I warrant you, shall escape without promise of better preferment; there needs not one to informe them; what provision is made beyond the Seas at Saint Omeres, Doway, Lisbon, Louaine, Spaine, Rome, for all such Novices; what beautifull Colledges, stately Edifices, large Reucenwes thereunto annexed;
annexed; what great liberty, what good company, what practice of Piety.

Fistula dulce canit, volucrem dum decipit aucta.

Like the Fowler, they can allure with divers these pleasing notes, to tempt to their lure, and bring the Foot within the Snare: sed terminus istius gaudij, mors est, the end of this prooues the most deadly & dangerous. Some of their Scouts haue I known about the university of Oxford, as one Kineman, Ford, Mason; and divers others could I point, at this present, here in London, who indeed are no lesse perillous and pernicious then the Priests themselves. If they can finde any, for extraordinary pregnancy of wit, learning, parentage, friends, especially possessions, fit to serve their turns, and condescend to their expectations, by no means must such scape their fingers.

What other shifts haue the Priests to wrest and wring from their poore Disciples, wherewithall to maintaine their pomp and brauery?

A Gentlewoman of the parish of Saint Giles in the fields neere Holborne, was of late time sick, and being one that was well inclining and warping toward the Popish pale or bent, sent for a Priest, a man very famous about this Towne, to come unto her, and assist her with his best comfort and counsell; who understanding her desire, was soon with her: and being come, she acquainted him, how the case stood betwene Almighty God and her distressed soule; and having laid her selfe open unto him, after the forme of Catholick Con-
Confession, her Ghostly Father the Priest, told her, that she should not neede to take any further thought or care of her Soule, but commit all to him, his Absolution would bee availeable, and by Prayer himselfe would intercede for her. Yet one thing farther bee must tell her; that she might bee more certaine of Mercy and Indulgence, if there were some care had for the laying of so many Masses for her after her death at the high Altar. The woman listened to this, and liked it very well. Rea, but the Priest had not said all; These Masses (he told her) could not be had without a round summe of money. She demanded of the Priest, what the whole charges might bee. Hee told her, About some thirty pounds, The poore gentlewoman answered, Shee had not so much money in her custodie, but plate shee would deliuer him, sufficient to raise such a summe: and accordingly shee deliuered it forthwith to his possession; who, having met with such a booty, had little desire to visit any more his sick patient. The woman within a short time after grew so weake in her body, that she was past hope of recovery, and then sent againe for her spirituall Doctor to come and administer some of his ghostly physicke to her. But my Gentleman had taken paines enough before, and by no meanes would bee brought the second time unto her. A good Caueat heere was, for her, and others to take heed of such cogging and insinuating companions. It pleased God, this Gentlewoman recovered; and, making good use of that abuse shee received by this Priest in her sickness, she altered her Religion: and now, to the com-
The Foot out of the Snare.

The Priests insinuating with one Mistress Read, and fishing for her estate.

Fisher one of the Iesuites:

D. White.

The Priests visiting Mr. Netlan, to get from him his Land.

fort of divers worthy and painfull Ministers about the City, shee is become a good Church-woman, and spends the most of her time in Gods service, going daily unto Sermons, and following nothing so much as her devotions.

In Summer 1622. A Gentlewoman named Read, lying at that time sick at Bednall-greenne neere London, and having Land of inheritance, of good value, and a great estate of goods beside, was deeply Sea upon by some Iesuites and Priests; insomuch, that shee was inclinable to referre her estate to their disposall. Whereupon, some of her neere kinne, repairing to a Doctor of Divinitie, of good note in London, informed him, how farre the Priests had wrought with her. Whereupon, shee by conference and instruction, did set her right againe (as by Gods blessing, shee hath confirmed divers others). It is very probable, that the greatest part of that estate should have flowne beyond the Seas, as much other our Countrey goods and Riches doe, to underride the Nunneries.

In August last, one Musket a Iesuite, and another Priest, came to Francis Netlam, lying very sick in M. Dawsons house in Fetter-Lane; and understanding of some Lands or possessions he had, to a round value, inquired of him, how he disposed of these his revenues, and to whom he meant to leave them after his decease. Hee acquainted them, that he had brothers & sisters, poore, and of his owne Religion (to weet, Papists) who did expect
expect them. But these insinuating Priests, more regarding themselves than their Disciples, dealt so farre with him, that hee was content to giue his Lands to themselves, or whom they should nominate, so to be at their disposing. Which grate, M. Muskets care was such, that a Will was drawne, and the Lands thereby conveyed to the Priests, or to some other for their use. Therupon returning to the house where this sick Catholic lay, they requested the woman of the house (Mtris Dawson, her husband not being within), to bee a WITNESS to the said Will. But shee, understanding the Contents thereof, refused so to doe: neither would shee suffer them to goe to the sick mans chamber, vnlesse their intent were better. So soone as her husband came home, shee told him what the Priests would have done. Thereupon, her husband intreated the Lecturer of the parish, and another Minister, to perswade the said Francis Natlam, not to bee so foolish and unnaturall, as to giue his Land from his needy brethren, to these cheating, coozening, and colloquing Priests. The sick man followed the counsell of these Ministers, in whom hee found more plaine dealing, then in the other his spirituall Fathers. And notwithstanding hee had beene long misled by the said Romish Impostors, hee desired to bee prayed for (according to the forme of our English Church) in Saint Dunstanes in the West, at their next Wednesday Lecturer: and further to expresse his conformity to our Church, hee
received the blessed sacrament with vs before his death.

Hence then observe, how industrious our Priests are, not onely to get Proselyte men and women, but also Proselyte Lands and possessions: notwithstanding all their pretended pouertie, bonus odor luci, they will omit no opportunitie to get what gaine they can. I know this to be true, that in those parts where I haue liued, and where are most Papists of any part of this Kingdome, there is not a Popish Gentleman in all the Countrey, but there is a Priest to his Steward, and disposer of household and revenues; neither doth the Owner let, fct, or sell any land, without the approbation & consent of these pretended spiritual guides. And that indeed is it which causeth Papists the more to abound, for that a Land-lord led by such directors, will not suffer any one quietly to live upon his Land, but such as the three-quarter Lord Priest taketh to bee his holy children, and will be ready to doe him service. A fine engine to wheele about, and serue whole families and Townes, by the pully which twineneth the long rope of Spirituals reaching out ad semporalia.

Another of their engines is, If an offender come to one of these Priests to Confession; as they inioyne him, for one part of his penance, to say so many Pater-nosters, so many Creeds, so many Ave-maries, by scores every day: so likewise they impose on his head a pecuniary mulct, hee
The Foot out of the Snare.

hee must pay into the hands of some other Priest 40, 30, 20, 10, 8, or 5 pounds (according to the ability of the partie), to bee distributed by the said Priest, a judicious man, in pios usus. Which money once fingered, is very judiciously shared betwixt these two shriving Priests, who (Judas-like) will have no waste, et tenentes marsupium, tenentur à marsupio.

Againe, that their Lampes may want no Oyle, their pockets no weight, how doe they gripe, exact and extort from their poore Disciples! If a Shoemaker, or a Taylor, that hath nought but what hee earnes at his fingers ends, chance to come vnnder their fingers, his money is ill got, vnlafe hee offer to his holy Father a third or fourth part of his gaine. If a Countrey Farmer bee so rich in Tenement or Land, that hee haue but two Oxen to yoke, and three kine to milke, before the yeeres end one of the beasts must bee sold, to buy the honest Priest a new suit, perhaps of swaggering Sattin. Nay, I have known a taxation such, that out of a mans means worth tenne pounds per annumum, the Priest must perforce haue forty shillings a yeere at least. And in a great Shire, where I haue conversed, there is not a man of that Religion, of 40 pounds a yeer reuenew and vpward, but hee must, at his owne charge, keepe a Priest in his house: perhaps some poor neighbours that are benefitted hereby, contribute some small matter toward it.

Thus, while they pretend, that they are for...
ced to creepe into private houses for feare of persecution, they carry more dominion over the Family, then any Parish-Priest doth in those Countries where Papish Religion publiquely prevails.

I should have commended M. Muskets wit, if hee could at so easie a rate have purchased M. Netlams inheritance. Sure, it was a better plot, and his time better spent, then in writing and forging his book, called The Bishop of London his Legacie. A pamphlet, that I much wondere who could have so little wit, and leefe grace, to bee the Author thereof, till that an incendiary brother of his (who took dislike at it) confessed unto mee; and F. Musket himselfe, in some sort, acknowledged his paines-taking therein. Oper-frietam frontem! What impudence was heere joyned with ignorance! How lewdly did he and his Precursor Kellison bely Him, who is now as glorious a Starre in the heauens above, as He was a shining Lamp in the firmament of the Church heer on earth! ευαγγελις ουκ έξαν ουκ έλαγνος (as Sopho-
cles commended Philoctetes) He fought a good fight, both in defence of the faith, and in expugnation of Heresies, Schismes and Seditions brought-in by these our Aduersaries. And as Augustine spake of Cyprian, Multi erat meriti, multi pecoritis, multioris, multa virtutis: Hee was worthy, wise, well-spoken, religious.

Now whereas they seek to get Profelytes by these monstrous forgeries and trumperies, for my
my owne part, I confesse, that vpon the first view and reading of it, I was somewhat moved with wonder, & withall with possibility of credence; which made mee the more diligently to enquire of it; especially reading there, that the Bishop was reconciled to the Church of Rome, by a certaine Priest there not named. I curiously searched among the Priests, to learne who that might be. They named to mee F. Preston: but him I finde to haue constantly disavowed it, on examination: and otherwise I found good cause to think, that hee spake his conscience in that denial. Then was I posted off to F. Palmer a Jesuite, and that hee was the very man: but asking him very seriously and privately about it, hee told me, hee never saw the Bishop of London. And verily, if this Jesuite did meane to equiuocate with mee, hee had no reason to speak doublely on that part, but rather to avouch, that himselfe did that deed, or knew who did it, that he might the better hold mee in belief of that narration. In fine, I found this tale to be nothing but a comical fiction: and on better weighing this ridiculous frameleffe pamphlet, so belying Integrity, so outfacing the open Sunne with audacity, and so farre degenerating from all shew of verity; I concluded, that the frame could not be found, which was built vpon such a rotten foundation; nor that Religion sincere, which hath flanderous leasings for her daily food. As Tertullian faith in the behalfe of the Christians first persecuted by
Nero, that hee that knewe Nero well, might easily understand, non nisi grande aliquod bonum a Nerone damnatum: it was like to be a good thing, which Nero opposed. So when I view the shamelesse flanders which such jugglers lay vp that reverend Bishop, I must needs say, that I reverenced his memory the more, and might well think him the more constant in his Religion, by their faining him to bee wauering.

Yet, thus I must needs testify of one the most sufficient & ingenuous of their Priests, that notwithstanding it might make somewhat against their common cause, hee plainly told mee, hee was sorry that euer any such booke should bee suffered to come forth; for it would doe them more hurt, then any booke they euer wrote: meaning, as I take it, that the forgerie in it was too palpable. But I find, that the booke is subscribed by publike authority and particular commendation to it, nor will they inflict any cenfure upon the lewd Father of this monstrous lie. And hence it is, that of late they have altered The Title, and changed the Frontispice into a more darke phraze, making it a Prosopeia.

Doth Master Musket, who hath foure or ffive hundred (as I haue heard him boast) that come to his chamber to a Sermon, feed them with no better fare then such windy, light, empty, nay noyfome exhalations? I can then call it but, The dreamed bread of the sluggard. They may eat, but not bee satisfied. Perhaps hee may parallell this and greater
greater fictions out of the *Golden Legend*, when he preacheth upon any By-Saints-day.

But I heare (me thinks) the noise of our houting *Noctua's*, the Priests & Iesuites, blind guides, and louers of darkness more then the light, who are so farre from beleewing that any cataract or filme is on their eyes, that they are rather per-
swaded,themselves are the most quicke-sighted. They know and see a farre off, that although, *non
adhuc miserendi tempus, non adhuc exultandi dies, the time to have mercy*, their appointed day be not
yet come,yet they shall have a time & a day whe *va vobis*, woe bee to their Aduersaries. Their
best dayes of late ( perhaps ) seeme to them but a leaden, or at best,a siluerage: but a Priest
now in London tould mee sometime this Lent ( and it hath beene the merry tune of many
more ), that *they should ere long have golden daies.* Many of the Iesuites haue of late cried, *woe to
England.* Their meaning is lockt vp in a misery, and how they will explicate themselues, I know
not. *Nocte diei, sum gestant in pectore testem; though they scape restem.*

Let mee then premonish the ignorant, and feebler sort especially,who are like weak and fil-
ly flies, that they take heed how they be caught in such cobwebs, wherein the chiefe thred they
spinne,is, that none out of their Church can be saued. And further, let them beware, lest they de-
prauce their ingenuous disposition, in tampering with tooles that may cut their fingers, and so

The wise
words of him
that wrote The
word of Com-
fort.
venture into that web of hereticall fraud, which they want strength of wit to breake thorow. I knowe, that whom nature or education hath made simple, hereffe will make proud.

For who more insolent then the ignorant? Which Erasmus noted long agoe, and may well bee applied vnto many of our English Papists, who when they might bee informed de vita Christi, et de via Christiani, they are resolued aforhand not to bee satisfied.

Oh the blindnesse of understanding of those that are called Lay-Catholickes! Just here were the complaint of the Prophet, My people bee in captivity, because they bee without knowledge. Surely, when I begin to weigh and meditate on the abuses that our Kingdome in generall, and these distorted members thereof in particular, sustain by those Hornets and Drones who fleue vp and downe, stinging and wounding with the wily infiniuation of error, sucking and gathering hone in our gardens, yea, resting vpon diuers faire flowres; my heart begins to bleed, my bowels to yearne, and my soule is plunged in much heauinesse. For wo is mee! Are wee not all sonnes to one Father: all Subjects to one King, cuius sub umbrâ suaviter quiescimus, we rest vnder his shade, and his boughes haue beene long distended for our securitie? How grieuous (alas!) is it now to him to heare, that any his children and servants should bee a prey to the Harpies of Rome; that vipers should eat out their substance, & dispoile them.
The Foot out of the Snare.

them of the means of the true knowledge of Christ! All these things, unless they keepe you still mufled, you may easily discerne. Are they not Lords, not onely ouer your faith, but also your inheritance, although, according to the rule of their Canonift, Praebe ecclesiastica ministerium habet, non dominium; Their office binds them(nay, the Iesuites vow ties them) to Service, rather then Dominion. How is it possible ( mee thinks ) that they should bring you to that servitude as I find they doe, so suberage your vnderstanding, and imprison your wills, that if they command any thing, quanuis a interitam animae et corporis, you are readie to obey them? and doe they not accordingly make vassals and slaves of you?

Yesterday being Good-friday, this present yeere 1624. they made some of you in the Morning, before day, goe in Procession to Tiburne, in penitentiall manner; the forme of which is, for a man to walke naked from the girdle upward, and scourge himself with a whip. The same day twelve-month last past, at a place of your Solemne meeting in London, you made one whip himself so long, till he swouned, and was thought to bee past hope of recovery, so that hot water was instantly fetched to reuine him. At Bruxels ( as a Priest told mee, sayinge hee saw it, and boasting of the meritorious work ) a woman, about a yeere since, so cruelly scourged herself, that shee died of it. Is this Mortification, to murther our selves, lest since murther vs., to abolish our life in the flesh,
The Foot out of the Snare.

**Rom.**

Flesh, left we should live after the flesh: I am no enemy unto austerity of life, and taming or chastening our bodily sinful members, to bring them in subjection to the spirit, to abate the lusts of the eye, and pride of life, to depose the Tyrant sinne from his dominion: whatsoever tendeth this way, for the better whetting of our members to become weapons of righteousness, I wish were more, rather then left were in our reformed Churches; so it bee without the opinion of merit, without publiclike ostentation, without excess, and unnaturall hating and disabling our corporal faculties. Such kind of enormous flagellant Tragedies, prove sometime as absurd remedies against sinne, as a Philosopher did bring against sicknes; who visiting his diseased friend, that complained of the irksomenesse of his disease, and desired his advice for curing the same, or easing his paine, departed from him, and shortly came againe, and told him, hee had brought a medicine to cure all his diseases, and rid him of paine. The Patient hearing that welcome word, promised hee would take the medicine. To whom presently this Kil-cow Physicion shewed vnder the lap of his coate a short sword, which would make short worke. To say no more of this outrageous devotion: as it is Baalatiticall, wee cannot, vnlesse wee winke, but see it is also Pharisaical. If bitter chastisement in this case be requisite, why should it not bee performed as privately, as our Saviour inioyneth secret prayer in the Closet, the doore shut.

**Like Baals Priests, who did lance their sides,**

**Mat. 6.**
&c? Must this be done before hundreds of spectators? Yes verily, else the price of the satisfaction, the glory of the merit, the over-weight of supererogation, would be made lighter by many an ounce. And indeed, as in this, so in all the rest of the whole pageant of Popery, every thing must be theatre call ad pompam, else the gazing Vulgar would not be so frequently and easily caught.

Lastly, if such inioyned penances must be performed in an ambling fashion, with rouing abroad, would no other place serve to gad vnto, but Tiburne? Is no other place in England left sacred and unpolluted? Oh, but there is more vertue in the goale they runne vnto, then in the race they undertake. It was antient to visit memorias Martyrum; and so, the sending of Disciples to visit Tiburne, maketh a deep impression in their mindes, of the Saint-ship of some that have there paid their debt to our Lawes. Wee know, Martyr and Persecutor are Correlatives: and so, in this action of pretended humiliation, there is intended an increase of the Romanists hatred against the Church and State of England, as persecuting, and guilty of the bloud of those whom they adore. Thus every step in such pilgrimage, makes those Penitents to walke further from vs: nay, in every stripe voluntarily received in that Journey, the Confessor that inioyned this performance, thinkes hee scourgeth the Protestants.
Deare Country-men, let mee, in the spirit of meeknesse, & out of the tendernesse of my heart and affection enlarged toward you, a little intreat you to consider, how you are hood-winkt and disguised. Doe yet, at last, lay your hands on your hearts, and loath these despicable Impostors, returning unto the truth, and assuring your selves, that never any true Religion did affect and credit it selfe by such juggling shifts, tricks and deuices, as the Iesuiticaill brood are observed daily to practise, and many of which (I am sure) they shaine to heare of.

For example: Blush they not at this, that, one Thomas Cornford a brother of theirs, examined before my Lords Grace of Canterbury, June 25: 1612. did first give unto himselfe, the name of John Vnderwood, and so subscribted it; affirming that hee was a married man, and that hee had married the daughter of one Robinson in Irkinburge, where his wife at the time of his Examination remained? Hee added also, he had beene married unto her twelve yeers, and that hee had by her six children. Hee said hee was by condition a Farmer, and that hee came to Towne, to moone the Lord Vaux, that himselfe might be Tenant to his Lordship, for a certaine house and land lying in Irkinburge, where his wife, Robinsons daughter, remained. But this fellow, after, vpon some remorse of conscience, or fearing left his condition and estate might by some other meanes bee discovered, doth of himselfe offer to manifest unto his Grace, his condition and profession; un-
to which, as it were on a second examination, he is admitted; and then acknowledged, That for the space of six yeeres, hee was brought up in the Collidge of Rome; and that there hee took the orders of Priest-hood, according to the manner of that Church; and that from thence, some 12 yeeres since, hee was sent by mission into England, where by F. Garnet hee was admitted into the Society of Iesu: hee acknowledged also, that his name was Tho. Cornford, and so subscribed the same the second time, after that before hee had subscribed by the name of John Vnderwood.

Will you understand how this ingenuous Iesuit did conciliate such contrary sayings of his? Thus hee performed his part: Whereas he affirmed himselfe to bee a married man, his meaning was, that his wife was his Breuiarie, and that hee had beene married unto it 12 yeeres: as for his children had by Robinfons daughter, those were his ghostly and spiritual children. The reason why hee called himselfe a Farmer, was, because hee was so to God, according to that Text, Redderationem vivilicatio: Give an account of thy Farmer-ship. The reason why hee said, hee came to take a Farmer of the L. Vaux, was, because hee was ready to doe him any service for the spiritual tilling of his soule.

Read D. Sheldons book of the Miracles of Antichrist, page 28, where you may read of another holy brother of the Ignatian society, who did in the same sort wilfully perjure himselfe.
Thus much for my present occasion, by way of declaration, what wholesome use (by God's grace) I have made of the noxious and baleful weeds that grow in the Papal garden; whereof, through my own vanity and levity, having taken some taste, it hath pleased God to turn those poisons into an Antidote, happy for myself, and (as I hope) not unfruitful for others.

But first, I am not ignorant, that some particulars related by me, are like to procure me the hatred, and perhaps, some malicious machinations of those that thought to hold me in perpetual captivity. But I protest to God, that as I have in sincerity of heart, without malicious inventing, or adding any thing, given account of those passages that came to my knowledge: so I do not hate the person of any of those, who have pretended to have beene my Instructors while I remained with them; but wish to them, as unto my owne soule, a sight of those corruptions & errours, wherein they are deeply dyed, and whereof they did cast some tincture upon me; & also an acknowledgement of God's Truth repleyndent in the Scriptures, a forsaking and abominating of that pernicious trade, of being Factors and Brokers for the Papacie: The superstitions and tyrannies whereof, I maruaile, if they see not; and I much more mourn, if, seeing & inwardly acknowledging, yet they should entertaine and practise, for the keeping the poore Lay-people in awe, which I take to bee one of the
the chiefest *Arcana imperii*, secrets of State, for the maintenance of their religion.

Secondly, I hold my selfe bound in conscience, upon the sight of mine owne error, and consideration of the scandal which I have justly given, to make publick protestation of my recovery, with unsaid and humble submission vnto our reverend Mother the Church of England (the most orthodox and pure Church now extant in the world, and most suitable vnto the Apostolick and Primitive times, both for faith and discipline). Before her feet I prostrate my selfe with deep sorow of heart, that I have through rashnes of heart, discontent, or any other mis-guiding passion, played the run-away out of her family and obedience. Wherein my fault is farre the greater, forasmuch as I, by that calling which she hath vouchedsaied mee (although unworthy) in her family, ought to have beene a guide vnto others, to keepe their feet in the waies of Truth and Peace. I implore her motherly indulgence, to open her lap to mee, her wandering returning childe, and to vouchsafe mee such pardon and absolution, as the power of the Keys which she hath receiu'd from our Saviour, doth afford and extend vnto penitent Delinquents. Nor did I think it sufficient, to doe this by a simple profefion of the cure of my understanding; but I alfo held it necessary for mee to ade a manifestation of such particular meanes as I best knew to bee used by our aduersaries, as stratagems to be-
sieve vs, and snares to intrap vs. Whereupon it may perhaps please some to whom that care belongeth, to make use even of these slender informations, for the preventing of future mischiefs in that kinde, now grown very farre against the Church of England.

Thirdly, it behooved me not to be forgetfull of the bond of nature, and of that duty which I owe to my aged Father, a Minister in the Diocesse of Exon, whose righteous soule hath been vexed with my infamous devotion; whose fatherly care and paines toward mee, even then when I most forgot him, and my selfe, hath not beene wanting in his writing to me divers Letters of Argument and exhortation: which, together with other means, concurring with Gods mercy, haue beene the loud Calls that haue pierced my eares, and made mee look back, and withdraw my foot out of the horrible mire and clay wherein I stuck. Even of him, whom above others I haue deeply offended, I humbly crave fatherly pardon and blessing, not onely secretly in my heart, but more publikly and authentically thus vnder my hand.

What a great debt lyeth vpon mee, not onely in regard of my first beeing; my education especially in learning, and fitting mee for the Ministry, by his care and cost, but also for the reparation of that discontent which hee hath justly taken at my obliquity! All that I can promise and vowe, with the assistance of Gods grace, is, that I hope
hope to pay double in future comforts, for that which I have run arrerage by procuring fatherly sorrowes. Facit Deus. Lastly, to touch again on that string which before I have struck, but never can sound too oft: This streaming of my pen from the fountain of my heart, runs that course, whether all things else ought to tend, even into the Ocean of God's glory exalted by his Mercy, in reaching out his helping hand to such miserable creatures as myself, intangled in danger, & ready to tumble into perdition. To his glorious name I offer up my self, my soule & body, as a lively reasonable sacrifice, vowing to bend all my faculties & future induesours, to the publishing of his Truth, & to the setting forward, by word, and by example, that orthodox faith, and Church, which I have wickedly contemned. And in special, I make oblation of my particular thanksgiving, as a repeated Morning and Evening Sacrifice, for the double deliverance vouchsafed mee, the one Corporall, & concerning this life; which in me, beyond expectation and natural reason, was prolonged, when I was saved, tantquam torris eructus estamma, I mean, in that generall and wofull downfall at the Blackfryers, wherein many lefe sinners then my selfe breathed their last. The other deliverance is spirituall, being in some sort a child of that mother, as proceeding from the due cogitation of the other; I mean, the loosing of my bands, the unfettering of my heart & soule from the Babylonian captivity, the dispelling of that cloud.
cloud of Romish errors, which obscured, though not wholly extinguished the light of God's Truth in me. There were (I know) that said unto mee, 
An euill disease cleaueth fast vnto him: and now that bee lyeth, he shall rise no more. But thou (O Lord) hast put a new song into my mouth: Those that sit yet in darknesse, shall see it, and feare: For, The Snare is broken, and I am delivered. Lord, establish me in thy Truth: thy Word is Truth.

FINIS.
A CATALOGUE OR
Note of such English booke (to the
knowledge of which I could come)
as have been printed, reprinted,
or dispersed by the Priestst and
their Agents in this King-
dome, within these two
years last past, or there-
abouts.

I
primis, the Dovvay Bibles, that is,
the old Testament onely in two Volumes,
with Notes, revised by D. Worthington, and
reprinted here in London: sold for forty shillings,
which at an ordinary price might bee afforded
foretene.

The New Testament translated
by the Rheims, and reprinted in quarto: sold for
sixteene or twenty shillings, which might bee
afforded for a Noble, or leffe.

The Same Testament in English,
lately printed in decimo sexto: sold for twelve
shillings, which might bee well afforded for
 foure.

The Anker Of Christian

N 2  D o c t r i n e,
Doctrine, in four parts, written by Doctor Washington: the three last parts printed in London, and sold by him at his Lodging in Turnbull street for fourteen shillings, which might be afforded for five shillings.

The Protestants Apology, written by Brecon, reprinted and sold for seventeen shillings, and might be afforded for six shillings, or less.

Saint Augustine's Confessions, translated by Tob. Mathew, and sold for sixteen shillings, being but a little book in octavo, and might be afforded for two shillings six-pence.

Two other books in octavo, lately written by Tob. Mathew, and sold very dear.

The Author and Substance of Protestant Religion, written by Smith, a Priest now in London, and sold for six shillings, and might be afforded for twelve pence.

Luther His Life and Doctrine, a railing book, written by Lowell a Priest, who is at this present in London, sold for eight shillings, worth two shillings.

An Antidote Against the Presbyterians Writings of English Sectaries, in two parts, written by Dr. Norrice a Priest, now resident in London, sold for eight shillings, might be afforded for four shillings.

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<td><strong>The Pseudo-Scripturist</strong>, by the same Author, a book of some twelve sheets of</td>
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<td>paper, and sold for five shillings.</td>
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<td><strong>The Christian Vow</strong>, by the same Author, a book of ten sheets of paper, and sold</td>
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<td>for two shillings six-pence.</td>
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<td>The loud lying Pamphlet, termed, <strong>The Bishop of London's Legacy</strong>, written by</td>
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<td>Musket a Jesuit, and reprinted with a preface of a new disguise: the book con-</td>
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<td>taineth about sixteenth sheets: they squeezed from some Romish buyers, six or</td>
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<td>seven shillings a piece. A dear price for a dirty lye. Yet I wish, they that</td>
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<td>have any believe in it, might pay dearer for it.</td>
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<tr>
<td><strong>The Summary of Controversies</strong>, written by D. Smith, sold as dear as the rest.</td>
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<td><strong>The New Religion, No Religion</strong>, written by one Flouda Priest now in Lon-</td>
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<td>don, sold at a high rate, and so are all the rest following.</td>
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<tr>
<td><strong>The Sum of Christian Doctrine</strong>, written in Latine by Petrus Canisius, and</td>
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<td>translated into English by I. Heigham a Priest in London.</td>
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<td><strong>The True Christian Catholic</strong>, by the same Author.</td>
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The Life Of Saint Katherine of Sienna, by the same Author.

The Protestants Consultation, a dangerous book, lately written by an unknowne Author.

Iesvs, Maria, Joseph, lately come out of the Press, Printed in London, by Simons a Carmelit now in London.

Two other Bookes, written by the same Author; called, The Way To Find Ease, Rest, And Repose Unto The Soul.

Bellarmines Steps in English.
His Art Of Dying Well, in octavo.

The Exercise Of A Christian Life, by S.B.

The Vocation Of Bishops, by D. Champney now in London.

The Image Of Both Churches, by M. Pateson now in London, a bitter and seditious book.

The Exposition Of The Mass.
A Treatise Of The Real Presence, by Goddard's Priest now in London.

The Love Of The Soul, Printed in London.

The Followers Of Christ, by F.B.

Demands To Hereticks, in two parts, by D. Bristow now in London.

AVRIGVLR
**A Catalogue of Popish Bookes.**

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<th>AvriL cancellor, Missale parvum pro sacr. doteus.</th>
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<tr>
<td>The Office of Ovr Lady, or the Primer, two or three sorts of them lately printed.</td>
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<td>The Judge, by G. M.</td>
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<td>The Right Way to God, by Purcell an Irish Monk, now in London.</td>
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<tr>
<td>Sixe bookees full of marvellous piety and devotion, by G. P.</td>
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<tr>
<td>The Appendix, by Doctor Norrice.</td>
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<tr>
<td>A Defence of the Appendix, written by Master Sweet a Jesuite lying in Holborne.</td>
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<tr>
<td>An Answer to the Fisher Catchat in his owne net, by the same Author. These three last bookees containing but some sixe sheetes of paper, either of them are sold by the Authors and their Factors for two shillings or halfe a crowne a piece.</td>
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<td>Soliloquies, by R. T.</td>
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<td>The Rosary of Ovr Lady.</td>
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<td>Meditations vpon the Rosary.</td>
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A Catalogue of Popish Bookes.

Life, by l. roke, a Jesuite now in London.
Miracles Not Yet Chas'd, by P. L. P. a saltlesse booke.
The Key of Paradise.
A Heavenly Treasure of Comfortable Meditations, by Antho.
Batt, a Frier now in London.
The Word of Comfort, written upon occasion of the fall of the house at the Black-Friers.
The Uncovering of Heresie, by O. A.
The Treasury of Chastity.
The Widdowes Glass.
The Ecclesiastical Protestant History, by D. Smith.
The Grounds of the Old and New Religion.
The Hidden Manna.
The Wandering Saints.
The Little Memorial.
An Overthrow of the Protestants Pulpit-Babels.
The Unity of Gods Church, by one Master Stevens, a Jesuite now in London.
Pointers Meditations.
The Proofe of Purgatory.
A Comfort Against Tribulation.

Ledisme His Catechisme, lately printed here in England.

The Reconciliation of the Dalmatian Bishop.
The Popes Power.
The Life of Saint Bede.
A Treatise of Free-Will, by Doctor Kellison Rector of the Colledge at Down and now in London.
The Sacraments of the Catholic Church, by F. S. P.
Davies His Catechism.
The Visibility of the Church.
The Catholic Guide.
A Treatise Against the Marriage of Priests, by Wilson a Jesuite.
A Gauge of the New Gospel.
A Second Gagge.
The Prelate and the Prince, a seditious booke.
The Rules of Obedience, by G. A. P.
Saint Peters Keyrs, by Edmund Gill, Jesuite.
Saint Augustines Religion, written by Brerely, and reprinted.
The Reformed Protestant, by Brerely. There was a Printing-house suppreft about some three yeeres since in Lancashire, O

where all Brely his workes, with many other Popish pamphlets, were printed:

The Virginall Vow, by F.S.
The Mirror of Women.
Meditations on the Passion.
A Dialogue Between Our Saviour and the Saints.
Observations, concerning the present affaires of Holland, and the united Provinces, by you know the hand.
The Ingratitude of Elizabeth of England unto Philip of Spain.
The Spirit of Error, by D. Smith.
Meditations on Our Saviour's Words on the Crosse.
Every Saint's Prayer.
The Catholics Crown.
The Three Conversions reprinted, written by F. Parsons.
Granados Memorial.
Granados Compendium.
Granados Meditations, Translated.
The Life and Death of Cardinal Bellarmine.
The Shedding of Tears.
Parsons Resolutions, reprinted Anno 1623.
Sion's Songs, or the melody of the Blessed.

The Daily Practice.
The Enemies Of God, by M. Barlow a Priest now in London.
The Holy Triumph.
The Prosperity Of The Visible Church.
The Manvall Of Prayers, reprinted.
A Watchword, by F. Baker.
The Apologist, by Richard Conway.
A Treatise Of The Invocation And Adoration Of Saints, by Thomas Lee.

Of The Conversion Of Nations, of the Miracles, of the Martyrdomes, and of the union of the members of the Catholick Church, by George Alanson Jesuite.

A Treatise Of True Zeale.
F. Drvry His Reliques, somewhat found in his study after his death.

Flagbluum. Dei, or A Sword for Contra-dictors: a ridiculous pamphlet written by P. D. M. Coffin, against D. Hall his booke, intituled The Honour of the married Clergie.

Walsingham: His Search, in quarto.

Walpole, against Doctor Downham, of Antichrist.
Fox His Calendar, reprinted Anno 1623.
Fitz-Herbert, of Policy and Religion, reprinted.
Treatise Of Faith, by F. Percy.

Faults escaped.

Page 3. a bloody catastrophe.
18. Hell.
21. 40 yeres
35. poylon
52. blood
42.
44. a lye
44. Seth.
45. bare apparell.
46. Sword of Justice.
47. one
48. Hell.
55. who,
57. his,
62. found
70. one,
87. of heart,
29. marg. speaking,
81. Two lines left out: the words are, This my selfe and then fee, together with two or three hundreth more, present at that meeting.
67 Norwich.
32. Inmarg. F. M.
76. Inmarg.

This reverend Bishops most pious and constant departure, was related by his worthy sonne at Pauls Crosse: against the sincere Truth whereof, I do not heare that any of those dogs can bark.