

For instance, Let any man but read over the Books of *Basil* Bishop of *Seleucia* (if it be his indeed) of the life & Miracles of *Thecla*, and try his faith upon it, whether he be able to believe that *Thecla* stood so long at the window to hear *Paul* while all those daily applications and orations were made to her? that *Demas* and *Hermogenes* were there to stir up the people against *Paul* as a deceiver, under the cloak of being his companions; that any of those Orations recited are true, when the Author like a professed fabler useth to say [I suppose thus or thus they said:] that her Mother *Theocleia*, and her lover *Thamiris* were on the sudden so cruel as to burn her, while they are said so much to burn in Love to her; that when *Thecla* had formed her body like a Cross, and cast herself into the flaming pile, the flames in reverence of the Cross, became as a Chamber to her, covering her like a vault from the peoples sight, and not approaching her; and that the earth making a grievous noise, the showrs and hail destroyed the people, and *Thecla* went her way without observance, finding *Paul* and *Onesiphorus* hid in a Sepulcher at prayer for her: that *Paul* permitted her to cut her hair, and change her habit, and become his fellow traveller; that *Alexander* the Governour was so inflamed with her beauty at *Antioch*, even before she came in full sight of the people in the City Gate, that he could not forbear, but presently must leap upon her like a mad dog; that she tore his Cloak, and threw off his Crown, and so saved her Virginity; that for this she was cast and tryed to wild beasts, and the Lyons conched to her, and one *Lyonesse* fought for her, and killed the rest that assaulted her; that yet they turned more upon her: that she leaped into the Fish pond among the devouring Sea Calves; and that fire from Heaven came down into the water, and there made her a chamber, and saved her from those Sea-beasts; that *Falconilla's* soul appeared to her Mother *Tryphæna* to beg *Thecla's* prayers that she might be admitted into heaven, telling her how much *Thecla* was admired in Heaven. (She knew who was admired in Heaven before she could be let in:) that at *Thecla's* prayers she was admitted into heaven; (but tells us not where she was before:) that when *Thecla* was again tied to wild bulls, and fire set to their posteriors to enrage them, the fire killed them, and burnt the bonds, and she was unhurt. That *Thecla* again puts on mans cloaths, and seeks *Paul*; (whether she wore breeches I find not;) that

Paul hereupon pronounceth her an Apostle (a predecessor of Pope Joan) and ordaineth her to go and preach the Gospel: and appointeth her to one Pagan City (as if either women were Apostles, or ordained to be preachers of the Gospel, that by Paul were forbidden to speak in the Church: or Apostles were confined to a City:) that she fixed at Seleucia, and there converted and baptized many, and at last (after many miracles) did not die, but entred alive into the earth, which opened it self for her in the place where the holy Table stood; that after her death she wrought those one and thirty miracles that fill a second Book, and many more; appearing to this Basil, and encouraging him when he was weary, to go on in the writing of her praises, and plucking him by the ear, and so curing his headach, which else would have prevented his Oratison in her praise the next day, with abundance more that are more strange then this.

I have instanced but in this one case of *Thecla*, because it would be endless to tell you of all the rest of their fictions (were I acquainted with them all) Nor do I mention this as one of their Legends, no nor as a piece of *Metaphrastes*, but as the works of *St. Basil* (not *Basil* the great) an ancient Father. Now either this is *Basil's* work, or it is not. If it be not, then you see what trust is to be given to the Papiests Antiquities, and supposed Fathers: For this is one of them, and this story vindicated by *Petrus Pantinus*, yea by no less a man then the Great *Baronius*, the Master of Antiquities, who *Annal. Tom. I. ad. An. D. 47.* bringeth a whole Army of Fathers to attest the Acts of *Thecla*, and approveth of this of *Basil's*, and the like of *Metaphrastes*. Two Testimonies trouble him shrewdly. One is no later then *Tertullian*, who (*de Baptis. cap. 18.*) saith thus [But if any women read the pretended writings of Paul, and defend the example of *Thecla*, for womens Liberty to teach and baptise, let them know that a Presbyter in Asia, that framed that writing, putting Pauls name instead of his own, was cast out of his place, being convicted of it, and confessing that he did it in love to Paul.]

The other is *Hieroms* testimony *de Script. Eccles.* who citing the fore-cited words, saith [The travails therefore of Paul and *Thecla*, and the whole fable of the baptized *Lyon*, we reckon among Apocryphal writings: For how can it be that the inseparable

companion of the Apostle (Luke) was ignorant of this only among all his matters ?]

But yet *Baronius* thinks that these are not the same Books that *Tertullian* and *Hierom* speak against : and why so ? Because 1. Here is no mention of *Thecla's* Preaching and Baptizing, nor of the *Lyon* baptized. 2. Because so many Fathers attest the story. But the first is a visible falshood, contrary to the express words of the story, which feign *Paul* to have sent her to preach as a true Apostle, and mention her baptizing the people of *Seleucia*. And for the baptized *Lyon*, perhaps *Hierom* spoke *de baptismo sanguinis* : and meant the *Lyon* that dyed in the defence of *Thecla* : And in that place *Thecla* is brought as calling *Death a Baptism* : However that word which might easily be mistaken, is no great disproof that this is the same story. And for the Fathers Testimony, as we believe that a famous Martyr called *Thecla* there was, from whence the occasion of the story rose, so it doth but shew how unfit the Fathers are to be the Authors of our Faith, or to be esteemed infallible, that so easily believe and recite the forged stories of an Asiatick Presbyter, even when *Tertullian* had before revealed the deceit.

But if really this Book was written by *Basil* of *Seleucia*, and was not spurious, then we yet further see, that they that rest upon the Holy Scriptures alone for the matters of their faith, do take a surer wiser way, than they that build all on the credit of such credulous imprudent fabulous Fathers as this author was.

By this little taste you may see how their Records and Testimonies from Antiquity are to be trusted : Even as *Zosimus* report of the Nicene Canon to the African Council was, who proved it a forgery, and so rejected it, when the writings are only in their keeping, and their interest calleth them to deprave them, they are little to be trusted ; who dare venture to corrupt those that are in the hands of the Christian world.

CHAP. XXVIII.

Detect. 19. **A** Nother of the Popish devices is, when they have laid their own cause upon so many forgeries, and uphold it by so many false reports, to make the people believe that it is we that are the lyars, and that we are not to be believed in any thing that we say of them: and that we misreport the Fathers, belye the Roman Catholicks, and therefore no man should read our Books, or discourse with us, so as to afford us any credence. So that indeed they get as much by meer perswading the people that we are Lyars, as by any way that I know. We cannot tell them what is in their own Writers, but the ignorant people are commonly taught to say, *we slander them.* Though we cite the book, and page, and line, and tell them that they were printed at Rome, or Colen, or Antwerp, or Paris, by men of their own Profession, yet they believe us not, for they are instructed to hold us for lyars, that we may be incapable of doing them good. If we cite any of the Fathers, they tell us that we misalledge them, or have corrupted them, or they say no such thing. If we shew them the books published by their own Doctors, and licensed by their Superiors, and printed by Papists, yet they will not believe us. And so they are taught the easiest way in the world to repell the truth, and confute those that would do them good. It is no more but say, *you lye*, and all's done.

In such a case as this, what is there to be done? Ignorance and Incredulity thus purposely conjoynd, are the wall of brass that is opposed to our endeavours. To what purpose should we speak to them that will not hear? In such a case I know but one of these two wayes. 1. To endeavour to revive the stupified humanity and Reason of these men: and ask them, Is Religion the work of a man or of a beast? Of a wise man, or of a mad man? Is it a Reasonable or an Unreasonable course? If it be Reasonable, why then will you go without Reason upon other mens bare words? But if you are so little men as to venture your souls without Reason, me thinks you should not venture against it? Would you rest on the bare word of one of these men, if it went against Reason? If so, then you renounce

nounce your manhood. But suppose you will be so unreasonable, yet I hope you have your five senses still? What if a Priest shall tell you that the Crow is white, and the snow is black, or that you see not when you know you see, will you believe him? If you will believe them before your eyes, and taste, and feeling, then I have done with you; who can dispute with stocks and stones, or men so far forsaken of God, as to renounce all their senses? But if you will not believe a Priest against your eyes, and other senses, then why do you believe him that Bread is not Bread, and Wine is not Wine, when the eyes, and smell, and taste of all men say it is? And if your senses tell you that your Priests deceive you in one thing, me thinks you should not be so confident of them in other things, as to believe and hearken to none but them.

2. If this will not serve, try whether you can procure their Priests to discuss those points before the incredulous people, that so they may hear both sides speak together. Get a conference between them, and some experienced judicious Divine. But this will hardly be obtained. For if it be to dispute with one that is able, they^t presently pretend a danger of persecution: and no promise of security will satisfy them. But if it be a weak unexperienced man that challengeth them, then they will venture, and take the advantage.

If nothing else can be done, it is the best way to offer them some small Book against Popery to read. If they are so captivated that they will neither Hear nor Read, and their Leaders will not be drawn to a Dispute, I know not what to do but leave them, and let them take what they get by their unreasonable obstinacy: They are unworthy of truth that see no more by it.

C H A P. XXIX.

Detect. 20. **A** Nother of their deceits is by pretended *Miracles*. If they do but hear of a Wench that hath the *strangulatus uteri*, or *favor uterinus*, or such *hysterical Passions* in any violent degree, they presently go to cast the Devil out of her, that so they may make deluded people think that they have wrought a Miracle. And usually the Countrey people, and perhaps the diseased woman her self, may be so much unacquainted with the disease, as verily to believe the Priests, that they have a Devil indeed: and so turn Papists when the cure is wrought, as thinking it was done by the finger of God. The nature of this disease is to cause such strange symptoms, that most ignorant people that see them, do think that the persons are either bewitched, or have a Devil. At this very time while I am writing this, I am put to dissuade a man from accusing one of his neighbours of witchcraft, because his daughter hath this disease, and cryeth out of her. Lest the Papists get further advantage by this ignorance of the people, I shall acquaint them briefly with some of the symptoms of this disease. It usually seizeth upon young women between the Age of seventeen and thirty two years: And most commonly on those that are of a sound complexion, somewhat sanguine, or at least, fleshly and strong, and but seldom on the weaker sort (in this manner.) When it is but a meer strangulation, women commonly know it, by the rising to their throat, and swelling, and the like: But when it comes to the disease we mention, it causeth them to fall by fits into sudden trances, and swoons: in which at first usually they seem stupid as dead, if it be in a colder body, but after they grow to violent motions, and strivings, and ragings, so that its as much as two can do to hold them. And when the fit is over, they are well again. Sometime there will be motions like convulsive in the head, the hands, and the fingers distinctly: so that you shall see one hand violently moved to some part of the body, so that it will be hard to remove it. Sometime one finger set double, and then another, and after that another, so that it will be hard till the fit is over to set them strait. Usually the body tost up and down
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with raging madness. And some of them will continue a year, or two, or seven in this case, daily falling in such fits as one would think should destroy or weaken them presently, and yet after the fits, be almost as well as ever; and their strength doth not much decay. If they hear any mention of a Witch, they will likely take a conceit that they are bewitched; and then in their fits they will cry out upon the Witch, and if they see her, they will fall into a fit. If they get but a conceit that they are Possessed with a Devil, (by hearing the mention of others that were possessed) they will by the power of corrupted fancy, play the parts of the possessed, and rage, and rore, and swear, and speak as in the person of the Devil, and take on them to prophesie, or tell of secrets. All this I have known: and I have eased some of them by medicine in a few moments, and cured them (at that time) in a few dayes: So that I could easily have made the common people believe that I had cast out a Devil, if I had but had the design and conscience of a Papist. A while ago a neighbour Minister told me of a neighbour that was handled thus. I told him what disease it was, and advised him to perswade her to a judicious Physitian. But the next I hear of her was, that neglecting the Physitian, she was cured by some Papist Priest, and thereupon was turned Papist. And no doubt but among themselves it is reported for a Miracle.

The same course they take also in some distractions and other diseases. And sometime persons are trained up by them to dissemble and counterfeit a lunatick or possessed state.

And here because *H. T.* in his *Manual*, pag 85, 86. doth plead their Miracles, I shall revive the memory of one of the great Miracles that was done among their Profelites in the Parish of *Wolverhampton*: though I have mentioned it heretofore. I have the Book by me (Printed at *London* by *F. K.* for *Will. Barret*, 1622.) and have spoke with many persons that knew the Actor himself, being yet alive: so that I suppose that no Papist about *Wolverhampton* will deny it, what ever they do elsewhere.

At *Bilston* in the Parish of *Wolverhampton* in *Stafford-shire* there was a Boy named *William Perry*, Son of *Tho. Perry*, who seemed to be bewitched or possessed with a Devil: (about thirteen years old, but of special wit above his age.) In his fits he seemed to be deaf, and blind, writhing his mouth aside, continually

nually groaning and panting, and when he was pricked, pinched, whipped, he seemed not to feel. He seemed to take no food that would digest, but with it cast up rags, thred, straw, pins, &c. his belly almost as flat as his back, his throat swel'd and hard, his tongue stiff and rolled up towards the roof of his mouth, so that he seemed alwayes dumb, save that once in a fortnight or three weeks he would speak a few words. It was thought he was bewitched by one *Joan Cocke*, because 1. He would discern when that woman was brought into the room, though it were secretly done, as was tryed before the Grand Jury at *Stafford*. 2. He would not endure the repeating of the first verse of *John*, [*In the beginning was the word, &c.*] but other texts he would endure. When the Parents had been a while wearyed with him, and the Countrey flockt in to see him, a Priest of the Romish Religion was invited to cure him. The Priest exorcised, him praying in Latine over him, hanging a stone about his neck, washing him with Holy water, Witch water, and anointing him with Holy Oyl, &c. which seemed to ease him, and make him speak, and sometime cure him for the time. They Hallowed all his meat and drink: He would not so much as eat Raisins, or smell to flowers, unless they were blest by the Priest: He told them that while the Puritans stood by him he saw the Devil assault him in the shape of a black bird. The Priest requireth the chief fiend to shew himself: then the boy puts out his tongue swel'd: The Priest commandeth him to shew the People by the sheet before him, how he would use those that dyed out of the Roman Catholick Church. Whereupon he puls, and bites, and tosseth the sheet, till the people cry out and weep. Then he commandeth the Devil to tell him, how he did use *Luther*, *Calvin* and *John Fox*: and he playeth the same part more fiercely then before. Then the Priest commands him to shew what power he had of a good Catholick that dyed out of mortal sin: and then he thrust down his arms, and hang'd down his head, and trembled. The Boy promiseth when his fit is over, that he will live and die a Catholick, perswading his parents and friends, &c. On this manner three Priests one after another followed the cure, still succeeding, but yet not curing him, that they might draw the Countrey to a longer observance of them, (and preacht to them in the house) and that the Mi-

Facte might be the more famous. For forsooth there were many Devils in him, they said, to be cast out. And it stopt the cure, because the Mother would not promise them to turn Papist if they cured him. But in the mean time the supposed Witch is brought to tryal at *Stafford Assizes*, 1620 before Judge *Warburton* and Judge *Davies*: But in the end the Judges desired Bishop *Morton* then present to take care of the Boy: who took him home to his Castle at *Eccleshall*, and after certain weeks time (the Bishop being abroad) the said Bishop comes to the Boy, and tells him that he understood that he could not endure the first verse of *John*, and saith he, the Devil understandeth Greek as well as English, being a Schollar of almost six thousand years standing, and therefore he knows when I recie that verse in Greek: And so calling for a Greek Testament, he read the 12. verse, and the Boy thinking it had been the first, fell into his fit: And when that fit was over, the Bishop read the first verse, and then the Boy had no fit, thinking it had been some other verse. And thus they proved him a deceiver, and the Boy was much confounded, but pretended more distraction; and then that he might get away, he complained of extream sickness, and made water in the Urinal, as black as ink, groaning when he made it: But the third day after, they espyed him mixing ink with his Urine, and nimbly conveying away the Ink-horn. And when they came in upon him, and found him in the conveyance, he broke out into tears, and was suddenly cured, and confessed all, how he had been taught his art, and how he did all, and confessed that his intent was to be cured by a Priest, and to turn Papist (and whether they have catcht him again or no, I know not, for I hear he is a Quaker in *Bristol*, or at least a reviler of the Ministry) The Bishop took his examination at large, *Octob.* 8. & 13. 1620. If any doubt of the story, they may be satisfied yet by the Boy himself, or by the Reverend Bishop yet alive, or by any of the neighbours in *Bilston* that were at age there but thirty seven years ago.

But before the Bishop had discovered the knavery, one of the Conjuring Priests writes the Narrative of the business (which is printed with the rest) and is Entituled [*A Faithful Relation of the proceedings of the Catholick Gentlemen with the Boy of Bilston*,
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Bilson, *showing, &c.*] And they begin with [*Not to us O Lord, but to thy Name give the Glory !*] And so they proceed to make their report of it, for deluding the people, as a Miracle. And the writing was by a Papist Gentleman examined, attested upon Oath to be received from one Mr. *Wheeler, &c.* But when they heard of the Discovery, they were ashamed of their *faithful Relation*. At last, the Bishop brought the Boy at the next summers Assizes, *July 26. 1621.* to ask pardon openly of God, and the woman accused by him, and of the Countrey cheated by him, and there was an end of that Popish Miracle. Abundance more such I could give you out of certain records; but I recited this for the sake of *H. T.* and the Papists of *Wolverhampton*.

And for your Miracles; I beseech you, if you regard not us, yet open your ears to a Jesuite that speaks the Truth. *Joseph Acosta* (*de temporib. noviss. lib. 3. c. 3.*) [*To all the Miracles of Antichrist, though he do great ones, the Church shall boldly oppose the Belief of the Scriptures: and by the inexpugnable Testimony of this Truth, shall by most clear light dispell all his juggling as Clouds.* — Signs are given to Infidels, Scriptures to Believers; and therefore the Primitive Church abounded with Miracles, when Infidels were to be called: But the last, when the Faithful are already Called, shall rest more on the Scripture, then on Miracles. Yea I will boldly say, that all Miracles are vain and empty, unless they be approved by the Scripture; that is, have a doctrine conform to the Scripture. But the Scripture it self is of it self a most firm Argument of Truth.]

And the same *Acosta* confesseth in his *Indian History*, that they do no Miracles in the Indies (where the boast is.) And if they did, it would confirm Christianity, but not Popery.

Yea if Miracles be so much to be looked at, why will you not give us leave to observe them? The same Miracles that you boast of, do testify against you, if they be true. To instance now but in one. *Prosper* makes mention of a Miracle (which *Thyraus de Dæmoniac. pag. 76.* and many more of yours recite,) that was done by the Sacramental Wine: A person possessed by the Devil was cured, (after many other means used in vain) by the Drinking of the Wine in the Eucharist. And doth not this Miracle justify us that give the people the Wine, and condemn you, that

that refuse to give it them? Many other Miracles I could recite, that the Fathers say were done by the Sacrament in both kinds received, which condemn you that forbid it.

CHAP. XXX.

Detect. 21.

ANother of the Papists waies of deceiving is, by impudent Lyes and Slanders against their Adversaries; which they vent with such confidence, that the seduced people easily believe them. They that are taught to believe their Priests against their own seeing, hearing, feeling, tasting and smelling, must needs believe the vilest Lyes that they are pleased to utter, in cases where the miserable people are unable to disprove them. I will give you but a few of that multitude of Instances that might be given.

1. In a Manuscript of the Papists which I lately received from a Neighbour of Sturbridge, as sent from Wolverhampton, there are these words, with which they conclude [Luther having richly sapped, and made his friends merry with his facetie conceits, died the same night. This is testified by Cochleus in vita Lutheri. And John Calvin, a branded sodomite, consumed with lice and worms, died blaspheming and calling upon the Devil. This is registred by Schlusselfurge and Bolseck; these were the Ends of the Parents of the Protestant and Presbyterian pretended Reformed Religions.

And as if their own tongue must sentence them to Hell, in the very words before they say [All Lyars, their part shall be in the pool burning with fire and brimstone, which is the second death] And so make Application of it to the Protestants, as being Lyars; and when they have done, conclude with the two forecited impudent Lies of Luther and Calvin. The like words of Calvin hath the late Marquess of Worcester (or Dr. Bailly for him) in his Papers to King Charles; the whole writing being stuffed with such impudent Lies, that one would wonder that humane nature should be capable of such wickedness, and that the silly people should swallow down such heaps of falshood. And it is not these two alone, but multitudes of Papists that have written these Lies of Luther and Calvin. Thyraus the Jesuite in his Book de Démoniacis, part. 1. cap. 8. pag. 21. tells us this story:

that the same day that Luther dyed, there was at Gheola a Town in Brabant many persons possessed of Devils, that waited on their Saint Dymna for Deliverance, and were all that day delivered: but the next day they were all possessed again; whereupon the Exorcist or some body asked the Devils where they had been the day before; and they answered, that they were commanded by their Prince to be at the Funeral of their fellow Labourer Luther. And for proof of this, Luthers own servant that was with him at his death, looking out at the window, did more then once, to his great terror, see a company of ugly spirits leaping and dancing about without: and also that the Crows followed the Corps all the way with a great noise.]

O wonderful patience and mercy of God, that suffereth such abominable Lyars to live, and doth not cause some sudden vengeance to befall them! Reader, I will tell thee now the case of these two servants of Christ that are thus reviled (even as their Master was before them, that was said to do Miracles by the power of the Devil.)

As for Luther, he was oft taken with a great pain in his breast, about the mouth of the stomach, and thought his Death when it came would be sudden; which made him say, *Feri Domine, feri clementer, quia ipse paratus sum*: strike Lord, strike mercifully, for I am ready. Having preached his last Sermon at Wittenberge, Jan. 17. he took his journey the 23. to Count Mansfields Countrey, whither he was called. When he came thither, he was grown so weak, that they almost despaired of his life; yet by the use of fomentations he had so much ease, as that he preached sometime, and did other work from Jan. 29. to Febr. 17. The last day of his life, though he was weak, yet he sat at the table with them, and at Supper his discourse was upon the Question, Whether we shall know one another in Heaven? which he affirmed and proved, in that Adam knew Eve as soon as he saw her, that she was flesh of his flesh: and therefore much more shall we know one another in Heaven, &c. After Supper, he withdrew himself as he used, for private prayer; but the pain of his breast increased on him. When he had taken a medicine, he lay down on a Couch and slept sweetly two hours, and then went to his Chamber, saying to those about him [Pray God to preserve the Doctrine of the Gospel to us; for the Pope and Council

of Trent have strange Contrivances.] When he was laid down and had slept a while he awakened, and found by the increase of his pain, that he was near his End, and spoke to God as followeth in their hearing [*O my heavenly Father, the God and Father of our Lord Jesus Christ, the God of all Consolation, I thank thee that thou hast revealed to me thy Son Jesus Christ, in whom I have believed, whom I have professed, whom I have loved, whom I have Celebrated (or Honoured) whom the Pope of Rome and the rest of the rabble of the ungodly do persecute and reproach: I beseech thee O my Lord Jesus Christ receive my soul. O my heavenly Father, though I am taken from this life, and though my body must now be laid down, yet I know certainly that I shall abide with thee for ever, and that none can take me out of thy hands.] Then he said [*So God loved the world, that he gave his only begotten Son, that whoever believeth in him, should not perish, but have everlasting life]* Then he repeated part of the 68. Psalm: and when he had drunk a medicine that was given him, he said [*I go hence: I now return my spirit unto God]* presently adding [*Father, into thy hands I commend my spirit, thou hast Redeemed me O God of Truth]* And so he dyed as if he were setting himself to sleep, without any sign of further pain: but when they saw him dying, Dr. *Jenas* and *Calius* cryed to him [*Reverend Father; do you die constant through Christ in his doctrine which you have hitherto preached?]* And he answered [*Yea*] and never spoke more. When he was dead (at *Islebe*) Count *Mansfield* would have kept his body, but the *Duke of Saxony* would not suffer him, but caused it to be brought back to *Wittenberge*, and there with great solemnity interred.]*

This is the true report in brief of *Luthers* Death, delivered to the world by those that stood by him, and were eye witnesses. And yet these impudent Lying Papists have perswaded their followers that the Devils were seen dancing about him, that when he should be buried there was a horrible thunder, and the body was taken away out of the Coffin by the Devil, and a stink of Brimstone left behind, with more such stuff as this, which they have printed, and which one would think the Father of Lies should be ashamed of.

And for *Calvin*, not only those before mentioned, but also *Bolsecus*, *Surinus*, *Prateolus*, *Demecharis*, *Lindanus*, *Sanctesius*, *Cabierus*,

Cahierus, and others publish to the world, not only that he was an Epicure, but a Sodomite, and was burnt on the shoulder for Sodomie with a hot iron at *Noviodunum* where he was born. Yea *Lessius* the Jesuite impudently calls Christ to witness, that shall judge all men according to their works, that he doth not devise these things of his own brain, but from good authors, and forty years currant fame. And his Authors are these Papists, *Bolsecus*, *Brigerus*, *Stapleton*, *Campion*, *Duraeus*, *Sarius*, and *Reginaldus*. Hath Hell any greater calumnies then these to fill the mouths or writings of men withall?

Reader, I shall shew thee what credit these men are of by this instance. As for the time when they say he was stigmatized for Sodomie, it was when he was a Papist, and therefore if it had been true, it had been a greater dishonour to them then to us. But its a meer forgery of the Devil and a Fryar. *Hierom Bolseck* a Fryar, seemed to turn Protestant, and coming to *Geneva*, he began to preach the Pelagian doctrine there, and openly contend against the Pastors in the Congregation; and being confounded by *Calvin*, the Magistrates imprisoned him, and banished him for sedition. Then he betakes himself to the neighbour Towns, to play the same game there: but the Magistrates of *Bern* also banish them out of their Countrey. Whereupon he turned Papist again, and when *Calvin* was dead, he wrote all these abominable lies of him, and all the rest (with *Schlusselfburgius* the Lutheran, an enemy of *Calvins*) do take up the report from this one Lying heretical Papist: and so it becomes a currant fame with them, as if it were as true as the Gospel: Whereupon our writers call to them, provoke them, challenge them to search the Records at *Noviodunum*, where they say the thing was done, and prove that ever there was such a thing, or else bear the open shame of Lyars. But they can bring no proof, but call on us to disprove it: When the City are Papists, and baters of *Calvin*. But after all this, as God would have it, the Papist Dean of that City, called *Jacobus le Vasseur*, publisheth at *Paris*, 1633. the Annals of their Cathedral Church, and therein pouring out his hatred against *Calvin*, and saying what he can against him, doth yet out of their records clear him of all these accusations, and lets

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the world know that there was never any such thing, and that they had no crime at all against him, but that he turned from the Papists; and that the Major or chief Governour of the City went away with *Calvin*, when he was forced to fly from his native Countrey. He recites all the passages of *Calvins* life there, but professeth that they had no more against him. Thus God confounded the Lying Papists by one of themselves, and the Records of that City, where they said the thing was done. And yet they believe one another, and carry on the Lye to this day.

Mr. *Rob. Amstromther*, Chaplain to the King of *Englands* Embassadors with the Emperour, being at *Vienna*, heard the Jesuites and other repeating confidently this slander of *Calvin*, Whereupon he opened to them this Evidence against it; and satisfied them of the falshood, so that they told him, they never knew so much before, and promised him they would never mention it more.

If any would see the very words of their own Records, and Doctor *Vasseur*, he may read them in *Rivets Sum. Contr. against Baily*, and again in his *Jesuita Vapulans*, Cap. 2.

And as for the life of *Calvin* after he forsook the Papists, if you will but believe that the City of *Geneva*, and all the Ministers and others that were about him, in his life and at his death, did know better then *Bolseck*, a fugitive Apostate Papist that was his enemy, and then far off, you may see at large in *Melchior Adamus*, and *Beza*, the description of such a shining burning light as *Rome* hath not to boast of. He was a man of admirable wit, judgement, industry, and piety. When he had forsaken his own Countrey for the Gospel sake, and taken up in *Geneva*, and planted the Gospel there, with *Farellus* and *Viretus*, at last the ungodly part getting the Head, the Ministers were banished. And so he settled in in another City. The four Bayliffs of *Geneva* that banished the Ministers, within two years were ruined by the judgements of God. One of them accused of sedition, seeking to scape through a window, fell, and was broken to death. Another was put to death for murder. The other two being accused of Mal-administration, and were condemned. *Calvin* is sent for and intreated to return

to Geneva: which by importunity, and *Bacers* perswasion, he yieldeth to. There was he continually molested by the ungodly, and loved by the good. The Malignants whom he would restrain by Discipline from Whoredom, drunkenness, and other wickedness, were still plotting or raging against him, and called their Dogs by his name. But shame was still the end of their attempts. His revenge was to tell them [*I see I should have but sorry wages if I served man: but its well for me that I serve him that alway performeth his promises to his servants*] As for his work, he preached every day in the week each second week, and besides that, he read three dayes a week a Divinity Lecture. And every Thursday he guided the Presbyterie; and every Friday at a meeting he held an Expository conference and Lecture: so that the whole came to almost twelve Sermons a week. Besides this, he wrote Epistles to most Countries of Christendom (in *Europe*) to Princes, Divines and others; And he wrote all those great volumes of most Learned judicious Controversies, Commentaries, and other Treatises, which one would have thought might have been work enough for a man that had lived an hundred years, if he had done no other. And many Hereticks he confuted, and some convinced and reduced. He set up among the Ministers a course of teaching every Family from house to house, of which he found incredible fruit; For all this his labour he endured the affronts, contradictions, and reproaches of the rabble, yea and sometime hath been beaten by them: because he would not administer the Sacrament to ungodly men, that were rulers in the place, he was at first banished, and after threatned, and continually molested by them, and railing fellows set to preach and write against him. And whether he were an Epicure, you may soon judge: He alwayes used a very spare dyet: and for ten years before his death did did never taste one bit, but at supper, as his constant course. so that every day was with him a better fast then the Papists use to make on their fasting dayes. By this extreame labour, speaking, and fasting, and watching (for he dictated his writings as he lay in bed much,) he overthrew his body, and falling first into a Tertian, and then into a Quartan, after that he fell into a Consumption, with the gout and stone, and spitting of blood, and the disease in the Hemorrhoid veins, which

at last ulcerated by over much fasting, speaking, and use of Aloes; besides the head-ach which was the companion of his life. In these sickness he would never forbear his labour, but when he he was perswaded to it, he told them, that he could not bear an idle life. And when he was near to death was still at work, asking those that intreated him to forbear, *Whether they would have God find him idle?* Under all these pains of Gout, Stone, Collick, Head-ach, Hemorrhoids, Consumption, &c. those that were about him testified to the world that they never heard him speak a word unbeseeming a patient Christian. The worst was that oft repeated word [*How long, Lord! how long!*] as being weary of a miserable world. Witnesses he had enough; for he could scarce have rest, for people crowding to him to visit him. On *Mar. 23.* he went among the Ministers to their Meeting, and took his farewell of them there. The next day he was wearied by it: but the twenty seventh day he was carryed to the Court to the Senate of the City, where he made a speech to them, and took his farewell of them, with many tears on both sides. *April. 2.* he was carryed to Church, and staid the Sermon, and received the Sacrement. Afterward the Senate of the City came to him, and he made an heavenly Exhortation to them. On *April 25.* he dictated his Will, which I would his slanderers would read. His Library it self, and all his goods being prized, came scarce to three hundred Crowns. *May 11.* he wrote his farewell to *Farellus.* *May 19.* all the Ministers came to him, with whom he sate, and did eat, and cheerfully take his leave of them. On the twenty seventh of *May* his voice seemed to be stronger, and so continued till his last breath that day, which was with such quietness as men compose themselves to sleep. The next night and day the City Magistrates, Ministers, Schollars, people and strangers, were taken up in weeping and lamentation. Every one crowded to see the Corps, among whom the Queen of *Englands* Embassador to *France* was one. He was buryed according to this desire in the common Church-yard, without any Monument or Pomp: and hath left behind him such a Name, as in despite of all the Devils in Hell, and all the Papists on earth, shall be precious till the coming of Christ; and such writings hath he left as are

the comfort of the Disciples of Truth, and the shame of the reproaching Adversaries.

Reader, this is that *Calvin* that is so hated by the bad, and loved and honoured by the good: whom these Papists have called an *Epicure* and *Sodomite*, and said that he died blaspheming, and calling upon the Devil, and was eaten with lice and worms. Is not God exceeding patient, that will suffer such wretches to live on the Earth? What man could they have named since *Augustine*, yea since the Apostles dayes, that was more unfit for such a slander then *Calvin*? Yet because one man *Bolseck* that was banished and turned Papist, and lived then I know not in what Countrey, hath written these things against him, the rest of them, even as much as the late Marquess of Worcester, take them up as confidently, as if the infallible Chair had uttered them.

But yet if thou think this Enemy *Bolseck* is more to be believed then those that lived with *Calvin*, and the City of *Geneva*, that had continual access to him, I will give thee such a Testimony as shall shame the Papists, that have a spark of modesty. Hear then what other Papists themselves say that knew better what they said, or made more Conscience of their words.

Florimundus Raimundus a Papist of Burdeaux (or the Jesuite *Richeome* that wrote in his name) writing for the Pope and against *Calvin*, hath these words of him. [Under a dry and lean body he had a sharp and lively wit, ready in answering; bold in attempting; a great faster; even from his youth, whether for his health to overcome the head-ach, or for his studies — There is scarce a man found that ever matched *Calvin* in Labours: for the space of twenty three years, in which he remained in the Episcopacy of Geneva, he preached every day once, and twice on the Lords day oftimes. And every week he read publick Lectures of Divinity (besides) and every Friday he was at the conference of the Pastors: The rest of his time he spent either in writing Books, or answering letters.]

Reader, is this Testimony from a Papist like the rest? But yet thou shalt have more. *Papirius Massonius* a Learned Papist, and Schollar to *Baldion*, one of *Calvins* Enemies, wrote *Calvins* life; and he saith of him, [No day almost passed in which he did not preach to the Citizens. Thrice every eight daies as long as he lived; he professed (or publicly taught) Divinity (in the Schools;)]

Schools;) being Laborious, and alwayes writing or doing something. — Of a weak body, but worn by watchings, reading, writing, meditations, diseases, busineses, preachings. He took very little sleep; and therefore much of his works he dictated in bed to his servant that wrote them from his mouth. He did eat but once a day: and confessed that he found not a more present or surer Remedy for his weakness of stomach and head-ach. His cloathing was of small price, to cover him rather than adorn him. — At Worms and Ratisbone he exercised the strength of an excellent wit with so great applause of the Germane Divines, that by the judgement of Melancthon and his Associates; by a peculiar priviledge he was called The Divine. He wrote as much and as well as any man of the contrary parties, whether you respect number, acuteness, language, sharpness, emphasis, or subtilty: not a man of all his Adversaries, whether Catholicks, Anabaptists, Lutheranes, Arrians, or the forsakers of his Party, that wrote against him, did seem to match him in gravity of writing, and weight of words and sharpness, in answering his principles. He almost terrified Pighius himself discoursing of free will, and Sadaletus.] These are the words of a Learned Papist.

But this is not all. Abundance of Papists tell us of a story how Calvin hired one in Geneva to take on him dead, that he might have the honour of raising him from the dead. This the Jesuite *Thyrens de Damoniadis* writes, and many others, and it goes among them for a currant truth; and all from the report of *Bolseck*. But, as God would have it, *Pap. Massonius* confuteth this also, and saith, that his Master *Baldwinus* knew nothing of it, who lived at Geneva, and after turned Papist, and Calvins enemy: and other reasons he giveth to disprove this and the other slanders that were raised of *Calvin*, saying, that they were but *scriptores plebii, maledicendi studio, &c. vulgar Writers*, that study or love to reproach or speak evil, that vend these things. And so much shall serve against the Papists Lies against *Luther* and *Calvin*.

If you would see more of that heap of Lies confuted, which the Marquess of *Worcester* gave in to King *Charles*, read Mr. *Chr. Cartwrights* Reply to them, where part of them (and but part) are detected.

And as they have done by these, so by others also. When