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W. TURNER

HISTORY OF ALL RELIGIONS

LONDON
1695

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ıst TURNER (Wm., Vicar of Walberton). The History of all Religions
hehe World: from the Creation down to this Present Time...a Table
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ıatt 8vo, orig. panelled calf, joints broken, large sound copy. Pt. 2 is arranged
vlePractices." Marriage ceremonies, Apparel, Hospitals, Good Parents, Husbands,
&c. At p. 603 a woodcut map of World, incl. America: also diagrams.

553 9 7

THE HISTORY OF ALL RELIGIONS In the World:

From the Creation down to this Present Time.

In Two Parts.

The First containing their THEORY, and the other relating their PRACTICES; Each divided into *Chapters*, by the several Heads, or **Common Places of Divinity**, Viz. *The Object of Religious Worship, the Place, the Time, the Persons Officiating, the Manner, and the Parts of Worship*, &c.

With Various **INSTANCES** *upon Every Head.*

To which is added,

A Table of HERESIES:

AS ALSO

A Geographical Map,

Shewing in what Countrey Each Religion is Practised.

Written in a different Method from anything yet published on this Subject.

By William Turner, M. A.
and Vicar of *Walberton* in *Sussex*.

——*Every man unto his God—What meanest thou, O sleeper? arise, call upon thy God*, Jon. I. 5, 6.

LONDON, Printed for **John Dunton**, at the *Raven* in *Jewen-street*; And are also to be sold by **Edw. Richardson**, in the Upper Court in *Scalding-Alley*, near the *Poultrey*-Church. 1695.

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TO THE

Right Reverend Father in God,

ROBERT

Lord Biſhop of *Chicheſter.*

My Lord,

IT cannot be improper, certainly, for one of your *Clergy* to make an Addreſs of this Nature to your Lordſhip, and upon a *Religious Theme* too. If the Office be any one's 'tis yours, upon Approbation to vindicate (as it lies in your way) the honeſt Eſſays and Exerciſes of thoſe which are under your Diſcipline. Permit it to go into the world under your *Lordſhip's Name*, and leave all the Defects and Imperfections upon the Author's Score: 'Tis enough to me, if the Subſtance of

it be pretty tolerable. We are no Angels, but a kind of degenerate Spirits *dress'd up in Flesh and Blood*, and acting here a while according to those Organs, and Faculties, and Advantages we are supplied with, in the Service of our Great Creator and Redeemer.

My Lord,

Upon a *Survey of all Churches in the World*, I think, we of this Church and Nation, are as happy as any People under the Sun; except only in one thing, that we neither Know, nor Value our own Happiness: A *Vertigo*, and Spirit of Giddiness, hath possessed the Nation of late years, which makes our Heads turn round upon our Shoulders, and our Hearts unquiet and discontented within us. We have Excellent (both) Doctrine and Worship, and as good a *Class of Bishops*

and

and Clergy; and as much Learning, Piety and Prosperity as any Church within Ken. Notwithstanding, would to God a Pencil were drawn once more over those Lines which administer any Occasion of Objection; that if possible, our Light may shine clearer, and our Beauty be more inviting to all Beholders; and our Lustre so convictive to our Adversaries, that we may have no Occasion of Disputing, but the Comfort and Praise of Believing, and Living and Loving like Christians.

May your Lordship go on, as you have begun, to preside over this *Diocess* with a Gravity of Admonition, Exemplarinefs of Conversation, and Integrity of Discipline, till it shall seem good to the Almighty, who placed you here, to remove you hence, either to Hea-

ven; or a Better Station upon Earth; Which is the hearty Prayer of,

My Lord,

Your Obedient Son,

and Humble Servant,

W. Turner.

TO THE READER.

THat I may satisfy a little, the inquisitive humour of the Age we live in, I have somewhat to say upon the design of this Book, partly for my own Vindication in the Writing of it, and partly for the encouragement of others in the reading it. 'Tis too well known that the Variety which appears in Religion, hath contributed no small matter to Scepticism and Atheism and Impiety in the World; but by vertue of what Argument, I know not; for I am confident, had men but a full prospect of the Case, and would use their Brains to purpose, and pause soberly upon the whole Scheme, and compare one Religion with another, they would find themselves in a short time straitn'd with this Dilemma, that they must be Religious, or singular in the World; they must betake to some Church or other for Sanctuary, or turn out of the common Society with Man-kind: And to be of no Religion at all, is the ready road to the storms of Conscience, the reproaches of the World, and the indignation of Heaven. A perfect Atheist is fit for no place here, but Bedlam. If they find a necessity of being Religious, here's their choice: All the Religions in the World met together at a general Rendezvous; let them be examin'd fairly, impartially, freely and fully; we fear no Muster; Christianity is Examination-proof: And as for the subordinate Sects and Branches 'tis divided into, neither will that make any terrible Objection; the Essence is the same in every part;

To the Reader.

'*Tis* true Blood *runs through all the* Veins; *all the* Members of the Man *are* Human, *tho some are weaker than others, some more* distempered *than others*; *here a* Scab, *and there an* Impostume, *or* Gout, *or* Cramp, *or* Palsy, *or something to make an apparent difference, and distinguish it from the rest. If Men had but half as much Skill in* Spirituals, *as they have commonly in* telling Money, *and* discerning Coyns, *or in* chusing Cattle, *and* buying Lands, *the* best Religion in the World *would not go so long a Begging, as it doth. But this is not all, I am to tell the* Reader, *that I have not* Cited all my Authorities; *that would have been a* Task with a witness, *in such a* work *as this is*; *for 'tis* all Collection *from the* beginning *to the* end; *but I was not very* incurious *in my* Reading: *Some* Authors *I have been a* gross Plagiary *to, where they served for my purpose, particularly* Dr. Cave *in his* Primitive Christianity, *and* Mr. Ricaut, *and the Reverend* Dr. Addison, *&c. whose* writings I have squeez'd into an Epitome, *and prevail'd with them* to speak in my Method and Order, *tho, for the most part, in their* own words; *and I hope I shall never be charged with* Felony *for what I have done. The particular uses which the* following Tables *may serve to, are many. The* Ingenious Reader *will start some (not contemptible)* Notions *all the way he goes. I will suggest none*; *but leave every man to* improve his Intellectuals, *as well as he can. And if what I have done, may do* any good *to any* one Reader, *I shall not be more* unhappy *than some others that have* writ before me. *Read with* Candor, *and excuse my* Defects *with what* Alleviations *the* Case is capable of, *and I am sure, if thou art not wanting to thy self, here are* Materials enough *to*

build

build some excellent Meditations upon. *Had I had the freedom of* access to a good Library, *and more* leisure from my necessary Cares and Business, I had done better; *but 'tis such as was consistent with my* Orb, *and no* Wise man *will expect more. I have only one thing more to* request before I *conclude, and that is, that as I am my self as* Catholick *in my (both)* Faith *and* Charity (*as* Catholicism *is* Lawful *and* Commendable) *so I would to God our* Western Christians *would take a full* Survey *of* Christendom *and try (what they can) to comprize within their* Creed *and* Litany, *and* Charitable Communications *and* Communion *all the* Subdivisions *of the* Greek Church, *and do (what in them lies) to enlarge the pale, and promote the Gospel amongst* Jews *and* Mahometans *and* Pagans, *and accomplish the* Number *of that* Holy *and* Blessed Society *that our* Saviour Jesus *is making* provision *for in the other World*; *and then* Come Lord Jesus, Come quickly.

But especially that they would hasten to Unite *among themselves; and to that end, lay aside their* deep Prejudices *and* Passions, *and* ambitious Emulations, *to make room for the* reception *and* entertainment *of the* Gospel of Peace, *and not suffer those* opprobrious Distinctions *of* Sects *and* Schisms, *which have been now a long time despitefully hit in our Teeth, any longer to* feed upon Christianity in the Substance. *It will not surely be very long, but the* Trumpet will Sound, *and the* World ring of our Master's Coming; *methinks some of the* bright Rays of his Last Advent *are* darted into our Hemisphere already; *the World begins to shake and stagger, with a variety of* Commotions *in several material parts of it; but how unready are we to meet him, when he Appears!*

Rea-

To the Reader.

Reader, *You will pardon me, if you find that I have not, in every common place kept close and regular to my* Primitive Design *and* Intention. *Sometimes my* Information *fail'd me, sometimes my* Memory, *and sometimes my* Care *and* Leisure; *and to confess ingenuously, in some cases I could not perswade my self to account the* Pagan Superstitions worthy a solid and industrious Remark; *there is so much* Chaos *and ridiculous Intermixtures and Nonsense, that I thought it would rather* Affront, *than* Oblige *an* Ingenious Reader *to present him with much such unprofitable Stuff. But I have not willingly passed over any thing without* Observation, *which I thought might serve to any good purpose, either of* Pleasure *or* Profit. *And let no body object to me the uselesness or easiness of writing Collections; 'tis much more difficult, than Spinning out our own Notions upon the stock of our (meer) Natural Reason, or Mother-Wit; but and if this Argument satisfy not, I will offer a very fair Proposal to my Adversarys, let them candidly pardon me for doing no worse, or shew publickly to the World that themselves can do better; by either of which ways they shall oblige me, but in doing neither, they will hardly escape the guilt of becoming obnoxious themselves.*

To conclude. I value not the Opinions of those Men, whose either Intellectuals are faulty, or Minds corrupted; and yet (which is the mischief and misery of it) there is ever and every where the greatest plenty of these; I dread only the Censure of Wise and Good Men; but yet there are so few of them, that I think, upon that score also I am pretty safe; and the more, because they are Men of the greatest Candour and Ingenuity, the slowest to pronounce a Censure, the easiest to excuse, and the readiest to forgive.

forgive. Into the hands of these men I willingly commit my self, in the company of these men I am most delighted: I wish my Readers may be all such, either Antecedently or Consequently; which is the hearty desire and prayer of the unworthy Author,

Your Christian Friend
And Humble Servant

W. T.

Postscript.

SInce I first engaged in this little Work, I made use of one Notion, which my Observations in it furnish'd me with, as an Argument to Attack the *Anabaptists* with, *viz.* The general Consent, and almost Universal Practice, not only of all *Christendom*, but all the World, *Jews*, *Gentiles*, *Mahometans*, *Christians*, of all Sects, *Protestants*, *Papists*, *Greeks*, *Armenians*, *Muscovites*, *Mengrelians*, *Indians* of *S. Thomas*, *Abissines*, &c in using time out of mind for hundreds of years, in places distant thousands of Miles, some solemn initiating Ceremony at the first Admission of Children (not yet Adult) into the Society and Communion of their Religion. I first objected this to several private Members of the *Anabaptists* Congregation; every one of which confessed ingenuously they could not Answer it, but referr'd it to one of their Teachers

Teachers about 20 Miles distance from me: To whom at last I wrote very plainly and briefly, desiring, in humble Terms, a Solution of the Argument, if it were possible. His Answer, which was prolix enough, was yet very unsatisfactory; he offered no reason to solve the Difficulty, tho I had urged it with some briskness, and backed it with the Authority of *Vincentius Lirinensis*, *Quod semper, quod ab omnibus, quod ubiq; &c* But told me, that many other usages were as Universal as that, which I would not yet allow to be derived from any Divine Institution; to which I Answered in short, That if he would name but one, and prove it, I would retract my Opinion. This I wrote, and sent to him, and have *frequently* called upon his *friends* for an answer, but have not received one Line from him to this day; and tho he hath, since that time, passed by, very near my House, yet he did not so much as call upon me. This, in short, by way of Advertisment, to shew the usefulness of this Book.

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An INDEX.

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THE

THE HISTORY OF ALL RELIGIONS In the World, &c.

PART I.

1. *Object of Worship, and Religious Veneration or Esteem.*

Jewish.

THE *Jews* worship only one God, *Jehovah*, *Eloim*; without any distinction of Persons, yet acknowledging a *Messiah*; although the Books of the Old Testament, which they own for Canonical, do in several Texts sufficiently evince a Trinity of Persons, especially *Gen.* 1. *verse* 1. בָּרָא אֱלֹהִים *h. e. Dii creavit.* and afterwards mention is made of *God*,— the *VVord*,— and *Spirit of God.* And in the same Chapter, *Let us make Man*, in the plural number.

The *Messiah* they expect yet to come, tho'

1. All the Promises of his coming are fulfilled.
2. All the Prophecies accomplished.
3. All the Types are answered.

4. His Doctrine sealed with
   1. Miracles.
   2. Holy Lives of its Professors.
   3. Patient Sufferings and Martyrdoms.
   4. The Accomplishment of his Prophecies or Predictions.

5. Themselves are a living Evidence and Monument of his Indignation, and their own unbelief, as having lost their
   1. Country.
   2. Kingdom.
   3. Temple.
   4. Sacrifices.
   5. Genealogies.

6. They have been often deceived with meer Pretenders, and disappointed.

7. Sybills and Heathen Oracles have given Testimony hereto.

Next to God they highly reverenced the Prophet *Moses*.

R. Samuel Bar Nahman saith, When *Moses* in writing the Law came to those words, *Let us make Man, &c.* He cried out, Lord of the World, why dost thou give Men occasion of mistaking in thy most simple Unity? And the Lord answered, Write thou, *Moses*; and let him that desires to mistake, mistake. *Menasse ben Israel.*

Christian.

The *Christians* acknowledge One Only God, Maker of Heaven and Earth, but with distinction of Persons, *viz.* Father, Son, and Holy Ghost.

Concerning which, as a judicious and very Reverend Author of the Church of *England* is pleased to express himself; There are three distinctions in the Deity; of which, because the Scripture speaks in the same manner, as we usually do of so many distinct Persons; therefore since God is pleased so to accomodate the Mysteries to our Understanding, as to speak of them in that manner, it is both allowable

lowable and commendable in us to call them Persons. But he would have us keep only to what the Scripture hath revealed about them, without intermixing with them, any of those unscriptural Notions, which some Divines and School-men have added to them to explain them. *John* Lord A. B. of *Canterbury*, in his Sermons concerning the Divinity, *&c.* of our Blessed Saviour.

God is One, numerically One; more One, then any single Man is One; If Unity could *suscipere magis & minus*: Yet God is so One, that he admits of Distinction, and so admits of it, that he still retains Unity. As He is One, so we call him *God*, the *Deity*, the *Divine Nature*, *&c.* As He is distinguished, so we call Him *Trinity*, *Persons*, *Father*, *Son*, and *Holy Ghost*. In this *Trinity* there is One Essence, Two Emanations, Three Persons, or Relations, Four Properties; *innascibility*, or *inemanibility*, *to generate*, (proper to the Father;) *to be begotten*, (proper to the Son;) *to proceed*, (proper to the Holy Ghost;) Five Notions, *innascibility*, *to beget*, *to be begotten*, *to be breathed out*, *to breath*. Mr. *Hales* Conf. of the *Trinity*.

Mahometan.

The *Mahometans* believe in, and worship one God, *Eternal*, *Almighty*, *Maker of Heaven and Earth*. And that *Jesus Christ* was conceived by the breath of God, in the Womb of the Virgin *Mary*. That Jesus is a great Prophet, but not the Son of God. That he wrought Miracles, and foretold to the *Jews*, the coming of *Mahomet*, under the Name of the *Comforter*. *M. de Thevenot*. That Jesus would come and judge the World, *&c.* *Idem*. They Invocate the Saints, *Idem*. Acknowledge Seventy Angels, Guardians to every *Musulman*. The *Turks* are for *Mahomet*.

Ancient Heathen.

The *Ancient Heathens* worshipp'd One Only God, supream above the rest, who was therefore called, Πατὴρ Ἀνδρῶν τε Θεῶν τε, frequently by *Homer*, *&c.* But they had many other Gods, or Idols, subordinate, which they payed equal Worship and Adoration to; making no distinction considerable between them in their Divine Honour. There were,

1. Θεοὶ, *Greater*, *Cœlestial Gods*, *Eternal*; of these the *Greeks* reckoned Twelve, *Jupiter*, *Juno*, *Saturn*, *Apollo* (the Sun,) *Diana* (the Moon,) *Mars*, *Mercury*, *Minerva*, *Neptune*, *Pluto*, *Vulcan*, *Venus*. The *Romans* added, *Vesta*, *Cœlus*, *Ops*, *Bacchus*, *Hercules*, *Ceres*, *Janus*.

2. *Deastri*, *Dii Minores*, or *Medioxumi*, Reporters, and Transporters, from Men to Gods, from Gods to Men; as *Summanus*, President of the *Manes*. *Consus*, the God of Counsel. *Pan*, the God of Shepherds. *Averruncus*, who kept Corn from smut. *Agonius*, *Priapus*, *Proteus*, *Æolus*, *Momus*, *Hebe*, *Carmenta*, &c. *Mali Genii*, *Furiæ*, *Parcæ*.

3. *Ridiculous things*, Birds, Beasts, Fishes, Serpents, Elements, Plants, the Devil himself; nay, St. *Hierom* saith, the *Peluſiani* worshiped *Crepitum Ventris*; and the *Egyptians*, *Priapum*, or *Penem*.

4. The *Unknown God*, to whom they built an Altar at *Athens*, lest whilst they gathered so many Gods together, they should leave out any. *Varro* computed to the number of 30000 Gods.

In Scripture are mentioned,

1. The *Golden Calf*. i. e. The *Egyptians Apis*.
2. *Teraphim*, i. e. Talismanical Engines.
3. *Moloch*. The *Amonites*, *Saturn*.
4. *Baal*, i. e. The chief Idol, *viz.* of *Phœnicia*.
5. *Adramelech* and *Anamelech*, of *Sepharvaim*.
6. *Ashetroth*, the *Sidmians* Moon, or Queen of Heaven, *Jer.* 7. 44.
7. *Dagon*, the *Philistines Jupiter*.
8. *Succoth Benoth*, the *Babylonians Venus*.
9. *Nergal*,

9. *Nergal*, a Fire which the *Persian Magi* kept in honour of the Sun continually.

10. *Rimmon*, the chief Idol of *Damascus*.

11. *Nebo*, a God of the *Chaldeans*.

12. *Amisa*, *Nisroch*, *Nibchaz*, *Thamuz*.

Modern Heathen.

In *China*, a Three-Headed Idol. Some call him, *Chin-hoan*. In *Guinea*, and the *East-Indies*, they greet the *New-Moon* with horrible roarings, and strange Gestures of Adoration. Also, they worship a Bird called *Pittoie*, spotted as with Stars, and crying like a Bull. Also the Devil.

The *Chingulaes* in *Ceilon*, worship at this day, 1. *Ossa Polla maupt Dio*, the Creator of Heaven and Earth. 2. *Buddou*, the Saviour of Souls, who went to Heaven from *Pico Adam*, a high Mount, where they shew the print of his foot. 3. *Gerehah*, (*i. e.* the Planets,) Nine in Number, reckoning the Dragon's Head and Tail. 4. Devils.

In the North of *Lapland*, they worship the *Sun*, *Moon*, and *Devils*, and whatsoever they see first at break of day, *&c.*

In *Indolstan* the *Bramins* describe their God with a thousand Hands, Eyes, and Feet.

The *Hindoes* believe God to be Omnipotent; that he can cause Rain, Thunder, *&c.* That he needs not to be prayed to.

Many *Indians*, a Cow; (*Apis*:) Some, Elephants, Horses, *&c.*

The great Prophets of the *Hindoes*, are *Peremael* and *Westnon*, viz. *Bremaw*, *Breman*, *Ram*, *Permiver*.

Of the *Chinese*, *Confucius*.

Of the *Persees*, *Zortoose*. (*Zoroaster*.)

In *Persia* are still *Guebers*, who worship the Fire; some call them *Gaurs*.

The *Bannians* use a tripartite Thread hung about their Neck, to denote the Trinity. Sir. *Th. Herbert*.

Diabolical.

The *Magicians*, *Witches*, *Conjurers*, *&c.* worship the Devil professedly, who appears to them often in divers Shapes, *viz.* 1. Of a black Man, *&c.* 2. A black Dog. 3. A Cat. 4. A Rat. 5. A Hedg-hog. 6. A black Toad. 7. A Fly, *&c.* as may be seen in the several stories related by *Glanvil*, *&c.* 8. In shape of a Goat. *Delrius.* 9. Sometimes in disguise of an Angel of Light, as in the case of Dr. *Dee*, under divers feigned Names, as *Madisni*, *Uriel*, *Gabriel*, &c. Dr. Dee's *Actions with Spirits.*

I love you, said one of the Spirits, to Dr. *Dee*, now you talk of God, *ibid.*

---

2. *Places of Divine Worship.*

Jewish.

1. THeir own Houses, Hills and Groves, *Gen.* 22. 2.

2. A Tabernacle, which was, 1. Moveable, 2. Temporary, to signifie the Church Militant.

3. A Temple fixt and permanent, to signifie the Church Triumphant; wherein consider,

1. Its Site, *viz.* 1. On Mount *Sion.* 2. On Mount *Moriah.* 3. On Mount *Calvary*, in opposition to the dark Groves of the Heathens.

2. Consider its parts; *First*, the *Atrium*, or Court,

1. Of the *Priests*; where was, 1. The brazen Altar. 2. Lavers to wash the Priests Sacrifices.

2. Of the *People*, or outward Court; or *Solomon's* Porch, built about with Porches for rainy Weather. This was after *Solomon's* time divided into 1. The *Mens* Court; Here was an Ascent with

with steps, where the Songs of degrees were sung. 2. The *Womens* Court; here was the Corban, inscribed with קרבן the initial Letters of *Prov.* 21. 14. or the like.

2. The *Sanctuary*, where was, 1. The *Incense Altar* in the middle, sprinkled once yearly by the High Priest. 2. The *Tables*, with the twelve *Loaves* and *Candlesticks*.

3. The *Holy of Holies*; wherein consider,

1. The Contents. 1. The Pot of Manna. 2. *Aaron's* Rod. 3. The Tables of the Testament.

2. The Cover, (the Propitiatory or Mercy-seat) overlaid with Gold at each end, whereon stood 2 golden Cherub with Wings stretched out; from between which, as from an Oracle, God gave Answers.

4. *Synagogues*, Parish-Churches; Here was Praying and Preaching, Men apart from Women. 480 in *Jerusalem*. Some add *Proseuchæ*.

Christian.

1. Houses, upper Rooms, *Acts* 1. 13. *Acts* 2. 46. 1 *Cor.* 11. 18, 20. Sometimes Woods and Forrests, and Caves; for 200 years or more. *Vid. Origin. contra Cels.* l. 4. *Arnob.* l. 3.

2. *Temples*, wherin consider, 1. The Form, oblong, like a Ship, *Const. Apost.* 2. The Situation, Eastward generally. *Tertul.* 3. The Parts.

1. *Vestibulum*, προναὸν, the Porch, adorned sometimes with Cloisters, Cisterns, Fountains of Water, Marble Pillars for Penitents.

2. *Narthex*, the lower part next the great Door.

3. *Navis*, ναὸς, here stood the *Ambo*, or Pulpit, where the Scriptures were Read or Preached. Also *Pastophoria*, the Pews.

4. Βῆμα, or ἱερατεῖον, The Chancel, separated from the body of the Church by Rails, (*cancelli*) only for those who were in Holy Orders.

ders. [Only at C. P. the Emperors were permited to enter there to offer, and so back again.] Here were, 1. the Altar, anciently of wood. 2. the Bishop's Chair, or Throne, at the upper end. 3. Σύνθρονοι, the presbyters seats on each side the Throne.

5. Adjoyning to the Chancel on each side were, 1. *Diaconicon*, the *Sacresty* or vestry, for vessels and garments. 2. *Prothesis*, where preparation was made for the Sacraments, and the offerings laid up.

Note. The *Abyssins* Temples are dark, as the *Jewish Synagogues*, for devotion.

Absis was the upper part of the *Quire*, where penitents by imposition of hands were absolved.

Note. 1. The Temples were at first plain, afterwards peace and plenty coming in, more cost was bestowed.

2. No Images in the Temples for 400 years at least. The Council of *Illiberis* forbad pictures in the Church. And *Epiphanius* finding a picture in the Church of *Anablatha*, rent it, and gave it away for a winding sheet.

3. The Altar was placed commonly at the *East* end, but at *Antioch VVestward*; say some. Others, that it was in the midst of the Church, divided with rails, from the rest, called *Presbyterium*, because appointed chiefly for the *Priests*, *drawn* with curtains at certain times of the Divine service. *Bishop Jewel out of Chrysost. August. Euseb.*

Mahometan.

Mosches, or *Meldgid*, called also *Dgemii*; for the most part four square, but larger in length, then breadth, with three Balls and an Half Moon on the *Tower*.

The Parts,

1. *A Portico.*

2. *A Minaret*, or *Tower* by the side, with a *Balcony* all round on the Top.

3. The Body very plain, with 4 bare walls: Only a *Niche* on the *South* wall for the *Keble*.

4. A

4. A Pulpit.
5. Mats on the floor.
6. Alms-houſes adjoyning to them commonly, called *Imaret.*
7. Ciſterns of water; Mahomet the 3d his *Chapel* in *C. P.* hath all the floors covered with mats and fine *Turky Carpets*, his *Tomb* in the middle.
8. Lamps often. Seven principal *Moſques* upon 7 Hills in *Conſtantinople*, the moſt ſtately is that of *Sultan Soliman*; 700 in *Fez*, in one of which are 900 Lamps. No images, or pictures, of men, women, or beaſts. 23000 *Moſques* in *Cairo*, great and ſmall. *M. de Thev.*

Ancient Heathen.

1. *Hills* and *Groves.* For they held *Temples* unlawful, becauſe their *Deities* could not be confined within walls. Man's breaſt is a *Temple* well pleaſing to God. *Demoſth.* The whole world is a *Temple* for the Sun. *Alex. ab Alex.*
2. *Temples.* Wherein Conſider,
1. *The form.* Some round, ſome oblong, ſome open-roofed.
2. *The ſituation.* Eaſtward; and, the windows opening *Eaſtward* to let in the *Sun-beams.*
3. *The Parts.*
1. Πρόναος, the porch; here was,
1. An *Altar* for ſacrifices.
2. *Sphynx*'s image ſometimes.
2. *Baſilica*, the body of the *Temple*; here was;
1. An *Altar* for incenſe.
2. *Porticus*, Iſles on the ſides, where they fixt their vows, and did worldly buſineſs.
3. *Tholum*, in the Top, where they hung pictures and dedicated ſpoyles.
3. *Adytum*, to which only Prieſts might come: here was,
1. An *Altar* for incenſe.
2. *Delubrum*, the place, where the Idol ſtood: or as ſome ſay a place to waſh in. Adjoyning to the *Adytum* were, 1. *Sacrarium*,

1. *Sacrarium*, a *Sextry*, where were beds for the people to sit at feasts.

2. *Donarium*, where the gifts offered to the Gods, called *Anathema*, were placed. The old *Persians* had no *Temples*, but offered on the Tops of Hills. The *Pantheon* at *Rome* was round and open at the Top, Υ̓́παθρον.

☞ 1. The *Romans* had no images for many years; because *Numa* taught, that *God was a pure spirit*, &c.

2. Images were first of clay, then of metals, Gold, *&c.*

Modern Heathen.

The *Chingulayes in Ceylon*, have *Pagodaes*, Temples, some of exquisite work, of hewen stone, engraven with images and figures; others of later building, only of clay and sticks, and no windows; some tiled, some thatched: Some one story high, some two; of these there are three sorts;

1. *Vehars*, belonging to the *Buddou* God.

1. The form, foursquare, like a pidgeon-house.

2. The *Furniture*, Images of men, cross-leg'd, with yellow coats (like the *Gonni Priests*) their hair Frizled, and their hands before them like women.

2. *Dewals*, belonging to the other Gods.

3. *Covels*, or *Jacchoes*, belonging to the *Diautans* or Devils; built by private persons, who are themselves Priests. In these two last are painted sticks, Targets, bills, arrows, spears, swords, images of monstrous shapes. *Cap. Knox.* In some places are Gold and Jewels.

The *Inhabitants* of *Guinea* lay their Idols, and offer their Sacrifices in *Woods*, before great *Hollow Trees.*

The *Persees* call their Temples *Eggarees.*

The *Bannyans Pagods* are commonly under the *Bannyan* Trees, (*Arbores de Rays*, i. e. *de radicibus*; or as others call them, *ficus Indica.* Sr. *Th. Herb. Trav.*

Trav. The *Indians* have in all their *Pagods* an *Oval* flint-ſtone, which they fetch from *Ganges*, and worſhip as a God; perhaps becauſe they have heard that a circle is the moſt perfect of all figures. *Tavernier, part* 2. *l.* 2. *c.* 5. The *Mexicans* call their Temples *Teucally*, *i. e.* God's Houſe; built of great ſtones in the faſhion of Snakes tyed one to another; on the top a fine pillar wrought with ſmall ſtones as black as jett; on the top of the pillar, battlements, *&c.*

Diabolical.

The Place of meeting, which the Devil appoints for witches, *&c.* Is uſually on ſome common or the middle of a Green. *Glanvil.* Dr. *Dee* had all his actions with ſpirits (or moſt of them) in his ſtudy; and in his ſtudy or *Oratory*,

1. *A ſtone*, or *ſtones*, brought him by a ſpirit, called from its uſe a *Shew-ſtone*, ſometimes Principal ſtone, firſt Sanctified ſtone; a Chryſtal, *&c.* In which a perſon qualified might ſee apparitions and hear voices. And in it was often to be ſeen a Curtain, or Veil, as if the ſtone it ſelf were ſome *perſonated ſanctuary.*

2. *A Holy Table*, (which is now preſerv'd and to be ſeen in Sr. *Tho. Cottin's Library.*)

3. A Carpet.

4. Table-Cloth.

5. Cuſhion.

6. Candleſtick.

7. Taper.

I make no Queſtion, but the Devil in all theſe things had a reſpect to the Ceremonial law eſpecially. Dr. *Mer. Caſaub. pref. to* Dr. *Dee's Actions with ſpirits.* In *New-England* the *witch-meeting* was in a field near *Salem. Cotton Mather.*

3. *Re-*

3. *Respect to places of Worship.*

Jewish.

1. *None* but the *High Priest* entered into the *Holy* of *Holies*, and he but once a year.

2. *None* but the *Clean* were to enter into the *sanctuary*. And therefore on the pillars was writ, *Let no stranger enter into the Holy place.*

3. Whoso fled to the Temple, and there laid hold upon the *Horns* of the *Altar* (if guilty only of casual murder) might not be taken thence. *Ex.* 21. 14. 1. *Kin.* 2. 28.

4. No man was to carry any vessel through the Temple.

5. The *Synagogues* had such inscriptions as these, *This is the gate of the Lord, the righteous shall enter into it. Prayer without attention is like a body without a Soul. Silence is commendable in time of prayer.*

6. The Rulers made such Canons, as these;

1. That no man should go into the Temple with a staff.

2. Or with his shoes on.

3. Or till they had wiped the dust off from their feet.

4. Or come with money tied up in a purse: Or use a scrip, or bag-purse.

5. Or spit in the Temple.

6. Or use any irreverent gesture there, but go gravely to the place, where they were to stand, and neither sit, lean, or lye, but stand only: (that being a praying posture.) Dr. *Lightfoot.*

Christian.

Christian.

1. They came into the Church, as into the palace of the Great King, with fear and Trembling. *Chrysost. Ep. ad Hebr. c. 9.*

2. They used to wash their hands, before they entered. *Idem. Hom. 52. in Mat.*

3. Emperours left their guards behind, put off their crowns, laid down their arms; when they went to Church. Dr. *Cave Prim. Christian.*

4. They carried themselves there with the most profound silence and devotion.

The Choir of the *Armenian* Church (at *Egmasin*) was hung round with *Venetian Tissue* of Gold; the pavement of both Choir and body of the Church spread with Tapestry, for they all put off their shoes, before they go into Church. Nor do the *Armenians* kneel, as in *Europe*, but stand all the while upright. *Mons. Tavernier. l. 1. c. 3.* The *Abyssins* have no seats in their Churches, for they neither sit nor kneel; but always stand at Divine service, acccording to the Ancient Canons, which the *Greeks* and *Russes* also observe to this day, as believing it more becoming the reverence due to the place, and more proper for attention, then to sit. *Job Ludolphus, Hist. of Ethiop. ch. 6.* To prevent wearines the *Abyssins* have little Crutches to lean upon, which when they go away, they leave in the Church-porch. *Idem.* If any out of weakness sit down upon the ground, the Deacon, even in the midst of prayers, commands them, *Eb Tarber, Tanse*, you that sit down, rise. Nay, such is their reverence towards their Churches, tho at this day poor, low, dark buildings, thatcht with straw or reed, when they approach near them in their Travels, they alight off their *Mules*, and walk on foot till they are past them. They also put off their shoes, and never spit on the pavement. *Idem.*

Muscovites will not make water in the *Church-yards.*

The

The *Muscovites* stand all the service time, and are bare in the Church; only the Priests have their *Skufia*, or caps on, which were given them at consecration. D. *of Holstein's Ambass.*

If a dog enter into the Church, they sweep, incense and purify it with holy water after him. They sweep often after a stranger.

Mahometan.

1. The *Mahometans* put off their shoes, when they enter into their *Mosques*, and take them again at their coming out; or else they must carry them in their hand.

2. They wash their feet, and so enter their *Mosques*, and as they begin their devotions, they first stop their Ears, and secondly, fix their Eyes, that nothing may divert their thoughts; then,

3. In a soft and still voice utter their prayers, wherein are many words most significantly expressing the Omnipotency, Greatness, Eternity, and other Attributes of God.

4. Casting themselves low upon their faces sundry times, and then acknowledging that they are burdens to the Earth, and poison to the air; but after all, comforting themselves in the mercies of God through the Mediation of *Mahomet*.

After entering, they bow to the *Keble*, a notch on the South-wall, towards *Meccha*. In some places *Bismillah* (*i. e.*) In the name of God, is writ over the door. M. *de. Theven.* By their discipline women may not enter, because of their often pollutions, and *Eve's* sin. *Ross.*

Ancient Heathen.

1. Only Priests did go into the *Adytum*.

2. Only the clean might enter into their Temples. Therefore on *Æsculapius* his Temple was writ, *Esse decet castum, sacri qui limina Templi Ingreditur.* They washed in the χέρνιβον, before entrance.

3. The

3. The *Ægyptians* set *Harpocrates* image in the entrance of the Temple to signify silence. The Priests of the *Eumenides* called *Hesychidæ*, from their silence.

4. The *Romans* proclaimed silence to the people by a Cryer, in these words, *Favete linguis.* So did the *Greeks.*

5. If any came to the *Altars* to take sanctuary, it was unlawful to take him thence. *Pausan.*

6. They used to give Oaths in the *Temples* for determining controversies.

7. The *Lacedæmonians* drove dogs out of the Temples, as unclean Creatures. *Pinge duos angues, sacer est locus.*

8. None might go into the Temple of *Ceres* that was guilty of any fault.

9. None might walk into the Temple of *Apollo Pythius*; to do so, was death by the law of *Pisistratus.*

Modern Heathen.

In *Ceilon*, no woman having her natural *infirmities* upon her, may approach near the Temples; nor men, that come out of the Houses, where such women be.

The *Hindoes* or *Indians*, both men and women, before they go to their Devotions, which is very frequently, wash their bodies; and ascribe a kind of Divinity to certain Rivers (especially *Ganges*) whither they flock daily in Troops to wash themselves.

In *Bengala* all are bound to enter barefooted into their Temples. *Ross.* In *Pegu* they wash their feet at the door, and by lifting up their hands to their heads, salute the Preacher first, and then the Sun. *Idem.* In *Egypt Sow-herds* are forbid the Temples. *Idem.* In *Mexico* none might enter into their *Toucally*, except the Priests and such noble personages who at their entry would offer some man to be sacrificed to those slaughter-houses of the Devil. *Purchas.*

If

If any of the Virgins that belonged to the Temple in *Mexico*, were found dishonest, they were put to death without remission; saying, she had polluted the House of their God. *Idem.*

Diabolical.

The Witches at their first arrival at their Place of Worship, do Courtesie and due Obeysance. *Glanvil.*

The Place is Holy, said one of the Spirits to Dr. *Dee*, in one or more of his Actions with them. *Actions with Spirits*, p. 366.

In those places of the *East-Indies*, where they worship the Devil, they build Pagods, or *Meschits*, for him, which they perform a Sacred Respect to.

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4. *Dedication of Temples, &c.*

Jewish.

1. THE *Tabernacle* was Consecrated, by anointing with the anointing Oyl, *Exod.* 40. 9. 2. Lighting the Lamps. 3. Burning sweet Incense. 4. Offering burnt Offerings, *&c.* Hereupon a Cloud covered the Tent, and the Glory of the Lord filled the Tabernacle.

2. The *Temple* was Consecrated, 1. By a great Assembly of the Elders, *&c.* 2. Feasting. 3. Sacrificing an innumerable multitude of Sheep and Oxen, *&c.* 4. Praises and Prayers, 1 *Kings*, 8.

Christian.

1. They Consecrated (in *Constantine*'s time) the Temples with,

1. Singing of Hymns and Psalms. 2. Rea-

2. Reading and Expounding the Scriptures; Preaching, Orations.
3. Holy Sacrament.
4. Prayers.
5. Liberal Alms to the Poor.
6. Great Gifts to the Church.
7. Expreſſions of mutual Love. And,
8. Univerſal rejoycing. Dr. *Cave.*

*** Heathen Temples converted into Chriſtian Churches were Conſecrated by placing a Croſs in them. *Vid. Cod. Theod.*

The Anniverſary Feaſt-day in remembrance of the Church built by *Conſtantine* in *Jeruſalem*, was kept afterwards conſtantly, *Sept.* 14. for eight days, with much pomp and confluence of People. Dr. *Cave.*

Hence our *Wakes* (*Encænia.*)

Mahometan.

The *Grand Seignior* gives pieces of Stuff, which is brought to him from the *Kiaabe* (or Holy Houſe) at *Mecha*, with which it was covered round, theſe Stuffs being offered by the *Grand Seignior*, and other Princes, to that place.---Theſe the *Grand Seignior* (when they are old) ſends to hang up in new Moſques, which ſerves for a *Conſecration. M. de Thevenot.*

Three Balls, or a Star and an half Moon, are generally the diſtinguiſhing Mark or Enſign of all the *Mahometan* Moſques.

In *Vienna*, upon the Spire of S. *Stephen*'s Steeple there ſtands a Croſs, and half Moon; which the City promiſed ſhould be done, when *Soylman* the Magnificent beſieged the City, upon condition he would not batter the Church, which he had an intention to do. Dr. *Edw. Brown*'s *Trav.*

Antient Heathen.

They Consecrated their Temples thus.

1. The *Aruspices* drew certain Ribbonds about the Floor, and strawed the plot of ground with Flowers.

2. Soldiers carried Boughs into it; and

3. Vestal Nuns followed, leading Boys and Girls in their Hands, and sprinkled the place with Holy Water.

4. Then a *Pontifex* and *Prætor* followed, who purged the Floor, by leading about it a Sow, a Ram and a Bull, and there Sacrificed them, and Prayed to the Gods to bless that holy place.

5. By drawing some Ropes, they pulled down the first Stone, setting it with wedges of Gold and Silver, the *Aruspex* crying out--*Ne temeretur opus saxo, aurove, in aliud opus destinato.*

Hence their *Encænia*, solemn Feasts, at their Devoting of their Temples to the Worship of some Idol God.

Modern Heathen.

I confess, I have not yet met with any thing in my reading to fill up this Section, but am willing to leave a void space for the Reader to fill up at his leisure, for his own use; for I cannot be induced to think, but they generally use some Ceremony for this purpose, tho perhaps our Travellers finding the Structures erected, and peradventure long before their Arrival into the Countries, might see nothing of it, nor make enquiry about it.

Diabolical.

Delrius tells us out of a *French* Book of *Florimund Raimunds*, a Senator of the King's, in the Court of *Burdeaux*, that an old Woman Tried in that Court, *A.* 1594. for Witch-craft, confessed of her

her own accord, That, being a Girl, she was enticed by an *Italian* Man, on the Eve of S. *John* Baptist, at Midnight, to go with him into a certain Feild; where the *Italian mark'd out a Circle on the ground with a Beech Wand, and muttered certain words over, which he read out of a black Book*, and presently upon it, a great black Goat stood by them, with great Horns, attended with two Females; and by and by a Man came in Priests Habit, &c. *Mag. Disq. l. 6.*

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5. *Priests and Church Officers, their Distinction and Office.*

Jewish.

1. The *High Priest*, whose Office was,
   1. Peculiar to himself, as to enter into the Holy of Holies once a year, upon the Propitiation day.
   2. Common with other Priests.
   He had his *Suffragan*, or *Sagan*.
2. *Inferior Priests*, whose Office was,
   1. To burn Incense, and Offer Sacrifice.
   2. To sound the Trumpets for War and Assemblies.
   3. To slay the Sacrifices.
   4. To instruct the People.
   5. To Judg of the Leprosy.

David divided the Company of Priests into 24 Orders, who were to serve in their turns by lot, 1 *Chro.* 24. the chief of every Rank was called *Summus Sacerdos.*

3. *Levites*, in *David*'s time divided

1. Into Treasurers. } some { *Gershonites.*
2. Judges and Overseers. } some { *Cohathites.*
3. Porters. } some { *Merarites.*
4. Singers.

In *Moses* time they bore the Tabernacle and Vessels, &c.

4. *Prophets.*

1. Extraordinary Seers.

2. Ordinary Expositors of the Law, which in later times were,

1. *Wise men*, *Pharisees*, wise above the Text of the Law; taught Traditions, οἱ Σοφοὶ ἡμῶν δευτερῶσι.

2. *Scribes*, (not the Writing-Masters) but Doctors of the Law, who were to Write, Read, and Expound the Law of *Moses*.

3. *Disputers*, who taught Allegories, and the Mystical Senses of the Text, call'd דרשנים *Darshanim*, and their Homily *Midrasch*.

Note, The First-born of all the Tribes were to manage Religious Affairs, 'till the Levites were chosen in their room, *Exod.* 13. 2. 15.

Christian.

I. Ἱερομένοι, Consecrated to the more proper and immediate acts of Worship. These were

I. *Bishops*; usually chosen out of the Presbyters, distinct from, and Superiour to Presbyters, (as *Blondel* and *Salmasius* confess) about the latter end of the Second Century. Consider

1. Their Office, *viz.* To Teach and Instruct the People, to administer the Sacraments, Excommunicate, Absolve, to preside in the Assemblies of the Clergy, to ordain inferiour Officers, to call them to Account, to Suspend, *&c.* to urge the observance of Ecclesiastical Laws, to appoint indifferent Rites, to inspect and provide for those of their Charge.

2. *Order.* 1. *Chorepiscopi*, Suffragan or Country Bishops; *Vicarii Episcopi*, where the Diocess was

was large, in imitation of the Seventy Disciples, for so many they were at first.

2. Περιοδευται, Visitors, Rural Presbyters, who were to go up and down the Countrey to correct what was amiss.

3. *Arch-Bishops*, Metropolitans in every great City, who were to Ordain, or to Ratifie Elections of Bishops, once a Year to Summon the Bishops under them to a Synod, to enquire, direct, admonish, suspend, determine, *&c.*

4. *Metropolitans*, *Honorary*, or *Titular*, without any real power, yet taking place of other Bishops.

5. *Patriarchs*, Primates.

2. *Presbyters*, who were to Preach, Baptize, Consecrate the *Eucharist*, assist the Bishop in publick Administrations: These were, 1. *Clerici Superioris loci*, *Antistites in ordine secundo*, Presbyters of every great City, who were a kind of Ecclesiastical Senate, Counsellors and Assistants to the Bishops in their Government, and had Seats of Eminency (in the Churches) next the Bishop's Throne.

2. *Ordinary Presbyters.*

N. B. They did not usually exercise the Power conferred by Ordination upon them in any Diocess, without leave from the Bishop.

3. *Deacons*, who were to attend at the Lord's Table, where the People met every Lord's Day to offer for the Poor. Hence they have used to deliver the Sacramental Elements to the People: also to Preach and Baptize: Assistants to the Priest, as he to the Bishop; the number in any one place, not above Seven.

1. *Arch-Deacon*, the Eye of the Bishop, chosen out of the Deacons, to inspect all parts of the Diocess.

2. *Sub-Deacon*, who assisted the Deacons, waited at the Church Doors, usher'd in and brought out the several Orders, Catechumens, *&c.*

2. Ὑπηρέται. *Vid. Pag.* 25.

Mahometan.

1. *Mufti, i. e.* Interpreter of the *Alcoran*, who is as High-Priest, attending only Matters of Faith and Religion.

He is Head of the Church, and decides all Questions in their Law.

2. *Cadileſquiri Taliſmani, i. e.* Doctors of the Law, reſident at *C. P.* or where the Prince pleaſeth. Theſe are, as it were,

Patriarchs, They examine the *Cadis* of divers Provinces. Theſe alſo call the People to Prayers among the *Turks*.

3. *Mulli, qu.* Biſhops; who place and diſplace *Church-men* at pleaſure.

4. *Nuderiſi, qu.* Suffragans, who are to inſpect the *Cadis*.

5. *Cadis*, Judges, to puniſh Offenders, there is one in every City.

6. *Naipi*, Young Judges, or Candidates for the Office.

7. *Hogi*, who write Books, and teach Sciences.

8. *Calfi*, who read unto them that Write.

9. *Softi*, Young Students, or Novices in the Law. Some add

Sophi, Singers of Pſalms, *&c.*

Ancient Heathen.

1. *Pontifex Maximus*, the higheſt of the Chief Prieſts, who was to appoint the Ceremonies belonging to the Worſhip of the Gods.

2. *Flamen*, or High Prieſt, who was named according to the Gods whom they ſerved, as

Flamen { *Martialis*, *Dialis*, *Quirinalis*, &c.

3. *Prieſts*,

3. *Priests*,

1. Of *Cybele*; *Curetes*, *Corybantes*, *Galli*.

2. Of *Ceres* and *Bacchus*; *Fratres Arvales*, who offered Sacrifices (*Ambarvales Hostias*) and Judged about the bounds of Fields.

3. Of *Mars*; *Salii*, who were to keep the *Ancile*.

4. Of *Pan*; *Lupercales*, &c.

5. Of *Jupiter*; *Druids*, in use amongst the *Gauls*.

Curiones, were Parish-Priests, or Curates, Two for a *Curia*; Fifty *Curiæ* in *Rome*; over these was *Curio Maximus*.

4. Priestesses of *Vesta*, Vestal Virgins, Six or Four in number, who were to attend the Sacrifices of *Ops*, or *Bona Dea*, and to keep a Fire continually burning, for the safety of the Empire; as God hath set Stars in the Firmament for the good of the World.

Modern Heathen.

1. The *Persees* have

1. A *Dostoor*, or High-Priest, who seldom appears openly; but when he doth, is much Reverenc'd.

2. *Daroes*, or *Harboods*, inferiour Priests, who are by their Law to dwell near, and abide much in their *Eggarees* (Temples) to give Advice unto any that shall repair unto them.

2. In *Guinea* the Priest is called *Fetissero*.

3. In *Ceilon* the Priests are of three Orders;

1. Priests of the *Buddou*-God, which live in the *Vehars* (Temples) proper to that God. These are, 1. *Tirinaxes*, Superiours. 2. *Gonni*.

2. *Koppuhs*, Priests to the other Gods, who are to offer, in the Temple *Dewal*, boyl'd Rice, and other Victuals to the Idol.

3. *Jaddeses*, Priests of the Spirits (*Diautaus*) who serve in the *Covels* (Temples) built at their

own charge. They visit the Sick, when sent for, and offer a red Cock to the Devil.

4. In *Japan*, *Bonzaes*, fifteen or twenty to a Pagod.

5. In *Fermosa*, *Inibs*, Priestesses (only Women) who offer Prayers and Sacrifices in a most extravagant and obscene manner. *Mandilslo.*

6. In the *Philippine-Islands* their Priests are mostly Women, Sorcerers. *Rosse.*

7. In *Pegu*, *Talapoi.*

Diabolical.

Dr. *Dee*, in his Magical Transactions made use of one *Edward Kelle*, whom he calls his *Seer*, or *Skryer*; afterwards his Son, *Arthur Dee*; who in a round Stone, (or consecrated Crystal,) saw, and heard all the Shapes, and Figures, and Voices of the Magical Apparitions.

'Tis hard to give a distinct Account of all those Persons which the Devil makes use of, in a more than ordinary manner, for the promoting of his Interest, and doing Service to him. We shall mention some of the chief.

1. *Magicians*, by
   1. Stones, as Dr. *Dee.*
   2. Rings, as *Excestus.*
   3. Optic-Glasses.
   4. Riddles, or Sieves.
   5. Figures.
   6. Dreams, *&c.*
   7. Charms, Spells, *&c.*

2. Common Witches and Wizards, who have Communication with their Familiar Spirits.

3. Fortune-Tellers, Prognosticators, Astrologers.

Jewish.

1. *Nethinims*, from נתן to give, because given to the Service of the Temple. Their Office was, 1. to hew Wood. 2. Draw

2. Draw Water.

These were *Gibeonites.*

2. *Viri Stationarii,* אנשי מעמד, who were to stand by, during the Oblation, and to carry the Gift for the rest of the People.

They serve in their courses, of which there were twenty four.

Some mention *Archi-synagogus,* the chief Ruler of the Synagogue.

N. B. Dr. *Lightfoot* saith, *There were Seven* Readers *appointed in their Synagogues, who when the Angel of the Church, or Minister of the Congregation, called them out, did read.*

Now to every Synagogue belong *six* Officers.

1. The *Summas,* or *Sacristan,* who keeps clean the Synagogue, and trims the Lamps.

2. The *Pernas,* who provides the Wine given to the Youth, at the entrance and end of their Sabbaths and Festivals.

3. *Mari-catab,* who folds, and unfolds the Law, *&c.*

4. He who *bears* the *Law* in Procession through the Synagogue.

5. The *Elhaim,* who touch the two Staves of the Law, called the Trees of Life, on which the Law is rolled, when carried.

6. The *Chesan,* or *Precator.* Dr. *Addison.*

Christian.

2. Ὑπηρέται, Inferiour Ministers, or Subordinate Officers.

1. *Acoluthus,* who was to attend the Bishop, as a Witness of his Life: or, as some say, to set up Lights at the reading of the Gospel.

2. *Exorcist,* who was to attend the *Catechumens* and *Euergumeni,* and rehearse a Form of Prayer over them, in the out-parts of the Church, the People in the mean while praying within; also to Catechise.

3. The

3. The Reader, whose Office was to stand near the *Ambo*, and read the Portions of Scripture. *Julian* the Apostate was one.

4. *Ostiarii*, to keep the doors of the Temple, and shut out *Hereticks*, *Jews*, *Gentiles*.

Some add *Fossarii*, Overseers of the Grave, *Cantores*, *Laboratores*, &c.

5. *Deaconesses*, who were to help Women at Baptism; to visit and instruct Women, *&c.*

Such were *Phœbe*, and *Olympias*, in *C. P.* &c.

This is all out of Dr. *Cave's Primitive Christianity.*

A Parallel between the Civil and Ecclesiastical Government of the *Romans.*

A *Justice of Peace*, a City, a Bishop.
A *Proconsul*, a Province, Arch-bishop.
A *Lieutenant*, a Diocess, a Primate.
The *Emperor*, the Empire, Christ Jesus.

N. B. St. *Hierom* accounts a Bishop and Priest all one. *ad Tit. c.* 1.

And *Clem.* reckons but three degrees of the Clergy, *viz.* Priest, Deacon, and Minister. *Clem. Ep.* 2. *de Conc. Di.* 3.

Mahometan.

The Director of their Prayers, who (among the *Turks*) is called *Imam*; but among the *Persians*, *Pichnamaz*; he says the Prayers, and makes the rest say them, and therefore he always stands foremost, that the rest behind may see what he doth.

Seithi, as the *Turks* call them, or *Seriffi*, as the *Moors*, are such as descend from *Mahomet.*

Amongst the *Persians* their Spiritual Officers are,

1. The *Sedre*, who is chief in Spirituals, and sometimes promoted to be *Eatmad Doulet*, *i. e.* Chief in Temporals.

2. *Scheik el Seilom*, i. e. *Sheik* of the Law.

3. *Cadi.* Both these are named by the King, and Judge of Controversies.

These

These two last decide all Points of Religion, and make all Contracts, Testaments, and other publick Deeds; Judges of Divorces, and all civil Processes. *M. de Thev.*

Among the *Turks* and *Persians* are,

Muezim, *qu.* Sextons that call to Prayers from the tops of the Minarets; some call them *Talismans.*

Choza, Elders which execute the Service, and Preach.

Modecis, the Governor of an Hospital.

Antippi --- On *Friday* in the midst of the Temple, in a place thirty steps high, read something of the Life of *Mahomet*; after which,

Two little Boys sing certain Prayers. After which one of the *Antippi*, with a Lance and Scimiter, exhorts to defence of Religion.

Ancient Heathen.

1. *Duumviri* (afterwards 10, then 15.) appointed by *Tarquin Superbus*, to keep and interpret the Books of the *Sibylls*; and especially of *Cumana*, (which were preserved in a stone Chest in the Capitol) and to oversee the secular Solemnities.

2. *Soothsayers.*

1. *Augurs*, who did in a high Place, with a crooked Staff, (*lituus*) limit a space in the Air, to observe the flying of Birds, or chirping (*tripudium*) and thence to foretel things to come.

2. *Aruspices*, who did inspect the Entrails of Beasts sacrificed, for the same intent.

3. *Auspices*, qu. *Avispices.*

The College of them was at first 3, afterwards 4, then 9, and at last 15. Their Office was to consult the Gods in doubtful cases, offer Sacrifices, make Prayers (*Effata*) &c. never concluding upon less than Two Signs,

3. *Feciales*, whose Office was to offer Peace, or proclaim War, by casting upon the Enemies land a bloody Lance, or turning a Ram loose into their bor-

borders: Upon the Concluſion of a Peace to offer a Hog for Sacrifice, (praying that whoſo broke the Articles, might periſh, as that Hog;) upon breach of Oath, to offer a Hog for Sacrifice. The High Prieſt among them was called *Pater patratus*.

4. *Æditui* kept the Temples and Keys.
5. *Popæ*, *Victimarii*, aſſiſted in the Sacrifices.
6. *Epulones* were Overſeers of the Feaſts.
7. *Preficæ*, Women that wept for the Dead.
8. *Veſpæ* diſpoſed of the Urns of the dead.

Modern Heathen.

In *Siam*, in the City of *India*, are above 30000 Eccleſiaſticks under the direction of the High-Prieſt of the grand *Pagod* of the City of *India*.

Mandelſlo, 200 *Bonzes*, ſaith *Tavernier*.

In *Guiney* the Prieſt is called *Sofo*. *Idem*.

In *China* are four Orders of Religious Men, whereof ſome are clad in black, ſome in white, and ſome in grey. *Idem*.

Each of theſe Orders hath its General, called, *Tricon*; and he, under him, his Provincials, who make Viſitations.

In *Virginia* the *Pagan* Prieſts were cloathed with Garments of Skins, and their Hair cut like a Comb on their Crowns. *Roſſe*.

Their Chief Prieſt was adorned with Feathers and Weaſels Tails; and his face painted as ugly as the Devils. *Idem*.

The Prieſt of the *Gaurs* in *Perſia* is called *Cazi*.

In *Tunquin* the *Bonzes* wear a Necklace of an hundred Beads, very big, and made of Wood; in their Hands they carry a Staff, headed with a Bird of varniſhed Wood. *Tavernier*.

Diabolical.

5. *Enthuſiaſts*, ſuch as the Fanatick Prieſts among the old Heathens, who gave the *Reſponces* of the Oracles.

6. Poſ-

6. Poſſeſs'd Perſons, Dæmoniacks, ſuch as are mentioned in the Goſpel.

7. *Sorcerers*, black Witches, as ſome call them.

8. *Exorciſts*, or white Witches, as ſome will have them.

7. Common Juglers.

8. Empiricks, Quacks, ſuch as *Paracelſus*.

Concerning all which I have not much to ſay; for I care not to ſearch deep into the Myſteries of this confuſed and dark Religion: Nor if I had more knowledge in it, ſhould I think fit to communicate the Secrets of it to publick View.

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6. *Qualifications required in Church-Officers.*

Jewiſh.

1. THE High-Prieſt muſt be of the Line of *Aaron*'s Firſt-born.

The Firſt-born being Prieſt in every Family till that Time.

2. Prieſts of the ſecond Order were to be of the reſt of *Aaron*'s Poſterity.

Both of them, (Prieſt, and High-Prieſt) muſt have no Blindneſs, Lameneſs, flat Noſe, ſuperfluous Member, broken Foot or Hand, broken ſtones, crook'd Back, blemiſh in his Eye, Scab, Scurf, muſt be no Dwarf.

3. *Levites* were to be of the Poſterity of *Levi*.

4. *Nethinims* --- of the Race of *Gibeonites*.

Chriſtian.

1. Arch-Biſhops choſen out of the Biſhops; given to Hoſpitality, apt to teach, not given to Wine, no Strikers. 2. Bi-

2. Bishops,
   1. Out of the Priests.
   2. Blameless, no Brawlers.
   3. The Husband of one Wife.
   4. Vigilant, not covteous.
   5. Sober, not greedy of lucre.
   6. Of good behaviour, patient. no striker.
   7. Ruling their House well; not a Novice; of good Report.

3. Bishops and Priests, often chosen out of the Monks.

They must be, (according to the Apost. Can.)
   1. Not twice married.
   2. Nor having a Concubine.
   3. Nor Marrying a Widow; or a Harlot, or one divorced; or a Hand-maid; or a Stage-Player; or a Brother's Widow; or a Brother's Daughter; or two Sisters.
   4. Nor guilty of Fornication, or Adultery.
   5. Nor serving in Suretyships.
   6. Nor that hath cut off his Privy-Members.
   7. Nor perjured.
   8. Nor a Thief.
   9. Nor a Souldier.
   10. Nor Symoniac.
   11. Nor Demoniac.
   12. Nor lately converted from Heathenism.

N. B. The *Muscovite* Priests hold themselves obliged to be in a State of Matrimony, before they take Orders; and are to Marry a Maid, not a Widow, nor of a scandalous Life. For which they cite 1 *Tim.* 3.

The *Abyssines* are much of the same opinion.

4. Deacons must be,
   1. Grave.
   2. Not double-tongued.
   3. Not given to much Wine.
   4. Not greedy of filthy Lucre.
   5. Blameless.
   6. Husbands of one Wife.
   7. Ruling their Children and own houses well.

N. B.

N. B. None, who had any Heretics or Infidels in his Family, was to be admitted to the Office of Bishop, Priest, or Deacon. *Conc. Carth.* 3. *Can.* 18.

Mahometism.

1. *Mufti's* are to be Wise, and worthy Men, and of a sincere Life, according to their Law. They may Marry.

2. *Cadies* are to be of sufficient skill, and good Life.

Ancient Heathen.

1. *Flamines Majores*, were to be chosen out of the Nobility.

The *Flamen Dialis* must

1. Be Married.
2. Not Married twice.
3. Not give Fire out of his House.
4. Be Trim'd only by a Free-man with Brass Scissars.

2. ---*Minores*, out of the Commons.

3. *Curiones* were to be,

1. Fifty years old.
2. Of a Life unspotted.
3. Of a Body unmaimed.

4. *Galli* (the Priests of *Cybele*) were to Geld themselves with a Fish-shell.

None Free-born were to be of this Office.

5. *Duumviri* were chosen out of the *Patricii*, or Nobles.

6. *Augurs* in *Servius Tullius's* time, were to be of the *Patricii*; afterwards others were added out of the Commonalty.

7. The Priests of *Bellona* were to offer up a Victim of their own Blood.

Among the *Druids*, upon the Death of any of the Chief Priests, whosoever was exalted in Dignity amongst the rest, was chosen by Suffrage.

Modern

Modern Heathen.

In *Ceylon* none were made *Tirinaxes*, but persons of Noble Birth, well Bred, and Learned.

The *Koppuhs* also were taken from amongst the *Hondrews* (the Nobles.)

The Priests of the *Buddou God* might not,

1. Lay their hand to any manner of work.
2. Nor Marry.
3. Nor touch Women.
4. Nor eat more than one Meal a day, (unless Fruit, Rice and Water.)
5. Nor drink Wine,

If they Marry, they must lay down their Order

The *Koppuhs* are to wear clean Cloths and wash themselves, before they go to their Service.

The Priests of the *Buddou God* will eat any manner of Flesh, that is Killed for them; but will have no hand in the Death of it. *Knox.*

In *Siam* the most Learned and Accomplisht are chosen, who are to vow Chastity, during their Priesthood. *Mandelslo.*

In *China* the King Elects the General according to his Merit. *Idem.*

Among the *Samodyes*, He that is eldest is their Priest. *Rosse.*

In *Sumatra* the Priests are tyed to nourish their Hair, and have smooth Faces like Women; they gild their Teeth; and are burnt in Pitch, if they have carnal Commerce with a Woman. *Idem.*

Diabolical.

A Gentleman of *Norimberg* had a Crystal, which had this Vertue; If he had desired to know any thing past or future, that concerned him, or any other, (in most things) let a young Boy (*Castus*, one that was not yet of Age, *&c.*) look into it, he should first see a Man in it, so and so apparelled, and afterwards what he desired.

N. B.

N. B. No other but a Boy ſo qualified, could ſee any thing in it. This Chryſtal became very famous in thoſe parts; yea, ſome learned Men came to it, to be ſatisfied in doubtful Points, and had their Queſtions reſolved. Yet at laſt it was (deſervedly) broken in pieces by *Camerarius* his Friend. Dr. *Mer. Caſaubon out of Camerarius his Proem to Plutarch de Oracul.*

Some ſpecious Qualifications may ſometimes be required; but the Devil doth not inſiſt on them always in good earneſt. *Edward Kelly*, who was Skryer to Dr. *Dee*, was,

1. A known Conjurer in *Lancaſhire*, forced to fly out of his Country for Necromancy.
2. Often Drunk.
3. Often in Paſſion.
4. Revengeful, furious, and a very diſorderly Perſon, as Dr. *Dee* himſelf confeſſes; taxed as a *Felon*, for coyning of Money, *&c.*

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7. *Ordination of Church-Officers.*

Jewiſh.

1. *PRieſts* were thus conſecrated;
   1. They muſt put their Garments on.
   2. Be preſented unto the Lord at the door of the Tabernacle.
   3. Waſh'd with Water.
   4. Offer up certain Sacrifices, whereof ſome pieces were put into the Prieſts hands.
   5. The tip of the right Ear, the Thumb of the right Hand, the great Toe of the right Foot, were to be ſprinkled all with the Blood of a Ram.
   6. Anointed, The High-Prieſt with a coſtly Chriſm poured on him. The ſecond Prieſts only

with this Oyl mixed with the Blood of the Sacrifice.

7. All this before the Congregation.

8. *They* were to stay in the door of the *Tabernacle* seven days.

2. *Levites*, were consecrated by imposition of hands, *Numb.* 8. 24.

The Levites were

1. Initiated at a month old.

2. Consecrated at 25.

3. Entered upon the ministration at the age of 30.

4. Continued till 50.

Ancient Christian.

Here observe.

1. The persons ordaining, *viz.*

1. Bishops ordained all orders under Bishops.

2. All the Bishops of the province present or consenting ordained the Bishop. The *Metropolitan* confirming him.

2. The Approbation of the persons ordained.

The people of the place at all Ordinations were, 1. Present; and 2. Ratifying the Action with their Consent and Approbation; it being seldom or never done without their Presence and Suffrage, v. *Constit. App. l.* 8. *c.* 4. *Cypr. Ep.* 68.

To this end the Bishop used to propound, and publish the Names of them who took Holy Orders, before-hand, that the people might interpose, if they had any thing to object.

When the Ordination was more remote, or private, they were then to bring Testimonials.

3. Examination. They examin'd their fitness, enquired severely what had been their course of life from their Youth, *&c.* v. *pag.* 30.

4. The Age of persons to be ordained,

1. Bishops were to be, 35 at least. *Photius.* 50, *App. Constit.* l. 2. c. 1.

2. Priests

2. Priests were to be 30 at least. *Concil. Neocæ. c.* 11. *Conc. Agd.*

3. Deacons were to be 25.

4. Deaconesses 40.

5. The Ceremony of lifting up the Hands, which was a Ceremony used at *Athens*, and in some of the States of *Greece*, in Election of Magistrates. And amongst the *Jews*, there was

1. Καθιέρωσις, Consecration, *viz.* of Bishops, Priests and Deacons.

2. Εὐλογία, Blessing; Hands being laid on them only, as in Absolution of Penitents: Thus Sub-Deacons, *&c.* Readers and Deaconesses were set apart.

Mahometan.

1. The Mufti is chosen by the Sultan.

2. The *Cadi's*, or Judges, are first examined by the *Cadilesquiri*, or Doctors of Law; and if they are found sufficiently qualified, in respect of their conversation and skill, they are Sworn to do Justice, and give Account of their Charge, when called to it.

3. All the Inferiour Orders of the Priests are chosen by the People. *Purchas.*

Ancient Heathen.

The *Flamines* were created by the People (*Comitiis Curiatis*) at their Parish-Meetings, or Courts.

Τοῖς δ' ἅμα τεσσαρακονταετὴς ἀίζηὸς ἔποιτο. Hesiod. Oper. &c. p. l. 436. *Si hoc in ministro requirit Hesiodus, ut Juvenem bobus præficere noluerit, quantò minùs Ecclesiasticis & rebus publicis præficeret.* In Notis.

Shaving of the Head was used by the *Babylonian* Priests; as also of the Beard. *Rosse.*

And the *Egyptians. Idem.*

Modern Heathen.

The *Tirinaxe*'s in *Ceylon*, were made by the King.

The *General*, or *Tricon* in *China*, is nominated by the King.

The Superiours and Guardians in the Monasteries are nominated by the Provincial.

In *Pegu*, the *Talipan* is carried first about the Streets on Horse-back, with Pipes and Drums; then upon Men's Shoulders to his House. *Rosse.*

In *Mexico*, the Priests were all Anointed, and wore their Hair long, for they never cut it. *Idem. & Purchas ex Acosta.*

The Monks of *China* are shaven.

Diabolical.

Dr. *Dee* tells us, That in this Method he Consecrated his Son *Arthur*, to the Office of *Seeing* and *Skrying*, from God, and by God's Assignment.

1. I brought the Child to the Holy Table, being in Order of the Furniture thereto belonging.

2. I set before him the Stone in the Frame, (my first Sanctified Stone.

3. And caused him, on his Knees, to say the Prayer which I made.

O Almighty Everlasting God, have pity on my Father, John Dee, *and on me* Arthur Dee. *Quicken, Instruct*, &c. *Vid. Dr.* Dee's Actions with Spirits. A. 1587. Apr. 15.

4. And I also prayed to the Child's hearing, other Prayers to God for the purpose in hand.

8. *Sacerdotal*,

8. *Sacerdotal, &c. Vestments, or Distinctions.*

Jewish.

1. THE Garments of the *High-Priest*;
   1. In his ordinary Ministration.
   1. Linnen Breeches next his Skin.
   2. A Linnen Coat over that.
   3. A Girdle embroidered, of Linnen, Purple, and Scarlet.
   4. A blue Robe, with 72 Bells of Gold, and as many Pomegranates, purple and blue, upon the Skirts.
   5. A Linnen Ephod, wrought with Gold, Purple and Scarlet, girded with a curious Girdle: On the Shoulders two fair Beryll-Stones, with the Names of the 12 Tribes engraven thereon.
   6. A Linnen Breast-plate, wrought with Gold, Purple and Scarlet, fastned to the Ephod with Gold Chains. On this were 12 Stones, with the Names of the 12 Tribes.
   Here also was the *Urim* and *Thummim*.
   7. A Linnen Miter, 16 Cubits, wrapt about his Head.
   8. A Gold Plate, tied with a blue Lace to the Front of the Miter, whereon was writ, *Holiness to the Lord*.
   2. In his Extraordinary, *viz.* when he entred into the *Holy of Holies*.

And then 1. The Linnen Breeches,
2. Linnen Girdle,
3. Linnen Coat,
4. Linnen Miter, were all *white*.

2. *Inferiour Priests* had Breeches, Coat, Girdle, Bonnet, all Linnen.

3. Singers (who were Levites) used Linnen Garments.

Christian.

Concerning the Garments of the *Christian Clergy*, Authors differ.

1. That they wore a white Garment, seems plain, from 1. S. *Hierom.* —— *Episcopus, Presbyter & Diaconus & reliquus Ordo Ecclesiasticus in administratione sacrificiorum candidâ Veste procedit.* B. Jewel.

2. S. *Chrysost.* who speaking to the Clergy, saith,—"This is your dignity, your Garland, not "that you walk through the Church in white Ap-"parel, *&c. Idem.*

2. S. *Hierom* saith, "They — of the Church at *Bethlehem*, used no difference in Apparel.

S. *August.* to his Clerks, — Let not your Apparel be notable.

Pope *Celestia* I. saith — *Discernendi sumus à plebe, Doctrinâ, non veste.*

3. It was decreed by Pope *Eusebius*, — *Sacrificium Altaris non in Serico panno, aut tincto, quisquam celebrare præsumat, sed in* puro lineo *ab Episcopo consecrato.* Karrauz.

4. *Diaconi* — *Dalmaticis utantur, & pallis linostimis.* Can. 6. Concil. Rom. *Idem.*

Dalmatica signifies a Coat with Sleeves, also a Priest's, or Bishop's outward Vest, Cope, Surplice. Dr. *Littleton.*

Palla, a Pall, a short Garment like a Cloak with Sleeves, called a Pall-Coat, not reaching very low.

The *Papaes*, or *Greek-Priests* are always clad in black, and wear a black Cap, with a List of white Cloth about it, and a piece of black Cloth fastned to it within, which hangs down upon the back.— They wear long Hair. M. *de Thevenot.*

Chri-

Christians of S. *John* wear long Hair, and a little Cross of Needle-work.

The *Abyssine-Priests* always carry a Cross abroad with them, which is almost all the distinction which they have. *Job Ludolph.*

The *Hungarian-Priests* wear Purple. D. *Brown.*

When the *Muscovite*-Clergy walk in the Streets, they have a Staff (*Posok*) forked at the end, in the form of a right Angle, which serves for a Crosier. They wear no Rings, lye on no Beds, wear no Drawers or Shirts of Linnen, but of Flannen. Their ordinary Habit a black Cassock, *&c.* *D. of Holst. Emb.*

The *Armenian* Patriarch at *Ispahan*, at Service-time, had a Cope of Cloth of Silver, with Flowers of Gold, beset with great Pearls, and a Miter of the same, covered with round Pearls. *Idem.*

Mahometan.

The *Mullies*, or *Moolaas*, are distinguished only with their beards, which they wear long---this in the *Mogul*'s Country.

The *Dervishes* use a very mean Apparel, on their Heads a Cap of white Felt, much like our Night Caps.

The *Cadilescher* is cloathed in Chamlet, Satten, Silk, Damask or Velvet, of seemly colour, as Russet, or Tawney; and of purple-coloured Cloth with long sleeves. Their *Tulipan* on their head is very great, sharp in the midst, of Purple or Russet Colour, thicker and deeper than others; their beards great: they ride on Geldings, with Purple Foot-clothes fringed; and when they go on Foot, they go slowly, to represent a Gravity. *Purchas.*

Ancient Heathen.

1. The H. Priest of *Jupiter* wore a White Hat (*Albogalerus*) figured with winged Thunder, of a Round Form, without which he might not go out of his House.

Also he wore a Purple Gown, called *Trabea*, mixt with Scarlet.

2. The Priests of the Supernal Gods wore *Purple*, as did also the *Augurs* in performing of their Office.

The *Persian Priest* used no Vestments, but a *Tiara* for his Head, clothed with Mirtle.

3. The *Priests* of *Pluto* were clothed in *Black*. Hence the *Priests* of *Baal* are in Scripture called, כמרים, *pullatâ veste induti. Pagnin.*

4. The *Priests* of *Ceres* wore *White* Garments and Shoes:

Alba decent Cererem, vestes Cerealibus albas
Sumite—— Ovid.

At *Hierapolis* were 300 *Priests*, who ministred all in *White*, with their Hands covered, and sacrificed twice a day; with singing and musical Instruments, if to *Juno*; but to *Jupiter* with none. *Rosse.*

Their *H. Priest* wore purple, and a Golden Mitre. *Idem.*

The *Arabians* were clothed with Linen, Mitres and Sandals.

Modern Heathen.

In *Ceilon*, the *Tirinaxa*'s and *Gonni* have both the same Habit, *viz.* a Yellow Coat, gathered together about their Waste, which comes over the left shoulder, girt about with a Belt of fine Pack-thread; their heads are shaved and bare: And they carry in their hands a round Fan, with a wooden handle to keep off the Sun. Capt. *Knox.*

The *Herboods* of the *Persees* is usually with a yellow Scarfe, and thin Turbant on his Head. Sr. *Th. Herbert.*

In *Calicut* at Sacrificing a Cock to the *New Moon*, the Priest was Attired in Lawn, with a sharp Silver Knife in his hand, his Arms and Legs after the *Morisco* Mode, with Bells, or round Silver Plates Jing.ing. *Idem.* In

In *Siam* the Eccleſiaſtics have their Crowns ſhaved, and wear Yellow Linnen Cloaths. *Mandelſlo.*

In *China* all the Religious Men are Cloathed in Serge, but diſtinguiſhed by colours, black, white, and a dark grey: the General is clothed in Silk. *Idem.*

Among the *Samodyes* the Prieſt hath a white Garland on his Head, and Ribs and Teeth of Fiſhes, of wild Beaſts, hanging about him. *Roſſe.*

In *Mexico* a Crown of Rich Feathers, Golden Pendants, *&c.*

Diabolical.

It is not to be expected, that Satan ſhould diſtinguiſh his chief Miniſters, or Agents in this Mock-Religion, by any viſible or external Badg: That were the way to diſcover, and expoſe them to ſhame and puniſhment, and to deſtroy his own cauſe. Nor can I tell, whether they have any Note of Diſtinction among themſelves in their own Society. But I remember, Mr. *Glanvil* relates out of the confeſſion of one or more Witches, that ſometimes the Devil had aſſembled them by Night in a Church, and himſelf in the habit of a Miniſter, apparelled in black, with a little band, preach'd to them out of the Pulpit.

Delrius alſo ſpeaks of a Man in *Sacerdotal* habit and ornaments at a Midnight Aſſembly of Witches. *See before in the Chapt. of Dedication of Temples, &c.*

In *Amboyna* there is not a Maſter of a Family that hath not a Veſture extraordinary, and a Ring carefully kept in the Houſe, for a perpetual Teſtimony of his Alliance to the Devil. *Mandelſlo.*

Holineſs

Holiness of Priests, &c.

Jewish.

1. The *High Priest* might not,

1. Mourn, *i. e.* express his Mourning, 1. By uncovering his head. 2. Renting the Garment, to wit, from the bosom downward, for any of his dead Kindred.

2. Nor marry a Widow, or Divorced, or a Harlot.

3. Nor go in to any Dead body.

4. When he entered into the Holy of Holies, he must make attonement by sacrifice for himself, his house and the people.

5. His daughter playing the whore, must be burnt.

2. The Priests Inferior might not

1. Mourn for other, than Father, Mother, Son, Daughter, Brother, Sister that had no husband. Nor,

2. Drink wine, or strong drink, when they were to go into the Tabernacle.

3. Both High and Low were in their uncleaness to abstain from ministration, under penalty of cutting off,

If defiled.

1. By Leprosy.

2. A Running Issue,

3. Touching any thing unclean, creeping thing, *&c.*

In such a case they were to cleanse themselves by washing their flesh with water: And were accounted unclean until the Evening.

Christian.

Chriſtian.

The Reader is deſired to excuſe me for inſerting theſe Remarks ſomewhat improperly here, which I did, becauſe I wanted room elſewhere.

The *Armenian* Arch-Biſhops live only upon pulſe. *M. Tavernier l.* 4. *c.* 10.

The *Armenian* Prieſt, if he hath ſwallowed a drop of water in the morning, muſt not ſay *Maſs*. The Biſhops never eat fleſh or fiſh above 4 times in a year.

As well *Monks* as Prieſts amongſt the *Armenians*, when they are to ſay *Maſs*, muſt remain 5 days in the Church, without either going to bed, or touching any thing, with their hands, unleſs the ſpoon wherewith they eat their meat: Nor muſt they ſpit or blow their noſes. The next 5 days after ſaying *Maſs*, they muſt eat nothing but Eggs without butter, or Rice with water and Salt. *M. Tavernier. l.* 4. *c.* 10.

The *Armenian*, who deſigns his Son for Prieſthood, carries him to the Prieſt, who puts the Cope upon him; this ceremony is repeated ſeveral times in ſeveral years, till he come to be of age to ſay *Maſs*. After the fourth time of putting on the *Chaſuble* or open *Cope*, they marry him; for all marry once, but if they marry again, they muſt give over ſaying *Maſs*. At 18 years of age they are capable of ſaying *Maſs*. Afterwards the *Arch-Biſhop* or *Biſhops* inveſt him with all the habits of a Prieſt: After which he goes into the Church and departs not for a whole year, being altogether employed in the ſervice of the Church. The Prieſt who is married, after ſaying *Maſs* muſt not return home to eat or drink or lye with his wife, for 5 days. *M. Tavernier. l.* 4. *c.* 10.

The *Muſcovy* Prieſt, that hath known his wife the night before, or kiſs'd a dead body, or been at the interment of any, may not communicate next day.

If

If a *Muscovy* Priest marries a wife, that hath been defil'd, he must lose her or his Priesthood; and for this end search is made the first night of marriage.

The *Muscovite* Priest, that lies with his wife in Lent, is suspended for a year. *D. of Holstein's Emb. Travels.*

He must be the husband of one wife, and one of good life. Upon his being a widower, he administers the Sacrament no longer. *Idem.*

The *Clergy* among the *Indian* Christians now marry but once, the Laity twice. *Sr. Th. Herb.*

The *Greek* Priests neither shave nor cut their hair, but wear it as long as it will grow; and many of them have thick heads of hair; but those that have least, receive most refreshment here. *Dr. Brown's Trav.*

Mahometan.

Among the *Mahometan-Priests*, the *Dervices* are accounted the strictest, whose Holiness consists especially in

1. Their Washing.
2. Their Garments.
3. Beards.
4. Prayers, *&c.*
5. Singing.
6. Dancing.
7. Voluntary Mortifications and Hardships.

Concerning which, see more up and down in this Book.

As for the other Orders, most of the highest Pretenders to Devotion, are guilty of much Hypocrisie, as will be spoken of in its due place.

Ancient

Ancient Heathen.

1. The Prieſt's Garments were to be pure, and clean from Spots.

Purâq; in Veſte Sacerdos. Virg. l. 12.

The Old *Babylonian-Prieſts* ſhaved their Heads and Beards.

2. They were to be clean themſelves.

1. Free from Murder, *&c.*

2. Sober and Temperate.

The *Egyptian*-Prieſts were ſparing in Diet, to a wonder: They abſtained from Fleſh and Wine, eat little Bread, refuſed Eggs and Milk, uſed only Oil and Herbs; Faſted three days. *Text.* They waſh thrice in the Day, and twice in the Night.

The *Perſian* Magi uſed no Food, but Flour and Herbs.

The *Indian Gymnoſophiſts* uſed only Apples or Flour.

3. Chaſte.

The Prieſts of *Cybele* were to make themſelves Eunuchs.

Some uſed a Stone to caſtrate themſelves with.

Others, as the *Hierophante* of the *Athenians*, drank *Hemlock* for the ſame purpoſe.

Women that were to initiate, ſtrew'd their Bed with Vine-Leaves.

They were to abſtain nine Days and Nights at leaſt, from all Uncleanneſs, before Sacrificing.

Perq; novem noctes Venerem, tactuſq; virorum,
In vetitis memorant.

I am of Opinion, That he who comes to do Sacrifice, or meddle with the Laver, or have the charge of Divine Service, muſt be Holy, not for a ſet Time, or number of Days, but all his Life. *Demoſth. in Orat. contr. Timocr.*

In caſe of Pollution they were to waſh their Hands.

Bapte.

Bapte, the Prieſteſſes of *Cotytto* at *Athens*, were waſhed in hot Water, before admiſſion to her filthy Sacrifices, called *Orgia*.

Modern Heathen.

In *Siam* the Eccleſiaſticks are very exemplary in their Lives.

1. They are to be Learned.
2. Vow Chaſtity; but in caſe of Inability to keep their Vows, may quit the Prieſt-hood.
3. They are prohibited the Company of Women, on pain of being burnt alive.
4. Are to ſay Service regularly Morning and Evening. *Mandelſlo.*
5. They go ſtill bare-footed, and in poor Clothes. *Roſſe.*
6. Outwardly they are very modeſt, and never ſeen to be angry. *Tavernier.*

In *Paria*, *Guiana*, and *Debaiba*, the Prieſts are Stoned, or Burnt, if they marry againſt their Vow of Chaſtity. *Roſſe.*

Diabolical.

Here is little Holineſs to be expected, unleſs in Diſguiſe and Hypocriſie; and in ſuch a way when it ſerves for his Intereſt, the Devil can inſiſt upon Holineſs too.

For he ſhifts his Qualifications according to his Scene. He commonly requires in Magicians Curioſity, in Witches Malice, in Enthuſiaſts Superſtition: In all, ſo much Impiety as may null their *Chriſtian Profeſſion*, and make void their *Baptiſmal Vows*: And if it may be, an expreſs Retractation of Them, and a New Covenant made and ſign'd between Him and Them.

10. *Main-*

10. *Maintenance, Respect and Privileges of the Clergy.*

Jewish.

1. THE *Priests* had for Maintenance;
   1. Cities and Suburbs.
   2. First-Fruits.
      1. Of Trees; *i. e.* the Fruit of the Fourth Year, the three first Years not being gathered.
      2. Of every Year's Increase, *viz.* First-Fruits.
         1. In the Sheaf, in the beginning of Harvest.
         2. In two Wave-Loaves, in the end, at Pentecost.
         3. Of the Dough, a twenty fourth part.
         4. Of the Threshing-Floor, a sixtieth part. Some gave a fortieth part. The *Pharisees* between the thirtieth and fiftieth.
         5. Of Men, to be redeemed with 5 Shekels of Silver.
         6. Of Beasts, which were to be Sacrificed, and their Flesh to be the Priests.
   3. Sacrifices, *Deut.* 18. 1, 2.
   4. Tithes.
      1. From the Levites, *viz.* a tenth part out of the Tithe paid to them, after the First-Fruits of the Threshing-Floor were paid, called the *Tithe of Tithes.*
      2. A Second Tithe, paid in kind, or in Money, a fifth part being added: So that what was 10 in 100, in kind, changed into Money, was 12 in 100.

5. Privi-

5. Privileges.

The Whole amounts to a Sixth Part. *Scaliger.*

2. The Levites had

1. Tithes.

2. A Share in the Sacrifices and Love-Feasts. For,

The Second Tithe was brought to *Jerusalem*, and there a feast made for Priests and *Levites*. Every third year 'twas spent at home on *Levites*, Fatherless, Widows.

Christian.

1. In the first ages nothing probably, but,

1. The common contributions at their usual assemblies: Every one giving according to their ability or devotion.

2. The offerings made out of the improvement of their lands. The first fruits being partly offered at the Church, partly sent home to the Bishops and Presbyters. *Apost. Can.* 3. 4.

The care of all which was committed to the Bishop or President. *Ibid. Can.* 41. and by him disposed of, for the use of,

1. The Clergy.

2. The Poor.

3. The Church necessities.

2. Afterwards, times growing better, there were fixed Revenues, houses and lands settled. *Euseb. l.* 10. *c.* 5. Where mention is made of possessions belonging to the whole body or community of Christians, *e. g.* Houses and Gardens, *&c.*

3. In *Constantine*'s time, a portion was assign'd to the Church,

1. Out of the Tributes of every City, which were yearly paid into the *Exchequer*.

2. The Estates and inheritances of *Martyrs* dying without children, or banished.

3. Salaries out of the publick Corn.

4. The Emperor gave liberty to the bounty of people, which former Emperors had restrain'd.

5. He

5. He exempted the Prieſts from all Civil Offices.

At this time the Laicks, among the *Indian-Chriſtians*, pay their *Decimæ*, their Tenths. *Sir Tho. Herbert.*

Mahometan.

The *Mahometans* give their Prieſts,

1. Honour and Reſpect. My Author ſaith, that himſelf found much reſpect among the *Hindoes* and *Mahometans*, becauſe they looked upon him, as a *Padre*; and alſo with the *Mogul* himſelf, who when he came firſt before him, bid him, by one of his *Grandees* welcome thither, and bid him ask any thing of him, and he would give it him, *&c. M. de Thevenot.*

2. A Comfortable maintenance, and that freely, without grudging.

The *Mulaes* have great Salaries.

Purchas ſaith, the Prieſts have ſtipends allowed by the Emperors, but ſo little, that they often uſe writing of books and handy-crafts for their living.

So ſoon as the *Gr. Seignior* perceives the Mufti, he riſeth up, advances ſome ſteps, and ſalutes him very reſpectfully.

By the *Mahometan's* law it is not lawful to put a Mufti to death. *M. de. Thevenot.*

Even Chriſtian Prieſts and *Monks* and *Jewiſh Rabbins* are exempted from paying *Karadge* or contribution yearly to the *Grand Seignior. Idem.*

The chief Temple in *Fez* hath 200 ducats a day for revenue. *Roſſe.*

Ancient Heathen.

1. The Priests had,

1. Tithes, not for themselves only, but for Sacrifices also, and common uses.

The *Athenians* dedicated their Tithes for Divine Sacrifices, and common benefit. *Diog. Laert. lib.* 1.

Plautus makes mention of Tithes paid to *Hercules.*

Xenophon saith, Of every litter of Pigs, one was due to the Priest, that when he pleased to offer to the Gods, he might not want a Sacrifice. *de Rep. Laced.*

The *Sabeans* offered the Tithes of their Spices, to the Idol *Sabis.*

Cyrus, at the taking of *Sardis*, sequester'd the Tithe of the Spoil to *Mars* and *Pallas.*

2. First-fruits.

The *Hyperborei* (Northern People) sent their First-fruits to *Apollo* at *Delos. Plin.*

The *Druids* are wont to be absent from War, neither do they pay Tributes; they are exempt from Warfare, and have immunity of all things. *Cæsar de Bell. Gall.*

The *Pontifex Max.* might ascend the Capitol in his Litter, which none else might do.

Nor was he to render an account of any of his Actions.

1. The *Pontifex Max.* not subject to the Magistrate.

2. The *Flamen Dialis* might for that day protect any Malefactor that escaped to him.

3. *Augurs*, though convict of heinous Crimes, yet were not punished, or put out of Office.

4. *Vestal Virgins* never walked abroad, but with an Iron Scepter in their Hands, and whatsoever Malefactor met them fortuitously, escaped Punishment.

Modern

Modern Heathen.

The *Perſees* at this day pay Tithes to their Prieſt-hood.

The *Behedin* (or Lay-men) pay to the *Diſtoore*, or chief Prieſt; and in his Abſence, to the *Herhood*, or Prieſt; or laſtly, to the *Daroo*, or Church-men, ſpiritual Officers amongſt them.

The *Bramens* in the *East-Indies* take what they pleaſe of the Offerings made to the Idols; pick out of the funeral Aſhes what Gold and Silver they can find; are much reſpected in *Malabar*, never hurt by Enemies in War, as other People are. *M. de Thev.*

The *Koppuhs* in *Ceylon* enjoy a piece of Land that belongs to the *Dewal*, where they Officiate; and that is all their benefit, unleſs they ſteal ſomewhat that is dedicated to the Gods; and therefore they follow Husbandry and other Employments. *Knox.*

The Prieſts of the *Buddou* God enjoy great Revenues of Church-lands, without paying Scot or Lot, or Taxes to the King: And where-ever they go, the People bow down to them; but themſelves bow to none. They have the honour of carrying the Tallipot (a broad Leaf for ſhelter) with the broad end foremoſt; and have a Matt, with a white Cloth upon a Stool laid for them, where-ever they come, to ſit upon. Honours uſed only to the Kings beſides. *Knox.*

Diabolical.

The Devil promiſeth laviſhly to his Factors, as he did to our Saviour; *all the Kingdoms of the Earth, and the glory of them*; but his golden Mountains are often as vain in their Effects, as *Æſop*'s pregnant teeming Mountain in its product.

Dr. *Dee* and *Kelly*, after all the encouragement given them in queſt of the Philoſophers Stone, di-

ed poor; and we seldom see Wizards or Witches rich; and 'tis well for us, that the God of Heaven is pleased to limit Satan in the distribution of the *unrighteous Mammon*; for were he permitted to give freely, and as he list, to such prophane Wretches, a great part of the World would soon be charm'd with the Temptation, and as certainly fall to dancing after his Pipe, as the Children of *Hammel* in *Germany* (130 in number) followed him in the Habit of a Musician, and were never seen more.

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11. *Persons making up the Body of the Assembly.*

Jewish.

1. PRiests, who had a Court by themselves, where was the brasen Altar and Laver, called, *Atrium Sacerdotum.*

2. People.

1. Proselytes,

1. *Fœdoris*, of the Covenant, who submitted to the whole *Mosaical Pedagogy*, called by the *Rabbins* גל צרק

2. *Portæ*, of the gate, *Deut*, 14. 21. who were tied only to *Noah*'s seven Commandements; these dwelt among the *Jews*, whence called, תושב *incola.* Such was *Naaman* the *Syrian*, the Eunuch, *Cornelius*, and those *Act.* 2. 5. ἄνδρες εὐλαβεῖς.

2. Unclean, *viz.* by legal Pollutions; who (together with *Strangers*) had a Court by themselves in *Herod*'s Temple, parted from the rest by a Stone-wall bearing this Inscription, Μὴ δεῖ ἀλλο φύλον ἐν τῷ τῦ Ἁγίυ παρεῖναι.

3. Excom-

3. Excommunicated by *Niddui*, *viz.* put out of the Synagogue, for they were allowed to be at Divine Service.

Note, Where ten *Israelites* are met together, there ought to be a Synagogue. A *Proverb.*

4. The clean Communicants,

1. Men. } in the outward Court, called
2. Women. } otherwise *Solomon's* Porch; in the midst of it was a brasen Scaffold for the King, 2 *Cor.* 6. 13. it went round about the Temple, divided perhaps in *Jehoshaphat's* time into the Mens and Womens Court, between which was an ascent of fifteen degrees.

Ancient Christian.

1. Clergy.
2. People.
1. *Catechumens.*

1. Τελεώτεροι, *i. e.* more perfect, well nigh ready for Baptism. These stayed to the very last end of the first Service.

2. Ἀτελέστεροι, who stood amongst the Hearers, and departed after the Lessons; accounted yet as Heathens, yet instructed in the Rudiments of Religion. *Note*,

1. They were shy of imparting Mysteries (or, as *Basil*, *Dogmata*,) to them; and this especially to make them eagerly desire the Privileges of the Faithful; for this was part of the Form used in publick Service. *Let us pray, that the most gracious and merciful God would hear the Prayers of the Faithful.* Chrysos. Hom. 2. c. 1. ad Cor.

2. At first they were instructed privately at Home, by Persons deputed on purpose; then in the Congregation, where they were present at some part of Divine Service, especially Sermons.

3. The Time for Catechising was different; the Apostolical Constitutions appoint three years ordinarily.

2. *Penitents.*

1. Προσκλαίοντες, Such as wept and lamented, as Candidates to be received into the Order of Penitents: They stood usually in a squalid and mournful Habit in the Church-Porch, begging the Prayers of the Faithful.

2. Ἀκροώμενοι, who stood in the upper end of the *Narthex*, heard the Scriptures, and departed with the Catechumens.

3. Ὑποπίπτοντες, The Prostrate, who stood next the Pulpit, (or Reading-Pew) and after Service ended, fell down before the Bishop, who, together with the Congregation, falling down, and making Confession on their behalf, raised them up, and laid his hands upon them, and they departed with the Catechumens.

4 Συνιστάμενοι, Such as stayed with the Congregation, and joined in Prayer and Singing, but not in the Sacrament.

—Yet they were afterward Advanced to be

3. Πιστοὶ, Faithful Communicants, who had been Baptized, Confirmed, and admitted to the Lord's Supper, having approved themselves by the long train of a strict and pious Life.

Mahometan.

Only Men; for they permit not Women to enter the *Mosques*, lest they should distract Men from their Devotion.

And besides, They do not believe that Women go to Heaven; and hardly account them rational Creatures.

Yet in some *Mosques* they have Apartments by themselves, with a kind of Pannels of Plaister (as high as the Cieling) with holes through. *M. de Thevenot.*

Every *Busurman* is bound to resort to Prayers five times daily, except he have some lawful impediment; and if not, yet at one to be well washed;

ed; to which purpose they have innumerable Bathes in *Turkey*. *Purchas.*

Only the chief sort, on the Week-days, the Poor being excused; not so on *Fridays*. *Id.*

The Women enter not the *Mosques*, but on *Fridays*, at Nine a Clock, or at *Easter*; and then in a Teras apart, where they may see, and not be seen; except the Wives and Mothers of the Chief of the place.

They abide there 'till Mid-night, continually Praying, with strange Motions, and strong Cries. *Idem.*

Ancient Heathen.

Let not a Woman enter into the publick Temples, who hath been caught with an Adulterer. *Demosth. Orat. contra Neeram.*

Hither likewise may be referred the Remark made before, *viz.* That all Irreligious and Prophane Persons were driven away with a, *Procul este, profani*, &c.

Modern Heathen.

Among the *Modern Heathens*, though it be difficult to give a particular Account, because of their multitude and variety; yet it is ease to conclude, That their Assemblies are made up of their respective Priests, and Officers, and People.

In *Mexico*, and *Peru*, are Priests, Officers, Boys and Virgins, trained up for the Service of the Temple, and living upon the Revenues of the Temple, and these in some places many in number, together with the common People. *Purchas* out of *Acosta*, &c.

Amongst these, some are under Instruction, some Penitents, some Confessors, (Men and Women Confessors) &c. *Idem.*

Diabolical.

The Witches Tried at *Salem* in *New-England*, 1692. affirmed, That they form themselves into Assemblies, much after the manner of the Congregational Churches, consisting of Officers and People, *&c. Cotton Mather.*

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12. *Times of Worship,* 1. *Weekly, or Monthly.*

Jewish.

1. THE *Sabbath*, or *Seventh-Day.* It began at Six a Clock the Night before. Observe,

1. The Preparation, which began at Three a Clock in the Afternoon, called the *Sabbath-Eve*, by the Evangelists Παρασκευή, by the Ancient Fathers, *Cœna pura.*

It was proclaimed formerly by Trumpets, of late by Sextons.

On this Day it was unlawful,

1. To go above a quarter of a Days Journey, (three *Parsath*, whereof Ten make a Days Journey.)

2. For Judges to sit on Causes, upon Life and Death.

3. For Tradesmen to work,

Except { Shoomakers, Taylers, Scribes.

And they only half the Day.

The Wealthiest did help to forward Business.

2. The

2. The *Sanctification.* Herein they were so Superstitious, that

1. Some *Jews* (at *Tiberias*) began the *Sabbath* sooner, because dwelling in a Valley, the Sun appeared not so soon to them as to others. Others, (at *Tsepphore*, a City upon a Mount) kept the *Sabbath* longer, because the Sun continued longer.

2. They would dress no Meat on this Day.

3. Nor kindle any Fire.

4. Nor roast an Apple, chop an Herb, climbe a Tree, resist an Enemy; and on this account became a Prey to their Enemies, in the times of *Antiochus* and *Pompey.*

2. *Mondays*, in remembrance of *Moses*'s returning from *Mount Sinai.*

Thursdays, in remembrance of his going up to the *Mount* for the Law.

3. *New Moons*, the first Day of every Month commonly. On this Day they

1. Heard the Word, 2 *Kings* 4. 23.
2. Abstained from Merchandise.
3. Offered Sacrifices, *Numb.* 28. 11.

Christian.

1. *Saturday* (the *Jewish Sabbath*) was in great Veneration, especially in the *Eastern* parts, honoured with all the publick Solemnity of Religion, out of compliance with the *Jews*, who were loath to part with it.

On this Day were publick Prayers, reading the Scriptures, celebration of the Sacraments. *Vid. Athan. Hom. de Sement.* Idem. *Hist. Eccle. l.* 6. *c.* 8.

Fasts were prohibited on this Day.

Ordinary Works allowed; yet so as might consist with their publick Worship; for the Lord's Day was still preferred before it. *V. Athan. Hom. de Sem. & Synod. Laod. can.* 29.

But in the *West* it was kept as a Fast; yet at *Milan* as a Festival; for St. *Ambrose* dined on no other

other Days in the Week, but *Saturday* and *Sunday*: Yet at *Rome*, out of compliance with the Custom there, Fasted as they did. *Aug. ad Janu. Ep.* 118.

Probably the reason of keeping this Day Fast, was the Opinion which the Ancients had, *viz.* That the Apostles Fasted on *Friday* and *Saturday*.

The Council of *Illiberis* Ordained, That the *Saturday*-Festival was an Error, *Can.* 39. which ought to be corrected, and kept as a Fast.

2. *Sunday*, so called by *Justin Martyr*, and *Tertullian*, and in the Imperial Edicts of the first *Christian Emperors*. Afterwards the *LORD's Day*.

1. On this Day they stood at Prayers, to put them in mind of Christ's Resurrection from the Grave, and their *own* from Sin. *V. Justin M. & Tertul. ex Ireneo.*

The Council of *Nice* required a constant Uniformity in it.

2. They deposited somewhat for the use of the Poor.

3. All of us that live in City or Country, meet together in one place. *Just. M.*

Three Days absence from Church, was punished with Suspension from Communion. *Con. Ill.* Separate Assemblies Anathematized. *V. Conc. Gang. can.* 4. 5. *Conc. Antioch. c.* 5.

4. In times of Persecution they met before Day. *Plin. Ep. ad Traj.* They had Nocturnal Convocations. *Tertul. ad Ux.*

Christians therefore called in scorn, a *Skulking Generation. Min. F.*

5. ---Kept it with great Expressions of Joy.

Fasting accounted unlawful. *Tertul. de Coron.*

Constantine and *Theodosius* M. & Jun. *&c.* Forbad Courts of Judicature, Suits at Law, demanding Debts; ---all publick Shews; ---pleasures of all Sights, opening of the Theatres, his own Birth-Day or Inauguration on the *Lord's Day*.

2. *Wednesday* and *Friday*. *Vid. postea.*

Maho-

Mahometan.

Friday the *Mahometan-Sabbath*; becauſe on that Day *Mahomet* was Proclaimed King or Emperor, and ſolemnly ſo Created; and withal, to diſtinguiſh his Fellowers from the *Jews* and *Chriſtians*.

They call this Sabbath of theirs *Glumaagun*.

Others ſay, *Mahomet* was born on this Day.

Ancient Heathen.

The *Ancient Heathens*, (*Greeks* and *Romans*) had no Weeks, but divided their Months into 3 parts; the *Greeks* into ſo many *Decads*; the *Romans* into *Kalends*, *Nones* and *Ides*.

The *Kalends* of every Month were dedicated to *Juno*.

On the *Kalends* of every Month *Regina Sacrorum* (the Wife of *Rex Sacrorum*) Sacrificed a Porker, or Lamb, to *Juno*.

Melchiades (Pope) appointed, That none of the Faithful ſhould keep a Faſt on *Sunday*, or *Thurſday*, becauſe thoſe Days the *Pagans* celebrated, as it were, an Holy Faſt. *Carrauz. Sum. Decr. Melchiad. Pa.*

Modern Heathen.

1. In *Ceylon*, *Wedneſday* and *Saturday* are the chief Days; when People that have any buſineſs with the Gods, come and Addreſs themſelves to them; *i. e.*

1. To pray for Health, or help in ſome weighty Matter, War, *&c.*

2. Or to Swear concerning any weighty Matter in Controverſie.

2. In *Guinea* and the *Eaſt-Indies*, *Tueſday* is their Sabbath; on which Day they forbear Fiſhing and Husbandry.

And

And the Palm-Wine which they get that Day, must not be sold, but given to the King, who bestows it on his Courtiers to drink at Night.

3. The *Hindoes*, or *Indians*, observe *Thursday* as their Sabbath.

4. The *Bannyans* observe a *Monday-Sabbath*. Sir *Tho. Herb.*

5. In *Tunquin*, the *First* and *Fifteenth* Days of the Month are their more especial Holy-Days, celebrated with a mighty Chiming of Bells, doubled Prayers, Sacrifices. *Tavern.*

In *New-Spain*, every *Twentieth* Day, which was the last of their Month, Men were Sacrificed. *Rosse.*

In *Pegu*, every *Monday* (New Moon) is Festival.

And in *Goa*, every New Moon.

Diabolical.

The Witches have their stated Times of Worship, (Sabbaths.)

Joannes de Vaax Stabulensis Monachus, inter alia recitabat indicendæ Congregationis (ita n. vocabat) Statos, conditos dies, ubi nocte intempestâ ad destinata loca sodalitas comparebat, &c. Mart. Delr. Disq. Mag. l. 5.

Glanvil saith, They commonly meet by night, and before their departure, the Devil appoints the Time and Place for the next Meeting.

Some are of Opinion, That when the Cock crows, the Solemn Meetings of Witches are dissolved; and this perhaps grounded upon the crowing of the Cock in the Gospel, when *Peter* denied our Saviour. Dr. *Casaubon.*

I will visit you at the fourth hour, after Dinner, said one of the Spirits to Dr. *Dee*, in the close of one of his Actions with them.

Flori-

Floriмundus de Remundis refert apud Bardigalenſes capitulum generale per Sortilegos indici ſolere, diebus Mercurii & Veneris Menſis cujuſlibet, ita enim confeſſos Sortilegii criminis reos. M. Delr. Diſq. Mag. l. 5.

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13. *Feſtivals unfixt, and contingent.*

Jewiſh.

NEW Moons were all of them Feſtivals among the *Jews*, on which, as on the Sabbaths, People repaired to the Prophets for Inſtruction, 2 *Kings* 4. 23. Nor was it lawful to buy or ſell upon theſe Days, *Amos* 8. 4.

Now their New Moons are but half Holy-days; for in the Morning they go to their Synagogues, the reſt of the Day they ſpend in Eating, Drinking, and Gaming. The Day before they uſe to Faſt; when they firſt ſee her, they utter a Benediction, and leap three times towards her, wiſhing their Enemies may come no nearer to hurt them, than they are to hurt the Moon. *Roſſe.*

Feaſt of Dedication. *Vid. alibi in hoc libro.*

Chriſtian.

Commemorations of the Martyrs, call'd by the Chriſtians *Natalitia*, or Birth-Days. Concerning which obſerve theſe things. 1. The place, at the Graves of the Martyrs, in their *Cœmeteria*, *Cryptæ*, (or Grots) diſtant from their Church.

2. Anti-

2. Antiquity. *Eusebius* mentions the Church of *Smirna*'s keeping *Polycarp*'s Festival, who died *A. C.* 268.

3. Strictness. In *Constantine* the Great's time, they were to be kept very strictly, by command. It was lookt upon as a point of Prophaneness, to be absent.

4. Manner. They were kept with Hymns, Sermons, Prayers, Orations, Oblations of Gifts, Sobriety, Devotion, Sighs, Tears, (for this purpose they had set Notaries, to take the Acts, Sayings, and Sufferings of the Martyrs.) To these add,

Feasts, Συμποσια, Common Banquets, to which every one contributed, and brought something, out of which they gave a share to the Poor.

5. Abolition. Degenerating into Excess, and Prophaned with Markets, they were cryed down by the Fathers.

6. Time. Once a Year, on the Day of their Martyrdom. For they had Registers kept of the Days of their Passions. Dr. *Cave*, *Prim. Chri.*

Here (though not very properly) I cannot forbear to add, That Dr. *Brown* tells us, when he was at *Dresden*, in *Misnia*, Dr. *Luther*'s Holy-day was kept there. *Br. Travels*, *p.* 169.

Mahometan.

Zinez in *Turkey*, the Grand Seigniors Birth-day.

Antient Heathen.

1. The day of *Apotheosis*, or the Consecration, when any Illustrious Man was inrolled into the number of Gods.

2. *Dies Natalitius*, or Birth-day, celebrated antiently by every *Persian*.

3. *En-*

3. *Encænia*, or the Feast of Dedication, in use among the *Greeks*. *Vid. Gyrald. lib.* 17. *Histor. Deorum.*

Modern Heathen.

1. The King's Birth-day, which is kept at *Deyly* (in the *East-Indies*) five days, with great Pomp at Court, the Palace covered all over with Pavilions of rich Stuffs, precious Stones, Gold, Silver; deck'd Elephants, Presents made to the King; Trifles given by him, Feasting, Bonefires, Dances, Dice, *&c.* The *Mogul* himself weighed in a Balance, *&c.*

I was told, (saith my Author) That a *Banian* of *Deyly* played so deep at Dice last Festival, that he lost all his Money, Goods, House, Wife and Children; at last, he that won, gave back the Wife and Children, but no more of the Estate, then to the value of an 100000 Crowns. *M. de Thev.* See the second Book; *Frugality.*

2. The *Chinese* celebrate their Birth-days very solemnly, a fortnights time spending the days in Pastime, and the Nights with Feasts. Sir *Th. Herbert.*

The *Gaurs* have thirty Holy-days in honour of their Saints, which they keep very strictly, no Man daring to work. Especially their Prophet's Birth-day is celebrated with an extraordinary Pomp, and giving of large Alms. *Tavernier l.* 4. *c.* 8.

There is one day in the Year, when all the Women of every City and Village meet together to kill all the Frogs they can find in the Fields; and this by the command of their Prophet, who was one day much annoyed with them. *Idem.*

When-ever there is an Eclipse of Sun or Moon, the *Indians* break all their Earthen Pots and Dishes in the House, which makes a hideous noise together. And commonly Multitudes run to the River *Ganges* to wash themselves, throwing Meats

and

and Sweat-meats to the Fish; the *Bramins* attending on them. *Idem.*

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14. *Times of Publick Worship, Two Yearly;*

1. *In Nisan, March, &c.*

Jewish.

1. PRincipal;

1. The Passover, which began *Nisan* the 14*th*, and ended the 21*st*. Consider,

1. The Preparation.

1. Taking a Lamb out of the Flock (*Abib* the 10*th*,) of Sheep or Goats, for each House one; The Lamb,

1. A Male.
2. Of the first Year.
3. Without blemish.

2. Cleansing the House and Vessels from Leaven two or three days before.

3. Searching after Leaven with a Candle in all the Rooms, *&c.*

4. Burning and Cursing the Leaven.

*** *Note.* Eating of Leaven in any of the seven days, was punished with cutting off from *Israel.*

2. The Celebration;

1. Slaying the Lamb in the Evening, between one and two a Clock.

2. Offering it between two and three.

3. The Company between ten, and twenty, meeting together, and roasting it.

4. Blessing

4. Bleſſing the Cup and Bread.
5. Dividing among the Gueſts.
6. Eating it with, 1. bitter Herbs, and thoſe Herbs, 2. dipt in Sauce; and all 3. without Leaven; uſing alſo, 4. in the poſture of Travellers, ſtanding firſt, afterwards lying, or leaning.
7. To a Child (asking, what means this Service?) Anſwering at large, by way of Declaration or Annunciation. *Vid. Exod.* 12. 26. Alſo *Godw. Antiq.*
8. Waſhing the Feet of the Gueſts.
9. Sprinkling the Door-poſts with the Blood.
10. Eating all the Lamb, breaking no Bones.
11. On the Second Day, Offering a ſheaf of the Firſt-Fruits of Harveſt, *Lev.* 23. 10. for 'till then, they might not reap.

1. The Lamb was killed in the Court of the Temple.
2. Was eaten in their own Houſes in *Jeruſalem.*
3. The Firſt and Laſt Days were Holy Convocations.
4. Only the Circumciſed might eat.

Ancient Chriſtian and Muſcovite.

1. *Principal.*

1. *Eaſter*; wherein Obſerve,

1. The *Antiquity.* From the firſt Ages. The *Muſcovites* keep it now, and call it *Wellikoiden.*

2. The Time of keeping it.

1. The *Aſiatic* Churches, on the firſt day of the firſt Month, which always began with the Appearance of the Moon, moſtly anſwering to our *March*, the Day of the *Jewiſh Paſſover.* Thus did the Churches of *Aſia* the leſs, called *Quartodecimans*; becauſe they kept *Eaſter* on the 14*th.* day, after the φάσις of the Moon.

Pleading the Example of the Apoſtles, particularly S. *John*, *Polycarp*, *&c.*

Polycrates pleaded the Example of S. *Philip*.

2. The *Western* Churches, on the Lord's Day, following the *Jewish* Passeover; Pleading likewise Apostolical Tradition.

The Procedure of the Controversie this.

1. The Bishop of *Rome* would impose their Custom on the *East*.

2. *Polycarp* comes to *Rome*, to confer with *Anicetus* about it, who agreed not, yet part fairly.

3. Pope *Victor* renewed the Quarrel, threatening to Excommunicate the *Eastern* Churches.

4. *Irenæus*, and others of his Party, reproved the Pope for it.

5. The *Asian* Churches went on, 'till *Constantine* Summoning the Council of *Nice*, which Ordained, That it should be kept universally on the Lord's Day.

3. The *Preparation*. The Eve, or Vigils of *Easter*, was kept with Pomp, Watchings, multitudes of lighted Torches in Churches, and private Houses, so as to turn Night into Day, as a Fore-runner of that Great Light, *The Sun of Righteousness*. *Nazianz*.

4. The Celebration of the Day it self.

It was spent in Works of Mercy and Charity to the Poor.

Constantine used to arise early this Day to bestow rich Gifts all over his Empire.

His Successors---released Prisoners, *&c*.

It was called, The Holy and Famous Passeover, Queen of Days, Festival of Festivals. *Naz*.

Mar. 25. *Blaganeścenia Prizište bogorodice*; or, the Annunciation of our Lady: a Feast of the *Muscovites*. D. of *Holst*. Emb. Trav.

Maho-

Mahometan.

Perſian-Azar, Thirty One Days.

N. The *Turkiſh* Year conſiſts of 354 Days, divided into 12 Months.

Their ſeveral Months begin at the ſeveral Moons.

The *Turks* have their *Eaſter* too, which they call *Biram. Vid. poſtea.*

The Feaſt of *Neurous*, i. e. *New-years-day*, is kept in *March*, when the Sun enters *Aries*; (ſo at *Azmer*, in the *Eaſt-Indies*) with Ornaments in the Palace, much Pomp, a Fair in the *Seraglio*, by Ladies of the Court, Feaſting, Dancing of *Quinchenies*, (Women and Maids of a Caſte of that Name, having no other Profeſſion but Dancing;) Preſents from, and to the King, *&c. M. de Thev.*

Turk's Chaabanai, Twenty Nine Days.

My Author accounts this alſo as a Feaſt of the *Heathens* in the *E. Indies.*

And ſo alſo in *Perſia* ſay others, who call it *Nauras*

Ancient Heathen.

Mar. 27. *Quinquatria. Minerva*'s Birth-Day. Now the Salary (*Minerval*) was paid to the Maſters. It laſted 5 Days.

On the laſt Day, (*Mar.* 23.) was the *Tubilustrum*, a Luſtration of the Sacred Trumpets.

25. *Hilaria. Matris Deum feſta.*

28. *Megaleſia.*

Modern Heathen.

The *Chineſe* keep their New-Years-Day in *March*, every Man ſtriving to exceed others in the Fancy of their Pageants, and adorning their Doors with Paper-Arches and Images, all Night with Lanthorns and Lights. Sir *Th. Herb.*

Neurous, New-Years-Day, a Feaſt in the *Eaſt-Indies*. *M. de Thev.*

In *Tunquin*, every beginning of the Year, they celebrate the Memory of thoſe, who in their life-time have done any noble Action; reckoning in that number thoſe that have been ſo hardy as to Rebel againſt their Princes: and this with a very great Solemnity. *Tavernier.*

When the Moon is at the full in *March*, the *Indian* Idolaters keep a Solemn Feſtival for their Idol, which is in form of a Serpent, for nine days; every Morning worſhipping the Idol, and the Maids dancing about it for an hour, to the noiſe of Flutes and Drums; after which they eat and drink, and are merry till the Evening, when they worſhip and dance about their Idol again. M. *Tavernier.*

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2. In *Ijar*, April *and* May.

Jewiſh.

10. A Faſt. *Eli*, the High-Prieſt, dies, with both his Sons; the Ark is taken. *Scaliger.*

23*d*. Day of *Ijar* was ordained a Feſtival for the expiation of the Tower of *Jeruſalem*, by *Simon Mac.* 1 *Mac.* 13. *Simon* takes *Gaza*. *Scal.*

28. A Faſt. *Samuel*, the Prophet, dieth, and is lamented by all the People. *Scal.*

Ancient

Ancient Christian.

Apr. 10. *Palm-Sunday*, which the *Muscovites* celebrate with a Procession, to represent our Saviour's entrance into *Jerusalem*; Thus it was *A. C.* 1636.

1. The great Duke and Patriarch set out first.

2. Many Priests followed in Copes and Surplices, with Crosses, Banners, and Images upon long Poles; some singing, others casting Incense among the People.

3. *Goses*, (the Duke's Merchants) Clerks, Secretaries, Nobility and Gentry, with Palms in their Hands, *&c.*

4. The great Duke, with his Crown on his Head, Supported by the Two Principal Counsellors of State, led the Patriarch's Horse, covered with Cloth, and made to represent an Ass.

5. The Patriarch rode upon him, being himself attired, with a round white Cap on his head, of Sattin, beset with rich Pearls, and about it a very rich Crown; a Cross of Diamonds in his right hand, wherewith he bless'd the People, who received his Benediction with bowing of their heads, and making Crosses.

6. About fifty little Boys, most clad in red, put off their Cassocks, and scattered them along the way: Others had pieces of Cloth about an Ell square, of all Colours, which they laid on the ground, for the Great Duke and Patriarch to pass over.

This is the same all over *Muscovy*. *D. of* Holst. *Ambassador's Travels.*

Apr. 17. was their *Easter-Day*, 1636. Celebrated,

1. With selling and sending Eggs of all colours to one another.

2. Kissing each other at Meeting, with these words, *Christos wos Chrest*, *i. e.* Christ is risen; the Answer is, *Woston wos Chrest*, *i. e.* He is Risen indeed.

3. Devotions at Church.
4. Feasting, Drunkenness, *&c. Id.*

See afterwards under the Title of the *Feasts of the Greek Church.*

Wasnescenia Christova, Ascension-Day, a Feast of the *Muscovites* also.

Mahometan.

Persian Onzon, Thirty Days.

This Month is called, *Ramadan*, as being the Month of Lent; which they begin the first day the Moon appears, which they watch for upon Hills at Night.

Upon notice, *Ramadan* is proclaimed all the Town over by publick Proclamation, and firing a Gun.

All the *Minarets* are set round with Lamps every Night.

Days are turned into Nights, and Nights into Days; for all day long they sleep, and at Night walk the Streets to Coffee-houses and Revels.

In the Day they may not eat, drink, smoak Tobacco, nor touch their Wives, till the Moon appear again at Night; which the *Muezims*, calling to Prayers, tell them from the tops of the *Minarets.*

The *Ramadan* falls back every year eleven days.

Some observe this very strictly, some not at all.

The Punishment for drinking Wine in the *Ramadan*, is, to have scolding Lead poured down the Throat; and it hath been sometimes done. *M. de Thevenot.*

Turks-Remezan, Thirty Days.

Ramazan the 21*st.* is the feast of the death of *Ali*, on which day they go in Procession through the

the Town, with Standard, Horſes lead, Trophies, a black Coffin, *&c.* Prayers, *&c. Idem.*

The Prieſt in blew Habit (the *Perſians* Mourning) reads for two hours, and curſes them that killed *Haly*, and the People anſwer with Sobs and a doleful Voice, *&c. D. of Holſt. Emb.*

Ancient Heathen.

Apr. 1. *Veneris Sacrum*, with Flowers and Myrtle.

Thargelia—to *Apollo* and *Diana.*

5. *Megaleſia*,—to the Mother of the Gods.

9. *Cerealia.* People run up and down, with lighted Torches in their Hand, in remembrance of *Ceres*, running up and down the World to ſeek her Daughter *Proſerpina.*

15. *Fordicidia, vel Fordicalia, de Forda Bove.*

18. *Equiria in Circ. Max.*—and the burning of Foxes.

21. *Palilia. Agonia altera.*

23. *Vinalia priora*—to *Jove* and *Venus.*

25. *Rubigalia*—leſt the Corn ſhould be ſmutted. (*Rogation Week.*)

26. *Latinæ Feriæ.*

27. *Apaturia*— to *Venus*, which laſted three days.

28. *Floralia*— which laſted three days. The Rites uſed, very obſcene and infamous, running naked, *&c.* The Whores called together by a Trumpet.

30. *Larentalia.*

May 9. *Lemuria*,— three days, kept by Night. At this time they flung Beans about the Houſes, to drive away the Goblins.

Modern Heathen.

Petuſahan on the 26*th* of *Sheruar* or *April*, a Feſtival of the *Perſees*, kept in Commemoration of ſome monthly Benefit. Sir *Th. Herb.*

In *May* the Feast of *Vitzliputzli* was observed in *New Spain*, with carrying the Image of the Idol richly adorned in Procession, with Musick, and many Ceremonies, and Sacrificing of Men. *Rosse.*

In this Month also, in the same Country, was kept the Feast of Penance and Pardon, in which a Captive was sacrificed. *Rosse.*

This is a kind of Lent, celebrated thus; The Priest came out with a Flute of Earth, sounding it towards East, West, North, and South, putting his Finger in the Air, then taking up the Earth, and eating it; all that were present doing the same; weeping, falling flat on the ground, invocating the Darkness and Winds not to forsake them, or else to take away their Lives: Thieves, Murderers and Adulterers being in great dread, while the Flute sounded, which lasted ten days, attended with eating Earth, praying every day to God, the Creator, the Sun, *&c.* with Sighs, Groans, and Tears, Procession, Offerings, *&c. Purchas.*

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3. In *Sivan*, *May* and *June*.

Jewish.

2. *Pentecost*, or the Feast of Weeks. Consider,

1. The Time, *viz.* the 50*th* day after the Passover, their Harvest being bounded with these two Feasts.

Note, The next Sabbath after the δευτέρα (the second day) of the Passover, was called δευτερο-πρώτον, the second δευτερο-δεύτερον, *&c.*

2. The

2. The *Celebration.* At this Feaſt they offered two Wave-loaves, as an Euchariſt for their Harveſt finiſhed.

3. The Name; The Hebrews call it *Schebungoth.*

Now they keep two Holy-days at *Pentecoſt*, becauſe they know not which is the true day. They produce their Law twice, and by five Men they read ſo much as concerns that Feſtivity. They ſtrow their Houſes, Streets, Synagogues, with green Boughs, and wear green Garlands, to ſhew that all Places about Mount *Sinai* were green, when they received the Law; they eat that day white Meats of Milk, to ſhew the whiteneſs and ſweetneſs of the Law. They make a Cake or Pye, having ſeven Cakes in one, to ſignifie the ſeven Heavens into which G O D aſcended from Mount *Sinai. Roſſe.*

23. A *Faſt.* They left off to bring the Firſt-born, and Firſt-fruits to *Jeruſalem* in the days of *Jeroboam* the Son of *Nebat. Scalig.*

25. A *Faſt. Rabban Simeon*, Son of *Gamaliel*, *R. Iſmael*, *R. Hanania* the ſecond, is ſlain by the High-Prieſts. *Idem.*

27. A *Faſt. R. Hanina*, Son of *Tardion*, is burnt, together with the Book of the Law.

Ancient Chriſtian.

Whitſunday. Obſerve,

1. The Occaſion, or End, *viz.* The deſcent of the Holy Ghoſt.

2. The Time. Fifty days after *Eaſter.*

3. The Antiquity. *V. Act.* 2. & 20. *v.* 16. 'Tis mentioned by *Irenæus*, *V. Juſt. M. Qu.* 115. by *Tertullian*, *de Idol. c.* 14.

4. The Name; ſo called from the Light of the Holy Ghoſt, *&c.* Alſo from the white Garments given to the Baptized on this day, (this day and *Eaſter* being the ſtated times for Baptiſm) in token of the purity of Life they engaged in, worn

till

till next Sunday, (the *Octave*, called *Dominica in Albis.*)

Note. Pentecost signifies sometime the whole fifty days between *Easter* and *Whitsunday*, all which time was allowed for Baptism.

5. The Works and Offices; Baptism, Reading over the Acts of the Apostles, Prayers standing, Fasting forbidden all the fifty days. Dr. *Cave's Primitive Christianity.*

Chiestuie Swetaga Ducha; *Pentecost*, or sending of the *Holy Ghost*, a Feast of the *Muscovites* also; who observe,

The Feast of the *Trinity* the next day after.

Mahometan.

Persian-Ajar, Thirty one days.

Biram, or *Easter*, immediately succeeds the *Ramadan. viz.* The great *Bairam*, which lasts three days, beginning with the first appearance of this Moon.

In it they forgive all their Enemies, thinking they have made a bad *Easter*, if they keep any Malice in their Heart.

It is the greatest Festival the *Turks* have; celebrated with Swings in the Street, to toss People in the Air; with Vocal and Instrumental Musick.

When they meet any of their Acquaintance in the Streets, they kiss, and wish mutually a good *Easter.*

Ancient Heathen.

May 15. *Mercatorum dies Festus.*

21. *Agonia.* Now, as some say.

23. *Vulcani feria. Vulcan's* High-Priest performed divine Service to *Maia.*

Jun. 1.

Jun. 1. *Marti Sacr.*
3. *Bellonæ Sacr.*
7. *Piſcatorii Ludi.*

Modern Heathen.

From *May* 9. till *May* 19. in *Acoſta*'s time, was kept the Feaſt of *Tezcalipuca*, called *Tozcolt*, in *Mexico*; of which before.

Yatrum, a Feaſt of the *Perſees*, kept on the 26th of *Mahar*, or *May*.

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4. *In Tamuz*, June *and* July.

Jewiſh.

17. A *Faſt.* The Tables of the Law broken. This day the *Jews* account unlucky, not only becauſe of the Tables being broken, but the Siege begun upon this day by *Nebuchadnezzar*.

The three whole Weeks following, *viz.* in the Dog-days, the *Jews* abſtain from Fleſh and Wine, and undertake no hard Work. *Alſted.*

Epiſtemon burns the Book of the Law, put his Statue in the Temple. *Ceſſat* ἐνδελεχισμὸς. *Scaliger.*

This Faſt of *Moſes*'s breaking the two Tables; the loſs of their daily Sacrifice; Setting up Idolatry in the Temple; The ſecond Siege of the City, (on the 17*th* of *Thamuz*, our *June*) laſts till the 10th of *Ab*, and is kept with a ſtrict Idleneſs. Dr. *Addiſon.*

See more on the fifth day of *Ab*.

They avoid all great Buſineſs on theſe days, and School-maſters will not beat their Scholars. *Roſſe.*

Ancient

Ancient Christian.

Because the *Ancient Christians* observed so few Holy-days, rather than leave this Section quite vacant, I shall set down some Remarks and Censures of Eminent Persons, made upon the Abuses of Festivals in these latter Ages

The Sixth General Council of *Constantinople* ordained, That the whole Week, after the Day of our Saviour's Resurrection, should be thus Celebrated.

——*Christians* must go constantly to Church, rejoycing in CHRIST with Psalms, and Hymns, and Spiritual Songs; and give their minds to the reading of Divine Scriptures, and chearfully enjoy the Holy Mysteries: For so (saith the *Canon*) we shall rejoyce, and rise together with CHRIST. But by no means let there be any Horse-Races, or Publick Shews, on the aforesaid days. *Conc. Con. 6. Gen. Can. 66.*

Card. *Bellarmine*, in one of his Sermons, deliyers himself to this purpose.

I cannot verily (good Hearers) explain by Words, with how great grief of mind I behold, in how perverse and diabolical manner Holy-days are celebrated in this our Age; how far perverse Men have obscured and defiled their Pious Institution, with their corrupt manners, may be understood by this, That to Strangers, and those who are ignorant what manner of Festivals these are, from those things which they may see every where done, they may seem to be not the Feasts of God, but of the Devil, and even the *Bacchanalian* Revels themselves. Yea, verily, when, I Pray, are more Sins committed, than on Holy-days? When are there more Sumptuous Feasts kept? When more Lascivious Songs heard? When

When Bowling-Allies and Taverns more frequented? When are there more execrable kinds of Plays, Scurrilities and Fooleries? When are there more Dances, in most places, to the Sound of the Harp and Lute, than on these Days?

Mahometan.

Persian-Harizon, 30 Days.

On the Feast of St. *John* Baptist, in *Fez*, they make Bone-fires. *Rosse.*

July 16. *A. C.* 622. was the time of *Mahomet*'s Flight, and the *Hegyra*, or *Epoche*, of the *Mahometans.*

Ancient Heathen.

Jun. 20. *Summani Sacr. ad Circ. max.*

25. Crowned Ships carried Banquets over *Tyber.*

Jul. 1. *Migrationes ex ædibus in alienas ædes.*

9. *Ancillarum festum.*

11. *Ludi Apollinares.*

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5. *In* Ali, *July* and *August.*

Jewish.

1. A Fast. *Aaron*, the High-Priest, died. *Scaliger.*

5. On the fifth of *Ab*, the *Jews* sit on the ground, read *Jeremiah*'s *Lamentations*, bewail the loss of *Jerusalem*, and for ten days live severely, abstaining from all Delights. Dr. *Addison.*

Ninth

Ninth day of the fifth Month, was a Fast held in respect of the City and Temple burnt; first by *Nebuchadnezzar*, secondly, by *Titus*, on the same day; which the *Jews* do yet observe with a strict Penance, going bare-foot, sitting naked on the ground, reading some sad History of the Bible, and the Lamentations of *Jeremiah* three times over. *Sam. Purchas.* Also it was decreed, That the Fathers should not enter into the Land of *Judea*. *The same Author out of* Scaliger.

From the first to the tenth Day, they abstain from Flesh, Wine, Shaving, Bathing, Marrying, Pleading, and all Delights. *Ross.*

18. A Fast. The Evening Light was put out in the Days of *Ahaz*. *Scal.*

Ancient Christian.

The same Cardinal, in the procedure of his Discourse, goes on.

—Who knows not that Holy-days are after the same manner as Churches, Chalices, and Priest's Garments, Consecrated and Dedicated to GOD, and to be spent in no other than Holy Works? Which of you, if you should see any one enter into the Church with incredible boldness, and use the Consecrated Garments, instead of Prophane, the Temple for a Tavern, the Altar for a Table, the Corporals, or Altar-Clothes, for a Table-Cloth or Napkins, eating in the Sacred Patines, and drinking in the Chalices; which of us would not tremble? Who would not cry out? And now we behold the most Solemn, the most Famous, the most Sacred Holy-days, —which should be spent in Prayers, Meditations, reading holy Things, in Hymns, and Psalms, *&c.* to be prophaned with Sacrilegious Dances, Morises, Caperings, Feastings, Drinking Matches, Uncleanness, Scurrilities; and yet no Body trembles, no Man is moved, no

Man

Man wonders. O Immortal GOD! What part hath Righteouſneſs with Unrighteouſneſs? What Fellowſhip hath Light with Darkneſs? GOD with Belial? What hath the merriment of the Fleſh, to do with the gladneſs of the Spirit? What the Solemnities of GOD with the Feaſts of *Bacchus* and his Crew? What! Thoſe Days wherein we ought to pleaſe GOD moſt; ſhall we on them more provoke Him to anger with our wickedneſs! On thoſe days in which the Spirit is to be fed and recreated; ſhall we in them more overwhelm him with Wine and Uncleanneſs? *&c.* What a madneſs is this! What infernal Furies affright us out of our wits? *Bellarm. Conc.* 6. 3. 19.

Mahometan.

Perſian-Temouze, Thirty one Days.

Zoulidge 10. *Bairam Adgi*, or little Eaſter, for the Pilgrims of *Mecha*.

Ancient Heathen.

Jul. 25. In this Month, red Dogs were Sacrificed to the *Canicula*.

28. *Neptunalia*.

Aug. 1. *Boedromia*.

13. *Dianæ Sacr.*

The Servants (Men and Maids) Holiday.

In *Elul, August, September.*

Jewish.

17. A Fast. The Spies that brought an ill Report upon the Land, died.

22. *Xylophoria.* On this Day it was the custom for every one to carry Wood to the Temple, to maintain the Fire at the Altar. *Purchas*, out of *Josephus, de Bell. Jud. l. 2. c. 17.*

Ancient Christian.

Sept. 1. The *Muscovites* celebrate the first Day of their *New-Year*, deriving their *Epoche* from the Creation of the World, which they believe to be in *Autumn*: accounting it to the Year (1692. of CHRIST) 7200. Years from the Creation, according to the Opinion of the *Greek* and *Eastern* Church. *Voyages and Trav. of the D. of Holst. Amb. p.* 14.

Their Procession on this Day consisted of above 20000 Persons, *viz.* the Patriarch, 400 Priests, all in pontifical Habit, carrying many Banners, Images, and old Books open, coming out of one Church, and the Great Duke, his Chancellors, *Knez* and *Bojares* out of another place: The Patriarch with a Mitre on his head, and a golden Cross in his hand, beset with Diamonds, gives it the Great Duke to kiss; which done, the Patriarch Blesses him, and all the People, wishing them all Prosperity in the New Year. *Idem.*

Sep. 8. The Feast of the Nativity of the Blessed Mother of GOD, kept by the *Muscovites.*

Sept. 6. The Manifestation of CHRIST on the *Mount.*

Sept. 13. The Assumption of the Mother of GOD.

Both Feasts of the *Muscovites.*

Mahometan.

Persian Ab. Thirty One Days.

Maharrim, the first day (which my Author makes to answer to *July* 15*th.*) is *Aaschoor*, or the Feast of the death of *Imam Hussia*, a mournful Festival, and lasting 10 days; in which time they wear black, no Man shaves, go not to the *Bagnio's*, debauch not, abstain from their Wives: during these 10 days the Gates of *Paradise* are open for *Mahometans*, who die then. *M. de Thev.*

The People black all their Bodies, go naked about the Streets, crying *Hussein, Hocen, Hocen, Hussein*, till they foam at the Mouths, *&c. Tavernier.*

Turkish First Month, *Muharrem ai*, Thirty Days.

The *Ramjam* of the *Mahometans*, or *Lent*, begins the first *New Moon* of *September*, and continues that whole Moon, *viz.* 30 days.

The last day of their *Lent* they consecrate to a day of mourning for their deceased Friends.

See in the Month *Remezan* before.

The next day after *Lent*, they go to the *Mosquits*, to hear some part of the *Alcoran. Vide Fasting.*

Ancient Heathen.

Aug. 17. *Portunalia.*
18. *Consualia.*
20. *Vinalia secunda.*

21. *Vinal. Rustica.*
Mysteria Magn.
23. *Vulcanalia in Circ. Flam.*
25. *Opiconsivæ.*
27. *Volturnalia, sive Vortumnalia. v. Oct.*
28. *Harpocratis Fest.*
29. *Volcanalia.*

Sept. 15. *Ludi.* V. KL. *qui Romani & Magni.*

Modern Heathen.

Medearum, a Feast of the *Persees*, kept on the 16*th.* of *Deh* or *August.*

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7. In *Tisri*, or *Ethanim*, *September*, *October.*

Jewish.

TIsri 1. The Feast of Trumpets, *Lev.* 23. 23. *Numb.* 29. 1, 2, 3. in Civil Account *New-Years-day.*

1. This was New Moon, and Feast of Trumpets.

2. They offered Sacrifices for the Feast, for the New Moon, and the daily Sacrifices.

3. They blew Trumpets from Morning 'till Night, *Psal.* 81. 3. Either

1. To make *New-Years-Day* more remarkable; or in remembrance,

2. Of the Ram Sacrificed for *Isaac*; or,

3. The giving the Law on *M. Sinai*; or,

4. The Resurrection.

10. The *Day of Atonement*, *Lev.* 23. 27. *Jejunium*

nium Kipparim, the *Jews* long day. On this day the High-Priest enter'd into the Holy of Holies, and,

1. Offered for himself a young Bullock, for a Sin-Offering, and a Ram for a Burnt-Offering, washing himself with Water. See Book the 2*d*. *Confession*.

2. Took of the Congregation two He-Goats, letting one of them escape into the *Wilderness*; disburthening the Sins of the People on him; Sacrificing the other, together with a Ram.

15. The *Feast of Tabernacles*, *Schenopegia*, which lasted seven days, *Leviticus* 23. 43. On these Days,

1. They made Booths, and lived in them, in Streets, or the tops of Houses, with Citron, Palm, Myrtle, Willow.

2. Every Man carried a load of Boughs in the Morning, which load was called *Hosanna*.

3. On the next day they compassed the Altar 7 times, with Palm-Boughs in their hands, in remembrance of the overthrow of *Jericho*, crying out *Hosanna*. Hence *Dies Palmarum*.

4. They Offered 70 Bullocks on these 7 Days;

13, 12, 11 } on the { 1*st*. 2*d*. 3*d*. } *&c.* to signifie the diminution of the 70. Nations, till the *Messiah* subdued them.

5. Ὁσχυφορία, or *Dies Palmarum*, or *Hosanna Rabba*, was the seventh day of the Feast, on which 1. They read the last Section of the Law, and began the first, lest they should seem glad, that it was ended.

2. They brought store of Water from the River *Shiloah* to the Priest, who with Wine poured it on the Altar, and sang *Isa.* 12. 3. *With Joy shall ye draw Water out of the Wells of Salvation. Vid.* John 7. 38.

23. *Gaudium Legis*, or *Festivitas Legalis*, a Feast in remembrance of the Law, when the last Section is read, and at the same time the Law is begun again; that the Devil (say they) may not tell GOD, That *Israel* is weary of the Law. Dr. *Addison.*

Ancient Christian.

Sep. 14. *Uzemirna wozdui senja Chresta*, or the Exaltation of the Cross, a Festival of the *Muscovites.*

Bishop *Latimer*, in a Sermon of his to the Clergy, delivers himself in this manner.

"Do ye see nothing in our Holy-days? of the which very few were made at first, and they to set forth Goodness, Vertue and Honesty. But sithence, there is neither mean nor measure, in making new Holy-days: As who say, This one thing is serving GOD, to make this Law that no Man may work. But what do the People on these Holy-days? See you nothing, Brethren? If you see not, GOD seeth: GOD seeth all the whole Holy-days to be spent miserably in Drunkenness, Glossing, Strife, Envy, Dancing, Diceing, Idleness, and Gluttony. Thus Men serve the Devil; for GOD is not thus served; albeit ye say ye serve GOD. ---The Devil hath more Service done unto him in one Holy-day, than on many Working-days. ---Rich Men flow in delicates; --the Poor may not work, unless they will be cited, and brought before our Officials. Were it not the Office of good Prelates to consult upon these Matters? ---Ye shall see, my Brethren, you shall see once, what will come of this winking.

Mahometan.

Perſian Eiloul, 30 Days.

Some time after the Feaſt of *Huſſein* and *Hocen*, the *Perſians* celebrate the *Feaſt of the Camel*, in remembrance of *Abraham*'s Sacrifice; for they ſay it was a Camel, and not a Ram, which was ſent to reprieve *Iſhmael* (not *Iſaac*). *Tavernier.*

Turkiſh Sepher ai, 29 Days.

Sept. 20. *i. e.* Forty Days after *Aaſchour* is a Feaſt called *Serten*, *i. e.* dead body; becauſe, ſay they, the Head of *Huſſia* being cut off, was of it ſelf-joined to the body 40 days after: kept with great rejoycing, Alms, not ſhaving the head from the firſt of *Aaſchour* (by ſome) till this of *Serten*. *M. de Thev.*

Ancient Heathen.

Sept. 30. *Epulum Minervæ.*
Meditrinalia,
On this day they taſted the firſt New Wine.
Octob. 1. *Pyanepſia, ſeu Panopſia Apoll.*
10. *Oſchophoria*, i. e. *Ramalia*, Feaſts at *Athens*, inſtituted by *Theſeus*, when he returned Mourning from *Creet*, upon Intelligence of the deceaſe of his Father *Ægeus*, in which the Nobleſt Youths carried Vine-branches into *Minerva*'s Temple.

Jewiſh.

8. In *Marcheſuan. October, November.*

7. A Faſt. They plucked out the Eyes of *Zedekiah*, &c.

Ancient Christian.

I came my self (*saith the aforesaid Bishop*) to a place, sending word over night to the Town, that I would preach next day (a Holy-day); When I came, the door was fast locked: I tarried there half an hour, or more; at last the Key was found, and one told me, "Sir, this is a busie day with us, we cannot hear you; 'tis *Robin Hood*'s Day: the Parish are gone abroad to gather for *Robin Hood*. My Rochet was fain to give place to *Robin Hood*'s men, a Traitor and Thief! Bp. *Latimer's Serm.*

Cardinal *Pool*, in his Platform of Reformation, (*A.* 1555.) here in *England*, requires the Bishops to preach every Sunday or Holyday. Dr. *Burnet*'s *Hist.* of the *Reformation.*

The Council of *Trent* requires Arch-Presbyters, Parish-Ministers, and all that had Cure of Souls, either by themselves, or if hindered by any lawful impediment, by others (fit persons) to feed the people committed to their charge with wholsom words according to their own and their Capacity upon Holy-days, and Solemn Festivals, *&c. Decr. Sess.* 4. *Conc. Trid.*

A second Head of Cardinal *Pool*'s Reformation was, For the putting away of all Feasting in the Festivities of the Dedication of Churches. Dr. *Burnet's Hist. of the Reformation.*

Mahometan.

Persian-Techrion el-avel, 31. *days.*

10th day of *Rebiulewel* is kept the Feast of *Omar Keschdgiade*, in honour of an Illustrious Miller. *M. de Thev.*

12th day of this Moon *Mahomet*'s Birth-day is celebrated, by lighting Lamps round the *Minarets.*

Turkish-Rebiulewel ai. 30 *Days.*

In the morning the Grand Seignior goes to the New *Mosque*, where he causeth Sweet Meats and Sherbet to be brought from the Seraglio, and after Prayers, all eat and drink of them. *M. de Thev.*

On this day the Poets make Sonnets in the praise of *Mahomet*, which they rehearse publickly, and are rewarded accordingly; and Boys (in *Fez*) carry Wax Torches to School, which they light before day, and let them burn till Sun-rising, all this while singing *Mahomet*'s Praise. Candles are on this day presented to the King, of incredible height and bigness, who that night hears all the Law read. *Ross.*

Ancient Heathen.

Oct. 28. *Mysteria minora.*
29. *Libero Sacr.*
Nov. 1. *Jovis Epulum.*
Antheseria, seu
Bacchanalia.

Sr. *Thomas Herbert* in his Travels in the *E. Indies* thought he found some remainders of this Festival in *Casta*, as he guess'd by the dress, mimic frisks, and nightly pastimes the women practice. There they covered themselves with skins, adorn'd their heads and tresses with *Ivy*, in one hand holding a leav'd *Javelin*, and Cymbals of brass or Timbrels in the other, attended by many boys and girls, rambling like distracted people up and down, and striving to rend the air with their continual clamours. *Sr. Tho. Herbert.*

Modern Heathen.

Homesspet amadum, a feast on the 30 of *Spindarmid* or *Octob.*

Jewish.

9. *In Chisleu*; *November*, *December*.

Chisleu. 25. The feast of Dedication, Ἐγκαίνια, in remembrance of the Dedication of the Altar, (appointed by *Judas Macchabeus.*) as also of their deliverance from *Antiochus* and his Idolatry.

Vid. 1. *Macc.* 4. 59. *Joh.* 10. 22.

It lasted seven days.

28. A fast. *Jehojakim* burnt the Roll, which *Baruch* wrote from the mouth of *Jeremy*. *Scal.*

Ancient Christian.

Nov. 21. *Vedenia priziste bogorodicc*, or the oblation of the Blessed mother of God. A Festival of the *Muscovites.*

Mr. Hales of Eaton, in one of his Sermons, complains we bring the Church and Kitchin together; for when we celebrate the memorial of any Saint, Apostle, *Martyr*, do we not call this solemnity their Feast, and accordingly solemnize it with excess of cheer? *Stultum est nimia Saturitate honorare velle Martyrem. Hierom.* The Ancient *Ethnics* were wont to celebrate their Νηφάλια, feasts of Sobriety and fasting in the honour of their *Drunken* God *Bacchus*; upon the like fancy Christians appoint Feasts in the honour of Temperate Saints. The Church of *Rome* to this, lap the relicks and ashes of Saints in silk and costly stuff, and shrine them in silver and gold; whereas when the Saints themselves were on Earth, and their bodies living Temples of the Holy Ghost, they would have thought themselves much wronged, if any such costly ornaments should have been employed about them. We think, that God and the Saints are like us, and taken with such things as please us.

Ma-

Machiavel, in the life of *Caſtruccio Caſtracano*, a Gentleman of *Luca*, tells, that he delighted much in often feaſting; and being reproved, anſwered, If feaſting were not a good thing, men would not honour God and the Saints ſo much with it. Lo, here the natural conſequences of Church-Feaſts! It is an Apology for Luxury----

---It was a Cuſtom in the Church in ſundry places, for all young and old, upon the Vigils of the Martyrs, to come together by Night, and meet in Church-yards; and Eat and Drink on the Tombs of the Martyrs. *Vigilantius* reproved it; and juſtly, for *nox, vinum, Mulier*, &c. Night, Wine and Women, *&c.* This put S. *Hierom* into a fit of Choler; by common conſent this Cuſtom was laid down.

Mahometan.

Perſian Techrion-el ilani, 30 Days.

26 of this Moon at Night *Mahomet*'s Aſcenſion to Heaven from the *Alboraoh*, is celebrated as a great Feſtival.

Turkiſh Rebiul ahhir ai, *29 Days.*

Ancient Heathen.

Nov. 15. *Ludi Plebei.*
24. *Brumalia.*
Dec. 1. *Fortunæ muliebris feſt..*
3. *Poſidonia.*
5. *Faunalia.*
11. *Alcyonii dies.*
14. *Brumalia & Ambroſia.*

Mo-

Modern Heathen.

Meduſan, a Feſtival of the *Perſees*, kept on the 21th of *Adebeſe*, or *December*. This, as all the other is kept in memory of the Creation, or monthly benefits. Sir *Tho. Herb.*

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10. In *Tebeth*; *December*, *January*.

Jewiſh.

8. A Faſt. The Law was written in *Greek* in the days of K. *Ptolomy*. Darkneſs for 3 days over the world. *Scal.*

4. Faſt; for turning the *Bible* out of holy *Hebrew* into profane *Greek*. Dr. *Addiſon.*

9. Our Maſters have not written the Cauſe why this Day was marked for a Faſt. *Scal.*

10. A Faſt. *Jeruſalem* was beſieged by the King of *Babylon*. *Idem*, and Dr. *Addiſon.*

Ancient Chriſtian.

Dec. 25. *Roſoſtua Chriſtowa*, The Nativity of Chriſt, a Feaſt of the *Muſcovites.*

Epiphany, *Chriſtmas-day*, γενέθλια, θεοφανία. *Naz. Orat.* 38, Obſerve,

1. The Time. In *January*, on *Epiphany-day*, probably in the *Eaſt*. *Clem. Alex.* ſaith, ἐν τεμωτῇ πάσχων καὶ ἐπάδει, *So Lydiat. in Emend. Temp.*

Upon Advice from the *Weſt*-Churches, they changed it to *Dec.* 25.

S. *Chryſoſtome Serm.* 31. *Tom.* 5. ſaith, it was not above 10 years, ſince in that Church (*Antioch*) it began to be kept on that day, and offers ſeveral reaſons to prove that to be the day. S. *Am-*

S. *Ambroſe Serm.* 13. Length of nights had poſſeſſed the whole day, had not the coming of Chriſt ſhined glorioufly in the very ſhortneſs of days, *&c.*

S. *Auguſt.* Our Lord was born on the eighth of the *Calends* of *January*, when the days begin to lengthen. *Aug. in Pſal.* 132. *et de Trin. l.* 3. *c.* 5.

So *Oroſius* on the 8th of the *Kal.* of *Jan. Oroſ. l.* 7. *c.* 2.

S. *Bernard.* Chriſt was born in the winter. *Bern. in Nat. Dom. Ser.* 3. So *Nicephorus, Hiſt. Eccl. l.* 1. *c.* 12. *Chemnitius, Genebrard.*

So the *Arabian, Perſian,* and *Syriac* Churches. *Mr. Greg. Notes* and *Obſ. Scaliger, H. Broughton, Jacob Capella, Alſted,* ſay *Sept.* or *Octob.*

2. The Antiquity: In the 2d Century 'tis mentioned by *Theophilus* Biſhop of *Caſarea.*

Next, by the Decretal Epiſtles: but thoſe ſuſpected.

Next, by *Nicephorus, H. Eccl. l.* 7. *c.* 6. Who tells of *Diocleſian* burning a whole Church of Chriſtians aſſembled to celebrate that Feſtival.

Dr. *Brown* in his Travels ſaith, the Feſtivity of *Chriſtmas* is obſerved at *Vienna,* much after the ſame manner, ceremonies, and ſolemnity, as in *Italy. p.* 152.

Jan. 6. *Epiphany,* properly ſo called, from the appearance,

1. Of the ſtar.
2. The Trinity at Chriſt's baptiſm.
3. The Divinity at *Cana.*

Jan. 6. *Boſe Jaulenia,* or *Chreſchenia, Epiphany:* A Feſtival of the *Muſcovites.*

At *Vienna* the old Cuſtom of chuſing K. and Qu. was obſerved: Count *Leſly* happened to be King, the Emperor laid the Cloth, and the Empreſs filled out wine, *&c. Dr. Brown's Trav. p.* 152.

Ma-

Mahometan.

Persian-Ranon el-avel, 31 days.

On *Christmas-Eve*, in *Fez* they eat Sallads of green Herbs. *Rosse.*

Turkish-Dgiamazil ewel, 30 days.

Ancient Heathen.

Dec. 17. *Saturnalia*, proper to men: lasting 3 days. To which were added *Sigillaria*, to make up 7 days.

At this Festival they had Feasts, Dancing, filthy Sonsg, New-years-gifts (*Strenas.*) The Heads of Slaves were covered with a Pileus, as a Symbol of Liberty; and attended by their Masters.

Dec. 19. *Opalia & Saturnalia.*

The Druids at the End of the Year Offered Oke-branches to *Jupiter*, crying, *Come to the Oke-branches*, the New Year.

Dec. 21. *Angeronalia, Angeronæ Deæ. Macrob. Herculi & Cereri de Mulso.* Idem.

22. *Feriæ Laribus dicatæ. Compitalia. Ludi Laribus.*

23. *Feriæ Jovis. Larentinalia. Plut. Var. Ovid.*

24. *Juvenalis dies, Octavus Saturn. additus. Suet. unde & Juvenales ludi.*

Jan. 1. *Jani & Junonis.*

Gamelia Junoni.

8. *Sacrificium Jani.*

9. *Agonalia.*

11. *Carmentalia*, a Feast dedicated to *Evander's* Mother, Solemnized with the recital of Prophetic Verses.

12. *Compitalia*, Solemnized in Streets and Highways, where the Heads of Poppies and Onions were Offered up to the *Lares*, instead of Infants, which

which had been Offered before, till prohibited by *Junius Brutus.*

Modern Heathen.

The *Saxons* called *December Giuli*, from the Converſion of the Sun, and encreaſe of the Days, from *Giul*, a Wheel, in *Gothic*: And in the old *Runic Faſti*, their Feaſt was ſignified by a wheel; which laſted 12 days, whereon they Feaſted, and ſent Preſents one to another, and offered Sacrifice to the *Sun*, to expreſs their Joy for the Return of the *Sun*. Dr. *Stillingfleet.*

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11. *In Sebat, January, February.*

Jewiſh.

5. A Faſt. The Elders dye that were the Equals of *Joſhua* the Son of *Nun*. *Scal.*

23. A Faſt. All the *Iſraelites* gathered together againſt *Benjamin*; becauſe of the Harlot and Idol of *Micha*. *Scal.*

Ancient Chriſtian.

Sr. *Matthew Hale* had for many years a particular Devotion for *Chriſtmas* day; and after he had received the Sacrament, and been in the performance of the publick worſhip of that day, he commonly wrote a Copy of verſes on the honour of his Saviour, as a fit expreſſion of the joy he felt in his Soul at the return of that glorious Anniverſary. There are ſeventeen of thoſe Copies printed, which he writ on ſeveral *Chriſtmas* days. *Dr. Burnet, in his life.*

Feb. 1. *Ignatius* Biſhop and *Martyr*. A *Popiſh Feſtival.*

Feb. 2. *Stratenia Goſpoda Boga, Candlemas-Day*, a Feaſt of the *Muſcovites*, *Papiſts*, *Proteſtants*, &c. With the *Papiſts*, upon this day is a Proceſſion in memory of that proceſſion which *Joſeph* and *Mary* made to the *Temple*: This Feaſt was inſtituted in the

the time of *Justinian*, upon a great mortality which then happen'd, and Candles this day are carried with great solemnity, to shew that *our light should shine before men*; that Christ, who was this day presented in the Temple, is *the true light of the world*; and that like wise Virgins, whereof *Mary* was the chief, we should have our lamps ready.

Feb. 10. *William Confessor.*

Mahometan.

Persian Kanon-elsahi, 31.

Feb. Turkish-Dgiamazil ahhir, 29 *Days.*

Ancient Heathen.

Jan. 13. *Tibicines habitu muliebri Urbem lustrabant. Plut.*

Jan. 15. *Carmentalia relata, et Porrime et Postverte.*

Jan. 24. *Circa hoc tempus, Sementinæ Feriæ, non statæ quidem, sed indictæ.*

29. *Equiria in Campo Martio.*

31. *Sacra deis Penat. qui Patrii et Urbani dicti sunt.*

Feb. 1. *Lucaria.*

Elaphobolia

Dianæ sacra, a cervis dicta.

Feb. 13. *Fauni festum et Jovis.*

15. *Lupercalia*, the solemnities of Pan; wherein,

1. A dog and two goats were offered.

2. Two Noblemen's Sons were to have their foreheads dipped in milk and dried up with wool.

3. The youths must laugh, and cutting thongs out of the goat-skins, must run naked through the streets (their privities only covered) and strike all they meet; especially young wives, to help conception and safe Travel.

12.

12. In *Adar*; *Febuary*, *March*.

Jewish.

7. A Fast. *Moses* our master died, who rests in peace. *Scal.*

9. A Fast. The School of *Sammai* and the School of *Hillel* began to contend amongst themselves. *Idem.*

13. A Festival. *Nicanor* is slain. *Scal.*

Adar. 14 and 15. *Purim*, or the Feast of Lots. *Esth.* 9. 21.

Instituted by *Mordecai*, in remembrance of the *Jews* deliverance from *Haman*, before whom lots were cast daily for destruction of them.

On these two days, they read the book of *Hesther*, and at the mention of *Haman* beat with fists and hammers upon the benches and boards. Otherwise they spend the time in *Bacchanal* riots and excess: for (as Dr. *Addison* tells us) they have a rule, that at this time they should *drink*, till they cannot distinguish between-*Cursed be Haman*, and *Blessed be Mordecai*, which are expressions in the service of the day.

Ancient Christian.

Mar. 1. *S. David's* Feast is celebrated, especially by the Inhabitants of *Wales*, whose Tutelar Saint he is reputed to be, and accordingly is put in the *Popish Kalendar.*

Mar. 7. *Tho. Aquinas*, a St. of the *Roman Catholics.*

Mar. 12. *S. Gregory* the Great. Pa. Rom.

Mar. 17. *S. Patric* Bishop celebrated in the *Popish Church.*

Maho-

Mahometans.

Persian Chaabat 28. or 29.

4*th.* Day of this Moon, they have prayers in their *Mosches* till mid-night: and then return home and feast.

This Festival is because of the *Lent*, which comes two months after.

Turkish Redgeb ai. 30. d.

Mar. 1. Called by the *Persians Scheual*, the *Persians* solemnize a feast which they call *Chummehater*, in memory of *Haly's* taking possession of the estate of his *Cousin* and Father in-law *Mahomet.*

Mar. 3. Another called *Tzar Schembesur*, *i. e.* the 4th sad *Sabbath*, because, say the *Persians*, 'tis an unlucky day: on this day they shut their shops, work not, put away no money, lest they should do nothing else all the year after, swear not, nor make any debauches.

Ancient Heathens.

Feb. 18. *Quirinaliorum Stultorum Feriæ.*
Fornacalia indicta deæ Fornacali.
Sacra Feralia, diis Manibus.

19. *Deæ Mutæ.*

20. *Charistia*, i. e. *Sacra Cognatorum*, when Relations met, and bestowed gifts mutually.

21. *Terminalia.*

27. *Equiria in Campo Mart.*

Mar. 1. *Matronalia*, or the Womens Saturnals; *fœmineæ Calendæ.* The day on which anciently the *Sabine* Dames decided the Battle between their parents and husbands. On this day the more dainty women sat at home in great chairs richly adorned, receiving gifts, *&c.* In

In *Romulus*'s time the year began on *Mar.* 1.

14. *Equiria altera, apud Tyberim, vel si aquis increverit, in Cælio Monte.*

Annæ Perennæ. Parricidium, viz. *Jul. Cæsaris.*

Modern Heathens.

Houly, a Feast at full Moon in *February*, kept in the *E. Indies* (in *Caboul*) with great devotion, the *Pagods* filled with people, who come to pray, and make their oblations there, cloathed in red, visiting their friends in *Masquerade*, dancing by companies in the streets to the sound of Trumpets; those of the same tribe eat together, and at night make bonefires; ended with a child shooting arrows to the figure of a Giant, to destroy him; *i. e.* a Giant killed by Crutchman (God.) *M. de Thev.*

Meduserum A feast of the *Persees* kept the 15 of *Fezie* or *February*, in memory of some monthly benefit.

Jewish.

1. The *Sabbatical year*, every Seventh year. To signify that they and theirs were the Lord's.

1. On this year they did not till the ground.

2. They discharged their Debtors, and released the Debts.

And this to teach them,

1. To depend on Providence.

2. To mind them of *Adam*'s fruitful Paradise.

3. To mind them of the Everlasting Sabbath, peradventure to commence from the 7000th Year. ב אלפי תהוב אלפי חורה ב אלפי ימות המשיח *Eliæ. dict. ex Talm.*

2. *Jubilee*, from יובל a Ram's Horn, or Trumpet, *Josh.* 6. 4. or *Jubal*, *Gen.* 4. 21. Every Forty Ninth Year.

On this Feast,

They, 1. Restored Lands to the first owners.

2. Released Servants.
3. Preserved the Tribes distinct.
4. It served for computation.
5. They were put in mind of our Spiritual Jubilee under Christ, by whom we are restored to our Land of *Canaan*, and released of our Servitude, and this signified too by the sound of the Gospel. *Zach.* 9. 14.

As in the Babylonish Captivity; so in the Dispersion since Christ, they keep no Jubilee. *Rosse.*

3. *Ever*, without ceasing, denoted by the Fire continually burning upon the Altar. *Lev.* 6. 12. And again, *Holiness becomes thine House for ever.* And again, *Pray without ceasing.*

Ancient Christian.

In imitation of the *Jewish*, Pope *Boniface* 8th, instituted A. C. 1300. the Popish Jubilee to be observed every 100dth year: which *Clement* 6th, abridged to every 50th. year.

Ancient Heathen.

Amongst the *Greeks.*

1. *Olympia*; *Games*, instituted by *Hercules* in Honour of *Jupiter*, celebrated every Fifth year, or 50th Month, by

1. Running.
2. Leaping.
3. Quoiting.
4. Wrestling.
5. Hurling.

} Five Exercises.

The Conquerors reward was a Crown, with the Branch of an Olive Tree.

Amongst the *Romans.*

2. *Lustrum*, The Purgation of the City by Sacrifice every fifth year; at which time the Censors went out of their Office, and the Fee-Farm Rents were paid; and then they Sacrificed a Sow, a Sheep, and a Bull in the Field of *Mars*, to attone the Gods, and purge the City.

3. *Ludi*

3. *Ludi Seculares*, called also *Tarentini*, from a place in *Rome*: Celebrated every 100th year, lasting three days, in honour of *Diana* and *Apollo*. The Young Virgins and Men were wont at this time to sing Hymns (*Pœanas*) to *Apollo*. *D' Assigny*.

The Fire of the Vestal Nuns, among the *Greeks* first, and afterward the *Romans*, seems derived from the *Mosaic* Institution.

The old *Africans* also, whose chief Gods were the Sun and Fire, kept Fire continually burning on their Altars. *Rosse*.

Modern Heathen.

Tezcolt, a kind of *Jubilee* in *Mexico*, in Honour of *Tezcalipuca*, kept in *Mexico*, when there was given full Indulgence and Pardon of Sins. In this day they did Sacrifice a Captive, which resembled the Idol. *Purchas*.

Every Twelfth Year, in the City of *Quilecare*, (in *Malabar*) is a Jubilee kept to the Honour of their Idol, in which the King of that place, on a Scaffold, covered with Silk, before the People, washes himself, Prayeth, and having cut off his Nose, Ears, Lips, *&c.* at last cuts his own Throat, as a Sacrifice to his Idol. His Successor is bound to be present, and to act the same Tragedy on himself next Jubilee. *Rosse*.

The *Pyree* of the *Persees* in the *E. Indies*.

In *Persia* they had many *Pyree* (or God-Fires) not made of common Combustibles, as Wood, Straw, Coals, *&c.* nor blown by any Bellows, *&c.* but kindled with Lightning, or a Burning-glass, *&c.* Some to this day remaining above 1000 years (as some say) unextinguish'd. Sir *T. Herb.*

15. *The Peoples Reverence in Divine Worship.*

Jewish.

WIth what Reverence the Jews were required to perform their Prayers and Publick Service antiently, may be collected out of Sacred Scripture.

Now they Pray Girt, standing upright, Face *Jerusalem*-wards, with Hand on the Heart, and Head stooping, abstaining strictly from Belching, Yawning, Spitting, Breaking Wind, *&c.*

Before their Synagogue they have an Iron fastened, to make clean their shoes, according to *Solomon's* counsel, *keep thy foot, when thou goest into the House of God:* When they enter they put off their pantafloes. *Exod.* 3. 5. at entrance they pronounce some part of *David's Psalms*, and must enter with fear and trembling. *Purchas.*

See more in the chapter of *Respect to places of Worship.*

Ancient Christian.

They were required.

1. To come to Church;

1. In comely apparel, with a grave pace, silence, chast body and mind. *Clem. Alex. ped.*

2. To use a modest voice, order, reverence in prayer. Not to throw about their prayers with a wild and confused voice, or disorderly prattling. *Cypr.*

3. Men with their heads bare, as asham'd to look up to Heaven.

4. Women covered. *Tertull. de Virg. veland.*

5. Hands lift up to Heaven (a posture common to both *Jews* and Gentiles, *&c.*) and expanded in form of a Cross. *Tertul. de Orat. c.* 11. *Apol. c.* 39.

6. Kneeling most usually.

7. Standing on Lord's days; sitting ever held rude, *&c.*

Tertullian falls heavy on some, that clap'd themselves down upon their seats, as soon as ever prayer was done, and down-right charges it as against Script.

8. Praying towards the *East.* Either because that

1. Was the most excellent part of the Creation.

2. Paradise was in the *East. Basil. Const. App. l.* 2.

3. Or in resp. of Christ the Son of Righteousness. *Clem. Alex. strom. l.* 7. *Athan.* &c.

9. Standing usually at Sermon-time: None sitting but the Bishop and *Presbyters. Optat. de schism. Donat. l.* 4.

Except. In some *Transmarine* Churches (perhaps *Western*) the people had seats. *Aug. de Catech. rudib.*

It was part of the Deacons office to call on the people. Ὁ δεῖ στῶμεν καλῶς, in respect of body and mind. *Chrys. de incomp. dei nat. Hom.* 4. *et Liturg. Gr.*

10. Especially at the Gospel; A general custom. *Sozomen* wonders at the Bishop of *Alexand.* that he did not rise up at the Gospel; a thing (saith he) which I never saw or heard in any other place. *Hist. Eccl. l.* 7. *c.* 19.

Philostorgius saith of *Theophilus* the *Indian* Bishop, that amongst other irregularities he corrected in those Churches, this was one, sitting at the lessons out of the Gospels. *Hist. Eccl. l.* 3. *n.* 5.

Constantine M. when *Eusebius* was making a Panegyrick before him in his Palace concerning our

Saviour's Sepulcher, would not sit down, and when *Eusebius* besought him to sit upon his Throne, yet would not; and when *Eusebius* in compliance would have broken off and done, he call'd on him to go on, and when besought again he would still stand.

11. People were forbid to depart till after the blessing. *Conc. Aurel. c.* 22.

Mahometan.

1. The *Mahometans*, after coming into Church, say, softly (or aloud, if they please) *I will imitate that Imam in what he doth.*

2. Next, they put their hands upon their shoulders, and say, *Allah ekber*, *i. e.* God is great.

3. Then lay their hands one over another, upon the Navel, and say softly some Prayers to themselves.

4. They still keep their face to the Keble.

5. At the end of every Prayer, prostrate themselves on the ground, and cry, *Allah ekber.*

At *Sabahnamaz*, they prostrate 8 times.
At Noon 20 times.
At the Quindy, 16.
At the *Akschamnamaz* 10.
At the *Yatzinamaz* 24.

6. They never prattle, nor talk in their Moschs; but carry themselves with great Reverence.

7. They turn neither this way nor that way, whatever may happen. *M. de Thevenot.*

Ancient Heathen.

The people were obliged both among the Ancient *Greeks* and *Romans*, to a grave Comportment, all profane and rude persons being driven away: And when any Sacrifice was offered, both the Priest and People, that offered, laid their hands on the Altar, to signifie their free consent and heartiness of Devotion.

Mo-

Modern Heathen.

In the *Becar* (a Province of the *East Indies*) when the people come to their Pagods, having taken directions from their *Bramens*, they anoint their bodies with Oil, and say their Prayers, and depart. *M. de Thev.*——But first they present their Oblations to the Idol. *Idem.*

The *Persians* are covered on their Heads all day long with their Shasks, not excepting the presence of their King, nor their set times of Devotion. Sir *Tho. Herbert.*

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16. *The Rule of Worship.*

Jewish.

1. Ἔγγραφον.

Moses,	} H. Scripture.
The Prophets,	} *Hammi-kra.*
The *Psalms*.	} Reading.

2. Ἄγραφον. *viz.*

Δευτέρωσις, A Secondary Law, consisting in Traditions for many Years unwritten, or dispersed without Order, till after our Saviour's time, and then by *Rabbi Juda* reduced to Aphorisms, which afterwards became of great Authority with all the *Jews*. The Book is called *Mischna*, *i. e.* Δευτέρωσις: Its parts are as followeth.

1. *Zeraim*, of Fruits and Seeds, *&c.*
2. *Moed*, of Fasts.
3. *Naschim*, of Women, Divorces, Diseases.
4. *Nezikim*, of Losses.
5. *Kodaschim*, of Sacrifices and sacred things.
6. *Taharoth*, of Purifications. *Hotting.*

Their Religion is contained in the Old Testament and *Talmud*. *M. de Theven.* For, say they, *Moses* was not with God on M. *Sinai* 40 Days and 40 Nights, to keep Geese. *Purchas.*

Canons also were made by the *Sanhedrim*, and varied in several Generations, about the Times of Morning and Evening Service, the Number of Prayers to be said daily (which at last grew to be 18), *&c.* Dr. *Lightfoot.*

To study and read the *Bible* is a Vertue and not a Vertue; *i. e.* a small Vertue; but to learn their *Mischna*, or *Talmud*-Text, is a Vertue worthy Reward; and to learn *Gemaram* (the Complement of the *Talmud*) is a Vertue so great, that none can be greater. *Purchas ex Tract. Banamaziah.*

Ancient Christian.

1. *H. Scripture.* Our pious Fathers fetcht their Weapons against the Hereticks out of no other Armory than the Scripture: *Augustine* against *Patilianus* the *Donatist* saith, Let not these words be heard among us, *I say*, or *you say*; but let us rather say, *Thus saith the Lord*: *Jerome* saith, whatever things are asserted as delivered from the Apostles, without Scripture-Testimony, are smitten with the Sword of God: *Ambrose* to *Gratian* the Emperour, Let the Scriptures be asked, *saith he*; Let the Apostles be asked; Let the Prophets be asked; Let Christ be asked. *Jewel's Apol.*

I adore the fullness of Scripture; Let *Hermogenes*'s School shew that it is writ; if not writ, let him be afraid. *Tertul.*

2. *Traditions.*

Of which *Tertullian* speaks in these words:

I will begin with Baptism, where coming to the Water, we testify before the President, That we renounce the Devil, his Pomps and his Angels; then are we thrice dipt, answering somewhat more than Christ commanded in his Gospel: The Sacrament of the Eucharist, which our Lord instituted after

Supper,

Supper, we partake of in our meetings before the Day ariſe; we think it wickedneſs to faſt, or to pray kneeling on the Lord's Day; we kneel not from *Eaſter* till *Whitſuntide*: Whenſoever we go forth, or come in, or whatſoever we are converſant about, we ſign our foreheads with the ſign of the Croſs: And if you do require a Law of Scripture, for theſe Obſervations, you will find none: Tradition will be alledged as the Author, and Cuſtome the confirmer of them. *de Coron. Mil. c.* 3. 4.

Vincentius Lirinenſis ſaith, he many a time, and with much induſtry and attention, enquired of Holy and Learned Men, how he might, by a certain general and regular way, diſcern the Truth from Falſhood, *&c.* and he always received this kind of Anſwer: Firſt, by the Authority of the Divine Law; and, ſecondly, by Tradition of the Catholick Church: Becauſe, *ſaith he*, tho the Scripture be perfect, and more than ſufficient for all things, yet by reaſon of its heighth, it is diverſly interpreted: Let us endeavour to hold that which hath been believed every where, always, by all. *Vin. Lirin. Commonit.* c. 1, and 3.

Mahometan.

Mahomet diſtinguiſheth the Law into,

1. Written, *viz.* The *Alcoran*, ſo called from *Al*, this, and *Koran*, Reading, of 124 *Azoaras*, or chapters.

On the Cover of which they write, *Let none touch this, but he that is clean.*

Their Liturgy is in the *Arabian* Tongue, not underſtood by many of the common people.

The Prieſts never touch their *Alcoran* without an Expreſſion of much outward Reverence.

So the people at ſeeing or hearing of it read, ſhew much attention, affection and reverence.

The *Alcoran* written in Heaven, and ſent in the month *Ramadan*.

They

They lift it to their heads, before they read it.

It hath no method, or order in it.

2. Unwritten, *viz.* the *Suna*, or *Assonna*, Traditions, whereof *Bochari* hath published 7275 Titles or Apothegms.

Most of the *Mahometans* do firmly believe them all, called therefore *Populus Sunæ*.

N. B. They receive the Decalogue of *Moses*, and cause it to be observed by all. *M. de Theven.*

Ancient Heathen.

1. Written.

The *Romans* had the Books of *Sibylla Cumana*, kept by a College of 8 Pontiffs, with a Chief, whose Office it was to regulate all the Ceremonies, relating to the Worship of the Gods. *Galtruch.*

What Rites of Sacrifices and Worship were to be observed, were not only diligently prescribed in the Laws of Sacrifices, but by the Oracle of *Apollo* enjoyned to be observed with much Accuracy. *Nat. Com.*

2. Unwritten.

The *Druids* of *Gaul* held it not lawful to commit their Verses (of which they had a great number, containing the mysteries of their Discipline) to writing. *Cæsar. Comment.*

Modern Heathen.

1. The *Hindoes*, or *Indians*, call the book of their Law, *Shester*, (or the book of their written word) which hath been transcribed in all ages, ever since the first delivery of it, (not long after the Creation, as they say) by thee *Bramins*, out of which they deliver Precepts unto the people: *Viz.*

1. Thou shalt not kill any living creature, *&c.*

2. To observe times of fasting, and hours of watching.

3. About

3. About Festivals, *&c.*
4. To take their food moderately, *&c.*
5. Help the poor as far as possible.
6. Not to tell false Tales.
7. Not to steal.
8. Not to defraud.
9. Not to oppress.

2. The *Persees*, in their book of Religion, have these Precepts; the book called *Zundawastau:*

1. To have shame and fear ever with them.
2. To consider, whether what they take in hand be good or bad, commanded or forbidden.
3. To keep their Eyes and hearts from coveting what is another's, and their hands from hurting any one.
4. To have a care always to speak the Truth.
5. To be known only in their own businesses, and not to enquire into, and to busie themselves in other mens matters.
6. Not to entertain any other Law, besides what they have delivered to them from their Prophets. *M. de Thevenot.*

3. The *Indian Bramins* call the books of their Religion *Bets*; which are four in number, which they say God sent to them; and that they are the Keepers. *M. de Thev.*

The *Gaurs* have a large Book in three parts, relating to Salvation, Dreams, and Physick, in a language which themselves scarce understand, but by the help of other Books. *M. Tavernier, l.* 4.

Diabolical.

The Devil is very cunning, a notable Politician. *S. Paul* knew him so, and therefore uses many words to set out his Frauds. His Interest and Subtility are the only Rules he goes by: And he Attacks all persons, he hath to deal with, according to their Genius. *Exempl. g. Balaam* a false Prophet, by Apparitions; Dr. *Dee* a Mathematician, by Magical Devices; our Saviour, by sacred Scripture; the

the obstinate Jews, by a false Messiah (a *Barcocab.*) Enthusiastical Persons, by Revelations, Dreams, Fancies; Learned Men, by Curiosities; the Religious, by Superstitions, *&c.*

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17. *The manner of calling Assemblies.*

Jewish.

THE *Jews* Sounded *Trumpets* formerly.

Also they rung the great Bell *Migrepha.*

Now, about five in the Afternoon, the Door-Keeper of the Synagogue knocks at their Doors with a *Hammer*, warning them to repair to Evening Prayer. *Rosse.*

Ancient Christian.

At first, certainly, the Christians by agreement among themselves, appointed the Day and Hour before-hand, and conveyed the notice thereof by word of Mouth.

Pancirollus refers the Invention of Bells to *Paulinus*, Bishop of *Nola*, about the Year of Christ 400. But he rather changed the use of them to religious purposes. Dr. *Holid. on Juv.*

In *Cyprus* the Greeks are called to Church in the Morning, by one or two a Clock, by the striking on their Door with a Hammer; the Clerk uttering these words; *Christians go to Church.* Taver. *l.* 2. *c.* 2. *p.* 81.

The *Muscovites* have no Bells in Steeples, but in a certain Engine or Machine near the Church, in the Church-Yard; and are for the most part so small,

ſmall, that few of them are 150, or 200 pound weight. They toll them at beginning of Service, and at the elevation of the Chalice. The Rope being faſten'd not to the Bell, but the Clapper, they eaſily Chime many together.

The *Abyſſines* have no Bells of Braſs, or mix'd Metal; but a kind of hollow Veſſels made of Wood, Stone, or Iron, more for noiſe than delight to the Ear. *Job Ludolph. Salmuth*, &c.

They have two great Bells in the Convent of *Niamoni*, in the Iſle of *Chio*. The Turks allowing them to Chriſtians no where elſe: --There are little ones in every Village. M. *de Thev.*

I paſſed by a Church in *Iſpahan*, where hearing a great noiſe, I went into it; the noiſe was made by ſtriking with a great Stick upon a Deal-Board, that was hung up, which the *Armenians* are forced to make uſe of inſtead of Bells; the *Perſians* not permitting them to make uſe of any. *D. of Holſt. Amb. Trav. p.* 208.

Mahometan.

The *Mahometans* are called to Church five times a day by a Cryer, by a Cryer, bauling aloud *Alla, Allah, Allahu.*

The *Turks* call *Etchmeaſin* in *Perſia*, (the Seat of one of the *Armenian*-Patriarchs) the *Church with Bells*; for they are uſed here, and no where elſe in *Turkey*, except in *Moldavia*, *Valachia*, *Mount Athos.*

The *Muezim* goes up to a *Minaret* at every *Moſque*, and ſtopping his Ears with his Fingers, he ſings, and cries theſe words with all his force, *Allah ekbar*, &c. *i. e.* 'God is great, God is great, '--is great, ---great; ſhew that there is but one 'God, ſhew that *Mahomet* is his Prophet, come 'and preſent your ſelves to the Mercy of God, and 'ask Forgiveneſs of your Sins: God is great! God 'is great! God is great! God is great! There is 'no other God, but God. M. *de Thev.*

This

This they do five times a day, and on *Friday* six.

The *Faquirs*, or poor Mahometan-Voluntiers, that have many Disciples, call them together, when they assemble, by the Sound of a Horn, or the Beat of a Drum. M. *Tavernier*, *Par.* 2. *l.* 2. *c.* 2.

Ancient Heathen.

The *Persians* did call an Assembly before Day-light, saith *Strabo*, φόρῳ χαλκῶ πρὸ ὄρθρου, with the sound of a Bell. l. 15.

The Priestesses of *Bona-Dea* at *Rome*, were called to the Service by a Horn.

Upon the Festival of Dame *Flora*, the Rabble, and idle Strumpets were called together by the sound of a Trumpet.

Modern Heathen.

In *Pegu*, the *Talapoi* Summon the People to Church, by sounding a brass Bason. *Pacquet broke open*, *Vol.* 2.

In *Mexico*, they awaked the People to Service with a Trumpet.

The *Bannyans* are called to their Idolatrous Devotions, to their *Pagods* under their Trees, with the sound of a little Bell. Sir *Tho. Herb.*

In some parts of *Java*, particularly *Bantam*, they use Drums instead of Bells, which they beat with a Bar as big as a Weaver's Beam; and sometimes brass Basons. *Mandelslo.*

In *Siam*, their Pagods have Steeples and Bells. *Tavernier.*

Upon tolling of the Bells they rise to Prayers, about 4 in the Morning, which they repeat again toward Evening. *Idem.*

In *Tunquin* also, they have Bells. *Idem.*

In

In *Gilolo* and *Amboyna*, they bring their *Dæmon*, or *Nito*, to a conference, by the ſound of a little Tabor (called *Typha*) and with lighted Candles, and Words of Conjuration. *Pacquet broke open. Vol.* 2.

Diabolical.

In *Amboyna*, to have conference with the Devil, whom they call *Nito*, they aſſemble to the number of 20 or 30, and call upon him with the beat of a little Drum, conſecrated to this uſe, which they call *Typha*, *Mandelſlo.*

In *New-England*, 1692. at *Salem*, one *G. B.* was reported by ſome of the Witneſſes, for Summoning other Witches to a Sacrament, with the ſound of a Trumpet; who failed not from all Quarters to go towards the appointed place of Meeting, ſoon after the Sound. *Cotton Mather, in his Wonders of the Inviſible World.*

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18. *The Parts and Order of Divine, or Religious Worſhip. Domeſtical.*

Jewiſh.

1. PArts of Divine Worſhip, Domeſtical, Daily. *Daniel* prayed thrice a day, and praiſed GOD; —and it was his manner ſo to do, *Dan. 6. 16.*

David prayed at Morning, and Evening, and Noon; —Night and Day, even in his Bed, making it ſwim with tears. *Anna*

Anna ſerved the Lord in the Temple with Faſting and Prayer, Night and Day, *Luke* 2. 37.

GOD appointed a Lamb to be offered for a daily Sacrifice, Morning and Evening.

He that eats Bread with unwaſhen hands, ſins as grievouſly, as he that lies with a Whore. *The Saying of R. Aſe.*

Ancient Chriſtian.

The *Chriſtians* in *Ægypt* continued all the ſix days in Devotion ſo earneſtly, that they forgot to take their Food from Morning 'till Night. *Sozom. l.* 6. *c.* 18. *ex Phil. Jud.*

The People of *Edeſſa* would not be terrified from their often Meetings, through the fear of Death threatned to them. *Ruffin. l.* 2. *c.* 5.

1. At riſing they met together, and betook themſelves to Prayer. *Chryſoſt. Hom.* 1. *de Precat.*

This was done by the Maſter of the Houſe, unleſs ſome Miniſter of Religion were preſent.

Certainly they read ſome portion of Scripture, *&c.* Dr. *Cave.*

They had ſet Hours for Prayer, (*V. Cypr. Clem. Alex. de Orat. Dom.*) *viz.* the Firſt, Third, and Sixth.

2. About Noon, before Dinner, ſome part of the S. Scripture was read (and the Meat being ſet on the Table) a Bleſſing was ſolemnly begged of GOD. Dr. *Cave.*

Theodoſius, Junior, (Emperor) would not taſte any Meat, or eat a Fig, before he had firſt given Thanks, and ſet it apart with the ſign of the Croſs. *Idem.*

3. When at Dinner, they ſung Hymns and Pſalms, a cuſtom which *Clem. Alex.* commends. *Pædag. l.* 2. *c.* 4. *p.* 165. *Chryſoſtom* greatly pleads

pleads for it; to be used at ordinary works, at meals, after meals, as an excellent Antidote against Temptations, *in Ps.* 41. *Tom.* 3. *Cypr. Ep.* 1. *p.* 7.

4. Every time they took the Cup to drink, they made the sign of the Cross, and called upon Christ, *Nazianz.*

5. Dinner ended, they prayed, *Basil. Ep. ad Greg. Tom.* 3. *p.* 46.

6. Before going to bed, they prayed again, the whole family.

7. At midnight they rose to pray, and sing Hymns, *Clem. Alex. ped. l.* 2. *c.* 9.

This was very ancient, proceeding from their Nocturnal Assemblies, in persecutions: Afterward left off, as inconvenient; yet it continues in Monasteries.

8. Concerning Catechising, *vide alibi.*

They read Scripture diligently, prayed frequently, and sung Psalms alone; *Vide Sub Tit. particul.*

Mahometan.

The *Mahometans* are obliged by their Religion, to pray five times every day.

Most of them are careful to pray at least 3 times, and in the *Mogul*'s Countrey, generally 5 times; and they make a conscience of it, from the *Mogul* himself, upon the Throne, to the poor Shepherd that attends upon his flock abroad: But they endeavour commonly to say their Prayers in Church; and if not there, they do it in their houses or fields.

Ancient Heathen.

In every family there were so many little statues of Wood, *&c.* placed about their *Lares*, as were Sons in the House; and when any one was out of his childhood (at 16,) he hang'd the *Bulla*, which he then left off, about the Neck of the child's statue: Servants also had statues of Wool or Hay.

The *Romans* had *Lares*, or Houſhold Gods, and *Foci*, or Chimneys for them; and the ordinary people obſerved the *Ludi Compitalitii*, Plays and Dances in the ſtreets, in honour of them.

The *Romans* gave their Tables great Reverence, accounting them ſacred, by laying on of the Salt-ſellers, and the Images of the Gods, *Arnob. 2. adv. Gent. p. 87.*

The *Druids* procure publick and private Sacrifices, *Cæſ. de Bell. Gal.*

Alexander Severus had in his private Chappel the Image of Jeſus Chriſt (amongſt other Deities and Heroes) to whom he paid adoration every morning, particularly, for that Precept, *Quod tibi non vis fieri alteri, ne feceris.*

Modern Heathen.

The *Chingulaes* in *Ceilon*, beſides their publick Temples, have private Chappels, little Houſes, like Cloſets, in their Yards, not above 2 or 3 foot big ſometimes, but built upon a Pillar, 2 or 3 foot from the ground, wherein they place certain Images of the *Buddon* (or Saviour God), that they may have him near them; and do teſtifie their Love and Service to him, by lighting up Candles and Lamps in his Houſe, and laying flowers every morning before him, *Capt. Knox Relat. of Ceil.*

In *Guinea* and the *Eaſt Indies*, they daub with a kind of Chalky Earth, for their Morning Devotions, *View of the* Engl. Acq. *in* Guinea, *&c.*

The *Tunquineſe* adore 3 things in their Houſes, the Hearth of their Chimney made of 3 ſtones, an Idol called *Tienſq*, Patroneſs of Handicrafts, and *Buabin*, which they implore when they go to build an Houſe, *Tavernier.*

Di-

Diabolical.

1. Acts of Unbelief, Diſtruſt, Deſpair, Diſhonour to God, *&c.*

2. Injuſtice, Uncharitableneſs, Wrath, Evil Speech, Adultery, Uncleanneſs, Lying, profane Swearing, Curſing, Covetouſneſs, Pride, Diſcontent, Curioſity, *&c.*

3. Idleneſs, Intemperance, Gluttony, Drunkenneſs: And, in a word, all neglect and remiſsneſs in governing the Heart, and Tongue, and Actions; in ſubduing the Luſts and Paſſions.

Yet in the *Indies* they uſe certain Ceremonies and Sacrifices; as do alſo Magicians, Spells and Invocations, *&c.*

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19. *Eccleſiaſtical Worſhip.*

Jewiſh.

1. THey ſounded the Trumpers every morning at the opening of the Court-Gates, particularly of the Gate of *Nicanor*, to call the *Levites*, and Stationary Men to their Desks and Service, and the people of *Jeruſalem* to the Temple: Alſo they rung the Great Bell *Migrepha.*

2. They offered Sacrifice in the Temple-Service twice a day.

3. They read the Law twice. The Maſter of the Synagogue called out one of the Seven Readers, appointed for the Service of the Synagogue: Gave him a Book to read: He read ſtanding, in honour of the Law.

4. They expounded the Law, and made Discourses to the people.

Teaching and Instruction was always performed sitting, Dr. *Lightfoot*.

5. They had Prayers 4 times a day.

6. Stationary men were appointed by course to be always attending the Service of the Temple, lest they should want a Congregation (as Deputies of the people;) for the Daily Sacrifice was the Sacrifice of all *Israel*: And therefore it being impossible that all *Israel* should be present, these were chosen Representatives.

Christian.

1. The *Roman* Service, for 400 years thus; out of *Stilling. Orig. Brit.*

1. The Epistle, out of St. *Paul* only, *Walafrid.* and the Pontifical Book, *Strabo.*

2. The Gospel.

3. The Sacrifice.

In Celestine's *Time*,

1. The Epistle,

2. The Gospels,

3. The Psalms, or *Antiphonæ*, made out of them, the whole Choir singing each Verse *alternatim*, *Walaf. Strabo*, *Microlog.*

4. *Responsoria*, or proper Hymns, Anthems (*i. e.* one singing, and the whole Choir answering.)

5. The Sacrifice: No Creed, No Sermon, till *Leo's* Time.

2. *The Gallican Service*, Ibid.

Morning, 1. Lessons.

2. Hymns.

3. Psalms of St. *Hierom's* Translation, with *Gloria Patri*, at the end, in *Latin*.

4. Be-

4. Between the Psalms,

1. The Deacon did *silentium indicere.*

2. The people privately on their knees fell to their private Devotions.

5. A concluding Collect, *Collecta Oratia*, the Lord's Prayer commonly.

1. The Creed, appointed by the 3 Council of *Toledo.*

2. Prophetical Lessons: Three Books being laid on the Altar, *viz.* of the Prophets, Epistles and Gospels, *Greg. Turon.*

3. The Sermon, immediately after the Gospel.

4. The Sacrifice, in which Service were,

1. Confession of sins, *Apdogia*, a particular Enumeration of sins, *Suscipe confessionem meam, Domine.*

2. Prefaces and Collects, *Contestatio*, shewing our fitness to praise God at all times.

1. A particular Collect for the Day.

2. A Commemoration out of the *Dypticks.*

3. Another Collect, *post Nomina.*

4. Another, *Ad Pacem.*

5. A Preface relating to the Saint commemorated.

6. Concluded with a *Trisagion.*

7. Another relating to the Consecration.

8. A devout Prayer for benefit by the Sacrament.

9. A Collect for the Occasion, ended with the Lord's Prayer.

10. A Conclusion for the Day.

11. A Benediction for the people.

12. A Collect after the Eucharist.

13. A short Thanksgiving, *Stillingfl. ex Card. Bon. rerum Liturg. l.* 1. *c.* 12.

Mahometan.

Their Liturgy is in the *Arabian* Tongue, not understood by many of the common People, yet is repeated by the *Moolaas*, or Priests, and also by the common People.

The *Mahometans* also rehearse the Names of God and of *Mahomet* certain times on their Beads, as the *Papists* do their Prayers.

The Devout *Mahometans*, in a solemn manner assemble in their Mosquits or Churches, where by their *Moolaas* (upon *Fridays*) some selected parts of their *Alcoran* are publickly read unto them; which their *Moolaas* never touch without an expression of much outward Reverence.

And then they deliver some precepts out of it.

Purchas thus describeth their Method,

1. They Wash.

2. Go with a Sober pace to the Mosquit.

3. In the Meschit they all turn their Faces *Southwards* (towards *Mecha*, as the *Jews* towards *Jerusalem.*)

4. The *Meizin* (or Sexton) stands up, and reads that Psalm, which before he had cryed to them in the Steeple.

5. Every one stands up holding his Hands fasten'd to his Waste, and bow their Heads to their Feet with great Reverence, and without stirring.

6. Then the *Imam* reads a Psalm aloud, the *Meizin* (as the Clark) answering.

7. This ended, they fall on the ground, and say, *Sabau Alla*, *Sabau Alla*, *Sabau Alla*, God have Mercy, *&c.* abiding Prostrate till,

8. The *Imam* sings again his Psalm, and then they rise.

This they do four or five times.

9. The *Meizin* with a loud voice Prays God to Inspire the Christians, Jews, Greeks, and all Infidels to return to their Law, all kneeling; and then with his hand lift up crying, *Amin*, *Amin.*

10. They touch their Eyes, or wipe them with their hands (as blessing themselves, and bring their hands over their Face, they depart. Out of *Menavius.*

On *Friday* at nine of the Clock, the Priest Preaches to the People, out of the Life of *Mahomet*; after which, two little Boys stand up, and sing certain

Pray-

Prayers: Which ended, the Prieſt and all the People, with a low Voice, ſing a Pſalm; and then for half an hour, they cry, *Illah*, *Illelah*, *i. e.* There is but one God.

After all this, one of the *Antippi*, out of the high place (30 ſteps high) ſhews to the People a Lance and Scimiter, with Exhortation to uſe their Swords and Lances in defence of their Religion, *Purch.*

Antient Heathen.

The Order of the Roman Heathen *Service, out of* Galtruchius.

1. A choice was made of the Animals, proper to the Gods. A Buck for *Mars*; a Horſe and Bull for *Neptune*; a He-goat for *Bacchus*; Cows for *Ceres* and *Juno*; She-goats for *Diana*; young Kids for *Faunus*, &c.

2. They examined the Sacrifice, whether it had any Blemiſh or Spot.

3. They Luſtrated,

1. The Sacrifices.

2. The Utenſils.

3. The people preſent; who if they had any denatural default, were driven away by the Herald, crying, *Procul eſte, profani.*

4. The Prieſt took a lump of Burnt Corn, or Meal, mixt with Salt and Water, (called *ſalſæ fruges*, or *mola ſalſa*, or *Libum Adoreum*) and caſt it upon the Victim.

5. They killed the Victim, and if it were an Holocauſt, burnt it all in the Fire; otherwiſe, part was reſerved for the Prieſt, and part for them that gave it.

6. While the Beaſt was laid upon the Fire, the Officers held their hands upon it, and Prayed with the Prieſt.

7. Then they poured Wine into the Fire.
8. They Danced round about the Altar, and sung Hymns.
9. The Herald called upon the Priest, *Age quod Agis.*

Modern Heathen.

The Chingulayes *in Worshipping the Planets,*

1. Make Images of Clay, deformed, horrible in shape, some with Tusks, some with Horns, *&c.*
2. Set victuals before them; and when they do it, in case of sickness, they breing the Sick Man, and lay him before them all the while.
3. They use Drums, Pipes, Dancing all Night and Day, at least while the Ceremony lasts.
4. They throw the Images into the High-way, and the Victuals are eaten by Attendants and Beggars.

In Worshipping the Devils,

1. They build a new House in their Yard, like a Barn, very slight, covered with Leaves, and Adorned with Branches and Flowers.
2. They bring some Weapons or Instruments out of the Pagods, and lay them on Stools at one end.
3. They use Drumming, Singing, Piping and Dancing.
4. They give away the Victuals to the Drummers, Pipers, Beggars and Vagabonds.

In Worship of the Supreme God,

1. Observe, they seldom do it, but when lesser Devils fail.

2. They

2. They prepare an Offering of Victuals ready dreſſed (one diſh always a red Cock.)

3. They carry this Sacrifice into the Woods, and lay it down to the Honour of their great Idol.

4. There are Men before the Offering in an horrible diſguiſe (like Devils) with Bells about their Legs, and Doublets of a ſtrange Faſhion, Dancing and Singing, to invite, if poſſible, the God himſelf to come and eat of the Sacrifice.

5. The Sick Perſon, on whoſe account this Service is performed, is all the while preſent, *Cap. Knox.*

In *Guinea*, and the *East-Indies*, they uſe neither Form nor Method in their Devotions: But every one makes a God after his own Fancy, *Author of the view of the Engl. Acquiſ. in Guin. and E. Ind.*

On Feſtival-days the Feliſſero having,

1. Set a Table in the Market-place;

2. He placeth a ſeat upon it, and ſitteth thereon.

3. He Preacheth.

4. The Women offer him their Infants, whom he ſprinkles with Water, in which a live Snake ſwims, wherewith he likewiſe beſprinkles the Table.

5. He then uttereth certain words very loud.

6. He ſtroakes the Children with ſome kind of Colours, as if giving his bleſſing.

7. He himſelf drinks the Water.

8. The People clap their hands, and cry *I on, I on*, and ſo he diſmiſſeth the Aſſembly, *View of the Engl. Acquiſ. in Guinea, &c.*

Diabolical.

Delrius tells us of ſome Semblance of *Maſs* uſed at the Witches Meeting, and a kind of Sacrament, *Diſq. Mag. l. 6.*

Glanvil tells us of,

1. Kiſsing the Devil's Breech.

2. Renouncing their Baptiſmal Covenant,

3. Giving Soul and Body to him.

4. Pro-

4. Promising to observe his Laws; and to do mischief, and to keep secrets.

5. Signing the Paper wherein these Articles are contained with an O or Cross, which they make with Blood out of the fourth Finger of the right hand.

6. Calling him *Robin*; or saying, *O Satan, give me my purpose.*

7. Doing courtesy to him.

8. Anointing themselves with Oyl which the Spirit brings them.

9. Permitting the Devil to suck them in the Poll, or elsewhere, to suck their Blood once in 24 hours.

10. The Devil promising to them to live gallantly, having pleasure of the World, for so many years; that they shall want nothing, Clothes, Victuals, nor Money.

11. Giving Six Pence, and vanishing with the paper.

12. At their solemn Meetings (upon the way) saying, *Thout, Tout, a Tout, Throughout and about.*

13. After Meeting, and due courtesy done, and other service---they have a cloth laid on the ground, *&c.*

14. Wine, Cakes, Roast-meat, Drink, *&c.*

15. The Devil sits at the upper end of the Table.

16. Useth some words before meat.

17. Bidding the Guests welcome.

18. Plays upon a Pipe, or Cittern.

19. The Name of God or Jesus not mention'd at their Meetings.

20. Giving them power to bewitch persons;either by,

1. Baptizing a Picture of Wax, *&c.* The Devil saying, *I Baptize thee with this Oyl:* The Witches saying, *A Pox on thee, Ill-spite thee,* &c. The Devil himself being Godfather: Or,

2. Giving an Apple, Dish, Spoon, *&c.* Or,

3. By a Touch, or Curse, *&c.*

21. Some-

21. Sometimes they have Carnal Copulation together at such Meetings.

22. The Devil leaves an ugly smell at parting.

23. They use such words as these at parting; *A Boy, merry meet, merry part.*

24. As they retnrn homewards, *Rentum Tormentum.*

In short the Devil keeps to no order; is no where constant to himself: In Popish Countries can be Papist, in *Turky, Mahometan*; and adapt himself to the Humour of his Disciples.

The Order of the Jewish Service in Barbary, *out of Dr.* Addison.

Jewish.

1. THey spend some time in the Meditation of the Divine Attributes.

2. They repeat to themselves, *Numb.* 24. 5. *How goodly are thy Tents*, &c. And *Psal.* 26. 8. *O Lord, I have loved the habitation of thine house*, &c.

3. They lay the right hand on the heart, and bowing their Bodies toward the Chest wherein the Law is kept, they begin the publick Service,

1. With *Psal.* 5.7. *As for me I will come into thy house, in the multitude of thy mercies*, &c.

2. After the appointed course of the *Psalms*, they have Two Lessons; the first out of the Law, the second out of the Prophets.

3. They

3. They Pray,
1. Standing.
2. Girt.
3. With the Head bowed.
4. Their Face toward *Jerusalem*.
5. Their hands on their heart.
6. Uttering their Prayers in a sort of pla Song.
7. Without Spitting, or Belching, *&c.*
8. At Confession of Sins using Prostration, an shewing a great sense of their own vileness.
9. At pronouncing of *Holy, Holy, Holy Lo God*, &c. they jump up three times.

Ancient Christian.

The Order of the Divine Service *amongst the* Primitive Christians, *out of Dr* Cave.

The manner various: commonly thus---
1. They began with Prayers probably; *v. Tertul. Apol. c.* 39.
2. Read the Scriptures. The *Quantum*, arbitrary.
The Apost. Constitut. appoint two Lessons.
S. *Clemens* Epistle to the *Corinth.*
Hermas's Pastor.
The Writings of S. *Ephrem*,
Read in some places, after Holy Service.
3. They sung Hymns and Psalms, *vid. post.*
4. The Presbyters and President of the Assembly preach'd, and made Exhortations, one after another.
5. Prayers were made for Catechumens, Penitents, Possessed, *&c.* according to their respective Capacities, the Persons in every rank departing as soon as the Prayer that particularly concerned them was done.

1. The

. The Catechumens departed.
. The Penitents.
The Deacons crying aloud, Ὅσοι κατηχού-
μενοι προέλθετε, in *Lat. Ite, missa est.*
. The Faithful only, (the Catechumens gone, the Doors shut,) proceeded to the Lord's per, wherein they
1. Prayed for all states of Men, *&c.*
2. Gave the kiss of Charity.
3. Prayed for the Consecration of the *Eucharist.*
4. Received the Elements.
5. Made their Offerings.
. They Admonished, Censured, Absolved, *&c.*
. They concluded with a Blessing.

Afternoon.

Note, They had publick Prayers and Sermon to People in the Afternoon. *Chrysost. Basil, Anaine*, make sufficient evidence of it.

. The People stretched out their right-hand, left-hand being put under it, *Cyril.*
0. During the Administration they sung Psalms *id.* 33. *constit. Apost.*) and Hymns.
1. Concluding with Prayer and Thanks-giving
2. Saluting each other with a Kiss of Peace *nacula Orationis*) *Tertull.*

Ancient Heathen.

Order of their Service out of other Authors, D' Assigny, *&c.*

. The Priest washes his hands in pure Water.
. He leads the Sacrifice to the Altar.
. Before they offered to *Jupiter*, they offered *edanea Hostia* (some preparatory things) to the

the *Dæmones*, or Angels, that they might intercede for them to the God.

4. If these appeared unlucky, they offered others, *succedaneæ Hostiæ*.

5. The Priest offered a set Form of Prayer to *Janus* and *Vesta*.

6. He mark'd the Beast with his Knife from head to tail, and if he appeared unruly, they let him go, and took another.

7. Laid upon his head and back the *mola salsa*, mixt with Frankincense.

8. ---Tasted a Cup of Wine.

9. ---Caused the Assistants to do the like.

10. -- Poured the remainder of the Wine between the Horns of the Beast.

11. Took from that place a few Hairs, called *prima libamina*, and cast them into the Fire.

12. Commanded an Officer to kill the Beast.

13. The Assistants lead him, lighted the Wood, *&c.*

14. The Sooth-sayer, with a long Knife, turned the Bowels up and down, to observe them, and tell his Judgment upon them; for they might not touch them with their hands.

15. The Priest cast some Frankincense in the Fire, with some Wine.

16. The Priest taking that part of every Member which the Officers had cut out into a Platter, called *Lanx*, or *Discus*, did *litare*, *i. e.* cast them into the Flames, to appease the God.

17. While this was doing, the Priest, and the Person that gave the Victim, did jointly make their Prayers to the God, with their hands upon the Altar.

18. Then they, with the Assistants, went to Feast, upon the Remainder of the Sacrifice, singing the Praises of their God.

19. After the Banquet, they returned to the Altar, and cast into the Flames the Morsels of Meat that were left, with the Tongue, and some Wine.

20. They

20. They returned Thanks to the God for the Honour of ſharing with him in the Victim.

21. At *Rome*, they concluded with Prayers to *Janus* and *Veſta*, the Tutelary Gods of the Empire.

N. B. At the beginning, the Herald called to the People, *Favete linguis.*
Afterwards, to the Prieſt, *Age quod Agis.*

Jewiſh.

Their Order of Service in *Rome*, *Venice*, *Worms*, *Mentz*, *Frankfort*, &c. at this day, out of Mr. *Roſſe.*

1. THey waſh, and ſcrape their Shoes.

2. They enter the Synagogue with great Reverence, bowing towards the Ark.

3. Are tied to a ſet Form of Prayer by Book.

4. The People anſwer, *Amen.* Though their Liturgy be in the old *Hebrew*, which the People generally underſtand not.

5. They utter divers brief Benedictions, and after them ſome ſhort Prayers.

6. Inſtead of Sacrifices (becauſe baniſhed from *Jeruſalem*) they read the Law concerning Sacrifices, *&c.* with ſome Expoſitions thereof out of the *Talmud.*

7. They pray, in particular, for the re-building of *Jeruſalem*, and their return thither; with great vociferation and rejoycing.

8. They

8. They read a long Prayer, collected out of the Psalms, and 1 *Chron.* 30.

9. They conclude, with singing those words of *Obadiah, v.* 17, 18, *&c.*

Other Songs also they sing, much to this purpose.

When they say, *Hearken, O Israel, the LORD, our GOD, is One LORD,* they turn their heads to the four Corners of the World.

When they say, *Isa.* 6. 3. *Holy, Holy, Holy,* &c. they leap three times.

10. They utter an execrable Prayer against the *Christians.*

11. They pray for Peace, bowing to the Right and Left, and depart backward out of the Synagogue, looking to the Ark.

Ancient Christian.

The Order of Divine Service, out of Ignatius.

1. On *Sunday* is a publick meeting out of both City and Countrey, where are read (as time will permit) the Prophets and Apostles: The Reader having ended,

2. The Pastor or President makes an Exhortation.

3. Afterwards we all rise up, and offer Prayers;

4. Then is brought Bread, Wine and Water.

5. Then the Pastor, according to his Abilities, offers up Prayers and Thanks-givings, the People saying, *Amen.*

6. Then Distribution is made; and,

7. By the Deacon sent to such as are absent.

8. The Wealthier contribute, if they will; which deposited, with the Pastor, is to be given to the Poor.

The Order of Divine Service, out of Tertullian.

We come together into the Congregatign, that we may, as it were, with an Army, beſiege God with our Prayers.

1. We Pray for the Emperors and their Miniſters.
2. We are Aſſembled for the reading of the Divine Scriptures.
3. There are alſo Exhortations.
4. Caſtigations, and the Divine Cenſure: And Judgment is paſſed with a great deal of weight and authority, as among thoſe who are certain of the preſence and inſpection of God, *&c.*
5. Every one brings ſome ſmall piece of mony to the Cheſt, if he can, one day in a Month, or when he will; for no man is compelled, but gives freely.
6. This is, as it were, a pious *Depoſitum* for the feeding and interring of the Poor, for boys and Girls deſtitute of Eſtate and Parents; alſo for ſuch as are aged; ſuch as have ſuffered Shipwrack.

The Order of Divine Service in Muſcovy, *out of the D. of* Holſtein's *Embaſſad.*

1. The whole ſervice conſiſts of certain Chapters out of the Bible, Pſalms, and the *Athanaſian* Creed.
2. Whereto they add a Homily out of S. *Chryſoſtome.*
3. And certain Prayers, which they ſing, much in like manner as *Antiphonaes* are Sung, ſaying ever and anon, *Goſpodi Pommilui*, (Lord have mercy upon me) which the People repeat three times, making the ſign of the Croſs.
4. The Prieſt goes up to the Altar, reads S. *Baſil's* Liturgy, and takes the Sacrament himſelf, but gives it to none elſe.

Modern Heathen.

The *Bannyans* in Devotion to their Pagods under their Trees;

1. Receive an Unction, and Sprinklings of sundry coloured Powders, *&c.*
2. Pay their Tithes and Offerings.
3. Repeat their Orisons.
4. Make Processions.
5. Sing, and perform many Mysteries, *&c.* Sir *Tho. Herb.*

The *Siamites* use abundance of Lights before their Pagods in time of Service: They likewise Incense them, and adorn them with Flowers and precious Stones. *Mandelslo.*

At *Banerous* in *India*, when the Pagod was opened,

1. Four *Bramins* came with a Censer, each of them followed by a rabble of other *Bramins*, that made a hideous noise with Drums and Trumpets, *&c.*
2. The two eldest sang a Song; the People singing in a Tune and playing, with every one a Peacock's Tail, or such like Flabel, to keep the Flies off from the Idol.
3. Half an hour after the beginning of this Musick, two principal *Bramins* made a great noise three times with two little Bells, and a kind of Mallet knockt at the Pagod-door.
4. This done, the Pagod was open'd, and the Idol *Ram* to be seen, the People falling upon the ground, with their hands on their heads, prostrating three times.
5. Then rising up, they threw great quantities of Nosegays and Garlands to the Priests, with which the Priest touch'd the Idol, and restored them again.

6. Be-

6. Before the Altar ſtood a Bramin, holding a Lamp of nine Wicks lighted in his hand, on which he caſt Incenſe: Then the Pagod was ſhut, and the People departed. *Tavernier.*

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1. *Particular Parts of Divine Worſhip, and* 1. *of Prayer.*

Jewiſh.

Obſerve,

1. THE Orators, or Perſons praying. The Prieſt, as Speaker for the People; the People by way of conſent and communion with the Prieſt.

2. The Times or Seaſons. There were 4 hours of Prayer daily obſerved in the Temple. There are now but three in the Synagogues. Dr. *Addiſon.*

3. The Place,
   1. The Temple.
   2. The Synagogues.
   3. Private Places.

4. The Form.

All in Form, of which there were 18 in number, belonging to their Liturgy, in our Saviour's time. Dr. *Lightfoot.*

Their Prayers now are very many, and therefore they run them over, in *Hebrew* Rhimes, *&c. Purchas.*

5. The Geſture.

They pray ſtanding, with their Loins girt, and their Bodies bowed a little, and their Faces toward *Jeruſalem*; at Confeſſion of Sins uſing proſtration; and at Praiſes extraordinary jumping up, as at thoſe words, *Holy, Holy, Holy, Lord God of Sabbaoth*, as is ſaid before. Dr. *Addiſon.*

Rosse adds, Laying their hand on their heart.

They hold it a great sin in praying, to belch, yawn, spit, or break wind, because they hold the Angels to be there present. *Rosse.*

They believe, That whosoever saith heartily *Amen*, hastens their Redemption. *Idem.*

Ancient Christian.

The Method and Order of Divine Service among the Indian Christians, *out of* Sir Tho. Herbert.

1. They Assemble chearfully.
2. Shut their Eyes at Entrance.
3. Salute the Priest with humble Reverence, who resalutes them by lifting up his hands and eyes.
4. The Priest, at a set Hour, begins Prayers; seldom exceeding two Hours in the whole Exercise.

1. Making a brief Confession.
2. The People assenting in an Unanimous *Amen.*
3. Expounding some part of Scripture; during which their Attention, Looks and Silence is commendable.
4. Singing an Hymn.
5. At parting out of the Church, re-saluting the Priest, who ceases not to elevate his hands, till all the People are departed.

N. Every first *Sunday* in the Month, the Priest reads a Homily, writ, as they say, by the Apostle, or some of his Disciples.

The Order of the Armenian-Service, *out of* M. Tavernier, *l.* 1. *c.* 3.

1. They put off their Shoes, and enter into Church.

2. When they hear *Mass*, they sit with their heads covered, all the Service-time, except at the Elevation of the Host; for then they take off their Bonnets, and kiss the Earth three times.

3. There was (*viz.* at the Church in *Egmiasin*) upon the Altar a Cross, with Six Candlesticks of Gold; and upon the Steps to the Altar, four Candlesticks of Silver, five foot high.

4. After they had sung several Hymns, the Patriarch seated himself in a Chair, cover'd with Silk-Tapistry, four Arch-Bishops sitting with their backs to a Pillar at his right hand. The Service was solemnly perform'd by an Arch-Bishop, with two Bishops on each side.

5. When the Arch-Bishop had made certain Prayers, he gave the Book, wherein he had read the Gospel, to the Patriarch, Bishop, and People, to kiss; at last, many kissed the Patriarch's hand, *&c.*

In *Muscovy*, all say their Prayers, either standing or kneeling; for they have neither Seats nor Benches in their Churches: The late Great Duke, who was much given to Devotion, lay all along upon the ground, when he said his Prayers. D. of *Holst. Ambassad. Trav. p.* 102.

Note; I liked one thing that I saw, both at *Strasburgh* and here, (*viz.* at *Frankfort*) that at the end of Prayers, a considerable interval of silence was left, before the conclusion, for all People's private Devotion. *Dr. Burnet's Letters.*

Mahometan.

The *Turks* pray 5 times a day, concerning which they have many Traditions, some necessary, some of counsel and decency. *e. g.*

1. In noon and afternoon, prayers to be read with a low voice; in the morning and at night with a loud voice, if an *Imam* be present, else 'tis indifferent.

2. The men lift up their hands to the tip of their Ears, the women to their Jaws.

3. Accompanying the *Imam* with a low voice; in all he doth, imitating.

4. Prostration, touching the ground with forehead, Nose, *&c.*

These things make the Prayer Null,

1. Talking, laughing, or weeping loud at Prayer, unless at the mention of Paradise or Hell.

2. Scratching 3 times in one place, passing before the *Imam* without prostration, turning their face from the Keble, advancing the space of two Ranks, beginning the Prayer when the *Imam* begins another, a mistake in reading, saluting any willingly.

3. They may not pray in the habit they commonly work in.

4. Nor before the fire, yet they may by a Candle or Lamp.

The Expiation for a fault of Inadvertency, is Prostration.

Ancient Heathen.

1. The persons praying, *viz.* Priests and others, *&c.*

2. Times and Seasons: At Sacrifices publickly.

3. The place: At the Altar, and in the Temples.

4. The Form: A verse out of a Book. *Theag. lib. de diis. v. Nat. Com.*

The

The *Gentiles* read their Prayers out of a Book, before their Sacrifices; *Ne quid præpostere dicatur. Alex. ab Al. l.* 4. *c.* 17.

They often began thus, *Di Deæq; omnes, &c. i.e.* O all ye Gods and Goddesses, *&c.*

5. Gesture: They Prayed standing to the Superior Gods, sitting to the Inferior.

6. The Matter: At public Sacrifices they Prayed that the God would accept their Offering, and be bountiful and pleasant, *&c.*

At other times they put up odd Petitions, as, *Juno Verenda, concede Fratrem occidere, &c. Eurip. in Phœn.*

Da mihi fallere, da justum sanctumq; videri. Horat.

Plato Advised, That whatsoever Hymns or Prayers the Poets composed, should be first shewed to the Priests, lest they should err.

Modern Heathen.

In *Siam* the Religious Orders are tied to rise at Midnight to pray to their Idols. *Rosse.*

In *Goa* they pray to the *Sun* and *Moon*, &c. and to the first thing they meet with in the morning, tho a Goose or an Ass, and all the day after, they Pray to it: But a Crow they cannot abide. *Idem.*

About *Jemena* in *Bengala*, they use to Pray naked in the Water, and to do Pennance, by lying flat on the ground, kissing the Earth, holding up their hands to the Sun, and turning themselves about 40 times. *Idem.*

See more of this in the *Second Part* of this book, under the Title of *Prayer.*

Magical.

Ad illum (viz. Cacodæmonem) complicatis genibus supplices accessistis. Mart. Delrio & Sebast. Michael in Pneumalog. refer. exemplar sententiæ latæ Avinioni Anno, 1582.

Glanvil saith, they call the Devil sometimes *Robin*, and pray to him, *O Satan, give me my purpose.*

Dr. *Dee* in all his Actions with Spirits, tells us, that he always went to prayer (not to the Devil professedly) but to God. *Oravimus ad Deum, cjus implorabamus auxilium* : And in the end of his Action he concludes with a short Thanksgiving to God. *Omnis Spiritus laudet Deum nostrum, unum & trinum. Amen.*

Nay the very occasion of his falling into this Magical Delusion, next to his Mathematical Studies, is supposed to be, his earnest Prayer to God for Wisdom, such Wisdom as he was ambitious of. Dr. *Casaubon.*

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2. *Praises, Psalms, Hymns.*

Jewish.

THere were 3 kinds of Musical Persons among the *Jews* :

1. Ψαλτοὶ, that plaid upon Musical Instruments.

2. Ἀοιδοὶ, or Μελῳδοὶ, that sung with the Voice.

3. Ψαλτῳδοὶ, that joyned Vocal and Instrumental Musick together, *Alsted. Encycl. N.* 2630.

The Song of *Miriam*, was uttered, ἀντιφωνίοις ἁρμονίαις, with alternate Melodies, saith *Philo Jud. de vit. Mosis, l.* 3.

The President of the *Essenes* standing up, sung an Hymn, composed in praise of God, and after him did others, κατὰ τάξεις κόσμῳ πρεσπόντες, in their Orders, in convenient manner ; and when they came unto the Close of the Hymns, τότε ἐξηχοῦντες τὸ καὶ πάλιν, *Id. de vit. contempl.* The

The *Hallel* was ſung over at the Paſſover, from *Pſ.* 113, to *Pſ.* 118.

The 92*d Pſalm* on the *Sabbath-day*, *Pſalm* 94. every *Wedneſday*, Dr. *Light. Templ. Serv. p.* 59, ---139.

Ancient Chriſtian.

Hymns and Pſalms were accounted a conſiderable part of Divine Worſhip, Dr. *Cave*, vid. *Plin. l.* 10. *Ep.* 97.

They were either *Extempore*, or ſet.

The Council of *Laodicea* ordered, That no Pſalms of private compoſition ſhould be recited in the Church, *Can.* 59. alſo that a Leſſon ſhould be interpoſed between every Pſalm.

In this Duty all the Congregation bore a part, joining together: Afterward the cuſtom was to ſing *Alternatim*, courſe by courſe, anſwering one another, *Theod. Hiſt. Eccl. l.* 2. *c.* 24. who ſaith, it was firſt brought in by *Flavianus* and *Diodorus*, in the Ch. of *Antioch* in the Reign of *Conſtantine*; but *Socrates* ſaith, by *Ignatius*, who in a viſion had heard, &c. *Socr. Eccl. H. l.* 6. *c.* 8.

Pliny ſaith, the Chriſtians did *ſecum invicem canere*.

Theodoſius Junior, riſing early every morning, with his Siſters, did together interchangeably ſing Pſalms of Praiſe. *De Orig.*

They Sung Hymns and Pſalms at Dinner; a cuſtom which *Clem. Al.* commends, *Pædag. l.* 2. *c.* 4. *Chryſoſtom* greatly pleads for it, to be uſed at ordinary works, at meals, after meals, as an excellent Antidote againſt Temptations, in *Pſ.* 41. *Tom.* 3. *Cypr. Ep.* 1. *p.* 7.

S. *Auguſtine* ſaith, we have the precept and example of our Saviour Chriſt and his Apoſtles for ſinging in our Aſſemblies, *Orig. Brit.*

Alſo he ſaith, the Cuſtoms of Churches were very different about theſe matters. In the Churches of *Afric*, he ſaith, they confin'd themſelves to the Prophetical Hymns, for which they were upbraided by the *Donatiſts*, as too grave and formal;

but

but he allows singing for one of the solemn parts of Divine Service, with which he joyns reading the Lessons, Preaching and Prayer, either aloud by the Bishop, or in common, by the Deacons giving notice, *Ibid.*

Hymns of the Church, *Just. Mart.*

Hymns proving the Divinity of Christ. *Euseb.*

Hymns of *Nepos*, *Idem.*

Hymns of St. *Ambrose*, S. *Hilary*, *Prudentius*, generally used.

Te Deum, attributed by Arch-Bishop *Usher*, to S. *Nicetius* Bishop of *Triers*, *A. D.* 535. or of *Lyons*, 567.

Gloria Patri, used anciently in the *Eastern Church*, *Basil*: in the *Gallican* Churches at the end of every Psalm, *Cassian*: at *Rome* mostly after the Responsoria, *Walafr. Strab.*

Singing in *Ambrose*'s time, taken into use at *Millain*, and the *Western* Churches, upon occasion of a Persecution under *Justina*, *Valentinian*'s Mother.

Augustine commends *Athanasius* his plain distinct singing, like reading.

Mahometan.

The *Mahometans* have several ways of praising God, *viz.* by Singing, Musick, Dancing, *&c.* according to the different Sects which are among them, but the most pleasant is that of the Dervises, with Flutes, Drums, Dances, Vocal-musick, reading of the Alcoran and exposition of it: Concerning which see afterwards in the *Chapter* of *Saints.*

See more in the Practical Part in the *Chap.* of *Praising God.*

Ancient Heathen.

Observe,

1. The Matter and Contents.

Cab.

Callimachus writing a Hymn to the praise of *Apollo*, begins thus,

None so skilful an Artist as the famous Apollo,
He's skill'd in Song, and s'ill'd in Archery;
A Prophet He, and great Physician too;
He Mortals taught to build, Apollo *loves Architecture*, &c.

Orpheus observes the same method, *viz.*

1. Declaring the Vertues of the Gods.
2. Praying that they may be brave and happy, and give a blessed end to their Banquets.

2. The Form.

They had three Stanzaes, or parts.

1. *Strophe*, sung in turning from the *East* to the *West*.
2. *Antistrophe*, in returning from the *West* the *East*.
3. *Epode*, Sung while they stood before the Altar; for they used to Dance in this manner, whilst they Sung the Hymns, about the Altar.

3. The time:

Alway when the *Persians* Sacrificed, a *Magus* sung a Hymn.

The *Arabian* Priests were bound to spend their time in singing Hymns, and rehearsing the Acts of their Gods. *Rosse.*

N. Plato (*l. de leg.*) adviseth that whatsoever Hymns or Prayers the Poets composed, they should first shew them to the Priests, lest they should ask evil things for good.

Greg. Naz. saith, *Julian* the Apostate, in imitation of the Christians, did appoint among the Heathens, Εὐχῶν τυπὸν ἐν μέρει, a Form of Prayer to be said in parts.

Modern Heathen.

Among the *Samodies*, the Priest in his Divine service doth not *Sing*, but *Howl*, and that so long, till he become like a Mad-man, and then falls down,

down, as if he were dead, but riseth again, orde five Deer to be Sacrificed, and then thrusts a Swor half way into his belly, still *singing* or *howling* rathe &c. *Rosse.*

Among the *Indians* Old and Modern, dancin to the Idols, is accounted part of divine Wor ship. *Idem.*

In *Goa*, when they Sow, Mow, go to Sea, an when the Women lye in, and when they retur from Sea, they feast their Idols with Musick, an other Solemnities 14 days together. *Idem.*

In *Narsinga* their Idol is carried yearly in Pro cession, with Virgins and Musick going before. *Idem*

In *Florida* they worship the Sun and Moon, with dances and songs, howling, feasting and cutting o their Skins.

Diabolical.

Profane, wanton Songs, which vitiate and corrupt the minds of men. *Chrysostom* (in *Ps.* 117.) calls them, Σατανικὰς ᾠδὰς.

Delrius in his Magic Disquis. makes mention of *Multæ Jubilationes, Saltationes, commessationes, compotationes, et ludi in honorem ipsius præsidentis Beelzebub.* l. 5. Sec. 16.

Mr. *Glanvil* tells us,

1. At going to meeting, they go singing—*Thout, tout a tout, throughout and about.*

2. At their Feasting, the Devil plays on a Cittern or Pipe.

3. At parting, the word is, — *A Boy! merry meet, merry part!*

4. In their Return, they cry, *Rentum Tormentum.*

Doctor *Dee* in his Actions with Spirits used frequent Thanksgivings; for instance, when by the help of one of his Spirits he had found three of his Books, which had been burnt the 10*th* of *April* before, I fell (saith he) upon my Knees, with great thanks-yielding to the God Almighty, *Act. with Spirits*, p. 418.

3. *Sa-*

3. *Sacrifices.*

Jewish.

THE Oblations of the *Jews* (according to *Purchas* his Relations, and *Theol. Discov. of* Asia, &c.) were,

1. *Sacrifices.*

1. Burnt-Offerings: Consumed by the perpetual fire upon the Altar, being that which God miraculously sent down from Heaven to consume *Aaron's* sacrifice: *Nadab* and *Abihu* were stricken with a revenging fire from God, for using other: *Vide Lev.* 1.

2. Meat-Offerings: Made of fine flour, without Honey or Leaven, and with Oil and Incense on the Altar, or Frying-pan, or Oven, or Caldron, *Lev.* 2. part whereof was sacred to the Lord, by fire; part to the Priests.

3. Peace-Offerings: The Fat and Kidneys where-of were to be burnt (the Fat and Blood being universally forbidden them to eat) the breast and right shoulder was the Priests: The rest went to the Sacrificer, to be eaten the first or second day, or the third day burnt with Fire, *Lev.* 3, & 7.

4. Sin-offerings, *viz.* for sins of Ignorance of the Priest, Prince, People, *&c. vide Lev.* 4, & 6.

5. Trespass-Offerings, *viz.* in case of contempt, when the sin was done willingly, *Lev.* 6. To these were adjoyned Prayers and Praises with musical instruments and voices.

6. Offerings of Consecration, proper to the Priests, *vide Lev.* 6. 10.

7. Of Purification, as of a Woman after Childbirth, *Lev.* 12. or a Leper, *Lev.* 13, & 14. or for unclean issues of Men and Women, c. 15.

8. Of

8. Of Expiation on that Feast-day so called *Lev.* 16.

Add to these,

1. The Lights.

2. Incense every morning and evening, on golden Altar, whereto the Priests only had acces with such perfume as is prescribed, *Exod.* 30.

2. Gifts.

1. According to the Law.

1. First-Fruits, of Man, of Beasts, of th Earth.

2. Tithes, to the Levites, to the Priests, th Temple, a 3d. year's Tenth.

2. By Vow.

3. Of Free-will.

Now the Jews content themselves with readin the Precepts concerning Sacrifices; comfortin themselves with *Hos.* 14. 3.

Ancient Christian.

Cyprian severely chides a rich Widow of hi time, who came to the Sacrament, without givin any thing to the poor man's box, did partake of o thers Offerings, not giving any thing of her own *de Oper. & Eleemos.*

Concerning the Oblations of the Primitiv Christians, we may observe,

1. That Bread and Wine was ordinarily Offere every Lord's Day, by all the men and Women *Carranz. in Sum. Dec. Fabia. Pa.*

2. That the Offerings of them who did no Communicate, were not to be accepted, *Id. Sum Eliber. Conc. c.* 28.

3. That none were to receive these Offerings, bu the Bishop, or his Substitute, upon pain of bein Anathematized, *Conc. Gangr.* c. 8.

4. That the Oblations were to be distributed b the Bishop, according to the Necessity of the Faith ful, *Carranz. Sum. Decr. Urban. Pap.* 12. *qu. R Eccl.*

5. Tha

5. That of the Oblations of the Faithful, or the evenues of the Church, one part was to be al-wed to the Biſhop, two parts for Church Repairs, nd the Poor, and one for the Clerks, or Clergy, ccording to their Merits. *Idem. Sum. Decr. Simpl. a.*

6. That the Offerings of ſuch as did not receive he Lord's Supper, as did oppreſs the Poor, as laid iolent hands upon themſelves, were not to be ac-epted. *Idem, &c.*

So alſo of ſuch as had delivered up their Children o be Baptized by Hereticks. *Idem.*

7. That Oblations were not to be made in *Lent. dem.*

Mahometan.

The *Mahometan* Pilgrims, in commemoration f *Abraham's* Sacrifice, offer upon the Plain, near *Medina*, 400000 Sheep, on the Day of the little *Bairam.* M. *de Thev.*

Ancient Heathen.

1. *Obſ.* the kinds of Sacrifices.

1. Humane Sacrifices were offered to *Saturn*, n *Carthage, &c.* To *Jupiter*, *Apollo*, *Mars*, *Nep-une*, *Bacchus*, *Juno*, *Diana*, *Pallas*, *Mercury*, *Moloch*, &c. Amongſt the *Romans*, *Scythians*, *Gauls*, *Ægyptians*, &c. And ſome *Indians* now.

2. Beaſts and Birds, *&c.*

1. White, to the Supernal Gods.

2. Black, to the Infernal.

2. A Bull to *Jupiter*, *Mars*, *Apollo*, *Neptune*, *Luna*, the Heroes.

A Ram to *Mars* and *Jupiter.*

A Horſe to *Sol* and *Mars.*

A Doe to *Minerva* and *Pan.*

A Lamb to *Juno* and *Faunus.*

A

A Dove to *Venus*.
A Sow to *Ceres* and *Cybele*.
A Hog to *Sylvanus*.
A Cock to the *Lares*.
A He-Goat to *Bacchus*.

The Women prostituted their own Bodies to *Venus*, at her Temple, for the use of Strangers.

They must all be,
1. Of Fair Colour.
2. Free from blemish.
3. Not used to Labour.
4. Such as they had received no profit from.

They chose proper Garlands to adorn the Men, Sacrifices, Altars, Vessels; *e. g.*

In the Service of *Bacchus*, Myrtle.
Ceres, the Oak.
Hercules, Poplar.
Apollo, Lawrel.

They chose proper Fewel for the Altars.
Myrtle for *Venus*.
Ash for *Mars*.
Oak for *Jove*, *&c.*

Natalis Comes tells, of Vengeance inflicted for improper Fewel, out of *Pausanias*, *&c.*

They used proper Seasons of Service.
In the Morning, to the Supernal.
In the Evening, to the Infernal.

Proper Places.
On the Plain, to the Terrestrial.
On Hills, to the Supernal.
In Grots and Caves to the Infernal.

Modern Heathen.

The *East-Indians* offer Sacrifice (some of them) to the Sea; and generally to the Idol in their Pagods, M. *de Thev.*

In *Guinea*, *&c.* if the Fishermen have not a good draught, they present a Piece of Gold to the Priest, to reconcile them to the frowning Saint, who

who with his Wives makes a kind of Proceſſion through the Streets, ſmiting his Breaſt, clapping his hands with a mighty noiſe, 'till he come to the ſhoar, where they cut down Boughs from certain Trees, and hang them on their Necks, playing on Timbrels; then the Prieſt turns to the Wives, and expoſtulates with them, and throws Wheat, and other things into the Sea, as an Offering to the *Fetiſſo*. *View of the* Engl. *Acqu. in* Guinea, &c.

In *Pegu* and *Bengala*, the Idols are honoured with Lights continually burning before them. *Roſſe*.

In *Goa*, they waſh in a Ciſtern, near the Idol, and offer Rice, Eggs, *&c*. *Idem*.

The *Gaurs*, Kids, Hens, Pigeons.

In *Malabar*, they Sacrifice Flowers and Cocks to their Idol.

In *Narſinga*, the Pilgrims offer Gold, Silver, and Jewels to their Idol. *Idem*.

In *Virginia*, they offered Tobacco, *&c*.

In *Mexico*, &c. Men. *Idem*.

Diabolical.

Witches give their Soul and Body to the Devil.

And permit the Devil to ſuck their Blood, once in 24 hours.

And deſtroy the lives of as many as they can, in Devotion to the Devil. *Glanvil*.

In *Amboyna*, they offer him Meat and Drink, and light a Wax-Candle in a certain place of their Houſes; and if he comes not, they eat moſt of the Conſecrated Meat themſelves. *Mandelſlo*.

The like they do in *Ceylon*. Capt. *Knox*.

4. *Purifications, Washings, &c.*

Jewish.

PUrification by Water, was long in use with the *Jews*, though not Sacramental; therefore they expected it at the coming of the *Messiah*, *John* 1. 25. They question'd not his Baptism, but his Authority. *Godw. Antiq.*

To make a Woman-Proselyte of the Covenant, was required Purification by Water and Oblation, *viz.* two Turtles, or Pigeons; to a Male-Proselyte Circumcision, together with Purification and Oblation. *Idem.*

Purification was used,

1. To Males, before Circumcision.
2. To Women-Proselytes of the Covenant.
3. To Women after Child-birth, as the Law requires, *Lev.* 12. but with this difference among the Modern *Jews*, That after the birth of a Daughter, the Wife retires for 66, or 70 Days, her Husband not being permitted to touch her Finger, or Clothes, or cut in the same Dish, or drink in the same Cup with her, 'till she hath been washt, *&c.* Dr. *Addison.*
4. To Churches, Vessels, *&c.*

Ancient Christian.

Hither may be referred the Baptism of *Christians*, which is a kind of Purification; though we have spoken of it before, in the Chapter of Sacraments; as may also the Lord's Supper, in which the

the Souls of true Believing Communicants are purified in the Blood of Christ, *that Lamb of GOD, which takes away the sins of the World.* This is that *Fountain which was open'd on purpose for sin, and for uncleanness*; which *purifies* more than the *Refiners fire*, or *the Fuller's Soap.*

But ordinarily, Repentance is the *Christian*'s purification, and that which disposeth and makes us meetly qualified for the Ordinances before-mentioned; both which are but *declarative* of this, and supposed in the Judgment of *Christian Charity*, both in Baptism and the Lord's Supper.

Other Purifications have been added in succeeding Ages, by the *Papists* especially; as,

1. Purification, or Dedication of Churches, by Praying, Sprinkling the Walls with holy Water, and a bundle of Hyssop; the Clergy and People going about and singing, the Bishop knocking the Door with his Crosier, saying, *Lift up your heads, O ye gates*, &c. Then entering in with three Servants, wishing Peace three times to the House, then on his knees to the Altar, and praying, whilest the Clergy without sing the *Litany*, who afterwards carry in the Relicks of the Saint to which the Church is Dedicated. The Walls are painted; Salt, Water, Ashes, and Wine are exercised, and mixt, into which the Bishop having dipt his Thumb, makes the sign of the Cross on the Altar, Walls, Pavement; offers Incense, blesseth the Church, Preacheth, *&c.* all enter the Church singing, *&c.*

2. Of Altars; by going about them 7 times, and sprinkling them with Water and Hyssop 7 times, having first made 4 Crosses, on the 4 Horns of the Altars.

3. The *Patine*, the Corporal, Chalice, Linnen, *Pix*, Fonts, Crosses, Images, First-Fruits, Holy-Water, Salt, Church-Yard, Bells, *Easter*-Tapers, Chests, wherein the Relicks of the Saints are kept, *&c.* And these Purified or Consecrated with Prayers, Washing, Crossing, Anointing, Incense, *&c.*

Mahometan.

The *Turks* have two kinds of Ablutions,

1. *Gouſl*, *viz.* a general waſhing of the whole body, after lying with their Wives, Nocturnal Pollution, Urine, or any Unclean Thing touching them.

2. *Abdeſt*, *viz.* only of the Hands always before Prayers.

3. After eaſing of Nature, they waſh their Hands, *&c.*

To this end they have commonly near the Moſques, Baths for the Gouſl, and Fountains for the Abdeſt.

The manner thus;

1. They look toward *Mecha*, and waſh the Hands three times.
2. The Mouth and Teeth three times.
3. The Noſe three times.
4. The Face three times.
5. The Arms to the Elbow.
6. The Head rub'd from the Brow to the Poll.
7. The Ears within and without.
8. The Feet three times.

In waſhing they are to ſay — *Biſmillah*—*i. e.* in the Name of the Great God, and praiſe to God, the God of the Muſſulman Faith, M. *de Thevenot*.

Ancient Heathen.

1. Men were thus purged, after they had touched a dead Body, or entred into an unclean Place, before admitted to the Altar; They ſprinkled their Head with a wet Olive or Laurel dipt in Water and Salt, and made prayers to the God.

Spargit & ipſe ſuos Lauro rorante Capillos,
Incipit & ſolita fundere voce preces. Ovid. l. 5.

Some-

Sometimes they used Sulphur and Fire made of Pine-wood, to perfume the Person, Place or Vessel, *&c.*

When any sacrificed for his own purgation, after a wickedness committed, a Pig was slain, and his Hands washed in the Blood.

In these Lustrations they used,

1. A Trine Aspersion.
2. Looking towards the *East.*

2. Fields of Fruit, when purged, the Hostia was carried *three times* about the Field.

Terque novas circum felix eat Hostia fruges.
Virg. l. 6.

3. Sacrifices were washed with Water and Salt.

Modern Heathen.

An incredible concourse of People come from all parts of the Indies, in Pilgrimage, to *Chrysobacra*, in the Province of *Halabras*, to visit the Pagods kept there very carefully; but before they approach that place, (which they look upon to be holy) they throw themselves stark naked into the River *Ganges*, to be purified, --- supposing that *Adam* and *Eve* were created there, M. *de Thevenot. Trav. l.* 3. *c.* 39.

This in order to prepare themselves for some Feasts, *ibid.*

In the Province of *Telinga* the Idolaters use frequent washings; Men, Women and Children go to the River, as soon as they are out of Bed; the Rich have water brought to them. When Women lose their Husbands, they are brought thither by their Friends; and they who are brought to Bed, use the same custom, as soon almost as they are delivered, *idem.* --- When they are come out of the water, a Bramen dawbs their Forehead with a composition of Saffron and

white Saunders. --- They must never eat, unless they be washed.

The *Bannyans* wash oft, to purifie themselves from sin, Sir *Tho. Herbert*.

At *Tanasseri* also sometimes 100000 Indians go naked into *Ganges*, and bowing their Bodies, with their Hands throw the water aloft, as an offering to the Sun, Sir *Tho. Herbert*.

Diabolical.

The Witches at their meetings use to anoint themselves with Oyl, which the Devil brings them.

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5. *Teaching, Instruction, &c.*

Jewish.

MOSES hath of old, such as preach him, being read in their Synagogues every Sabbath day, *Act.* 15. 26.

Esdras appointed that the people should meet three times in the Week, to be taught the Law, *viz.* the *Sabbath*, *Mondays* and *Thursdays*; and three days the rather (say some) because in the Desart of *Sur* the people wandred three days without water, *i. e.* (say they) without the Law.

Ancient

Ancient Christian.

Justin Martyr saith, that the word was read and preached for the space of an hour every Sabbath day, at one meeting, *Apolog.*

Tertullian saith, there was not any holy meeting, wherein they were not fed with Divine Sermons; and if the Pastor were sick, or necessarily hindred, the Deacon read a Homily, *Mayer Ch. Cat.*

1. The Primitive Christians at their Assemblies read the Scripture, St. *Clements*'s Epistle to the *Corinthians*, *Hermas*'s Pastor, the Writings of St. *Ephrem*, &c.

The *Quantum* Arbitrary, according to their opportunity, *&c.*

2. Upon the Scripture read before, the President of the Assembly, with the Presbyters, gave expositions and exhortations to the people.

--- Then (after the Gospel read) let the Presbyters one by one exhort the people, not all at once, and after all, the Bishop, as is fit for the Master to do, *Const. App.*

Greg. Nyssen excuseth his brevity, because of the discourses made before.

They had moreover Sermons in the Afternoon. *Chysostom* in a Homily on this very subject (Ἔφασαν τῶν μετὰ τὴν ὡρισμένην ἀφικνουμένων εἰς τὴν ἀκρόασιν, *Hom.* 10. *ad Pop. Antioch.*) commends them that came to Church after Dinner, --- in greater numbers, --- to hear the Divine Laws.

St. *Basil*, St. *Augustine*, &c. frequently refer to those Sermons, which they had preached in the Mornings.

In *Antioch* it was usual for a good part of the year to have Sermons every day, *Chrysost.*

Origen every day, and as it were *extempore*, made Sermons to the People. *Casaubon.* His Ser-

mons were lively, but short, seldom exceeding an hour, *J. H. in the Life of Orig.*

The *Abyssins* have neither Preaching nor Hymns; but only Liturgies and Homilies, and several Portions of Scripture read. *Ludolph.* Yet for the younger sort they have *Catechizing. Idem.*

The *Muscovites* (no, not their Monks and Priests) cannot give any reason of their belief; because they have not the word of God preached unto them: And therefore the Patriarch suffers them not to dispute of Religion, nor enquire into that of Forreigners, D. of *Holstein's Emb. Trav.*

Those who are to profess the *Muscovite* Religion, are sent for six weeks into a Monastery, where the Monks Instruct them, and teach them their Prayers, the manner of Honouring the Saints, of doing reverence to the Images, and making the signs of the Cross. *Idem.* The *Protopope* of *Morum* with others, were deposed and Banish'd, for offering to Preach.

Mahometan.

Mahometans, when they teach publickly, hold a drawn Sword in their hand.

Mutewakelus (a *Mahomet* Emperour) Prayed and Preached before the People.

Muhtadis Billa, sate Preaching to the people every *Monday* and *Thursday*, having a Book always before him, *Hotting. ex Elmas.*

On *Friday* nine a Clock the *Imam* preacheth in a pulpit two hours together, either declaring the Miracles of *Mahomet*, or exalting the Faith of the *Mahometans*, or rehearsing fabulous Tales to terrify the bad, or inveighing against the Blasphemers of *Mahomet*, Christ and the Saints, exhorting to Alms, saying over the Commandments of the Law, *&c. Purchas.*

Ancient Heathen.

A great number of youths assemble to the *Druids* for the *Cause* of Discipline, who are in great honour with them, *Cæs. de bel. Gal.* being moved by such rewards (*viz.* privileges of the *Druids*); and of their own accord many come together into this Discipline, and are sent by their Neighbours, and Parents; there they are said to learn a certain number of Verses: Some stay twenty years in the Discipline, *Idem.*

The Antient *Theologues*, amongst the *Egyptians*, instructed their Scholars in like manner, *Towerson.*

Modern Heathen.

In *Madagascar*, I saw one (who was certainly their Priest) getting up a Tree, and speaking to the people, for above half an hour; but not one of us understanding their Language, I know not what discourse he made to them; nor yet what difference there is between their priest and people, save that I observed, they carried at the end of a Cane, a piece of Cow's Tail, and that one of them suffered the Nails of his two fore-fingers to grow to the length of Eagles Claw's, *Mandelslo's Trav.* p. 207.

Ortelius mentions a strange custom among the *Tartars*, that their *Priests* on high Trees preach to them; and after Sermon, besprinkle their Auditors, with Blood, Milk, Earth and Cow-dung mixt together, *Rosse.*

In *Pegu* the peoples Alms are brought to the preachers in the pulpits, whilst preaching, *Idem.*

In *Mexico* the priests did preach on some Festival days to the people, *Idem.*

Dia-

Diabolical.

The Devil useth several ways for the instruction of his Scholars.

1. Sometimes he is seen to go in a visible shape through the Countrey (as in *Sweedland, A.D.* 1669. and 1670) and appearing dayly to the people, working upon the weaker sort by presenting them with Meat and Drink (not Spiritual Manna.)

2. Sometimes he assembles his Disciples in a Church by night, and appears to them in the Habit of a black man, with a little Band, instructing them out of the pulpit, *Glanvil.*

3. Sometimes at his night-meetings, he exhorts them to observe his Laws, to do mischief; and promises, they shall want nothing, Cloths, Victuals, nor Mony, *Idem.*

N. B. The Name of God or Jesus Christ is never used, or mentionen'd at their Meetings: But yet where it may serve for his purpose, the Devil can pray and preach too, and that exceeding well, *Vide Dr. Dee's Actions with Spirits: & Quote Scripture readily, S.* Matth. c. 4.

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6. *Sacraments, Vows.*

Jewish.

1. *Circumcision*, called a sign, *Gen.* 17. a Seal, *Rom.* 4. 11. Observe,

1. The Time; the 8th day precisely.

1. That a Sabbath might pass over it.

2. Or to shew that God is not tied to Sacraments in the Salvation of persons.

3. Or

3. Or, that it might be out of its legal uncleanneſs, its blood, *Lev.* 22. 27. c. 12. 2, 3.

2. The penalty for Omiſſion, *viz. Cutting-off*; by bodily Death probably, or Excommunication.

3. The manner. The Jews,

1. Bathe the Child oft, to take away the filth.

2. Bring it to the Synagogue in *Parade*, with ſeveral Boys, one bearing a Torch of 12 lights;

3. Another a diſh of Sand, to throw the *Preuce* into: Another the Circumciſing inſtrument of wood, ſtone, iron, *&c.*) alſo oyl, rags, *&c.* a Cordial Sometimes.

4. The *Baal-berith* gives the Child to Mohel, *&c. See more in Book Second.*

2. The *Paſſover.*

See before in the Ch. of Times of publick Worhip, Feſtivals, *&c.*

Some Jews will not ſuffer the Women to make clean the Houſe (in preparation for the *Paſſover*) becauſe (they ſay) Talkativeneſs is ſo natural to that Sex, that they cannot perform the Office with ſo great ſilence, as is required. Dr. *Addiſon.*

Ancient Chriſtian.

1. *Baptiſm*; wherein obſerve,

1. By whom it was adminiſtred;

1. By the Preſident. *Juſt. M. Antiſtes. Tertul.* the Biſhop. *Ignat. Ep. ad Smyrn. Tertul. de Bapt.* S. *Hierom* ſaith it was ſo in his time: Sometimes the Biſhop began, the *Presbyters* carried it on.

2. Presbyters and Deacons, *Tertull. Philip* Baptized.

3. A Man Orthodox. *Cyprian* with 87 *African* Biſhops more (in *Con. Carth.*) was for rebaptizing perſons baptiz'd by Hereticks.

4. Lay-unordained perſons in caſe of Neceſſity, as *Tertull. Hierom*, &c. poſitively aſſerts and *Conc. Illibar.* rectified the cuſtom, with this *proviſo*, that if the perſon lived, he ſhould have confirmation from

from the Bishop, for they accounted none could be saved without *Baptism* by Water or Blood (Font or Martyrdom.)

5. Women never allowed to baptize, unless among Hereticks.

6. *Athanasius's* case, *viz.* Baptizing when a Boy, was rare.

2. To whom;

1. Infants, *v. Irenæum, Tertul. Orig. Cypr.* &c.

2. Adult, after they had been Catechised, and given account of their proficiency to the Bishop.

3. When;

1. All times alike, at the first; afterwards,

2. From *Easter* to *Whitsuntide*; whence *dying to sin*, &c.

3. *Clinici*, in case of Sickness or Death, any time.

4. Where;

1. Where was Water. *Just. M.*

2. Ponds, Springs, Rivers, *&c. Tertul.*

3. *Baptisteria*, near, or in the Church; these were large, with a partition for Men and Women.

5. How;

1. With great nakedness and simplicity.

2. Afterwards, there was Catechising; the Catechumen sate with his Face toward the *West*; hands stretch'd out, interrogated, insufflated, anointed, immersed 3 times, anointed again, and cloathed with a white Garment.

Confirmation.

Infants when adult, Adult Persons a little after Baptism, were brought to the Bishop, and anointed sometimes (*viz.* if they had not had Compleat Baptism, *vid. Con. Aurant.*) always confirmed by imposition of Hands, with devout Prayers, that the person confirmed might grow in Grace, and be enabled to perform the Vows of Baptism.

Lord's Supper. Observe,

1. The Persons administring, *viz.* the President only, *Tertul. de Coron. Mil. c.* 3. who consecrated

:crated the Deacons distributing, *Just. Mart. Apol.* 2.

2. The Communicants;

1. At first, the whole Church.

2. As Christians multiplied, and a more exact Discipline grew necessary, the Faithful only, Catechumens and Penitents being excluded, scandalous persons debarred.

Persons sick, or on just causes absent, had some little pieces of the Consecrated Bread dipt in the Cup carried to them usually by the Deacon, sometimes by any other person.

3. Persons dead, *i. e.* such as lapsed and died suddenly, to shew that they died in the Communion of the Church.

This abrogated by the *Concil. Carth.* 3. & *Trull.* 1.

4. New Baptized Infants, commonly.

3. The Time.

1. What days; Every *Lord's Day*, besides other Days, and especially *Saturdays*, on which all the Churches in the World (except *Rome* and *Alexandria*) used to celebrate this Sacrament. *Socrat.* l. 5. c. 22.

2. What time of the Day?

1. Our Saviour at Night.

2. When the Apostles did, is doubtful.

3. *Tertullian* saith, at Supper, *tempore victus.*

4. In the Morning, before day. *Plin. l.* 10. *Ep.* 97. And *Cyprian* pleads for the Morning. *ad Cecil. Ep.* 63.

This Custom obtain'd generally, except in some places of *Egypt. Socrat. l.* 5.

3. How often? *vid. post.*

1. At first, every day, as oft as they came together for Publick Worship. We receive the *Eucharist* every day. *Cypr. de Orat. Dom.* So S. *Ambrose* saith of his Church at *Milan.* So S. *Hierom* of *Rome.*

In the *East*, the custom wore off sooner. S. *Basil* speaks of four times a Week: *Lord's Day*, *Wednesday*, *Friday*, *Saturday*; besides Festivals.

2. Afterwards, once a Week, three times a Year, *&c.*

4. The Place where;

1. Our Saviour in a House, at the *Jews* Passe-over.

2. The Apostles in an upper Room, set apart for Church-Service.

3. In Times of Persecution, on Mountains, *Cryptæ*, Tombs of Martyrs, *&c.*

4. When Temples were built, at the East-end of the Church; on a Table of Wood or Stone, fenced in with Rails. Out of this place they were forbid to Communicate, *Laod. Conc. Can.* 58. unless in great necessity.

5. The manner. After the Service of the Catechumens

1. They offered all somewhat.

2. Out of the Offerings (which the Pastor laid upon the Altar) the Bread and Wine for the Sacrament were taken, *viz.* common Bread; no dispute then about leaven'd or unleaven'd Bread.

3. Hence also, probably, they had Provisions for the *Agapæ*, where Rich and Poor feasted together. At first, probably, before the Sacrament, 1 *Cor.* 11. *Every one took his own Supper.* Afterwards, in *Chrysostom's* time, it was after the Sacrament: for they fasted 'till the Sacrament.

4. The Elements being prepared,

1. The Deacon brought Water to wash the Bishop's and Priest's hands. I will wash my hands in Innocency, *v. Constit. Ap. l.* 8.

2. They Deacon cryed aloud, *Mutually embrace and kiss each other* (this is the holy kiss) *when thou bringest thy Gift to the Altar*, &c.

3. They prayed for universal Peace, wholesom Weather, Kings, *&c.* See the Form. *Constit. Apost.*

4. The Minister and People mutually saluted; saying,

Priest. *The Lord be with you.*

People. *And with thy Spirit.*

Pr. *Let us give Thanks unto the Lord.*

Peop. *It is meet and just so to do.*

5. The Minister rehearsed the Prayer of Consecration, giving Thanks for the Death, Resurrection, *&c.* of the Son, *&c.* for admitting them to those Benefits; praying for a closer Union. Ending with the Lord's Prayer.

6. The Minister cried, Τὰ ἅγια, τοῖς ἁγίοις. *Inst.* There is one Holy, one Lord, *J. Ch.*

7. They exhorted to participation by a Hymn, *Come, Taste and see, that the Lord is good.* Cyril.

8. The Bishop, or Priest, Sanctified the Elements. See the Form in S. *Ambros. de Sacram.* 4. *c.* 5.

9. They brake the Bread, delivering it to the Deacon, and he to the Communicants; then the Cup; the Wine mixt with Water. For Infants and weak, the Bread dipt in Wine was given.

10. The posture was various, in *Dionys. Alexander*'s time, standing. *Euseb. Hist. Eccl. l.* 7. 9.

11. The People stretch'd out the right hand, the left hand being under it. *Cyril.*

12. During the Administration they sung Psalms (*Ps.* 33. *Constit. Apost.*) and Hymns.

13. Concluded with *Prayer* and *Thanksgiving.*

14. Saluted each other with a Kiss of *Peace*, (*Signaculo Orationis. Tertul. Eulogiæ*) pieces of Bread sent to Catechumens, *&c.*

Ma-

Mahometan.

The *Mahometans* use *Circumcision* after the 8th Year, when the Child is able to make confession of his Faith, where, lifting up his Finger, he speaks these words:

There is but one God, and Mahomet *his Prophet one God, and equal Prophets.*

After Circumcision ended, they Feast three days together, and then they carry the Circumcised to a Bath, with great Pomp, and then home again, presenting him with gifts.

Circumcision not commanded in the Alcoran.

The Women are not circumcised, but only use the words.

When any Christian abjures his Faith, and is circumcised, they are led through the Town with great honour and rejoycing, and exempted from Taxes and Tributes.

Yet the *Moors* of *Egypt* circumcise their Daughters, cutting off some of their Nymphæ M. *de Thev.*

The Old *Arabians* circumcised at thirteen years of age, *Rosse.*

In *Mexico* the Priests washed the Newborn Children, and let them blood in the Ears, *Rosse.*

Ancient Heathen.

In answer to Circumcision and Baptism,

The *Heathen Romans* (every Citizen) gave notice of the birth of their Children to the Prefects of the Treasury in the Temple of *Saturn*, upon the *Ninth* day for the Male, the *Eighth* for a Female, (but the *Tenth* amongst the *Greeks*) upon which day (called therefore *Dies Lustricus*, & *Nominalia*) the Child was *Purified, Named.*

They accounted the Child in danger till the seventh day past.

The supposed Goddess of the day; was called *Nundina.*

The *Grecians* on the fifth day had their Midwives to carry the Child, and run about a fire made for the purpose, for the purification of the Infant, and consecrating of it to the Houshold Gods. This day was called Ἀμφιδρόμια, Dr. *Holyday* on *Juvenal.*

Modern Heathen.

The Inhabitants of *Ceilon* dedicate a Cock to the Devil (by way of Vow) in case of sickness, Capt. *Knox.*

The most Ancient Historians tell us, that the *Egyptians* were the first that instituted Circumcision, or else learn'd it from the *Ethiopians*; thence it came to be used among the *Cholchi*, *Phenicians* and *Syrians*, Ludolph.

They of *Alnajah* circumcise with sharp Stones; and *Epiphanius* quotes the *Homerites* for the same custom; from whence came the *Abyssinians*, *Idem.*

The *Troglodytes*, *Nigrites* and other innumerable Nations use it for cleanliness, or for generation (as conducive to it) or because they have a longer *Præputium*, *idem.*

Among the *Abyssins*, *Egyptians* and *Arabians* even the Women are circumcised; and the most impudent about the *Cape of Good-hope*, who yet prostitute themselves for a small matter to the Seamen. My Author wonders, that only in *Africa* and *Asia* the Women should have such extuberances, as have need to be cut off, *idem.*

O *Bandaron*, O Uncircumcised, is as great a Reproach among these Women, as O *Arel*, *i. e.* O Incircumcised, amongst the Jewish Men, *idem.*

Among the *Bannyans* the Priests, Children and Merchants (*i. e.*) *Bramins* and *Bannyans* in Baptism anoint with Oyl, and cleanse with Water: the prophaner sort, (Men of War and Manufactures) have only Water with the point of a Pen opposed to their Foreheads, Sir *Th. Herb.*

Diabolical.

The Witches renounce their Christian Baptism, and suffer the Devil to pour Water upon them, and take another feigned Name in their *Fictitious Baptism*, *Mart. Delrio Disq. Mag. l. 5. Sec. 16.*

Also for a Pledge, they give a Fragment of their Garments, and write their Names, or make their Marks with their own Hands, in the Book of Damned Reprobates, *ibid.*

Some offer the Sacramental Bread to the Devil.

Also the Wizard or Witch in some secret part of the Body, hath a kind of a Dug, which the Familiar Spirit at certain seasons sucks; thereby receiving some service, and peradventure infusing some malignant virtue and power into the Witch; which serves as a kind of Sacrament to them, for the conveyance of continual nourishment, *Glanv. Consid. on Witches.*

Dr. *Dee*, when his Son *Rowland* was sick, ready to die, made a Vow (if God should restore his Son) to eat but one meal on *Saturdays*, &c. *Act. with Spir. p. 410. vid. post. cap. de Jejun.*

Mr. *Mather* tells of a Diabolical Sacrament in Bread and Wine, *Wonders of the Invisible World.*

7. *Fasting*,

7. *Fasting, Mortification, Penances.*

Jewish.

THE Fasts of the *Jews* are,

1. Publick, which are many, concerning which we have given account already in the Monthly Festivals; save only that we omitted one which is kept in the Month of *Tizri* (or *September*) for the death of *Gedaliah*, *Jer.* 41. 2.

2. Private, as

1. On *Mondays.*

The reasons of which see before in the *Chapter of weekly times of Publick Worship.*

2. *Thursdays.*

Which are kept only by the Devouter Sort.

The general rule in all their Fastings is to forbear Meat and Drink till the Stars appear; but in this they are palpably carnal, relying upon the very doing of the Work, Dr. *Addison.*

Some fast on the 10th of *March*, because *Miriam* died that day, and the People wanted Water in the Desart.

Some on the 10th of *April*, for the death of *Eli* and his two Sons, and the loss of the Ark.

Some also on the 18th for the death of *Samuel.*

But the Only Fast, that God commanded them, was that upon the *Day of Expiation.*

The manner of keeping their Fasts is,

1. By abstaining from all Meats and Drinks, till the Stars appear.

2. Reading no passages in the Bible, but such as are mournful, as the Destruction of *Jerusalem*, *Jeremiah*'s Lamentations, *&c. Rosse.*

Ancient Christian.

Lent, *Quadragesima*, so called, either because at first it lasted forty hours, *viz.* from 12 of the Clock on *Friday* till *Easter-Sunday* morning; or because afterwards it was extended to forty days; at last to 3, 6, 7 weeks.

It was observed in the First Century.

It was kept (especially the last week of it) with great strictness, mortifications (all Process and Inquiry into Criminal Actions and Corporal Punishments suspended) Acts of Prayer, Abstinence, *&c.* In other parts of *Lent* they fasted till the Evening, in the last week till Midnight or Cock-crowing, *vid. Zonar. in Synod. Tom.* 2. *part* 2. *p.* 1.

The last week, called *Hebdomada Magna*, on which they Fasted, Watched, did Alms, suspended Suits at Law, shut the Tribunal Doors, set Prisoners free, Dr. *Cave.*

The Sinner, when he began to mislike himself, *i. e.* to be penitent for his wicked life, for that he had offended God and his Church, came first unto the Bishop and Priests, as unto the Mouths of the Church, and opened to them the whole burden of his Heart; afterward he was by them brought into the Congregation, and there made the same confession before his Brethren; and further was appointed to make satisfaction by open Penance; which Penance being duly and humbly done, he was restored again openly unto the Church, by laying on of Hands of the Priests and Elders, Bish. *Jewel out of Beatus Rhenanus.*

Fasts on *Wednesdays* and *Fridays*, *Jejunia Quarta & sexta Feriæ*, (*Stationes*, because they kept close to them as to their Guard) celebrated with reading,

ng, and expounding Scripture, Divine Service, Sacraments, and fasting till three a Clock, in remembrance of Christ Betrayed and Crucified.

Mahometan.

Ramazan is the name of the *Mahometans Lent*, which continues thirty days, during which they at nothing in the day-time, but when night comes, all Meats are indifferent, but Swines-flesh; yet they abstain from Wine and Women.

The last day of *Lent*, they consecrate as a day of Mourning to the memory of their deceased Friends, when many of the meaner sort seem to make a most bitter lamentation, and then at night they fire an innumerable company of Lamps and other Lights; and when burnt out, the *Lent* is ended.

The day after their Ramjam, the most devout assemble at their Mosquits, and hear some parts of the Alcoran.

Ancient Heathen.

1. The *Galli* were such Priests as *gelded* themselves.

2. At *Hierapolis* the Pilgrims were to sacrifice a Sheep, to kneel and pray upon the Fleece, to lay the Head and Feet of the Sheep upon their Heads (to crown themselves) to drink cold water only, and sleep on the ground till their return, *Rosse.*

3. The *Hierophantæ*, among the *Athenians*, were such Priests, as castrated themselves with the drinking of Hemlock, that they might live more chast in their Office, *Text. Offic.*

4. The Priests of the *Egyptians* were sparing in their Victuals to a wonder, abstaining from Flesh and Wine; and seldom eating Bread, lest they should overcharge their Stomachs; only Oyl and

Sallad-herbs were their common food; not so much as tasting Eggs or Milk; enduring sometimes a three days fast, *Idem.*

5. The *Persian Magi* used no other food than Meal and Herbs, *Id.*

6. The Indian *Gymnosophists* fed upon Apples or Flour, *Id.*

Apollonius Tyaneus abstained from Bread and Flesh.

Archimolus and *Moschus* (Sophisters of *Æli*) drank Water and ate nothing but Figs all their life, *Id.*

On the Festivals called *Nephalia*, the Ancient *Greeks* abstained from Wine, whence they gave them their name *Diamastigosis*, *See the Second Part.*

Modern Heathen.

An Indian *Faquir* intending to invent a new Spell of Devotion, resolved to measure with his Body, the whole extent of the *Mogul*'s Empire from *Bengala* as far as *Caboul*, *i. e.* from *S. E.* to *N. W.*

The Pretext for so doing, was, that being present at the Feast of *Houly*, he had a kind of Novices to wait upon him and serve him: At the beginning of his journey he laid himself out at full length, on the ground upon his Belly; and marking it, and so rising up again, to walk it; and so down and up again continually. This was performed punctually; and he made a *Cosse* and half a day, *i. e.* three quarters of a League; so that at the years end he was got no farther than the utmost bounds of the Province of *Halibas* but was loaded with Charity all the way, M. *Theven.*

In the Pagod *Chitanagar*, on each ſide of the Wall, is a ſquare hole, and in the middle of the thickneſs of it, a long Iron Screw, entring perpendicularly into the Wall like a Bar: The Irons ſerved to faſten Ropes to, for ſupporting thoſe who performed voluntary Penance for ſeven days, *Idem.*

The *Bramins* ſhun Pleaſure, drink Water, Sir *Tho. Herbert.*

The *Gentiles* in the *Eaſt-Indies* are great Faſters, and none of them let a Fortnight paſs without it; and then they faſt 24 hours: A great many of them will faſt ſix or ſeven days; and they ſay there are ſome that will faſt a whole Month, without eating any more than a handful of Rice a day; and others that will eat nothing at all, only drink Water, in which the Root *Criata* hath been boyled. When a Woman is at the end of one of theſe long Faſts, the *Bramen* goes with his Companions to the Houſe of the Penitent, and eats a Drum, and permits her to eat and return home, M. *de Thev. l.* 3. *p.* 82.

Diabolical.

While I was thus requeſting God, *Edward Kelly* made a Vow of Penance, during his Life never to eat his Supper, or Evening-Meal, on *Saturdays*, Dr. *Dee's Act. with Sp.* p. 334.

The Witches in *New-England* kept Faſting-Days.

8. Feasting, &c.

Jewish.

FEASTS, Two-fold.

1. חג, upon the Remainder of a Sacrifice.

2. משתה, *Compotatio*, &c.

Concerning which, observe,

1. The *Preparation.* They Saluted, Kissed, washed the Guests Feet, by a Servant; anointed the Head and Feet.

2. Carriage at Table.

1. The Master consecrates a Cup of Wine thus: *Blessed be Thou, O Lord our God, the King of the World, which createst the Fruit of the Vine.*

2. He tasts the Cup, and passeth it about the Table.

3. Breaks the Bread, and holding it in both hands, blesseth it thus: *Blessed be Thou, O Lord our God, the King of the World, which bringest forth Bread out of the Earth.*

Thus on Festivals; at other times they blessed the Bread alone.

4. After eating, and good Discourse, the Master, or some Guest, began thus:

Let us bless Him, who hath fed us with His own, and of whose Goodness we live.

All the Guests answer'd;

Blessed be He of whose Meat we have eaten, and of whose goodness we live.

Then the Master proceeded:

Blessed be He, and blessed be His Name, &c. annexing a long Prayer, in which he gave thanks,

1. For present Food.

2. Deliverance out of *Ægypt.*
3. Circumcision.
4. The Law.

And Prayed,

1. For the People *Israel.*
2. The City *Jerusalem.*
3. *Sion*, the Tabernacle of His Glory.
4. The Kingdom of *David*'s House.
5. The coming of *Elias.*
6. That God would make them worthy of those Days, and the Life of the World to come.

Then the Guests answer: *Fear the Lord, all ye his Saints, for there is no lack*, &c.

Afterward he blessed the Cup, as before, and then drunk round.

And, lastly, they sung a Hymn.

Their gesture was lying on Beds.

They sent Portions to the needy.

Ancient Christian.

The *Christian*-Feasts, used in Primitive Times, were called *Agapæ*, or Love-Feasts.

The manner thus:

1. They prayed to God, before they ventured upon His Creatures.

2. Ate but what sufficed Hunger, drank no more than consisted with sober and modest Men, and fed so, as remembring they were to rise at night to worship God.

3. When they had done, they sung Psalms, either of their own Composure, or out of the Holy Volumes.

4. And as they began, so they ended the Feast with Prayer.

5. And then departed with the same care to preserve their Modesty and Chastity; so that they appeared not so much to have Feasted at Supper, as to have fed upon Discipline and Order. So *Tertullian.*

Ma-

Mahometan.

The *Mahometans* have a kind of *Easter*-Feast, which they call *Bayran*, which lasteth three days, in which they enjoy all sorts of Pleasures.

They have also great Feasting at the Circumcision of their Males.

They observe divers Festivals. *Rosse.*

Ancient Heathen.

The *Romans*, after Sacrificing, went to Feast upon the remaining part of the Beast, singing the praises of their God: After the Banquet, they did return to the Altar, and cast into the Flames the Morsels of Meat that were left, with the Tongue, and some Wine, and then did return thanks to the God for the honour and advantage of sharing with him in the Victim. This ended, they concluded with Prayers. *D'Assigny upon Galtr.* p. 26.

At their ordinary Feasts, they had *Libationes.*

To retrench the Expences of their Feasts, and oblige them to Frugality and Moderation, there were several Laws enacted amongst the *Romans*, called *Leges Sumptuariæ*, concerning which more may be seen in *A. Gellius*, *Macrobius*, &c.

The order and manner of their Feasts was thus:

1. As to the time; it was commonly at Supper.
2. Water was brought to wash with.

Modern Heathen.

In *Tunquin*, they keep Feasts commonly all Day and Night; their most esteem'd Meats are Colt's Flesh, and Dog's Flesh; most of their Dishes are relished with a kind of *Birds-nest*, which gives them

hem a taſt of almoſt all ſorts of Spices. They con-clude commonly with Comedies and Fire-works. *Tavernier.*

Diabolical.

At the Entertainments which the Devil makes for Witches by night, *Glanvil* mentions Wine, Cake, Roaſt-Meat, Drink, Dances, Muſick.

And the Devil at Meeting, bids them *welcome.*

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9. *Church-Diſcipline, Excommunication.*

Jewiſh.

Obſerve here,

1. THE Cauſes of Excommunication,
   1. Among the old *Jews*, were only
      1. Leproſie.
      2. Touching the Dead.
      3. An Iſſue.
   2. Among the Modern *Jews* are added,
      1. Scandalizing a Maſter, though dead.
      2. Reviling a publick Miniſter of Juſtice.
      3. Calling a Free-man a Slave.
      4. Not appearing at the Conſiſtory, *&c.*
      5. Undervaluing a ſingle Precept.
      6. Not doing what is appointed.
      7. Keeping what may hurt another, as a Biting Dog, broken Scales.
      8. Selling Land to a Gentile.

9. Witnessing in a Heathen Court, against a Hebrew.

10. A Priest Sacrificing, and not giving the rest of the Priests their due.

11. Working on the Fore-noon, before the Passeover.

12. Pronouncing the Name of God carelessly, or with an Oath, or in lofty Hyperbolical Terms.

13. Causing the Vulgar to profane it.

14. Computing times out of (otherwise than their Fore-fathers in) the Holy Land.

15. Causing the Vulgar to eat holy things out of holy places.

16. Causing the Blind to stumble.

17. Hindering the Vulgar in any Command.

18. A Priest Sacrificing a torn Beast.

19. Killing a Beast with a Knife, not yet tried by a Rabbi, *&c.*

20. Morosenes and backwardnes to learn.

21. Associating with a Wife, after himself hath Divorced her.

22. A wise Man, or Rabbi, of ill Fame.

23. Undeservedly Excommunicating another.

24. Profaning the Festivals.

2. The Kinds, or Degrees;
   1. *Niddui*, the lowest.
   2. *Schammatha.*
   3. *Cherem.*

Concerning which, see in the Second Book.

Ancient Christian.

Observe,

1. What Crimes. All publick in themselves, or made known to the Church, after private admonition.

The

The greatest Temptation was to Idolatry; committed,

1. By Exposing the Scriptures, called *Traditores.*

2. Actual Sacrificing, called *Thurificati.*

3. Purchasing a Warrant from the Magistrate to execute them, called, *Libellatici.*

2. What Penalties; *viz.* Spiritual Excommunication for 2, 3, 5, 7, 10, 20, 30, years, sometimes for their whole Life, according to the Offence.

Clergy-men forfeited their Ministry: And tho upon repentance admitted to Communion, yet but as Lay-men.

Abstineri ἐκκόπτεσθαι, &c. } *Anathematizari.*
Ἀφορίζεσθαι ἐπίτιμα }

Are all Synonymous terms signifying Excommunication.

3. *What manner.*

1. Reproofs and Exhortations were used in the Assembly.

2. The Censure was passed; not always in a formal manner, the Fact being notorious, and the Offender, *ipso facto*, excommunicate.

The Excommunicate appeared in a sordid habit, with a sad Countenance, a head hung down, tears in their Eyes, standing without at the Church-doors, (never suffered to enter in) falling down to the Ministers as they went in, and begging the Prayers of all good Christians, making open Confession of their Faults. This was to satisfy,

1. The Church of their Repentance, and for the Scandal.

2. God; by acknowledging the fault, and begging pardon.

4. The time of Penance ended, they addressed themselves to the Governors of the Church for Absolution; their repentance examined, and found sincere, they were openly readmitted by imposition of hands: The party kneeling down between the Bishop's knees (or the Presbyters in his Absence

Absence) the Bishop laying his hands on him, and blessing him.

The Penitent was now received with acclamations of joy (sometimes weeping) for his Recovery, to the Lord's Supper, *&c.*

The set time of Penance was remitted in case of *Death*, *Persecution*, *many Offenders*, *Dignity*, *Age*, &c.

4. The *Persons Excommunicating*;

1. The publick Congregation, the people. *Cyprian.*

2. The Elders, President, *Tertull.*

3. The *Majores Natu* presiding in the Church, *Firmilian. in a letter to Cyprian.*

4. Only the Bishop, *Conc. Illiber. can.* 32. or,

5. The Presbyter or Deacon in necessity, *Ibid. & Cypr.*

6. In the *Decian* Persecution, a publick Penitentiary.

Martyrs gave sometimes *Libellos* to mitigate the Penance.

Mahometan.

The Mahometans have none, but punish by Civil Magistrates.

Yet their *Dervices* do undergo voluntary Penances, far exceeding the *Romanists* herein, putting such massy Fetters of Iron upon their Legs, as that they could scarce stir with them, and then covered with blew Mantles (the Colour of Mourners) going as fast as they are able, bare-foot many miles together, upon the hot parching ground in Pilgrimage, to visit the Sepulchers of their Saints, suffering and waiting for their Recompence in that better life to come.

Once in their lives they are obliged by their Law to go one Pilgrimage to *Mecha*: Which is thus; All the way they sing Verses of the *Alcoran*, bestow Charity, *&c.* Two days before they arrive at *Me-*

lecha they ſtrip naked, and continue ſo 8 days, id go round the *Kiaabe* 7 times, Praying, with an *nam* before them.

Ancient Heathen.

Corn. Cethegus, and *Qu. Sulpitius* (*Roman* Prieſts) ere put out of Office; the one, becauſe he let fall e *Apex* (which the Prieſts carried) in Sacrificing, om his Head; the other, becauſe he did not ace the Entrals of the Victim aright.

The *Druids*, if any perſon, private or publick, ngaged in Controverſy) will not ſtand to their de-rmination, they forbid them the Sacrifices, *Cæſar Bell. Gall.* They ſit in a Conſecrated place, hither all come for the hearing of Controverſies. he perſons thus ſuſpended were accounted impi-us and execrable: All men ſhun'd their com-ny.

The Unclean were driven away from Sacrifices the Herald, crying, *Procul eſte profani.*

Veſtal Virgins, becoming incontinent, were bound ive, carried on a Bier, through the *Forum*, with eat ſilence and horrour; ſet on a Ladder, by hich ſhe deſcended into a Cave (where was pre-red a Bed, a burning Light, a little Bread, Water d Milk): the Ladder drawn up, the Cave's Mouth as filled up with earth; either that ſuch an offender ight not be honour'd with burning, or that being Conſecrate Virgin, ſhe might dye, as it were, of r own accord, ſaith *Plutar.*

Modern Heathen.

In the *Eaſt-Indies*, when a Man or Woman hath mmitted a ſin, that makes them be expelled the *ſte* (as if a Woman had lain with a *Muhome-n*) ſhe muſt, in order to be re-admitted, live up-

on

on nothing else for a certain time, but the grain that is found amongst Cow-dung, M. *de Thev.*

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10. *Marriage* and *Divorce*.

Jewish.

1. MArriage. Concerning the Marriage of the Ancient *Jews*, I refer my Reader to Sacred Scripture.

The *Barbary-Jews* admit not any unmarried Sect among them. Concerning their Marriages observe,

1. Whom they marry. One of their own Tribe.

2. When. Their Daughters often are betrothed at ten Years of Age, and if Rich, married when young.

3. How. 1. The first visit is short, to prevent disparagement, if it succeed not.

2. In case of liking, Presents are sent.

3. Articles are drawn up particularly even till it come to the Night-dress.

4. A Dowry is made by the Man.

5. The Woman is affianced, *i. e.* given to the Man, by some near Relation.

6. For eight Days, the Woman useth Bathing.

7. On the Marriage-Eve, she is put, by two Matrons, into *Tabila*, a Cistern of cold Water, (not a Hair above Water;) when she comes out, her Hair is neatly dressed up.

8. On the Marriage-Day, they put on their Wedding-Robes, retire to their private Devotions, and then to the Synagogue-Service.

9. Ther

9. Then returns he to his Bride, ſitting in a hair, having a Virgin on each hand, puts the *eduſim*, or Wedding-Ring, on her Thumb, or ıy Finger of her right Hand, calling Witneſſes.

10. The *Rabbi* ſaith a Prayer.

11. After Prayer, having bleſſed, and taſted Glaſs of Wine, he gives it to the Bridegroom, ho breaks it in remembrance of the deſtruction the Temple.

12. The Bridegroom takes off the Bride's eil, gives her the right hand, ſits down by her, ſcourſes a while, retire into the Lodging-Room, herein are two Beds on the Floor, to one of hich the Bridegroom betakes himſelf, after the okens received, *Deut.* 22. and a certain ſhort yſtical Prayer uſed.

13. For eight days they Feaſt, Neighbours me and pray with the Man, the Woman being lowed theſe eight Days for Purification; the Man es her not, but at meal-times.

14. At a woman's firſt meeting her husband, e walks thrice about him; and the man once a-ut the woman.

2. *Divorce*; concerning which, and more con-rning Marriage, ſee in the *Second Book*.

Ancient Chriſtian.

None could lawfully Marry, till they had firſt viſed with the Biſhop and Clergy, and obtained eir leave (probably to ſecure them from Marry-g with *Gentiles*) v. *Tertull. de Monog*, *c.* 11. & *Ux. l.* 2. *c.* 2. 9.

Pope *Calixtus* firſt Prohibited Matrimony be-ween thoſe that were near a-kin (*conſanguineos*, of e ſame Blood) ſuch as the Laws of God, of the nperors, *Greek* and *Roman*, admitted to the Inheri-nce, *Carranz. in Decr. Calixti Pa.*

Christians were forbid to Marry with Infidels, *Idem. Sum. Elibert. Conc. c.* 15. 16, 17.

S. *Jerome* speaks of *sponsalitius annulus*, upon *Job* c. 8. and on *Isa.* 3. and *Beda* calls it, *sinceræ fidei signaculum*, on *Luk. c.* 5. *Hom.* 40.

Pope *Euristus*, in his first Epistle to the *African* Bishops, shews in what manner Christian Matrimony ought to be Celebrated. *Viz.*

1. Let a Wife be sought, and betrothed by the Parents that are next to her, (*a Parentibns Propinquioribus* :) [*i. e.* I suppose, Father, Grand-father, *&c.*]

2. Let her be blessed in a Priestly manner (as the custom is) with Prayers and Orations by the Priest.

3. Let her be kept and attended by the Bride-man and Bride-maid; and for two or three days let them be at leisure for Prayers, and preserve their Chastity, that good Children may be generated, and they may please the Lord in their Actions; otherwise (saith he) account them rather Adulteries, Lewdness, or Fornication, than *Wedlock*, *Carranz. in Decr. Eucaristi Pa.*

Mahometan.

The *Turks* may have three sorts of *Wives*; lawful *Wives*, *Wives* of *Kebin*, and Slaves.

1. The first are thus Married;

1. The Man agrees with the Maid's Parents for her Dowry.

2. The *Cady*, with two Witnesses, writes down the agreement.

3. Before the Celebration the *Imam* blesses the Marriage.

4. On the day, the Bride muffled up, is led to the Bride-groom's House to Feasting and Musick, *&c.*

They may have four Wives.

For Wives of *Kebin*, less ceremony serves.

Divorces are thus;

The Husband goes before a *Cady*, and saith, I part with her, for three times; allowing her a Dowry,

Dowry, if he Divorce her wrongfully, nor may she Marry again till after four Months.

Ancient Heathen.

A *Soothsayer* and *Witnesses* were present at Marriages; the one to give token of good luck (*e.g.* a Crow, because one dying, the other lives without a Mate,) the others (*Signatores*) to Seal the form of the Contract.

They gave the Bride Golden Coin in a Charger, which some think was stampt, with the Resemblance of the Bride-groom, or Bride, or both, Dr. *Holyday on Juv. p* 114.

They betrothed with a Ring,

Et digito pignus fortasse dedisti, Juv.

Pliny saith, the Ring was of Iron. *Tertullian* and *Marcell. Donatus*, of Gold.

They gave the Guests VVine, cakes at their Departure, Dr. *Holyday.*

The new Bride and Bride-groom, sacrificed a white Hog, perhaps, to signify the fruitfulness of Marriage,

Divorces allowed among the *Romans*, to one person 8 times: beyond that number was accounted Adultery, *v. Mart. l.* 6.

Aut minus, aut certe non plus, tricesima lux est,
Et nubit decimo jam Telesina viro.
Quæ nubit toties, non nubit, Adultera lege est.

Modern Heathen.

In the *East-Indies* they Marry their Children very young; and in the Province of *Baglana*, Celebrate the Marriage, and bed the Children much sooner, than in many places of the *Indies*, *viz.* at 8 or 10 years old.

A *Gentile* Marries at any age, and cannot have several VVives at a time, provided he Marries a Maid, and one of his own Caste.

Many Ceremonies are to be seen at their VVeddings: At certain times in great Towns 500 or 600 are Celebrated in a day; and nothing to be seen in the Streets, but enclosures at the front of the Husband's House, made with Poles or Canes, covered with Tapestry, *&c.*

Before the Wedding, they make a Cavalcade through the Town, with Musick and much Pomp; then a *Bramen* having said some Prayers over both, puts a Cloth betwixt the Husband and the VVife, and orders the Husband with his naked Foot to touch the naked Foot of his Wife, and that compleats the Marriage, M. *de Thev.*

In *Negapatan* (in the *East-Indies*) the Priest, with a Cow and Man and VVoman together, go to the River-side, where the *Bramen* mutters over a short Prayer, links their Hands about the Cows Tail, forces the Beast into the River (having first poured upon them his Holy Oyl) where they go as far as they can with the Beast, and then returning to shore, their hands are untied, and they Married.

Diabolical.

In *Amboyna*, they (who worship the Devil) at Marriage, use no Ceremonies; for the parties being agreed, the Bridegroom's Father carries a Present

ſent of ſome Toys to the Bride, and the Bride's Father makes a Feaſt, at which they have Muſick, of Tabors and Lologo, or Dances in the Honour of *Nito*; and ſo conſummate the Marriage, which they break with the ſame facility they contracted it; for the VVives leave their Husbands upon the leaſt diſcontent, and the next day they Marry another, *Mandelſlo.*

Funerals.

Jewiſh.

Abraham buried *Sarah* in a Cave, *Gen.* 23.

Saul was buried in a Grove, or under an Oak, 1 *Cor.* 10.

They uſed alſo burning of their Dead, 1 *Sam.* 31. 12. *Amos* 6. 10.

Their common Epitaph is, *Let his Soul be in the bundle of Life, with the Reſt of the Juſt*, Roſſe.

They uſed to Mourn for the Dead, *&c.*

At preſent among the Jews in *Barbary* the way is thus;

1. A Jew being ſick, a Rabbi is ſent for, who,
   1. Draws up an Envoy of his Eſtate.
   2. Takes account of his Debts.
   3. Provides for the Payment.
   4. The remainder is diſpoſed;
      1. In a double Dowry to the Wife, (to what was promiſed.)
      2. In Alms to Orphans.
      3. In Alms to Widows.
      4. In a Legacy to the Synagogue and Holy Houſe, (*i. e.*) the Temple expected at the coming of the Meſſiah.

2. When like to Die, he confesseth his Faith, and in a short Oration is recommended to mercy.

3. Is *Buried* within the Natural day after departure, the Corps being washed, and if rich, in Rose-water, Orange-flowers, *&c.* put in a clean shirt, drawers, and a strip of Linnen, and after all, in a very white sheet and Coffin.

4. The Relations stir not abroad for seven days after interrment.

5. The Corps is carried by four persons to the place of Burial.

6. At the Grave some certain parcels of Divine Service are said, Dr. *Addison.*

See more in the *Second Book.*

Mr. *Rosse* relates other usages, as covering the face, tearing a piece of their Garments.

Bowing the Thumb.

Stretching out the other Fingers.

Casting a shell after the Corps.

Casting grass over their Heads.

Changing their Seat 7 times in the Synagogue.

Going bare-foot 7 days.

Burning Candles 7 days, *&c.*

Ancient Christian.

In the Funerals of the Ancient Christians I Observe,

1. That one of the neareſt Relations shut the Eyes of the person Deceased. So S. *Augustine* saith concerning his Mother; *Premebam Oculos ejus.*

2. Sometimes to comfort themselves in the Affliction they Sung *Psalms* together, as in the forecited instance of *Monica's* Funeral. S. *Austine* tells us, *Euodius took a Psalter, and begun to sing, to whom all the House answered, I will sing of Mercy and Judgment*, &c. Upon which many Brethren, and Devout *Women* gathered together, and joyned with them, See also Dr. *Cave.*

3. Wher

3. When the Corps was brought to the Grave or Sepulcher, and there laid down; Prayers were said, *vide Aug. Confess. l. 9. c. 12.*

4. Orations were often made in commendation of the Party Deceased, with Exhortations to the People, to imitate so good an Example.

5. They were not always careful for costly Funerals, or embalming of their Corps, or choice Monuments, as S. *Austine* saith, in these respects, his Mother took no thought, *Nec mortuos coronanus, Min. Fælix.*

6. They also carried Lights burning before the Corps, signifying, they were as Champions, *&c.* Dr. *Cave, out of S. Chrysost.*

Note, 1. *Eutychianus Papa statuit, ut Martyres cum Dalmatica aut Colobio Sepelirentur.*

2. *Cerei in Cœmeteriis non incendantur. Conc. Eliber. c.* 34.

3. *Ne Fœminæ in Cœmeteriis pervigilent, ne sub obtentu Orationis Scelera committantur, Ibid.*

Mahometan.

1. After Death of any, the People fall a howling loud.

2. Friends come in, and weep in singing doleful tones with them, praising the Deceased thus, *He loved me so well, gave me plenty of every thing,* &c. and the rest say the same.

Sometimes they hire Mourning women.

3. They wash the Corps, shave off the Hair, burn Incense about him, to scare away ill Spirits; wrap him up in a Sheet.

4. Pray to God to be merciful to him.

5. Put him into a Coffin or Bier, cover'd with a Pall, which is Green for a *Scherif*, Red for a *Soldier*, *&c.* with a Turbant overthwart it, *&c.*

6. Carry it to the Burying place, the Priests going before, saying Prayers; then the Friends, Women crying like mad.

7. Put it in the Grave, and leave the Women to make lamentation.

The *Persians* place the Body Westward.

Burying-places always without the Town.

They use Tombs of Marble-stones erected, Epitaphs as we, M. *de Thev.*

Mahomet the Third lies buried in the midst of a Chappel at *C. P.* about fifty foot square, with four high small round Towers, about which are small round Galleries of Stone, from which the Priests call to service: His Tomb, a great Coffin of Marble, about five foot high, at the end covered with a Hearse-cloath of Gold, his Turbant standing at his Head, and two great Candles of Wax, three or four yards long, in guilded Candlesticks, the one at his Head, the other at his Feet, never burning, but standing for shew.

Round about his Tomb are Tombs for his Wives and Children.

In another Chappel at *C. P.* lies buried Sultan *Selim* with his 37 Children about him; his Grandfather.

In another, *Amaruth* (his Father) with 45 Children; only Emperors and Bassaes:

Thus others are buried in Fields, with Marble Stones at the Head, another at the Feet.

Ancient Heathen.

The *Romans* burned the Bodies of the Dead, that the Soul might be purged in Fire, before it ascended to the Stars, *Quintil. Declam.* 10.

Yet they excepted from this burning, the Bodies of

Traitors.
Tyrants.
Killers of their Masters.
Feloes de se.
Young Infants.

The

The four first, as profane; the Infants, as need-; no purgation.
The Grave of an Infant, was called *Suggrundi-*; of others *Bustum.*
The *Egyptians* and *Persians* used not burning.
At Funerals, were used Orations, Sword-plays, d Feasts, and a Doal among the *Romans.*
The *Romans* first buried in their private Houses.
To bury in the City was forbidden by a Law, *minem mortuum endo Urbe nei sepelito, neive ito*; in a Roman Edict it was prohibited to rn the Dead within two miles of the City.
The Rich were buried in their own Suburbane elds, where stately Monuments were erected on e sides of the publick ways, as of the *Via Flania*; (the ground, for so many Feet, conseated.)
The Poor at *Puticulæ*, so called from the little ts or Graves.
Among the *Lacedemonians*, and in some parts of *reece*, and at last in *Rome* it self, Burial was mitted within the City.
Lastly it was admitted in the Temples.
Amongst the *Druids*, whatever was dear to reat Persons, whilst living, was sent to the Fire ter them, when dead, *viz.* Living Creatures, Serants or Clients, *Cæs. de Bell. Gall.*
Vide plura in Parte Secunda.

Modern Heathen.

In the *East-Indies*, the Ceremony of Burying ffers according to Places.
In some places, they carry the Body cloathed in oodly Apparel, sitting in a Chair, with the beat f a Drum, with the attendance of Friends and elations; and after the usual ablution, the Boy is surrounded with wood; and the Wife, who ath followed in Triumph, hath her Seat prepared ere, where she places her self, singing, and seeming

seeming very desirous to die; a *Bramen* ties he to a Stake, in the middle of the Funeral Pile and sets fire to it; the Friends pour Odoriferou Oyls into it.

In other places the Bodies are carried to th River-side, put in the water, and washed, an then the Wife holding her Husband on her Knees and recommending her self to the prayers of th *Bramen*, she desires him to set fire to the Pile.

In some places they fill deep Pits with com bustible matter, and throw the Body in; and th Wife, after she hath sung and danced, to shew the firmness of their resolution; and sometime the Maid-slaves throw themselves after their Mi stresses, to shew their Love.

In other places, the Husband is interred witl his Legs a-cross, and the Wife put into the sam Grave alive; and when the Earth is filled up t their Neck, they are strangled by the *Bramens*.

The Woman being burnt with all their Orna ments of Gold, Silver, *&c.* the *Bramens* pick u all that is precious out of the Ashes; none els being suffered to touch them: But the *Mahome tan* Governours endeavour to suppress this Barba rous Custom, M. *de Theven.*

They believe that when People die, they go in to another World, and will have occation fo many of the same things they use here.

Courts

Courts.

Jewish.

E*Ccleſiaſtical*, the Synagogues, *Mat.* 10. 17. the end of them was to put a difference tween things Holy and Unholy, Clean and nclean, and to determine Controverſies: It was Repreſentative Church, *Mat.* 18. 16. *Tell the urch.*

They had Power of Excommunication, which as of three Degrees;

1. *Niddui*, putting out of the Synagogue, *Joh.* 22. It prohibited the Perſon for 30 days, more leſs,
   1. Society with any, within four Cubits.
   2. Eating and Drinking with any.
   3. Uſe of the Marriage-Bed.
   4. Shaving, Waſhing.

   It allowed him,
   To be at Divine Service.
   To teach and be taught.
   To hire Servants, or be hir'd.
2. *Cherem*, *Anathema*, done in publick, with urſes and Candles.
3. *Schamatha*, *Maranatha*, *Excommunicatio in ecreto Nominis Tetragrammati*, an Excommunication to Death, 1 *Joh.* 5. 16.

The Preſident herein was the High-Prieſt, next is *Sagan.*

2. *Civil.* 1. The *Sanhedrim*, from whence vas no Appeal.

The Place; the Paved Chamber of the Court of he Temple, *Joh.* 19. 13.

The

The Judges, 71 in number, out of every Trib six, except *Levi*, and out of that but four, *Ju nius*.

2. *The Lesser Consistory*; Two-fold;

1. Consisting of 23 Aldermen; two at *Jerusa lem*, (one at the Door of the Court before th Temple, the other at the Door of the Mount of th Temple) and in most Cities one, kept in the *Gates*

2. Of 3 Aldermen, erected in lesser Cities, i the *Gates*.

These sate not on Life and Death.

Ancient Christian.

It is not to be expected, that the *Primitiv Christians* could have any Civil or Politica Courts, having as yet got no Civil Power or Government into their hands, till the time of *Con stantine* the Great: And as for the Ecclesiastical neither could that be so regular and compleat, a might be desired. For though we read of the Synod of the Apostles, *Acts* 15. *Roman*, *Cæsarian Gallick*, *Pontick*, *Ostroenick*, *Asiatick*, *Arabick*, &c. before the Reign of *Constantine* the Great; yet no *General Council* till then, *viz. A. Chr.* 325. kept at *Nice*, called *Oecumenick*, or General, as afterwards, at *Constantinople*, *Ephesus*, *Chalcedon*, and two more at *Constantinople*; all which are universally acknowledged; and these were

1. Called by the then present Emperor.

2. They were free for all Bishops, Priests and Deacons. (I think I am in the right, for at *Nice* there was an infinite number of all Degrees of Ecclesiasticks, Bishops, Priests and Deacons.)

3. They took upon them the Censure of Doctrines and Practices.

4. They had power of inflicting Penalties, of Suspension, Deposition, Excommunication.

The

The Civil Government was various, according the Places and Countries: But whatever it was, Ecclesiastical Persons bore a part of the bur- in many places; the Common People often king application to them in cases of difference; it. *Augustine* frequently complains, that he was r-charged with the trouble of Arbitrations be- en his Neighbours, *&c.* It being expected, t they who were the Messengers of Grace and ce, should be both skilful and willing to pro- te Peace among their Neighbours.

Mahometan.

They who have place in the *Divan* are,
. *Viziers.*
. *Cadilesquers.*
. *Beglerbegs.*
. *Nischangi, viz.* the Keeper of the Seals.
. *Defterdais*, or Treasurers.
. Many Secretaries, or Clerks.
. *Capigi* Basha, and *Chiaux* Basha, keep the or.
All Persons of any Quality, Country, Religion, y be heard here.
The *Grand Visier* sits as Judge.
A Tryal shall not last above four or five Hours nost here. *M. de Thev.*
The *Mufti* sits with the King every Day in lgment, except *Friday*, when the King sits a- e. *Rosse.*
Persons here plead their own Causes. *Tavern.*
Divano, a Court near the Emperor's, or *Grand gnior's* Palace, or *Seraglio*, where the Visier Ba- , and other Basha's sit in Council, with *Beg- egs, &c.* 'Tis held four Days a Week, *Satur- , Sunday, Monday, Tuesday*: At the Rising of Court, the *Grand Visier* informs the *Sultan* of their Proceedings, who seldom impugnes what y have Decreed.

An-

Ancient Heathen.

At *Rome*, the Assemblies for Publick Affa were,

1. *Concilia*, when there was a Select Numb met together.

2. *Comitia*, when all the People were called the Meeting; and these were either,

1. *Curiata*, *sc.* Parish-Meetings; *Rome* being first divided into 30 *Curiæ*, or Parishes, where met; all the *Comitium* (or Hall of Justice) for lection of Magistrates, Confirmation of Wills, C All gave their Votes as private Men.

2. *Centuriata*, where the people met together Centuries, to give their Votes, according to th Estates. The City being divided into six *Class* by *Servius Tullius*, the first, of those who were wo above 800 Crowns, the second, above 100, *&c.* these Assemblies the plurality of Votes carried t choice. The Chief of each Century was called C *turio*, who had his *Vitis*, or Rod of Command. H were chosen the first Consuls, Censors, Pretors, P consuls, Tribunes, *&c.* Crimes also against the Pu lick Weal, as Treason, *&c.* were tried here.

3. *Tribuata*, *viz.* Assemblies of the Wards Quarters of the City, kept in the Field of *Ma* or *Capitol*, or *Circus Flaminius*; when the oth Courts were not permitted to assemble, either reason of unlawful Days, or Ominous Signs, C *Galtruch.*

But the highest Court of all was the *Rom Senate*, first elected by *Romulus*, to assist in affa of State, in number at first 100, then 200, at l 1000, all above 20 years old: they always met some Temple, twice a month, to consult about pu lick concerns, *Idem.*

M

Modern Heathen.

In *Bantam*, the Magiſtrate of the Town ſits in
idicature in the Court of the *Pacebam*, from 4 or
in the Evening, till Night; the Plaintiff and De-
ndant appearing both in perſon, and pleading their
vn Cauſe, *Mandelſlo.*

In *Japan* there is no Lord, nor indeed any Citi-
n, nor Merchant, but may put his Vaſſals and
omeſticks to Death, he himſelf being the Judge;
it to others Juſtice is adminiſtred in the Empe-
r's Name, *Idem.*

In *Fermoſa* there is no Lord that hath a Superi-
ity over the reſt; yet in every Village is a kind of
nate of 12 men, aged about 40, who invite all
ie Heads of Families to meet in one of their Pa-
ods, to confer about buſineſs, where the Magi-
rate proceeds not by Authority, or Force, but Rea-
n and Eloquence; and when one ſpeaks, all the
ſt are deeply and ſtrictly ſilent, not a Cough to
: heard, *Idem.*

In *China*, to diſcover Criminals, the Judge takes
Liſt of all the Houſes, and divides them into
ens, ſetting a Bill on every tenth houſe, enjoyn-
g them to diſcover ſuch of their Decad as have
ommitted ſuch Crimes, upon pain of being reſpon-
ble for the ſame Crimes, *&c. Idem.*

Diabolical.

In *Amboyna*, the way for deciding of Differen-
es, or other matters of importance, is this:

1. They put water into a Diſh.
2. They caſt in Gold, Earth, and a Leaden Bul-
:t.
3. They dip in it the end of a Muſquet-Barrel,
ie point of an Halbert, Sword, Knife, *&c.*

4. They

4. They give of the Water to him who is suspected guilty.

5. They give him his Oath, *Mandelslo.*

Schisms and Sects.

Jews.

1. קראים, *Karrei*, *Sadduces*, who adhered only to the Writings of *Moses* and the Prophets: so called from *Sedek* Justice, as *Beda*, *Epiphanius*, and *Lyra* think; or from one *Sadock*, the first Author (as *Burgensis*,) who lived under *Antigonus Socheus*, Successor to *Simeon* the Just.

2. חסדים, *Hasidei*, such as Voluntarily performed some things, which the Law required not. I suppose the same with the *Essei*, or *Esseni*, a kind of Monks, Lovers of Solitude: others, *Rechabites*, without any woman, any money, *Plin. Nat. Hist. l. 5. c. 17.* they lived in common, went in White.

רבנים, *Pharisees*, who were equally zealous of H. Scripture and *Talmud*, (or Traditions) or rather preferred these before the other. These were the Issue of the *Hasidei*.

Hemerobaptistæ, *Ceremoniarum Magistri*, Dr. *Littleton.*

The *Pharisees* were so called from their daily washing, *Ross.*

Tho *Scaliger* saith, Daily washing was used by all the *Jews*; and at this time in *Palestine* many do it; not once a day, but often, as do also the *Mahometans*, *Purchas.*

3. כותים, *Samaritans*, who acknowledged only the *Pentateuch* of *Moses*, and to it added several *Pagan* Rites, using *Mount Gerizim* for the place of worship.

He-

Herodiani, so called, either because Soldiers of *Herod's* Court, or because they boasted *Herod* for *the Messiah.*

Gaulonites, the Disciples of *Judas* the *Galilean* plotting.

Nazarites,

Rechabites, &c.

Christian.

1. *Eastern*, or Greek.
   1. *Greek*, strictly so call'd.
   2. *Muscovites* and *Russians.*
   3. *Melchites*, or *Syrians.*
   4. *Georgians*, or *Iberians.*
   5. *Nestorians*, or followers of *Nestorius.*
   6. *Indians*, or Christians of S. *Thomas.*
   7. *Jacobites*, from *Jacob*, Disciple of *Eutyches.*
   8. *Copties*, or *Egyptian* Christians.
   9. *Armenians*, so called from their Country.
   10. *Abassins*, or *Ethiopians.*
   11. *Maronites.*
   12. Some add *Sabeans*, or *Christians* of S. *John*, owning his Baptism only.
   13. *Circassians*, or *Sarcashes* much the same with *Armenians* and *Georgians.*

2. *Western*, or *Latin.*

1. PAPIST.

Dominicans.
Jesuits, or *Franciscans.*
Thomists.
Scotists.
Jansenists.
Molinists, or *Quietists.*

2. PROTESTANTS.

1. *Lutheran.*
2. *Calvinist.*

3. *Independent.*
4. *Anabaptist.*
5. *Quakers*, &c.

Mahometan

Are divided into
1. *Turks*, whereof some follow,
   1. *Abuhanifé.*
   2. *Chasibié.*
   3. *Maliké.*
   4. *Dudzahimé.*
   5. *Ahmed*, &c.

All which agree in Fundamentals, but differ in Morals and Ceremonies.

Hottinger names other Sects, as *Horrineans*, *Karamites*, *Habibean*, *Habacideans*, &c.

2. *Persians*, who are for *Mortis Hale*, as the *Turks* are for *Mahomet.*

They interpret the Law more perfectly and divinely. Their Grand Festival is the Feast of *Hocen* and *Hussein*, *Morden.*

Mr. *Grimstone* in his Addition to *Knolles*, make mention of 4 Orders of Religious men among the *Turks*, differing in Habit and Ceremonies.

1. *Dervises*, the strictest Order, living in contemplation; but Hypocrites.
2. *Terlaques.*
3. *Kalenders.*
4. *Huquiemales*, which last are very vicious and wicked Impostors, deceiving of the common people.

Mr. *Ricant* tells of several Sects of *Mahometan.* As, 1. *Haittates.*
2. *Cuph-Messahites.*
3. *Esbrakites*, &c.

Heathens,

In respect of Religion, were as divers as the Countries which they inhabited: Every Nation having peculiar Deities, and Rites of worship, *e.g.*

1. *Aigyptians.*
2. *Persians.*
3. *Grecians.*
4. *Romans.*
5. *Gauls.*
6. *Brittains.*

} Of which already up and down in the Book.

7. *Saxons*, &c.

Especially the Philosophers were divided into,

1. *Pythagoreans.*
2. *Peripateticks.*
3. *Cynicks.*
4. *Stoicks.*
5. *Platonicks.*
6. *Epicureans.*

Whose particular Sentiments in Religion, see afterwards.

Modern Heathens,

are likewise diversified, according to the number of Countries, where they inhabit, Tribes or *Castes*, and sometimes Families and Persons.

1. In respect of Countries:

into, 1. *Laplanders*, &c.

2. *East-Indians*, and they again, according to the Provinces;

1. *Ceilon.*
2. *Lahors.*
3. *Goa*, &c.
4. *America*, &c.

2. In respect of Tribes or *Castes*, as in all (in the *East Indies*) 84, agreeing in the same Religion, but each having a several Trade and Ceremonies.

1. *Bramens*, who profeſs Doctrine, and ſo do their Children.

2. *Catry*, or *Raſpoutes*, who profeſs Arms, and their Children the ſame.

3. *Soudr*, or *Courmi*, *Ruddery*, Tillers of the Ground, tho ſome carry Arms.

4. *Ouens*, or *Banians*, all Merchants, Bankers, *&c.* Anciently theſe four were all: now are added,

5. *Colis*, Cotton-dreſſers.

6. *Teherous*, Travellers Guards.

7. *Palanquin-bearers*, called *Govillii*.

8. *Periaves*, Curriers.

9. *Halalcour*, Cleanſers of Office-houſes, leaſt eſteemed.

10. *Baraguy*, who damn the yellow colour, and in the morning put white on their Foreheads, other *Caſtes* put on Red, *&c.*

Fletchers, Hammer-men, Publick Wenches; Dancers and Baladines, make up other *Caſtes*, *M. de Thev.*

All the *Caſtes* go to Prayers together, but worſhip what Idol they pleaſe: Some carry the Idol along with them.

Jewiſh Sects.

1. *Sadduces.*

1. Rule of Faith.
2. Articles of Faith.

Tenets.

Nothing is to be admitted but what is expreſſed in the Letter of *Moſes* (and the Prophets alſo, ſay ſome) but our Saviour alledges only *Moſes* againſt them, *Exod.* 3. 6. *Mat.* 22. 32.

1. There

1. There are no Angels;
2. Nor Spirits: They denied Spirits altogether; for they held God to be Corporeal, *Lyra.* Only such created spiritual Natures as Angels, and the Souls of Men, Dr. *Pearson.*
3. Nor Resurrection of the Dead.
4. Nor Providence, *Hotting.*
5. That the Soul died with the Body.
6. They couped up God in Heaven, without all beholding of Evil.

Abraham Zacuth calls them *Epicures.* The Scriptures they interpreted in their own Sense; nor regarded they the words of the wise men, *i. e. Pharisees:* They were of the Ancient *Careans*, or *Karraim*, but not of those which now are so termed; which, as *Zochath* confesseth, confess the Resurrection and Reward. *Scaliger* affirms, by the Testimony of *Philip Frederick*, a *Christian Jew*, who had great familiarity with these *Karraim* at *Constantinople*, and had been often in their Synagogues, that they differ nothing from the other *Jews*, but in rejecting Traditions, and are far more honest and faithful than the *Rabbanim*, of whom they are no less hated for their Integrity, than for rejecting Tradition. *S. Purchas.*

Rosse adds, that they denied Fate or Destiny also, and ascribed all to man's Free Will.

History.

Sadduces, (otherwise called *Mineans*) from *Sadok*, the first Author of the Heresie; whose Fellow-Scholar was *Baithos*, of whom came the *Baithoseans:* So saith *Abraham B. David*, in his Historical Cabal. *Antigonus* said, "Be ye not as "Servants which minister to their Prince, on con- "dition to receive reward. *Sadok* and *Baithos* asked him of this thing; and he answered, "That "they should not put confidence in the Reward of this Life, but in the World to come: But

they denied his words, and said, "We never heard "any thing of the World to come: For they had been his Disciples, and they dissented from him, and went to the Sanctuary of *Mount Gerizim*, where the Princes were, *Sam. Purchas.*

They upbraided the *Pharisees*, saying, "The Tra- "dition is in the hand of the *Pharisees*, to vex "themselves in this World, whereas in the World "to come they have no reward. *Antigonus* his words are in the Treatise *Aboth*, --- "Be ye not Servants, "which minister to a Prince, to receive of him re- "ward; but be ye as Servants, which minister to their "Prince, with this condition, that they receive no "reward, but let the fear of God be upon you, *Idem.*

Baithos and *Zadok* had a diverse Family, but held the same Opinions.

The *Baithoseans* ministred to *Baithos* in vessels of Silver and Gold.

The Sect of the *Sadduces* was diminished, if not worn out, after the destruction of the Temple, till *An.* 4523, or thereabouts. And *A. D.* 755, one *Anan* and *Saul* his Son revived that Doctrine, because he had received his expected promotion to the Degree of *Gaon*, *i. e.* Doctor; he wrote Books against the other *Jews*, *Purchas.*

Buxtorf saith, "That there are *Karraim* in *Poland*, *Syn. Jud. c.* 2. And *Leo* after saith, "There "are several of them in *Barbary*, *Idem.*

Godwin derives their name either from צדק which signifies Justice, or *Sadoc* the first Author of the Heresie, who lived under *Antigonus Sochaus*, and was his Scholar, brought up as a *Pharisee*, *Jewish Antiq.*

2. Pha-

2. *Pharisees, Essens, and Hasideans.*

Pharisees, their Tenents and Traditions.

1. *Prayer.*

THEY Prayed συνεχῶς, oft and long: Thrice a day was ordinary; at 9, 12, and 3 a Clock. Yea their Progenitors (*Chasidim, Assideans*) divided the day into three parts, whereof one was bestowed on Prayer, the next on the Law, and the third on their Work, Dr. *Hall.*

2. *Grace at Meat.*

Their very Disciples, if they had forgot to *give thanks*, were taught to return from the Field to the Board, to say Grace, *Idem.*

3. *Divine Service.*

The *Decalogue* must be read *once a day* of *every man*; others *twice*: — without moving Eye, Hand, Foot; — in a clean place, free from any Excrement, and four Cubits distant from any Sepulchre, *Idem.*

4. *Fasting.*

They *Fasted* twice a Week, in earnest, *Munday* and *Thursday.*

5. *Penances.*

They *beat* their *Heads* against the *Walls*, as they went, till blood came, (whence one of their seven Pharisees is called *Kizai*, a Pharisee *Draw-blood*) they put Thorns in their Skirts, to sting themselves; they lay on Planks, Stones, Thorns, *&c.*

6. *Holiness*

They would not converse with any Different Religion, *Samaritans*, &c. and for fear, they washed at their return home.

They *wash'd* before they ate, *Mark* 7. 3. the more Zealous wash'd the whole body. They wash'd their Cups, Pots and Tables. They wash'd their Hands *cubitaliter*, *Theophi.*

Vowed Continency for 8 *or* 10 *Years.*

Payed Tythes of all, Mint and Cumin.

Over-kept the Sabbath, would not stop a running Vessel, lay an Apple to the Fire, quench a a Burning, knock on a Table to still a Child, nor Rub, Scratch in publick, *&c.*

Enlarged their Phylacteries. and these must be in right Lines in the whole Parchment, of the Hide of a clean Beast.

Made a Wooden Spit of Pomegranate, to *Roste the Passover.*

To *Avoid Idolatry*; if an *Image* were in the way, they went about; or if they could not so, they ran; or if a Thorn should light in their Foot near the place, they would not kneel to take it out, lest they should seem to do Reverence, but sit down.

They hated *the Presence*, Fire, Fashion, Books of a *Gentile*, of a *Samaritan*, Dr. *Hall.*

They attributed all things to Fate; that there is no Herb on the Earth, which hath not its Planet in Heaven: If the Soul had done evil, it was adjudged to perpetual Prisons; if well, it had an easy return to Life by Transmigration: That God judges

according to the plurality or paucity of Merits Demerits.

Seven ſorts of *Phariſees*, according to *Godw. Jew. ntiq.*

1. *Phariſæus Sichemita.*
2. *Truncatus*; that upon pretence of Meditati-, would ſcarce draw his Foot from the ground.
3. *Impingens*; that to avoid ſeeing a Woman, ould wink, and run his head againſt a wall.
4. *Quid Debeo facere & faciam?* Luke 18.
5. *Mortarius*, wearing a Hat like a Mortar, to ok only downward or forward.
6. *Ex Amore.*
7. *Ex Timore.*

See the next pag, *Godw. ibid.*

Phariſees, their Hiſtory.

Phariſees, from *Phares*, to divide; or *Paraſh*, to xpoſe to publick view; or *Paraſh*, to Expound. They were a crafty and ſubtil generation of Men, nd ſo perverſe even to Princes themſelves, that ney would not fear, many times, openly to Af-ont and oppoſe them, Dr. *Cave*, *out of Joſeph. Int. Jud. l.* 17. *c.* 3.

Much Affected and Eſteem'd of the Populace, *Id.* Therefore *Alexander Jannæus*, when he lay a ying, adviſed his Queen, by all means, to com-ly with this ſort of men, imputing his own miſ-arriages to the Offences he had given them, *Id. x eod.*

Infinitely proud and inſolent, ſurly and ill-na-ur'd, hating all mankind but themſelves, cenſur-ng all who were not of their way; greatly *Zea-us to gather Proſelytes*, and then making them ot more *Religious*, but more fierce, cenſorious, eady, *two-fold more the Children of wrath*; di-criminating themſelves from the Herd by *Long-obes*, *broad Phylacteries*, *large Fringes*, *long Pray-rs*, *frequent Faſting*, *demure Looks*, *a whing Tone*, ec. *Idem.*

They

They were an improvement of חסידים, *Mac.* 2, 42. Those that voluntarily performed some things which the Law required not; who divided themselves from the rest of the Profane World, which did not as they did; nay, from the *Asidei* themselves, who performed as much as they, (but did not think themselves or others obliged by Law to do so.) And therefore were פרישים *Pharisees*, Separaters from other Men: Not an Order settled by Law; but only a Sect, of which some of all Orders of men were; and indeed a prevailing Sect, taken up by most of the chief Men of the Nation; the Elders in the *Sanhedrim*, and Rulers in the *Consistories*, therefore called, Ἄρχοντες Φαρισαίων, Dr. *Hammond. Annot. on Luke* 14. 1.

Hillal and *Sammai* were two chief Masters amongst them of Divers Sects.

The Jews reckon 7 kind of *Pharisees*.

The *Essenes* were divided into,

1. Cloisterers, Collegiates.
   1. Married.
   2. Continent.
2. Eremites, solitary Persons.

The 7 Kinds were,

1. *Sichemitæ*, which measured Piety by Honour and Profit, as the Sichemites, which for the Marriage of *Dinah* would be Circumcised.

2. *Nacphi*, which lifted not their Foot from the ground.

3. *Kisai*, *draw-blood*, which would smite their head to the wall, to draw blood; and shut their Eyes, that they might not behold a woman.

4. *Makchobathi*, that stood on their own Perfection; the word signifies, *what is my sin?*

5. *Meduchia*, which went low and stooping.

6. The *Pharisee* of *Love*, which obeyed the Law for Love of Vertue or Reward, *Abraham's Phæ.*

7. Of Fear, or *Job's* Pharisee, which obeyed for fear of Punishment.

Essees,

Essees, so called from a word which signifies *Rest*, *Silence*, *Scaliger*. *Essæi*, *qu.* ὅσιοι, *Phil. Jud.* *Pliny*, *l.* 5. *c.* 17. placeth them on the *West* of *Dead Sea*, above 4000 in Number; avoiding ches and Pleasures as sins; not Marrying, but tructing the Children of others; not meddling th War or Merchandise: Neither Swearing, nor ing; their Society such, that one Garment, one use, one Food, Treasury, one getting, spend-g, one life served to them all, *Purchas*. Oyl and eatness they Shun, yet wore always a white Gar-ent; they worshipped towards the *East*, given the Study of Physick, ascribing all things Fate, Offering inanimate Sacrifices (as *Pythago-ans*) and given much to silence, keeping every se-nth week a Pentecost, careful to preserve the ames of Angels, *Rosse*.

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3. *Samaritans, Nazarites, Rechabites.*

Samaritans.

1. *Name and Distinction.*

SO called from *Samaria*, the Countrey where they dwelt, and the place where they worship-ed; for their Temple was on Mount *Gerizim*. Of these were four Sects, *Dositheans*, *Sebueans*, *Essens*, *Gorthens*.

2. *Original.*

Manasses, Brother to *Jaddus*, the High-Priest in *Jerusalem*, being Married to *Sanballat* the *Horo-nite's*

nite's Daughter, by reason of *Nehemiah's* charge c
putting away their strange wives, being forced e
ther to put away his wife, or not be Priest, go
leave of *Sanballat* to build a Temple on *Gerizi*
(a Hill in *Samaria*) whither many Apostate Jew
fled, together with *Manasses* their High-Priest.

3. *Errors.*

1. They, as well as the *Sadduces*, rejected Tra
ditions and other Scripture, save the Pentateuch.
2. They denied also the Resurrection, but held
that there were Angels.
3. Sacrificed at the Temple on *Mount Gerizim*.
4. Allowed no Commerce with the Jews, *Joh*
4. 9. (being Excommunicated in *Secreto nomin*
Tetragrammati, by *Ezra* and *Nehemiah*; so tha
they should have no part in the Resurrection.)

Nazarites.

1. *Name.*

These were Votaries. Numb. 6. So called from
נזר, to separate.

2. *Office.*

They separated themselves from,
1. Wine. Strong-drink, *&c.*
2. The Dead.
3. The Rasour.

3. *Distinction.*

Some were *Nazarites*,
1. For Life, as *Sampson*, *John* Baptist, *&c.*
2. For 30 days, as *Absalom*, *Paul*, *Acts* 21.24.
3. Mystically, as Christ, *Mat.* 2. 3.

Recha-

Rechabites.

We have little account of them, save only out S. Scripture, *Jer.* 35. 2, 3. *&c. Viz.* That they e so called from *Rechab*, their Father; that y neither did,

1. Drink Wine, nor
2. Sow Seed.
3. Nor build Houses.
4. Nor Plant Vine-yards.
5. But lived in Tents all their days, like angers.

Ossens.

Ossens are added by *Epiphanius*, which seem to be rived from the *Essens*, but they Worshipped An-s, *Col.* 2. 21. And the Sun, called thence, *Samp-ns*, one of whose chief Doctors was one *Elxai* the time of *Trajan*, who taught Æquivocation, bade Praying to the *Eastward*, detested Sacrifices, nowledged a She-holy Ghost, *&c.*

Mahometan Sects.

Turks.

1. The *Turks* pretend that *Aboubeker* was the lful Successor of *Mahomet*;
Omar, Successor of *Aboubeker*,
Osman of *Omar*,
Aly of *Osman*:
Whom the *Persians* execrate the Memory of.
Some reduce the difference of *Turks* and *Persi-s* to these 4 Heads:
1. A different Explication of the *Alcoran.*
2. Diversity of Saints.

3. Di-

3. Diversity of Miracles.
4. Diversity of *Mosques* and Ceremonies.]

3. The *Turks* are called *Sunni*, because the follow also *Counsels* of Devotion, besides the commands of their Law, *M. de Thev.*

4. They call to Prayers from the tops of Towers.

5. In praying, the *Sunni* hold their hands one over another upon the stomach.

6. Among the *Turks*, for a Christian to dispute with them about matters of Faith, is punishable by Death, *M. de Thev.*

Persians.

The Religion of the *Persians* is the same in substance with that of the *Turks*; tho no Nations in the world hate one another more than they do; on the account of Religion; they look on one another as Hereticks.

1. The *Persians* hold, that *Aboubeker*, *Omar* and *Osman*, were but so many Usurpers of *Aly*; that *Aly* was the Lawful Successor of *Mahomet*, and actually succeeded him: that *Aly* was the first of the Twelve *Imams*, whom they much honour, and who succeeded one another; of whom the last called *Mahomet-Nekedy-Sahabzemon* (*i. e.* Mr. of the times) was snatched out of the hands of those who would have killed him, and translated as *Enoch* and *Elias* and that he will also come at the Day of Judgment, to force the world to embrace the Faith of *Mahomet*; that Jesus Christ shall be his Lieutenant, and that he will marry.

This is the great point of difference between the *Turks* and them, *M. de Thev.*

2. They have translated the *Alcoran* into the *Persian* Tongue, with an Interlineal Translation, word for word: for *Turks* and *Persians* both believe, that that book cannot be explained in any other Language, but *Arabick.*

3. The

3. They think it enough to follow the *commands* of their Law, and therefore call themselves *Schiai*, tho the *Persians* sometime follow some of the Counsels, *Idem.*

4. In *Persia* they call to Prayers three times a day, from *Terrasses*, not *Towers*; *viz.* at Morn, Noon, and Sun-set; and no oftener on *Friday.*

5. The *Schiai* hold not their Hands on their Stomachs at Prayer, but lay down a little gray Stone before them, which they always carry about them, and every time they Prostrate, lay their Fore-heads on that Stone made of the Earth of *Meebela*; where *Hussein*, the Second Son of *Aly*, was killed.

6. *Persians* will not eat what a Christian hath touch'd, nor suffer a Christian to come into their Coffee-houses, or *Bagnioes*, accounting them *Megis*, *i. e.* impure: They break a Pot wherein a Christian hath Drunk. They hate *Turks* no less, but dare not tell them so, M. *de Thev.*

7. They will suffer Christians to dispute with them about matters of Faith.

Eastern Christians.

Greeks.

Present State.

1. THey are Poor.
2. Ignorant.
3. Oppressed by the *Turk*, to whom they pay every Man 4 *Lyon-Dollars*, *i. e.* 16 Shillings *per Annum.*

Brierwood saith, Their Tribute is a fourth part of their Increase, and a Sultany (7 *s.* 6 *d.*) for every

ry Poll; and also they are obliged to speak no thing against *Mahometanism.*

Formerly their Children were decimated, and made *Janizaries.*

Order of the Patriarchs.

1. Patriarch of *C. P.*
2. —— of *Alexandria.*
3. —— of *Antioch.*
4. —— of *Jerusalem.*

When they all meet, they kiss each other's hand.

1. The Patriarch of *Alexandria* is over
   Egypt,
   Æthiopia,
   Arabia,
   The *Indies.*
2. The Patriarch of *Jerusalem* is over *Palestine.*
3. The Patriarch of *Antioch* is over
   Cilicia,
   Mesopotomia,
   Syria,
   Phœnicia,
   Cyprus.

The Patriarch of *Constantinople* is over 73 several Churches, according to Mr. *Smith,*

Heraclea,
Thessalonica,
Athens,
Lacedemonia,
Larissa,
Adrianople,
Tornobou,
Johanna,
Monenbasia,
Methynna.
Phanarion,
Patrus,
Proconesus.

And all confirmed by the *Grand Seignior.*

Georgians,

Georgians, or *Iberians.*

1. Moſt of them ſo ignorant, they hardly know e Principles of their Religion.
2. The Clergy much oppreſſed by the Nobles; ſhops and Prieſts uſed as Servants, by the Prince d Nobility.
The Prince's Will is their Law; no Judges, nor miſſion of Witneſſes. The Eſtates, and Perſons the Subjects, are at the diſpoſal of the Prince, *&c.*
The Prince of the *Georgians*, in a Letter to Pope *rban* VIII. 1629. ſaith, The Faith hath been pt pure among them ſince *Conſtantine* the Great: lſo, That he allowed a Chapel to the *Miſſionaries* *Rome*, that they might pray for him.
The Patriarch of *Conſtantinople* ſends *Kaloyrs* of- n into *Iberia*, to encourage them in their Enmi- againſt the Pope. *F. Avitabolis*, in a Letter om *Goris* in *Iberia*, or *Georgia*, 1631. From hence my Author (*F. Simon*) hath the following ccount, *&c.*
Sir *Tho. Herbert* ſaith, No fewer than 40000 of *:orgians* and *Sarcaſhes*, inhabited about *Spahawn* id *Schyraz*; but little better than Captives, be- g forcibly ttanſplanted thither. Poor Souls laith he) hearing that we were *Chriſtians*, they ocked about us, and wept to ſee us.

Mengrelians.

1. They are accounted by *Galanus* of the ſame elief, moſtly, with the *Georgians*; only,
2. They live on the Mountains, and in the Woods, id therefore,
3. Are a wilder and wickeder ſort of People, ian the *Georgians.*

4. They inhabit *Colchis*, or *Mengrelia*, which is part of *Armenia*; and therefore much difference is not to be expected between the *Mengrelians*, and *Armenians*, or *Georgians*.

Muscovites.

They agree mostly with the *Greeks* in Faith, Rites, and Ceremonies.

Every House hath its Saint pictured, and hung up on the Wall, with a little Wax-Candle before it, which they light, when they say their Prayers.

The Picture of the V. *Mary*, and S. *Nicholas* their Patron, are in great Veneration amongst them.

The sign of the Cross is the ordinary Preface to all their Civil Actions.

They have a Patriarch at *Mosco*.

Three Arch-Bishops at *Rosthon*, *Sudal*, and *Grand Novograde*; Bishops at *Wologda*, *Resan*, *Sudal*, *Twer*, *Toboleska*, *Astracan*, *Casan*, *Plescon*, *Colmena*, &c. All chosen out of the Body of their Monks.

They force no Man's Conscience: hate the Papists.

Nestorians.

1. They are a Sect of the *Chaldeans*, or *Syrians*.

2. They Reverence *Nestorius*, as their Great Patriarch, and Invocate him in their Prayers.

3. Their present Patriarch to whom they are subject, is called the Patriarch of *Babylon*, who hath Jurisdiction over 300000 Families. *Pet. Stroz. de dogm. Chald.* 1617.

4. Under Pope *Julius* III. they chose one *Simon Jusacha*, Patriarch, who resided at *Caramit*, in *Mesopotamia*: next

Abdjesus

Abdiesu, Metropolitan of *Saba*, who at *Rome* recanted some Books which he had writ in favour of *Nestorianism*: He was at the Council of *Trent*.

Abacballa, a Monk of St. *Pachome*.

Denha Simon, who left *Caramit*, to reside in *Zeinalbech*, in the uttermost bounds of *Persia*, submitting to the Patriarch of *Babylon*.

Simon.

Elias, who sent a flattering submissive Letter to Pope *Paul* V. upon his request; wherein he represents the differences between the *Nestorians*, and *Romans*, only Ceremonial.

But since they have broken Faith, *&c.*

Indians of St. Thomas.

1. One Sect with the *Nestorians*.

2. Subject to the same Patriarch, whose Jurisdiction reacheth as far as *India*.

3. The *Chaldeans*, who live at *Goa*, *Cochim*, *Anamala*, &c. all *Nestorians*.

4. The Pope of *Rome* hath sent many Emissaries to them; much violence, and many arts have been used, especially by *Alexis de Menezes*, made afterward Arch-Bishop of *Goa*, and Patriarch of the *East*: A College was set up at *Canranor*, 1546. for instructing Children in the Ceremonies of the *Latines*, another for the *Chaldean* language, *&c.*

In fine, they became Subject to *Rome*, and connue so to this day, for ought I can learn.

Sabeans, or *Christians of St.* John.

M. *de Thevenot* giveth account of them about *Bassora*, in the *East-Indies*, but saith, They are more *Gentiles* than *Christians*. One of them, who turned *Roman Catholick*, confessing, They were partly *Jews*, part *Turks*, part *Christians*, and part *Gentiles*. M. *de Thev.* vid. postea.

Cophties.

1. So called from *Coptus*, the Metropolis of *Thebais* formerly, or *Egophtia*, *Egypt*.

2. Their Country Language is *Arabic*, the *Coptic* Tongue is in their Offices.

3. *Cophties*,
Abyssins,
Armenians,
Jacobites,
} All *Monophysites*, &c.

i. e. They will not acknowledge two Natures in Christ, for fear of acknowledging two Christs.

4. They are subject to One, who calls himself Patriarch of *Alexandria* and *Jerusalem*, and Successor of St. *Mark*, who hath Jurisdiction over

Both *Aigypts*,
Nubia, and
Abyssinia.
}

5. Upon him depend Eleven *Cophty*-Bishops, *viz.*

Of *Jerusalem*,	*Sijut*,
Behnese,	*Abutig*,
Arsih,	*Girgium*,
Film,	*Negade*,
Moharrah,	*Girge*.
Montfallot,	

And the Metropolitan of *Abyssinia*.

6. Next Bishops, are Arch-Priests, many in number.

7. Next Priests, Deacons, Readers, Chanters.

So ignorant, they have scarce a Man among them fit to be a Patriarch; and so poor, they are scarce able to raise a Sum of Money to give the Basha for his Admission.

They have many fabulous Stories about our Saviour's Life; as that an Angel brought him Victuals in his Minority, M. *de Thev.*

Armeni-

Armenians.

1. *Scha-Abas*, King of *Persia*, his Victories ove[r] ne *Armenians*, hath almost ruined this Church, ith *F. Simon*, which others deny.
2. The Patriarch of *Armenia* had his Seat lately t *Egmiathin.*
3. They still retain the Names of some Archishopricks, Bishopricks, and Monasteries.
4. Many *Armenians* are now in the Communion ith the Church of *Rome.*
5. They are all *Monophysites.*
6. They agree mostly with the *Jacobites*, except some Ceremonies. Their *Mass* is in the *Armenian*-Tongue.
7. They reject the Council of *Chalcedon.*
8. They are Subject to two Patriarchs, each calld Patriarch of *Armenia*, and have 400000 Villages under them.
9. The Curates and Bishops succeed, *qu.* by Inheritance.
10. *Armenians* in *Ispahan*, not inconsiderable for umber.

Jacobites.

Properly so called, are such as live in *Syria* and *Mesopotamia*, about 40000 Families, of which ome are Latiniz'd, and some not; these last have wo Patriarchs, one at *Caramit*, the other at *Derapharan.*

The Patriarch of the Latiniz'd *Jacobites* resides t *Aleppo*, and depends on *Rome.*

They Communicate with Leaven'd Bread.

Abyssins of Ethiop.

1. So called from *Abassia*, *i. e.* Ancient *Ethiopia.*

2. They are Subject to one Bishop, sent from the Patriarch of *Alexandria*, who resides at *Cairo.*

3. *John Bermudas*, made Patriarch of *Ethiopia* at *Rome*, at the request of the *Abyssins* themselves; most know what became of him, *viz.* Banisht.

4. One *David*, who called himself Emperor of the greater and ——— *Ethiopia*, wrote a Letter to Pope *Clement* VII. protesting Obedience.

5. Their Language is a *Chaldaic* (used in their Liturgies) much differing from the Vulgar *Chaldaic. F. Sim.*

A great Countrey, seven Months Travel in circuit: The King, and all the People of the *Cophtie* Religion. *M. de Thev.*

Purchas saith no: They call themselves *Chaldeans. Sam. Purchas.*

Maronites.

1. So called from *Maron*, (as they pretend) an Abbot, whose Life *Theodoret* hath writ, who lived in the beginning of the Fifth *Century*; whom they call Saint in all their Offices.

2. Their Patriarch resides in the Monastery of *Cannabin*, on Mount *Libanus*, called Patriarch of *Antioch.*

3. They are entirely submitted to the Church of *Rome*; and a Reformation is made in their Offices, Discipline, *&c.*

4. The *Maronites*, of a sweet Temper, but inconstant; their Women very modest.

5. They

5. They disclaim the Error of *Monothelism. F. Sim.*

The *Maronites* at *Damascus* so poor, that when was there, their Curate had been in Prison a ng while, for three *Piasters*. M. *de Thev.*

N. B. They are of late fully reconciled to the hurch of *Rome*. *F. Simon.*

Doctrines common to all the Eastern Churches.

1. THey refuse to own the Bishop of *Rome*, as Universal Bishop.
2. They pray for the Dead.
3. Yet they deny Purgatory.
4. They observe *Saturday*.
5. They abstain from things strangled, and lood.

Not out of respect to the *Mosaic* Law, but A-postolick Decree; and they rebuke us for laying at Decree aside. *Ludolph.*

The *Abyssins* also, from the shrunk Sinew. *Lud.*

6. They believe not the procession of the Holy host from the Son.
7. They buy and sell the Sacraments, and drive e Bargain with much eagerness.
8. The Priests are generally poor and ignorant; t the Patriarch of *Abassia* is reported (by one at describes the River *Nilus* and the *Abass*, *Emp.* 54.) to be excellently skilled in Divine and Hu-ane Learning. *F. Simon. Ludolphus* denies it.

(8) The pure Orientals deny Transubstantiation. he Latiniz'd not so.

9. They kneel not in their Churches, but lean n Crutches, or stand.

10. They have a Candlestick with three Candles, representing the Trinity: Another with two Candles, to signifie the two Natures of Christ.

11. In giving the Blessing, they make the sign of the Cross, from the right hand to the left.

12. Maids shew not themselves before Marriage, nor a long time after; no, not to their Relations, and go not to Church, for fear of being seen. M. *de Thev.* but this is not equally affirmed of all.

13. They have four *Lents* in the Year.

1. The first, six Weeks before *Easter*, till *Easter*-day. The *Muscovites* 7 Weeks.

2. The second, fifteen days before S. *Peter*, and *Paul*'s day, 'till that day.

3. The third, from *August* the first, 'till *Assumption*-day, *i. e.* fifteen days.

4. The fourth, from the first *Sunday* of *Advent*, 'till *Christmas*-day.

During the three last *Lents*, they may eat Fish and Oil; but in the first neither; nor any thing that hath Blood, but only Herbs and Shell-fish. M. *de Thev.* But I find not this certainly affirm'd of the *Abyssins*.

14. They Fast twice (besides) in seven days upon the fourth and sixth Holy-day. *Job Lud. l.* 3. The reason of which was by *Tzagazaab* (an *Abassian*) said to be, for that the fourth day the murder of *Christ* was concluded upon, and the sixth it was executed; according to what many of the Ancients taught. But others believe, These two Fasting-days were taken up in imitation of the Ancient *Jews*. *Ibid.*

15. The *Greeks*, *Armenians*, *Russians*, and other Oriental Christians, begin the Year from the *Calends* of *September*, as supposing that the World was created at the time of the *Autumnal Equinoctial*. *Ibid.*

Their Year consists of Twelve Months, each Month hath thirty days.

To

To every three years they add five days, to ery four, six days, to supply the Solar year. So at their Feasts happen on the same days with rs, according to the *Julian* Account. The Feast the Nativity is Celebrated the same day with us, z. *Decemb.* 25. their 28. *ibid.*

26. The *Grecians*, *Armenians*, *Russians*, and e-ecially the *Abyssinians*, not only permit their riests to Marry, but sooneſt prefer the Husbands of ives; insomuch, that the neareſt way to pre-rment among them is to Marry, *Idem. l.* 3. *c.* 7.

Proper Doctrines and Usages.

Baptism, Chrism, *&c.*

Greeks.

1. *Mysteries, viz. Six.*

1. *Baptism, viz.*

1. They present the Child at the Church-Porch, o receive the blessing of the Priest.

2. The Priest there *seals* the Child, *i. e.* crosseth im on the Forehead, Mouth, Breast; recites a Pray-r, and waves him in his Arms, in form of a Cross, levates him, and dismisseth him.

3. He blows three times on the Child to dispos-ess the Devil.

4. Pours Water in form of a Cross, in token of peace with God.

5. Takes the Child out of the Gossip's Arms (of which they never have but one) and makes the ign of the Cross with Oyl on the Fore-head, Breast. Reins, saying, χρίεται ὁ δοῦλος τοῦ Θεοῦ —— εἰς ἴασιν τῆς ψυχῆς καὶ σώματος —— εἰς ἀκοὴν πί-στεως.

6. He

6. He next dips it 3 times in water, and looking toward the *East*, saith, *The servant of God is Baptized in the Name of the Father*, Amen. *Of the Son*, Amen, *&c.*

N. Their Gossips or *Compatri* commence a great Friendship, and fancy that they cannot mix consanguinity.

2. *Chrism*,

Tho joyned with Baptism, is different from it, grounded on 2 *Cor.* 1. 21, 22.

On *Good Friday* the Arch-bishop, or Bishop consecrates the Oyl.

It is made of *Xylobalsamum*, *Echinanthes*, *Myrrh*, *Xylocatia*, *Carpobalsamum*, *Laudanum*, and other Gums and Spices, F. *Simon.*

They defer Baptism till the 3d, 4th, 6th, 10th, 14th year.

3. *Eucharist.*

1. For preparation, they distribute *Panem Benedictum*, (ἀντίδωρον) the parts of Bread which remain of the Consecrated Loaf: These they carry home to such as cannot come: These, they say have power to remit Venial Sins.

2. In the Chancel, on a Table, is a Loaf set in this form.

3. This the Priest Signs three times, using these words, *In the remembrance of our Lord God and Saviour Jesus Christ.*

4. He strikes a small Lance several times into the Loaf, saying by parcels, *As a Lamb before his Shearers*; &c.

5. Cuts a piece for himself, lays it by the *Patina*, thrusts his Lance into the Bread again, with other words, cuts a second part, forms it like Δ, saying *In honour and memory of our blessed Lady Mother of God, and perpetual Virgin* Mary, *through whose Prayers*,

ayers, O Lord, accept this Saerifice to thine Altar.

6. Then cuts out more pieces in memory of *John ptiſt, Moſes, Aaron, Peter, Paul, Baſil, Gregory ſma, Damianus,* &c. And Laſtly, a ninth in nor of S. *Chryſoſtom,* whoſe Liturgy is read that y : (The 9 parcels, in reference to the 9 Hierar- ies of Angels.)

7. Then follows the Offertory for the Living, ery Chriſtian Prelate, and the particular Biſhop at Ordained the Prieſt, eſpecially thoſe who paid that Maſs ; the Founders of the Church, the arents and Friends of thoſe which paid for the aſs.

8. The Prieſt lifts up a Silver Star over the read ; ſaying ſome ſhort Prayers, goes from the lace of the Offertory, reads the Epiſtle and Goſ- el for the day ; returns, covers the Bread and ine, ſets it on his Head, carries it in Proceſſion rough all the Church, the People bowing, mak- g Croſſes, throwing infirm perſons in the way.

9. The Apoſtles Creed is recited, the Veil taken f, Air moved over the Bread with a Fan (ſigni- ing the breath of the Spirit) *&c.*

10. The words of Conſecration are uſed--*In the me night,* &c.

11. Then this Prayer, *Lord, who in the third ur didſt ſend thy Holy Spirit, graciouſly take it not vay from us, but grant it to us, Lord, make clean r Hearts within us,* (with ſome ſhort Soliloques) hich Prayer is repeated three times, with the head owed down.

12. Then the Prieſt raiſing himſelf, ſaith, *Lord ar my Prayer* ; and lifting up his hand by way of leſſing, adds, *Make this Bread the Holy Body of hriſt. Amen.*

13. Here the Conſecration being finiſhed, he oes on, *Thou art my God, thou art my King, I adore hee piouſly and Faithfully.*

14. Then covering the Chalice, he elevates it, nd the People worſhip it.

15. The

15. The Priest sups three times.

16. Those who intend to Communicate; first go to the bottom of the Church, there to ask forgiveness of the Congregation in these words: Συγχωρεῖτε ἀδελφοὶ ἔργῳ καὶ λόγῳ ἡμάρτηκεν. The Answer is, ὁ Θεὸς συγχωρήσει ὑμῖν Ἀδελφοί.

17. It is their custom to conserve the Sacramen for the use of the Sick, *Hæc ex D.* Addison.

They gave the Sacrament to the Children a Baptism.

Believers not to be forced to the Sacrament.

They carry the Sacrament to the Sick withou Torches.

Keep it in a Box, and hang it on a Wall.

They hold, that the Sacrament Consecrated o *Holy Thursdays* is most Efficacious, F. *Simon.*

They use Unleavened Bread.

Administer in both kinds, *Christ. à Jelinger.*

Greeks, out of Dr. Addison.

4. *Priesthood,*

Is accounted a Mystery for its Power and Ener gy, 1 *Cor.* 4. 1.

Of this there are these Orders.

1. *Anagnostes,* who reads the Hymns (Which are Sung) and the Prophets of the *Old Testament.*

2. The *Psaltes,* who sings the Psalms of *David*

3. *Lampadarios,* who trims the Lamps.

4. *Deacons* and *Subdeacons,* who read the Epistles and Gospels.

5. *Secular Priests,* who can all read and write yet few skill'd in the School-Greek, or Latin, o Hebrew, or Philosophy (all books being counted Unlawful, but such as treat of Divinity and a Godly Life.) They are called *Papa's.*

They cannot Marry a second time, who, when Widowers, wear Caps turn'd up with white, with a fall hanging down on their backs; but this is often forfeited, and cut off by the Bishop for some sin.

6. *Re-*

6. *Religious Prieſts, Kaloirs*, from καλὸς ἱερεὺς, Monks Encloiſtered, profeſſing Chaſtity, and obedience, of the Orders of S. *Baſil*, beſides which they have no other.

Their *Habit*, A long Caſſock of Courſe Cloth, of Camels Colour, with a Cap of Felt or Wool, made to cover the Ears, with a black Coul, called καλαμάφι.

They *abſtain* from Fleſh all their Life. Some more ſtrict (called μεγαλόσχημοι) take nothing elſe, but Bread and Water; but theſe are commonly *Anchorites*, ſeveral dwell on *Mount Athos*: Their Hair long.

Their *Services* are very ridiculous and prolix. Every day in *Lent* they read over the Pſaltar once; and at the end of every 4 Pſalms ſay, *Gloria Patri*, &c. with 3 Metagnai, (or μετάνοιαι) bowing or kiſſing the ground 3 times. At the end of every 10 Pſalms 40 *Metagnai*; which every *Kaloir* doth 300 times every 24 Hours, unleſs ſick, and then his Prieſt muſt do it for him. The one half of theſe are performed the two firſt hours of the Night, the other half at midnight, before they ariſe to *Matins*, which begin 4 hours before Day.

Out of ſome *Monaſteries* they ſend Ἀποσταλοχῆς, Meſſengers to collect Contributions, who ſtay out five years, begging the Charity of good People; ſome of which, being Temperate, live long: I knew one 119 years old; his Father liv'd but to 80, his Grandfather to 158.

Several Monaſteries on *Mount Athos*, where the *Kaloirs*, 6000 in number, work in ſuch Employments, as they are beſt skill'd in.

Every Monaſtery hath its Library, but diſorderly ones; few books, but of Divinity; few choice ones of them: Nor one Book (they ſay) varying from the Doctrine of the 7th Council, nor any writ by ſuch as they call Hereticks.

Bells in all Monaſteries.

The

The *Kaloirs* here commonly, of good, simple godly Lives.

Greeks, out of F. Simon.

1. The Church-men accused of Simony.

2. They observe not the age required for Episcopacy and Priesthood.

3. They take several Orders at one time.

4. He is commonly chosen Patriarch, that gives most to the Grand Seignior: Besides, the Patriarch buys the Voices of the Bishops that Elect him. The Patriarch makes himself amends when he makes Bishops, and they again, when they make a Papas, (selling Orders and Cures) and they again the poor people.

5. Monks, abstain strictly from Flesh, tho engaged by no Vow, but Custom.

They sleep not above 4 hours, some but two.

They *go to prayers* in *the Church* thrice a day.

(1.) Some Monks, called Κοινοβιάκοι, who eat in the same Refectory, use the same Exercise, have nothing singular in their Habit; yet some are μεγάλα σχήματος καὶ ἀγγελικῆς, who profess a more perfect way of living; many in number.

Others are, μικρόσχημοι, who lead not so perfect a Life.

(2.) Some Ἰδιόρρυθμοι, who live as themselves please.

1. They buy a Cell, and necessaries for a Monastery.

2. The Yeoman of the Cell provides Bread and Wine.

3. They betake to business, are bound to no duty.

4. At Death they leave all to their companion.

(3.) Some *Anchorites*, who cannot work, nor discharge the duties of the Monastery; yet have a mind to live in Solitude; and these,

1. Buy a Cell, with a piece of Land, *&c.*

2. Go

2. Go to the Monastery only on Holy-days, ving no hours appointed them for Prayer.

3. Some, with leave of the Abbot, leave the onastery, and retire for Meditation and Prayer; e Monastery sending them, once a Month, pro- ions to live upon.

4. Some hire a Vine-yard near the Cell, and ed on the Grapes: Some on Cherries, on Beans; me Transcribe Books.

6. Nuns; They,

1. Are of S. *Basil's* Order, under an Abbess.

2. As strict as the Monks, in Fasting, Pray- g, *&c.*

3. Their Confessor, some old Vertuous, eighbour Monk, who says Mass, *&c.*

4. Their Habit, a Cloak, of plain Woollen- loth, Arms and Hands covered to the Fingers ds.

5. Their Head shaven; a several Cell and odging for each.

6. The Rich have a Maid, or young Girl, hich they bring up in Devotion.

7. They work with their Needles, make Gir- les, which they sell to the *Turks*.

N. B. Some say, these at *C. P.* are Widows, ged, under no Vow, all their customs consisting in earing a black Veil on their Head, declaring that ey will Marry no more, living commonly at me, minding their Huswifery, Children, *&c.* ving more Liberty than before.

5. *Confession.*

Confession is enjoyn'd 4 times a year to persons of isure: Once a month to the Priests and Religi- s: Once a year to labouring people, *viz.* before eir Great *Lent*. To sick people as an ease for iritual Diseases.

Repentance is defin'd a sorrow of heart for sin, of hich a man accuseth himself before a Priest, with firm Resolution to correct the Errors of his past ife by that which is to come, and with intention perform what shall be enjoyn'd him by his Pa- or for his Penance.

Their

Their Argument for Confession: The Priest cannot release, unless he know what to release.

Their Penances are, Prayers, extraordinary Alms, Fastings, Visiting Holy Places, *&c.*

The Priest exhorts thus: "Behold the Angel of "the Lord is at hand, to take thy Confession; see "that thou conceal no sin, for fear of shame; for "I also am a man and sinner, as thou art.

To Penitents guilty of mortal sin, is administred the Sacrament of τὸ εὐχελάου, or the *Oyl of Prayer*, done by the Bp. and 7 Priests, by pure Oil and Prayer, *viz.*

The Priest dips some Cotton on the End of a stick, anoints the Penitents in form of a Cross, on the Forehead, Chin, each Cheek, Back and Palms of the Hands, and then recites a Prayer.

The same with the Papists *Extream Unction.*

6. *Marriage* is forbidden after the burial of the Third Husband or Wife, because, *say they*, it comes under the Notion of *Polygamy.*

Divorces are easily granted, and the man allowed to take another Wife, and perhaps afterward recalled, and the man enjoyned to re-assume his former Wife.

About C. P. and *Smyrna*, and great Cities, in imitation of the *Turks* in Retirement, and suffer then not to be seen by the Bridegroom, till unveil'd, after they are married.

The Islander *Greeks* of the *Archipelago*, dancing promiscuously, men and women together, often make Protestations of Marriages together, and then break them; which if they do, the Old Mothers, by Witchcraft, (τὸ δήμο), tie the man from marrying with any other, till an agreement be made.

In *Romania* (or *Ramali*) the *Turks* have frequently married with *Greek* women Christians, till 1672 when the *Patriarch* of *C. P.* complain'd to the *Mufti*, and put a stop to it.

Th

The Prieſt marries them with a Ring, they have ſo a Godfather and Godmother, who preſent ıemſelves before the *Papa's*, and hold a *Garland* of ɔwers interlaced with *Orpine* over the heads of ıe couple, pray, turn round, drink together, *&c.* :eak the glaſs; ſaying, ſo may the Bridegroom :eak the Virginity of the Bride. *M. de Thevenot.*

Muſcovites.

1. Eight Days after the Child is born, he is ought to the Church-Porch, where the Prieſt re-ives the Child.
2. Tells the Witneſſes their Duties; namely, ɔ teach him how to know God and Chriſt, *&c.*
3. After ſome Prayer, plungeth the Child three nes over head and ears, in a tub of warm Wa-r; holding it neceſſary that every part of the hild be dipped; uſing theſe Words, *In the Name the Father, Son, and Holy Ghoſt.*

N. They hold all to be damned that die with-ıt Baptiſm.

They Re-baptize Apoſtates.

The Duke of *Holſtein's* Ambaſſador ſaith,

1. The Child is croſs'd on the Fore-head.
2. Bleſſed thus, *The Lord preſerve thy coming in, d going out.*
3. Nine Wax-Candles are lighted croſs the Font, ıich is in the middle of the Church.
4. The God-fathers are Incenſed. and the Wa-Conſecrated.
5. A Proceſſion is made about the Font three nes,
6. The Child is Named, the God-fathers inter-gated, the Devil exorciſed, and the Child bap-ed. *See more in the Second Book.*

Georgians.

1. A Priest reads many Prayers over the Child, going on to the end, without Baptizing the Child.

2. After reading, the Child is stript, and the God-father Baptizeth the Child, without saying any other Words than what was said by the Priest.

3. With Baptism, they also administer to Children,
Confirmation,
And the *Eucharist*.

4. The Priest alone is accounted the true Minister of Baptism; without him 'tis null.

If the Child dieth before Baptism, the Mother's Baptism is sufficient to save the Child.

5. They are not very pressing to receive Baptism.

6. They Re-baptize such as return after Apostasie. *F. Simon.*

M. *Tavernier* saith, Virgins brought up in Nunneries to study, after some time, Profess, Baptize, and apply the Holy Oils, as well as any Bishop, or Arch-Bishop, *l.* 3. *c.* 9. *p.* 124.

Mengrelians.

They are so Ignorant, that they know not so much as the Words necessary to Baptism.

They administer Baptism in the same manner as the *Georgians*.

Sometimes, to render the Baptism more solemn, they baptize with Wine.

A *M. S.* Relation, attributed to Father *Zampi*, a *Theatin*, tells us the manner is thus:

1. When

1. When a Child is first born, the Priest only anoints it with Oil, and signs it on the Fore-head with a Cross, and no more is done for two Years.

2. Then they dip it in hot Water, and anoint it all over, and give it Bread, that hath been blessed, to eat, and Wine to drink.

This seems to be the old way of administring Baptism, Confirmation, and *Eucharist* together. *F. Simon.*

Two or three days after the Woman is brought to Bed, the Priest comes, mumbles over a few Prayers, and anoints the Mother, and the Infant, which they believe to be the best Baptism in the World. *Tavernier. l.* 3. *c.* 10.

Indians of St. Thomas.

They own but three Sacraments, *viz.* Bap tism, Orders, and Eucharist.

In one Church were different Forms of Baptism.

A great many, especially the Poor, and --- in Words, are never Baptized, as wanting Money; yet these go to Church, and receive the Sacrament.

After Baptism, they anoint with an Unguent made of *Indian*-Nuts, without Benediction. *F. Simon.*

They Baptize commonly at the Fortieth Day, if the Parent desire it not sooner: They sign the Fore-head with the sign of the Cross, and then wash all over with Water. Sir *Tho. Herbert.*

Christians of St. John.

They Baptize only in Rivers, and upon *Sundays*; their way thus:

1. They carry the Infant to Church.
2. The Bishop reads Prayers over the Child.

3. They carry it to the River, with a Train of Men and Women, go up to the Knees in Water; the Bishop prays, sprinkles the Infant three times, in the Name of the Lord, first and last of the World, *&c. Tavern.*

Maronites.

At Baptism they bless the Water, by saying a great many Prayers, warm it, and then dip, or sprinkle three times.

Also, they anoint the Head, Breast, and whole Body, from Head to Foot, before Baptism.

Also, afterward they have another Unction, for Confirmation. *F. Simon.*

Armenians.

I found in one of their Churches only the Priest and his Cloak, an aged Woman, who had brought the Child, and a young Man, aged about 18, who presented the Child to be Baptized.

1. The Priest prayed.
2. Askt the God-father several Questions.
3. All went into the Sacresty, where the Font was, like a Trough, half an Ell long, and a quarter broad.
4. The Priest consecrates the Water, and puts holy Oil into it, and plunges the Child naked into it, *In the Name of the Father, Son, and Holy Ghost.*
5. Pours Water three times on his head, and afterwards all over his Body.
6. He crossed the Child on the Fore-head with Holy Oil.
7. The time of Baptism is at 8 days old. *D. of H. Ambass.*

Cophties.

Cophties.

They acknowledge Seven *Sacraments.*

1. Baptiſm, thus Adminiſtred, about the 40*th.* Day.

1. A Maſs is celebrated after Mid-night, with many Prayers.

2. They Sing for ſome time, the Deacon carrying the Children to the Altar, to anoint them with Holy Oil; then they ſay, *The Children are new Spiritual Men.*

3. Then they begin to Sing, and the Children are anointed a ſecond time, with the ſign of the Croſs thirty ſeven times, (which ſerves for Exoriſm.)

4. They continue to Sing, the Women making a loud noiſe, in token of Joy.

5. The Prieſt draws nigh the Font, bleſſeth the Water, pours Oil into it, in the form of a Croſs.

6. With one hand he takes the Child by the right Arm, and left Leg, and with the other hand by the left Arm, making a kind of a Croſs with the Limbs of the Child, which they cloath in a little white Garment. All this while the Prieſt's reading and ſinging, and the Women crying, or howling.

7. The Prieſt breaths three times in the Child's face, that he may receive the Holy Ghoſt.

8. He gives it the Communion, by dipping his Finger in the Chalice, and putting it in the Child's mouth.

9. They light Tapers, and make a Proceſſion, and ſing in the Church.

10. The Deacons carrying the Children in their Arms, the Prieſts going before, and the Women following, with cries and howling.

N. They use *Circumcision* also: They baptize themselves every Year in Lakes and Rivers. F. *Simon.*

Abassines.

They use Circumcision, as well as Baptism; but not with any signal Ceremony or Commemoration; for it is done privately by some poor Woman, without any by-standers, not so much as the Father himself; and this, not upon the score of Religion, but as a custom of the Country, like Incisions of the Face in *Ethiopia* and *Nubia*, and boaring the Ears among the *Indians*. *Ludolph.* out of *Claudius*, K. of *Ethiop.* Confession.

They repeat the Ceremony of Baptism every Year, upon the Feast of the *Epiphany*. *Idem.* ex *Godigno.*

Their Ceremonies and Order of Baptizing are thus; out of *Ludolph.*

1. *Of Adult Persons*: For they have frequent occasions of Baptizing Heathens.

1. They read *Psalm* 52.

2. Perfume the Person with Frankincense, and enquire his Name.

3. Use certain Prayers, the Deacon often exhorting the People to joyn with the Priest.

4. Anoints several parts of the Body with Oil, and lays his hand on his head.

5. The *Neophytes* lifting up their right hand and looking towards the *West*, abjure Satan as the Prince of Darkness: and then lifting up their hand to the *East*, make a kind of Vow to *Christ*.

6. To the Priest, reciting over the *Creed*, the answer, *I do believe.*

7. They are again anointed, and several parcels of Scripture read.

8. Oil being poured into the Bason, in the form of a Cross, after some Prayers rehearsed, the

Neophyt

Neophytes, conducted by the Deacon, to a Pool before the Church-door, are by the Priest plung'd over head and ears, saying, *I Baptize thee in the Name of the Father, Son, and Holy Ghost.*

9. Men help the Men, and Women, Women, out of the Pool, called thence *Susceptores.*

10. Being anointed again, they are clad with a white Under-garment, and a red Over-garment, to signifie the Blood of Christ, and presented with Milk and Honey, and call'd *Sons of Baptism.*

2. *Of Infants*, who are Baptiz'd (Males before the Fortieth, Females before the Eightieth Day) God-fathers and God-mothers answering for them, and the Child's Tongue moistned with the Priest's Finger, dipt in the Chalice.

Russians, Muscovites.

1. They Communicate but once a Year; commonly on a Fasting-Day: If on a *Sunday*, they eat no Flesh after it.

2. They admit but Three at a time.

3. The Priest asks the Communicants, *If they be clean from Sin?*

4. The Communicants stand, whilest the Priest prays, with their Arms folded one within another, and the Priest delivers to them a Spoonful of Bread and Wine, temper'd together; saying, *Eat this, Drink this; This is the true Body, and true Blood*, &c.

5. Then he delivers Bread by it self, and Wine mingled with Water, to represent the Water and Blood, that issued out of our Saviour's side.

6. They admit Children of 7 Years to this Sacrament. F. *Simon.*

7. The Bread is leaven'd, with a Cross on it.

Abyssins.

They receive, some Weekly, some Monthly, but always at Church; Fasting, and towards the Evening on Fasting-Days. They never spit that Day on which they receive.

In crowded Churches, Priest, and Sub-Priest, Deacon, and Sub-Deacon, all help, and read.

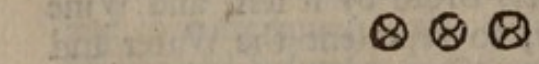
Several Prayers at the use of several Vessels, and variety of Actions: Some bring Offerings, Bread, Oil, *&c.* to be distributed to the Poor.

They administer in *both Kinds*, to both Clergy and Laity; and have been very angry with the *Latines*, for denying the Cup to the Laity. *Lud.*

They admit not the Doctrine of *Transubstantiation*, or *real presence*; but when the words of their Liturgy are objected, *e. g. Lord, now lay thy hand upon this Dish, bless it, and Sanctifie it, that so thy Body may be made Holy therein.* And again, *Convert this Bread, that it may become thy pure Body, which is join'd with this Cup of thy most precious Blood*, &c.

They answer, *Retzitze nagare vet*; *i. e.* 'Tis a nice business: Or, *Mastar vet*; *i. e.* 'tis a Mystery. In short, one *Gregory*, (a Native of *Abyssinia*) told my Author (*Ludolphus*) That his Countrey men were not so scrupulous. *Ludolph.*

They use Loaves, sign'd with a *Salteir Cross*, thus



laid upon an arched Chest, in which the Ancients laid the Martyrs Bones, or Sacred Relicks: Besides which, they have a Dish and Spoon, unleaven'd Bread, one Loaf only, Raisin-Stones steept in Water for Wine.

Georgians.

Georgians.

1. They Consecrate in wooden Chalices.
2. They give the Communion to Children, when ing.
3. Others at Age, receive but seldom.
4. They carry the Sacrament to the Sick, without ght or Attendance.
5. On some Holy-days, the Priests together as- t at the Mass of the Bishop, who gives them the crament in their hands, and they themselves car- it to their Mouths.

Christians of St. John.

1. They use Flour, kneaded with Wine, and)il.
2. They use no other form of Consecration, then ıly some long Prayers, to praise and thank God, the same time blessing the Bread and VVine, ne- r making mention of his Body and Blood.
3. The Priest takes the Bread, and having eaten me of it, distributes the rest to the People. *M. avern.* v. post.

Mengrelians.

The *Papa's* of *Mengrelia*, keep the *Eucharist* in little bag of Leather or Cloth, which they tie to eir Girdle, and carry it about them, whitherso- er they go, to be made use of upon occasions, hen they are to give the *Viaticum* to the Sick.

Yea, they give it to others, Men or VVomen, to urry, *&c.*

Armenians.

Armenians.

1. They use leaven'd Bread.
2. They mingle no Water with their Wine.
3. *Consecrate* in wooden and earthen Dishes.
4. Give the *Communion* to *Children*; and Weddings, to the Married couple.

3. They never *Communicate* without singing a playing on great *Cymbals*, called *Hambarzon*, *D. Holst. Emb.*

But now, saith *Tavernier*, they spare no cost adorn the *Choir* and *Altar*; you tread upon ri Carpets, *&c.* From the Body of the Church, to t Choir, is usually an Ascent of 5 or 6 Steps.

Nestorians.

They consecrate in leaven'd bread.

They put into their bread salt and oyl, using great many prayers.

Indians.

1. They Communicate on *Holy Thursday*, a other Festivals.
2. They use no other *preparation*, then comi to the Sacrament *fasting*; Others say,
3. They consecrate with little Cakes made wit oyl and Salt; which the Deacons and other inf rior Church-men baked in a Copper vessel, singin several *Psalms* and *Hymns* whilst they were a b king.

And when they are ready to Consecrate, throug a hole in the floor of that little *Tower* (where they baked) they let the Cake in a little bask made of leaves, slide down upon the Altar.

4. The

4. Their wine is only water with dry grapes infused.

5. He that serves at *Mass* wears a Stole over his ordinary cloaths, tho no Deacon.

6. The same hath always a Censer in his hand, and saith almost as many prayers, as he that Celebrates.

Cophties.

1. They never Communicate in private places.

2. The Priest at Communion breaks the bread in form of a Cross, and puts it into the wine, eating 3 morsels, and drinking 3 spoonfuls.

3. They consecrate in leaven'd bread; which they call *Baraca*, (*i. e.* benediction) before consecration, and *Corban* (or Communion) afterwards.

4. They use little loaves, as big as a Crown piece, whereof they bake many the night before the *Liturgy*, and at the end of *Mass* distribute them to those who have been present.

5. They use not Tavern-wine (as prophane) but private, or water with raisins infused.

6. They never confess, or Communicate, but in *Lent*.

7. They Communicate in both kinds.

8. They give wine in a spoon.

9. They give the *Communion* to children after baptism.

10. *Vansleb*io reports, that at the Elevation of the Host, they knock their breasts, cast themselves on the ground, make the sign of the cross, and move their cap a little. *F. Sim.*

Marcnites.

1. They consecrate with unleaven'd bread; tho probably this but of late, since their submission to *Rome*.

2. A-

2. At *Mass* they use neither maniple, nor Stole nor Chasibles; but instead of maniple, a little piece of silken or woollen stuff, dyed, on each arm, and sewed to Alb ; sometimes 'tis loose.

3. The Priests say *Mass* standing round about the Altar, assisting the celebrating Priest, who gives to Laics and all, under both kinds.

4. They never say *Mass* privately.

5. They use in all Offices much censing.

6. They keep the *Eucharist* in a little box, and hide it in a hole in the wall.

Maronites.

1. The Patriarch is made by the Clergy and People.

He meddles not with Temporal Affairs: But there are,

2. Two *Lords* (*Deacons* and *Administrators*) Tributaries to the Turk, and under him Governors of the Country.

3. Bishops, which reside at *Damascus*, *Aleppo*, *Cyprus*, *&c.* two or three of which the Patriarch hath about him, in visiting M. *Libanus*.

The Patriarch and his Suffragan Bishops never Marry.

Bishops, 1. *Real*, such as have a title and people which they Govern.

2. *Abbots* of Monasteries, having no Cure of Souls, no Episcopal Habit, (and clothed as other Monks) but have a Miter and Crozierwhen they celebrate Mass.

4. Arch-Priest, Priest, Deacon, Subdeacon, Acolyte, Lector, Exorcist, lately they gave all these Orders at the same time to one man.

The Bishop Ordains on any Holy Days.

They observe as many Ceremonies in making an Arch-Priest, as other Orders.

All under Bishops may Marry before Ordination. Lately the Patriarch obliged the Priests to do so; unmarried, suspected.

5. Monks

5. Monks of S. *Anthony*, perhaps the Ancient Hert.

1. Their Habit mean.
2. Never eat Fleſh.
3. Drink Wine Seldom.
4. Have Mony and Goods in property.
5. No Eccleſiaſt. Function, Preaching, *&c.*
6. Work with their Hands.
7. Practiſe Hoſpitality; eſpecially in *Canna-* Monaſ.
8. Make no Vows, but read ſomewhat of eir Duties.
9. Nuns of S. *Anthony* much eſteemed, living Pigeons, in holes: They work in Gardens, Sing, ay, Meditate; Pray at two in the morning.

Armenians.

1. Biſhops ſerve moſt for Adminiſtring Orders. An *Armenian* Biſhop of *Uſcovanch*, who came Print ſome Bibles in the *Armenian* Language, ed at *Marſeils*, 1664.
2. They are ſubject to two Patriarchs, each of hich takes the Title of Patriarch of all *Armenia.*
3. Doctor is a Title given with the ſame Cereonies, as Orders: It ſignifies one who decides ontroverſies in Religion, and Preacheth in hurches, as *Jewiſh Rabins.*
4. Monks of S. *Baſil*, ſet up by *Nierſes*, one of eir Patriarchs, have been in much eſteem with em.
Of late, they are much conformed to the *Latins.*
5. United Friars of S. *Dominick*, ſet up in the ne of Pope *Innocent* 22d. and multiplied.
N. Curates and Biſhops ſucceed to one another, if by Inheritance, *F. Simon.*

Geor-

Georgians.

See the [*Present State*] before.

Balsamon reckons the Churches of *Iberia*, as Al solute, owning no Head.

Till the time of *Peter Patriarch*, they were sul ject to the Church of *Antioch*.

The Prince is chief in both Temporals and Sp rituals: Yet a Patriarch they have, who stil himself Catholick. Also Bishops and Priests, wh are kept in much subjection by the Prince and N bles, forc'd to serve in Wars, *&c.*

Muscovites.

1. The Patriarch's chosen by the other Prelat and the great D.
2. Four Metropolitans.
3. Arch-bishops, seven.
4. One Bishop.
5. Protopopes.
6. Popes (Priests.)
7. Deacons.

The simple Priests must be Married once: T reſt, Patriarch, *&c*, vow Chastity, whilst in th Dignity.

Mengrelians.

1. The *Patriarch* hath 500 Crowns for Ordinatic of a Bishop.

2. *Bishops* never examine the Capacity of t Priest at Ordination; But only if they have mor to pay for Orders, which amounts to the price a Horse.

They allow *Maids* out of the Nunneries to *Ba tize* and *Marry*.

3. *Prie*

. *Prieſts* are ſcarce certain that they have receiv-
Prieſthood, becauſe they who Ordain them are
Baptized.
rieſts may Marry before Ordination, and after-
ds a ſecond time, paying a *Piſtol* for a diſpen-
on from the Biſhop.

Chriſtians of S. John.

he Son ſucceeds the Father. The Biſhop
laining, and perſon Ordained, Faſt ſix days.
ey Marry, but only a Virgin.

Indians.

. The *Patriarch* of *Babylon* was over them:
w the Pope of *Rome.*
. The *Biſhops* were *Babylonians* ſent over by the
riarch, and living by Simony.
. The *Prieſts* uſed Secular Employments.
Prieſts Ordained at 17, 18, 20. years of Age.
Hardly a Family where ſome were not in Or-
s, becauſe it gave the Honour of Precedency.
Their Wives alſo had place before others in
urch and elſewhere, being known by a Croſs
ut the Neck, *&c,*
Prieſts Married with Widows to 2d and 3d mar-
ges.

Cophties.

1. The *Patriarch* of *Alexandria* reſiding at *Cairo*
verns them.
2. *Biſhops*, Eleven in number.
3. Arch-prieſts, Prieſts, Deacons, Readers,
anters, *&c.*
Vide [*Preſent State*] *ante.*

Abiſſins

Armenians.

When an *Armenian* confesseth, *e. g.* Robbery, Murder, *&c.* the Confessor tells him, *God is merciful* &c. But if eating Butter on a *Friday*, or day o fasting—Oh! a grievous Crime, and severe Penances enjoyn'd for it; as fasting several months, refraining six months from his Wife, *M. de Thevenot.*

The Priests give Absolution indifferently for a sins, *F. Sim.*

Extream Unction is not administred till aft Death, and commonly given only to Priests.

Georgians.

If they have no Children by their Wives, th divorce from them; by permission of the Priests, a marry others.

So also in case of Adultery and Quarrelling.

Muscovites.

They forbid *Polygamy*, as also Fourth Marria by Succession, as also marriage of two brothers two sisters, and of Godfathers and Godmothers.

Young men and maids may not see one anoth nor speak together before marriage; or make a promise by word or writing, *D. of* Holstein's *Embassad. Travels.*

See more in the second book.

Indians.

They were married by the first Priest they fou

Abissines.

Polygamy is tolerated by the Civil Magistrate, but allowed by the Church: and such as marry more n one, are prohibited from the Holy Sacrament. *arez* tells of his own knowledge, that his Host *Dobarra* had 3 Wives, and by them 37 Children, which he was not admitted to Church Commun, till he had put two of them away.

Their Kings have many Wives and Concubines; Laws of their Church and Nation not agreeing l together.

Marriages of Kindred forbidden, even to distant rees; for the *Ethiopians* wanting Terms of Diction, call all (one another) Sisters and Brothers. is a Church-man may not marry his brother's e, but a Lay-person may.

lo Marriages but such as are approved by Divine hority are honour'd with Sacerdotal Benedictinor those publickly in the Church, unless they such Clergy-men to whom the *Hallelujah* is g.

)ther people are married at home, or before the rch-doors.

.ll secular persons may throw off the Yoke when please, and do often upon light causes, by denination of the King's Judges, *Job Ludolph. l.*3.

Armenians.

hey marry their Children very young, some-s promise them as soon as born, and often marnem at 7 or 8 years old; but tho the Priest pern the Ceremonies then, yet they defer the conmation till the usual time, *M. de Thev.*

he Priest brings them near the Altar, reads sel Prayers, blesses the marriage, by holding a oden Cross over them, joyning their hands

and heads together, yet so, that the Bride's Head touches the Bridegroom's Breast; then they communicate; afterward the Priest casts Rose-water upon them, and ties a Scarf about the Bride's Right Hand, by which the Bridegroom leads her, *D.* of Holst. *Emb.*

Maronites.

They make no publication in Church of marriages, before the solemnity.

They go to any Priest to marry them.

They marry sometimes under the age of 12 or 14.

They suffer not two brothers to marry two sisters, nor the Father and Son to marry Mother and Daughter, F. *Simon*, out of *Daudini* the Jesuit.

Mengrelians.

Young maids out of the Nunneries are allowed to confess, baptize, marry, and perform all other Ecclesiastical Functions, which I never knew practis'd in any other part of the World beside, *Tavernier*, *l.* 3. *c.* 10.

The Bishop dissolves marriages when they please, and then marry again, after they have sold their wife if they are not married to their fancy, they take another for a time, and pay her, as the *Turks* do. *Idem.*

Faith and Usages.

Greeks.

2. *Of their Faith and Usages,* &c.

Divine Service, Prayer.

They have 4 Liturgies, *viz.* One of S. *James*, 5 hours long, used once every year;---of S. *Chrysostom*, be read almost every day in the year;---of S. *Ba-* and of S. *Gregory*.

They use Pictures, and burn Lamps before them, rfume them with Incense; begin and end their ayers with Bowings, and Crossing before them: t abhor all Carved Images.

They Pray to Saints; and thus teach their Chil-en, and privately Pray themselves morning and ening. "All Holy Lady, Mother of God, Pray for us sinners: All Cœlestial Powers of An-gels and Arch-Angels, Pray for us sinners: Holy *John*, Ptophet and Fore-runner and Baptist of our Lord Jesus Christ, pray, *&c.* Holy Ortho-dox Apostles, Prophets and Martyrs, and all Saints, pray, *&c.* O Sacred Ministers of God, our Fathers, Shepherds and Teachers of the World, pray, *&c.* O Invincible and Indisso-luble and Divine Powers of the Reverend and Life-giving Cross, forsake us not sinners.

The precepts of their Church require them to ay at the times of the Liturgy morning and ening, on the Lord's day and other Festivals. so to pray for Kings, Patriarchs, Bishops, and Souls departed in the Catholick Church; and r all Hereticks, *&c.* That they may return, fore their passage from this Life.

Indians of S. Thomas.

They go daily to Church, to read the Liturgy aloud in the *Chaldaick Tongue*: But they do not think themselves obliged to rehearse it elsewhere nor have they any Breviaries for saying it in private.

In some places, Mass is said but once a year; in others, scarce once in six, or seven, or ten years F. *Simon* out of *Menes*'s *Memoirs*.

They have no Images; only the Cross they Honour much.

Georgians.

The Church-men do not daily say their Breviary but one or two only say, and the rest listen.

Abyssins.

Their whole Divine Service is compleated by the Sole Administration of the Sacrament, and reading some few broken parcels of the New Testament for they neither use Sacred Hymns, nor Preaching *Ludolph.*

Cophties.

They have a *Book of Homilies* taken out of the chief Fathers,

They Worship *Images* (yet have no Statues) Kissing Burning Lamps before them, with the Oil of which they anoint the Sick.

1. On *Saturday-Even*, after Sun-set, the Priest attended by his Ministers, goes to Church, to sing Vespers, about an Hour; those who are present sleep afterward in Church, or smoke Tobacco, drink Coffee, *&c.*

2. Two

2. Two hours after Midnight they ſay *Matins*, d afterwards *Maſs*, to which many reſort.

3. When they enter the Church, they take off eir Shoes, kiſs the ground near the door; then aw near the Arch-prieſt, kiſs his Hand to receive s bleſſing.

4. If the Patriarch be preſent, and do not Officiate, ſits on a Throne, with a Copper Croſs in his nd, which the People kiſs.

3. After the Goſpel, they read ſomewhat out of e Book of Homilies, for Explication of the oſpel; and that is inſtead of Preaching, F. *Simon* out of *Vanſleb*.

Moſt of theſe Ceremonies are common to other rientals.

Maronites.

1. They go to Church at midnight to ſing their *Matins*.

2. At break of day they ſay their *Lauds*.

3. Before *Maſs*, they ſay their *Tierce*, after eir Sixth.

4. Their *Nones* they ſing after Dinner.

5. *Veſpers* at Sun-ſet.

6. Their *Compline* after Supper, before bed.

Every Office is compoſed of a Preface, of two, hree, or more Prayers, with a like number of Hymns betwixt them.

They have proper Offices for Holidays, Lent, Moveable Feaſts, *&c.* F. *Simon*.

Melchites.

They have Tranſlated their Greek *Euchology* or *Ritual* into Arabic.

They Paraphraſe in their Tranſlations. Hence heir ſuppoſititious: Canons of the Council of *Nice*.

Muscovites.

On *Sundays*, and their Festivals, they go 3 times to Church, Morning, Noon and Night; and are standing and uncovered at the time of Divine Service.

They hold no Adultery, but Marrying another man's Wife.

Armenians.

Their Office is performed in the Armeniar Tongue, a rough Language, and but little known The People have much ado to understand thei Liturgy.

They have the whole Bible Translated into *Armenian*, from the Septuagint, since the time o S. *John Chrysost.* F. *Simon.*

They have a Service-Book, and besides that th chief books amongst them, are of *Gregorio* of *Sta* used instead of Homilies, *P. Ric.* Esq;

Christians of S. John

Hold Women to be unclean, that it is not avai able for them to go to Church, *Tavernier.*

Cophties.

An Appendix.

When they sing the Passion, and come to t mention of *Judas*, all the People cry *Arsat*, i. *Horned Beast, Cuckold.*

When they read of *Peter* cutting off *Malchus* Ear, they say, *Asia boutros*, i. e. *well fare Peter*, applauding him for the Act, M. *de Thev.* *Gre*

Greeks.

2. *Fasting.*

He Greeks have *Four Fasts*; stated and solemn.
1. Forty days before *Christmas.*
2. The great Lent before *Easter.*
3. The week after Pentecost; grounded on *Acts* 3. 3.
4. The fourth begins *Aug.* 1. and is a preparatory to the Grand Festival, the Assumption of ur Lady. Besides which, *Lesser Fasts*, in keeping f which, with distinction of Diets, they are very rict; and are much offended at the *English* and thers, because they neither use Fasting, nor reerence the sign of the Cross. If a person be sick o Death, who with Broth or an Egg might reover, they say, 'tis better to Die, than eat and Sin, '. *Ricaut*, Esq;

They abstain from Flesh, Butter, Cheese, Fish; ating only Fruits, Pulse, with a little Wine and Oyl. The Monks never taste Wine or Oyl, unless on *Saturdays* or *Sundays*; *Wednesdays* and *Fridays* they abstain from Flesh, Butter, Cheese, but eat Flesh. I say nothing of their Private Fasts, or Lent, F. *Simon.*

Muscovites.

They differ little from the Greeks herein, having four Lents Yearly, during which they eat no Butter, Eggs or Milk; only the first week serves as *Carnaval*; afterward they eat no Fish but on *Sundays.*

Arme-

Armenians.

They have many Fasts published on *Sundays*, kept most strictly.

Account it a sin to eat Hare's Flesh, as being an unwholsom, unlucky and melancholick creature. and the Female Monthly unclean and menstruous. *P. Ric.* Esq.

They abstain from Blood, and the Strangled So scrupulously addicted to Fasts; that to hear them speak, one would think their whole Religion consisted in Fasting, F. *Simon.*

They end their Lent on *Holy Saturday*, by eating Butter, Cheese, Eggs; but eat on Flesh til *Easter-day*, M. *de Thev.*

Abissins.

Fasting Days are by none more exactly observ'd Not that they abstain from some meats, and gluttonize upon others; for that they look upo that as a mockery of Fasting. They keep themselve whole days together without either Food or Drink even till Sun-set of the third Evening. Othe abstain the two Holy-days of the Passion-week.

The Monks use greater extremities, by whic means they not only mortify, but destroy.

Besides, they Fast twice a Week, on the fourt and sixth day, *Ludolph. l.* 3.

They make their Lent fifty days long.

Maronites.

Their Fasts differ much from ours.

1. In Lent they eat not till two or three hou before Sun-set.

2. Fast not in Ember-week, nor Vigils of Saint

3. Eat no Flesh, Eggs, or Milk on *Wednesday*

Fr

idays, till Noon: Afterward they eat freely.
4. Fast 20 days before *Christmass*; Monks lon-
:.
5. At the Feast of S. *Peter* and *Paul*, and the
umption of the Blessed Virgin, they Fast a Fort-
ght. F. *Simon.*

Cophties.

They have four great Fasts, 24 Days at *Christ-*
ss, 60 at *Lent*, 31 at *Pentecost*, 15 in *August.*
Simon.

Christians of S. Thomas.

They eat Flesh on *Saturdays*, and if they failed
ie Day in *Lent* and *Advent*, they Fasted no
ore. F. *Simon.*

Christians of S. John.

They neither Fast, nor do any Penance. *Taver.*

Greeks.

3. *Feasting* and *Rejoycing*, &c.

THey begin their Year in *September*, with great Jollity.
Take a chearful Spirit for a good *Omen.*
1. *Easter*, which is their grand Feast; at which
ime if they meet with their Acquaintance, within
three

three days of the Feast, they Salute them with these words, Χριστὸς ἀνέστη, *Christ is risen:* The Answer is made, Ἀληθῶς ἀνέστη, *He is risen indeed.*

And so they kiss three times, once on each Cheek, and on the Mouth, and so depart. *P. Ricaut.*

Upon *Easter*-Eve, the *Abyssins*, *Jacobites*, *Georgians*, *Maronites*, and *Greeks* (at *Jerusalem*) all, except the *Latines*, conjoyn in the Celebration of that Imposture, of fetching Fire from the Sepulchre; the *Turks* deride, yet throng to behold it. All the Lamps in Church are extinguish'd; when they often compassing the Sepulchre in a joint Procession, are fore-run, and followed with Savage clamours of the People, (the Women whistling, and frantick behaviours, fitter for the Feasts of *Bacchus*; extending their bare Arms with unlighted Tapers. At length the chief Bishops approach the Door of the Sepulchre; but the *Ethiopian* Priest first enters, without whom, they say, the Miracle will not sadge; who, after a long stay returns with the *Sacred Fire*, supposed, at his Prayers, to burst out of the Sepulchre: At this confusedly they fire their Lights, and snatching them one from another, strive who should convey it into their particular Chapels, thrusting the Flame into their Cloaths and Bosoms, kindling therewith all their Lamps, unlighted with other Fire 'till that Day Twelve-month. *G. Sandys'* Trav. *l.* 3.

The *Holy Fire* of the *Greeks*, *Armenians*, &c. is performed with so much confusion, that you would think certainly you were in Hell with a Legion of Devils. M. *de Thev.*

2. Of S. *John* the Abstemious, kept only by the *Kaloirs* and Religious.

3. Of S. *John* the Evangelist's Translation into Heaven, grounded upon that Text; *If I will, that he stay*, &c.

The

They tell very fond Stories of their Saints, especially *Cosma*, *Damianus*, and S. *George*.

For Canonizing of Saints, they have testification by 1000 Witnesses, and Examination in a full Synod.

They are very excessive in their Feasts. *P. Ricaut.*

Armenians.

The Eve of *Holy Cross*, they go to the Church-Yards, weep, and pray for the dead, eat, and drink Wine.

Baptism of the Cross, is a Festival which the *Armenians* keep, in commemoration of the Baptism of our Lord, on the Day of *Epiphany*, according to the old Calendar, which they follow; plunging after several Prayers, a Cross into Water, whereof all strive to take their shares in Pots. M. *de Thev.*

They keep S. *George*'s Day.

On *Easter-Day*, by break of Day, the Priests say Mass, confess, and administer, after which it is lawful to eat flesh. They have four other Feasts, *Christmass*, *Ascension*, *Annunciation*, and especially S. *George*'s. *Tavernier.*

Indians of St. Thomas.

Our three chief Festivals they celebrate: The first of *July* also they commemorate the Martyrdom of S. *Thomas*. Sir *Tho. Herbert.*

Muscovites

Muscovites.

The *Muscovites* observe,

1. The *Annunciation* of our *Lady*, *March* 25.
2. *Easter-Day.*
3. *Pentecost.*
4. *New-years-day*, Sep. 1.
5. Nativity of the Mother of God, *Sep.* 8.
6. The Manifestation of Christ on the Mount, *Sep.* 6.
7. The Assumption of the Mother of God, *Sep.* 15.
8. Exaltation of the Cross, *Sep.* 14.
9. The Oblation of the Mother of God, *Nov.* 21.
10. The Nativity of Christ, *Dec.* 25.
11. *Epiphany*, *Jan.* 6.
12. *Candlemass-day*, *Feb.* 2.

Of all which mention is made before.

Abyssines.

On their *January* 11*th.* (our *6th.*) in the midst of their Summer, and the Feast of *Epiphany*, they commemorate our Saviour's Baptism; the Clergy beginning the Solemnity before the dawn of the Morning, with loud and chearful Hymns: The King, with all the Nobility, the Metropolitan, with his Clergy, Noble with the Plebeian, old and young, thronging into the Rivers and Ponds, before Sun-rise, plunging and diving over head and ears, craving of any of the Priests, as they meet them, a Blessing; and being answer'd, *God bless thee*, or *God the Father*, *Son*, *and Holy Ghost*, *bless thee.*

But this is turn'd into a kind of Sport, rather than a pious Festival; the young Men leaping and dancing, and swimming, and ducking one another, and

nd filling the neighbouring Fields with whoopings nd hollowings. *Ludolph.*

In their Thankſgiving-Solemnities, they have heir ſinging Prieſts (*Dabetra*) with very harſh Voices; uſe Inſtruments of the *Egyptian* manner, Cymbals, Morrice-bells, Kettle-Drums; Skipping nd Dancing, as if they would make the Floor ing again, which they call exulting and clapping ands to the God of *Jacob*, and praiſing God upon he Harp, and Organ, and Cymbal. *Idem.*

Nor is this ſo much to be admired, if we know hat in ſome places among the *Latines*, the Feaſt f the Body of God was celebrated with a Harp, nd Dancing. *Idem.*

They obſerve the Feaſts of the Annunciation, Nativity, Circumciſion, Baptiſm, Paſſion, Reſurection, Aſcenſion, Pentecoſt.

Sabeans, or Chriſtians of St. John.

I ſhall give an account of theſe by themſelves, s being part *Chriſtians*, part *Turks*, part *Jews* and art *Gentiles*; out of Monſieur *de Thevenot Itin. Orient. Ind.* and Monſ. *Tavernier* in his *Perſian* Travels.

1. Moſt of the *Sabeans* are *Gold-ſmiths*, very *Poor*, and very *Ignorant*; they live in *Baſſora*, *Ogeſire*, *Harviza* and *Souſter*, in *Chuſiſtan* belonging to the King of *Perſia*: They have but two Books, and them made lately, though they ſay, n the days of *Adam*, their old ones burnt by *Mahometans.*

2. They retain *Baptiſm* in remembrance of *John*'s Baptiſm, performed only on Sundays in unning Water, *In the Name of the ancient, Mighty Lord God, who knows all that we do before the Light f the World*: Thrice beſprinkling the Head of the nfant, and thrice dipping it into the River, and hrice-rehearſing the ſame words: And this is all heir Ceremony; and this reiterated every Year for the

the ſpace of five days by Old and Young, Male an Female; and at Marriage the Bridegroom an Bride are baptized again: Yet they ſay, *Chriſt* the Spirit and Word of the Eternal *Father*.

3. As to *Marriage*, The Miniſter takes an Oat from the Bride, that ſhe is a Virgin; and after wards the Miniſter's Wife ſearches her; then the are both baptized, and ſet Back to Back, and th Miniſter ſaith ſome Prayers over them; this is a the Ceremony. Miniſters and Laity may hav two Wives, but the Miniſters ever a Maid at Ma riage.

4. As to the *Euchariſt*, They ſay only ſom Prayers over the Hoſte, which is made of Flou kneaded with Wine and Oyl, their Wine draw from Grapes ſteep'd in Water and preſs'd.

5. As to *Orders*, They have *ſuperior* and *i ferior Miniſters*, but uſe no great Ceremony i *Conſecration*; a Miniſter ſays ſome Prayers ov him who is made Miniſter, and that's all: Chi dren ſucceed to their Fathers, if ſixteen or ſever teen Years of Age; or in defect of Sons, the ne of kin.

6. *Goſpel* they have none: All their Service co ſiſts in ſome Prayers, and in Communicating, before is ſaid: They ſay, Chriſt left twelve Ap ſtles to preach.

7. On *Sundays* they work not: They high honour the *Croſs*, and ſign themſelves with it.

8. Three *Feſtivals* they have yearly (their Ye conſiſting of 366 days, *i. e.* twelve Months a ſix days.)

1. At New Year, which laſts three days memory of the Creation.

2. At the beginning of the fourth mont three days, in memory of St. *John*.

3. At the beginning of the ſeventh mont five days, in remembrance of our Saviour's bei Baptized by St. *John*: They are all baptized duri theſe five days. This Feaſt is called *Pendgia*.

9. I

9. No other *Saints* they acknowledge but S. *John*, *Zacharias*, S. *Elizabeth* and S. *M. Magd.* They knowledge Jesus Christ but S. *John*'s Servant, born a Virgin, Crucified, *&c.*

10. No *Purgatory*, but a *Heaven* and *Hell*, viz. narrow Passage for the Wicked, guarded with yons and Bears, which will devour them, *&c.* he Good go the same way, but over these Beasts, raight to Paradise.

11. No *Meat* they eat of, but kill'd by a *Sa-an*; all other is unclean.

12. Therefore their *Ministers* are always their *tchers*, who put on white Drawers, a Rope for a rdle, a white Shirt girt with it, a white Turban, white Napkin about their Neck (like a Stole) and other rag for a Fillet: Then they wash (*e. g.*) the et and Beak of the Pullet they are to kill, because eats and often treads on unclean things; then ey kill it, saying, *In the name of the Merciful d may this be Blessed to those that eat it.* Sheep d Fish they wash not, accounting their Food, ass and Water, not unclean things.

13. They will not *Drink* in a Vessel wherein one, t a *Sabean*, hath drank.

14. They abhor the Blew Colour, because the ws in Malice (knowing that Baptism was to de-oy their Law) when St. *John* was baptizing Jesus, rew Indico into *Jordan* to spoil the Water, *&c.* m thence God cursed this blew colour. Others r, Dogs Ordure is used in dying of this colour.

B. M. *Tavernier* saith the words at Baptism ; *Beesmebrad er Rabi, Kaddamin, Akzeri, Menhal genuat Alli Kouli Kralek*, i. e. In the Name of e Lord, first and last of the World and of Para-e, the High Creator of all things: That the Bi-op reads Prayers over the Child in Church before e Baptism, and in the River at Baptism, while e Godfather plunges the Child three times all er; and then to Feasting.

Papists.

1. *Doctrines*, according to the Council of *Trent*.

I (*N.*) do with a stedfast Faith believe and profess all and every Point contained in the Symbol of the Faith, that the Holy Roman Church doth use, *viz.* To believe in God the Father Almighty, Maker of Heaven and Earth; of all things visible and invisible: And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all Worlds; God of God, Light of Light, True God of True God; begotten, not made, of the same Substance with the Father, by whom all things were made; who, for us Men, and for our Salvation, came down from Heaven; was Incarnate by the Holy Ghost of the Virgin *Mary*, and was made Man; was crucified for us under *Pontius Pilate*; suffered and was buried; and rose again the third day according to the Scriptures, and ascended up into Heaven; sitteth at the right Hand of the Father; and he shall come again with Glory to judge both the Quick and the Dead; of whose Kingdom there shall be no end; and in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spake by the Prophets, and one Holy Catholick and Apostolick Church; I confess one Baptism for the Remission of Sins, and I expect the Resurrection of the Dead, and the Life of the World to come. *Amen.*

I do most stedfastly admit and embrace the *Traditions of the Apostles, and of the Church*, and all other Observances and Constitutions of the same Church.

I do likewise admit the Holy Scripture, according to that Sense which our Holy Mother the Catholick Church hath holden and doth hold, unto whom it doth appertain to judge of the True Sense

ense and Interpretation of the Holy Scriptures; either will I ever understand nor interpret the ame otherwise, than according to the uniform onsent of the Fathers.

I do also profess, that there be truly and properly *Seven Sacraments of the New Law*, and necessary for the Salvation of Mankind (although ney be not necessary for all Men) *viz.* Baptism, onfirmation, Eucharist, Pennance, Extream nction, Orders and Matrimony; and that these acraments do give Grace; and that of them aptism, Confirmation and Orders, cannot be reerated without Sacrilege.

I do also receive and admit all the received and pproved *Ceremonies* of the Catholick Church, in e Solemn Administration of all the aforesaid .craments.

I do embrace and receive all and every of those ings, which in the Holy Council of *Trent* have en defined, and declared touching *Original Sin* d *Justification.*

I do profess also, that in the Mass is offered unto od, a true, proper, and propitiatory Sacrifice for e Quick and Dead; and that in the most Holy crifice of the Altar, there is truly, really and bstantially the Body and Blood, together with e Soul and Divinity of our Lord Jesus Christ; d that there is made a Conversion of the whole bstance of Wine into the Blood; which Conrsion the Catholick Church doth call *Transubntiation.* I do also confess, that *under either id only* is received *Christ*, *whole*, intire, and the ue Sacrament.

I do constantly hold, that there is *Purgatory*; d that the Souls which be there detained, are lpen by the Prayers of the Faithful.

Also, that the *Saints*, who reign together with rist, are *to be worshipped*, and called upon; and at they offer up Prayers to God for us; and at their Relicks are to be worshipped.

I do most stedfastly affirm, that the *Images of Christ, of the Mother of God always Virgin, and of other Saints*, are to be had and received, and that due Honour and Reverence is to be given to them.

I do affirm, that the *Authority of Indulgencies*, was left by Christ in the Church, and that the use of them is very behooveful to Christian People.

I do acknowledge the Holy Catholick and Apostolick *Roman Church, to be the Mother and Mistress of all Churches*; and do promise and swear true Obedience to the Bishop of *Rome*, who is the Successor of St. *Peter* Prince of the Apostles and the Vicar of Jesus Christ.

All other things defined and declared by the *Holy Canons and Oecumenical Councils*, and chiefly by the Holy Council of *Trent*, I do undoubtedly receive and profess.

And also *all contrary things*, and whatsoever Heresies condemned, rejected and accursed by the Church, I likewise *do condemn*, reject and accurse.

This True Catholick Faith, without which no Man can be Saved, which now I do willingly profess and hold, I the same *I. N.* do Promise, Vow and Swear to hold, and confess most constantly by God's help, intire and uncorrupted, even to the last end of my Life; and to procure, as much as shall lye in me, that my Subjects, or those of whom I shall have care in my Office, shall accordingly teach and preach the same: So God help me, and these Holy Gospels of God. *Dr.* James *Library-keeper of* Oxford, *out of* Lewis de Granado's *Sp. Doctrine.*

2. *Usages, and Ceremonies, and Traditions.*

1. In publick *Prayers*, they use the *Latine* Tongue.

2. In

2. In the *Commandments*, they make the First nd Second One, and divide the Tenth into Two.

3. They distinguish Sins into, 1. *Mortal*; by hich only, they say, the Commandments are roken: which are,

1. Pride.
2. Covetousness.
3. Leachery.
4. Anger.
5. Gluttony.
6. Envy.
7. Sloth.

2. *Venial*: Not contrary to the end of the ommandments; *i. e.* to Charity; *e. g.* an idle ord; an officious, or jesting Lie, stealing of a in or Apple, *&c.* not killing, but disposing to ortal Sin.

4. They say, 'tis *possible*, necessary and easie, by e assistance of God's Grace, *to keep all the Commandments.*

5. That *mortal sin* is remitted by,

1. Hearty Penance.
2. Contrition.

6. That *venial sin* is remitted by,

1. All the Sacraments.
2. Holy-water.
3. Devout Prayer, *&c.*

7. The punishment { Of *mortal sin*, is *Hell* for ever. / Of *venial sin*, is *Purgatory.*

8. That there are *six Sins* against the *Holy Ghost.*

1. Despair of Salvation.
2. Presumption of God's Mercy.
3. Impugning the known Truth.
4. Envy at others known good.
5. Obstinacy in Sin.
6. Final Impenitence.

9. That there are *four crying* Sins.

1. Wilful Murder.
2. The Sin of *Sodom*.
3. Oppression of the Poor.
4. Defrauding VVork-men of their VVages.

10. There be three principal Counsels of *Christ*, to his *Church*.

1. Voluntary Poverty.
2. Perpetual Chastity.
3. Obedience to another's will, in all that is not Sin.

11. There be *six Commandments of the Church*, principally.

1. To hear Mass on all *Sundays* and *Holy-Days*; if opportunity serve.
2. To Fast;
   1. *Lent*.
   2. *Vigils* commanded.
   3. *Ember-Days* (and *Fridays*, by custom of *England*.)
   4. To abstain from Flesh on *Saturdays*.
3. To confess our Sins at least once a Year.
4. To receive the blessed Sacrament at least once a Year, and that at *Easter*, or thereabouts.
5. To pay Tithes to our Pastors.
6. Not to celebrate Marriage on times prohibited, *viz.* from the first *Sunday* of *Advent*, 'till *Twelfth-day* be past; nor from *Ash-Wednesday*, 'till *Low-Sunday* de past.

N. B. 'Tis a mortal Sin to break any of these Commandments.

12. There be *Seven Sacraments*.

1. *Baptism*, in the Name of the Father, Son, and Holy Ghost, *&c.*

Observ. 1. The Minister;
   1. The Priest ordinarily.
   2. A Lay-man, or Woman, in case of necessity.

2. The

2. The Effects.
   1. Remiſſion of Sin, Original and Actual.
   2. A Spiritual Character in the Soul for ever.
3. Sponſors;
   One God-father, and one God-mother, ſince *Trent* C.
4. Ceremonies.
   1. The Prieſt breaths on the Child's face.
   2. Sign of the Croſs on the Breaſt and Forehead.
   3. Putting Salt in the Child's mouth.
   4. Spittle laid on the Ears and Noſtrils.
   5. Anointing on the Head, Shoulders, Breaſt.
   6. White *Chriſm* given to the Child.
   7. A hallowed Light given to it.

2. *Confirmation.*
Obſerve, 1. The Form;
I ſign thee with the ſign of the Croſs; I confirm thee with the *Chriſm* of Salvation, in the Name of the Father, *&c.*
   2. The Matter; Oil mingled with Balm, bleſſed by a Biſhop.
   3. It Seals, or gives a Character.
   4. The Time; at ſeven years old.
   5. The Ceremonies;
      1. A blow on the Cheek.
      2. One God-father, or God-mother.

3. *Euchariſt.*
Conſ. 1. The Matter; wheaten Bread, and Wine of the Grape, with a little Water.
   2. Diſpoſition in the Receiver; Confeſſion of Sin, being in a State of Grace.
   3. The Laity Communicate in one kind.

4. *Penance.* Conſider,
   1. The Form. I abſolve thee from thy ſins, in the Name of the Father, *&c.*
   2. The Parts.
      1. Contrition.
      2. Confeſſion.
      3. Satisfaction.

1. Contrition is a hearty sorrow for our Sins, proceeding immediately from the Love of God, and joyned with a firm purpose of Amendment.

2. Attrition; from the fear of Hell, or punishment, or filthiness of sin, or spiritual damage from sin.

This, with Sacramental Confession and Absolution, will remit sin.

A dying Man, in mortal sin, if he cannot have a Priest, must have Contrition.

3. Confession must be

Short,	} {	Confounding,
Diligent,	} {	Sincere,
Humble,	} {	Entire.

4. Satisfaction is the Sacramental Penance enjoyned by the Priest at Confession. Also,

Voluntary Prayers,
Fasting,
Good Works,
Sufferings.

By which Satisfaction is made for temporal punishments, due sometimes to sin, after forgiveness.

Indulgencies, viz. The superabundant Merits of *Christ*, and his Saints, applied to our Souls, by the grant of the Church.

5. *Extream Unction.*

1. The matter of it is Oil, blessed by a Bishop.

2. The Form. By this anointing, and his own most pious Mercy, let our Lord pardon thee whatsoever thou hast sinned by thy seeing, *&c.*

3. The Effects.

1. Spiritual Comfort.

2. Remission of venial sin, and the relicks of sin.

3. Corporal Health, if expedient.

6. *Holy Order.* Concerning which, observe,

To whom it belongs, *viz.* Bishops, Priests, Deacons, Sub-Deacons.

In-

Inferiour Orders are, *Acolyte*, *Lector*, *Exorciſt*, d *Porter*.

7. *Matrimony.* Concerning which, obſerve,

1. Who may Marry.

1. Only the Laity.

2. Perſons not a-kin by collateral Con- nguinity or Affinity, to the fourth degree; or at in the right Line: but the Church can diſpenſe th all, except Brothers and Siſters.

13. There are four *Cardinal Vertues*; Prudence, ſtice, Fortitude, and Temperance.

14. Seven Gifts of the *Holy Ghoſt*; Wiſdom, nderſtanding, Counſel, Fortitude, Knowledge, ety, and the Fear of our Lord.

15. Twelve Fruits of the *Holy Ghoſt*; Charity, y, Peace, Patience, Longanimity, Goodneſs, nignity, Mildneſs, Fidelity, Modeſty, Conti- ncy, Chaſtity.

16. Seven works of Mercy; To feed the Hun- y, give drink to the Thirſty, cloath the Naked, harbour the Harbourleſs, to viſit the Sick, to ſit the Impriſoned.

17. Seven works of Mercy ſpiritual; To give ounſel to the Doubtful, to Inſtruct the Ignorant, Admoniſh Sinners, to Comfort the Afflicted, to rgive Offences, to bear patiently the Troubleſome, pray for the Quick and Dead.

18. Ceremonies of the *Maſs*.

1. Ornaments of the Prieſt,

1. *Amis*, or Linnen Veil, repreſenting the eil on our Saviour's Face.

2. The *Albe*, ſignifying the white Garment hich *Herod* put on.

3. The *Girdle*, ſignifying the Cord by hich he was bound in the Garden.

4. The *Maniple*, the Cord which bound m to the Pillar.

5. The *Stole*, the Cord by which he was d to be Crucified.

6. The

6. The Upper Vestment, the seamless Coat of *Christ*, and also the Purple Garment.

2. The Altar, representing the Cross; with its Appurtenances.

1. The Chalice, the Sepulchre of *Christ*.

2. The Patine, the Stone rowled to the Door of the Sepulchre.

3. The Altar-cloaths, Corporal and Pall; the Linnen in which the Body of *Christ* was shrowded.

4. The Candles on the Altar, the Light which *Christ* brought into the World.

3. Gestures.

1. Coming back three steps from the Altar, and humbling himself before he begins again; the prostration of *Christ* in the Garden.

2. Bowing again at the *Confiteor*, to provoke Humility and Contrition in the People.

3. Beating his Breast at *mea culpa*, to teach Humiliation.

4. Ascending to the Altar, the Priest kisseth the middle of it; because the Altar signifies the Church, kissing Peace and Unity.

4. Parts.

1. *Introite*, the entrance into the Office, after the Priest's coming to the Altar; which is repeated twice.

2. *Gloria Patri* added to it.

3. *Kyrie Eleison.*

4. *Gloria in excelsis.*

5. *Oremus.*

6. The Collect, *viz.* a Sum of the Epistle and Gospel.

7. The *Gradual*, the holy degrees of Penance.

8. The *Tract*, viz. two or three Versicles betwixt the Epistle and Gospel, sung with a slow, long, protracted Tone, between *Septuagesima* and *Easter* (in place of the *Gradual)* because a time of penance and mourning.

9. The

9. The Gospel read at the *North*-end of the ltar; to signifie that Satan's Kingdom (seated in e *North*, *Jer.* 1. 14.) is destroyed.

4. Gestures again,

1. Signing the Book with the Sign of the ·oss.

2. Priest and People sign themselves with e Cross in three places, *viz.* Fore-head, Mouth, d Breast.

3. The first Offertory, of Bread and Wine ingled with Water.

4. The Priest washing the ends of his Fin·rs.

5. Silence a while.

6. Elevating the Voice in saying the Pre·ce.

7. The *Canon*, the most sacred, essential rt of the *Mass*, read with a low Voice, signify·g the sadness of *Christ*'s Passion,

8. Beginning the Canon with bowing of e Head.

9. In the midst of it kissing the Altar, and ning the Host and Chalice thrice, with the sign the Cross.

10. Signing the Offerings again five times.

11. After Consecration, kneeling and ado·ng.

12. Elevation of the Host and Chalice.

13. Signing again the Offerings five times, signifie Christ's five Wounds.

14. A nomination of the Dead, to whom e Sacrifice is applied.

15. Elevation of the Voice again, in saying, *bis quoque peccatoribus.*

16. Signing the Host and Chalice, three nes again, to signifie the three Hours which rist hung on the Cross.

17. Uncovering the Chalice, and signing it e times with the Host, to signifie the rending e Veil of the Temple, *&c.*

18. *Pater*

18. *Pater Noster*, said with a loud Voice to signifie the seven Mystical Words, spoke by our Saviour, with a loud Voice, on the Cross.

1. *Father, forgive them*, &c.
2. *To day shalt thou be with*, &c.
3. *Behold thy Mother*; *Woman, behold*, &c.
4. *My God*, &c.
5. *I Thirst.*
6. *Into thy hands*, &c.
7. *It is finished.*

19. Laying down the Host upon the Corporal, and then covering the Chalice again, to signifie taking Christ down from the Cross.

20. The Priest is silent for a time, to signifie our Saviour's Rest in the Grave.

21. The Host divided into three parts; his Body broken, and divided into Hands, Side, and Feet.

22. Signing the Chalice three times again with a particle of the Host, and raising his voice saying, *Pax Domini*, &c.

23. Putting a particle of the Host into the Chalice, to signifie the reuniting of our Saviour's Body and Soul.

24. Saying aloud, *Agnus Dei, qui*, &c.

25. *Pax*; or, *Kiss of Peace*, given before Communion.

26. *Ite, missa est.* The Host is offered *Mass* ended, *&c.*

27. The Priest lifteth up his hands, and blesseth the People.

N. The *Missal* is the Book, wherein the *Mass* is contained.

19. The Office of our Lady; concerning which, observe,

1. The Book, in which it is contained, the *Primer.*

2. The Parts.
   1. Hymns.
   2. Psalms.
   3. Canticles.

4. Anti-

4. Antiphones.
5. Verſicles.
6. Reſponſories,
7. Prayers.

3. The Time, *viz.* ſeven Hours ſeveral. he time of our Saviour's Paſſion.

4. The Contents.

1. *Matins* and *Lauds*; a Commemoration of is Bloody Sweat, and binding in the Garden, *&c.*
2. The firſt Hour; his being led through the reets at *Jeruſalem*, with the Indignities, *&c.*
3. The third Hour; whipping, crowning with horns, *&c.*
4. The ninth Hour; drinking Gall and Vinegar, dying, *&c.*
5. The Evening-Song; his taking from the roſs, *&c.*
6. The Compline; his Burial.

20. Feſtival-Days.

1. Of Chriſt.

1. His Nativity, *Chriſtmaſs.*
2. —— Circumciſion, *New-years-day.*
3. —— Epiphany, *Twelfth-day.*
4. —— Purification, the Preſentation of hriſt, *&c.* Before *Maſs* of that Day, the Church leſſeth the Lights for the whole Year, and makes Proceſſion, with hallowed Lights, in the hands f all the Faithful.
5. —— Transfiguration.
6. —— Reſurrection, or *Eaſter-Day*, from *riens*, the *Eaſt.*
7. —— Aſcenſion.
8. —— *Corpus Chriſti-day*, in honour of ie real Preſence.

The *Euchariſt*, on this Feaſt, during the *Octave*, expoſed to be adored, in all the principal hurches of the World, and great Proceſſions are ade in honour of it.

9. —— Four *Sundays* of *Advent.*

10. —— *Sep*

10. ---- *Septuagesima*, *Sexagesima*, *Quin quag.* *Quad.*

11. *Passion-Sunday*, to prepare us for th approaching Passion.

12. *Palm-Sunday*; on which Day th Church blesseth Palms, and make a Solemn Pro cession, the People bearing Palm-branches in thei hands.

13. *Dominica in Albis*, Low-Sunday, th *Octave* of *Easter-Day*; because on that Day th Catechumens were solemnly divested in theChurc of their white Garments.

2. Of our Blessed Lady, *viz.* 6. The Conce ption, Nativity, Presentation, Annunciation Visitation and Assumption of our Blessed Lady.

3. Pentecost or Whitsunday.

4. Trinity-Sunday.

5. Other peculiar days.

1. The Feast of St. *Peter*'s Chair at *Antioc viz.* his installing there.

2. Of his Chair at *Rome*, *viz.* his Translatio from *Antioch*, &c.

3. Of S. *Peter* and S. *Paul* together.

4. S. *Peter ad vincula*, Acts 12.

5. *Michaelmas*; a Church on that Day i *Rome*, was Dedicated to S. *Michael*, by Pope *B niface.*

6. The Apparition of S. *Michael*; he appea ing on Mount *Garganus*; where, by his own ap pointment, a Temple was Dedicated to him.

7. All-Saints, to beg the Patronage of all to gether.

8. All-Souls, to pray Souls out of *Purga tory.*

9. *Ashwednesday*; the Priest blesseth Ashes o this day, wherewith he signs the People with Cross on their Foreheads, saying, *memento, hom* remember Man,that thou art dust,and to dust,&c

10. *Manda*

10. *Mandy Thursday*, in memory of our rd's last Supper, when he washed his Disciples et; So called from *Mandatum Novum do vobis*, e beginning of the *Antiphon.* The Bishops on s day begin the Ceremony of washing the Peo- s Feet.

21. *Good Friday.* Add two *Holy Rood-days*, . *Invention* and *Exaltation.*

12. Three days of *Tenebræ* before *Easter.*

13. *Rogation-week*, a week of publick Prayer l Processions, for the temperateness of the wea- r, *&c.* from *Rogo, &c.*

14. *Quatuor Tempora*, Ember-weeks.

11. *Orders of Monks, or Friers, whose Officers , Prior, Provincial and General*, &c.

1. *Monks of St.* Basil, who abstain from Flesh, which not many in the Church of *Rome*; but ny in the Greek Church.

2. *Austine Friers*, or *Eremites*, or *Friers ndicants*, viz. The First Order.

her Branches of them are,

1. *Monks* of S. *Hierom*, in *Spain*, especial- Their Robe a white Cassok under a Tawny ak.

2. *Carmelites*, or *Jacobines*, or white Fri- , from the Colour of their Habit.

3. Friers of S. *Cross*, Crouched Friers; r Robe is watchet, and in their hands they y the Figure of the Cross.

4. *Dominicans*, or *Friers Prædicant*, who to Preach the Gospel in all parts of the World; ed also *Black Friers*, from the Colour of their it, and are the third Order of *Friers-Mendi- s.*

2. *Benedictines*, whose Habit is a loose black vn, reaching to the Ground, with a hood of same, an under Garment of white Woollen, Boots on their Legs.

)ther Branches,

1. *Monks of Clugnia*, from *Clugny* in *Nor- dy.*

2. *Car-*

2. *Carthusians*, from *Carthusia*, a Town in *Dauphine*; They Eat no Flesh, live by couples labour with their hands, watch, pray, and never meet together, but upon *Sundays*.

3. *Monks of Cisteaux*, so called from a place in *Burgundy*, called by us, *white Monks* (as the common *Benedictines*, *black Monks*) from their Habit, which was a white Cassock, girt with a woollen Girdle, the rest black.

4. *Celestines*, from *Celestine* the 5th, &c.

4. *Franciscans*, from S. *Francis* of *Assis* in *Spoleto*, who profess absolute Beggary, are to carry no money about them, nor more Victuals than will for the present serve for themselves and brethren. The chief branches of them are,

1. *Minors*, from their humility.

Cordeliers, by the *French*, from the knotted Cord which they use for a Girdle.

Grey Friers, by the *English*, from the colour of their upper Garment.

These are the fourth and last of the *Friers Mendicants*.

2. *Minims*, who keep always a true Lenten Fast unless in sickness; their Robe is a Dark Tawny with a Hood of the same hanging to the Girdle.

3. *Capuchins*, from their Cowl, or Capuch, who are to spend all their time in prayer; generally thought to be the most devout of all.

5. *Jesuits*, neither simply Lay, nor Priest nor merely Secular, nor Regular; but all together who are to vow not only *Poverty*, *Obedience* and *Chastity*, as the rest, but *Mission*; *i.e.* to go upon command of the Pope, or General, on any hazardous business, without demanding a Reason.

6. *Oratorians*, founded by *Ph. Nerio*, all Priests who were to preach diligently the lives of the Saints and other heads of practical and moral Duties.

7. *Anchorets*, the severest of the Recluse, kept in a close place, are to dig their Graves with their Nails, ill clad, and worse dieted.

22. Orders of *Nuns*, *Nonnæ Moniales*.

1. C

1. Of S. *Clare*, called also *Minorites*, or *Minores*, who vow Poverty and Virginity, go barefoot, feed meanly, *&c.*

2. Of S. *Briget*, (who was Qu. of *Swedeland:*) These cohabit under the same Roof with Friers, yet are prohibited coming to one another but upon spiritual occasions: The Confessor shrieves them thro' an Iron Grate, by which his Lodging is parted from the Lady *Abbess*'s, Dr. *Heylin.*

See more of these *Religious Orders in Alex. Rosse*; also of *all the Christian Orders of Knight-hood*; for I love not *Actum agere.*

Dominicans, Franciscans.

Dr. *Burnet* speaking of *Bern*, saith, Those two famous Orders, that had possessed themselves of the esteem of those Dark Ages (*about* 20 *years before the Reformation*) were engaged in a mighty Rivalry. The *Dominicans* were the more Learned; they were the eminentest Preachers of those times, and had the Conduct of the Courts of Inquisition, and the other chief Offices in the Church in their hands. But on the other hand, the *Franciscans* had an outward appearance of more severity, a ruder habit, stricter Rules, and greater Poverty; all which gave them such advantages in the eyes of the simple multitude, as were able to ballance the other honours of the *Dominican* Order. In short, the two Orders were engaged in an high Rivalry; but the Devotion towards the *Virgin* being the prevailing Passion of those times, the *Franciscans* upon this had great advantages. The *Dominicans*, that are all engaged in the defence of *Thomas Aquinas*'s Opinions, were hereby obliged to assert, that she was born in Original Sin; this was proposed to the People by the *Franciscans*, as no less than Blasphemy, and by this the *Dominicans* began to lose ground extreamly in the minds of the People, who were strongly prepossessed in favour of the immaculate Conception,

Dr. *Burnet's Letters*, p. 31. edit. 1680.

Dr. *Stillingfleet* distributes his Discourse upon the Divisions of the *Roman* Church into Considerations,

1. *Of the Pope's Usurpations*, under pretence of Universal Pastor, whereby he may depose Kings, &c.

2. *Of the Effects*, doubting not to prove, that the Pope's Usurpation hath caused more Wars, Bloodshed, Confusion, *&c.* in Christendom, than all other causes put together, have done since the time it was first changed, *e. g. Constantine the first* opposed *Philippics* Emperor. *Gregory* the 2d. taking away the small remainder of the *Roman* Empire, from the Emperor *Leo* the 2d, in *Italy*, &c.

3. *Of the Schisms*, &c. Sometimes 2, sometimes 3 several Heads at one time. *Bellermine* in his *Chronol.* confessing 26 several Schisms, *Onaphrius* 30; whereof some lasted 10, some 20, one 40 years. I need not insist (saith he) on the more ancient, between *Cornelius* and *Novatianus*, *Liberius* and *Felix*, *Damasus* and *Ursinius*, *Bonifacius* and *Eulalius*, *Symachus* and *Laurentius*, *Bonifacius* and *Dioscorus*, *Sylverius* and *Vigilius*, &c. Those of most continuance were *A. D.* 821. between *Formosus* and *Sergius*, *Benedict* 9, and *Sylvester* 3.

Regulars, Seculars.

4. *Of the Differences in matters of Government*, *e. g.* between the Regulars and Seculars, as to matters of Episcopal Jurisdiction (even here in *England*) the Mendicant Friers or Monks, being exempted from the Pope; the Jesuits difference with the Secular Priests (in Q. *Elizabeth's* Reign) proceeded to a Separation each from other, about the Authority of Arch-Priests; and they continually charged each other with the guilt of Horrible Schism. The Jesuits opposition to Bishops Authority, *e. g.* between *Palafox* Bishop of *Angelopolis* in *America*, and the Jesuits.

Differences of Papists.

Lastly, *Of Matters of Doctrine*, between the *Dominicans* and *Jesuits*, the *Thomists* and *Scotists*, the *Jansenists* and *Molinists*.

Their Differences (adds the aforecited Author) are not confined to their Schools, no, not about the immaculate Conception; the *Thomists* being against it, the *Scotists*, *Occam* and *Franciscans* for it: *John de Montesovo* was convened first before the Faculty of *Sorbon*, and his Doctrine (against the immaculate Conception) condemned, and he forced to appeal to *Rome*, and then to fly into *Spain*, &c. *Dr.* Stillingfleet's *Idolatry of the Church of Rome.*

Jesuits and Molinists.

There being a great Indifferency in *Italy* as to Learning and Religion both, and the Country being much impoverished by the Ascendency of the Clergy, and the People being Sick with the observation of these things, the Proposal of a new Remedy was easily received. *Michael de Molinos* a *Spaniard*, of an opulent Family, who had entered into Priests Orders, but not beneficed, of exact course of Life, addicted to Mystical Divinity, (a Mysterious way of Devotion, first set out by *Cassian*, afterwards by St. *Bernard*, *Denys* the Areop. *Thauler*, *Rasbrachius*, *Harphius*, *Suso*, *Jo. à Kempis*, S. *Teresa*, *Walter Hilton*, *F. Cressy*, out of *F. Baker*'s Papers) considering a Man in a three-fold State,

1. Animal, or Imaginative, where the Devotion is weak and variable.

2. Rational, where the Reason forces the Will, and the Acts of Religion are dry.

3. Contemplative, in which the Will is so united to God, and overcome by that Union, that in one ſingle Act, it loves, adores, and is reſigned up to God, without any wearineſs, or multiplicity of Acts; upon which follows a ſecret Joy and Acquieſcence in the Will of God. *Contemplation being nothing elſe but the ſilent and humble Adoration of God, that ariſeth out of a pure and quiet Mind.* All the common methods of Devotion being but ſteps to this State of Perfection: To this end the Roſary, Breviary, *&c.* are generally laid aſide. *Molinos* wrote a Book called *Il Guida Spirituale*; becauſe Men may be deceived herein without a Guide: This Book writ in *Italy*, gave offence to the Regulars, but eſpecially the Jeſuits: This Book was publiſhed firſt *A.* 1675. with Approbation of the Arch-biſhop of *Rheggio*, General of the *Franciſcans*, *F. Martin de Sparſa* the Jeſuit, *&c.* *Molinos* was hereupon received into Acquaintance and Favour with Cardinal *Coloredi*, *Ceceri*, *Petrucci*, *Caſſanata*, *Azolivi*, *Carpegna*, and Cardinal *d'Eſtrees*; the laſt was the moſt Zealous to advance his Deſign. The Pope himſelf lodged him in an Apartment of his Palace; many Prieſts came to conſult him, and all the Nuns, except thoſe which had Jeſuits for their Confeſſors, began to lay aſide their Roſaries, *&c.* and give themſelves to Mental Prayer: Upon this the Jeſuits and Dominicans began to be alarmed at the Progreſs of Quietiſm. *Molinos* and his Followers are given out to be Heretics and Quietiſts; Books writ againſt them. *Molinos* and two hundred of his Friends clapt up by the Inquiſition, among whom were Count *Veſpiniani* and his Lady, Don *Paulo Rocchi*, (Confeſſor to Prince *Borgheſe*) Cardinal *Petrucci*, &c. and the Pope himſelf, in the ſingle Quality of *Benedict Odeſchalci*, was ſecretly examined by the Court, *&c.* *See more in Dr.* Burnet's *Letters, and the Supplement to them.*

Ambroſe

Ambrosian and Roman Office.

As for the Devotions of this place (*Milan*) I saw here the *Ambrosian Office*, which is distinguished from the *Roman*, both in the Musick, which is much simpler, and in some other Rites: The Gospel is read in a high Pulpit at the lower end of the Quire, that so it may be heard by all the People; though this is needless, since it is read in a Language that they do not understand: When they go to say High Mass, the Priest comes from the high Altar to the lower end of the Quire, where the Offertory of Bread and Wine is made by some of the Laity. *Dr.* Burnet's *Letters.*

Hither may be referred the difference of their Divine Service in *England* formerly, *Secundum usum Sarum & Bangor*, &c.

Protestants.

1. *Lutherans.*

1. *Their Doctrines.*

IN most Points they agree with the *Calvinists*, as may be seen in their Confessions; except, that they hold that Christ is consubstantially in the Sacrament; and some of them agree not with the *Calvinists* in the Point of Absolute Predestination, or in the Abolition of Saints days, *&c.*

2. *Discipline and Worship.*

1. They retain Bishops; but shorten their Revenues, in *Germany*, *Denmark*, *Swedeland*, but not in *England*.

2. They use Forms of Prayer, Kneeling at the Sacrament generally, keep some Holy-days of Saints, in many places use Instrumental Musick.

Particularly, 1. In *Swedeland*.

1. Their number of Parish-Churches are 42000, all covered with Copper.

2. In all of them there are Organs, in some two or three pair; and Bells in all their Churches.

3. There are in that Kingdom 64 Provinces, 12 or 14 Bishops, one Arch-bishop, residing at *Upsal*.

4. The Bishop, with all the Priests of his Provinces, hears Causes, and Excommunicates.

5. Their Elders are for Life, and their Office to take care of the Church-repairs, and the Poor.

6. Two or three Chaplains belong to every Church, at least.

7. Three times a day they go to Church, except on Fasting-days, for then four Ministers preach successively, and the People go not out from Morning till Night; their Order of Service thus,

1. *The Morning* for Servants, when there is
   1. A Psalm sung.
   2. A Prayer in Form, and a Psalm again.
   3. The Chapter wherein the Text lies, read.
   4. A Psalm sung again, *viz.* some Epistle of *Luther*'s translated into Hymn.
   5. The Sermon, of an hour long.
   6. A Psalm again.

2. *The middle Service*, for Masters of Families, *&c.* in which there is the same order as before, except, that the Text is taken out of the Gospel, and the Gospel read before the Altar.

For

For they have an Offering every Lord's day, and a Sacrament after the second Sermon; the People coming to Church on *Saturday* to be prepared for the Sacrament, and receiving a Ticket, for which they pay a Fee.

3. Their last Service is from one till five a clock.

All their Weddings are in Church. *Mr.* Derick Reynes *a Native.*

2. In *Livonia*, an Inland adjoyning to the Baltick Sea, now under the King of *Swedeland*;

1. Its Government is by an Arch-bishop residing at *Riga*, and Bishops (or Superintendants) at *Reuel*, &c.

2. Their Doctrine is according to the *Ausparg* Confession.

3. Their Knowledge and Devotion very little, and mixt with much Superstition and Sorcery; for there is hardly a Village, but hath a Church and Minister, and yet the People so poorly instructed, that it may be said, Baptism excepted, they have not any Character of Christianity; they very seldom go to Sermons, and never almost communicate, unless forced and driven to it by other occasions. *D. of* Holstein's *Ambass. Travels into* Muscovy, *&c.*

3. In *Germany.*

1. Their Government is by Bishops and Superintendants, *&c.*

2. Their Doctrine differs a little, but not in the substantial part of it, as may be seen in the Harmony of Confessions.

3. They have a Sermon every day (saith Dr. *Brown*) at *Hamburgh*, as in other *Lutheran* Cities. *In his Travels*, p. 176.

4. They retain Pictures in their Churches. The *Lutherans* at *Frankford* have built a new Church, called S. *Catherines*, in which there is as much Painting, as ever I saw in any Popish Church; and over the High Altar is a huge carved Crucifix, as there are Painted ones in other places of their Church, Dr. *Burnet*'s *Letters*.

5. At *Strasburg* they bow when they name the Holy Ghost, as well as the Name of Jesus, *Idem*.

6. I was in their Church, saith the Reverend Author, where, if the Musick of their Psalms pleased me much, the Irreverence in singing (it being free to keep on, or put off, the hat) did appear very strange to me, *Idem*, *ibid*.

7. They have not (at *Strasburg*) the same Ceremonies, that the *Lutherans* of *Saxony* have, which Mr. *Bebel*, their Professor of Divinity, said, was a great Happiness; for a similitude in outward rites might dispose the ignorant People to change too easily, *ibid*.

8. The *Lutherans*, for the greatest part, retain their Animosities almost to an equal degree, both against Papists and Calvinists, *ibid*.

9. The *Lutheran* Churches are handsome, and their Pulpits extraordinary Noble, and richly set off, as I observed through all *Saxony*, *Noremberg* and where they are Masters of the places, *&c*. Dr *Brown's Travels*.

In the *Palatinate*, the Order of their Service is thus, as I received it from the hand of one *Herman Graffeing* of *Keysart Lautern*, a Native of the *Palatinate*.

On *Sundays*, *Morning-Service*.

1. On a Sledge in the Porch is notified what *Psalms* are to be sung.

2. When they are come into Church, the Clerk begins to sing, the people all joyning with him presently, every one having his book, and the Scholars generally being taught at School to sing by Notes, the melody is pleasant.

3. The

3. The Minister prays in the book, one prayer, ncluding always with the *Lord's Prayer.*

4. Then follows a short *Hymn*, to this sense; "O God, that art our Father through Jesus Christ, give us thy Spirit in general, that may lead us into the Truth, hear us in this hour; Open the mouth of thy Servant, that the word may be pure, and freely explained: O Lord, graciously open our hearts and ears, that we may hear it with all diligence, and keep it truly, so that we may plentifully declare thy praise.

5. After this Hymn is sung, the Minister prays in nort *Extempore*, with respect to his Sermon.

6. Next, he preacheth, and after he hath divided is Text, and disposed his Sermon into parts which he doth without book, the Minister being are, or using only a Cap upon his head, but the eople covered) He makes a short Prayer, and exorts them to attention and charitableness to the oor, *&c.* the people all standing up, and putting ff their Hats: Whereupon the people sit down a-ain, and he proceeds on with his Sermon, and the Church-warden goes about from Pew to Pew with long Staff, and a Purse and Bell at the end of it, o gather the Alms; and this is done every Lord's Day, and the Purse laid upon the Communion-Table.

7. Then the Minister prays again, concluding vith the Lord's prayer.

8. After which they sing another *Psalm*, and onclude with the Blessing.

Afternoon-Service.

1. At one a clock, the Bell rings, and calls to Catechism, which is begun with a *Psalm*, and pray-r, and concluded with a prayer also, the minister n the rehearsal of it standing before the *Communion-Table.*

2. Then the Bells ring again for the *Evening-Service*, which is much what in the same manner vith the *Morning-Service.* Note,

Note, that in some Churches they have *Organs*, in others none.

Lutherans *of the* Palatinate.

On *Week-days* they have Prayers every Morning and in some places Morning and Evening; the Order thus,

1. They sing as on *Sundays*, taking the *Psalms* before them in order as they go; one day the 1st and 2d, *Psalms*, the next the 3d, and 4th, *&c.*

2. The Minister Prays in short.

3. He reads a Chapter out of the Old Testament, and another out of the New.

4. He reads a Form of Common-Prayer (or single Prayer) for all necessities, Emperors, Magistrates, *&c.* by Book (the People all the while lifting up their hands closed together) concluding with the *Lord's Supper*.

5. He ends with the Blessing.

Note, 1. In some places they have Prayers on *Wednesdays*; in others on *Wednesdays* and *Fridays*.

2. Every first *Wednesday* in the Month is a Prayer-day, the Shops being shut, and no body daring to work till after Sermon.

3. The *Lord's Supper* is administered in some places monthly, in others quarterly: The Posture standing; notice is given before hand, and the Minister goes with the Church-warden from House to House a Fortnight before to examine them of their fitness; and the day before, he gives a preparation Sermon, and puts Interrogatories to the People, taking a kind of Confession from them, and requiring their Answer, *Yes*.

4. At *Baptism*, the Midwife holds the Child, the Godfather and Godmother standing by, while the Minister takes water out of a Bason on the Communion-Table, and sprinkles it on the child, *In the Name of the Father, the Son, and the Holy Ghost*.

5. (n

5. On *Whitſunday*, they ſing one of *Luther's* hymns, to this purpoſe,

Now we beſeech thee, Holy Ghoſt,
Through Faith thou wilt us keep,
That when this world we ſhall depart,
In thee, Lord we may ſleep;
Kyrie Eleiſon.

Thou, the true Light, enlighten us,
Let us know thee alone,
Who in our Father's Countrey, haſt
Thy mercy to us ſhown;
Kyrie Eliſon, &c.

It conſiſts of two ſuch Stanzaes more, each concluding with *Kyrie Eleiſon.*

2. *Calviniſts.*

1. Their Doctrines and Diſcipline.
They hold abſolute Prædeſtination; Ordination by Prieſts; appoint Synods at ſtated times d places; are for the aſſiſtance of Lay-elders in e uſe of the Miniſtry; condemn Dioceſan Epipacy, and all ſignificant Ceremonies, Lent, days Saints, the Croſs in Baptiſm, together with all neceſſary impoſitions; the uſe of Godfathers and dmothers in Baptiſm, and the Government of hops, without the Aſſiſtance of Presbyters, . *Ric. Baxter.*

2. Their Worſhip and Uſages.
1. In the Canton of *Zurick*;

1. *Their Morning Service.*

1. In the morning on *Sundays*, they begin h *Grace, Peace, and Mercy from Almighty God, at all times with us miſerable ſinners.* Amen. d then in a certain Form, Pray for the Magiſtrates,

ſtrates, Burger-maſter, Perſecuted Churches, ſick and afflicted and diſtracted Perſons (about which the Miniſter is allowed to enlarge his Prayers) concluding always with the *Lord's Prayer*.

2. The Miniſter kneels down, having laid his Book on the Pulpit, *Prays in ſilence* for himſelf as the People alſo do.

3. He delivers his Sermon by Heart, as they are all enjoyned to do.

4. In *caſe of Wedding* he publiſhes the Banns thus, *Theſe following* (*Honeſt*) *perſons*, &c. but in caſe of ſcandalous unchaſtneſs, the word [*Honeſt*] is left out.

5. If any be Dead that week, the Miniſter names them, praiſeth God for their deliverance out of this Thraldom into everlaſting Joy, adviſing them to be watchful, *&c.*

6. Next follows a ſhort general confeſſion of ſins, *I poor ſinful wretch*, &c. and after that, a Prayer for the *Sabbath*, *all Kings and Eſtates of Chriſtendom*, *the Cantons of Switzerland*, &c. concluded with the *Lord's Prayer*.

7. The Miniſter turning towards the People, ſaith, *For God's ſake remember always the Poor in your Alms*; *Pray conſtantly one for another*; *Pray to God for me*; *which I alſo will do for you*; (this only the Lord *Antiſtes* is uſed to ſay,) *and after the Adminiſtration of Holy Baptiſm*, *and the Chriſtian Hymn is finiſhed*, *to the praiſe of God*, *depart in peace*: *And the grace of God be with you.*

8. After this, the Miniſter goes down from the Pulpit to the Font, to Chriſten the Children, if there be any to be Baptized.

9. Then the chief Chanter, with his Scholars, begins a *Pſalm* (taking the Book of *Pſalms* in order before them throughout in the year) the whole Congregation of men, Women and Children following, with diſtinct Voices, and moſt Melodious Harmony.

N. B. Young Ladies and Gentlewomen learn of their Miniſter to ſing and play on Virginals, but are forbidden Dancing.

2. *Their*

2. *Their latter Morning-Service begins*

At Nine a Clock, with a *ſhort Form*, much what s in the former Morning-Service, and then Sermon; and laſt of all, with a ſhort *Confeſſion of Sin*, and *Prayer for God's Mercy*, and the *Lord's Prayer*, and another pretty long *Form of Prayer*, he concludes, adding, *Pray continually*, &c. *depart in peace.*

On *Sunday*-Mornings they always preach on one of the Four Evangeliſts; their Sermons are an hour long, or near it: Heathen Authors ſeldom mentioned, and the Primitive Fathers but ſparingly: The Text expounded out of the *Hebrew* or *Greek* Originals: meer Morality preach'd, is ſharply cenſured by the Chapter, or Synod.

3. *Their Noon-Service.*

1. The Miniſter uſeth the ſame *Form of Prayer*, as he uſed before the Sermon in the Morning, concluding with the *Lord's Prayer*, &c.

2. He rehearſes the *Ten Commandments*, and the *Apoſtles Creed*, concluding them with a *Collect.*

3. Then either continuing in the Pulpit, or going from Pew to Pew, according to his diſcretion; over againſt the Font, (which is placed near the Quire) he examines the Children and Youths, even 'till they are capable of the *Lord's Supper*, or 'till Marriage in ſome places, out of the *Tigurine*-Catechiſm; or takes an account of ſeveral Leſſons out of Holy Scripture, which he had aſſign'd them before.

4. Then out of the Pulpit he makes a Paraphraſe, or Explication of the Queſtions he ask'd.

5. At laſt, he concludes with a Prayer, ---- O merciful God, --- who prepareſt Praiſes to thy ſelf, out of the mouths of Babes and Sucklings, *&c.* Concluding with the Lord's Prayer.

At this Service the Parents are bound to be present, under pain of Censure and Rebuke of the Minister, or Consistory.

4. *Their Evening-Service*, (for they have Service four times a day) consists,

1. Of a Form before the Sermon, for themselves, for the Catholick Church, *&c.*
2. A silent Prayer, as in the Morning.
3. A Sermon.
4. A Form, consisting of a Collect, the Lord's Prayer, and another longer Form, with *Pray constantly*, &c. *and depart in peace*; as before.

Besides these Services, which are all for *Sunday*, they have also Forms of Prayer for every Day of the Week, Morning and Evening, and Sermon every Day. On *Saturdays*, in the Evening, as well as *Sundays*, at Noon, they examine the Catechism, and have a peculiar Form of Prayer for that purpose; so likewise for the Fasts and Festivals appointed; as the Day after our Saviour's Nativity, *New-years-day*, *Easter-Monday*, *Ascension-day*, *Pentecost*, the Day of *Church-Dedication*, and extraordinary occasions, as War, Victory, Plague, Murrain, *&c.*

Their Baptism is thus;

1. The Minister begins with saying, *In the name of God, Amen. If ye* (the God-fathers and God-mothers) *desire that this Child be baptized in the Baptism of our Lord Jesus Christ, say, Yea.*
2. Then after an Exhortation, he proceeds to pray for a Blessing upon the Child, in a pretty long Form,
3. He reads the Gospel, *Mark*, 10. concluding thus: *Praise be unto God, he forgives us all our sins through his Son. Amen.*

4. Aft

4. After a ſhort Speech to the Sureties, he re-arſeth the *Creed*, and calls upon the Sureties to ay for ſuch a Faith for that Child, ſaying, *Our ather, which art in Heaven*, &c.

5. He asks the Sureties, If they will, accord-g to their utmoſt power, and as neceſſity may quire, be inſtrumental to, and aſſiſt in the Edu-tion of the Child, *&c.* The Sureties anſwering, *a.*

6. The Sureties name the Child; the God-nother holding the Child over the Font, whileſt e Miniſter pours three handfuls of Water upon s Fore-head, ſaying, *N. N. I baptize thee in the ame of God, the Father, the Son, and the Holy hoſt.* Amen.

7. The Miniſter bleſſes the Child in theſe words; *od grant unto thee, that as thou art now beſprink-d with clean Water, thou mayeſt likewiſe appear fore God in the laſt day, with a pure and undefiled onſcience, and ſo to be eternally ſaved.*

N. B. Baptiſm is never adminiſtred privately, at at time of Publick-Service, the firſt opportu-ity after the Birth.

The God-father, in the Church, preſents a piece f Gold or Silver to the Nurſe, and if a Female-hild, to the God-mother alſo; if a Male, the od-mother to the God-father.

Every Year they ſend New-years-gifts to their od-children; which ſome continue to do, 'till ey are of Age for the Lord's Supper; and ſome ill Marriage.

On their Birth-day, yearly, they uſe to Feaſt eir God-children, and give them grave advice.

None are to be Chriſten'd without Sureties.

Their Adminiſtration of the Lord's Supper, thus;

1. The Miniſter uſeth a grave Exhortation con-erning the intention of the Sacrament.

2. The

2. The People confeſs their Sins, and pray fo pardon; as after the Sermon.

3. The *Antiſtes* behind the Table, with an Arch Deacon on either hand (if there be ſo many) ſait with a loud Voice, *In the name of God the Fathe the Son, and the Holy Ghoſt.*

Arch-Deacon anſwering, *Amen.*

Antiſtes. Let us pray: O Almighty, &c.

Arch-Deacon. *That which is now read is contai ed in* 1 Cor. 11. 20, 21, *&c.*

Antiſtes. Praiſe be unto God.

Arch-Deacon, on the right hand, *And Peace Earth.*

Antiſtes. Good-will towards Men.

Firſt Arch-Deacon. *We praiſe thee, we magni thee.*

Second Arch-Deacon. *We worſhip thee, we hono thee.*

Antiſtes. We render thanks for thy great h nour and benefits, O Lord God, Heavenly Ki Father Almighty.

Firſt Arch-Deacon. *O Lord, thou only begot Son, Jeſus Chriſt, and thou, O Holy Ghoſt.*

Second Arch-Deacon. *O Lord God, Lamb God, Son of the Father, thou that takeſt away Sins of the World*, &c. --- and ſo on with an alt nate voice to the end of that Hymn.

4. The Firſt Arch-Deacon reads part of the fir Chapter of S. *John*'s Goſpel. *Thus ſpeaketh Lord Jeſus; Verily, verily, I ſay unto you, He t believes in me, hath everlaſting life. I am the br of life*, &c. Concluding with ---Praiſes and tha be unto God; He forgives us all our ſins, acco ing to his holy word. *Amen*; (which is ſaid by *Antiſtes.*)

5. The *Antiſtes*, and the Arch-Deacons, al nately rehearſe the Creed, as they did the Hy before.

6. Then follows an Exhortation to the Exa ning themſelves, ending thus; Wherefore kn down, and pray.

7. Th

7. Then the Miniſters kneeling about the Lord's
able, (and the People either ſtanding, or kneel-
ng,) ſay the Lord's Prayer.

8. The Firſt Arch-Deacon ſaith, Lift up your
earts unto God, and ſay with Devotion; *O Lord,*
lmighty God, &c.

9. The *Antiſtes* afterwards ſaith, Hear now
ith Devotion and Faith, how Chriſt Jeſus did
elebrate his holy Supper, *&c. Jeſus on the night*
which he was betrayed, took Bread, &c.

Here the *Antiſtes* takes the Bread, breaks it,
ts a Morſel, and gives the reſt to the firſt Arch-
eacon, who reaches the ſame to the other Mini-
ers about the Table.

Afterwards, when he comes to thoſe Words,
He took alſo the Cup] he takes a Cup, and ha-
ing drank of it, gives to the firſt Arch-Deacon,
; he did the Bread, and he to the Miniſters, and
ey to the People: a Reader, from the Pulpit, in
e interim, reading the Lord's Speech concern-
g the Supper, beginning at S. *John* 13. 1.

10. Then the *Antiſtes*, and Arch-Deacons, al-
rnately ſay;

Antiſtes. Riſe up, and let us render Praiſe and
hanks unto the Lord.

Firſt Arch-Deacon. *I will praiſe thee, O my*
od, &c. This Hymn conſiſts of 14, or 15 Re-
onſes.

11. They read alternately the 113 *Pſalm*, which
as wont to be read at the Paſſeover.

12. Laſtly, follows an Exhortation, with a Con-
lation and Benediction, and a ſhort Collect, con-
luding thus;

For God's ſake, remember the Poor, always in
our Alms; pray conſtantly one for another. And
fter the Chriſtian Hymn be ended, (which con-
ludes the Solemnity,) Depart in peace, and the
race of God be with you.

Note, 1. Their Bread is unleavened, made in a broad square Cake, thin almost as Paper, white as Snow, by the chief Sexton only of their great Minster Church.

2. They use wooden Cups in Imitation of the Primitive Simplicity.

3. They receive in their Seats (the common People) sitting or standing.

Their Discipline.

1. The Ministers are obliged to call such, as they know to have committed *Notorious Crimes*, or to be inflamed with Hatred and Passion (some Weeks before the Administration of the Sacrament) into their *Closets*, or before the *Church-wardens* (according to their Discretion) to admonish and warn them, and declare to them, that if they do not repent, *&c.* the Sacrament will prove to them not an Earnest of God's Favour, but of his Just Wrath and their Damnation, *&c.*

2. Those that will not be reconciled to their Enemies, shall not be admitted to the *Sacrament*.

3. Yet *Excommunication* is never formally practised in the Church of *Zurick*; but instead thereof, the Ministers are commanded by the Higher Power, and by the Synod, to rebuke and warn notorious Sinners both publickly and privately; and if they continue, after their third Warning, in their Ungodliness (as *Swearing*, *Drunkenness*, &c.) then they are to inform the *Governours* and *Presidents* of the respective Counties of that *Canton*, who issue *Warrants* for apprehending of them and putting them in *Prison*; where they are fed with Bread and Water until they become other Men, at least in outward behaviour.

4. But as to Fornicators, Adulterers, Thieves, *&c.* there needs no such warning of the Ministers; for such, upon Conviction, are apprehended by the Subordinate Magistrate, and punished accordingly.

5. Bla

5. Blaſphemers are, without any Mercy, put to)eath.

6. No Gentleman (or Lady) of what Quality ever (except a Forreigner) dares communicate a coloured or modiſh Apparel, but in a modeſt ack Suit, with a black Cloak, a Bonnet, and Band: The Women are to uſe always to Church ly Black, without Laces, Gold, Silver, *&c.*

Their Matrimony.

1. The Miniſter, after Sermon, and the ordi- ry Service ended, coming down from the Pulpit, ith his Back towards the Quire, and his Face to e People, kneeling on the loweſt ſtep, ſaith, *In e Name of God, Amen. This is to let you know, at theſe two honeſt Perſons* N. N. *here preſent, in- nd,* &c. *If therefore any Perſon,* &c.

2. After a ſhort ſilence, and none proteſting ;ainſt the Marriage, he reads the Goſpel, *Matt.* 19. 3, *&c.* adding, *Believe theſe words of God, and nſider that God hath joyned you together in the ſſed State of Matrimony,* &c.

3. With his right hand taking the right hands the Bridegroom and Bride, he asks, N. *Deſireſt ou for God's ſake to take* N. *for thy Wife in Holy latrimony? Then ſay Yea.* And in like manner he ks the Bride.

4. He binds their right hands together, ſaying, *is ratifie God the Father, the Son, and the Holy hoſt. Amen.*

5. Then taking off his right hand, he ſaith, *hou Husband oughteſt to maintain, protect and ve thy Wife, as Chriſt loved his Church,* &c. *And ou Wife, to love, and to obey thy Husband, Head d Maſter,* &c. and afterwards to both to- ther.

6. Then after an Exhortation of the People to ayer, bidding them ſay after him, *O Almighty d, who in the beginning of thy handy-works didſt eate a Man out of the duſt of the ground,* &c.

Our Father, &c. he Bleſſes them, and bids them depart in Peace.

Obſerve. 1. No Miniſter dares marry any of another Pariſh, without a Licenſe and Approbation of his Paſtor.

2. ---Nor without conſent of the Parents.

3. ---Nor without Publication in Church ſome *Sunday* morning.

4. If Parents will not give their free conſent, both Parents and Perſons are to be cited before the Matrimonial Court (conſiſting of the Antiſtes, or Arch-deacon, and the prime of the Clergy, *&c.* ſitting at *Zurick* every week) where, if the reaſon alledged be Immoralities, the Marriage is ſtop'd; but if ſmallneſs of Portion or Joynture, 'tis declared valid.

5. No Divorce, except in caſe of Adultery or one of the Parties turning Papiſt, and repairing to a Cloiſter or Monaſtery.

6. The Bride, during the Solemnization of the Marriage, and ſome days after, both in the Church and at home, wears a Chaplet or Garland made of Marjoram, Roſemary, *&c.* and embroidered with wreathen Gold and Silver Laces, and ſet in Pearls and Granates, *&c.* as a Token of her Virginity and Innocency. But if with Child before Marriage, by a ſtrict Law it is forbidden; and the Bridegroom, inſtead hereof, is fined to pay a conſiderable Sum of Money into the Matrimonial Court.

Their Funeral Service.

1. The Relations and Friends are invited to come between three and four a Clock afternoon.

2. At that preciſe time, the Men place themſelves without the Door of the Houſe, ſtanding in rows againſt the Walls; the Women in the Mourning-houſe, *&c.*

3. Th

3. Then the People who are invited come, and yning their hands to some of the neareſt Re- tions, ſay, The Lord comfort you in your Affli- ion; and then turn back and joyn in some ow.

4. The Corpſe preſently after four a clock is rried to the Grave, the People going into hurch.

5. Then the Miniſter in the Pulpit, or at the ont, ſaith, *Dearly Beloved in Jeſus Chriſt, whereas e Almighty and Merciful God hath taken out of is Thraldom, and called to his Fatherly Mercy and lory our dear* (Brother, *&c.*) *N. N. and you have en pleaſed to accompany him to the place of Burial-- herefore the neareſt Relations N.N.* (naming them) *the Deceaſed, render you their moſt humble hanks*, &c.

6. Then he concludes with a pretty long Prayer, herein he gives Thanks to God, for *delivering is their fellow-member out of the Thraldom of this ranſitory Life, and having, through Chriſt, made im partaker of his Everlaſting and Heavenly King- m*, &c. and ſo ends with a Benediction.

7. Every one makes ſome ſilent Prayer by him- lf, and then every one goes to his own home.

Note, 1. A Son or Daughter Mourns two ears for their Parents, in wearing black Apparel nd a Bonnet: The Parents one year for a hild.

2. Thoſe that are dead-born are buried in pri- ate, without this Service.

3. *Feloes de ſe*, by the Hang-man in a place ppointed for Malefactors. *Mr.* Werndly's *Liturgia figurina.*

2. In *France.*

1. Their Doctrine is contained in the 40 Articles f their Confeſſion of Faith, and agrees with that f the Church of *England.*

2. Their Government was Presbyterian; and tho they humbly confessed that Form, not the same which was instituted by Christ and his Apostles; yet they conceive it not altogether contrary to the intention of Christ; their circumstances not permitting them to have that which is truly Divine and Apostolical. They are not against Episcopal Government.

3. They have a *Liturgy*; Baptism and the Lord's Supper, and also Marriage, are celebrated with a set Form.

4. They have a *large Catechism*, of which they give an Exposition on *Sundays* in the afternoon.

5. Their way of Worship is thus, for the *Morning*.

1. The Reader reads some Chapters.
2. —Calls for some Psalms to be sung.
3. He reads the 10 Commandments.
4. The Minister in the Pulpit reads out of the Common-prayer-book one sentence of Scripture, with a short Exhortation to the People.
5. Then follows a Confession.
6. Then the Minister calls for a *Psalm*.
7. Afterwards a short Prayer in a Form left to his own liberty, which is always the same, except on extraordinary occasions.
8. A Sermon.
9. The Minister Prays again out of the Book for about a quarter of an Hour, *viz.* for forgiveness of sin, for all Princes, especially their own, and the Royal Family, for the Ministers of the Church and in especial manner, for those that are dispersed under the Tyranny of Antichrist; and lastly, for the present Assembly.
10. They conclude their Prayers with the *Lord's Prayer*.
11. Then they Rehearse the Creed, and sing a Psalm, most commonly the 117. and dismiss the People with the Blessing, *Numb.* 6. 24.

The *Afternoon Service* is the same, except that instead of Reading the Commandments, they Sing them. 6. They

6. They receive the *Lord's Supper* ſtanding; during the Adminiſtration, Chapters are Read, and Pſalms Sung, till the Holy Ceremony is over; and then, inſtead of the 117th Pſalm, they ſing the Song of *Simeon*, kneeling.

7. *Baptiſm* is adminiſtred in the Church; and the People ſtrictly forbid to depart till the Solemnity is over. The Father promiſes to take care of his Child; but the ſame is required of a Godfather and Godmother.

8. No *Marriage* is ſolemnized without an antecedent Publication of the Banns.

9. They ſay Prayers in their Families, which they conclude with the Lord's Prayer, Creed and Bleſſing, morning and Evening.

10. They bleſs their Meat in the Name of the Father, Son and Holy Ghoſt.

11. They Excommunicate all ſcandalous and notorious Offenders, and admit them not to the Sacrament, till after a publick Confeſſion, Mr. *Jannard Vic. of Arundel in Suſſex.*

3. In *England.*

I need not to ſay, what their Doctrine, Diſcipline or way of Divine Worſhip is; the *Aſſemblies Catechiſm* giving a ſufficient Account of their Doctrine, and the Directory of their Diſcipline and Worſhip.

And beſides this Book being in the *Engliſh* Tongue, primarily and chiefly for the uſe of *Engliſh*-men, it will not be hard for any *Engliſh*-man to inform himſelf by a perſonal acquaintance and converſation with them.

4. In *Scotland.*

1. Their Doctrine is moſtly agreeable to that of the *Engliſh*, except that they hold the King inferiour to the Church, and conſequently may be Excommunicated; which, I think, (for I would

slander no party) is peculiar to them, and Fathered upon their Politicks.

2. Their Worship, thus,
   1. A Psalm, two or three Verses.
   2. A Prayer.
   3. A Text and Sermon.
   4. A short Prayer.
   5. A Psalm, with *Glory to the Father, Son,* &c

5. In *New-England.*

1. For morning.
   1. A Prayer.
   2. The Sermon.
   3. A Psalm.
   4. A conclusion, with Prayers for the sick, &c
2. Evening.
   1. A Psalm.
   2. A short Prayer.
   3. The Sermon.
   4. A Prayer pretty long.
   5. A Psalm again.
   6. A conclusion by way of Prayer and Benediction, *&c.*

They have Sacraments every Month once.

APPENDIX.

CONcerning Differences in the Church of *Geneva*, Dr. *Burnet* tells us-- The middle way th *Amirald*, *Daille*, and some others in *France* too in the matters that were disputed in *Holland*, co cerning the Divine Decrees, and the extent of t Death of Christ, as it came to be generally fo lowed in *France*: so it had some Asserters both *Geneva* and *Switzerland*, who denied the imput tion of *Adam*'s sin, and asserted the Universali of Christ's Death, together with a sufficie Grace given to all Men; asserting with this, a pa ticular and free Decree of Election, with an E

ficacio

acious Grace for those included in it : These me to be called *Universalists*; and began to ow very considerable in *Geneva*: Two of the rofessors of Divinity there being known to fa- our those Opinions; whereupon those who adhered ictly to the opposite Doctrine, were inflamed, d the Contention grew to that height, that al- ost the whole Town came to be concerned, and l were divided into Parties : But tho the Party Universalists was considerable in *Geneva*, it as very small in *Switzerland*, therefore some Di- nes there, that adhered to the old received Doct- ne, drew up some Articles, in which all these octrines were not only condemned, together with me speculations that were asserted concerning *dam's* immortality, and other qualities belong- g to the state of innocency; But because *Capel* d some other Criticks had not only asserted the ovelty of the Points, but had taken the liberty correct the reading of the Hebrew, *&c.* They ndemned all Corrections of the Hebrew Bible, d asserted the Antiquity of the Points, or at ast of the Power and reading according to them, bliging all such as should be admitted tot he Mi- stery to sign, *sic sentio*; so I think. Thus at *Bern*, *urich* and *Geneva*, Dr. *Burnet's* Letters.

Independents.

The Tenets *of the* Independents, *are as follow.*

1. They hold, That particular Churches, asso- ated for personal Communion, are of Divine In- itution.

2. That particular Churches ought to have a roper Exercise of Discipline amongst themselves.

3. That none but free Consenters should re- eive the Sacrament, nor be related to the Pastor, s his Flock.

4. That

4. That the rest should live, as Catechumens, i
Peace.

5. That the Church of *England* is no Tru
Church.

6. That Parish-Churches are no True Churche

7. That Parish-Ministers are no True Minister
if Ordained by Diocesans, and not chosen by th
People.

8. That Ministers and People must gath
Churches, that are purer, and set up purer Disc
pline; whatever Rulers say, or do, or themselv
suffer by it.

9. That no prohibition of the Magistrate wi
warrant a Minister to forbear his Office. Mr. *Ric*
Baxter.

Mr. *Rosse*, and others, give a larger account
their Opinions, but these being all that they hav
of late Years contended for, and being of late,
least in part, reconciled to the Presbyterians,
forbear to ascribe any more to them.

Anabaptists.

Their Doctrines are, as follows.

1. They condemn Infant-Baptism.

2. They condemn Tithes, and forced Maint
nance of Ministers.

3. They allow not, as lawful, Swearing before
Magistrate.

4. They condemn Magistracy it self, as unlawfi
among Christians.

5. They say, That humane Learning is unn
cessary in a Minister.

These are commonly professed by them to th
day: They who would know more, may rea
Mr. *Rosse*, *Paget*, &c. I forbear at present to ta
them with the Doctrine of *Community of Good*
an

l some other Doctrines; which, as the case now
nds with them, are laid asleep, and not asserted
owned by them.

Quakers.

1. *Their Tenets.*

. They deny the *Scriptures* to be the *Word of*
d; but yet grant them to be an holy Declara-
n of the Word of God, and of the Rule and
ide in Matters of Salvation.
. They hold, That the Spirit which leads into
Truth, is the great Evangelical Rule of Holy
ving.
. That *Christians* ought now to expect inward
velation from the Spirit of God.
. That Forms of Prayer are not to be perpe-
ted in the Church.
. That Baptism, by Water, is not Christ's Or-
ance.
. That the Lord's Supper is unnecessary to the
generate, because *Christ is come* to them, *viz.*
his Spirit.
. That Swearing before Magistrates is un-
vful.
. That all persons inspired may preach, tho'
chanicks.
. That Errors and Vices do un-minister Men.
10. That the *Jewish-Sabbath*, being a Type of
ritual Rest, under the Gospel; we are not now
nd to any set Day, yet to some time of Divine
rship. *W. Penn*, Esq;
ee more in Mr. *Rosse*'s View of all Religi-
, *&c.*

2. *Their Divisions.*

In *England* they are divided, especially in two
rties; such as follow Mr. *Mead*, who is account-
ted

ted the most rational and moderate, and such as adhere to Mr. *Penn*. In *Pennsilvania* we have had lately an account of greater Divisions; some of them being charged by others, with damnable Heresies and Doctrines of Devils, *&c.* in a Book intituled, *The Plea of the Innocent*, &c.

I take them for a Branch of the Old Anabaptists, which sprung up in *Germany*, upon the Reformation, though they made no appearance in *England*, 'till the time of our Civil Wars, about the Year 1644. and then were assisted (at least by some Priests of the Popish Seminaries, in disguise; as were also several other Sects, which then sprung up amongst us. See *Du Moulin's Philan. Angl.* &c.

Mahometans.

1. *Creed.*

The first Chapter of the *Alcoran* is, as it were, the *Mahometan's Creed*; and 'tis called the *Mother of the Book*, containing the Words of *Mahomet*, for the rest are all deliver'd as the Word of God, he being induced as Speaker. Which first Chapter is this Sense:

In the Name of God, gracious and merciful. Thanks be unto God, the Lord of the World, merciful, pitiful Judge at the Day of Judgment. We pray unto thee; we trust in thee: Lead us into the right way, the way of them whom thou hast chosen, not of them with whom Thou art angry, and of the Infidels.

Out of the Alcoran *may be collected more of the Faith, as thus:*

1. God is One, necessary to all, incorporeal, neither begetting, nor begotten; the Creator, long sufferin

ffering, ſearcher of the Heart, true; that he hath Son, needs nothing.

2. That Chriſt is the Son of *Mary*, (the beſt of omen) the Prophet of God, begotten by the irit of her, in the ſhape of a Man: Chriſt was t ſlain by the *Jews*, but one like him.

3. Their Law is to be propagated by the Sword: f the twelve Months, four are to be conſecrated this warfare; they that refuſe it, loſe their Souls. he Unbelievers, taken in War, that will not turn, uſt be killed, or made Slaves. 'Tis not lawful diſpute about the Law.

4. God made the World, and diſpoſed the ſeven eavens, and afterwards Man, like unto himſelf, d breathed into him his own Soul (a portion of .) That the Angels being commanded to do re-erence to *Adam*, *Beelzebub* refuſed, and was there-re damned.

5. There is a Paradiſe and Hell, but of ſenſual leaſures and Torments.

6. *Mahomet* is the Seal, and laſt of the Pro-hets; to whom it was lawful to lie with all Wo-ien, even Aunts and Kindred, *&c.*

7. There ſhall be a Reſurrection, proved by the ory of the 7 Sleepers, who ſlept 360 Years.

2. *Moral and Judicial Precepts and Prohibitions.*

1. Prohibitions.

1. Abſtain from Swines-fleſh, Blood, that hich dies alone, and that which hath the Neck at off.

2. From Wine and Women, more than their wn Wives or Women.

3. Working on *Friday*, at Prayer-time.

4. Games of Cheſſe, Scails and Tables.

5. Marrying with Men or Women, of another aw.

6. Marrying with Mother, Daughter, Siſter, unt, Niece, Nurſe, *&c.*

7. Swearing

7. Swearing rashly, and For-swearing.
8. Usury, Lying, Injustice, *&c.*

2. Precepts Affirmative.
1. Pilgrimage to *Mecha.*
2. Belief in GOD and *Mahomet.*
3. Marry and Fight, for the encrease of Religion.
4. Giving wealth to the Poor; Men, Slaves Birds, Dogs.
5. Praying five times a Day.
6. Keeping *Lent*, one Month in the Year.
7. Obedience to Parents.
8. Keeping *Friday* Sabbath; *cum multis aliis*

Mahometan Sects.

1. *Turks* (or *Arabians.*)

1. THE Turks pretend that *Abouleker* was the Successor of *Mahomet*, making his Genealogy thus; *Mahomet.*

I
Abouleker.
I
Omar.
I
Osman.
I
Aly.

2. The Turks are called *Sunni*, because they follow also *Counsels* of Devotion, besides the Commands of their Law. *M. de Thev.*

3. They

3. They call to Prayers from the tops of wers.
4. In Praying, the Turks hold their hands one r another upon their Stomach.
5. Among the Turks for a Christian to dispute h them, is a Crime punishable by Death.
6. The Turks make God the Author both of od and Evil.
7. The Turks say, the Law is Eternal.
8. The Turks teach, that God shall be visible to ssed Souls in his Essence.
9. The Turks say, *Mahomet*, when he received Alcoran, was carried by the Angel *Gabriel* Body d Soul into God's presence.
10. The Arabians pray five times a day.

2. *Persians.*

1. The Persians leave out of *Mahomet*'s Succion the names of *Abouleker*, *Omar* and *Osman*, rming them to be Usurpers only, and no right- Successors to *Mahomet*; that *Aly* lawfully and ually succeeded him; making the Genealogy is,

Mahomet.

I

Aly.

hich *Aly* (say they) succeeded *Mahomet* both in Doctrine and Empire, and married also *Maet*'s Daughter, who was also the first of the elve *Imams*, and whose Interpretation of the w they embrace as the Truest, and whose Selchre they visit, as the Turks the other three.
2. The Persians call themselves *Schiai*, because ey think it enough to follow the Precepts of their w; though sometimes they follow some of the unsels too.
3. In *Persia* they call to Prayers three times a y, from Terrases not Towers.

4. The

4. The *Schiai* in Praying hold not their han on their Stomach, but laying down a little gr ſtone, which they always carry about them, eve time they proſtrate, lay their Foreheads on th ſtone (made of the Earth of *Keebela*, where *Huſſe* the ſecond Son of *Aly* was killed.) *M. de Thev.*

5. The Perſians will ſuffer Chriſtians to diſpu with them about matters of Religion.

6. The Perſians make God Author of Goo only.

7. The Perſians ſay, only God is Eternal.

8. The Perſians ſay---he is viſible only in h Effects and Attributes.

9. The Perſians,----that he was carried only Soul.

10. The Perſians pray but three times a da Morning, Noon and Night; no, not upon *Fr days.*

The Perſians have tranſlated the Alcoran in the Perſian Tongue with an interlineal Tranſlati word for word; for Turk and Perſian both b lieve, that that Book cannot be explained in a other Language but Arabick.

Subordinate Sects.

Derviſes.

THey go about *begging Alms* in the name *Aly.*

They *wear two Sheep-skins*, dried in the Sun, t one hanging on their Back, the other on th Breaſt; the reſt of their Body naked; their who body ſhaved, Head bare, Temples burnt with

hot Iron; Rings with precious Stones in their Ears; and a knotty Club in their Hand.

They are desperate Assassinates, Robbing and Murdering on occasion.

They eat of an Herb called *Asserad* or *Matslach*, which makes them Mad, cutting and slashing themselves, which makes them more reverenced.

On *Friday* after their Devotion, they drink of *Asserad*, and Sing and Dance about a Fire like mad, *&c.*

See more in the sequel of this Book.

Imailer.

The *Imailers*, or *Religious Brothers of Love*, have for their *Habit*, a long Coat of a Violet colour, without Seam, girt about with a golden Girdle, to which hang silver Cymbals which jingle as they go.

These, with a *Book* in their Hand of *Love-Songs*, go about Singing, and receive Money for their Songs, and are always bare-headed, wearing long Hair, which they curl.

They are worse than Beasts in their Lusts, sparing neither Women nor Boys. *Rosse.*

Calender.

The *Calenders* profess *perpetual Virginity*, and have their own peculiar Temples or Chappels.

They *wear* a *short Coat* of Wooll and Horse-hair, without Sleeves.

Their Hair is short; Felt-hats on their Heads, from which hang Tufts of Horse-hair about a Hand-breadth.

They wear Rings in their Ears, and about their Necks and Arms; and in their Yard an Iron or Silver Ring, whereby they are forced to live chastly.

They go about reading certain Rhimes or Ballads. *Rosse.*

Torlaques.

The *Torlaques* are cloathed as the *Dervises*, but wear also a Bears-skin instead of a Cloak,

They go bare-headed, and shave; anointing their Heads with Oil against the Cold; and burn their Temples against Defluxions.

Their Life is Beastly and Beggarly, begging in every corner, Robbing and Plundering in desart places, by a Pretence to Palmestry, picking silly Womens Pockets whilst they are looking in their Hands, *&c.* Given to Sodomy and all Uncleanness.

They have commonly an old Man with them, whom they worship as their Prophet, who, where they cannot get Money, prophesieth Destruction against the House, on purpose to terrifie, *&c.*

Other Promiscuous Sects.

There are many other Sects among the *Mahometans*, concerning which I can meet with no distinct and sufficient Information: Nor is it a matter of any great Moment, if I give but a defective account of them, being as Inconsiderable for their Worth as our Highway-men or Gypsies amongst us; excepting that some of them are more Innocent and Charitable: However it be, they are by Profession Religious.

Some going naked, except their Privities, Summer and Winter, cutting and slashing their Bodies to shew their Patience.

Some

Some professing {
- Poverty, enjoying nothing.
- Abstinence, Eating and Drinking little.
- Perpetual Silence, *&c.*
- Solitude, avoiding all Society.
- Revelations, Visions, *&c.*
- Contemplation, with Feathers on their Heads.
- Obedience, with Rings in their Ears.
- Voluntary Servitude, with Chains on their Necks and Arms.
- Hospitality, giving Pitchers of Water to the thirsty Traveller.

Some dwell at the Graves of the Dead, living on what People will give them.

Some are *Antinomians*, affirming that there is no use of the *Law*, but that Men are Saved by *Grace*.

Some are for Traditions and Merits, addicting themselves wholly to Meditation, Prayer, Fasting, *&c.*

Some affirm, a Man may be Saved in any Religion, and therefore make no scruple to go into Christian Churches, to sign themselves with the Cross, and besprinkle themselves with Holy Water. *Rosse.*

Ancient Heathens.

Pythagoreans.

THeir Author was *Pythagoras*, who set up a new Philosophy in *Italy*, about *A.M.* 3513. *A.C.* 213.

2. Their *Dogmata*, or Religious Sentiments.

1. They held, that Souls were Immortal.

2. They asserted a Metempsychosis or Transmigration of Souls.

3. They maintained a strict Conjunction amongst themselves, and a Community of Goods. *Vossius.*

4. They abstained from eating of Flesh and Beans. See *Hierocles.*

5. Their first Lesson was to learn to be silent.

Platonicks.

1. Their Author was *Plato* (*Suavissimis ille Socratis Cygnus*, saith the Learned *Vossius*) who was born *A. M.* 3623. *V. C.* 322. who set out his Philosophical Studies with an admirable Eloquence, and excelled in all kind of Learning.

2. Their *Dogmata.*

1. That there was one Supreme God; but besides him two sorts of Gods, to whom they ought to do Sacrifice, *Demons* and *Heroes.*

2. That there was an *Idea*, which he made to be a fifth cause.

3. That the World had a Beginning.

4. That the end of Philosophy was, to be made like unto God.

5. That there was a Pre-existence of Souls. *Max. Tyr.*

6. That Knowledge is only Remembrance. (*viz.* of what our Souls knew in their State of Pre-existence.)

7. That an Injury is not to be returned.

8. That God is not to be prayed unto.

9. That Images are to be dedicated to the Gods.

Peripa

Peripateticks.

1. Their Author was *Aristotle*, that Prodigy of Wit, who (if ever any Man) had Nature at his beck, *Plato*'s Scholar and Adversary, and *Alexander*'s Tutor; born at *Stagyra*, *A. M.* 3670.

2. Their *Dogmata.*

Here, I confess, I have little to say, *Aristotle* being a great *Philosopher*, but little *Divine*, having an Eagle's Eye in the Disquisition of *Nature*, but a very Buzzard in Spirituals; insomuch, that it would tempt one to Father *Religio Medici* upon him.

1. He held, that the World had no beginning. *Cicero* 1. *Tusc.*

2. Yet that the Gods were the Governours of it. *Cicer. de Nat. De.*

3. That the Soul was Ἐντελεχία, a continual and everlasting Motion.

4. Sometimes he makes,

1. The Mind
2. The World
3. The Heat of Heaven

} God, &c.

5. That *all* things, which are according to *Nature*, are *Good*; those which are *contrary*, are *Evil*; that Riches were Good.

6. That Vertue is to be desired and valued above all other things.

Philosophers.

Epicureans.

1. THeir Author was *Epicurus*, born at *Athens*, *A. M.* 3711.

2. Their *Dogmata*, or Sentiments were,

1. That all things had their beginning from Atoms, by a Fortuitous concourse of them.

2. That all things were govern'd by Fate and Fortune.

3. That God neither troubled himself, nor others with any business.

4. Yet that the Nature of the Gods was so excellent, that it should of it self allure a Wise man to a Religious Veneration. *Cicero.*

5. That Souls perished with their Bodies, *Vossius.*

6. That Sense was the Rule, by which we ought to make a Judgment of things.

7. That our Felicity consists in Pleasure.

Cynicks.

1. Their Author was *Antisthenes*, who was Master also to *Diogenes.*

2. Their Sentiments.

1. That there were many Popular Gods; yet but one Natural, the maker of all things.

2. That the end of *Cynicism* was, *Vivere ex Virtute.*

3. That Impiety was to be avoided, Frugality to be embraced.

4. That

4. That men were to be bluntly rebuked.

3. That Filthy things were to be expreſſed in their own Names (without regard to modeſty.) *Cicero Offic.*

Stoicks.

1. Their Author was *Zeno Citticus*, born *A. M.* 3790.

2. Their Sentiments.

Theſe differed not much from the *Cynicks*, and had ſome Communion with the *Academicks*.

1. They placed Happineſs in Vertue alone.

2. They commended *Abſtemium* much; *Zeno* himſelf being a Pattern of that Vertue, by which he is ſaid to have lived without Sickneſs to the ninetieth year of his Age, *Voſſius*.

3. They wore long hair, from whence that Phraſe in *Juvenal*, *Crine Stoicus*.

Some of the *Stoicks* thought all ſhould be burnt to Aſhes, and then would follow an immediate Reſtoration of all things.

AN

APPENDIX.

Concerning the Vaudois.

1. *Their History.* A considerable part of *Italy*, especially the Seven Provinces of *Liguria*, *Æmilia*, *Flaminia*, *Venetia*, The *Alpes*, *Cottian*, and *Greek*, and *Rhetia* (whereof *Milan* was the Capital City), were govern'd by a Lieutenant of their own. Here the Gospel being planted, flouriſhed in S. *Ambroſe*'s time, and so continued down to the Reformation; save only that sometimes by the Embassies and Arts, Threats and Promises of the Church of *Rome*, their Pastors were prevailed with to make Retractations, and submit themselves for a while to the Papal Yoke. But they soon started back again, and the whole body of the people were never entirely reduced to this day: Yet bitterly reproached, and spitefully represented to the World, and confounded with the *Manichees*, *Cathari*, and the worst of Hereticks, on purpose to derive the greater *Odium*, and stroke of Persecution upon them.

2. *Their Names.* At first they were called *Patarines*, from a place called *Patria*, or *Pataria*; where, upon a difference with their Neighbours, they were feign to say Mass by themselves; afterwards *Subalpini* from the Countrey, *Waldenses* from *Valles*, *Waldenses* from *Waldo*, being an Eminent Man, and one that had translated the Scriptures into a known Tongue, and probably many of his disciples joyning themselves to this Church: *Lions*, the place of their abode, gave them the Name

Name of *Poor People of Lions*, &c. *Albigenses.*

3. *Their Countrey.* First *Italy*, and the Countrey of *Piedmont*, *Lombardy*, *France* and *Bohemia*, whither they fled for shelter in the times of persecution, about *A.C.* 1200. *England*, &c.

4. *Their Doctrines.*

1. The Church of *Rome* is an Assembly of ungodly men; not the Church of Christ, but the Whore in the *Revelation.*

2. All sins reign in that Church.

3. That themselves are the true *poor in Spirit*, who suffer for the Faith, &c. The True Church of Christ.

4. That the Eastern Church doth not value the Church of *Rome.*

5. They despise all Ordinances and Statutes of the Church, as being too many and burdensom.

6. The Prelates are the *Scribes* and *Pharisees.*

7. None in the Church ought to be greater than other.

8. None ought to kneel to a Priest. *See thou do it not.* Rev.

9. Tythes are not to be given to Priests; nor the Clergy ought not to enjoy any Temporal Possessions, Prebends, *Regalia*, &c.

10. Neither Land nor People ought to be divided into Parishes.

11. They condemn Monasteries, all the Sacraments of the Church of *Rome.*

12. They were against Swearing, *&c.* But these are accounted to us, by Authors of the *Roman* Church, with so much malice and confusion, that 'tis not easie to believe any of their Reports. They had indeed a mixture of Error with their substantial Truths; which is capable of Apology.

5. Their Conduct of Life. They were orderly and modest in their manners and behaviour; avoiding all Pride in their Habits, wearing neither very rich Cloaths, nor over mean and ragged ones; they kept up no Trade to avoid Lies, Swearing and Deceit; but only lived by the Labour of their hands

Handy-crafts men and Day-labourers; and their eachers were Weavers and Tailors; they did not ap up Riches, but were content with Neceſſaries; ey were alſo very Chaſt, ſparing and very tem-rate in Eating and Drinking; not frequenting averns or Ale-houſes; nor going to Balls or other anities, abſtaining from Anger; when they orkt, they either Learned or Taught; and there-re Prayed but little: They Hypocritically went Church, Offered, Confeſſed, Communicated, nd heard Sermons to catch the Preacher in his ords. [Obſerve, this Character is given them by Adverſary, an Inquiſitor, who wrote in the 14th entury.] In like manner their Women were ry modeſt, avoiding Back-biting, Fooliſh Jeſt-ng, and levity of Words, and abſtaining eſpecial-from lies and ſwearing; not ſo much as making ſe of the common Aſſeverations, *In truth*, *for rtain*, &c.

6. Their Worſhip and Behaviour, from the fore-ſaid Anthor.

They kneel down upon the ground, before a ench, or the like, and continue thus in all their rayers in ſilence, as long as one might repeat a *ater-Noſter* 30 or 40 times, and conclude their rayers by repeating the word *Amen* ſeveral times; nd this they do every day very Reverently, amongſt hoſe of their own Perſwaſion, without the com-any of any Strangers, before noon, after noon, nd at night when they go to bed; beſides ſome ther times, as well in the day, morning and at ight; they ſay, teach, nor have any other Pray-r beſides *Our Father*. They do not look on the alutation of the Angel to be a Prayer, nor the poſtle's Creed; and ſay that theſe were intro-uced by the Church of *Rome*, not by Chriſt. How-ver they have drawn up a ſhort draught of the even Articles concerning the Godhead, and as nany concerning the Human Nature, the Ten Commandmants, and the ſeven Works of Mercy, vhich they ſay and teach, and boaſt much of them,

and

and readily offer themselves to Answer to any on
that demands of them a reason of their Faith. Be
fore they set themselves down to Table, they ble
it, saying, *Bless the Lord. Lord have mercy upon u*
Christ have mercy upon us; *Lord have mercy upon u*
Our Father, &c. After which, the Eldest of th
Company saith, in the Vulgar Tongue, *God wh*
blessed the 5 barley Loaves and 2 Fishes in the Desa
before his Disciples, bless this Table, and that whic
is upon it (and then make the sign of the Cros
in the Name of the Father, Son and Holy Ghos
Amen. And when they rise from Table, after Di
ner, or Supper, they give Thanks thus, the Elde
in the Vulgar Tongue repeating the Doxology, s
down in the Revelation, *Blessing and Glory a*
Wisdom and Thanksgiving, Honour, Power and Migh
be ascribed to God alone, for ever and ever, Ame
And then adds, *God render a good reward, and*
plentiful return to all those who are our Benefactors
and the God who hath given us Corporal food, vouc
safe us also the Life of his Spirit; *and God be wi*
us, and we with him always. Amen. Also wh
they bless the Table, and when they return Thank
they fold their Hands together, and lift them u
towards Heaven. And after Dinner, and the
have returned Thanks and Prayed, as before, the
Preach, Teach, and Exhort according to their wa
and Doctrine.

They who would know more, may read Arc
bishop *Usher*, *Morland*, Dr. *Allix*, out of whom
have in great hast Extracted this short Account
rather to give an edg, than satisfy the Appetite
my Readers.

Place these Two Leaves before the 2d Part.

The Histor

THE HISTORY OF ALL RELIGIONS In the World, &c.

PART II.

I. *Knowledge of God.*

Jewish.

MAimonides acknowledges God to be incorporeal and incomprehensible. Dr. *Tenison.*

Esdras appointed the People to meet three times a week to be taught the Law; because in the desart of *Sur* they wandered three days without water, *i. e.* the Law. *Ross.*

Chri-

Christians.

S. *Augustine* was inflamed with a desire of Wi
dom by reading *Cicero's Hortensius*; That Boo
(saith he) changed my Affections, and turned m
Prayers to thy self, O Lord, and made an a
teration in my wishes and desires: All vain ho
grew low in my esteem on a suddain, and I long
for the Immortality of *Wisdom* with an incredib
heat of mind.— How did I burn, my God, ho
did I burn with a desire to fly from Earthly thin
to thee, and I knew not, what thou wouldst
with me, for with thee is Wisdom.— I was d
lighted with this alone in that Exhortation, th
he did mightily excite me with that Discour
and inflame me, that I should love, seek aft
and attain, and hold fast, and embrace, not t
or that Sect, but Wisdom it self, whatever it wa
And I did burn, and this only cooled me in
great a heat, that the Name of Christ was n
there: For this Name, through thy Mercy, O Lo
I had suck'd into my tender Heart with my M
ther's Milk—, and whatsoever was without t
Name, tho Learned and Polite and True, did n
wholly Ravish me, *August. l.* 3. *Conf. c.* 4.

Felix Africanus, Bishop, and his Associat
chose rather to give up their own Lives in the *D*
cletian Persecution, than the Copies of the *N*
Testament.

Origen, when a Child, was very inquisitive in
the hidden meaning of the Scriptures, and ev
tired his Father with asking questions; and afte
wards never went to Meals, never to Sleep, wit
out some part of the Scripture read, Dr. *Cave*.

John, an *Egyptian* Confessor, whom *Euseb*
saw and heard, tho his Eyes were out, and h
Body mangled, would repeat any passages out
the *Old* and *New Testament*; whom I suppose,
saith he, to be reading in a Book; till coming ne

I w

was ſtruck with great Admiration, *Idem.*

Theodoſius the younger could exactly repeat the ly Scripture in any part, *Idem.*

Nazianzen ptofeſſeth, he had willingly re- nced all other things for the ſake of this Book, *m.*

Gildas hath ſcarce one Paragraph in his Epiſtles ored with Texts of Scripture, *T. Jones.*

. *Alphonſus* read over the Bible 14 times, with mmentaries, ſuch as his Age afforded.

Mr, *Bradford* never went to bed without his ok. *Fox, Martyrol.*

Heathens.

The more I ſtudy the Nature of God, and in- re what he is, the leſs I find: *The Saying of* Si- nides *to* Hiero *of* Syracuſe.

Know that it is the greateſt Point of Religion ut the Immortal Gods, to have right Opinions them, that you may know that they are, and t they govern all things well and righteouſly, l that we ought to obey them, and acquieſce in things that they do, *&c. Epict. c.* 38.

Muſcovites.

There are a great number of Monaſteries, both men and women in *Muſcovy* of S. *Baſil's* or- ; but they have this common with all the *ſcovites*, that they can hardly write and read: one in ten can ſay the *Lord's Prayer*, much er the *Creed* and *Commandments*, D. of *Holſtein's* b. Travels, p. 105.

Perſians.

Persians.

The Audience being over—TheKing (of *Persi*
again sent for *Lalin*, *Mariage*, and Father *Rapha*
and after a short discourse, having dismissed all b
F. *Raphael*, he fell into a Dispute with him touc
ing the Unity of the Divine Nature, the necessi
of one Prophet, and how *Mahomet* was the S
and Crown of all the Prophets: He seemed
admire that the *Franks*, who had the reputati
of being People of Wit, and Discretion, cou
think that Jesus Christ was a God. *Tavernie*
Collection of several Relations, &c. p. 28.

Papists.

The *Venetians* are generally ignorant of the m
ters of Religion to a scandal, and they are as
concerned in them as strangers to them. Dr. *B*
net's Letters.

The great Libertinage that is so undecen
practised by most sorts of People at *Venice*,
tends it self to the Clergy, to such a degree, t
tho Ignorance and Vice seem the only indeli
Characters, that they carry generally over all *It.*
yet those appear here in a more conspicuous m
ner, than elsewhere. *Idem.*

One of the chief Ornaments of *Venice* was
famous Young Woman that spoke five tong
well, of which the Latin and Greek were t
she passed Dr. of Physick at *Padua*, was a per
of such extraordinary Vertue and Piety, that s
spoken of as a Saint; she was of the Noble Fan
of the *Cornaro*'s, *Idem.*

2. *L*

2. *Love to God.*

Christian.

¶ From *Syria* even to *Rome*, I fight with Beasts, Land, by Sea, Night and Day, bound with 10 pards (a guard of Souldiers,) --- would to God ight enjoy the Beasts prepar'd for me; who, I h, may make quick dispatch with me; v hom vill allure to devour me speedily; and if they l not, I will even force them. --- Pardon me, now what is best for me. Now I begin to be Disciple of Christ. --- Let Fire, Cross, and oops of violent Beasts, and all the torments of Devil come on me, that I may enjoy Christ. *atius*, in his Journey to *Rome*.

My Love is crucified. The saying of *Ignat.*

Two *Loves* make two Cities; the Love of God kes *Jerusalem*, the love of the World makes *ylon*: Let every on ask himself what he Loves, l he will find of what place he is a Citizen. *Aug. Psalm* 64.

He loves thee less, O Lord, who loves any thing h thee, which he doth not love for thee. *Idem. Conf. l.*

e that Loves not, doth not labour; for all labour ifficult to them who do not love: Only Love shamed of the name of Difficulty. *Ibid.*

The Love of God is never idle: *Operatur enim gna. Greg. in Ho.*

Our Soul is not more present, where it *lives*, n where it *loves*: *Ubi animat, quàm ubi amat*; ess you suppose it to be more there where 'tis bound

bound by necessity, than where it is carried freely
Bern. de Præcep.

Love of God.

Prior Deus dilexit nos, Tantus, tantum & grat tantillos & tales. Bern.

If you would be presently cleansed from Vice enkindle in your self the Fire of Divine Love; you have perfectly tasted the sweetness of the D vine Love, you will not care for temporal swee ness. *Rabanus in quod. Serm.*

Wretched I, how much ought I to love m God, who made me, when I was not; Redeeme me, when I was miserable! For I was not, ar he made me of nothing; not a Stone, not a Tre not a Brute; but he would have me to be a Man he gave me Life, Sense, Discretion; brought m out of Exile, Redeemed me out of Bondage, ca led me by his Name, that his Memorial might b always with me; he anointed me with the Oil o Gladness, with which himself was anointed; th I might be anointed from the Anointed, and ca led a Christian from Christ. *August. de Sp. e An.*

I have loved thee, O Lord, not with a doubt ful, but certain Conscience: Thou hast smitte my Heart with thy Word, and I have loved The The Heavens and the Earth, and all things ther in, cry unto me, that I should love thee. Ne ther do they cease to speak unto *All* Men, tha they may be inexcusable. *Idem in l. Conf.*

If Souls please thee, let them be loved in Goo for they also are Mutable, but fixed in Him; the are established, otherwise they would go and pe rish; therefore let them be loved in Him, an draw them, with thy self, to Him, as many a thou canst, and say to them, Let us love Him, le us love Him; He made these things, and He i

t far off; for He did not make them, and go ray; *Sed ex illo, in illo ſunt. Ibid. l.* 4. *c.* 12.

Do not hide from me thy Face: Let me dye, ly let me dye, that I may ſee it: *Moriar, ne riar, ut eam videam. l.* 1. *c.* 5.

What art thou to me? Have Mercy on me, that nay ſpeak. What am I to thee, that thou uldeſt command me to love Thee? and if I do ot, ſhouldſt be angry with me, and threaten with great miſerys? Is it not a ſmall thing, if hould not love thee? Alas for me; tell me by Mercies, O Lord, my God, what Thou art to ? Say unto my Soul, I am thy Salvation. Speak that I may hear, *&c. Ibid.*

aleacius Caracciola, Marqueſs of *Vicum*, the e's Nephew, upon his parting with his Friends Family, his Lady and Children weeping and ing, and himſelf going to *Geneva*, as an Exile, theſe words, *Let them be accurſed, that prefer the pleaſures of this World, to one Hours Commu- with Jeſus Chriſt. Anonym.*

oachimus Curæus, a German Phyſician, in the e of his Life, ſpake thus; *Come Lord Jeſus, and all that love thee ſay, Come; and he that loves not, let him be* Anathema Maranatha. *Thou veſt, I love thee; with thee I ſhall be the begin- of this New-year.* Mel. Adam.

Affiance in GOD.

Jews.

THE *Jews* ſtill pray for the re-edifying of the Temple (with a ſtill Voice, that none can) in theſe words: Let thy will be before thy e, O God our Lord, Lord of our Fathers, that

that the holy House of thy Temple may be rest
red to our Days; and grant us thy Will in th
Law. And afterwards, rising, with great Joy an
Clamour, they sing a Prayer of Praise in hop
thereof; and sitting down again, they read a lon
Prayer, gathered here and there, out of the *Psalm*
and some whole *Psalms*, and part of 1 *Chron.* 3
And lastly, the last words of *Obadiah*, *v.* 21. *Th*
Saviours shall ascend into Mount Zion, *to judge th*
Mount of Esau, *and the Kingdom shall be the Lord'*
Which they speak in hope of the Destruction
the *Christians*, and their own Restitution; the
proceed, singing, *And God shall be King over a*
the Earth; *in that day, God shall be One, and h*
Name One, as 'tis written in thy Law, O God, hea
Israel, *God, our God, is One God.* And this wor
אחד (*One*,) in the next Prayer they repeat, an
resound for half an hour together, *One, On*
One, &c. Looking up to Heaven, and turning
the four corners of the World. *Purchas.*

Christians.

Luther, in great spiritual trouble, having wr
about the Walls and Tables in his Study, in gre
Letters, *VIVIT*, (*He is alive*) to a Friend, d
demanding of him the Reason, replied, *Christ*
alive, and if he were not, I would not desire
live one Hour longer. Dr. *Bolton*, in his Serm.

Mahometans.

They look upon themselves as obliged to pe
form the inward acts of Faith; and account a
Actions without Faith, as sins, without any M
rit. F. *Simon.*

They commend nothing so much, as Trust
God, owning him for their only support. *Idem.*

Heathe

Heathens.

M. Antonius gave God thanks for his Assistance the Government of his Will.

The Southern *Americans*, when they go to Wars, rry their Gods along with them, and ask Coun- of them for all Affairs. *Rosse.*

Obedience to His Laws.

Jews.

N every Synagogue the Book of the Law is kept within a Chest, written on Parchment, in great haracters, and carried to and fro on two Staves, tened to each end of the Parchment: The Book hich is the *Pentateuch*) is wrapt in Linnen, and vered with Silk, Velvet, or Tissue: The two ves are called the Trees of Life. When the æcentor brings forth the Book, they all sing *Num.* . 35. *Let God arise, and let his Enemies be scat-ed*, &c. After some Anthems are sung, one mes and kisses the Cloaths in which it is wrapt, d with a loud Voice blesseth God, who hath osen them before all others, and given them a w. Then the chief Singer reads a Chapter, and e Book is kissed again; after that elevated on gh, the whole Congregation shouting, *This is e Law that* Moses *gave to* Israel. When the Book wrapt up again, all, both Young and Old, kiss touching it only with their two Fingers. And hile it is carried back again, they all sing again,

Return, Lord, to the many Thousands of Israel. Numb. 10. 36. Mr. *Rosse.*

Obedience to the Divine Laws.

Muscovites.

SOme *Lutheran* Divines in *Sweden* and *Livonia*, have made it a Problematical Question, *Whether the Muscovites were Christians or not?* The *Danish* Gentleman, who published the Embassie he was sent upon, into *Muscovy*, from *Frederick* the Second, gives the *Muscovites* a very true Character, in two Lines, when he says;

"They are subtile, over-reaching, humourous, "self-willed, obstinate, insolent, and impudent, "regulating their Reason according to their Pow- "er; that they have shaken hands with all Vertues, "to run themselves into all manner of Vice. *D. of* "H. *Ambass. Trav.*

Ceylan.

A witty Man of *Ceylan*, and a good natural Philosopher, called *Alegamma Motiar*, having conversed with the *Jesuits*, and desiring to be a Christian, desired to know what *Jesus Christ* had done, and left in Writing; and having read over the *New Testament*, with that heed and study, that in less than six Months there was hardly a Passage, which he could not repeat; after which he desired to turn Christian, because he found their Religion such as *Jesus Christ* had taught; but only he wondred, *That they themselves did not follow his Example;*

le: for that he never yet could find by his reading, hat Jesus Christ ever took any Mony of any body; ut that they took all they could get, and never Bap- ized or Buried, unless they were well paid; but tho e started the Question, he was Baptized and ecame a Sedulous Converter of others, *Tavernier*, *Part* 2. *l.* 3. *c.* 3,

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Love and Reverence to his Name, Word, &c.

Jews.

[He *Jews* to shew their Zeal for the Law of God, wear the *Zizith* or *Fringe*, which is a uare piece of Linnen-cloth (or Silk, *&c.*) with inges, worn next the Shirt, hanging down on e breast or Shoulders, *&c.* and account the right earing of it, a keeping of the whole Law; and cribe as many miracles to it, as the Papists to e *Cowl* of S. *Francis*. Women never wear it, r. *Addison*.

They have also scrowls of Parchment, *Phylacte- s*, *Tephillim*, written with several sentences of e Law, and tied on the fore-head and left-arms, m.

They have a great veneration for the Law (*viz.* e five Books of *Moses*) never reading it, or tak- g it out of the Chest, but on *Monday*, *Thursday* d *Sabbath-day*;--- After the Elevation of it, and return from Procession, and being put in its verings, all the Males in the Synagogue kiss it in der, as the Papists do the *Pax*. *Idem*. When y kiss it, they bless God for it, *Rosse*.

Tho the Jews (in *Barbary*) are not forbid the reading of the Bible; yet the Vulgar upon pain of Excommunication must acquiesce in the sense of the Masters; this was told as a Secret by *R. Aaron ben Netas.* Dr. *Addison.*

The Pentateuch is divided into 52 Sections, that so it may be read over in a year. See more in Mr. *Rosse.*

Swearing by God is a sufficient cause of Excommunication with the Modern Jews. Dr. *Addison*

Christians.

Nazianzen severely chides his dear Friend *Greg. Nyssen*, that rejecting the Holy Scripture (the most excellent Writing in the World) which he was wont to read both privately and publickly, he had given himself to the study of forreign and profane Authors, Dr. *Cave.*

Augustine (*Conf. l.* 3. *c.* 5. *& l.* 7. *c.* 21.) complains that at his first reading of the Sacred Scriptures, he despised them for the simplicity of their stile, not comparable to the Eloquence of *Tully* but afterwards being unsatisfied with *Tully* and *Plato*, greedily set upon S. *Paul's* Epistles, and thereupon became inflamed with a Love of Divine Studies; yet in the reading of *Cicero*, he was no pleased, because he could not find the name of Christ there.

Blesilla, a devout Widow, weak and sickly, was never found without a Bible in her hand, *Hieron.*

Olympia Fulvia Morata, born at *Ferrara*, in a Letter to the young Princess of that place, shews faith-- (after getting out from the Idolatry of her own Countrey, *&c.*) "It may seem incredible to "you, what a change the Lord then made upon "my Spirit, that former aversion I had to read the "Scripture-- was then turned to have it as my greatest delight and pleasure in the World, *&c.* *Anonym.*

Chry

Chryſoſtome having Preach'd many Sermons against Swearing at *Antioch*, the people being weary, ask'd him, when he would leave Preaching? To whom he Answered, when you leave Swearing: Would you have the Plaiſter taken away before the wound be Cured?

Ancient Heathens.

Pythagoras (if he be the Author) in his Golden Verſes, and *Iſocrates*, &c. adviſe us to revere or be afraid of an Oath.

Mahometans.

Mahomet the great, promiſing to his Soldiers the ſpoil of *Conſtantinople*, ſwore by the *Turks* great Oath, *By the Immortal God, and by the 400 Prophets*, by Mahomet, *by his Father's Soul, by his own Children, and by the Sword wherewith he was girt*, Knolles.

Perſians.

The *Perſians* are mightily addicted to ill Language and Curſing; but they never Blaſpheme God; for if they ſhould hear one Swear, or wiſh themſelves at the Devil, they would cry out in aſtoniſhment, *is not that fellow a fool, to give himſelf to the Devil, and renounce Paradiſe?* All their Oaths are, *Ser-azire-ſha* (by the King's beloved Head) or *Erva Pigumbir*, (by the Spirit of the Prophet.) I remember, once at *Galata*, walking with ſome of the *French* Embaſſadors Servants, we ſaw two *Turks* at Cuffs: In the end after 1000 curſes on one ſide, the other replied no more than this, I wiſh thy Soul may have no more repoſe in Paraiſe, than the Hat of a *French*-man hath in this

world; alluding to our putting them off so often, M. *Tavernier*, *l.* 5. *c.* 14.

Armenians.

At *Egmiasin* the Arch-bishop took the Book, wherein he had read the Gospel, and gave it the Patriarch, Bishops, and all the people to kiss. On the one side of the Cover of that Book, are two Relicks Enchased, which are cover'd with Crystal, M. *Tavernier*, *l.* 1. *c.* 3.

Persians.

The Duke of *Holstein*'s Embassador in his *Persian* Travels, tells us,—Whilst I was viewing one of their Schools or Colleges, one of the Regents, who read publick Lectures, perceiving that I had caused to be Engraven on a Cane, which I had for a walking-staff, in *Arabick*, *Bismi Alla*, *rahman rachim*, i. e. In the Name of the Merciful God which shews Mercy;— he desired me to bestow it on him, promising to give me a better: but finding some difficulty, he cut out the word *Alla* (God) and put it in a clean paper, saying, the name of God should not be on a staff thrust in the dirt.

Muscovites.

Tho in their quarrels they seldom break out into horrid Oaths and Imprecations, yet upon Trivial occasions, especially in their dealings, they stick not to swear at every word, and have incessantly in their mouths their *Po Chrestum* (by Christ) making the sign of the Cross at the same time. Perjury is severely punish'd, first cruelly whipt, then banish'd, *D. of Holstein's Emb. Trav.*

Amongst

Amonſt the *Tartars*, when a perſon is dangerouſly ill, the *Moullah* comes with the *Alcoran*, which he opens and ſhuts three times, and lays it to his Face, and upon recovery, 'tis attributed to the *Alcoran*, M. *Taver.*

Mahometans.

The *Mahometans* never mention the Name of *Chriſt*, but with high Reverence and Reſpect.

In naming the name of *God*, they muſt bow, and add,— *Moſt high, bleſſed, mighty*, &c.— Of *Mahomet*, they muſt add,— *May God augment his Graces.*— Of *other Meſſengers*,— *God is ſatisfied with them.*— Of *other Doctors*— *May the mercy of God reſt upon them.*

The great *Mogul* himſelf would ſpeak moſt reſpectfully of our Bleſſed Saviour Chriſt, ſaith my Author.

If the *Mahometans* find a bit of Paper in the the way, they take it up, and put it in ſome place of a Wall, becauſe the Name of God is, or may be written in it: So that the holes of the walls are always to be ſeen ſtuck full of them; for the ſame reaſon, they uſe no Paper when they go to eaſe themſelves: Yet for all this Reverence they ſwear by the Name of God at every turn, and ſpeak not three words without an *Ullah*, i. e. by God, M. *de Thevenot.*

A ſight, it is no leſs ſtrange, than ridiculous, to behold the Honour they do unto the Camel at his return unto *Conſtantinople*, which carried their *Alcoran* (amongſt a *Caravan* of many thouſand Pilgrims, towards *Mecha*) crowding about him, as led through the ſtreets, ſome pulling off his Hairs, and preſerving them, as Relicks, ſome kiſſing, others with his Sweat beſmearing their Eyes and Faces; and at laſt cutting him into little Gobbets, and giving thereof to eat to their Friends and Families, *Sandy's Trav. l.* 2.

Modern Heathens.

The *Bramins* forbear Swearing and Blasphemy Sir *Th. Herb.*

The *Japanese*'s hate Calumniators, Swearers and Gamesters. *Mandelslo.*

The *Gaurs*, when they put any one to their Oaths, Swear them before their Sacred Fire, for which they have a very great Veneration. *M. Tavernier.*

Reverence to God's Name, Swearing, &c.

Jews.

THE Jews permit not their Children to use the name of God till seven years old, that they may retain a greater Veneration for that Holy and Reverend name; and therefore the first Salutations of Children are plainly, *May you have a good day, I wish you a good Sabbath*, &c. Dr. *Addison.*

The *Essenans* account every word they speak, of as much force, as if they had bound it with an Oath; and they shun Oaths worse than Perjury; for they account him a Liar, who needs to call God to Witness. *Joseph. de Bell. Jud.* l. 2. c. 7.

Christians.

Christians.

Πῶς γὰρ οὐκ ἄτοπον--- For how (saith St. *Chrysom*) is not Absurd, that a Servant should dare to call his Master by name, or bluntly ordinarily to mention him; yet that we htly and contemptuously should in our Mouth s about the Lord of Angels? --- How is it not surd, if we have a Garment better than the rest, t we forbear to use it continually; but in the st slight and common way to wear the Name God? *Dr.* Barrow's *Sermon.*

How grievous Indecency is it, at every turn to nmon our Maker, and call down Almighty d from Heaven, to attend our Pleasure, to ich our idle Prattle, to second our giddy Passi-, to concern his Truth, Justice, Power, in our ial Affairs. *Idem.*

What Presumption is it, with unhallowed ath, to vent and toss that Great and Glorious, ly and Reverend, Fearful and terrible Name, the Lord our God, the Great Creator, the ghty Sovereign, the Dreadful Judge of all the rd? that Name which all Heaven with pro-ndest Submission doth adore; which the An-ical Powers, the Brightest and Purest Sera-m, without hiding their Faces and reverential rrour, cannot utter or hear; the very thought ereof, should strike an awe through our Hearts, mention whereof should make any Sober Man tremble? *Idem.*

A good Man should τοῖς ἔργοις ὑποφαίνειν, and exhibit βίον ἀξιώτατον. *Idem ex Clem. Al. Strom.* 7. &c.

Chrysostom preach'd many Sermons to the Peo- of *Antioch* against Swearing; but they being ary of the Subject, ask'd, when he would leave Preaching? To whom he answered, When you ve off Swearing: Would you have the Plaister taken

taken away before the Wound be cured? *Calam. a Fast-Sermon.*

The best way to attest the Truth of what is spoken, is to call God to Witness; this is the Form of Swearing which we Christians use. *Athan. Apol. ad Constant. Imp.*

St. *Chrysostom* saith, It was customary to come into the Church, and to Swear upon the Communion-Table, taking the Holy Gospels into their hands, *Dr.* Cave.

St. *Basil* exhorts them that had Sworn rashly or in unlawful cases, to Repentance; appoints Perjured Persons Banishment from Communion eleven Years. *Idem.*

Vegetius (*de Re Milit.* l. 1.) a Heathen Author living in the time of *Valentinian* Jun. sets down this as the Military Oath of the Christians ---- By God, Christ, and the Holy Spirit, and the Majesty of the Emperor. *Idem.*

Novatus taking his Followers Hands, wherein they held the Sacramental Elements---caused them to Swear by the Body and Blood of our Lord Jesus Christ, that they would not desert him. *Euseb.*

Pope *Pius* appointed forty days Penance with Bread and Water (and seven Years following) for a Perjured Person that was Free; three Forties (or Lents) Penance and lawful Holy-days for him that was bound. *Carranz. Decr. Pii Pap.*

If any Swear by God's Hair, or Head,— if in Orders, let him be deposed; if a Lay-man, Excommunicated, *&c.* *Idem, ibid.*

Dr. *Taylor* to the Bishop of *London*, degrading him,---When the Bishop (according to the Formality) should have struck him on the Breast with his Crozier, and his Chaplains dissuaded him from it, because he would strike again: Yes, said he, by St. *Peter* will I, for it is the Cause of Christ. And again, to Mr. *Bradford* the same Doctor relating the Story, told him, I have frightned the Bishop of *London*, for that his Chaplains

ins thought I would have ſtruck him, and by y Troth, quoth he, (rubbing his hands) I made m believe I would do ſo indeed. *Fox's Mar-rol.*

Papiſts.

Biſhop *Bonner* ſwore frequently by God, by . *Mary*, by St. *Auguſtine*, by the Bleſſed Sacra-ient, *Allhallows*, by my Faith, Troth. *Ibid.*

Common Swearing among the Papiſts a venial n. *Aug. de Clavaſio.*

Mahometans.

Vallahi or *Tallahi* (*i. e.* by God) a uſual Form Swearing among the *Mahomitans.* About ten ears ago, an *Arabian*, well known to me, *Ahmed n Ali*, a *Sulienſian*, was reproved by the Famous *olius* for Swearing, took it well, and gave thanks r reducing him from that Pernicious and Damna-e Cuſtom. *Hottinger.*

Ancient Heathens.

Ὅρκος τιμιώτατόν ἐστιν. An Oath is a moſt eadful thing. *Ariſt.*

Reverence an Oath. [σεβοῦ ὅρκον] *Pythag. aur. urm.*

The beſt way of obſerving an Oath is, if you ither uſe it frequently, nor raſhly, nor in com-on matters, nor for the amplification of Speech, r confirmation of a Relation, — but in things ceſſary and ſolemn, and when there is no other ay to procure Credit, *&c. Hierocl. in Carm. Pyth. d. Iſocr. ad Demonic.* Sect. 30.

With

With the *Scythians* the Swearer's Puniſhme was loſs of his Eſtate; with the *Perſians* Bondag with the *Grecians* cutting off the Ears; with t *Romans* throwing down a ſteep Rock. *Anon.* Wi the *Engliſh* now, Payment of one Shilling.

Praying unto God.

Jews.

THE *Jews* (in *Barbary*) reſort to Prayer thri every day in their Oratories:

1. At Sun-riſing — for two hours togeth which is called *Tephillah Sabarit*, or Morni Prayer.

2. About three a clock in the Afternoo which is called *Tephillah Minſcha*, or Eveni Prayer.

3. After Sun-ſet, which is *Tephillah arvit*, Night Prayer. Theſe two laſt Services are n (both of them) above an hour long. *Dr.* A diſon.

They pray alſo to the Angels in their Retir ments, for the neceſſary Evacuations of their Bod thus, *Moſt Holy, and moſt Glorious Miniſters the moſt High, I beſeech you keep, preſerve and he me; wait till I come in and go out; for this is t Cuſtom and way of all Men.* Idem.

There is an Univerſal Agreement among then that they ought every day to ſay over a hundre Benedictions, *viz.* At waſhing in the Morning 2 at entrance into the Synagogue ſix, at puttin on the *Zizith* one, at putting on the *Tephillin* one, at every one of the three Offices in the Syna gogue eighteen, three after Dinner, two befor

Night

ght, at going to ſleep two, and as many at nner and Supper. *Idem.*

The Phariſees ſpent one quarter of the day in ayer. *Dr.* Hall.

Chriſtians.

St. *James* the Juſt went daily to the Church, d there kneeling on the Pavement prayed, ſo that ; Knees became hard and brawny as Camels. r. Cave *out of* Euſeb.

Nazianzen ſaith, his Mother *Gorgonia* prayed ſo t, that her Knees were hard, and did as it were ck to the Ground. *Idem.*

The Barking of Dogs, the Bellowing of Oxen, e Grunting of Hogs, pleaſeth God better, than e Canting of Luxuriant Clergy-men. *Hibernic.*

Auguſt.

Thou didſt afflict me with Pain of the Teeth, id when it was ſo great that I could not ſpeak, came into my Mind, to admoniſh all my Friends reſent to Pray for me unto the God of all Health: nd I wrote this in Wax, and gave it to them to read: As ſoon as we had kneeled down, the ain went away. ---- I was amazed, I confeſs, my ord, my God, for I had never found any thing ke it in all my Life. *Auguſt.* l. 9. *Conf.* c. 4.

Conſtantine the Great cauſed his Image in all his old Coins, Pictures and Statues, to be repreſented a Perſon Praying, with Hands ſpread abroad, nd Eyes lift up to Heaven. *Dr.* Cave.

Mr. *Ignatius Jurdaine* Merchant, was wont for iany years, even to old Age, Winter and Sum-ier, to riſe between two and three a clock to is private Devotions, continuing there till ſix, nd then proceeded to Family-Duties. *Clark.*

Myconius ſending in a Letter to *Luther*, that e *was Sick, not unto Death, but unto Life*; *Lu-her* wrote to him again, that he prayed that he nd others his Friends might ſurvive him, and

that

that he might not be left alone with his dry, exhausted and wearied Body, to combat with Devil here below, --- *Hoc peto, hoc volo, & fiat voluntas mea. Amen.* which accordingly came to pass, so *Myconius* recovered of his Consumption, and lived six years after: Insomuch that *Justus Jonas* saith of *Luther*, *Potuit quod voluit*, Fuller's *Lives*.

Persians.

The *Persians* never undertake any thing, but they pronounce the *Bismilla*, (in the name of God, and sometimes say *Behnam ohuki nameſch heres Tzanehaft*, i. e. in his Name, who is the Refuge and Protection of Souls: They express a great Attention and Devotion in their Prayers. I have seen them in their *Metschid* at *Ispahan*, when they had their Eyes so fastened on the Ground, or lift up to Heaven, that they would not take any notice of one. *D. of* Holst. *Emb. Trav.* p. 279.

Mahometans.

The *Mahometans* or Infidels of *Indostan* or *East-India*; whatever Impediments they have at home or abroad, they constantly Pray five times every day, *viz.* at six, nine and twelve in the Morning, and three and six in the Afternoon. The Mogul, the Prince himself, does so, and the meanest Shepherd that waits on his Flock in the Field; and if they can, they perform their Devotions in their *Moschits* or Churches. Most go to Prayers every day, at least to those of Noon, *Quindy* and *Akscham*.

A Mahometan told a Reverend Divine of *England*, Resident of the Great Mogul's Court, ----There was, said he, a most Devout Mussel-man, who had his Habitation in a great City, where

Mahomet

ahomet was zealously professed, who for many
rs together spent his whole days in the Mosquit,
t minding the World at all, so that his Family
s become very Poor ready to Famish.—— He
ves them one morning in this low Condition,
es a solemn Leave of his Wife and Children,
olving for his part to go and Pray and Dye in
Mosquit, if no Relief came, and leaving his
nily to Famish at home. But that very day
re came to his House a beautiful young Man,
he appeared) who gave to his Wife a consi-
able quantity of Gold, bound up in a white
pkin, telling her, that God had now remem-
d her Husband, and sent him his Pay for his
nstant Pains in Devotions---*&c.* Her Husband,
his return at night, brought nothing—but a
le Grit or Sand, which he opened to shew, and
was all turned into precious Stones, *&c.* the
enth part of which he gave to the Poor; (for
he) a Musselman is very Charitable—Adding,
we do not forget God, he will not forget us.
is Story seems Incredible, but 'tis related by
nameless Author of *Indost.* and *E. Ind.*

The Moors (about *Fesse*) in the beginning of
Labour or Journey, looking up to Heaven,
h a low Voice say, *Bismillah*, i. e. in the Name
God. *Morden.*

n passing by one another, they say---*Salem*
que, Peace be with thee; at the hearing of one
eze,---God be your Keeper. *Idem.*

The Moors Pray five times a day, first about Noon,
ond, about three a clock, third, at Sun-set, fourth,
ttle within Night, fifth, a little before day in
nter. *Idem.*

When the *Mahometans* mount on Horse-back,
y or Eat,—they say *Bismillah.* *M. de Thev.*

n some parts of *Cathay* the Monks Pray on
ngs full of Nut-shells. *Rosse.*

Chinese, *Papists*, *Persians* and *Muscovites*, in
aying, use Beads, though not all, nor always.

The

The more Puritanical sort of *Turks* have a *Te-buch*, a kind of Chaplet, or String of Beads, consisting of 99 Beads, upon each of which they repeat certain words out of the *Alcoran*. *Tavern.*

In *Ceylon* also they pray on Beads. *Rosse.*

Gaurs.

The *Gaurs*, when they pray, tye a Handkerchief about their Mouths, as if they were afraid their words should mix with the Air, and receive any impurity. M. *Tavern. l.* 4. *c.* 8.

Persians.

The *Persians* cannot say their Prayers when they have any Gold about them; *Idem. l.* 5. *c.* 1. and therefore they never wear Jewel, or Ring of Gold, because it would be troublesome to pull them off, and lay them up so many times a day.

Muscovites.

They, in their Prayers, consider the Virgin *Mary*, the *Evangelists*, *Apostles*, and an infinite number of other Saints, not only as simple Intercessors, (as the most intelligent affirm) but also as Causes and Co-operators of their Salvation. There is no *Muscovite* but gives his Saints, and their Images, the honour due only to God. *D. of Holst. Ambass. Trav.*

Abyssines.

They pray for the dead, *e.* g. *Remember, Lord, the Souls of thy Servants, and our Father*, Abba Matthew, *and the rest of our Fathers*, Abba Sal-

ha, *and* Abba Jacob, *&c.* And again; *Remember, Lord, the Kings of* Ethiopia, Abreha, Atzbea, Caleb, *and* Gebrak Meschah, *&c. Release, O Lord, our Fathers,* Abba Antony, *and* Abba Marius, *&c.*

From whence it may be fairly Justified, That hey admit *Purgatory*; which yet in words they onstantly deny. But through Simplicity and Igorance, they are not constant to themselves; for another time they implore the Intercession of he same Souls. *Job Ludolph.*

Armenians.

The *Armenians* pray not for the dead, imaging, that 'till the general Day of Doom, they are ithout either Joy or Torment. Sir *Tho. Herb.*

So soon as the *Armenians* discover the Mounin *Ararat*, they kiss the Earth, and lifting up eir Eyes to Heaven, say their Prayers. M. *Tavers book* 1. *c.* 4.

Calvinists.

Corderius taught his Scholars to pray twice or rice every day, besides their Prayers at rising in e Morning, and lying down at Night; and also, nstantly at Meat: And, moreover, advised em sometime to retire by themselves, to secret ayer. *Corder. Collo.*

Papists.

Margaret of *Valois*, not long since Queen of *ance*, built her a Chapel, provided her Chapns, and large Endowments for them; that so, rpetually, day and night, every hour successive, without intermission, by some one or other, ere might intercession be made to God for her,

unto the World's end; (a thing which her self had little thought of in her life-time, as having other business to think on.) Mr. *John Hales.*

Formosa.

After the Priestesses (*Juibs*) have fed heartily on the Offerings, they proceed to Prayer, which is long, joyned with several distracted motions of the Eyes, till falling to the ground, they make dreadful cries and shrieks; then lye immoveable on the ground extended, saying, in this posture the Gods communicate their mind to them; then they get up to the top of the Pagod, and walking from one end to the other, pray again; then strip stark naked, shew their privy Parts to their Gods, striking them with their hands, then call for Water to wash themselves, in the Face of the Congregation. *Ibid.*

Jews and *Greeks.*

Neither *Jews* nor *Greeks* use the posture of Kneeling in Prayer.

Praising of Him, Singing Psalms, *&c.*

Jews.

THE *Jews*, at the pronouncing of *Holy, Holy, Lord God of Sabaoth*, jump up three times. They begin their publick Service with the *Psalms*, *Ps.* 5. 7. *&c.* Dr. *Addison.* *Chri-*

Christians.

S. *Augustine* saith, We have the Precept and Example of our Saviour, and his Apostles, for singing in our Assemblies. --- And he saith, The Custom of Churches were very different about this latter. In the Churches of *Africa*, (he saith,) they confined themselves to the Prophetical Hymns; for which they were upbraided by the *Donatists*, as too grave and formal: But he allows singing for one of the Solemn Parts of Divine Service; with which he joyns Reading of Lessons, Preaching and Prayer, either aloud by the Bishop, or in common, by the Deacons giving notice. Dr. *Tilling. Orig. Sacr.*

Pliny reports it, (*l.* 10. *Ep.* 97.) as the main part of the *Christians* Worship, that they met together before Day, to joyn in singing Hymns to Christ, as God. Dr. *Cave.*

Concerning Singing, see more in Dr. *Burnet's History of the Reformation*, *Fox's Martyrol.* Dr. *Jackson's* Notes on the *O. T.* *Calvin's Instit.* *Strabo*, *Walafride*, *The Christian's Companion*, &c.

Chrysostom saith, That one may be said to sing, ὁ πάντας ὑπερᾴδων, though all sing after him, that the Voice comes, as it were, from one Mouth. *Hom.* 36. *in* 1 *Ep. ad Cor. p.* 487.

Athanasius commanded the Deacon to read the Psalm, and the People to answer; *For his Mercy endureth for ever. Apol. de Fug.* p. 717.

Sozomen saith, They who were skilful, were Precentors, and that the multitude ξυνεπηχεῖ ἐν φωνῇ, l. 5. c. 19.

In the Constitutions Apostol. 'tis adjoyned, that one should sing the *Psalms* of *David*, and that the People should sing after the ends of the Verses, καὶ ὑποψαλλέτω τὰ ἀκροστιχία, l. 2. c. 57.

S. *Basil* saith, In his time they did ἀντιψάλλειν ἀλλήλοις, --- And then permitting one to begin the Melody, οἱ λοιποὶ ὑπηχοῦσι. *Ep.* 63. *ad Cler. Neoc.*

S. *Austine*, speaking of the time when he was Baptized at *Milain*, concludes thus: --How much did I weep at thy Hymns and Songs, being sharply moved with the sweet Melody of thy Church. Those words flowed into my Ears, and thy Truth melted into my heart, and thence bubbled up an Affection of Piety, and my Tears run, and I was well-pleased therewith. *l. Conf.* 9. *c.* 6, 7.

How the same S. *Augustine* was passionately moved to Grief and Indignation against the *Manichees*, in reading the fourth *Psalm*, *v. l. Conf.* c. 4. wishing that they might have been privately present, to have seen him reading, himself not knowing that they were present, *&c.* And how also, he was angry with himself for past Faults and all others that loved Vanity.

Theodosius Junior, rising early every Morning together with his Sisters, interchangeably sung *Psalms* of Praise. Dr. *Cave*.

S. *Hierom*, speaking not of the Universal Church in Solemn Assemblies, but what the Companies of solitary Virgins are wont to do of their own accord, saith; --In the Morning, at 3, 6, 9 Clock, at Evening, and at Mid-night, they sing *Psalms*, only on *Sundays*, they went into the Church. *Bullinger's Decads.*

Sometimes they had Dances in their Churches and Chapels of the Martyrs. *Theodor. l.* 3. *c.* 22.

Prai

Praiſe, Thanksgiving.

Proteſtants.

THE *Proteſtants* in *England*, and *Holland*, and *Germany*, (in ſome places) uſe Organs. In the anton of *Bern*, they uſe Trumpets in ſinging alms. *Conr. Werndly Liturg. Tigur.*

The *Lutherans* in *Swedeland*, &c. have Organs d Bells in all their Churches.

Mangi.

The Sick here vow to offer their Blood to their ols, if they recover; to which alſo they Sacri- e Rams with black Heads; which, with ſpiced inks, they eat, with ſinging and dancing. *Pac- et broke open.* Vol. 2.

Cathay.

The *Tartars* here, place their Idols at the en- nce of their Tents, and to them they offer the *nitia* of Milk, Meat, Drink, and the Hearts of ſts; all which they place before their Silken l Felt-Gods all Night, and eat in the Morning. *quet broke open*, Vol. 2.

Tunquin.

The King of *Tunquin*, after the Solemnities of his Inauguration, takes his time to go and give thanks to his false Deities, for his coming to the Crown, when the Moon first changes; shutting himself up for the first Week with the *Bonzes*, and living in common with them, with a great deal of Frugality: During which time he visits the Hospitals, gives orders for the building a Pagod, *&c. Tavern. Col. of Relat.* &c.

Armenians.

The *Armenians* sing and play on Cymbals, while the Communion is Administred. *D. of* Holst. *Amb. Travels.* p. 208.

After Dinner they go to Church, where they sing certain Hymns. *Tavern.* l. 1. c. 4. p. 18.

Mahometans.

After Perfuming of their Head, Beard, and Turbant, with a Fumigation of Lignum Aloes, the *Mahometans* lift up their hands on high, and cry *Elmendela*, *i. e.* Thanks be to God. *Tavern.*

Achmet VIII. Emperor of the *Turks*, upon Tidings of a Peace made with the *Christians* at *Buda* with a number of *Janizaries*, and others, in great Magnificence, went to the Church, to give thanks to his Prophet *Mahomet*. *Knolls.* p. 1269.

Moors.

The *Moors* (about *Fez*) on the finishing a work or Journey, say, *Ham der illah*, *i. e.* Thanks be unto God. *Morden Geogr.*

The

The *Mahometans*, at perfuming their Beards, cry, *Illemed Illah*, i. e. God be thanked, *Tavernier.*

When they meet a Friend upon the Road, they ſay, *El ham dillah al ſalam tipſi*, i. e. God be praiſed that I ſee thee well, *Idem.*

Among the *Moors* ſome of their Religious *Santoes* (much more horrible than the *Derviſes*) clothed as the Dancers, and have Felt-caps, as they; pray oftener, *viz.* On *Tueſdays* and *Thurſdays*, about 10 or 11 a Clock at Night. All meet at the call of him who goes to the Tower, ſing ſome Verſes of the *Alcoran*, which they often repeat, ſo that they have enough to laſt them till day, clapping hands, playing on Drums and ſuch Inſtruments: About the middle of their Singing they riſe upright, and put themſelves into a ring one behind another; he who is chief ſings ſome Prayers aloud, the reſt anſwer *Allah*, i. e. God; making, at every time, a low bow, and this with ſuch ſtraining, without intermiſſion, and ſuch bending of their Body, that they look like Men Poſſeſs'd; eſpecially at the latter end, when the Drum beats faſter, and the reſt ſay *Allah* to every ſtroke of the Drum; ſo that they foam like madDogs; ſome void Blood at the Mouth: This laſts about half an hour; but towards the end they ſay nothing but *Hou*, i. e. He, as wanting ſtrength to ſay *Allah*. Then they reſt, ſing other Prayers; and towards the end ſtart up again, and begin their ſweet Muſick; and this three times: I have often been ſtunned with this at *Ruſetto*. In their Proceſſions you always ſee ſome of theſe Fools foaming at the Mouth, and with Eyes ſhut, pronouncing the word *Hou*, having a man on each ſide to ſupport them from falling; and they who can keep longeſt in that ecſtaſy, are the greateſt Saints. *V. de Theven.*

Americans.

The *Americans* used to sing the Devil's Praises, to dance about Fires, which they made in honour of him, *Rosse.*

In *Virginia* they Worshiped with Praying, Singing and Offerings, and Dancing about Fires, with Howling and Rattles, beating the ground with Stones, Offering of *Tobacco*, Deer-suet and Blood on the Altars, *Idem.*

French *Protestants*, Dutch, *&c.*

I have observed before, that the Protestants of *France*, the *Germans*, and they of *Zurick* and *Switzerland* are noted for their pleasant singing of *Psalms*; which is to be imputed generally to the care taken in setting them to School to Learn singing by Notes, as well as Reading; and methinks their example might provoke us to emulation herein: The time and mony would be better spent by Parents and Children, than in some of those little Fancies, which our Gentry account Breeding. It would look more like a Masculine and Christian Prudence to consecrate our joy and Musick to the purposes of Religion, the Beauty of Holiness, and the Honour of our Maker and Redeemer; than to spend (as we commonly do) all our stock of Art and Mirth upon sensual Amours and Entertainments; And to make this exercise more smooth and melodious, let every one learn to read, and carry his book with him to Church, and let the *Psalms* be notified (as in the *Palatinate* on the Church-door) before-hand, or else the Congregation accustomed to a certain small number of *Psalms*, which the people may as easily get without Book, as the Maids and Children do Ballads and Penny-Songs. And tho I have

often pleaded for the Lawfulneſs, and even ulneſs of Organs, yet methinks ſince they ſup- a weakneſs and want of help for that Devo- , and Vocal is commonly preferred before In- mental Muſick, I could wiſh our Vocal might o ſweet and excellent, if poſſible, as to ſhame Organs out of Churches.

Abaſſines.

had almoſt forgot to have mentioned the *Abaſ-* here, who (as I have ſaid before) have in their ival Solemnities their Singing Prieſts, Cymbals, rice-bells, Kettle-drums, Singing and Dancing Skipping, as if they would make the Floor again, and clapping Hands to the God of *ob. See the Greeks Feaſting.*

Fear of God alone.

Jews.

HE *Old Teſtament* gives us ſeveral Examples of the *Jewiſh* Zeal in this reſpect, which I ſhall trouble my ſelf to enumerate in this place: So th the *Apocrypha*, eſpecially the ſtory of the ſe- Sons. *Joſephus* alſo ſeems to bid pretty fair for conſideration under this head, I mean, him om *Veſpaſian* carryed along with him Captive m *Paleſtine*, and who is the author of the Hiſto- of the *Jewiſh* wars. But as for the Modern ws I have little to ſay; *to their own maſter they nd or fall.*

Chri-

Christians.

Cyprian commends *Cornelius* for taking th *Bishoprick* of *Rome* upon him, when *Decius* th Emperour had threaten'd heavy severities to th Christian Ministers, and would sooner endure Corrival in the Empire, than a Bishop at *Rome*.

Maris Bishop of *Chalcedon*—to *Julian* the Apo state upbraiding him with his blindness; I thank God (saith he) who hath taken away my sight, tha I might not behold such a wretch as thou art.

Vettius Epagathus desiring leave to plead th Christians cause (seeing them dragg'd before th Judgment seat) was thereupon seized himself b the president. *Dr. Cave.*

Poland.

In *Poland* the Gentlemen and Nobility, whe the Gospel is read in the Churches, draw thei swords, in token that they are ready to defend i with their lives. *S. Clark.*

Muscovites.

One *Juan Neronou*, a *Protopope* of *Casauskey*, not long since began to *inveigh* against the honour done to *Images*, charging those who did worship colours and wood with *Idolatry*: But the *Patriarch* soon degraded him, and shut him up in a Monastery upon the river *Wolga*. *D. of Holstein's Emb. Trav.*

They tell of one *Sudatworets Philip Metropolite*, who lived in the reign of the *Tyrant John Basilowits*, and grew famous for the remonstrances he made to that Prince of his wicked life; the Tyrant troubled thereat, sent him into a Monastery from *Mos-*

cow

u: but from thence he made his pen do, what his ngue could not, and from time to time repre-nted the Judgments of God to the eyes of the reat Duke so pressingly, that the other not able endure any longer, sent one of his servants to rangle him; the Executioner found him ready ough to dye, with this desire only, that instead strangling with a Cord, he would run him with knife into the heart: which he accordingly did. he *Monks* of the *Monastery* put him into the Ca-logue of Holy *Martyrs*. *Idem.*

Heavenly-Mindedness.

Jews.

NEither can I here give the Modern *Jews* any Panegyrick; (their garments seem rather *to ell of the field*, and their devotions appear too os and scandalous, and their lives spotted with vetousness:) and as to the ancient *Jews*, the story of them is so full and authentick in sacred ripture, that to repeat it over here, were but *ctum agere*. Only this I must needs confess, by eir hundred benedictions which they are to re-arse every day, as for the Crowing of the Cock, e appearance of the morning, the putting on eir Clothes, washing themselves, eating, drink-g, for every particular dish brought to table, *&c.* ey seem to aim at a perpetual and constant enor of Devotion; and if it be more than wash-g the outside of the platter, 'tis well: but this certain, their hopes creep upon the Ground, and this day they expect a *Messiah* that shall *re-ore the* Terrene *Kingdom to Israel.*

Chri-

Christian.

Nazianzen saith, his sister *Gorgonia* did not mor seem to be good, then really strive to be so, tha she left nothing to the Prince of this World, bu transferr'd all into the safe Treasuries above; leav ing nothing to the Earth, but her body; changin all for the hopes of a better life: bequeathing n other Riches to her children, but an excellent Pat tern. *in laud. Gorg. Orat.* 11.

Domitian the Emperor enquiring, and upon searc finding out the *Nephews* of *Judas*, the brother o our Lord, of the Race and Posterity, which he dc fired to extirpate, ask'd what possessions they had They told him, they had between them 39 Acre of Land, to the value of about 9000 Pence, ou of which they paid him Tribute, and maintain'd themselves with their own hard labour, shewing him their hard and callous hands: Then asking further of Christ and his Kingdom? They an swered, his Empire was not of this World, bu Heavenly and Angelical, to take place at the enc of the world, when he should come with Glory to Judg both Quick and Dead, *&c.* Whereupon the Emperor despising them on account of thei meanness, let them go without any severity shew ed to them, *Euseb. l.* 3. *c.* 20.

Origen refusing the maintenance of others, Sold his Books to one that was to allow him four *Obol.* a day; the day he spent in laborious exercises and tasks, the most part of the Night in study, always remembring that of our Saviour, not to have two coats, nor to wear shoes, nor anxiously to care for the morrow.

Clemens Alex. speaks against—Ivory Hafts, or garnished with Silver; Ivory-Tables; Lamps of the Goldsmiths making; an Ivory Bed, or Couch; Purple Carpets, *&c. Pædag. l.* 2. *c.* 3.

Give

Give us this day our daily bread, i. e. ſaith *Gre-ry Nyſſen*, not Delicacies, Riches, Purple Veſtures, olden Ornaments, Pearls, Jewels, Silver Veſſels, arble Pillars, Silk Carpets, Choirs of Muſick, *&c.*

Renounce the Devil and all his works, the pomps d pleaſures, &c. i. e. The ſights, and ſports of e Theatre, and ſuch like Vanities, *Cyril.*

Tertullian tells his Adverſaries, all the Plagues od ſent in this World, could not hurt them, be-uſe they had no other concernment in this world it as ſoon as they could, to get out of it, *Apſ.* 41.

Hierom tells of *Marcella*, that ſhe lived ſo, as al-ays believing ſhe ſhould immediately die; and ver put off her Garments, but it put her in mind her Grave and Winding-ſheet.

Tertullian tells of a Chriſtian Woman, poſſeſſed the Devil at the Theatre; and being asked, ow he durſt enter into a Chriſtian Woman? He ade Anſwer, that he found her on his own ound.

Papiſts.

S. *Francis* renounced the World; and when a rieſt to whom he offered it, would not take his ony, he caſt it away, and enter'd into a Vow perpetual Poverty, *Baker's Chron.*

S. *Francis Sales* ſpeaking of Cordial and Mental rayer, adviſeth thus;---Begin all thy Prayers, ental or Vocal, with the preſence of God; keep is Rule without exception; and in ſhort time ou wilt perceive, what profit thou ſhalt reap by . And again, having finiſhed (ſaith he) this ental Prayer, take heed leſt thou give thy heart jog; leſt thou ſpill the Balm, which thou haſt ceived, *&c.* keep thy ſelf ſilent for ſome time, d fair and ſoftly remove thy Heart from thy rayers to thy worldly buſineſs. *Introd. to a De-ut Life.*

Fre-

Frequency and Diligence at Church.

Jews.

BEfore the Sun go down, the Women kindle their Sabbatarian Lights; which is an old Custom observed by *Persius*, Satyr 5. The reason is because the first Woman extinguish'd the Light of Man by her Disobedience. *Rosse.*

The Jews make haste to the Synagogue, but go backward and slowly home. *Dr.* Addison.

In *Jerusalem* are said to have been 480 Synagogues. *Purchas.*

The Jews are rather too Precise in their Preparation for the Synagogue than too Remiss; they Pray in order thereto betimes in the Morning: for the earlier the Orison, they think, the more acceptable to God. 'Tis their common saying In Winter they raise the day, in Summer the day raises them. Some rise early every Morning to lament the Ruins of *Jerusalem*: It is a general Tradition among them, Heaven-gates are shut up at night, after midnight they are opened, and the noise of opening them awakens the Cocks, and the Cock ought to awaken us to Prayers by his crowing; and in their publick Liturgy they give thanks for this good Office of the Cock. On Sabbath-mornings they creep under the Counterpane, when they put on their Shifts, that the beams of the House may not be privy to their Nakedness: Before they go to the Synagogues, at leaving their Apartments, they bow their Heads mode-

derately in Lamentation for the Temple: They all needful Evacuations; they wash; make te to the Synagogue. *Dr.* Addison.

Christians.

Chrysostom (*Hom.* 56. *Tom.* 1.) saith of the Church *Antioch*, that they would set aside all Affairs at ne, to come and hear Sermons at Church: That it was the Honour of the City (not their Suburbs, brave Houses, and gilded Dining-ms) but a diligent and attentive People; that was his great Encouragement to see such a ous and chearful Concourse, a People so well ered and desirous to hear. *Dr.* Cave.

Origen in his Sermons, reproved no fault so ch, as Absence from Church.

The Primitive Christians had several Sermons in same Church Morning and Afternoon.

The *Swedes* have three Services every *Sunday*. *Switzers* likewise a daily Sermon.

Jacobites.

The *Jacobites* in *Socotera* Island have Altars in r Churches, which they enter not, but stand in Porch. *Rosse.*

Armenians.

he Bells all rang about midnight, and every rose to go to Church: I believe it was more usual, because it was Shrove-tide; for both *Office* and the *Missa* were concluded before k of day. Saith *M. Tavernier* concerning *Armenians* in the Convent of St. *Stephen's*, l. 1. p. 18.

Lutherans.

Lutherans.

The Protestants in the *Palatinate* have two Ser mons on *Sunday*, and every first *Wednesday* of th Month one.

Heathens.

At *Hierapolis* none, who had look'd upon dead Corps, or in whose House any had died, migh be admitted into the Temple for thirty days. *Ros* out of *Lucian.*

In *Siam* every King of the Country is bound t erect a Temple, with high Steeples and a mult tude of Idols. *Idem.*

At *Jagrenate* in *India* is a great Pagod, whe the Arch-Bramin keeps his Residence, wherein a great Idol called *Resora*, with two Diamon for his Eyes, and one about his Neck, the least which weighs about forty Carats; Bracelets abo his Arms, sometimes of Pearls, sometimes of R bies: The Revenues of which Pagod are sufficie to feed 15 or 20000 Pilgrims every day; which a number often seen there, that Pagod being t greatest place of Devotion in all *India*; it mai tains above 20000 Cows: That which makes it Rich, is the vast Alms that are continually b stowed by so incredible a Multitude as comes fro all parts. *Tavernier*, Part 2. l. 3. c. 9.

Greeks.

The Greeks in *Cyprus* upon *Sundays* and Hol days rise between one and two of the clock in t Morning to sing Matins; for which purpose the is a Clerk that goes from Door to Door, an knocks with a Hammer to wake the People, an

the

en cries out with a loud Voice, *Christians, go to urch. Tavernier*, l. 2. c. 6. p. 81.

They seem to me scarcely excusable from a pital Sin, that build or adorn Churches and onasteries with immoderate Expences, when so ny living Temples of Christ are Poor, *&c. asmus.*

Muscovites.

The *Mascovites* go thrice to Church on *Sundays* d Festivals, to Mattins *(Sasterim)* before day, the *Obedny* at noon, to Vespers or *Wadschemi* the Evening: They stand all the Service-time, kneel, incessantly bowing before the Images, *&c.* Whereas in my former Impression of these avels I said, that in the City and Suburbs of *oscou* there were above 1500 Churches and Chap-s; and *John Lewis Godfrey*, Author of the *chontologia Cosmica*, thinks that number incre-ble: I must needs acknowledge that I was much staken, and now affirm for certain, there are ove 2000, for no Lord but hath his private appel, nor any Street but hath many of them, ough most of Wood, and very small ones, but een foot square. *D. of* Holstein's *Embass.*

Indian Christians.

The Indian Christians, though their Churches low and ill furnished, yet they are neat and eetly kept, matted, and without painted (which Greek Churches abound with.) They assem-chearfully, and at their entring shut their Eyes, better to contemplate the Exercise they come out, with their own Unworthiness: Kneeling ey look towards the Altar, near which the Priest seated; him they salute with humble Reve-

rence, who returns his Blessing with the uplifting of his Hands and Eyes. Sir *Thomas Herbert.*

Mexicans.

In *Mexico* were thirteen Temples. *Purchas.*

Mahometans.

In *Fez* are 700 Mosquits, some garnished with many Pillars and Fountains of Marble; each Temple hath a Priest to say Service, and look to the Churches Revenue. *Rosse.*

Tunquinese.

In *Tunquin* the great Cities have several Pagods, and hardly a Town or Village but hath one; and for every Pagod at least two Bonzes and two Says, but some Pagods maintain forty Bonzes and as many Says. *Tavernier's Collect.*

Pegu.

In *Pegu* they are magnificent in their Pagods, having some of beaten Gold; in the *Varella* of Temple of their King there are three of Silver, and one of Massy Gold, in the shape and proportion of a Man, *&c.* *Pacquet broke open*, Vol. 2.

Circassia.

They have one thing remarkable, that they never enter their Churches, till they resolve to leave off Vice; that is, till after forty years of

f Age; after which time they rob no more. *Ibid.*

German Proteſtants.

Thoſe of the Palſgrave's Country had each *Sunday* two Sermons (the abſent firſt admoniſhed y the Clergy, the next time the Civil Magiſtrate vas called to help.) Thoſe of *Geneva*---in the Churches of their Cities every *Sunday* four Sermons: Thoſe of *Breme*---three, of which one was Catechetical. *Mr.* Hale's *Letter from the Synod of* Dort *to Sir* D. Carleton *L. Embaſſ.*

Papiſts.

What meant ſundry Ancient Councils, as the Eleventh of *Tolet* in *Spain*, yea even of *Trent* it ſelf, to---enjoyn frequent Preaching, calling for more than any Man almoſt is able to perform? *Anonym.*

Catechiſing.

Jews.

Concerning the care which the *Jews* now take in Catechiſing their Children, ſee afterwards, under the Title of *Good Children.*

Christians.

8. *Clemens* praiseth the *Corinthians*, that they took care to admonish their young Men, to follow things modest and comely; and exhorts them to instruct the Younger, to make their Children Partakers of the Discipline of Christ. Dr. *Cave.*

Constantine's first and greatest care towards his Sons, was, to secure the Happiness of their Souls, by sowing the Seeds of Piety in their Minds; which he did partly himself, by appointing Religious Tutors for them; and when he had taken them into a Partnership of the Government, by private Admonitions, or by Letters giving them Counsel, *&c.* This was always the first and chief Point, That they should prefer the Knowledge and Worship of GOD, the Great King of the World, before all other advantages, yea, the Empire it self. *Idem.*

Nazianzen commends his Mother, that not only she her self was brought up under a Pious Education, but conveyed it down, as a necessary Inheritance to her Children: *Gorgonia* being well seasoned with her Instructions and Example; for she reclaimed her Husband, educated her Children and Nephews, in the ways of Religion, while she lived; and left this as her last Charge and Request, when she died. *Idem.*

The Order of Catechising in the Primitive Times, is thus delivered, by Mr. *Gabriel Towerson*, &c.

1. When any desired to become a Proselyte, inquiry was made, not only into the Life of the Catechumen, but of those who brought him.

2. Upon Admonition, and a promise of Reformation, he was admitted into the Rank of Catechumens, by Prayer, and Imposition of Hands, and

nd so passed over to his Instructor, in a private chool, or Auditory.

3. The Catechist entertain'd him with a long arration of the Story of the Bible, from the Creion, to the Birth, Life, Death, and Resurrection our Saviour, *&c.* closing with the last Judgent, and an Admonition to beware of False eachers, and of being scandalized at the ill Lives some *Christians*: The Catechist all this while nding; though S. *Austin* would have had it anged into a sitting Posture, to prevent weariss.

4. After this, they were taught particular oints, as of Faith, *&c.* Then admitted to the essons, and the Expositions of them in publick; nd lastly, to the Prayers of the Catechumens.

5. After two, or more Years, they gave up their ames and Petitions to be Baptized, usually bere *Easter*, and then plied with earnest Exhortions to Repentance, Fasting, and Prayer.

6. The Apostles, and next the Bishops, were atechists; afterwards the Office was devolved on hers; as *Cyprian* appointed one *Optatus*, one not the Clergy; *Augustine*, one *Deo-gratias*, a Deaon; *Demetrius*, Bishop of *Alexandria*, made *Ogen*, at eighteen Years, a Catechist of that Faous School.

In a Synod held at *Cloversho*, or *Clyff*, under *uthbert*, Arch-Bishop of *Canterbury*, *A. C.* 747. was ordained, That those Priests, who did not yet understand the *Creed*, and the *Lord's Prayer*, ould both learn themselves, and teach them to hers in the *English*-Tongue. *Spelm. Concil.* p. 42. *Can.* 10.

By Canons given under King *Edgar*, *A. C.* 967. re was taken, That Children should be taught eir *Pater-noster*, and *Credo*, by their Parents; se, when dead, not to be buried in Consecrated round, or thought worthy to receive the *Euchast*. *Ibid.* p. 447. *Can.* 17. 22.

Much the same thing, and in the same words, is enjoyned amongst the Ecclesiastick Laws of K. *Knute*, *A.* 1032.

A. C. 1548. Arch-Bishop *Cranmer* compiled a Catechism, dedicates it to the King, and in his Epistle, complains of the great neglect that had been in former times, of Catechising. Dr. *Burnet's Hist. of the Reformation.*

It was the Observation of the Learned'st King, that ever sate on the *English* Throne, That the Cause of the Miscarriage of our People into Popery, and other Errors, was their ungroundedness in the Points of Catechism. Therefore his said Late Majesty, gave publick Order for bestowing the latter part of the LORD's Day, in Familiar Catechism. ——— For my part, I have spent the greater half of my Life, in this station of Holy Service; I thank GOD, not unpainfully, not unprofitably: But there is no one thing, whereof I repent so much, as not to have bestowed more Hours in this Publick Exercise of Catechism; in regard whereof, I could quarrel with my very Sermons, *&c. Bp. Jos. Hall, Ep. Ded. to the Old Relig.*

Geldria.

One of the Deputies of *Geldria*, to shew the Force of Catechising, told, That amongst them, a Minister, who at his first coming to his Living, found all his Parishioners *Papists*, so that he must Preach to the Walls, *&c.* But by going to their Houses, and expounding the Grounds of Religion, within a Year, he gained them all to Church. *Mr.* Hales *Let. from* Dort, *to Sir* D. Carleton.

Helvetia.

One of the *Helvetian* Deputies declared, That with them, all Persons before Marriage, were to be Examined by the Minister, else their Marriage was to be deferr'd. *Idem.*

A

A Catechiſm anſwering in bare Texts of Scripire, was deſired by the Remonſtrants, at the Syod of *Dort*, to gain Anabaptiſts, *&c. Idem.*

Palatinate.

In the *Palatinate*, on *Sundays* at one a Clock, he Bell rings duly, to Aſſemble the young People ogether at Church, in order to be Catechiſed; here Perſons grown up to Men and Women, ſubmit themſelves willingly to Catechetical Inſtruion, and aged Perſons diſdain not to give their reſence. The Ordinance is attended with *Pſalms* nd *Prayers.*

Proteſtants of France.

The Proteſtants of *France* have a large Cateniſm, which they expound on *Sundays*, Afterpon.

Papiſts.

The Papiſts have their Catechiſm likewiſe, and atechiſing uſed amongſt them. See afterwards, nder the Title of *Diſcipline.*

Frequency and Devotion at the Sacrament.

Jews.

THey embrace Circumcision for a Sacrament of Divine Institution, and a Sign and Seal of the Covenant, seldom deferring it longer than the eighth day; doing it sometimes at home, the Richer in the Synagogue. The chief Officer, or Circumciser, is *Mohel*; the God-father is called *Baal-berith*, who receives the Child at the Synagogue-Door, with this Acclamation; *Blessed is he* (the Child or *Elias*) *that comes*, and holds the Child to the *Mohel*, who gives *GOD thanks for this Sacrament given to* Abraham: Whilest the Fore-skin is taking away, the Father *thanks the Lord, that he gave* Abraham *a heart to fulfill the Law of Circumcision, and preserv'd him to see this his Son circumcised.* When he hath done, the *Mohel* prays that the Child may live to see his Sons thus initiated; may keep the Law, and do good Works. Then he taking a Cup of Wine, and blessing God, for creating the Vine, and giving it an exhilarating Vertue, dips the little Finger of his left Hand thrice in the Wine, and lets it drop in the Child's mouth, and having tasted it himself, reaches it to the Congregation. After which, the *Mohel* gives GOD thanks, that he hath Sanctified the Child in the Womb, and hath brought it to the *Fœderal-Sacrament*, *&c.* Then he takes the Infant from the *Baal-berith*, and delivering it to the Father, gives it a Name, praying for him, *&c.*

Dr.

Addiſon. I forgot to tell, that at the *Baal-*
ith's giving the Child to the *Mohel*, is ſung
t. 15.

They are not peremptory about the preciſe time
eight Days: I knew one *Jacob Iſrael Balgara*,
n in *Spain*, Circumciſed in *Barbary*, in the for-
h Year of his Age. They are careful not to de-
the firſt occaſion of being Circumciſed. The
ligence of Parents herein, is liable to Excom-
nication. If a Child die before the eighth day,
Circumciſed at the place of Burial, with only
ing it a Name, *&c.*

n the celebration of the *Paſſeover*, they run
ne from the Synagogues at Even, where they
e in one Diſh three Cakes, in another a roſted
of Lamb, with an hard Egg; in another, Pap,
ſpiced Wine, and divers Fruits; in another,
tice, Parſley, *&c. Roſſe.*

Chriſtians.

Serapion having lapſed, and on his Death-bed
iring Reconciliation, and the Sacrament, and
ne being willing to communicate with him, he
t his Boy to the Paſtor, who being alſo ſick,
the *Euchariſt* by the Boy; after he had re-
eived the Sop, he immediately died. Dr.
ve.

Calviniſts.

A Gentleman of no mean rank, being a Candi-
te of Divinity, and aſſiſting at the Adminiſtra-
n of the Sacrament, while he was holding the
p, fixed his Eyes upon a Gentlewoman, who
s betrothed to him: She, ſome days after, at
Father's Houſe, ask'd him the Reaſon: He
d her, *becauſe he had almoſt a fancy to drink her*
Health.

Health. Whereupon she began to hate, and utterly detest him; and the Matter being spread abroad, he was taken Prisoner, and some Weeks after Condemned and Beheaded. *Werndley, in his Liturgia Tigurina.*

Heathens, Gaurs.

The *Gaurs* in *Persia*, at the Birth of their Children, practise something like our Baptism; for some days after the Child is born, they wash it with Water, wherein certain Flowers are first boyl'd, and during that dipping, the Priest, who is present, makes certain Prayers. If the Child dye without that washing, they do not believe but that it goes to Paradise; but the Parents shall give an account for their neglect, because the washing encreases his Favour in the sight of GOD. M. *Tavern. l.* 4.

Armenians.

The *Armenians* always Communicate at their Marriage, and during the Administration, they Sing, and play on certain great Cymbals. D. of *H. Emb. Trav.*

Those aged Persons, that Communicate not once a Year, and Children dying unbaptized, are not buried in the Church-yard. *Idem.* p. 208.

Muscovites.

Those *Muscovites*, who receive the Sacrament, prepare themselves by extraordinary Mortifications, for eight days, eating nothing but a hard kind of Bread, and drinking nothing but Water and *Quas*, which is so sowre, that it wrings the Belly, and

l brings to Death's door, and make their Con-
ion. Such as have taken an Oath lately, in
y Law-ſuit, or committed Murder, or any hei-
us Sin, are debarr'd 'till death. There are but
v, that neglect to receive the Sacrament at
ſter.

Sacraments.

Muſcovites.

HE *Muſcovites* think Baptiſm the only Door through which a Man muſt enter into Chriſt, d ſo into Paradiſe. They Baptize their Chil-n as ſoon as born; if weak, at home, if well, Church. The way thus:

1. The Prieſt receives the Child at the Church-or from the God-father and God-mother, croſ- and bleſſes him, ſaying, *The Lord preſerve thy ng out, and coming in*; receives Wax-Candles, s Incenſe, *&c.*

2. Makes a Proceſſion about the Font 3 times, th the God-father, *&c.* the Clerk going before th the Picture of S. *John*, the Prieſt reading in interim, *&c.*

3. The God-fathers give the Child's Name in riting, which the Prieſt puts on an Image upon Child's breaſt, ſaying over certain Prayers.

4. He asks the God-fathers, if *the Child believe God the Father, Son, and H. Ghoſt.*

5. All turn their Backs upon the Font, to ſhew eir horrour for thoſe three Queſtions that are to ask'd afterwards, *viz.* If he renounced the De-l, his Angels, and his Works? To which the God-

God-fathers answer three times, and spit so often on the ground.

6. Then they face about, and the Priest asks If they will bring up the Child in the true Greek Religion.

7. He Exorcises the Child, by putting his hand on him, and blowing three times cross, and saying, *Get out of this Child, thou unclean Spirit.*

8. He cuts off a little of the Child's hair, puts it in a Book, dips the naked Child three times in the Water, *In the Name of the Father, Son, and Holy Ghost.*

9. Puts a corn of Salt in the Child's mouth, crosses it on the Fore-head, Hands, Breast, Back with Oil, puts a clean Shirt on him, saying, *Thou art as clean as this Shirt*; hangs a Cross about his Neck, to be kept 'till Death. D. of *Holst.* Emb. Trav.

Modern Heathens.

The Baptism of the *Persees*, in *East-India*, thus:

So soon as one is born, the *Daroo* is called upon, who delays not, but being instructed in the precise time of his Nativity, calculates his Fortune. The *Daroo* gives the Name, the Mother assenting to it: This done, they haste together to the *Eggeree*, where the Priest puts a little Water into the Bark of a Tree, the Name of which is *Holme*, the place it grows in *Yezd*, not far from *Spahawn* (a Tree that *Zertoost* blessed, a Tree which, they say, yields no shadow.) The Water out of this hallowed Rind, being pured upon the Infant, a Prayer is then made, that it may be cleansed from all impurity.— At 7 years of Age the Child is *Confirmed* by the *Daroo*, and taught to say his Prayers over the Fire (but with his Mouth and Nostrils cover'd, lest his sinful Breath offend the Deity;) after

which he drinks a little cold Water, chaws a megranate-Leaf, washes in a Tank, cloaths his dy with a fine *Shuddero*, reaching to his Waste; s a Zone of *Cushee* about his Loins, woven with kle of the *Herboods* making, (which he wears er after,) and after a short Prayer, that he may ver prove an Apostate, but continue a Fire-orshipper; that he may eat no Man's Meat, nor ink any Man's Drink, but his own; he is ever er reputed a Believer. Sir *Tho. Herb.* Trav. into *rsia.*

Concerning the *Bannyans*, see in the First Book, *b. Sacram.*

Amboyna.

In *Amboyna*, (though Worshippers of the Devil) ey Circumcise at Twelve, or Thirteen Years of ge, *&c. Mandelslo.*

Sachion.

In *Sachion*, the *Tartars* dedicate their Children their Idols; and on Festival-Days, Sacrifice ams for their Childrens Preservation. *Rosse.*

Guinea.

In *Guinea*, the Priests besprinkle their Infants, fter Sermon) with Water, wherein a *Newt* doth im. *Rosse.*

Loango.

In *Loango*, Circumcision is used. *Idem.*
And in *Madagascar* also, and *Jucatan.*

Arme-

Armenians.

The *Armenians* thus Consecrate and Administ the Sacrament.

1. They set the Consecrated Bread on t Altar.

2. The Arch-Bishop reads the Mass for the C remony.

3. At reading the Gospel they light abundan of Wax-tapers.

4. After the Gospel, several of the *Noviciat* take Sticks in their hands, about 5 Foot long, the end whereof are Latten Plates, with litt Bells hanging about them, which when they a shaked, sound like Cymbals.

5. Other *Noviciates* hold a Copper Plate i their hands, hung about with Bells, which the strike one against another, and at the same tim the Ecclesiasticks and Laity sing together indiffe ent harmoniously.

6. All this while the Arch-bishop hath tw Bishops on each side of him, who are in the roo of a Dean and a Sub-dean.

7. By and by he goes and unlocks a Window the Wall on the Gospel side, and takes out t Chalice where the Wine is.

8. Then with all his Musick, he takes a turn bout the Altar, on which he at length sets dow the Chalice, saying certain Prayers.

9. With the Chalice in his hand, and the Brea upon the Chalice, he turns towards the Peop who presently Prostrate themselves upon t ground, beat their Breasts, and kiss the Eart while the Arch-bishop pronounces, *This is the Lo who gave his Body and Blood for you.*

10. Then he turns towards the Altar, and ea the Bread dipt in the Wine: For they never drin the Wine.

11. H

11. He turns towards the People with the ead and Chalice in his hand, and they that will eive, come one after another to the bottom of Choir, to whom he gives the Bread dipt, as be- e. The bread is without Leaven, flat and round, ut as thick as a Crown, and as big as the Hoſt the Maſs, being Conſecrated the day before by Prieſt; whoſe Office it is, M. *Tavernier*, *l.* 4. *c.* 9. They never put Water in their Wine. When y come to the Communion, the Arch-biſhop or ieſt ſays theſe words, *I confeſs and believe that s is the Body and Blood of the Son of God, who es away the ſins of the World, who is not only ours, the Salvation of all mankind.* He repeats theſe rds three times, the people ſaying after him rd for word, *ibid.*

They give the Communion to Children of two three Months old, which the Mothers bring in eir Arms, tho many times the Children put it t of their Mouths again, *ibid.*

They never adminiſter in Lent, for then they ver ſay Maſs, but on *Sunday* noon, which they l Low Maſs; at which time they never ſee the ieſt, who hath a Curtain drawn before the Altar, d only reads the Goſpel and Creed aloud.

The *Armenians* Baptize infants on *Sunday*, ex- ot in danger of Life; the Midwife carrying the ant to Church, where the Biſhop or Prieſt nges it naked in the water, and returns it to e Godfather, going on with his Prayers, and ifts a double ſtring, one of white Cotton, ano- r of red ſilk, (ſignifying the Blood and Water, ich flowed from the Body of Chriſt) about the ild's neck; then he anoints the Child, and ofſeth it in the ſeveral places where the Oyl opped, ſaying, *I Baptize thee in the Name of ther, Son and Holy Ghoſt.* The Forehead, in, Stomach, Arm-holes, Hands and Feet e anointed. The Patriarch makes this Oyl ery year on the Eve of our Lady in *September*, er a ſmall Lent of eight days, of ſeveral fra-

grant

grant Flowers and Aromatical Drugs; but th
principal is called *Balaſſau-Jague*, or Flower of pa
radiſe. When 'tis made, two bottles are ſent to al
the Convents of *Aſia*, *Europe* and *Africa*. Whe
the Ceremony of baptiſm is over, the Godfathe
returns home with the Infant in his arms, and
Taper of white wax in each hand, attended wit
trumpets, drums, haut-boys, which go before t
the parents houſe, where the Godfather deliver
the child to the mother, ſhe proſtrating her ſel
before the Godfather, and kiſſing his feet, he he
head; the miniſter names the child according t
the Name of the Saint of that day in their *Alma
nack*: Afterwards they Feaſt. The poorer ſo
carry the Child to Church on the Week-days, wit
out any Ceremony, with Tears in their Eyes, pr
tending it to be ſickly, and like to die, and
make no Feaſts at all. If Women lye in 15 or 2
days before Chriſtmas, they often defer till th
Feſtival; then in all the Cities and Villages whe
the Armenians live; if there be any river or pon
they ſpread 2 or 3 Flat-bottom'd Boats with ca
pets to walk upon; and in one of them ſet u
an Altar, and in the Morning by Sun-riſing all t
Armenian Clergy of that Town or City and Par
adjoyning, get into the Boats in their Habits, wit
the Croſs and Banner, dip the Croſs in the Wat
3 times, and every time drop the Holy Oyl upo
it; then plunge the Infant, and anoint him
times, ſaying, *I Baptize*, &c. The King of *Pe
ſia* is many times preſent at the Ceremony, whe
perform'd at *Iſpahan*, riding on Horſe-back to t
ſide of the River, with all his Nobility, M. *T
vernier* l. 4. c. 11.

Bohemians.

---Neither are we alone in this uſe (*viz.*
kneeling at the Lord's Supper) the Church of *B
hemy* allows and practiſeth it, Dr. *Hall.*

Gil

Gilolo and *Amboina.*

The Inhabitans here Circumcise by only slitting he Prepuce with a Cane provided for that use, *Packet broke open*, vol. 2.

Persia.

The *Persians* dedicate their Children to their ints, *Ibid.*

Sanchion.

In *Sanchion* there are several Monasteries of Idols whom they Dedicate their Children, and on *estivals* Sacrifice Rams for their preservation, *ibid.*

Circassians.

The *Circassians* Baptize and Circumcise, and in- ed are composed of both Christians, Mahometans, ws and Idolaters, *ibid.*

Loango.

They are Idolaters and Circumcise, *ibid.*

Guinea.

In *Guinea* the Priest sprinkles young boys with ater, in which a Newt swims; they also use rcumcision, *ibid.*

Madagascar.

In *Madagascar* they are Circumcised, *ibid.*

Mexico.

The *Mexicans* have among them a kind of Bap tism, *viz.* cutting the Ears and Members of young Children, washing them presently upon their birth and putting a Sword in the Right Hand, and Target in the left; this for Kings and Nobl Mens Children: But to the Children of the Vu gar they put the marks of their Callings; and t their Daughters Instruments to Spin, Knit, and L bour. *Purchas.*

Confession, Sorrow for Sin, Mor tifications, &c. Absolution.

Jews.

AT the Feast of Expiation or Attonemer every morning during the Feast, they thri repeat this Confession, *O Lord, thy People have si ned*, &c. Instead of a proper Sacrifice (because th want a place) every Father of a House takes Cock, and waves it three times about his Neck, & About the middle of their Service, they make interruption, and two by two step aside in the S nagogue, and confess their Sins, each to other; that Confesseth, turns his Face Northwards, a

th great seeming Contrition, bows his Body, ts his Breast, and readily submits his back to h stripes as his Friend will inflict, who yet ne- exceeds the Number of 39. Dr. *Addison.*

Ancient Heathen.

Diamastigosis was a great Solemnity among the *cedæmonians*, of which *Tertullian* makes menti- in his Apolog. *&c.* and *Philostratus* in the e of *Apollonius Tianæus*; in which young Gen- nen were beaten with Scourges before the Altar.

Papists.

The Papists are bound to Confession at least e a year, at, or near *Easter*, and to receive the rament, and to undergo the Penance Assign'd m by the Priest; after which Penance the Bi- p goes to the Church-door, where the Peni- t lies Prostrate on the ground, saying, *Come ye ldren, hearken unto me, I will teach you the fear the Lord.* Then he kneels and Prays for him, nonishes him; brings him into Church, where cuts his Hair and Beard, lays aside his Peniten- Robes, puts on clean Clothes, and receives Lord's Supper, *Rosse.*

Abassines.

The *Abassines*, being of a soft and mild disposi- n, for the most part, so soon as they have com- tted an offence (that is notable) presently run to ir Confessors, and confessing, that they have n'd, desire to receive the Communion for the et of their Consciences. *Ludolph.*

Some of the *Abassine* Monks have invented several ways of Afflicting their Bodies; as for example,

To stand whole days together in cold Water.
To gird their Loyns with a heavy Chain.
To feed only upon Pot-herbs and Roots.
To thrust themselves into the Clefts of Trees, and upon their closing again, to suffer themselves to be buried alive. *Jo. Ludolph.*

Armenians.

I staid at the *Toree Churches* (*Egmiasin*) with the Patriarch three hours, and while we were discoursing together, in came one of the Monks of the Convent, who had not spoken to any person whatsoever in 22 years, by reason of a Penance that was imposed upon him: Never did Man appear so meager and deformed; but the Patriarch sent for him, and by his Authority Commanded him to break silence, which he did by speaking at the same time, M. *Tavernier*, *l.* 1. *c.* 3.

Mahometans.

Some *Santoes* in *Egypt* go stark naked, many whom I have seen, without the least rag to cover their Nakedness, in Winter or Summer: And suffer their Hair to grow, as long as it can, for great mortification: Go often to dine with the great Men of the City, which is accounted a Blessing to the House; but very Lascivious; many Women kissing their Priapus with great Veneration, *Idem de Thev.*

Some eat Serpents, *Idem.*

A *Santo* at *Cairo* had a Turban, as broad as a Millstone, weighing half an hundred weight: The weight of his Turban made him walk very soft, *Idem.*

Heathen

Heathens.

In *Narſinga* and *Biſnagar* Pilgrims reſort to a
rtain Idol, either with their Heads bound, or
opes about their Necks, or Knives ſticking in
eir Arms and Legs; which Limbs, if they Feſter,
ey are accounted Holy. When their Idol is car-
d in Proceſſion, Pilgrims ſtrive to be cruſhed to
eath; and when their Bodies are burned, their
hes are kept as Holy Relicks. Some of them
t their Fleſh in pieces, and ſtab themſelves with
ives, to the Honour of this Idol. *Roſſe.*

In *Ceylon* or *Zeilan* ſome go on Pilgrimages a
ouſand Leagues, eighteen Miles whereof they
de up to the middle in dirty ſtinking Water,
l of Blood-leeches, and ſeven Leagues they
mber up a ſteep Mountain by the help of Nails
d Thorns tied together; and all this to viſit a
ne on the top of this Hill, having in it the
nt of a Man's Foot, who (they ſay) came thi-
r firſt to inſtruct them in Religion: Near the
ne is a Springing water, in whch they Waſh,
n Pray, and with ſharp-pointed Inſtruments
their Fleſh, and draw Blood, thinking there-
all their Sins are pardoned, and God pleaſed.
m.

n *New-Spain* on the Feaſt of Penance and Par-
n, when they Sacrificed a Captive, after much
oration, they took up Earth and eat it, de-
ng Pardon for their Sins, and bringing Rich
ſents to their Idol, and Whipping themſelves
the Shoulders: On this day much Meat is pre-
ted to the Idols, and then to the Prieſts, who
days before had eat but one Meal a day.
m.

The Southern Americans, at an Eclipſe, Faſt;
married Women ſcratch their Faces, and pluck
ir Hairs; the Maids draw Blood with ſharp

Fish-bones; supposing the Sun to be angry with them. *Idem.*

The *Gaurs* in *Persia* preserve Cows-piss, and compound it with a Water, which they cause them to drink who have committed any Sin, after they have been at Confession for it: They call it the Cazi's Water, which Urine ought to be preserved forty days, with an Infusion of Willow-bark and certain Herbs. When any Person is confessed, if it be a Crying Sin, the Party is to stay ten days in the Cazi's House, and not to eat or drink but what the Priest gives him. And in order to Absolution, the Priest strips him naked, and tyes a little Dog to his right great Toe, which he leads with him about the Cazi's House, where-ever he goes, sometimes a whole day, sometimes longer as the Crime is: In that Posture he desires the Cazi to Purifie him. The Priest answers, the Dog must Purifie him, not he. After which he pours the Water seven times on his Head, then gives him a Draught to drink; and so he is absolved. Afterwards he Feasts all his Friends at the Cazi's House. But the Women and Maids are shrift by the Cazi's Wife. *M. Tavernier*, l. 4. c. 8.

Zeal.

Jews.

BRethren, saith St. *Paul*, *my hearts desire and prayer to God for* Israel *is, that they might be Saved; for I bear them record, that they have a Zeal of God, but not according to Knowledge.* *Rom.* 10. 2. And the Apostle himself was a Zealot of the same kind before his Conversion,—Concern-

rning Zeal perſecuting the Church of God. And
ie Sect he belonged to, was notoriouſly guilty
iat way; none warmer in the blind Purſuit of
eligion than the Phariſees: And yet we may
ace the ſame fiery Humour conveyed down to
llowing Ages and Generations; witneſs their
erpetual Hatred and Perſecution of the Chriſtian
hurch, their obſtinate Adherence to their Devo-
ons in the Siege of *Jeruſalem*, their Zealous At-
mpts to return to the Holy Land, and re-build
ie Holy City, *&c.* and this all in ſpight of Mi-
cles and Judgments, enough to convince them
f their Folly, if they were not abſolutely blind
id hardened.

Scaliger tells us of an Order of Men among
iem called Θρηνωδοὶ, *Mourners*, that once a
ar, on the ninth day of *Ab*, were allowed en-
ance into *Jeruſalem* by *Adrian*'s Edict, which
is *Benjamin* an Hebrew Author relates) give
ithes of all which they poſſeſs to the *Wiſe Men*,
ways ſitting in the School, and to the humbled
raelites which lament *Sion*, and bewail *Jeru-*
lem. Theſe dwell in Caves or ruined Houſes,
aſting all the days of their Life, except on the
bbaths and Feſtivals, beſeeching Mercy conti-
ually at the Hands of God.

Chriſtians.

The Martyrs at *Thebais*, multitudes having been
ecuted every day with all imaginable Cruelties,
ntence was no ſooner paſſed againſt one Party,
it others came, preſented themſelves before the
ribunal, confeſſing themſelves Chriſtians, and re-
ived the Sentence with Joy. *Dr.* Cave.

When *Servetus* condemned *Zuinglius* for his
aſhneſs, his anſwer was, *In aliis manſuetus ero,*
Blaſphemiis in Chriſtum non ita.

Samodies.

Here the Priest, who is the eldest of the Family or Tribe, in Divine Service, instead of Singing, Howls till he fall down as one dead; rising again, orders a Sacrifice of five Deer; then thrusts a Sword half way into his Belly; with several other Illusions, and Tricks of Sorcery. *Pasquet broke open*, Vol. 2.

Mexicans.

The Town of *Mexico* was great, and had thirteen Temples, in each of which were many Idols of Stone of diverse Fashions, before whom they Sacrificed Men, Doves, Quails, and other things, with great Perfumes and Veneration.---Some years they Sacrificed, as was thought, fifty thousand Men. *S. Purchas.*

Mahometans.

The Turks are very Zealous for their Religion, which they endeavour to propagate all over the World. *M. de Thevenot.*

The Asian Turks are greater Zealots: I knew at *Smyrna* a Reverend Preacher amongst them, who had many Pupils, who was so great a lover of his own Sect, that he hated all Mankind beside; and stuffed his Sermons with Invectives against Christians, till at last chidden by the Officers of the City: Yet his Pride hardly abated, for when on his Mule's back, with his Followers on foot, he made all Western Christians whom he met with accidentally, to alight, and attend, whilst so Holy a Man passed by. P. Ricaut *Esq*; *in his Present State of the Greek Church.*

Heathens.

Heathens.

In *Mexico* they burnt Incenſe before their Idols very Morning, Noon-tide, Evening, and at Midght, and this with much Reverence; and then ıey beat themſelves, and drew Blood with ſharp odkins. *Roſſe.*

In *Jucatan*, in their Idolatrous Proceſſions, they ound themſelves, and offer themſelves cheerfully r Sacrifices. *Idem.*

Tunquineſe.

It is a thing almoſt incredible, what a vaſt ımber of Sacrifices the King ſends to the Temes of his falſe Gods (at his Inauguration) to be ere offered to the Idols. The number of Beaſts ſaid to exceed an 100000, beſides the value of Million in Panes of Gold, Tiſſues, and Silks to lorn the Idols; and Orange-coloured Calicuts r the *Bonzes*, and thoſe that attend the Service the Pagods; and a vaſt number of pieces of ue Calicuts for the Poor that are kept in the ıgods. Tavernier's *Collection of ſeveral Relaıns*, &c.

Moderation.

Jews.

A Moderation in reference to the Ceremonial Law, eſpecially when the Moral came into ompetition with it; and ſometimes even in reference

reference to the Judicial, seems frequently i
Scripture permitted and practised: Circumcisio
sometimes neglected, and the Passover, and Sacr
fices, *&c.* the Shew-bread eaten by others tha
Priests; and an immoderate Zeal for Oblation
New Moons and Sabbaths, sharply reproved, whe
the weightier things of the Law were neglecte
Vid. *Psal.* 50. *Isa.* 1. *Hos.* 6. 6. *I desired Merc
and not Sacrifice*, &c. *Mic.* 6. 6, 7, 8. As if th
Almighty were about to retract those very Cer
monies which himself had instituted, when he sa
the People dote so fondly upon them, as to forg
or not duly mind the more solid and substanti
parts of Religion.

Christians.

When I come to *Rome*, I Fast on the Sabbath
when I am here, I do not Fast. So St. *Ambro*
at *Milan* tells St. *Augustine*; which Judgment
Ambrose, *Austine* saith, he look'd on as a Heavenl
Oracle, *viz.* To whatever Church you come
observe the Custom of that Church, if you woul
avoid giving Offence to others, and taking it fro
others. *Dr.* Stillingfleet.

The Non-observance of indifferent things com
manded, when there is no apparent Contempt c
Scandal, does not involve a Man into the Guilt c
Sin; for the ground of the Magistrates Command
is only in point of Contempt and Scandal, and fo
preserving Order in the Church; for to comman
or obey, in reference to these things, from any Opi
nion of the necessity of them, (and therefore the onl
ground of observing them) is to shew that we ar
not guilty of the Power commanding, or of Scan
dal to others. *Idem. Tota igitur religio est in fugi
endo scandalo & vitando contemptu.* Whitaker
Contr. 4. *qu.* 7, *c.* 2.

They do not bind, if Contempt and Scandal b
removed. *P. Martyr de leg. Eccl.*

Hooper

Hooper, who had raiſed a Difference about Garments, writ twice to *Ridley* about the time of his perſecution and Impriſonment; who writ him an anſwer, as ſoon as he could convey it; in which he declared, how intirely he was knit to him, though in ſome Circumſtances of Religion they had formerly jarr'd a little: It was *Hooper*'s Wiſdom and his own Simplicity that had divided them, every one following the abundance of his own Senſe: But now he aſſured him, that in the Bowels of Chriſt he loved him in the Truth, and for the Truth. *Dr.* Burnet's *Hiſtory of the Reform.* &c.

The Popiſh Cantons have made Laws, that it ſhall be Capital to any to change their Religion; and on a ſet day every year they go all to Maſs, and the Maſters of Families Swear to continue true to the State, and firm in their Religion, to their Lives end: And ſo they pretend to puniſh their falling into Hereſie with Death and Confiſcation of Goods, becauſe 'tis a Violation of the Faith, which is ſo ſolemnly Sworn. But on the other hand, in the Proteſtant Cantons, ſuch as turn, are only obliged to go and live out of the Canton; but for their Eſtates, they ſtill preſerve them, and are permitted to ſell them. One cannot but obſerve more of the merciful Spirit of the Goſpel in the one, than in the other. *Idem---Letter from* Zurick.

Mahometans.

They give excellent Rules for bridling the Paſſions, and ſhunning of Vice, *e. g.* If thou wouldeſt have Hell ſhut its ſeven Gates, take heed thou Sin not with thy ſeven Members, *viz.* Eyes, Ears, Tongue, Hand, Foot, Belly, Privities, (which laſt they dare not name. *F. Simon.*)

They believe, a good Life in all Religions will bring a Man to Paradiſe; which would ſeem to

to destroy their Principle of forcing all to their Religion, did they not affirm the Mussulmen are all in a higher and more excellent Paradise than the best of the rest of the World. *Anonym.*

Ancient Heathens.

Socrates, at a Pompous Solemnity, when a great deal of Gold and Silver was carried along, cried out, *How many things are there, which I do not Covet!* He went commonly bare-footed, and his Feet were much hardened. His Wife used to observe of him, that he commonly went out, and returned home with the same Countenance; he made no boast of his Learning, but rather Ignorance, professing himself to know nothing: And when injuriously he was cast into Prison, he made no Supplication to his Judges; and the last day of his Life discoursed much of the Immortality of Souls, and with the Poisonous Cup in his hands, with which he ended his days,) spake thus, That he was not haled to Death, but was ascending up to Heaven.

The same *Socrates*, to a Man crying out that he should dye, if he were not revenged upon him; made answer, Let me dye, if I make not thee my Friend. *Hierocl. Frag.*

Pegu.

The *Talapoi* in *Pegu*, are not angry at those, who change their Opinions to Christianity, if their Lives be afterwards Pious and Regular. *Pacquet broke open*, Vol. 2.

Cathay.

Cathay.

The *Tartars* in *Cathay* oblige none by force to e of their Religion. *Ibid.*

Purity, Sincerity.

Jews.

THe Examples of true *Iſraelites* in Sacred Scripture are ſo obvious to every Chriſtian Reader, s well as others, that there is no need of Repetion here. I ſhall therefore only tell you what remark is made upon them at this day.

Tho ſome idle Jews have uſed a ſcandalous comliance with the Rites of other Nations, with the apiſts turning Papiſts, and joyning themſelves to *Crucifix* and *Roſary*, as well as to the *Zizith* and *Tephillim*; yea, ſome have entered into Holy Orlers: Yet the *Barbary* Jews will not ſo much as *at of Meat dreſſed by one of a different perſwaſion, or drink in the ſame Cup after a Chriſtian or Moor, ill it be waſhed*, Dr. *Addiſon*.---And this they do, notwithſtanding they hold, *That the Law of Nature is only Obligatory to all mankind*; and to thoſe who obſerve this Law they promiſe the World to come (Eternal Life;) tho reſerving to themſelves a greater Glory than others. *Idem.*

Chriſtians.

Christians.

It were needless to make instances of Sincerity or Purity in Christians, their Holy Lives, their resplendent Graces, their great and extraordinary Sufferings being an abundant proof thereof, even in the Judgments (sometimes) of their Enemies; who by this means have been Converted and brought over, not only to a good Opinion of the Persons, but the Religion too. And tho it must be confessed, that all which hath glistered amongst them, was not pure Gold; yet neither was all paint and dissimulation. The Letters in some are too plain and Capital to be misconstrued to Hypocrisy: And tho the Infirmities of Nature have sometimes shaded the brightness of their Vertues; yet I doubt not, but in many the Heart (as in the Case of Arch-Bishop *Cranmer*) hath been preserved intire and inviolate.

Zurick.

The publick Justice of the City is quick and good, and is more commended then the private Justice of those that deal in Trade: a want of sincerity is much lamented, by those that know the Town (*Zurick*) well. *Dr. Burnet's Letters.*

Rome.

For one that studies antiquities, pictures, statues, or musick, there is more entertainment for him at *Rome*, then in all the rest of *Europe*; but if he hath not a taste of these things, he will soon be weary of a place, where the Coversation is always general, and where there is little *sincerity or openness* practised, and by Consequence where Friendship is little understood. *Idem.*

Heathens.

Heathens.

Socrates would say, That it was the most compendious way to Glory, if every one would take ...e to Be, what they would be thought to Be, ...*Offic.* 2.

The *Bramins* hate to touch a Pot or Cup with ...eir Mouth, but rather pour their Liquor in at a ...tance; eat nor drink with Men of other Re...ions, use washings much, touch no unclean ...ng, Sir *Tho. Herb. Trav. into Persia.*

The *Persees* seldom feed together, lest they par...ipate one anothers impurity; each hath his own ...p, so as if any of his own *Caste* chance to use it, ...e other washes it three times, and forbears it a ...ile after. *Idem.*

In *Mexico*, and other parts af *America*, they ...rificed Men sometimes to the Sun, and used to ...en the Breast, and pull out the Heart, and offer ...t Principally, and then to throw it to the Idol. ...e Inferior Priests in the interim holding the ...gs, Arms and Head of the Sacrificed wretch, ...ilst his Heart was taking out. *Idem.*

The Merchants, who had a peculiar God and ...stival day; when they Sacrificed a Man, they gave ...n first for nine days Divine Honour, and offered ...; Heart about Midnight to the Moon, as Mistress ... the Waters, or by way of gratitude for her ...ht, *Idem.*

The *Gaurs* drink Wine and eat Swine's Flesh, if ... their own breeding and feeding; but are very ...reful lest their Hogs eat any Ordure; for if ...ey have devour'd any nastiness, they are strictly ...bid to eat them. They never pare their Nails, ... that if by way of disgrace or any misfortune ...ey are constrained to cut their Nails, or Hair; ...ey carry that which they cut off, to some place ...pointed without the City for that purpose. M. ...*vernier l.* 4. *c.* 8.

If

If at any time a Hair fall on their Cloths, tho
Cloths must be washed in Cows-piss.

Perseverance.

Jews.

IT is observed of the *Jews*, That they adhere ob
stinately to their Religion; and very rarel
have we any instances of Converts to *Christianit*
which is imputed chiefly to the care they take i
the timely Education of their Children. When *Tit*
Vespasian came against them to *Jerusalem*; rath
than prophane their Festival, they exposed them
selves, unanimously, to the danger of the Enem
Private Persons among them, (as one here in *En*
gland, falling into a *Jakes* on the *Sabbath-day*) hav
through an obstinate Perseverance in their Supe
stition, run the hazard of their lives.

Christians.

Victorinus, a Rhetorician at *Rome*, a Man
great Note and Fame, who had obtained the ho
nour of a publick Statue, but a zealous *Paga*
upon reading *Scripture*, turn'd *Christian*, whic
he told privately to *Simplician*, who would no
believe him, unless he would testifie it also in th
Publick Church: To which, at first, he answere
with some scorn; —What! *Are they then th*
Walls that make a Christian? Afterwards, beco
ming sensible of his Fault, and gathering courag
afraid lest Christ should deny him, if he shoul
refu

fuſe to confeſs Him, came to *Simplician*, and id; *Come, let us go into the Church, and I will w become a Chriſtian.* He did ſo, and was In-ructed and Baptized; and being to make the ac-iſtomed Confeſſion, the Miniſters offered him the perty of Privacy, (as to thoſe who were of a ſhful temper,) which he refuſed, making Con-ſion before all the People. *Aug. Conf.* l. 8. c. 2.

One *Blandina* (in the *French* Perſecution under *urelius*) a good Woman, yet of whom the urch was afraid, how ſhe ſhould hold out, be-uſe of the tenderneſs of her Body, and Educa-on; when ſhe came to it, though plied from orning 'till Night, with all kind of Racks and ortures; ſhe bore up with invincible Courage, freſhing her ſelf, ever and anon, with theſe ords; *I am a Chriſtian, and no Evil is done by* Her Tormentors gave over, and wondered, hat a Body, ſo broken, ſhould be able to breath.

The *Britains*, in the time of *Auſtin* the Monk, ould not renounce their *Hen Fydh* (old Faith) unting *Popery* an Innovation then, and there-re ſtoutly reſiſted all that *Auſtin* ſaid. *Th. Jones, Oſweſtree.*

John Rodolph Stadler, a Clock-Maker of *Zurik*, ho had been five Years in the King of *Perſia's* rvice, and growing weary of being ſo long a-ong Infidels, was deſirous to return into his n Countrey; but deſiring his Majeſty's leave, d 400 Crowns promiſed him to ſtay two Years nger. But this prevail'd not; for he got the *rman* Ambaſſadors to interceed for him: In the ean time his Houſe was broke open in the night, d the Thief kill'd; for which he was Condem-d to dye; with this *proviſo*, That if he would circumciſed and turn *Muſſulman*, he ſhould be rdon'd. Moſt of the Lords ſollicited him very uch to change his Religion, at leaſt in ſhew, and

for a time, and promised him advantages: Twice he was brought to the place of Execution in the *Maidan*, in hopes the horrour of death would oblige him to renounce; but his constancy could not be shaken. He told them, that the King's favour should never make him lose that which Jesus Christ had done for him, in redeeming him from Eternal death by his blood, *&c.* The *Augustine Monks* and *Carmelites* endeavour'd all they could, to make him profess himself *Roman Catholick*; but all in vain; at last he was delivered up to the Relations of the Deceased, and at 3 blows struck down to the ground. 1637. *D. of Holst. Emb. Trav. p.* 208. *and M. Tavernier l.* 5. *c.* 4.

Armenians.

M. Tavernier cites several examples of the constancy of the *Armenians* in maintaining their Religion against the persecutions of the *Mahometans* as of one that went to the *Cadi*, saying, Sir you know, that some years since I turn'd *Mahometan* now I come to declare before you, that I have repented of denying the Saviour of the world and embracing your wicked law, proceeding to blasphemie. *Mahomet*, for which he was cut in pieces *l.* 4. *c.* 14.

Mahometans.

A Gentleman of Quality and a servant to the *Mogul*, would needs be baptized, and become a Christian, whereupon the King sent for him, and by promises and threats, strongly attempted to turn him again to *Mahometanism* (for a tryal of his constancy) but he replied to the *Mogul*, that he was most willing to suffer any thing in that cause, that the King could inflict, and as for the rewards proffered, he would not accept of any thing

ng, to forſake his ſaid Religion: whereupon e *Mogul* wondering at his conſtancy, told him, t if he could have frighted him, or brought him m his new Profeſſion, he would have made him example for all Waverers; but perceiving his olution, with a reward diſmiſſed him. *Anonyn.* thor of the Manners of *Indoſtan*, *&c.*

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bſervation of the Lord's Day, or Sabbath.

Jews.

the days of *Mattathias*, Father of *Judas Maccabeus*, 1000 were murdered without reſiſtance, by him they were better adviſed.

Before that time, *Ptolomey* captivated *Jeruſalem* l the *Jews*, both by this advantage, *viz.* their ſuſtitious ſtrictneſs in obſerving the *Sabbath*: So *Pompey* afterwards.

They cavilled with our Saviour's Diſciples, for cking and rubbing a few Ears of Corn on that , when they were hungry.

A *Jew* fell into a Privy at *Maidenburg*, 1270. the *Sabbath*; and another at *Tewksbury*, 1220. were, the one by the Biſhop of the place, the er by the Earl of *Gloceſter*, conſtrained to ae the *Chriſtian Sabbath*: the latter of them died is ſtinking Superſtitious Devotion.

They Faſted that Day 'till Noon; their *Sabbath*s Journey was not above 2000 Paces, by the ſtitution of *Barachibas*, *Simeon*, and *Hellis*, Rabis.

The Sacrifices, and accustomed Rites of th *Sabbath* are mentioned *Num.* 28. *Lev.* 23, & 24 where we may read, That the daily Burnt-Offer ing, and Meat-Offering, and Drink-Offering, wer doubled on the *Sabbath*, and the Shew-bread re newed, *&c. Sam. Purchas, Theolog. Disq. of* Asi Africa, *&c.*

Dr. *Addison* tells us, That amongst the *Jews* i *Barbary*, every *Sabbath* is observed with thre Feasts, and four Offices; that all the Afternoon o *Friday* is usually taken up in Preparation, as wash ing, trimming, pairing the Nails, whetting th Knives, *&c.* the Office of the *Sabbath-arrit* (Eve) very long. They have Garments designed onl for the honour of the *Sabbath*, for which they urg *Isa.* 58. 13. *Thou shalt honour Him.* And ho canst thou do it in thy every days vile Habit?

They excite their Devotion, by repeating suc Sentences as these:

— Prepare to keep the *Sabbath*, and rest fro all thy Work.

Provide the choicest Diet for the Day.

Prepare good Wine, Flesh and Fish.

Speak nothing, but what may cause Mirth.

If all things necessary are provided, thou a Praise-worthy.

Come with a good appetite.

Cover the bed decently.

A certain *Rabbi* saith, That he who merrily pa seth the *Sabbath*, hath whatsoever he will ask God, as it is written, *Delight thou in the Lord, a he shall give thee thy hearts desire.*

They sleep a good part of the *Sabbath* morning and much indulge their Genius on that day; obse ving strictly three Banquets. They are forbid t fast longer than the sixth hour, because *thou sha call the Sabbath a delight.*

He that purposely fasts on the *Sabbath*, must fa the next day after, to do Penance.

Aft

After Dinner the *Rabbies* have thought fit to ſtudy, or read ſacred Writ; becauſe (ſay they) the *Sabbath* once complained to God for lack of a Meet Companion, and God anſwered, *Iſrael ſhall be thy Companion; for on the* Sabbath *they ſhall learn the Law*, &c. Dr. *Addiſon.*

Eſſeans.

The *Eſſeans* are more ſevere than any other, in obſerving the *Sabbath*; for they do not only abſtain from dreſſing of meat (which they dreſs the Evening before) that day, but alſo they may not remove any Veſſel out of its place, nor ſatisfie the neceſſities of nature. *Joſephus de Bell. Jud. l.* 2. *c.* 7.

The *Talmud* expreſly ſpeaks, for no other Reaſon was the Temple at *Jeruſalem* deſtroyed, but becauſe the *Jews* obſerved not the *Sabbath* aright.

Though a Man have an hundred Maids, or the command of a Thouſand Servants, yet he himſelf ought with his own hands to do ſomething in honour of the *Sabbath*; and ſo we read in the *Talmud*, that *Rabbi Caſdam* cut the Pot-herbs, *R. Joſeph* clave the Wood, *R. Sira* kindled the fire, *R. Nachman* ſwept the Houſe, and covered the Table. Dr. *Addiſon, Preſent State of the* Jews *in* Barb.

Chriſtians.

The firſt Obſervation of the *Chriſtian Sabbath* was more by the Providence and Deſign of God, than the Apoſtles own Inclination, *Joh.* 20. 19.

The ſecond was performed volutarily, *Joh.* 20.26. ſo afterwards upon the Day of *Pentecoſt* (being the firſt day), *Act.* 2. 1. *Act.* 20. 7. *Rev.* 1. 10.

Τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγρους μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται. *Juſt. Mart. Apol.* 2.

Countrey work, about Husbandry, Vintage, Sowing, Mowing, Threshing, *&c.* is prohibited by the Council of *Arles*, *Conc.* 3. *Can.* 21.

Fasting is forbid, *Conc. Cæsar Augusst.* Vid. *Carauz. Sum.* p. 119.

S. *Augustine* declares himself frequently against Dancing on the Lord's Day. Hearing, or pleading of Causes on the Lord's Day is prohibited, *apud Gratian. Adrian. p. c.* 15. *q.* 4. *item Conc. Eph.* & *Conc. Tarracon*, &c.

Judges Riding to Assizes is reproved very gravely by *Gattaker*, in his Sermon, called, *God's Parley with Princes*, *p.* 13.

Concerning God's Judgments upon *Sabbath* Breakers, see Mr. *Mayer*, *on the Church-Catechism* also the *Practice of Piety*, and my Book, called *The Christian's Companion.*

The whole Week is Sanctified by this Day, and according to my care of this, is my Blessing on the Rest. Dr. *Hall.*

To the same purpose, Judge *Hale* remark'd upon himself, That according to his Devotion on the Lord's Day, he prospered in his Affairs the Week following.

Modern Heathens.

I came to the place where my Company Encamped; they waited only for a Billet from the Customer, to be gone; but it could not be had that Day, because it was *Friday*, and the Customer (who was a *Mahometan*) observed that Day with great exactness. *M. de Thev. Travels into the Indies*, l. 3. p. 77.

In *Guinea*, The Heathens forbear on their *Sabbath* (which is *Thursday*) Fishing and Husbandry; and the Palm-Wine, that is got that day, must not be sold, but offered to the King, who bestows it on the Courtiers to drink at Night. *View of the Engl. Aequ. in Guin. and the E. Ind.*

On

On this Day, in the Market-place, on a Table three yards high, whose flat cover is made of straw and reeds interwoven; they place many Rings, which they call *Festiloes* or Gods, and within them set Wheat, Water, and Oil, for their Gods, whom, they imagine, devour it. *Ibid.*

Discipline.

Jews.

THe Jews still enjoyn Circumcision under its old Penalty, *Gen.* 17. viz. *Cutting off*; Yet they are not peremptory about the precise time (*viz.* Eight days after the birth.) I knew one *Jacob Israel Belgara*, born in *Spain*, coming afterwards to *Barbary*, 1667, Circumcised in the 40th year of his Age. Dr. *Addison.*

Christians.

I called to mind a passage of a Letter of *Cornelius*, that was Bishop of *Rome*, after the middle of the Third Century, preserved by *Eusebius* in his 6th Book, ch. 43. There were 46 Presbyters, 7 Deacons, 7 Subdeacons, 94 of the inferiour Orders of the Clergy among them; also 1500 Widows, and other Poor, maintained out of the publick Charities, Dr. *Burnet*'s Letters.

When *Philip* the Emperor would have gone into Church on *Easter-Eve*, to Prayers, the Bishop of the place would by no means suffer it, till he had made Confession of his Sins, and passed thro' the Order of Penitents, being guilty of great sins; and the Emperor very willingly submitted to it,

Euseb. l. 6. Some think, this was rather *Philip* Governor in *Egypt*.

Theodosius the Great, for his barbarous Slaughter of the *Thessalonians*, was by S. *Ambrose* suspended, brought to publick Confession, forced a severe Penance for eight Months together. Prostrations in the Church, tearing off his Hair, beating his Forehead, watering his Cheeks with Tears, *&c.* crying out (as *David*) *My Soul cleaveth unto the dust, quicken thou me according to thy word*, After which he was Absolved, and restored to Communion. *Theodor. H. Eccl. l. 5. c. 15.*

A Publick Penitentiary, (an Holy, grave Presbyter) was appointed to take Confessions of those sins which persons had committed after Baptism, and by Prayers, Fastings, Mortifications to prepare them for Absolution. This continued some hundreds of years, till Abrogated by *Nectarius* (S. *Chrysostom*'s Predecessor in *Constantinople*) upon occasion of a Woman complaining, that during her time of Penitent Exercises in the Church, she was tempted to Folly by a Deacon: This was done by the Advice of *Eudæmon*, most Bishops following his Example, Dr. *Cave*.

The Clergy of *Venice* have a very extraordinary sort of Exemption, and are a sort of a Body like a Presbytery, independent of the Bishop: The Curates are chosen by the Inhabitants of every Parish, and no Noble *Venetian* is suffered to pretend to any Curacy, thinking it below their Dignity. There is a sort of Association among the Curates for Judging of their common concerns, and some of the Laity of the several Parishes assist in those Courts, so that here is a real Presbytery. Dr. *Burnet*'s Letters.

I wondred at two Discourses that I heard at one Church (in *Milan*) at the same time, in the Afternoon; for there were two Bodies of Men set down, in different places of the Church, all covered; and two *Lay-Men*, in ordinary Habits, were entertaining them with Discourses of Religion, in

a

Catechistical Stile: These were *Confrairies*; and ose were some of the more Devout, that in-ucted the rest. This, as I never saw any where e, so I do not know, whether it is peculiar to *ilan*, or not. *Idem.*

Cathay.

The Tartars here punish the breach of their Tra-tions, with Death or a Penal Sum of Mony; tho Trifling matters, as touching the Fire with a nife, medling with young Birds, *&c.* which are bid. *Packet broke open*, vol. 2.

Presbyterians.

Amongst the Presbyterians, the Minister or Pres-tery may not Excommunicate without the con-nt of the Church, nor for any faults, but sins of erverseness; and after admonition; nor for pri-te sins, but those which are publick and scanda-us; nor for the Sins of others (as Bishop *Auxilius* xcommunicated a whole family for the Master's ffence alone) but for his own. *Rosse.*

Self-denial.

Jews.

N nothing scarce did the Pedagogy of the *Mo-saick Law* approve it self to be an excellent nstitution, more than in this, that the whole ift and tendency of it was to break the Jewish Na-

Nation off from their own Wills, and bring the
to an humble dependency upon the will of Go
And accordingly we find, the Devout Persons th
were among them, deny themselves mightily
the Observations of the *Mosaick Rites*, in the d
stinction of Meats, of Days, of Garments,
their Solemnities of the Ordinances of Circumc
sion, Passover, Purifications, Sacrifices, *&c.* Ar
to this day they are superstitiously Zealous and O
stinate in bearing the reproach of an accursed Pe
ple, and adhereing still to their old Religion,
despite of all the Evidences that are produced
the World, to prove all the Shadowy part of
null and void.

Papists.

At the Inauguration of the *Roman* Popes, th
Master of the Ceremonies leads the way into S. *Gr*
gory's Chappel, and burns some straws over
Candle, repeating 3 times, *Sic transit gloria mu*
di, Camerar.

Daniel, Arch-bishop and Elector of *Mentz*, i
a little peculiar Book of Prayers which he ha
wrote,—*Life is short, Beauty deceitful, Mony flu*
ent, Government hateful, War destructive, Victo
doubtful, Friendship deceitful, Old Age miserabl
Death happiness, the fame of wisdom Eternal. Iden

Mahometans.

When they pray to God for any thing, they a
to resign themselves to his will; and say, *O my Goo*
I beg of thee not to grant what I ask, if it be not fo
my Good. F. *Simon.*

Calvinist.

Calviniſts.

He that hath learned to diſpleaſe himſelf much, ıth made a good proficiency in Chriſtianity. *alvin.*

The Marqueſs of *Vicum* in *Italy*, that for his Re-ıion, relinquiſhed his Native Soyl, the Wife of s Boſom, his dear Children, his great Riches, ıd took upon him a voluntary Exile at *Geneva*, ſerve his God according to his Faith and Con-ience, that he might die in Peace, and ſave his ıul, was a very remarkable inſtance of *Self-nial.*

Indians.

Some of the *Indian Faquirs* live in little pitiful uts, near their *Pagods*, where they have once in hours Victuals beſtowed upon them for God's ke. Some will retire into Huts near their *Pagods*, here there is but one hole to let in the light, and ill ſtay there, according to the height of their evotion, ſometimes 9 or 10 days together, with-ıt either eating or drinking; a thing which I ıuld not have believed, had I not ſeen it. My urioſity carried me to ſee one of them, with the eſident of the *Dutch* Company, who ſent a Spy watch night and day, whether any body brought m any Victuals; but he could not diſcover any lief the *Faquir* had, all the while ſitting upon his ım like our Tailors, never changing his poſture ove 7 days together, not being able to hold ıt any longer, by reaſon that the Heat and ſtench the Lamp was ready to ſtifle him. There are her ſorts of Penance out-doing this, which ight be thought incredible, were there not ſo ıany thouſand witneſſes thereof, *e.g.*

One,

One, over whose head several years have passed yet he never slept day nor night: When he find himself sleepy, he hangs the weight of the uppe part of his Body upon a double Rope fastened t the Bough of a Tree; and by the continuance o this posture, which is very strange and painful there falls a humor into their Legs, which swell them very much.

Another, night and day, Summer and Winte carries his Arms above his Head, which causes certain Carnosities to breed in his Joynts, that he ca never bring them down again: His hair grows dow to his waste, his Nails are as long as his Fingers his nakedness is all the year long exposed to hea and rain, and stinging of Flies: For he hath n use of his hands to rid himself.

Another stands on one foot for several hours i a day, with a Chafing-Dish in his hand, offerin Incense to his God, and all the while fixing hi Eyes upon the Sun.

Another sleeps without ever resting his Arms a great torment certainly.

Others have their Arms flagging down upo their Shoulders through weakness, being dried u for want of Nourishment.

Some in a posture quite contrary to the motio and frame of Nature, keep their Eyes alway turned toward the Sun: Others fix their Eyes per petually on the ground, never so much as speak ing one word, or looking any person in the Fac *&c.* There is an infinite variety of them.

In City and Countrey they go all as naked a they came out of their Mothers Womb: And th the Women approach them to take them by th Fingers ends, and to kiss those parts, which mo desty forbids to name, yet shall you not observe i them any motion to Sensuality at all; rather qui contrary, seeing them never to look upon any per son, but rowling their Eyes in a most frightfu manner, you would believe them in an Ecstas *Tavernier, Par.* 2. *l.* 2. *c.* 6.

Just

Justice and Honesty.

See *Care of the Bodies of others.*

Jews.

THE *Jews* in case of *Meum* and *Tuum*, have a cheap and compendious way of proceeding, nd determining what is Right and Wrong, by a ineto of *Sabios* or Masters. *Dr.* Addison.

Ancient Christians.

Nazianzen reports of his Father, That though e went through great Offices of State, yet he ade not one Farthing's addition to his own Re-enue; though he saw some before his Eyes, at with *Briarius* laid hold on the publick Trea-ires, and therewith filled their own Coffers.

St. *Austine* saith, He knew a Man (probably imself) who having a Book offered him to be old, by one that understood not the Price of it, t a very small Under-rate, took the Book, but ave him the full price according to its just rate, great deal more than the Seller asked. *De rin.* l. 13.

It was *Pliny*'s Testimony to *Trajan* (*l.* 10. *Ep.* 97.) —The greatest Fault that they (the Christians) re guilty of, is, that they use harmlesly to meet o worship Christ, and at those Meetings to bind hemselves, by a Sacrament (or Oath) that they would not do any Wickedness, that they might e firmlier obliged not to commit Theft, Robberies, Adulteries,

Adulteries, not to falsifie their words, or to deny any thing wherewith they are entrusted, when it was required of them.

A Woman, that industriously made her self to Miscarry, was adjudged to ten years Pennance.

Infant-killing (by a Law of *Valentinian* Emperor) was made subject to the same Penalty with killing an adult Person.

The Punishment of Willful Murder (by St. *Basil*'s Rule) was twenty years Pennance. ----In *Tertullian*'s time perpetual Pennance, not to be absolved by Death. *Dr.* Cave's *Prim. Christian.*

Georgians.

In *Georgia*, a Thief is acquitted, paying Sevenfold what he hath stole, two parts to the Party robbed, one to the Judges, and four to the King. If he hath not wherewith to satisfie, he is sold; if the Product do not yet equal the Sum, his Wife is sold; and if that will not do, his Children. *Tavernier*, l. 3. c. 9.

Muscovites.

There is no *Craft* or *Cheat*, but the *Muscovites* make use of it, rather to circumvent others, than to prevent being deceived themselves.----Yet they make Conscience to retain what is paid them more than their due, and return what they have received by mistake: But they think it no Sin, in their Dealings, to surprize those who Trade with them, giving this reason, That the Merchant is to make his Advantage of the Wit and Industry God hath bestowed on him, or never meddle with Traffick. Accordingly, when some *Muscovites* found themselves over-reached notoriously by a Dutch Merchant, they desired better acquaintance with him, looking upon him and applauding him for

or a very Ingenious Man, hoping to get some Secret out of him. *D. of* Holstein's *Amb. Trav.*

And because Cheating cannot be exercised without Treachery, Lying and Distrust, they are marvellously well versed in these Qualities; as also in the Lectures of Calumny; which they commonly make use of against those, on whom they would be revenged for Theft, which among them is the most enormous of all Crimes, and the most severely punished. *Idem.*

Such as cannot *pay their Debts*, are first put into the Sergeants House till a further time; if he pay not then, he is carried to Prison; every day brought out, and beat upon the Shin-bone by the common Executioner, with a Wand, for a whole hour together; and then to Prison again, till next day, *&c.* And this upon all sorts of Persons, Subjects or Foreigners, Men or Women, Priests or Laicks. *Idem.*

Abassines.

See afterwards, under the Title of *Care of Mens Bodies.*

Mahometans and *Indians.*

By the Laws of *India*, they imprison for debt and hang fetters on them. Many times they will sell their persons who are the Debtors and wives and children into bondage, when they cannot satisfy their debts. The *Hindoes* are so very just in their dealings, that if a man will put it to their Consciences to sell the Commodity as low as they can, they will deal honestly and squarely with him. But if a man offer them much less then the price, they will presently say, what dost thou think me a Christian, that would go about to deceive thee?

The

The great *Mogul* will himself sit as Judge i matters of Consequence that happen near him They proceed in their Tryals *Secundum allegata & probata*.

They punish Theft and Murder with death, an what kind of Death the Judge pleaseth to appoint Some are hanged, beheaded, empailed and put o stakes, torn in peices by wild Beasts, killed by *Ele phants*, stung with Snakes.

No *Malefactors* lie above one night in prison Sometimes not all, but are speedily brought upo trial and so to Execution.

The *Mahometans* are prohibited by their Alcora to lend Money upon Usury; and with them it a very great Sin, and they are very careful to al stain from it; yet some of them make such Ba gains, as differ little from Usury. *M. de Theven*

Sultan *Amurat* disguising himself, would g sometimes to a Baker's Shop and buy Bread; an sometimes to a Butcher's for Meat; and o day a Butcher offering to sell Meat above th Rate which he had set; he made a sign to th Executioner, who presently cut off his Hea *Idem.*---He beheaded two in one day for Smoakin Tobacco.

I saw a Man, who sold Snow at five Deniers th Pound, receive---Blows on the Soles of his Fee because his Weight was not exactly full.

Another having sold a Child a double worth Onions, and the Officers of the Market meetin this Child, and finding that he had not enoug went to that Man, and gave him thirty blo with a Cudgel. *Idem.*

The *Chinese* punish Murder and Theft wit Death. Sir *Tho. Herb.* Their Justice is Severe, the Prisons strong, and Executions quick.

Persian

Persians.

It was ordinary with *Scha-Abbas* King of *Persia* o go *incognito* into the Markets, and examine heir Weights and Wares, and punish the Guilty everely. One day at *Ardebil*, he caused to be put nto a red-hot Oven a Baker, who refused to sell Bread to the Poor, under Pretence of keeping it or *Abbas* and his Soldiers. He caused a Butcher o be hung by the Back upon his own Hooks, or that he found his Weights too light. *D. of* Holstein's *Amb.*

Japon.

The *Japonese* punish all manner of Theft with eath. *Tavernier's Collect.* p. 4.

Love to the Brethren.

Jews.

THE *Jews* have such a care of one another, that they never suffer any of their Communion to nt long, but make Collections in their Synagues for such as are in any Poverty or Distress; d this with as much care for their Reputation d Credit as may be.

Christians.

See how these Christians love one another, the Proverbial Remark of the Heathens, *Tertull. Ap.* c. 39. *Fraternity* was a word much used by Christians in those times.

Heathens accused Christians for having privy marks on their Bodies, whereby they fell in love with each other at first sight. *Min. Fel.*

They never met, but they embraced and saluted mutually with a Holy Kiss, not only in their own Houses, but at their Religious Assemblies.

It was common with the Primitive Christians to send the Eucharist from one Church to another, though differing in some little Circumstances; also from House to House, and from Country to Country; which pieces of the Eucharist they kept in some decent place of the House against all Emergent Occasions, to fortifie the Faith, and increase their Kindness; yea, and some think, to entertain their Friends with before every Meal, *&c.* But by the *Laodic.* Synod this was abolished *(Can.* 14.) and the *Eulogie*, piece of Bread which remained of the Peoples Offerings, solemnly blessed by the Bishop, appointed in their room,—to be sent to Catechumens, and up and down to Towns.

Sozomen saith, that *Epiphanius* Bishop of *Salamine*, having spent his own Estate first in pious and charitable Uses; he afterwards dispensed the Goods of the Church so freely, till the Guardians charged him with Lavishness; yet he remitted nothing of his accustomed Bounty: At last all being spent, a Stranger on a sudden comes into the Steward's Lodging, and delivers into his Hands a great Purse of Gold, without discovering who sent it, or who it was that brought it. *H. Eccl.* l. 7. c. 27.

Pallas

Palladius tells of *Macarius*, a Presbyter and Governour of the Hospital at *Alexandria*, that he coming to a rich Virgin in the City, but Coetous and Uncharitable, told her, that a parcel of Jewels, Emeralds and Jacinths of inestimable value were lodged at his House, but which the Owner was willing to part with for 500 pieces of Money, and adviseth her to buy them; she gives him the Money, intreated him to buy them for her: Afterward she coming to see them, he takes her into the Hospital, shews her first the Jacinths (the Lame, Blind and Cripple-women) in one room, then the Emeralds (the Men) in another room. The Woman blush'd, and was troubled to think, that she should be haled to that, which she ought to have done freely for the Love of God. *Hist. Laus.* c. 6.

Fabiola, a Roman Lady, sold her Estate, dedicated the Money to the uses of the Poor, built a Hospital (and was the first that did so) she carried the Diseased in her Arms, on her Shoulders, washed and dress'd their filthy Sores, and prepared them Food and Physick. *Hieron. Epitaph. Fabiolæ ad Ocean.*

Placilla Empress, Wife to *Theodosius* Jun. used to visit the Sick in the Hospitals, give them Food and Physick, taste their Broths, attend at their Beds, wash their Cups, *&c.* *Theod. H. Eccl.* l. 5. c. 18.

Deogratias, an old Bishop of *Carthage*, sold the Plate of the Church for Ransom of Captive Christians, lodged them in two large Churches, visited them continually day and night, with Physicians attending on him. *Victor. Vtic. de pers. Vandal.* l. 1.

In a terrible Plague at *Alexandria*, the Christians boldly ventured to visit daily, instruct and comfort the Sick Brethren, till themselves exhaled and died with them. *Euseb. H. Eccl.* l. 7. c. 22.

Parabolani were Officers to attend the Sick in *Alexandria*, a kind of Clergy-Physicians.

Mahometans.

The Mogul doth continually relieve many poo People.

Solyman the Second built the *Moreſtan*, a lovel Hoſpital for Pilgrims, of all Religions, at *Damaſcu*. *M. de Thev.*

At a fair Moſque in *Golconda*, about four in th Afternoon is a Dole of Bread and *Pilau* to a the Poor that come. *Tavernier's Trav. In* p. 64.

Mutewacelus, a Turkiſh Chalif, had a Cour ſellor ſo unmindful of Humane Frailty, that h was wont to ſay, Mercy was a Weakneſs in Natur and Liberality Folly. *Hottinger ex Elmac.*

The *Chineſe* ſometimes will lend Money to b repaid them in the other World. Sir *Th. Herb.*

Indians.

A *Bramin* coming to *Patua*, aſſembled all h Tribe together, demanded of them 2000 Roupie and 27 Ells of Calicut; they excuſed themſelv becauſe of their Poverty; whereupon he vow neither to Eat nor Drink till they had broug it: With this reſolve he climbs a Tree, ſits the Fork between the Boughs for ſeveral day The noiſe of this coming to the Ears of t *Hollanders*, where we were, we ſet Sentinels to wat whether it were true or no,---which he did for days together; on the 31ſt, the Idolaters feari to kill one of their Prieſts, clubb'd together, a brought him the Roupies and Calicut; ſo ſo as the *Bramin* ſaw the Money and Cloth, he ca down, upbraided thoſe of his Tribe for want Charity, diſtributed all the Roupies among t

Poo

Poor, reserving only five or six for himself; the Cloth he cut into little pieces, and gave away, keeping only to himself enough to cover his own Nakedness. After which he disappeared of a sudden, and no body knew what became of him, though diligent Search was made after him. *Tavernier*, Part 2. l. 3.

Friendly Pairs.

Jewish.

David and *Jonathan.*

Christian.

St. *Peter* and St. *Mark.*
St. *Paul* and *Timothy.*
Gregory Nazianzen and *Basil.*
Cranmer and *Cromwel.*

Heathen.

Hercules and *Telamon.*
Pylades and *Orestes.*
Theseus and *Perithous.*

Love to Enemies.

Jews.

THE *Jews*, at the *Feast of Tabernacles*, profoundly curse the *Christians*, desiring, That God would smite them, as he did the First-born of *Egypt*. And though this direful Prayer be not found in the Liturgy, Printed at *Venice*; yet I am sure, 'tis in the *Machsor*, of the *Cracovian* Impression. Dr. *Addison.*

Purchas tells us, out of *Munster*, That 'tis one of their Negative Precepts, If any of the Seven *Canaanitish* Nations, shall come into the hands of a *Jew*, he ought to slay him. *Purchas.*

Sooner than they would endure, that the *Gentiles*, (whom they curse and revile in their daily Prayers) should have any part with them in their *Messiah*, and be counted Co-heirs thereof, they would Crucifie 10 *Messiahs*; yea, if it were possible, would put GOD himself to death, with all the Angels and Creatures else, though they should therefore undergo a thousand Hells. *Luth. in Mi* 4. 1, 2.

Christians.

Athenagoras principally useth this Argument, to prove the Divinity of the *Christian* Religion, *viz.* Loving Enemies. *Leg. pro Christian.*

Nazianzen, then Bishop of *Constantinople*, lying sick, a young Man came to his Bed's feet, with Tear

Tears, begging his Pardon, confessing, That he was the Person Suborn'd to Murder him: The Bishop prayed for him, wishing no other Satisfaction, but that he would forsake his Heretical Party, and turn *Christian. Vit. ejus per Greg. Presb.*

Paul, the Martyr, going to Execution, prayed for *Christians*, *Jews*, *Samaritans*, the very Judges that condemn'd him, and the Executioner that was ready to cut off his Head. *Euseb.*

S. *Mamas*, the Martyr, treated the Souldiers sent to take him, with the best Supper he had. *Dr. Cave.*

Pachomius, a Heathen Souldier, in the first times of *Constantine*, turn'd *Christian*, upon observation of the *Christian's* Liberality to the Army, when almost Famished, and became an *Anchoret. Idem.*

In a Famine and grievous Plague, under *Maximinus* in the *East*, the *Christians* were famed for their care for the Poor, and Sick, and dead Bodies.

Mahometans.

It is not lawful for the *Mahometans* to convert any Lands to Sacred uses, except they have first with their own Sword, won it from the Enemies of their Religion; and therefore *Selym* the Second, intending to build a magnificent Temple, College, Monastery, and Alms-house, at *Adrianople*, brake his League with the *Venetians*, and wan *Cyprus* from them, that he might endow the same with maintenance. *Purchas.*

Papists.

The *Papists* every Year curse and damn all Heretical Princes and People in their Solemn Service; they exempt likewise Children from Obedi-

ence to their Parents, and Subjects from Allegiance to their Soveraigns, upon that score.

Mahometans, Heathens.

At *Surat*, the Ambassador's Servant, his Cook, being one day drunk, in his way met the Governour of *Surat*'s Brother, as he was riding to his House; the Cook made a stand, made at him with his Sword, calling him, *Now thou Heathen Dog.* He replied civilly, in his own Language, *Ca-ca-ta. i. e.* What sayst thou? The Cook answer'd with his Sword, was seis'd, disarm'd, imprisoned: upon the Ambassador's hearing of it, he sent to the Governour's Brother, to signifie, That he came not thither to countenance any disorderly Person, and therefore desired him to do with him what he pleased. Upon which he presently sent him home without doing him the least hurt; but who was the Heathen Dog at this time?

Care of the Souls of others.

Jews.

I Question not, but the *Jews* have a zeal for their Brethren, which they shew most of all, when any of them are in danger of being brought over to *Christianity*, or any other Religious Communion.

Christians.

Christians.

We *Christians*, pray to GOD night and day, t only for our selves, but for all Men, and for e safety of the Emperors themselves. *Cypr. pass. . ejus annex.*

Justin M. tells the *Jews*, that they prayed for em. *Dial. cum Tryph.*

They prayed for the *Gnosticks*. *Iren.*

Pamphilus the Martyr used freely and readily to stow Bibles (dearer in those days, than since inting was Invented) on those that were wil- g to read them. *Hieron. adv. Ruff.*

Chrysostom maintained many Presbyters and onks in *Phœnicia*, at his own charge, to instruct e Heathens; and procured a Law from *Arca- us*, Emp. for pulling down the *Pagan* Temples, d when many of them were wounded and slain their pains; he encourages them to go on, and omiseth (though himself then in Banishment, d his Incomes poor) that their former Pensions ould be paid them. *Theod. Hist. Eccl.*

What care S. *John* took for the Soul of a young n (entrusted with a Bishop) and afterward tur- d High-way-man, *vid. alibi.*

What care and pains *Monica* took for the Con- sion of her Husband *Patricius*, *vid. Aug. Conf.* 9. c. 9. as also for her Son *Augustine*, *vid. ibid.* 10.

Serapion (called *Sindonites*, because he never ore but one poor Linnen Garment) sold himself a *Gentile* Player, that served the Theatre, with om he lived, and underwent the meanest offi- , till he had converted him, his Wife, and ole Family to *Christianity*, who upon their Bap- m, restored him to Liberty; whereupon he free- returned them back the Money which he had eived, as the price of his Servitude, which, by mutual

mutual consent, was given to the Poor. Comin afterwarks to *Lacedæmon*, he sold himself to principal Man of that City (that was a *Man chee*, but otherwise a good Man,) and served hi two Years, as his Slave; 'till he had brought tha whole Family off from that pernicious Hereſie and for his kindneſs, was afterward reſpected a Brother or Father. *Pallad. Hiſt. Lauſ.* c. 83. *Vit. Serap.*

Origen tells *Celſus*, That ſome of the *Chriſtia* had peculiarly undertaken to go up and down t Towns and Villages, *&c.* to convert others, ofte wanting convenient Accomodations for their pain *Orig. contr. Celſ.*

The Lady *Bowes*, afterward Lady *Darcy* in t *North*, gave about one Thouſand Pounds *per A num*, to maintain Preachers, where there were n any means for them, (ſuch as Mr. *Baines*, M *Dyke*, *&c.*) *Clark's Lives.*

Love to the Souls of others.

Armenians.

THE Revenue of the *Armenian* Patriarch 600000 Crowns, or thereabouts; for all t *Armenian-Chriſtians*, that are above fifteen Ye of Age, ought to pay him yearly five *Sous*; a though many pay him not, by reaſon of their P verty; yet the Rich ſupply that defect, who ſom times pay him two or three Crowns a head. B this Money doth not ſtay in the Patriarch's Po ket: Nay, he is ſometimes behind hand; for is engaged to relieve the poor *Armenians*, w ha

ve not wherewithal to pay the *Carage*, (the *nual* Tribute impoſed by the *Mahometan* Prince;) erwiſe, neceſſity would force them to become *ahometans*; and they, their Wives and Children, uld be ſold; which the Grand Patriarch labours he can to prevent. M. *Tavern.* l. 1. c. 3.

Proteſtants.

Fox thus reports of Biſhop *Hooper*: ——Twice I s at his Palace at *Worceſter*, where, in his Com-n-Hall, I ſaw a Table ſpread with good ſtore Meat, and beſet full of Beggars, and poor Folk; l I asking his Servants what it meant; they d me, That every day their Lord and Maſter's nner was, to have cuſtomably to Dinner, a cer-n number of poor Folk, of the ſaid City, by rſe, who were ſerved by four at a Meſs, with ole and wholeſom Meats; and when they were ved (being before examined by him, or his De-ies, of the Lord's Prayer, Ten Commandments, l the Articles of their Faith) then he himſelf down to Dinner, and not before. *Fox Mar.*

Chineſe.

n *Quinſay*, in a walled Park belonging to a Mo-tery, the Monks fed 4000 living Creatures, of ers kinds, out of their Charity to the Souls of ble Men, which (they believed) were entered o the Bodies of theſe Creatures. *Roſſe.*

Care of their Bodies.

Jews.

THe *Jews* have no Beggars, such as go fror house to house; tho (in *Barbary*) many indiger persons. With great insulting they upbraid th *Moor* and *Christian* with their Common Beggar Their way of Releiving the poor is,

1. By Copies of the Law bought and laid u in the *Synagogue*, till the buyer's family, or any them be in poverty, and then sold for their use.

2. By Legacies of dying persons. For nor dye safely, say they, who bequeath not somethin to the *Corban*.

3. Contributions, out of which they rai portions, and provide for *Orphans*. And to avoi Sophistication, the poorer females are provide for by lot; those on whom the lot falls, are fir placed in marriage.

4. Private Alms on *Fridays* and *Holy-days*.

5. By *Kibbus*, or letters of Collection fror *Synagogue* to *Synagogue Dr. Addison*.

Christians.

Cyprian gave especially to the *Presbyters* an *Deacons* of his Church to provide for the poo *Ep.* 5.

Dionysius, Bishop of *Corinth*, testifies of th Church of *Rome*, that they administred very libera ly to the necessities of other Churches, as well a their own. *Euseb. Hist. Eccl. l.* 4. *c.* 23.

Chr

Chryſoſtom tells of the Church of *Antioch*, tho ıe Revenues of it were ſmall in his time, yet bedes its Clergy, beſides ſtrangers, Lepers and Priners, it daily maintained above 3000 Widows ıd Maids. *Hom.* 67. in *Matt.*

Cyprian, upon his turning Chriſtian, ſold his ſtate to relieve the wants of others, and could ot be Reſtrained from it, by perſwaſions or conderations. After his entrance on the Miniſtery, is doors were open to all comers; from whom no Vidow ever returned empty; to the Blind he ould be a Guide to direct them; a ſupport to ıe Lame; a defence to the oppreſſed. *Vit. ejus Paul. Diac.*

Cæſarius, S. *Baſil*'s Brother, made this ſhort Vill, *I Will that all my Eſtate be given to the poor*, *aſil. ad Sophron. Ep.* 84.

Nazianzen ſaith, His Father gave not only the ırpluſage of his Eſtate to the Poor, but even part ſ what he reſerved for neceſſary uſes.

---Of his Mother, That an Ocean of Wealth ould not have filled her unſatisfyed deſire of dog good: That he often heard her ſay, if lawl, ſhe could willingly have Sold her ſelf and hildren, to expend the Price on the Poor.

---Of his Siſter *Gorgonia*, That ſhe was imenſely Liberal, her gate open to every ſtranger, r Eſtate common to the Poor, and as much at eir need, as every one's is to himſelf. *Orat.* 19.

Abaſſines.

Amongſt the *Abaſſines*, Homicides are deliver'd to the next of Kin to the Party Murder'd; at hoſe free will it is, to Pardon the Malefactors, ll them to foreign Merchants, or put them to hat death they pleaſe: If the Homicide eſcape nknown, all the Neighbourhood are obliged to pay Fine. *Job Ludolph.* a cuſtom ſtill uſed in *Perſia.*

Anci-

Ancient Heathens.

Every one of us is encompaſſed round wit many circles, ſome leſs, ſome greater, *&c.* In th firſt are thoſe things which belong to our ow Body; the ſecond comprehends our Parents, Wive and Children; the third Uncles, Aunts, Grand fathers and Grandmothers, Nephews, *&c.* Th fourth the reſt of our Relations; then thoſe of ou own Tribe and Society; next our Neighbourhoo and Nation; the laſt and greateſt is that of Mar kind. *Hierocl. de Queſt. quomodo utend. ſit cog natis?*

Chineſe.

A particular Judg in every City appointed fo the Poor, the firſt day of his Office Publiſhes a Order, that all who have any Children Lame, Sick *&c.* ſhould come by a certain day, and make thei caſes known; if able, they are put to Learning, o a Trade; if not, to Hoſpitals, where they ar brought up at the King's Charge: None are per mitted to go abroad. The Blind are not account ed as unable for work. *Mandelſlo.*

Cambaia.

Here they redeem Birds and Beaſts appointed t be ſlain, and carry ſick Birds to the Hoſpital, an redeem Malefactors appointed to be Slain, and ſel them for Slaves. *Roſſe.*

Muſ

Muſcovites.

Their good Works (which they believe Meritorius) are building of Monaſteries and Churches, and giving Alms; beſides which, they do nothing whereby a Man may Judge of their Faith by their Works. *D. of* Holſtein's *Emb. Travel.* No *Muſcovite* almoſt, but as he goes to Church, or about other occaſions, buys Bread, to diſtribute among the Poor. *Idem.*

Chineſe Heathens and *Mahometans.*

Few or no Beggars are found in *China*; for a young beggar hath the Whip; the Old, Lame and Blind are provided for in the Hoſpitals. Sir *Th. Herbert.*

The *Baniams* (or Prieſts of the *Indians*, *Hindoes*) have Spittles to recover lame Birds and Beaſts.

Rich Men among the *Hindoes* build large *Sarraas* or Houſes for Lodgings, where any Travellers may find Houſe-room and uſe it freely: others make publick Wells, and Tents for publick uſe: others maintain Servants, who continually attend upon the road-ways, and offer unto Paſſengers Water for themſelves and Beaſts.

The *Mogul* Relieves many poor People.

A *Muſſelman* will give the 7th part of his Eſtate towards the relief of the Poor.

'Tis one of *Mohomet's* five Precepts,---to give yearly to the Poor the fortieth part of their ſubſtance. M. *de Thevenot.*

Some of the *Mahometans* in their Life-time relieve the Poor with their Goods: And others at their Death leave great Eſtates for the Founding of Hoſpitals, building of Bridges, *Kirvanſeraies* (Inns for the Caravans) bringing water to the High-ways, &c. others at their Death give their Slaves Liberty.

ty. They who want Purſes, employ themſelves
mending High-ways, filling the Ciſterns by th
Road with Water, ſhowing Travellers the Foar
for God's ſake; refuſing Mony, when offered
Some buy Birds to ſet at Liberty, others leav
conſiderable means to Bakers or Butchers to diſtr
bute meat amongſt ſo many Dogs and Cats.

Sultan Amurath, ſeeing a Man one day ſtop
the corner of a Street in *Conſtantinople*, to di
on a piece of Bread and bit of Roaſt, which h
had bought hard by, and hold his Horſe (that w
loaded with goods he had to ſell) by the Bridl
he order'd the Horſe to be unloaded, and the loa
put upon the Maſter's Back; obliging him to co
tinue ſo all the while that the Horſe was Eating
Meaſure of Oats. M. *de Thevenot*.

At the chief Temple in *Fez* the Prieſt tak
charge of the Poors mony and Orphans, and dea
to them Corn and Mony every Holy-day. *Roſſe*

Milan.

The Hoſpital at *Milan* is a Royal Building;
was told it had 90000 Crowns Revenue: T
old Court is large, and would look noble, if
were not for the new Court that is near it, whi
is 250 foot ſquare, and there are three rows
Corridors or Galleries all round the Court, one
every Stage, according to the Italian manne
which makes the Lodgings very convenient, a
gives a Gallery before every Door. It is tru
Theſe take up a great deal of the Building, bei
ordinarily ten or eight foot broad; but then he
is an open ſpace, that is extream cool on that ſi
where the Sun doth not lye; for it is all open
the Air, the Wall being only ſupported by Pilla
at the diſtance of fifteen or twenty foot one fro
another. In this Hoſpital are not only Galleri
full of Beds on both ſides, as is ordinary in a
Hoſpitals, but there are alſo a great many Chan
be

bers, in which Persons, whose Condition was formerly distinguished, are treated with a particular Care. There is an Out-house, which is called the *Lazarette*, that is without the Walls, which belongs to this Hospital, it is an exact quarter of a Mile Square, and there are 360 Rooms in it, and a Gallery runs all along before the Chambers, so that as the service is convenient, the Sick have a covered Walk before their Doors: In the middle of this vast Square there is an Octangular Chapel, so contrived, that the Sick may, from all their Beds, see the Elevation of the Host, and Adore it: This House is for the Plague, or Infectious Fevers, and the sick that want a free Air, are removed hither. Dr. *Burnet's* Letters.

Naples.

The *Annunciata* is the greatest Hospital in the World; the Revenue is said to be 400000 Crowns a Year: The number of the Sick is not so great as at *Milan*: Yet one convenience for the Sick I observed in their Galleries, which was considerable, for every Bed stood as in an Alcove, and had a Wall on both sides.---The young Children they maintain, are so many, that one can hardly believe the numbers they boast of; for they talk of many Thousands, that are not seen, but are at Nurse. *Ibid.*

Venice.

At *Venice* are seventy three Rich Hospitals. *Dr. Clark.*

Dutch.

The *Tuchthuis* or *Raspelhuis*, (or House of Co
rection for Debauched young Men) in *Amsterda*
hath, at the entrance of the Gate, two Lio
bridled (a proper Emblem) with this Inscriptio
Virtutis est domare quæ cuncti pavent. They wh
are put in, are forced to work and get their Brea
with hard Labour. I saw those who rasped *Braz*
having a certain Task set them every day, work
hard, that being Naked and in a sweat, and th
Dust of the *Brazil-wood* flying upon them, th
were all over painted of a beautiful red Colour.—
They told us, That some that were committ
to their Charge, and not to be brought to wo
by blows, they placed in a large Cistern, and
the water in upon them, placing only a Pump
them for Relief, whereby they are forced to
bour for their Lives, and to free themselves fro
Drowning. One we saw put into a narrow Du
geon, and kept from Meat. Some are put into t
House for a longer time, some for a shorter.—
This may seem severe to many, yet is not comp
rable to that which is reported to have been u
formerly at *Colen*, in the *White-Tower*, wh
such Youths that were not otherwise to be reclai
ed, were shut up; the height and thickness of
Walls secured them from escaping, or from th
Complaints being heard; near the top was plac
out of their Reach, a Loaf of Bread, the last
medy against Starving, which while their bold
cessity forced them to reach at, they executed th
last sentence upon themselves, and miserably bra
their own Necks.

Somewhat like the *Raspelhuis* is the *Spinhuis*
the young Women who live loosly, are taken in
night, or can give no Account of their Livi
Here they are bound to make Lace, Sew, or E
ploy their time perpetually in some honest Labo

Th

hose of the better sort are permitted to have hambers apart; in one large Room I saw about oo of them, and some very well dressed and fine, hich was an unexpected sight to me, and would re be more strange in *France* or *England*.

The *Weeshuis*, or Hospital for Children, where ere are 600 Orphans carefully looked after and ell Educated.

The *Dolhuis* is for such as are delirous, Mad or elancholick.

The *Gasthuis* for the Sick, is large and hath a eat Revenue.

The *Mannenhuis* for Old Men, and such as are o longer able to labour towards their own Support.

Besides all these, there are great Sums of Mony ollected for the Poor, so that there is not a Begir to be seen in the Streets. And upon all appointments of meeting at the Tavern, or elsehere, and upon many other occasions, whosoever ils to come at the exact time, forfeits more or s to the use of the poor. Dr. *Brown*'s Travels.

Unity and Peaceableness.

Jews.

THe Jews, as to their Principles, ever came short of the Christians in this respect; 'tis true, they were obliged to Love one another: ut that Precept was not backt and enforced with ch advantagious Arguments to them, as to us. evertheless their Divisions and Quarrels among emselves have not been very Notorious, above her People: And in case of strife between Neigh-

bours, it is their custom, between their Vespers and Nocturns, whilst they stay in the Synagogue, to endeavour a Reconciliation; and he that cannot prevail with his Neighbour to be Reconciled, goeth to the Common-prayer-book, and shutting it knocks upon it with his Hand, saying, *Ani Kelao* I conclude the business, *i. e.* I leave off Praying, ti my Adversary be reconciled; which accordingly i done. *Purchas.*

Christians.

The Christian Religion reconciled Jews and Gentiles.

When *Novatus* (or *Novatian*) had made a di sturbance in the Church of *Rome* (concerning re ceiving the Lapsed into Communion) *Dionysius* Bishop of *Alexandria* writing to him, tells him 'tis better to suffer any thing, than that the Churc of God should be rent into pieces, *Euseb. Hist Eccl. l. 6. c. 45.*

Cyprian saith, He that Rents the Unity of th Church, destroys the Faith, Disturbs the Peace Dissolves Charity, and Profanes the Holy Sacra ment. *De Unit. Eccl.*

How passionately Sollicitous *Constantine th Great* was for composing the *Arrian* Heresie, *Vi vit. ejus l. 2. c. 64.* & *Theod. H. Eccl. l. 1. c. 11.*

When perverse and unquiet Persons raised De bates and Contests about the See of *Constantinopl Gregory Nazianzen* (then Bishop of the place stood up in the midst of the Assembly, told th Bishops, how unfit it was, that they, who wer Preachers of Peace to others, should fall out amon themselves: He begg'd of them, by the Sacre Trinity, to manage their Affairs calmly and peace ably; and if I (saith he) be the *Jonas* that raise the storm, throw me into the Sea, and let thes storms and tempests cease: I am willing to under go, whatever you have a mind to; and tho inno

cen

nt and unblamable, yet for your peace and quiet, n content to be baniſh'd the Throne, and to be ſt out of the City: Only according to the Pro-et's Counſel, be careful to love Truth and Peace, d therewith freely reſign'd his Biſhoprick, tho gally ſettled in it. *Vit. Greg. Naz. per Greg. esb.*

S. *Chryſoſtom*, Biſhop of *Conſtantinople* (after eg. *Naz.*) having refuted thoſe petty Cavils hich his Adverſaries had made againſt him; adds, t if you ſuſpect theſe things of me, we are rea- to deliver up our place and power to whomſo-er you will; only let the Church be preſerved Peace and Unity. *Hom.* 11. *in Ep. ad Eph.*

Who is there among you (ſaith *Clemens* in his *iſtle to the Corinthians*) of that generous temper, t compaſſionate and charitable diſpoſition? Let n ſay, If theſe Schiſms and Contentions, this lition hath ariſen through my means, or upon account, I will depart, and be gone whitherſo-er you pleaſe; only let Chriſt's Sheepfold, toge-r with the Elders placed over it, be kept in ace.

Irenæus to Pope *Victor* (about *Eaſter*) tells him, t Biſhops in former times, tho differing in the ſervation of it, yet always maintained an en-Concord and Communion one with another, *ſeb.*

When *Polycarp* came to *Rome* from the Churches the *Eaſt*, to treat with Pope *Anicetus* about *ſter*, and other Affairs, tho they could not ſa-y each other about the Controverſy, yet kiſſed Embraced each other with mutual Endear-nts, and Received the Holy Communion toge-r: And *Anicetus* gave *Polycarp* leave to Cele-te the Euchariſt in his Church. *Vid. Innocent. Ephr. Syr.*

Muscovites.

The *Muscovites* sottishly and insolently command Ambassadors to be uncovered first, and by force take all advantages over them, and are uncivil to strangers; and not complaisant amongst themselves. At *Nice-novogrod* the Chancellor's Steward coming to see us, the Ambassadors invited him to Dinner; but when they were to sit down, the *Pristaff* would take place of him:---- *Whore's Son and Dog* were the mildest of their Terms for half an hour and better,--- At last, by intreaty of the Embassadors were reconciled. D. *of Holstein's Emb. Trav.*

They are much given to Quarrelling and Railing one at another, but seldom Fight, unless with Fists and Switches. And tho they forbear Cursing Swearing and Blaspheming, yet their railing expressions (even of Parents and Children mutually) is such as cannot be expressed without horrour. *Idem.*

In *Persia.*

At *Ispahan*, *Aug.* 28. 1637. The *Augustine* Friers came to entreat the Embassadors to honour them with their presence next day at the Celebration of the Feast of S. *Augustine* their Patron; the same favour they desired of the *Muscovian Postanick Alexei Savinouits*, as also of an *Armenian Bishop* and the *English Merchants*, who tho of a different Religion, and that in *Europe* they would have made some difficulty of it,---Yet live like Brethren and true Christians, among their common Enemies. *D. of Holstein's Emb. Travels*, p. 204.

Mo

Modern Heathens.

The *Bannyans* are no Swaggerers, no Royſters; hey abhor Domineering and Fighting; yea, ſuffer hemſelves to be fleeced by any Man, rather than eſiſt or ſhed Blood by breach of Peace, or making he leaſt Oppoſition: They love no Tumult, no nnovation; are content to ſubmit rather than overn, and wiſh all were of their Mind; that is o ſay, morally Honeſt, Courteous in Behaviour, Temperate in Paſſion, Decent in Apparel, Abſteious in Diet, Induſtrious in their Callings, Chaitable to the Needy, Humble, Merciful, and ſo nnocent, as not to take away the Life of the lieſt Vermin, and no marvel, for ſo they might iſlodge their Friends of a peaceful Manſion; for hey verily credit the Paſſage of Souls into Beaſts. *ir* Tho. Herb. *Trav. into* Perſia.

Obedience to Civil Governours.

Jews.

THE *Jews* of late Ages have been found Flexible to any Civil Government, though in former times not ſo: For beſide the Inſurrections nade in our Saviour's and the Apoſtles times, 48 ears after the Deſtruction of *Jeruſalem*, they made he City *Bethoron* to be their chief City, and rebelled by the Perſwaſion of *Ben-chocab* (Son of he Star *Numb.* 23.) 200000 in number, but received ſuch a Slaughter (as themſelves tell the tory) that the Blood reached to the Horſes

Mouths, *&c.* In the time of *Trajan*, they r
belled again in *Egypt* and *Cyrene*, under *Luke* the
Captain, and many thousands of them were d
ſtroyed, *Dion* ſaith 220000. Afterwards under
Pſeudo-Moſes in *Arabia*, rebelling again, they we
again deſtroyed. *Purchas*, *Alſted*, &c.

Chriſtians.

The Chriſtians obey the Laws that are made
and by the Exactneſs of their Lives, go beyon
that Accuracy which the Law requires of then
Juſt. Mart. Ep. ad Diogn.

Are there any more devoted to you than w
who Pray for the Happineſs of your Governmen
that according to Right and Equity, the Son ma
ſucceed his Father in the Empire? *&c.* *Athena*
leg. pro Chriſtian.

Tertullian ſaith, Though they refuſed to pa
the Taxes rated upon them for Maintenance of th
Heathen Temples, yet for all other Tributes the
obeyed. *Dr.* Cave *Prim. Chriſt.*

Muſcovites.

No People in the World have a greater Vene
ration for their Prince than the *Muſcovites*, wh
from their Infancy are taught to ſpeak of th
Czar, as of God himſelf, witneſs their ſubmiſſiv
Forms of Speaking, the Honour to ſee the Bright
neſs of the Eyes of his Czarick Majeſty; ----onl
God and the Czar knows it. ----All they have be
longs to God and the Czar. *D. of* Holſtein's *Emb*
Trav.

Inhamban.

The King of *Inhamban* is much reverenced by
his Subjects, by whom he is ſerved upon the Knee;
and

id when he Coughs or Drinks, all those that are bout him make such a Shout, that the Town ngs of it. In one particular they differ from ost Nations else, which is, That such as are admitted into his Presence are bound to sit down; being the greatest Favour to stand. *Dr.* Heylin.

Japanners.

In *Japan*, if any Prince or Great Lord makes a ast for his Friends, at the end of the Feast he lls his principal Officers, and asks them if there any that hath so much Love for him, as to ll himself before the Guests for his sake. Prently there arises a Dispute among them, who all have the Honour; and whoever the Prince pleased to name, rips up his Belly with a *Cpik*, hich is a kind of Dagger, the point whereof is oysoned. *Tavernier's Relation of* Japon.

The Mogul's Subjects, if sent unto any place of mployment, shave not their Heads, nor cut their air, till they return; to shew their Discontent hile out of his sight.

When the Mogul sends his Commands by Pars to any of his Governours, they well accomnied, go out to meet the Messenger; as soon as ey see the Letters, they alight from their Horses, ll down on the Earth, and take them from the essenger, and lay them on their Heads, and rry them to the place of publick Assembly to be ad.

They that are near the Mogul, attend conntly to see him, when he exposes himself for at purpose in a Balcony, as usually he doth three nes a day: When they see him, they cry out—ve, O Great King; or, O Great King, Health d Life. And his Subjects will do any thing bids them, as for a Father to kill the Son, *&c.*

The

The meaner sort to their Superiors use the abject and lowly Ceremonies of Reverence, putting their right Hand to the Earth.

The Turks are Loyal to the Prince, whom the highly reverence, and blindly obey. *M. de The* ---They are not seen to betray their Prince, nc turn to the side of the Christians.

They give good Precepts of Subjection and Loy alty; for instance, That it is never lawful to ki their Prince, nay, nor to speak ill under pretenc that he is a Tyrant. *F. Simon.*

The *Bannyans* in *East-India* are content to sul mit rather than govern, and wish all People wer of their Mind. *Sir Tho. Herb.*

The *Chinese* Honour their *Mandarins*, Reveren their *Chiams*, little less than adore their Kin *Idem.* No Subject hath recourse save by Petitio *Idem.*---Scholars and Merchants are more honour than Men of War: No People in the World mo honour their King than they; for they suppo him too Glorious to look upon; they obey h Will in every thing; fill his Exchequer year with above 1000000 Crowns; call him --Lord the whole World, Son of the Sun, Beauty of th whole Earth. Nor do any express more filial R spect to Parents than they; Marry not witho their Consent, *&c. Idem.*

Good Parents.

Jews.

Rabbi Jose, a Wise Man and Mechanick, *viz.* Skinner, had eight Sons, to all which th Jews attribute the Praise of Wisdom. *Hottinger.*

A great reaſon of the Jews unſhaken Adherence their Faith, is, That they are timely and deeply ounded. They make uſe of that Rule of *Solo-n* frequently, *Catechiſe a Child in the way he uld go*, &c. The Parents ſtrictly forbid their ildren all Converſation with Mahometan Chil-en; ſuffer them not to uſe the Name of God l ſeven years of Age; teach them to read, by ſting two or three Letters on a ſmooth Stone or ard at firſt; to write, by giving them a Draught very large Letters on a fair Paper, with a thin per: The Mothers Break-faſt their Children th ſomewhat Sugar'd or Honey'd, ſaying, As is is ſweet to thy Palate, ſo let Learning be to y Mind; bidding the Child uſe no filthy words School, becauſe God loves clean Lips; not end his time idly, *&c.* *Dr.* Addiſon *of the Jews* Barbary.

Chriſtians.

Luther was very lovingly affected toward his ildren, and gave them liberal Education; he pt in his Houſe a School-maſter to train them in good Arts and a Godly Life. When he w *Magdalen* his Daughter ready to die, he read her *Iſaiah* 26. 19. concluding thus--My Daugh-r, enter thou into thy Chamber with Peace, until e Indignation be over-paſt; I ſhall e're long be ith thee; for God will not permit me to ſee the uniſhments hanging over the head of *Germany*; d upon this wept plentifully; but in publick tended the Hearſe without a Tear. *Fuller's ives.*

In *Holland* at *Amſterdam*, the Parents that are le and rich enough contrive it ſo, that when eir Sons are Extravagant and Maſterleſs, the fficers ſeize upon them, and carry them into e *Tuchthuis*, where they are not forced to any rd Labour, but kept in till they ſee ſufficient

ſigns

signs of their Amendment. *Dr.* Edw. Brown *Travels.*

Mr. *Julines Herring*'s Wife, having thirteen Children---caused them to learn the *Proverbs of Solomon* by heart; and ever before the Father corrected them, he endeavoured to convince them of their Sin against God, and sought by Tears and Prayers for God's Blessing upon that means for their good. *Clark*'s *Lives.*

It is a surprizing thing, to see so much Learning as one finds in *Geneva*, not only among those whose Profession obliges them to Study, but among the Magistrates and Citizens: And if there are not many Men of the first Form of Learning among them, yet every one almost here hath a good Tincture of a learned Education; insomuch, that they are Masters of the Latin Tongue, they know the Controversies of Religion and History, and are generally Men of good Sense. *Dr.* Burnet's *Letters.*

Muscovites.

A *Muscovite* may sell his Son, and alienate him for his own Advantage; but they seldom come to such Extremities, and had rather see their Children Starve at home, than suffer them to go out any where to Service: Sometimes for Debt they make over their Children to their Creditors. *D.* of Holstein's *Emb. Travels.*

The first thing the *Muscovites* teach their Children, is, to make their Reverences and Inclinations to the Images. At *Ladoga*, I lodg'd at a Womans House, who would not give his Breakfast to a Child she had, who could hardly either stand or speak, till he had first made nine Inclinations (or Bows) to the Saint, and as often, as well as he could pronounce it, said his *Gospodi*, (Lord have Mercy upon me.) *Idem.*

Persians

Persians.

The *Persians* put their Children very young, ner to Work, or to School, to learn to Write, id, and Cast Account. Their *Metzid* or *Mos-ts*, where they say their Prayers, serve also for ools. No City but hath as many *Metzids* as eets; every Street being obliged to maintain a *tzid*, with a *Molla*, or Professor or Principal, *Calife*, which is the Regent, belonging to it. *m.*

They have also Universities (*Medressa*) and Pro-ors *Mederis*, at *Ispahan*, *Schiras*, *Ardebil*, *Mes-*, *Tabris*, *Caswin*, *Kom*, *Jescht*, *Schamachie*, &c. h Revenues from such Provinces as pay no es to the King, for the teaching of Mathema-s, Eloquence, Poetry, Natural and Moral Phi-phy, Law and Medicine. *Idem.*

Chinese.

The first Lectures they make to Youth, are those Compliments, whereof there are whole Books. *ndelslo.*

Indians.

The *Bannians* accustom their Children betimes y Idleness; and instead of permitting them to in the Streets, as we generally do, they teach n Arithmetick, which they are so perfect at, without making use of either Pen and Ink, or nters, but only of their Memories, they will moment cast up the most difficult Account can be imagined. *Tavernier*, Part 2. l. 2. c. 3.

Turks.

Turks.

The *Turks* are not much given to Contemplatic Learning, yet are careful to breed up their Chi dren, and to be Instructed; for the which the are many Schools, where they read their Laws, the end they may serve in their *Mosques*, or able to Govern the Common-weal. *Knolles.*

Persians.

The *Persians* seldom see their Infants, 'till p four Years of Age; from which, to Twenty, th learn to Ride and Shoot; also, to fair mean lodge hard, watch, till the ground, and be co tent with small things. Sir *Tho. Herbert.*

Heathens, Japan.

In *Japan*, they bring up their Children with traordinary Indulgence and Mildness, never be ing, and very seldom chiding them, consideri that they are not yet come to the use of Reasc and for this reason their Children at 7, 8, or Years of Age have more piercing Wits, and more Searching, and Inquisitive, and Brisk, th our Youth at Seventeen or Eighteen. *Mandelf Trav.* p. 157.

Siam.

In *Siam*, the Inheritance is divided equally the Children, except the Eldest, who hath so advantage; at five or six Years of Age, they put to the Ecclesiasticks to Write and Read, a be Instructed in Religion: the Parents, in m

an time, very seldom seeing them; afterwards a Trade; or, if Ingenious, continued in their idies, to fit them for the Priestly Function, or ne other Employments, which among them are lowed according to Merit, not Money. *Idem.* 104.

Tunquin.

In *Tunquin*, when they put forth a Child to learn ilpture, Painting, Goldsmith's Work, *&c.* be- e they let him Work, they set him upon an tar, and Sacrifice to the Idol *Tiensa*, which is Patroness of Handicrafts, to the end she may use into the Lad Wit and Aptness to learn. *vern. Coll.*

Good Children.

Jews.

Ing *Josiah*, *Timothy*, &c. Hopeful from their Youth.

At Five Years old the Children go to School, Five Years learning the *Pentateuch*, at Ten are t to learn the *Mischna*, and some choice Par- s of the *Talmud*; at Thirteen, they receive the sseover, and are purified, and now are answer- le for their own Faults: And at this Age, by y of Question and Answer, there are no Youth der Heaven can give so good account of their ligion, as the *Jewish*. Dr. *Addison.*

They

They are usually girt, as soon as their Bod will endure it; and never go ungirt to the Syn gogue: ungirt, unblest. *Idem.*

Christians.

Origen, when a Child, was mightily inquisiti into the recondite meaning of the Scriptures, ev tiring his Parents with asking Religious Questio comforting his Father in Prison with Letters, a hardly forbearing to offer himself to Martyrdo Dr. *Cave.*

Mr. *Tho. Cartwright*, in his younger Years, ha risen many times in the Night, to seek out plac to pray in. *Clark's Lives.*

Mr. *Arthur Hildersam*, of Papist-Parents, w converted by Mr. *Desborow*, his School-Maste and fitted for *Cambridge* by thirteen Years of Ag *Idem.*

Mr. *Rich. Sedgwick*, when a School-boy, livin with an Uncle; ---- when the rest of the Famil were at their Games and Dancings, he would l in a Corner mourning; his Uncle at first impute it to Bookishness, and rebuked him for it; but a last, perceiving the Truth of the thing, began t hate him, cast him out of his Family, saying, *Puritan should never inherit his Land.* Idem.

Mr. *Julines Hering*, born in *Montgomery*, educa ted first in *Shropshire*, next removed to *Coventry* when at School, was noted for his diligence i reading the Scriptures. ------- On Play-days he, with two or three more School-Fellows would pray together, repeat the Heads of thei Catechism, with the Sermons which they hear last Lord's Day. *Idem.*

Mr. *Herbert Palmer*, esteem'd *Sanctified* even *from the Womb*; at the Age of four or five Years he would cry to go to his Lady-Mother, (Sir *Tho Palmer* being his Father) that *he might hear some*

wha

at of GOD. When a Child, little more than e Years old, he wept in reading the *Story of Seph*, and took much pleasure in learning Chaps by heart: He learned the *French*-Tongue almost so soon as he could speak: He often affirmed, That he never remembred the Learning of it: his Discourse, he could hardly be distinguish'd m a Native *French*-man: When at the *Latine*-hool, at vacant hours, when others were at y, he was constantly observed to be reading diously by himself.

Dr. *W. Gouge*, at School, continually studious. n at Play-hours, was even then conscionable in et Prayer, and Sanctifying the Sabbath, much ved at the Sports and Pastimes used too licenusly on that day.

Mr. *Tho. Gattaker*, often chid by his Father, from Book.

Mr. *Jer. Whitaker*, when a School-Boy, would quently go in company 8 or 10 Miles, to hear Varming-Sermon, and took Sermon-Notes, and helpful to others in repeating them, *&c.* Though his Father often, and earnestly envoured to divert him, yet, when a Boy, he unmoveable in his desires to be a Minister. *rk's Lives.*

Arch-Bishop *Usher*, at ten Years old, found self wrought upon by a Sermon, on *Rom.* 12. *I beseech you, Brethren, by the Mercies of*, &c. About the same time he was moved to more conscientious observation of the Lord's y, by reading some Notes taken from Mr. *Per*'s Works: then also he read *Augustine*'s Mations, with frequent weeping. *Idem & D. n.*

King *Edw.* VI. took Notes of such things he rd in Sermons, which more nearly related to self. *Hist. of Reform.*

Queen *Elizabeth* wrote a good hand, before sh was four Years old, and understood *Italian*. D *Burnet*, *Ibid.*

Mrs. *Marg. Corbet*, Daughter of Sir *Nathana Brent*, (Warden of *Merton* College) when abou 14 Years of Age, wrote Sermons with dexterity and left many Volumes of such Notes, writ wit her own hand. *Clark.*

Mrs. *Elizabeth Wilkinson*, was from her Child hood very docile, took much pains in writin Sermons, and collecting special Notes out of Pr ctical Divines. *When I was about* 12 *Years old* (saith she, in a Narrative written with her ow hand,) *upon reading in the Practice of Piety, co cerning the happy Estate of the Godly, and the misc able condition of the wicked in their Death, and for ever unto all Eternity, it pleased the Lord so affect my heart, as from that time, I was wrough over to a desire to walk in the ways of God.*

Sir *Tho. More* never offended his Father, n was ever offended by him.

Olympia Fulvia Morata, an *Italian*, born at *Fe rara*, bred at Court there with the Young Pri ces, the Duke's Daughter, of a singular Spirit f Learning, could both Write, and speak Elega *Latine* and *Greek*, in her very young years, & *Anon.*

Mahometans.

The poor *Hindoes*, though they have not abo five Shillings a Moon for their Labour, yet w impart at least half that little to their Paren when in want. *Anon.*

The Great Mogul, though he esteemed t whole World as his Vassals, would sometimes one to help to carry his Mother in a *Palankee* up his Shoulders. *Idem.*

Persia

Perſians.

Parentes non honorantes brevis ævi ſunt. Sir *Tho. Herb.* out of *Homer.*

Amongſt the *Ancient Perſians*, Children from ne fifth Year of their Age, to the twentieth, uſed ttle other exerciſe (ſaith *Herodotus*) than to ride ne Horſe, Shoot, and ſpeak Truth. Sir *Thomas Herbert.*

Chineſe.

The *Chineſe* marry not, without their Parents nſent, leave their Childrens Names to them, ho- ur them, be they never ſo mean; relieve them they never ſo poor; at their death expreſs all mptoms poſſible of Duty; in white Linnen ourn ſeldom leſs than two or three Years.

Mahometans.

It is obſerved, That the Children of *Mahome- ns* have a particular Tenderneſs to them that ought them into the World; nay, it is ſome- nes ſo great, that they will rather ſtarve them- ves, than ſuffer their Parents to want. *Mandel. av.* p. 61.

Perſia.

In *Perſia*, the Children go to School betimes; erſons of Quality have Tutors at home, ſo that ey ſtir not abroad till 18, unleſs a Hunting, *&c.* nd therefore are very modeſt. *Tavern.*

Good Husbands.

Jews.

AMongst the *Ancient Hebrews*, we find *Abraham* to *Sarah*, *Isaac* to *Rebecca*, *Jacob* to *Rachel*, discharging well the Duties of Husbands to their respective Wives; that which looks most like a blemish in these Examples, and of others that lived after them in the *Jewish Oeconomy*, is their marrying of many Wives, a Point very obscure, yet connived at, and seemingly permitted for the time, and continued still in use among the *Jews*, and accounted as one of their chief Privileges. For they believe, That a Man may take as many Wives as he can find with Meat, Drink, Cloaths, and the right of the Bed. But because *Polygamy* is clog'd with inconveniencies, which an ordinary Eye may fore-see consequent upon it, they are now now a-days very fond of the Practice.

Christians.

In *Venice*, the Wives are bred to so much Ignorance, and they converse so little, that they know nothing but the dull Superstition on Holy-days, in which they stay in the Churches as long as they can, and so prolong the little liberty they have; going abroad on those days, as Children do the Hours of Play: They are not employed in the Domestick Affairs, and generally they understand no sort of Work; so that I was told, that the we

ere they insipidest Creatures imaginable; they e, perhaps, as vicious as in other places, but it in them down-right lewdness; — without any reamble, or preparative, down-right beastliness. — The *Italians*, by their excessive caution, want ne true delights of a Married State. Dr. *Burnet's* Letters.

Ancient Heathens.

Socrates is recorded to bear with much Patience, ot only other cross accidents in his Life, Affronts, Reproaches, Injuries, but also the perverseness of is Wife *Xantippe*, her railing Words, abusive Beaviour, throwing the Chamber-pot upon his Head, over-throwing the Table, when he had inited his Philosophical Guests to Feast with him; nsomuch, that she, herself, gave this Testimony f him, That she never saw him change Countenance for any thing that befel him, but used still *eodem incedere vultu*, to go out, and return home with the same evenness of Spirit, and pleasantness of Face.

Heathens.

In the *Moluccaes*, they have Officers, who at break of Day, go about the Town, and with the beat of a Drum awake the People, and exhort the Masters of Families, to remember their Matrimonial Duties. *Mandel. Trav.* p. 130.

Moluques.

What is mention'd before, about the Office of beating a Drum every Morning at break of Day, I find observed by another Traveller, with only this

addition, That they account it their publick Interest, that the Inhabitants should multiply. *Pac. broke open*, Vol. 2.

Good Wives.

Jews.

THE *Rabbins* have taught the *Jews* in *Barbary*, against the time of Child-birth, to draw Circles in the Chamber of the Woman with Child, and on the Doors within and without, and Walls, and about the Bed, inscribing every Circle with *Adam, Chava, Chutz, Lilis*; i. e. *Adam, Eve, Be gone Lilis*. *Lilis* was (as they say) *Adam*'s first Wife, but disobedient and undutiful; and therefore was, upon her speaking the *Most Holy Name*, rapt up out of his sight, into the Air; and tho afterwards pursued by three Angels, who overtook her at the *Red Sea*, she refused to return, pleading, That she was created in the same manner as *Adam* was, and therefore she would not be Subject; but that she was to destroy the Male-Children for eight Days after the Birth, and Females for Twenty. The Angels finding in her a shrewd resistance, dismiss'd her on this condition, That she should spare those Infants, where she saw their Names written: And to this Time the *Jews* use to write the three Angels Names, in a Table or Parchment (*Senoi, Sanfenoi, Saumangeloph,*) and to hang them for Amulets, about the Children's Necks. The meaning of *Adam, Eve, Chutz, Lilis*, is, That if the Mother bring a Boy, God would not give him a scolding, undutiful Wife,

Wife, as *Lilis* was, but one like *Eve.* Doctor *Addison.*

Christians.

My Mother being given to my Father of GOD, became not only his Helper, but also his Leader and Captain, both by Word and by Deed, drawing him to the best things; and albeit, in other things it were best for her to be subject to her Husband, for the right of Marriage; yet in Religion, and Godliness, she was not afraid to shew her self his Mistress. She (being a *Christian* Woman, and he an *Infidel*) watched, fasted, sung Psalms, and prayed for her Husband, and was careful for him: she converted her Husband; she converted others; she brought up her Children in the Fear of GOD; her Husband entrusted her with the disposal of his Money to the Poor. *Greg. Nazianz.* of his Mother's Help to his F. Bp. of *Nazianz.*

S. *Augustine*, speaking of his Mother *Monica*, saith, That she served her Husband as her Lord; and that she endeavour'd what she could, for the winning of him to the Faith: That she patiently sustained the Injuries of the Bed; and though *Patricius* was of a hot and cholerick Temper, yet she never made resistance to him in his Anger, neither in Word or Deed; but sometimes, when she had an opportunity, in his calm Humours, she would give him an account of what she had done, and the reasons for it. She would often gravely admonish other Women for laying open the Faults of their Husbands, in Familiar Discourses with one another; and let them know, that she had a Fault beyond them, in escaping scratch'd Faces and Quarrels, under a Husband of a much rougher Spirit than theirs; that it was never heard, or known by any sign, that *Patricius* had ever beaten his Wife, or *Monica* ever quarrel'd with her Hus-

band. *Aug. Conf.* l. 9. c. 9. At last she begat him to the Faith.

Queen *Katherine*, (*Henry* the Eighth's Wife) used to work with her own hands, and kept her Women to work with her. Dr. *Burnet.*

Queen *Anne Boleyn* work'd with her own hands: the last nine Months of her Life, gave 1400 *l.* to the Poor. *Idem.*

Bern.

About *Bern*, the Wives, even of the chief Magistrates, look into all the concerns of the House and Kitchin, as much as the Wives of the meanest Peasants. *Idem.*

Japoners.

The Women live retired, and are very faithful to their Husbands; the Emperor having put to death one of his Lords, in hopes to enjoy his Wife; who desiring time to consider upon it, shut her self up in a Room with her Children, and sending her Servant with a Paper to the Emperor, set the Chamber on Fire, and burnt her self, *&c.*

Persians.

The *Persian*-Women are seen by none but their own Husbands; are very idle in their own Houses; not so much as looking after any thing of Housewifry; spend their time in taking Tobacco, going to the Baths, wearing the best Cloaths, bringing Collations; have many Slaves, whom they use to rub their Arms, Legs, Thighs, 'till they fall asleep in their voluptuous Prison. M. *Tavern.* l. 5. c. 14. *Oppositа juxta se posita magis elucescunt.*

Musco

Muſcovites.

As ſoon as the Wedding is over, the Woman uſt reſolve to live a retired life; ſeldom giving its: and becauſe they are much given to Wine, d have lewd Tongues, and ſometimes pleaſure Friend; no wonder, if ſometimes they are ſound-cudgelled by their Husbands. But I can't ſay *Barclay*, in his *Icon animorum*, that they take kindneſs, if not beaten. *D. of* Holſt. *Ambaſſ. av.*

Madagaſcar.

In *Madagaſcar*, the Fidelity of Wives to their usbands is remarkable and exemplary, and the en think it no diſparagement to take their Ad-ce; and becauſe they have two Wives common-, or more, he hath moſt compliance for the ore Aged. *Mandelſlo.*

Armenians.

The *Armenian* Wives never ſpeak to their Huſ-nds, but only nod; never dine with them; are ldom ſeen by them; always riſe before day. *See hapter of Marriage.*

Indians.

The Husband dying among the *Indians*, the Vife can never Marry again; ſo that as ſoon as he Man is dead, the Wife retires to bewail her ſusband, ſhaves off her Hair, lays aſide her Or-naments

naments of Apparel; and all the rest of her Life after, lives slighted and despised, and in a worse condition than a Slave, in the same House where she was Mistress before: For this reason, and because the *Bramins* flatter them with a hope, that whilst they are in the midst of the Flames, *Rama* will appear and reveal wonderful Visions to them, and that they shall revive again with their Husbands in another World, with more honour and advantages; they choose to be buried alive with their Husbands. Those who cannot get leave of their Governours to be burnt, spend the rest of their lives in doing Penance, and in works of Charity, sitting upon the Road to boyl certain Pulse in Water, and give the Liquor for the use of Travellers; others sit with Fire always ready to light their Tobacco; others vow to eat nothing but the undigested Grains in Cow-dung. When the Governour finds no Persuasions alter the Woman's resolution (his Secretary making sign that he hath received the Coin) in a surly manner gives the VVoman leave, bidding the Devil take her and all her Kindred. Having got this leave, their Musick begins to strike up, and away they ding to the House of the deceased, with Drums beating and Flutes playing before them; and Women following with loud Congratulations and Songs, in honour of the miserable Creature that is going to dye. I have seen Women burnt three several ways, in *Guzerat* and *Bengala*, *&c. Tavern. Trav.* p. 2. l. 3. c. 9.

God

Good Masters.

Jews.

Braham, the Father of the Faithful, and the Glory of the *Jewish* Nation, as he performed part of a good Master, having that excellent *gium* bestowed upon him by GOD himself, at he *would command his Children and Family, er him, and instruct them in the Fear of the Lord.* he had a Servant both Pious and Faithful, that charged the Trust put in him, delivers his Mes-e, prays for a Blessing upon his Undertaking, e thanks for his Success, and this all in a Mo-ntous Affair, the procuring a Wife for his young ster *Isaac. Gen.* 24.

Muscovites.

The *Muscovites* are generally very severe to their vants, and use the Cudgel upon a small cause; especially the Great Dukes have been wont to their Physicians, looking on that Art as infal-e formerly, *&c.* A *German* Physician, that had time disappointed the *Czar*'s expectation in cure of the D. of *Holstein*, his Kinsman, came h a tatter'd Garment, his Hair hanging over Eyes and Face, to the Duke's Chamber, creep-on all four to his Bed-side, told him, That was not worthy to live, *&c.* A *Knez* being sent, kick'd him on the head, and drew Blood: e Physician perceiving favour in the Great ke's Countenance, said confidently to him,

Great

Great Prince! I know I am your Slave, but b
pleased to give me leave to say, That I am onl
yours: I know I have deserved death, and shoul
think my self happy to receive it at your hands, bu
it troubles me to be affronted by this *Knez*, &
For which he had a Present of 1000 Crowns, ar
the *Knez* a good Cudgelling. *D. of* H. *Am. Trav.*

Heathens.

In the Island *Fermosa* there is so great an Equa
ty of Condition, that they are yet ignorant of t
Names of *Master* and *Servant*; yet they render gre
Honour one to another, and express a great respe
and submission to one another; not upon the sco
of a more eminent Dignity, or Wealth, but Ag
which is so Considered, that a young Man is ob
ged to go aside (to make way for an Old Ma
and turn his back to him, till he be passed. *M*
delslo's Trav.

Good Servants.

Jews.

TO pass over here in silence the Example of
braham's Servant spoken of before; *Josep*
the next most remarkable instance in Script
Faithful both to God and his Master, even i
case where his Mistress was the Rival, and his o
Flesh (doubtless) no Friend or Assistant. T
Story of *Daniel* and the three Children is v
known, who at the same time served God
their Masters with an Obstinate Integrity,
stou

tly resisted, and safely evaded the Attacks and empts of their and fraudulent Adversaries.

Antient Christians.

. *Augustine* tells us of an old Servant-maid, that carried his Grandfather upon her back, when he s a Child; and therefore for her Age and excel- t behaviour, was afterwards much respected by Master and Mistress, who thereupon committed her charge the care of their Daughters: She s, saith S. *Augustine*, Religiously severe, and so- ly prudent in teaching and restraining them; she would not allow them to drink so much water, except at Meals, tho never so thirsty; ring an ill Custom, and adding a wholesome rd, *You now drink water, because you have not ne in your Power; but when you come to have Hus- ds, and be Mistresses of Cellars and Boutiques, will scorn Water, but still have the custom of inking.* By this means she so restrained their der Appetites, that they did not so much as de- any thing that was not decent; but notwith- nding, *Monica*, S. *Augustine*'s Mother, being ployed, sometimes to fetch Wine, by her Pa- nts, out of wantonness used to sip a little out the Flagon, till at last she could drink almost ull Cup without breathing; the old Maid came d caught her, and with bitter insulting upbraid- her, calling her a *Wine-bibber*, which so pricked d provoked her, that presently she saw the illness the Act, condemned the custom, and left it off. *nfess. l. 9. c. 8.*

Hindoes, Heathens.

They serve for 5 sh. a Month, which is paid ually the next day after the change, before- nd: They stand usually to be hired in the Market-place,

place. If their Salary be not paid exactly at th time, they will be gone ; but if bidden to provid themselves of other Masters, they will not stir, bu serve out their time to an hour.

They keep within call of their Masters, an will not stir without leave.

Japan.

In *Japan* the Departure of great Lords is com monly attended by the Voluntary Execution 20 or 30 Vassals or Slaves, who rip up their Be lies, and dye with their Masters ; this they a obliged to by Oath, and it is done partly by wa of acknowledgment of the particular kindne which their Lords had for them; having acquainte their Lord, that they are willing to be obliged t Sacrifice themselves in that manner, when accasio shall require, they entertain him with a short di course to this purpose.

Most mighty Sir, you have many other Slaves a Servants, of whose Affection and Fidelity you are a sured ; who am I? Or what have I deserved ? Th you should honour me with your favour above any the rest ? I resign up this Life to you, which is alre dy yours, and promise you, I will keep it no long than it shall be serviceable to yours.

Then with a Bowl of Wine (which is the mo Religious Ceremony they have among them) the Confirm their Oaths, which thereby become Inv olable. *Mandelslo*, p. 142.

But it is for the most part Slaves weary of Lif that offer themselves so freely to Death.

Go

Good Miniſters and Paſtors.

Jews.

I cannot be reaſonably expected, that I ſhould have much to ſay upon this point, ſave what we meet with in Sacred Scripture, which I refer my Readers to. Nothing material hath occurred to me in my reading, concerning their Modern Doctors.

Chriſtians.

There is ſo ſpacious a Field to walk in, that the plenty of matter rather makes a confuſion in my thoughts, than conduceth to order and method. The Fathers of the Church, the many Eccleſiaſtical Doctors of the *Eaſt* and *Weſt*, of the *Lutheran* and *Zuinglian* Denomination, of the *Dutch*, *French*, and eſpecially *Engliſh* Church, ſo famed for Learning, Courage, Devotion, Writings, Labours, Sufferings, *&c.* Are ſo obvious to every Reader; that I ſhall rather chuſe to ſay little or nothing, or next door to nothing, than begin ſo long a Catalogue, and not go thorow with it to the degree of Perfection; which to do, would require a pretty large Volume; only a little, for Orders ſake, take theſe two or three ſhort touches which, I believe, will be ſo far from ſatisfying a Reader of an eager appetite, that I ſhall both begin and end, diſpleaſed my ſelf.

In the Church of *Milan*, S. *Auguſtine* ſaith, he heard *Ambroſe* every Lord's-day Preach; Biſhop *Ridley*

Ridley Preached every Holy-day and Sunday, B
ſhop *Latimer* twice a Week.

S. *Auſtin* would never purchaſe Houſes nc
Lands, nor any other Poſſeſſions for his Church,--
And they who knew his mind, ſold their Land
and gave *Auſtin* the Money,---Being perſwade
that the good Biſhop would beſtow it on Piou
uſes, and not in making new Purchaces for the er
riching of his Church.---Be often refuſed the In
heritances offered to his Church, thinking it fitte
they ſhould go to their Lawful Heirs. F. *Simo*
ox Poſſid. in vit. Aug.

S. *Auſtin* admitted no Clerk into his Churcl
till firſt he had diſpoſed of all his Goods, either i
favour of the Poor, or by Sale: He was for hav
ing all Clerks really Poor, in imitation of th
Apoſtles, and for living altogether in common o
the Revenues of the Church. F. *Simon in his Hiſ*
of Eccl. Reven.

Luther, when his Friends diſſwaded him fro
going to *Wormes*, at a Diſputation then held b
tween the Papiſts and Proteſtants, leſt they ſhoul
burn him, as they had *John Huſſe*, he ſaid, if
knew there were ſo many Devils in *Wormes*, as til
on the Houſes (did I hear it were like to go ill c
our ſide) in the Name of our Lord Jeſus Chriſt
would go thither.

Calvin at the 28th year of his Age wrote his In
ſtitutions, at his Death his Inventory amounte
not to more than 60 pound, taking into the A
count his Library.

Miles Coverdale Biſhop of *Exceſter*, Preach
every *Sunday* and Holy-day, and moſt common
read twice in the week a Divinity Lecture: W
hoſpitable, ſober, humble, ſuffered none to abi
in his Houſe, who could not give account of h
Faith, and lived not accordingly. *Clark.*

In Q. *Mary*'s Days he was by K. *Chriſtian*
Denmark's means diſmiſſed out of Priſon, went in
to *Germany*, Preached at *Burghſaber*; upon th
Queen's Death return'd, but tho much ſued t
wou

ould not accept of his Bishoprick again, but ontinued in *London*, Preaching the Gospel, as a ivate Minister, whilst strength would permit, nd Died, *Anno. ætat.* 88.

Mr. *R. Greenham* Preached twice on the Lord's ays and Catechised, Preached on *Monday*, *Tues-y* and *Wednesday*; on *Thursday* he Catechized; *Friday* he Preached; on the week-days in the orning as soon as he could well see, drenching s Shift with Sweating; twice a day he Prayed in s Family; after Sermon he took account of his rvants; rising at 4 a Clock Winter and Summer his Studies :--- Disliked *Martin-mar-Prelate* Book) as tending to make *Sin Ridiculous*, not *dious*; laid the charge of the Schism between *nformists* and *Nonconformists*, on either or neither le, *&c.* died at 60. *Clark.*---That Saint of ours, called by *Jos. Hall* Bishop of *Norwich.*

Tunquin.

The *Bonzes* in *Tunquin* Beg for their Living; d are not like the *Bonzes* in other Kingdoms, o beg Alms as it were their due: These on the ntrary use all the modesty and humility, that y be, never taking more than is needful for m: And if they have any thing to spare, they e it to the Poor Widows and Orphans, that not get their Living. *Tavernier's Collect.*

Zurich.

The Clergy (of *Zurich*) if they subsist plenti-ly, they labour hard; for they have generally o or three Sermons a day, and at least one; the t begins at 5 a Clock in the morning. At *Ge-va*, and all *Switzerland* over, there are daily mons, which were Substituted upon the Refor-tion from the Mass; but the Sermons are gene-ly too long, *&c.* Dr. *Burnet's Letters.*

Pegu.

The *Talapoi* in *Pegu* give the People a Sermon, when they come to Church, and by their exemplary Lives, preserve to themselves a good reputation. *Paquet broke open*, vol. 2.

They Condemn and Preach against the Offerings the Commonalty make to the Devil; they go barefoot, live in Woods and Desarts, eat but once a day; they meddle not with Points of Doctrine but insist on points of Morality and good Works the Piety of their Lives gives them great Honour after their Deaths. *Ibid.*

Siam.

The Clergy of *Siam* are regular and exemplar in their Lives, they Preach to the People on Festivals; 'tis burning alive to have to do with Women; in every Temple there is a Convent of Priests to say daily Prayers morning and evening. *Ibi*

Cambodia.

It is thought here a horrid Sacriledge for t Clergy to intermeddle with temporal Affair *Ibid.*

Mexico.

The Priests exercise daily 4 times, at midnig morn, noon and Sun-set, lashing themselves w knotted Cords, drawing Blood upon themsel with knotted Cords, drawing Blood upon the selves with Bodkins, Preaching to the People some Feasts. *Purchas.*

C

Good Parishoners, or People, to their Priests.

Jews.

I Have already in the former Part, signified the Allowances made to the Priest and Levite, under the Law, by Divine Ordinance; and have not much more to add here, save that, first of all, the People were generally very Just in paying their Tithes; and some of them proceeded so far, as to make a Decimation of their least things, *viz. Mint and Cummin*, lest they should not reach the Exactness of the Law. Secondly, That when they made any Address to the Prophets, they commonly brought their Presents along with them, as *Saul* to *Samuel*, 1 *Sam.* 9. 7. and *Naaman* to *Elisha*, 2 *Kings* 5. 5.

Christians.

Alsted, as I remember, cites the Ancient Chronicles for it, when he tells us, That about the same time that *Constantine* the Great ordered Tithes to be paid to the Clergy, a Voice was heard, as it were from Heaven, *Nunc venenum infusum est Ecclesiæ*, which I relate not, as if I were of that Opinion that Tithes are not due; but I fear that Payment in kind hath ill Effects.

The Clergy were so well maintained in the Primitive Times, by the frequent Contributions of the People, that *Ammianus Marcell.* saith, they lived like Princes. *Ammian. Marcell.* l. 27.

St. *Chryſoſtom* was forced to make a whole Sermon Περὶ τοῦ ὅτι δὲ χρὴ φθονεῖσθαι τοὺς ἱερεῖς, ὑπὲρ ὧν ζῶσιν, &c. *i. e.* againſt them that envied the Clergy. *Dr.* Cave.

Alſo, He deſcribes at length the ſad State of Biſhops, and other Church-men, ſince the Church enjoy'd fix'd Revenues, becauſe they forſook their Employments, to ſell their Corn and Wine, and to look after their Glebes and Farms; beſides much of their time was ſpent in Law-ſuits. He wiſhes that he might ſee the Church in the State that it was in, in the Times of the Apoſtles, when it enjoy'd only the Charity and Oblation of Believers. *F. Simon Hiſt. of Eccl. Rev.—out of Chryſ. Hom.* 8 *in Mat.* St. *Auguſtin* was of the ſame Mind. *Ibid.*

In the Univerſities of *Bern* and *Lauſanne* are maintained Profeſſors; the one for the German Territory, which is the Ancient Canton, and the other for the New Conqueſt, which is the French: in the former are about 300 Pariſhes, in the latter about 150. But in the Benefices on the German ſide, the ancient Rights are preſerved ſo, that ſome Benefices are worth 1000 Crowns; whereas in the *Pais de Vaud* the Proviſions are ſet off by Sallaries, and are generally from 100 to 200 Crowns. *Dr. Burnet's Letters.*

Heathens.

In *Siam* the Eſtaites of Perſons of Quality are ordinarily divided into three parts; one to the King, one to the Eccleſiaſticks (they defraying the Charges of the Funerals,) and the third to the Children. *Mandelſlo's Trav*, p. 104.

In *Pegu* their Preachers are ſtill Preaching and Begging; their Alms are brought to them in the Pulpits whilſt they are Preaching. *Roſſe.* The

Peop

eople drink the Water, wherein the Preachers ash themſelves, accounting it Holy. *Roſſe.*

In *Mexico* the Revenues of the Prieſts were eat. *Roſſe.*

The *Southern Americans* have their Prieſts in eat Eſteem, making uſe of them as their Phyſi-ans, and therefore they are very Rich; for they ve all the Goods of him whom they cure. *lem.*

In *Siam*, the *Bonzes* (or Prieſts) are highly reve-nced, as well at Court, as among the People: he King himſelf hath ſuch a Value for ſome of em, as to humble himſelf before them. *Taver-r*, Part 2. l. 3. c. 18. Some of them live by ms, others have Houſes with good Revenues.

Proteſtants.

At *Zurich* the Dean and Chapter are ſtill conti-ed as a Corporation, and enjoy the Revenues hich they had before the Reformation. *Dr.* Bur-t's *Letters.*

The Biſhop of *Coire* hath yet reſerved a Re-nue of about 1000 *l.* Sterling a year. *Ibid.* or 60 *l.* is the common Sallary of a *Geneva* niſter.

Papiſts.

One that knew the State of this Kingdom well, ured me, that if it (*viz. Naples*) were divided o five parts, upon a ſtrict Survey, it would be nd, that the Church-men have four parts of five; which he made out thus, They have in l above half of the whole, which is two and a f; and in Tithes, and Gifts, and Legacies, they e one and a half more; for no Man dies with-leaving a conſiderable Legacy to ſome Church Convent. *Ibid.*

Pegu.

The *Talapoi* in *Pegu* live by the Alms of the People, and preserve a great Veneration to themselves by their exemplary Lives. *Pacquet broke open*, Vol. 2.

Siam.

The Revenues of the Temples, the Charity of the People, and the Donations of the Nobility, maintain the Clergy in *Siam*. *Ibid.*

Loango.

In *Loango* they will rather die than touch any Meat their Priests forbid them. *Ibid.*

Mexico.

There did continually reside in the great Temple (of *Vitzliputzli* in *Mexico*) 5000 Persons, which had their Meat, Drink and Lodging; the Temple enjoying great Revenues and diverse Towns for its Maintenance. *Purchas.*

Laboriousness.

Jews.

Rabbi Jehoschua Ben Hananiah, was so intent upon the Law, that he had no time to spend upon his Body, or washing his Garments: Hence th

the *Jews* derive that Scoff of the Emperor *Trajan's* Daughter, *Fine Wisdom in a Foul Vessel*: To which he is reported to make answer, Wine is not kept in a Vessel of Silver or Gold, but in a Cask only,—— *Sed in testaceo tantum.* Hotting.

Ben Azay, because he was mightily addicted to the Study of Learning, would not Marry a Wife. *Menasse Ben Israel.*

Christians.

Origen is recorded to be a Man of indefatigable Labour and Industry, and so studious and inquisitive after Learning, that he soon became too hard for his Teachers.

Tertullian was taken up night and day in reading and expounding the Scriptures.

St. *Augustine* tells us, he went sometimes to discourse *Ambrose*, but still found him so busie at his Study, that being unwilling to interrupt him, he returned back without speaking to him.

Bede was wont to say, that there was so much Work to do, in so little a time, that he would not lose any of it; and that as for Pleasures, we must only touch them with the tops of our Fingers, as we do Honey, for fear of surfeiting on them.

Erasmus, in a Letter to *Paracelsus*, saith,——For some time now I have neither had leisure to take Physick, nor be Sick, nor Die; I am overwhelmed with so many Toils of Studies.

Bishop *Latimer* every Morning ordinarily, Winter and Summer, rose at two a Clock to his Studies. *See his Life.*

Bishop *Jewel* was so Industrious, that he hid himself the greatest part of the day in his Study, and so recalled his Senses from exterior Objects, that *Chrysippus*-like he had need of a *Melissa* to put him in mind of his Meat. *See his Life.*

Mr. *J. Gregory* of *Christ's-Church*, *Oxon*, for divers years together, studied 16 hours in 24, with much Appetite and Delight. *See his Life.*

Muscovites.

No *Muscovite*, of what Quality soever, but he sleeps after Dinner; about Noon most Shops are shut up, the Merchants or their Apprentices sleeping at the Door; no speaking with Persons of Quality at that time more than at Midnight.

Idleness seems to be bestowed on the *Muscovites* (a barbarous People) as their Portion. *D. of* Holstein's *Emb. Travels*, p. 60.

They are naturally so much inclined to Idleness, that it were impossible to bring them to take any Pains, but by the Whip and Cudgel: Those who are Free-born, if Poor, will sell themselves, with their Family, for a small matter for Slaves. *Idem.*

Protestants.

Ursin had these Verses writ upon his Study door,

Amice, quisquis huc venis,
Aut agito paucis, aut Abi,
Aut me laborantem Adjuva.

In English,

My Friend, or whosoe'er thou art,
Dispatch in short and so depart:
Or to my Studies Help impart. *Melch. Adam.*

Papists.

Papiſts.

Alphonſus Toſtatus, a *Spaniard*, wrote ſo many Commentaries on Sacred Scripture, and other things beſide, before the fortieth year of his Age, that ome have reckoned three Pages (in Folio) for very day of his Life: Inſomuch that 'tis ſaid f him,

Hic ſtupor eſt Mundi, qui Scibile diſcutit omne.
Buzier, Floſc. *Hiſt. and* Leigh *in his Religion and Learning.*

Toſtatus learned all the Liberal Sciences, with-ut being taught, and writ in the Forty years he ved, as much as moſt in that time can read; and t at the ſame time was Counſellor to the King, eferendary Major of *Spain*, and Profeſſor of Phi-ſophy, Divinity and Law, in *Salamanca*. *Auth. the Educ, of young Gentlemen.*

Bonaventure wrote the Bible over with his own nd, *&c.* *J. S.*

Aquinas, when a Child, would not reſt without Book; was always ſtudious, ſeldom ſeen to ugh; when others were at their Merriment, was Meditative; inſomuch that at Supper with ng *Lewis* of *France*, whilſt the reſt were making erry, he fell into a deep Meditation, and for-tting himſelf, ſtruck the Table, ſaying, That w the *Manichees* were foiled, *Nunc concluſum contra Manichæos.*

Mahometans.

Avicenna (born at *Bochara*) at Ten years of e underſtood Humane Sciences and the *Alcoran*, l went through the whole *Encyclopedia* by ghteen; during which time he ſlept not one whole

whole Night; and in all that time minded no thing but reading: In any Difficulty he went t the Temple and pray'd. *Hotting.*

Humility.

Jews.

THE *Jews* of *Barbary* entertain no Thoughts Merit, but hold that all Rewards proce from God's bounty. *Dr.* Addiſon.

In their Prayers they commonly ſtand, b *bowing* their Heads.

Chriſtians.

Conſtantine the Great, when one told him h Happy he was, whom God had thought wort of ſo great an Empire, and reſerved a mu better Kingdom for in Heaven; he was high offended, and adviſed the Man not to talk ſo a more, but rather turn his Praiſes of him, in Prayers for him, that both here and hereafter might be accounted worthy to be reckoned amon the Servants of God. *De vit. Conſt.*

Nebridius, a Roman Gentleman, Couſin-G man to the Empreſs, and Play-fellow and Scho fellow with the young Emperors, yet was no w ſwelled with Pride, reflecting upon others wit ſurly look (though in the vigour of his You but rendring himſelf amiable to all, reverenc the Princes, and condeſcending to others.

Plac

Placilla the Empreſs, uſed in her own Perſon t viſit the Hoſpitals, cure the Lame and Sick th her own Hands, to prepare and give them t ir Proviſions, Cooking and providing Victuals f them. *Theod. Hiſt. Eccl.* l. 5. c. 18.

St. *Hierom* ſaith of *Paula* a Roman Lady, that ſ carried her ſelf with ſo much Lowlineſs, that whoever had ſeen and not known her, could not l t have miſtaken her for the meaneſt of the ids that waited on her; ſhe always ſeemed l th in Cloaths, and Voice, and Garb, and Gate, t leaſt and moſt contemptible of all the reſt. r. Cave, *Prim. Chriſt.*

Cyprian determined from his firſt entering upon B Biſhoprick, not to adjudge any thing by his n private order, without the Counſel of his ergy, and the Conſent of the People. *Ep.* 5. 13, 14.

Nazianzen reports of his Father, (a Biſhop too) t his *Humility* conſiſted not in his *Dreſs*, but the *Conſtancy* of his Mind; not in the hanging wn of his Head, or the Softneſs of his Tone, or Demureneſs of his Look, or the Gravity of his ard, or the Shaving of his Head, but in the ame and Temper of his Soul, being as Humble his Mind, as he was Sublime and Excellent in Life: And when no Man could arrive at the rfection of his Vertues, yet every one was ad- tted to a Freedom of Converſe with him. Both his Garb and Diet he equally avoided Pomp d Sordidneſs; and though a great Reſtrainer of Appetite, would yet ſeem not to do it, leſt he ould be thought plainly to deſign Glory to mſelf, by being needleſly ſingular above other en. *Orat.* 19. *in laud. Patr.*

Euſebius relates of ſome of the Confeſſors under e Perſecution of *M. Aurelius*, that though for eir Teſtimony of the Truth, which they had rn at the Deareſt Rate (on this ſide Death) ough they had been frequently thrown to wild aſts, expoſed to Fire, and the Remains of

Wounds

Wounds and Violence were visible all over their Bodies, yet would not be called Martyrs, but with Tears begg'd the Peoples Prayers that they might perfect all by real Martyrdom. *Hist. Eccl.* l. 5. c. 2.

Dr. *John Reinolds*---as Learned as any Man in the World, as Godly as Learned, as Humble as Godly. *Clar. in vit. Ric. Capel.*

Mr. *Ric. Capel* could refuse Honours, as *Musculus* did, and contented himself with plain and mean things. *Idem.*

Cajetan, the Flower of the Cardinals, would never be in his Silks and Braveries, but kept his old Fashions to his dying day.

Melanthon would not disdain to do that, which his meanest Servants would scarce put their hand to. *Ibid.*

John Duns Scotus, Doctor *Subtilis*, who was of *Merton College Oxon*, had these Verses made upon him,

Doctor Subtilis, nomen Subtilia donant,
Quem vestis vilis, pes nudus, corda coronant.

In English.

A Subtile Doctor, of a Subtile Wit,
Brave Heart, vile Raiment, and with naked Feet.
Leigh's Relig. and Learn.

Luther calls himself a Sack of Worms-meat, a lump of Earth, a bundle of Wickedness, an unworthy Minister of the Gospel.

Mahometans.

They praise Humility, that is, esteeming others more than themselves. *F. Simon.*

The *Persians* and *Turks* are of that bad Humour, rather to build new Houses, than to repair old ones.

ones.---The Cuſtom is grown to that height, that the Children will not live in their Parents Houſes after their deceaſe. *M. Tavernier.*

Armenians.

The *Armenians* on *Mandy-Thurſday* perform the Ceremony of the Waſhing of Feet: They all come to Church, where the Prieſt waſhes the right Foot of the Men, and the left of the Women, and makes thereon the Sign of the Croſs, with Butter conſecrated to that purpoſe: And this done, he is caſt into a Chair by twelve Men, who raiſe him up into the Air, with Exclamations of Joy, keeping him there till he promiſeth to treat them with a Dinner. *D. of* Holſtein's *Embaſſ.*

Papiſts.

Dunawd being conſulted at *Bangor*, what ſhould be done about the Entertainment of *Auſtin* the Monk ſent from *Rome*, adviſed them,---Give him the meeting, and regard his Meſſages, if he be a Man of God: But how may that be known? ſaid they: You know what our Saviour ſaith, *Learn of me, for I am meek and lowly*, &c. If ſo---'tis likely he belongs to Chriſt; If with ſtate and diſtance he thinks to reduce and over-awe you, you are to defend the Liberties of your Church, *&c.* which laſt took place; for obſerving him to be guilty of Haughtineſs, they laboured to contradict all that he ſaid. *Th. Jones* of *Oſweſtree.*

Cromwel, in *Henry* the Eighth's time, of a Blackſmith was made an Earl (and had the Garter given him) Lord Privy Seal, Lord Chamberlain of *England*, Lord Vice-gerent, Maſter of the Rolls, yet afterwards forſook by his Friends, (except *Cranmer*) inſulted over by his Enemies, attainted without making his anſwers, (which Counſel he had

had been the Author of againſt *Pool*'s Mother before) in a Letter concluded thus, *Written with the heavy Heart, and trembling Hand of your Highneſs's moſt heavy and moſt miſerable Priſoner, and poor Slave*, Tho. Cromwel.--And underneath, Moſt Sacred Prince, I cry for *Mercy, Mercy, Mercy*. Dr. *Burnet*.

Contempt of Wealth.

Vide Self-Denial.

Jews.

THE Jews are very Covetous and great Uſurers.

Chriſtians.

Trypho, the Jew, tells *Juſtin Martyr* (by way o reproach) that the Chriſtians fooliſhly underva lued and threw away all the Enjoyments an Advantages of this World. *Dial. cum Tryph.* 308.

When *Agbarus*, the *Toparch* of *Edeſſa*, Offere *Thaddeus* (one of the 70 Diſciples) great Sums Gold and Silver for the pains he had taken, an the great things he had done amongſt them, he re fuſed them with this Anſwer, *To what purpo ſhould we receive good things from others, who hav freely forſaken and renounced our own. Euſeb. Eccl.*

Quintianus, the Preſident under *Decius* the Em peror, asking *Agatha* the *Virgin* Martyr, why ſh

d

tending of such rich and illustrious Parents uld stoop to such low and mean Offices; she swered, *Our Glory and Nobility lies in this, That are the Servants of Christ*, Sim. Metaphr. Serm. rtyr. ad diem Feb. 5. Tom. 1.

Origen, when he might have lived upon the E- e of others, Sold his Library to one, who was allow him 4 *Oboli* a day; the day he spent in sks and Exercises, a great part of the night in dy; always remembred that of our Saviour, to have two Coats, not to wear Shoes. Dr. *ve Prim. Christ.*

Papists.

S. *Francis's* Story is well known, who having lesign to renounce the World, and Offering his oney to a Priest, who refused it, cast it present- away, and put himself under a Vow of perpe- al Poverty. S. *Francis Sales* saith, he Loved overty above all things, and call'd it his Mistress.

Muscovites.

The *Muscovites* spend but little in House-keep- g: 'Tis not above Thirty Years ago, that even eir Lords were Lodged in very poor Wooden uildings: Their Husbold-Stuff is suitable to eir Lodgings, consisting only in three or four ots, and as many Wooden or Earthen Dishes. me have Pewter, but very few, but there is not y Silver. They know not what Scouring means; ven the Duke's looks little better than the Tavern- ots. The better sort hang their Rooms with lats; have few Feather-beds, but Mattresses, or haff, or Straw; sometimes lie upon their Cloaths a Bench or Table. D. *of Holstein's Emb. ravels.*

Ma-

Mahometans.

Their *Derviſes* relinquiſh the World, and ſpend all their Days in Solitude and Retiredneſs, expecting a Recompence; undergoing very ſharp Penances, crying out continually in ſuch Expreſſions as theſe,--- *God Almighty look upon me, I love thee; I Love not the World, but I Love thee, and do all for thy ſake,*---After this Retirement they will rather chuſe to Famiſh, than ſtir from their Cells, and therefore are Relieved by the Charity of others.

Banians.

The *Goeghy* (a Sect of them) are forbidden by their Law to be Proprietors of any thing; they live in Woods, like Hermits, nothing about them but a Linen Cloth to hide Nature, wherever they ſit down, they throw Aſhes on their Head, ſpeak to no body by way of Salutation, or Petition: If nothing be given them, they feed on Roots and Herbs; never Command their Servants to do ought. *Mandelſlo.*

Ancient Heathen.

When a great deal of Gold and Silver was carried along in a Solemn Pomp before *Socrates*, he cried out, *Quam multa non Deſidero*! How many things do I not covet! He commonly went bare-foot.

Anacharſis to *Hanno* ſends greeting. A *Scythian* covering is my Cloathing; the thick Skin of my Feet, my Shoes; the Earth my Bed; Hunger my Sawce; I eat Milk, Cheeſe and Fleſh. You may come to me, and find me contented, if you pleaſe, but for thoſe gifts, with which you are delighted beſtow

ow them either on your Citizens, or the im-
rtal Gods. (For he valued not Mony at all.)
er. Tusc. 5.

Many despise Riches, who being content with
ttle, are pleased with a slender diet and raiment.
. in Lælio.

Government of the Tongue.

Jews.

He *Essæans* were much addicted to silence.

Christians.

am of Opinion with S. *Gregory*, when justly
used of a Fault, Humble thy self, and confess
thou deservest more, than the Accusation laid
n thee; if falsly accused, excuse thy self meek-
denying thy self to be guilty; for thou owest
reverence to Truth and the Edification of thy
ghbour: But if after all this, men continue to
ise thee; vex not thy self, nor strive to get thy
use admitted: For having done thy duty to
th, thou must do it to Humility. S. *Fr.*
s.

Ve scorn to live upon any terms, by which we
t be forced to maintain our Lives by lies and
hoods, *Just. M. Apol.* 1.

is enough for a good man, either by way of
rmation or Denial, to give this assurance,
ληθῶς λέγω, I speak truly. *Clem. Alex. Strom.*
1.

Some of the Antient Fathers held all Swearing unlawful.

S. *Basil* Exhorts all vain Swearers to repent; appoints eleven years suspension from the Sacrament for Perjury: False Accusation before the Church to be punished with Suspension; if proved, but not revealed in due time, with two years suspension; tho the person was guilty, yet if not proved sufficiently, with five years: False Accusation of a Minister, Bishop, Priest or Deacon, with Suspension perpetual.

Greg. Thaumaturgus durst never call his Brother *Fool, &c.*

Narcissus, Bishop of *Jerusalem*, being falsly accused by three Malicious Fellows, who accused him with sad Imprecations upon themselves, all three of them were, in process of time, overtaken with the same Judgments they wished upon themselves. *Vid. Pontan. Bellaria*, &c. *Item. D.* Cave *Prim. Christ.*

Muscovites.

Railing and Insolent Language was Prohibited to the *Muscovites* by the great Duke upon pain of Whipping; and if offered to persons of Quality a Fine of sometimes 2000 Crowns; but the People are so addicted to it, that the Order is for the most part ineffectual. *D. of* Holstein's *Emb. Trav.* p. 6

Papists.

The Nuns of *Venice* have been under much scandal for a great while;--- Chiefly those of S. *Zachary* and S. *Lawrence*, where none but Noble *Venetians* are admitted, and where it is not so much as pretended, that they have retired for Devotion but that they might not be too great a Charge to their Family. They are not Veiled, their Ne

and Breaſt is bare, and they receive much Company; but that which I ſaw, was in a publick Room, in which there were many *Grills* for ſeveral Parlours, ſo that the Converſation is very confuſed; for there being a different Company at every *Grill*, and the *Italians* ſpeaking generally loud, the noiſe of ſo many loud Talkers is very diſagreeable.

The *Nuns* talk much and very diſgracefully, and allowed themſelves a liberty in rallying that other places could not bear. Dr. *Burnet's Let.*

'Tis ſaid of *Th. a Kempis*, that when he was in Company with others who were diſcourſing of Secular Matters, he ſate ſtill ſilent, but when any Religious Subject was ſtarted, he was warm and Fluent. *See his Life.*

Mahometans.

They declaim moſt againſt Slander, and Backbiting, and Cenſurings even when true, if of things hidden; as that ſuch a Perſon is Dead in Unbelief, or deſerves Hell, unleſs expreſly mention'd by the Prophet, as the *Devil*, *Abuhaſel*, *Abugebel.* F. *Simon.*

Tunquineſe.

In the Kingdom of *Tunquin*, either at their ordinary Meals, or upon ſome Feſtival, they account it a great piece of manners to be ſilent; or if they have a deſire to Diſcourſe, they alway allow the Eldeſt the honour of beginning, bearing a great reſpect to them that are Aged: But the youngeſt at the Table is never permitted to begin their Diſcourſe. *Tavernier Collect. of Relat*, &c.

Japanneſe.

In *Japan* Lying is puniſhed with Death *Pacquet broke open*, vol. 2.

Antient Heathens.

Anacharſis, a *Barbarian* came out of *Scythia* to *Athens*, to look for a Wiſe Man; but finding none, was reſolved to ſearch all *Greece*,---at laſt having found one *Myſon*, in a poor Town called *Chenes*, whoſe buſineſs was to look to his Family, Till the Ground, Educate his Children, was ſatisfied,---ἠγάσθη μέλα τὸ Ἕλληνος ξένος τὴν ἀφθονίαν, τῶν ἔργων καὶ τὴν φειδὼ τῶν λόγων, *i. e.* he admired mightily the quietneſs of the Man's works, and the ſparingneſs of his words. *Max. Tyr. diſſ.* 15.

Sobriety in Apparel.

Jews.

THE Apparel of the *Jews* in *Barbary*, at this day, is thus: Firſt, a brimleſs Cap, of black colour, (to diſtinguiſh them from the *Moors*, who wear red); ſlip-ſhoes, Linnen-Drawers, and Veſt; over which they put a looſe Garment, called a *Ganiphe*; that is, a black ſquare piece of courſe hair Stuff, cloſed at the croſs Corners, and all round it, is a large Thrum. Dr. *Addiſon*.

Chriſtian

Christian.

It is not enough for a *Christian* to be chaste and modest; he must appear to be so. *Tertul. de Cult. Fœm.* l. 2. c. 13.

Two ends of Clothing, Honesty and Necessity.

Another end, — Distinction of Sexes, and Degrees. *Clem. Alex.*

Such Women, as cannot otherwise gain upon their (unbelieving) Husbands, may, if their Husbands require, go a little more Trim and Neat. *Idem.*

Tertullian changed his Coat for a Cloak, not when he first turned *Christian*, but when made Presbyter of *Carthage*; called therefore by him *Sacerdotis habitus. Pallium* being the proper Habit of Philosophers among the *Greeks*, and of the stricter sort among the *Christians*, whether Clergy or Laity, especially Clergy. Dr. *Cave.*

The Garment that we should wear, ought to be *mean* and *frugal*, not curiously wrought with divers Colours, the Emblem of Craft and Deceit; but *white*, to signifie our Simplicity and Truth. *Clem. Alex.*

Cyprian observed a due Decorum in his Garb, keeping a just distance between Slovenliness and Superfluity.

Chrysostom commends *Olympias*, (a Woman of great Birth, and Estate, and Piety) for the incredible modesty and meanness of her Attire, not much better than that of the poorest Beggar; having nothing in her Garb or Gate, that was feigned or gawdy, elaborate or artificial.

Against Painting and Beautifying the Body.

Let them who have a mind to't, glory in the Flesh, we are under the profession of Humility:

all Glory is vain and swelling, especially from the Flesh. A *Christian* may glory in the Flesh, but when 'tis torn in pieces, for the sake of *Christ*, that the Spirit may be crowned; not that it may prove a Snare to attract the Eyes and Sights of Young-Men's ungovernable Passions after it, *&c. Cyprian.*

Obj. 'Tis acceptable to our Husbands.

Answ. 1. Every wise and good Man cannot but like his Wife better without them: Every Husband is a rigid Exactor of his Wife's Chastity. If he be a Christian, he will not require any such feigned Beauty; if a Gentile, let her do what she can, he will suspect her to be naught. *Tertull.*

2. These loose delicate Arts come too near the Practice of lewd wanton Prostitutes; Birds and Beasts are content with their own natural Beauty and Colours; Woman only, as if inferiour to them, thinks her self so deformed, as that there is need to repair the defect by external, bought and borrowed Beauty; Children-like, they admire every thing that is strange and gawdy; they shew themselves to be Women that have put off shame and modesty, and whosoever calls them so, shall do them no wrong, as carrying the very signs and representations of it in their Faces. *Clem. Alex.*

3. These additional Arts are a bold and sacrilegious Attempt, and an high contempt of God; that is to reform what God hath formed. ---That such a one hath cause to fear, lest when the Day of Resurrection comes, He that made them, should not know them, *&c.* And then he brings in the Censor of the World, thus speaking: *This is none of my Workmanship, nor this my Image and Likeness. Cyprian.*

Theodoret tells of his own Mother, That when young, having a Distemper in one of her Eyes, which had battled the Physicians, she went to one *Peter*,

Peter, near *Antioch*, famous for Miracles, of a very Severe and Aſcetic Life; ſhe, to render her ſelf the more conſiderable in his Eye, put on her richeſt Robes, Pendants, Chains of Pearl, *&c.* The uncomplemental Man ſeverely check'd her, with a compariſon drawn from an unskilful Bungler, going about to correct a Picture made by an excellent Artiſt; and not without much importunity would grant her Errand. In fine, ſhe went away with a double Cure, of Body and Mind. *Hiſt. Relig. c. 9. in vit. Petri.*

Clemens Alex. compares ſuch Women to the *Egyptian* Temples; without, Splendor and magnificent Groves, rows of Pillars, Walls ſet off with Stones of ſeveral Countries, Carved, *&c.* The Temples garniſhed with Gold, Silver, Amber, *&c.* within, behind the Curtain, a Cat, a Crocodile; So Women trimming themſelves with Gold, Curling their Hair, Painting their Faces, blacking their Eyes, colouring their Locks, *&c.* within, a luſtful Ape, a crafty Serpent, *&c.*

Nazianzen ſaith, his Siſter *Gorgonia* uſed no Gold to make her Fine, no yellow Hair, ordered into Locks and Curles,---No looſe tranſparent Garments, no Luſtre of Stones and Jewels, no Arts of Painting, *&c.*

Clothe your ſelves with the Silks of Honeſty, the fine Vertues of Piety, the Purple of Modeſty, and being thus beautified and adorned, God himſelf will be your Lover. *Tertull.*

Mahometans and *Hindoes.*

They never Pride it in any New Faſhion: The Habits of higheſt and loweſt are the ſame, which they never alter; pure white fine Callico-Lawn is the bravery of the higheſt, which they waſh every day. The Women are Habited ſomewhat like Men; they of the greateſt Quality are Adorned with many rich Jewels.

Temperance in Meats.

Jews.

THe Phariſees Faſted on *Mondays* and *Thurſdays*, as hath been noted before, in remembrance of *Moſes* going up, and returning from *Mount Sinai*, *&c.* Concerning which we have ſpoken already in the firſt part of this Book, in the *Chapter of Faſting*.

Chriſtians.

Our Food and Diet ſhould miniſter to Health and repair the weakneſs of Nature. *Baſil.*

Our Nouriſhment ought to be ſimple and eaſy, ſubſervient to the two main ends of Life, Health and Strength. *Clem. Alex.*

Nor are we leſs to take heed of Gluttony, contenting our ſelves with a ſpare Diet, and ſuch only as is neceſſary, not giving way to the Infinite and unſatiable cravings of a nice and intemperate Appetite, which will have a thouſand pretences to defend it ſelf.--- τροφὴς ἄρα χρηστέον, ἵνα τὸ μὴ πεινᾷν. *Juſtin Mart.*

Clemens Alex. reckons up the Inconveniences of Exceſs---*viz.* waſting the Eſtate, ruining the Body, impairing the Health, Debauching the Stomach, deflouring the taſte, begetting an ill habitude and temper, ſowing it with the Seeds of all diſeaſes, dulling the mind, preparing it for the entertainment of any Vice, *&c.*

S. *Cyprian*

S. *Cyprian*, in an Epistle to the Priests and Deacons (*Ep.* 7.) adviseth them to eat and drink sparingly, that they might be watchful unto Prayer.

S. *Hierom* adviseth *Leta*, to give her Daughter such a thin and mean Diet, that after Meals, she might be presently fit either to read or sing Psalms, *Ad Let. Tom.* 1.

The Council of *Laodicea* (*Can.* 53.) forbade them light and ludicrous Actions, as leaping and Dancing, enjoyning them to Dine and Sup gravely and modestly, as Christians.

Julian, Emperor, being about to raise War, and squeeze the Christians, sent to S. *Basil* (his fellow-student formerly at *Athens*) for 1000 *l.*; he return'd Answer, That it was not to be expected there, where he had not Provision before hand for one day; ---That his greatest Dainties were a few Pot-herbs, a piece of Bread, and a little sowre Vapid Wine. *Basil. Ep.* 208. *Tom.* 3.

Chrysostom commends *Olympias*, that she had taught her Stomach to receive only so much Meat and Drink, as was enough to keep her alive and in Health.

Alcibiades, afterward Martyr, had accustomed himself to a very rigid and sordid Course, rejecting all sorts of Food, but Bread and Water; this before and after he was in Prison, which had an ill influence upon others; whereupon *Attalus*, one of the most Eminent of those famous Martyrs, the day after his being exposed the first time in the *Amphitheatre*, had it Reveal'd to him, That *Alcibiades* did amiss in refusing the good Creatures of God, and giving scandal, *&c.* upon which he laid aside his singularity. *Eusebius* out of the Letter of the Churches of *Lyons* and *Vien* in *France* to those in *Asia*. *Hist. Eccl. l.* 5. *c.* 3.

Luther saith of himself, I lose too much time by invitations to Feasts here in this City; I know, Satan hath such a hand in it, that I may not deny it, and yet it doth me harm to accept the Courtesy. And again, My Converse with my Friends (which

(which I use to call a Feeding of my Corps) doth very badly steal away a great part of my time. *Fuller's Lives.*

Muscovites.

Those who take Tobacco in *Muscovy* (by reason of their Excess in it, and doing hurt by it, *viz.* Burning their Houses, and Infecting their Images with a stinking Breath) are by order of the great Duke to have their Nostrils slit, or be whipt, as we have often seen done. *D. of* Holsteins *Emb. Trav.* p. 62.

They are not acquainted with our delicate Meats and Sawces; their ordinary Food is course Meal, Turneps, Coleworts, Cucumbers, Salt-fish and Pulse: Their year hath more Fasting-days than Flesh-days. *Idem.*

Their *Monks* are very Austere, living only on Salt-fish, Honey, Milk, Cheese, Herbs, Pulse, especially Flesh and Pickled Cucumbers. There are many Auchorets, who build Chappels upon the High-ways, and live in Woods like Hermits, subsisting only upon Alms given by Travellers. *Idem.*

Papists.

Huguccbio, a Captain, lost two Towns, because he would not break his Meal, Mr. *Hale.*

Mahometans, Turks.

The Turks abstain from Hogs-flesh, (except some Renegadoes, of no Religion) from Frogs, Tortoises, Snails. *Vide prox. Cap.*

Sultan Amurath prohibited Tobacco; took off a Shop-keeper's Head, for selling some to himself (when disguised.) M. *de Theven.* The

The Turks make no ſumptuous Feaſts, and it is ever heard in Turkey, that a Man hath undone mſelf by Houſe-keeping: A ſmall matter conents them; and a good Cook in that Country ould have but a very ſorry Trade: They have o Sawces, but what one may learn at firſt ſight. *em.*

Perſians.

The *Perſians* ſeldom make above one ſet Meal a y of Fleſh; and if they make another Meal bees, it conſiſts moſtly of Butter, Cheeſe and uits. *D. of* Holſtein's *Emb. Trav.*

At their Feaſts the firſt things ſet on the Table, , a Pipe, Tobacco, and diſh of Coffee. *Taver.* 5.

The *Bannians*, not much unlike the Old *Pythaeans*, feed only on Herbs, and Meats made of lk: Which one would hardly believe ſufficient ſuſtain Nature. *Job Ludolph.* Some will eat h, and no living thing elſe.

The *Hindoes* of *Indoſtan*, eat no Kine, from a at eſteem which they have of them.

Scha-Abbas King of *Perſia* made a Law, that e ſhould Smoke Tobacco, upon Penalty of ing his Noſe and Lips cut off. A Merchant not owing of this Order, came into his Army to ſell bacco, who was ſet on a heap of Fagots, and he l his Tobacco Burnt together. *D. of* Holſtein's *b. Travels.*

Cambaio.

n *Cambaia* they are much addicted to Faſting l Alms-giving. *Roſſe.*

The *Southern Americans* in their Lent Faſts, abn from Women and Salt. *Idem.*

n *Paria*, *Guiana* and *Debaiba*, when their Gods angry with them, they macerate themſelves with ing. *Idem.*

The

The *Gaurs* abstain five days in a year fro Meat, Fish, Butter and Eggs; and three oth days they Fast altogether till Evening. *M. Tave nier*, l. 4. c. 8.

Temperance in Drink.

Jews.

THE Sobriety of the Ancient Jews may be g thered out of Sacred Writ; *Jacob*'s Vo (Bread and Raiment) *Elias*'s Provision on t Banks of *Cherith*, *Daniel*'s and the three Ch drens Pulse and Water, *Hagar*'s Bottle, the *Is elites* Springs out of the Rock, and their drinki out of the Rivers, as they travelled towards C naan, *&c.* do sufficiently attest the Sobriety th was sometimes used among them. The sing Miscarriages of *Noah* and *Lot* are no great Pr judice to the Cause. I find nothing remarkable the Modern Jews, that deserves any mention this place; save only that sometimes (as I ha mentioned before) they account it no Sin drink away their Reason, and almost Senses t

Christians.

Continence, where-ever it is, will at first sig betray it self; leanness of Body, and that pa ness which is the Fruit of Continency, evidence Christian to be a Champion for the Commands Christ. *Basil. Suf. disp. Interr.* 17.

(About *Zurich*---) notwithstanding their neig bourhood to the *Switzers*, Drinking is very lit known among them. *Dr.* Burnet's *Letters.*

P

aul the Hermit, St. *Anthony*, St. *Hierom*, *Pa-*
lus, drank Water; *Alcippiades* Martyr, Water
n Salt; *Amodeus* the *Spaniard*, *Simeon* of *An-*
, Sisinnius the Monk, *Serapion*, *Nicolaus Tot-*
inas, *Maxentius* the Abbot, *&c.* all drank
ter.

Ancient Heathens.

Pittacus made a Law, that whosoever com-
ted any Crime when Drunk, should be punish'd
ible, *Laert.*

Solon made another, That if any Prince were
en Drunk, he should die for it. *Idem.*

Plato's Suppers were Frugal to a Proverb: He
piſed delicate Banquets and sumptuous Feasts,
ng himself content with his Academical Olives,
l Bread and Water. *Text. Offic.*

Zeno drank Water instead of Wine, and by his
n Example invited his Scholars to Temperance,
omuch that it became a Proverb, More Sober
n *Zeno*. *Idem.*

M. Cato gives this Testimony to *Julius Cesar*,
t one only of all (*unus ex omnibus*) came Sober
overthrow the Common-wealth. *Idem.*

Muscovites.

In *Novogorod* there is an Anniversary Devotion,
which many Pilgrims come; some are sure to
me early and be Drunk with *Aqua-vitæ* before
blick Service: One told me, he saw a Woman
t so Drunk there, that coming out of the Tent,
e fell down, and fell asleep, naked as she was in
e Street in the day-time; which gave occasion
a *Muscovite*, who was also Drunk, to lye down
her, and having made use of her, to fall also
leep in sight of many People, who having made
Ring about them, only laugh'd at the Posture
they

they were in, till at length an old Man conceivin a Horrour at the Spectacle, covered them with h own Garment. *D. of* Holstein's *Emb. Trav.*

There is no place in the World, where Drunker nes is more common than in *Muscovy*, amor all, Ecclesiasticks and Laicks, Men and Wome Old and Young. The Muscovian Embassado sent to *Charles* King of *Sweden* A. C. 1608. fo getting his Quality and Business of his Maste took so much Strong-water the night before h was to have Audience, that the next day bein found dead in his Bed, they were forced to car him to his Grave, instead of conducting him Audience. *Idem.*

I my self, as I went to *Novogorod*—1643. sa some Drunkards coming out of an Ale-hous some without Caps, others without Shoes Stockings, some without Wastcoats, and only the Shirts, having pawn'd the rest of their Cloath One I took notice of above the rest, who car out without his *Kaftan* and in his Shirt, but mee ing with a Friend by the way going to the Tiplin house, he went along with him, till he had le his Shirt behind too. I asked if he had be robbed of his Shirt, he answered, *Ja but fui Mat* Mind thy own Business: He returned to the Hou and came out stark naked. *Idem.*

Heathens.

Among the *Hindoes* of *Indostan*, the word fo *Drunkard* signifies a *Mad-man.*

Persees.

In *Guzurat* the *Persees* abominate Drunke nes; he who is guilty must undergo a very seve Penance, or quit their Communion. *Mandelslo.*

Sin

Siam.

He that drinks Wine in *Siam*, is ſtoned to death. *Roſſe.*

Perſians.

The *Perſians* take the Juice of *Opium* in Pills, which heats their Brains, and makes them talk idiculouſly: Alſo they make a Drink of boyl'd Poppy-ſeed, which they call *Kokemaar*, to make themſelves merry: They have another Drink called *Bongue*, very bitter, made of the leaves of Hemp and ſome other Drug, which makes them ſhamefully fooliſh and ridiculous. *Tavernier*, l. 5. c. 18.

Zeilon.

The Idolaters in *Zeilon* drink no Wine. *Anonym.*

Mexico.

The Prieſts of *Mexico* drink no Wine, and ſleep little, becauſe moſt of their Exerciſes are in the night. *Purchas.*

Chaſtity.

Jews.

FOrnication, Adultery, Drunkenneſs, Gluttony, Pride of Apparel, *&c.* are ſo far from being in requeſt amongſt the Jews (in *Barbary*) that they

they are scandaliz'd at the frequent Practice of these Sins in Christians. *Dr.* Addison.

Christians.

The Chastity of the Primitive Christians appeared in these particulars,

1. They would not Marry. *Justin Martyr* saith, There were many Christians in his time, who for Sixty or Seventy years kept themselves uncorrupt. 'Tis very easie to find many amongst us, both Men and Women, who remain unmarried even in old Age. *Athenag. leg. pro Christian.*

Yet this without the Obligation of an Oath of perpetual Virginity.

2. When they did Marry,---it is for no other end, but the bringing forth and bringing up of Children,---As Husbandmen Till the Ground with respect to the Crop at Harvest. *Just. Mart.*

3. They seldom married twice. *Chrysostom*'s Mother at forty years old had lived twenty years a Widow.

Tertullian, *Cyprian*, *Hierom*, *Athenagoras*, &c. did inveigh bitterly against second Marriages, as little better than Adultery.

The ancient Canons (as *Zonaras* tells, in Can. 7. Conc. *Neocesar.*) suspended such as married twice from the Communion a whole year.

The Council of *Laodicea* requires, That they should spend at least some small time in Penance, in Fasting and Prayer, before they be received to the Communion.

The Canons of the Apostles appoint, That whoever after Baptism engaged in second Marriages, is rendred uncapable of any Degree in the Ministry. *Can.* 17.

Note, Digamy is { 1. Two Wives at once. 2. One after the Death of another. 3. One after Divorce. Of this some understand the Canons.

4. They

4. They ſhunned all Occaſions, *&c.*

1. Going to Feaſts, *&c.* *Cyprian* ſeverely chides with ſome Virgins for being preſent at Weddings, where they laughed freely, could not but hear looſe Diſcourſes, ſee uncomly Carriages, feed upon Luxurious Diſhes, all which muſt needs, not only kindle, but add Fewel to the Fire. *De Diſcipl. & hab. Virg.*

Conſtantine made a Law, That Matrons ſhould not be forced on the account of Debt to appear at publick Tribunals. *Cod. Theod.* l. 1. Tit. 10. l. 1.

St. *Hierom* doth as much commend ſome whom he knew, who always kept at home on *Feſtival-days*, to *avoid the Crowd* and Gazes of the People. *De Virg.*

The Council of *Laodicea* forbids all Chriſtian Men uſing the ſame *common Baths* with Women. *Can.* 30.

Photius ſaith, *Juſtinian* the Emperor made it a ſufficient cauſe of Divorce, and loſs of Dowry, for a Woman to *Feaſt* or *Bathe* in the Company of Men, without her Husband's leave.

Cyprian would not have Eccleſiaſtick Perſons, and profeſſed Virgins, ſleep near one another, nor dwell together in the ſame Houſe: He commends *Pomponius* for ſuſpending the Deacon and others for ſuch Familiarity, and ordered, That they ſhould not be abſolved till after a ſufficient Repentance, *&c.*

Συνείσακτοι, were Women brought in as Domeſtick Aſſiſtants to Eccleſiaſtick Perſons; eſpecially ſuch as were ſent up and down to preach the Goſpel:---Neither Wife, nor *Concubine*, but *Attenders.*

The Council of *Antioch* (*A.* 272.) under *Aurelian* Emperor, condemns *Paulus Samoſatenus*, with his Presbyters and Deacons, for keeping theſe introduced Women, with horrible Inconveniencies, Suſpicion and Scandal.

St. *Basil* writes to a Presbyter seventy years old, to abstain from the Company of a Woman he used to dwell with, to avoid Scandal.

The Council of *Nice* forbids the same, and universally the whole Clergy to have any Woman near them, unless Mother, Sister, Aunt, or such of whom there could be no Suspicion. *Can.* 3.

Honorius Emperor, prohibits by a Law any Clergy-man whatsoever to keep company with these (*Extraneæ*) strange Women, limiting their Converse and Cohabitation within the very same Relations, as the *Nicene* Canon. *Cod. Theod.* l. 16.

Bishops were to be deposed, that entertain or cohabit with any Woman whatsoever, Relation or Stranger. *Synops. Basil.* l. Tit. 1. c. 41.

St. *Augustine* would not cohabit with his own Sister. *Textor.*

Domestick Marriages not openly made in the face of the Church, were accounted no better than a State of Adultery and Fornication. *Tertull. de pudic.* c. 4.

Their Ears they stopt against all loose and idle Songs, filthy and obscene Discourses; their Eyes they shut against all uncomely Objects, wanton Pictures. *Clem. Al.*

Gorgonia, when she lay under an acute and most dangerous Distemper, yet refused to have any Physician come near her, as blushing that any Man should see or touch her. *Nazianz.*

2. *Dancing and Musick.*

The Fathers generally inveighed very bitterly against them.

None may Dance but the Daughter of an Adulteress; but she who is Chast, let her learn her Daughters Prayers, not Dances. *Ambros.*

What Modesty can there be, where the Dancers shriek and make a noise together? *Idem.*

Where

Where the Timbrels ſound, the Pipes make a noiſe; the Harp chatters, the Cymbals ſtrike together, what fear of God can there be? *Hierom. in libr. contr. Helvid.*

Where wanton Dancing is, there the Devil is certainly preſent: for God hath not given us our Legs to dance, but that we ſhould walk modeſtly, not skip like Camels; but if the Body be polluted by dancing impudently, how much more may the Soul be thought to be defiled? The Devil danceth in theſe Dances. *Chryſoſt. Hom. 49. in Mat.*

Men and Women together entering into common Dances, having delivered their Souls to the drunken Devil, wound one another with the pricks of unchaſt Affections: Profuſe Laughter is practis'd, and filthy Songs, meretricious habits inviting unto Petulancy are there uſed. Laugheſt thou and delighteſt thou thy ſelf with an arrogant Delight; when as thou oughteſt to pour out Tears and Sighs for what is paſt? Singeſt thou whoriſh Songs, caſting away the Pſalms and Hymns thou haſt learned? Doſt thou ſtir thy Feet, and caper furiouſly, and dance unhappily, when as thou oughteſt to bend thy Knees to Prayer? *Baſil, in Orat. contr. Ebr.*

Tzegedin cites ſeveral other Teſtimonies of S. *Auguſtine, &c.* and Councils and Canons againſt it. *De Choreis.*

5. They rather choſe to ſuffer Torments and Death, than the violation of their Chaſtity.

Domnina, and her two Daughters, *Bernice* and *Proſdoce*, whom *Chryſoſtom* commends, who being eminent for Beauty and Vertue, were ſought for as a Prey to Luſt, under the *Dioclefian* Perſecution, deſired of the Souldiers leave to ſtep out of the Road for ſome private occaſion, which granted, they went and threw themſelves into a River. *Chryſoſt. Hom. 51. de S. Dom. Bern. & Proſd.*

Euſebius tells of the Wife of the Præfect or Governour of *Rome*, a *Chriſtian*, ſent for by *Maxentius*, who was paſſionately enflamed with the love

of her; the Officers broke into the House, to the terrour of her Husband: She begged only so much time, as that she might a little dress and adorn her self; so she retired into the Chamber, caught up a Sword, and by a fatal stroke left nothing for the Messengers but a dismal Spectacle.

Origen chose rather to commit Idolatry, than Fornication; though that too was his Enemy's Act rather than his own; they hailing him up to the Altar, and thrusting the Frankincense into his hand. Dr. *Cave.*

6. They accounted Uncleanness an heinous sin; and amongst all the sins that were punished sharply in the Ancient Church, Adultery was one of the chief.

Marcion being found guilty of lying with a Virgin, and therefore thrown out of the Church, betook himself to one *Cerdon*, a Master-Heretick, and espoused his Doctrines.

The punishment for Adultery was perpetual Penance all a Man's Life, and scarce admission to Communion at the Hour of Death; 'till Pope *Zephyrinus*, *A. C.* 216. ordered the Penance for a shorter space of time; which offended the *Afric* Churches; *Tertullian* inveighs bitterly against it, as a thing unfit in it self, and an Innovation in the Church.

The Council of *Ancyra*, *A.* 315. set Adultery at 7 Years Penance. *Can.* 20.

The Council of *Illiberis* decreed, for the second Fault, perpetual Penance, not to be absolved at Death.

S. *Basil*, in his Rules of Discipline for *Amphilochius*, sets Fornication at 7 Years Penance, Adultery at 15.

His Brother, *Gregory*, Bishop of *Nyssa*, sets Fornication at 9 Years Penance, Adultery, and all other kinds of Uncleanness at 18, yet giving liberty to Spiritual Guides to contract, *&c.*

Justin M. gives an instance of a Woman, that had lived lewdly with her Husband, but Repenting,

ting, and Reforming, became ſtrictly chaſte and ſober, and would have perſuaded her Husband to do the like; but he obſtinately refuſing, it begat a quarrel, and that quarrel at laſt became the Matter of publick cogniſance; and was an occaſion for *Juſtin Martyr* to write that excellent Apology for the Chriſtians. *Apol.* p. 41.

Theodoſius, provided by a Law, That no Woman ſhould marry within a Year, at leaſt, after her Husband's death, and ratified it by a double Penalty, Note of Infamy, and loſs of Dowry, and whatever her Husband had bequeath'd to her.

Muſcovites.

The poſtures of the *Muſcovites* in Dancing, and the inſolence of their Women, are infallible marks of their bad inclinations. We have ſeen at *Moſcow*, both Men and Women, come out of the publick Brothel-Houſes, ſtark naked, and incite ſome young People of our Retinue to naughtineſs, by their filthy and laſcivious expreſſions. *D. of* H. *Ambaſſ. Trav.* p. 60.

Yet Adultery is look'd upon as a Sin unpardonable. A *Polander* turning *Greek*, to marry a *Muſcovite* Beauty, being forced to take a Journey into *Poland*, his Lady, in his abſence, made a ſhift to be otherwiſe ſupplied, and had a Child; but fearing her Husband's diſpleaſure, retired into a Monaſtery, and was ſhaved. Her Husband would fain have got her out again, and pardon'd the offence, but it would not be permitted; it being, according to their Theology, a Sin againſt the Holy Ghoſt, not to be pardon'd in this, nor the other World. *Ibid.*

Mahometans.

The Law of *Mahomet* allows four Wives to any, and as many Concubines as they please: The Great *Mogul* is said to have four Wives, and a thousand Concubines; yet had but six Children: yet the *Mahometan*-Priests, and some others, content themselves with one.

Sultan *Coob-Surroo*, one of the Mogul's Sons, a Prince of a lovely Presence, had but one, which accompanied him in all his straits; for in his younger Years he had been tempted to Rebellion. *Anon.*

The *Turks*, in their *Bagnio*'s, separate Men from Women.

The strict Votaries of that Religion marry not at all. 'Tis observed, those *Mahometans* who have most Concubines and Wives, are most jealous; and will not suffer their Wive's Brothers, or Fathers to come to them, except in their presence.

Honest Women, of reputed Chastity, will not at any time be seen, but by their Husbands: but if they are found Incontinent, their own Brother's Hands shall be first against them, to take away their Lives, rather than they shall not be punished.

In *Indolstan* is, notwithstanding, a free Toleration for Whores; who are inrolled, before they can have liberty to keep such a House. Some of them appear before the *Mogul*, singing wanton Songs, playing on Timbrals, *&c.*

Heathens.

The *Hindoes* take but one Wife, and are not jealous as the *Mahometans*, who have many; suffering their Wives to go whither they please. Their Widows cut their Hair, and live as Creatures, neglected

lected by themselves and others; some are ambitious to dye with honour in their Husband's Funeral pile, and she that is thus resolved, never starts back, but goes singing to her Death; and altho' not bound, yet never offers to stir out of the Flames.

The *Persees* in *Indostan* have but one Wife, who likewise is permitted to go abroad.

The *Mogul* one day found one of his *Eunuchs* kissing one of his Women,---Put her in a hole in the Ground up to her Head; there she died in torment, parch'd with the Sun, after she had lain a Day and a Night, crying out,---*Ah! my Head*, &c. The *Eunuch*, in the same place, in her sight, was cut in pieces.

The Women of *Deyly* are handsome, and the *Gentiles* very chaste; insomuch, that if the *Mahometan* Women did not by their wantonness dishonour the rest, the Chastity of the *Indians* might be proposed as an Example to the Women of the *East*. *M. de Thevenot*,--*Trav. l.* 3. *c.* 25.

The *Persian* Women, when they go abroad, veil their Faces. Sir *Th. Herb.*

The *Persees* severely punish Adultery and Fornication. *Mandelslo's Travels.*

Haron Wathic Billak, a Turkish Chalif, kill'd himself with immoderate Venery. *Hottinger.*

Armenians.

One *Mariage*, a Deputy from the King, and *French* Company, for Trade with *Persia*, at *Zulpha*, by the means of an old Woman, Mother of one of his Lacqueys, having debauch'd an *Armenian* Girl, whom he kept privately to himself; so soon as it was noised abroad, all the *Armenians* were scandaliz'd at it, and sent to seize the Bawd, to punish her, by their Laws, as she deserv'd. *Mariage* fled out of his Lodging to her Assistance;--- but seeing the People in an Uproar, and finding the Stones to fly too thick about his Ears, he was forc'd

to seek his own safety; was threatened by the *Armenians* to be complained of to the King of *France*, and ever after lookt upon with Scorn and Contempt. *Tavernier's Collection of several Relations*, &c. *p.* 36.

Japonites.

In *Japon*, Adultery is only punished in the Women; Deflouring and Ravishing of Virgins in the Persons of the Criminals, and the next of Kin too. *Idem. p.* 4.

Here the Women live retir'd, and are very faithful to their Husbands. *Ibid. p.* 4.

The Emperor having put to death one of the Lords of his Court, out of hopes to enjoy his Wife; she fearing Violence, besought the Emperor to give her time to consider, which was granted for some few days; at the end whereof she shut her self up in a Room with her Children, and after she had delivered a Paper to one of her Servants, to carry to the Emperor, she set the Chamber on fire, and burnt both her self and her Children. The Emperor met with nothing else in the Paper but Reproaches of his Tyranny, and Attestations of Joy from the Lady, that she had the opportunity to sacrifice her self to the memory of her Husband. *Ibid.*

Lutherans.

At *Bern*, the third Adultery is punished with Death, which is also the punishment of the fifth Act of Fornication; of which, I saw an instance while I was at *Bern:* for a Woman, who confessed her self guilty of many Whoredoms, and designed to be reveng'd on some Men, that did not furnish her liberally with Money, was upon that account condemned and executed: the manner was solemn; for the Advoyer comes into an open Bench, in the

he middle of the Street, and for the ſatisfaction f the People, the whole Proceſs was read, and entence was pronounced in the hearing of all: he Counſellors, both of the great and leſſer Counil, ſtanding about the Advoyer, who after Sentence ook the Criminal gently by the Hand, and prayed for er Soul; and after Execution, there was a Sermon or the inſtruction of the People. Dr. *Burnet's Letters.*

Papiſts in Florence.

I was much ſcandalized to ſee Statues with Nuities here, which I do not remember to have ſeen ny where elſe in Churches. Dr. *Burnet's Letters.*

Bengal.

In *Bengal*, Adultery is puniſhed, by cutting the oſe, yet is very common. *Pacquet broke open,* ol. 2.

Siam.

'Tis burning alive for the Clergy in *Siam* to have o do with Women; but thoſe that cannot contain, ay quit the Prieſthood, and be abſolved from their ow of Chaſtity.---There are alſo Nunneries of d Religious Women, ſituate near the Temple, at they may be preſent at the Offices and Prays there. *Ibid.*

Patana.

The *Mahometans* in *Patana* judge Fornication no n, but Adultery is capital; yet the Delinquent ay chuſe the manner of Death, and a near Relati- muſt be Executioner. *Ibid.*

Moluques.

Moluques.

Polygamy among the *Moluques*, is lawful, an Adultery unpunished. *Ibid.*

Japanese.

The Ecclesiasticks in *Japan* make a vow of Chastity so strictly to be observed, that the least breach of it is punished with the most cruel Death imaginable, fixing them in the Earth, up to the middle in a Road, and all the vulgar Passengers are to strike him in the Neck with a wooden Saw which makes him three or four Days expiring —But think them not Chaste for all this, for they are allowed the use of Men and Boys. *Ibid.*

Yet one Sect of the Ecclesiastics are allowed to marry. *Ibid.*

Fermosa.

Adultery, Theft and Murder, here are accounted no Crimes; the only Sins being their covering their secret Parts at set-times; to wear Silk, when they should wear Cotton; not to have destroyed Children in their Mothers Womb, who cannot lawfully bear a Child at 30, or 35 Years of age, *Ibid.*

Chinese.

In *China*, Polygamy is lawful. *Ibid.*

Candin.

In *Candin* they prostitute their Wives, Sisters and Daughters to Strangers, in honour of their Idols. *Ibid.*

Circassia.

Circaſſia.

They ſeem to adore a Goats-Skin, which at the uneral of the Chief Lords of each Village, is ſet p at its entrance. The Privities they cut off, and ıſt againſt the Wall, and if they ſtick there, they orſhip them. *Ibid.*

Madagaſcar, &c.

In *Madagaſcar*, the *Lower-Ethiopia*, *&c.* they low Polygamy. *Ibid.*

Mexico.

Some of the Prieſts in *Mexico*, to preſerve their haſtity, ſlit their Members in the midſt, and do hundred things to make themſelves Impotent, ſt they ſhould offend their Gods. *Purchas.*

Paria.

In *Paria* each Man is allowed as many Wives as liſts, at leaſt, as he can maintain, tho they ne- r have the Maiden-heads of any; Proſtituting em the firſt Night to the *Piaco's* (Prieſts) or to eir appointment, who for ſmall matters turn er that drudgery to Strangers: Nor do they at y time think their Gueſts welcome, unleſs they ill do the Office of Men to their Wives, Siſters, c. *S. Clark.*

Patience

Patience in Sufferings.

Christians.

There were Six Methods of Execution Ordinary in the Primitive Times.

1. THE Cross. ✝ Upon this the Christians Hung, till starved with Hunger, or dispatched by Birds, or wild Beasts. S. *Andrew* continued two whole Days on the Cross, Preaching the Gospel all the while. *Timotheus* and his Wife *Maura*, after many other Torments, hung nine Days, before they compleated their Martyrdom.

It was the peculiar Punishment of Slaves, Traitors, and the vilest Malefactors.

S. *Peter*, and some *Egyptian* Martyrs were hung with their Heads downwards.

Constantine took away the use of the Cross.

2. The Rack, *Equuleus*, because the Man was Horsed upon the Engine by Ropes, and Skrews and Pullies; a long board was on the Top of it. Besides which, there was *Catasta*, a Piece of wood like a little Scaffold, that the Torments might be more conspicuous: In both of them were *ungulæ* (pinchers of Iron) with sharp Teeth, to pull the Flesh by Piece-meal.

3. The Wheel, sometimes with Iron Pricks, on which the person bound was whirled about with a Violent Distortion. Thus suffered *Felix Presb. Fortunatus*, &c.

4. Burning, designed for Villains, *&c.*

5. Throwing to wild Beasts, Bears, Leopards, Lions, *&c.*

6. Condemning to the Mines, where was toyling, beating with Clubs, binding with Chains, lying

ng on the Ground, Nakedneſs, the Heads half haved (like Slaves,) a mark in the Face, the right ye pulled out, the left foot diſabled by cutting f Nerves, the Eſtate forfeited, *&c.* To which dd,

1. Scourging with Rods (*Plumbate*) having eaden Plummets at the ends.

2. Beheading, *&c*,

Marcus Biſhop of *Arethuſa*, being firſt dawbed ith Honey, was expoſed to Waſps on a Pole, in ie Sun.

Some were put into old Ships, and turned out Sea, the Veſſels being firſt ſet on fire: Thus an rthodox Presbyter under *Valens* the *Arrian* Emror was ſerved.

ncerning the Patience of the Primitive Chriſtians, Obſerve,

1. When ſought for by Perſecutors, they cared t to eſcape: So *Polycarp* refuſed to Fly, tho in- the next Houſe. *Cyprian* Commends ſome nfeſſors, whom he wrote to in Priſon, that hen oft deſired to go out of Priſon, they would t.

Himſelf did with-draw from *Carthage*, when it for to Suffer at *Utica*, that when he did ſuf-, he might Suffer at *Carthage*, where he was ſhop, a thing which he earneſtly wiſhed for; d it was granted him.

2. They Offered themſelves. The miſerable eatures (οἱ κακοδαίμονες.) do verily perſwade mſelves that they ſhall ſurely be Immortal, and e for ever; on which account they deſpiſe ath, and many of them voluntarily Offer mſelves to it. *Lucian de Mort. Peregr. Tom.* 2. am quite tired out in Puniſhing and Deſtroy- the *Galileans* (called here by the Name of Chriſns) according to your Commands, and yet y ceaſe not to offer themſelves to be ſlain: , tho I have laboured both by fair means and threaten

threatenings to make them conceal themselve from being known to be Christians, yet can I no stave them off from Persecution. *Tiberianus President of Palestine to the Emperor Trajan. Apud Usser. Append. Ignat.*

O unhappy People, if you have a mind to dy have you not Halters and Precipices enough, t end your Lives with, but you must come hithe for an Execution? *Arrius Antonius Proconsul Asia, to the People*, &c.

Ignatius---Oh! that I might come to those wil Beasts, *&c.*

Origen, when a youth, could hardly be restrai ed from running into danger.

3. They gave thanks to their Enemies for Co demning them.

A Christian takes it as a favour, to dye for good a cause. *Tertull.*

As for us, they (our Persecutors) do us no harn Death doth but the sooner send us to God. *Cle Alex.*

When *Lucius*, one of the primitive Martyrs, f speaking for one of the Christians, that he ha very hard measure, was Condemned forthwith, heartily thanked his Judg for it, that by th means he should be delivered from such unright ous Governors, and be sooner sent home to h Heavenly Father. *Just. M.*

4. They bore up with quietness and composur

By-reason of our strange and wonderful Co rage and Strength, new Additions are made to u for when the People see Men with infini variety of Torments torn in pieces, and yet mai tain a Patience unconquerable, and able to li out his Tormentors, (what the truth is) that t consent of so many, and the perseverance of d ing persons cannot be in vain: Nor that Patien it self, were it not from God, could hold out u der such Racks and Tortures; Thieves, and m of a Robust Body, are not able to bear such tea ing in pieces; they groan and cry out, and a

ove

vercome with Pain, becauſe not endued with a ivine Patience: But our very Children and Wo- en (to ſay nothing of our Men) do with ſilence onquer their Torments; nor can the hotteſt fire rce the leaſt groan from them. *Lactan.*

By the force of ſuch Arguments *Juſtin Martyr* rned Chriſtian, from being a Platonick Philoſo- er. *Ap.* 1. p. 50. I thought, ſaith he, with my lf, that it was impoſſible ſuch perſons ſhould allow in Vice and Luxury, *&c.*

Hence *Porphyry* calls the Chriſtian Religion, βάραθρον τόλμημα.

The Heathen in *Min. Felix* ſtiles the Chriſtians en of an undone, furious and deſperate Party, l. *Fel.* p. 7.

M. *Antoninus* Emperor, imputes this Courage to eer Stuborneſs. l. 11. s. 3.

Staupitius told *Luther*, concerning his Behavi- ur, that the firſt three years he did all things ac- rding to the utmoſt Rigor, and that would not o: The next three, he did all according to the aws and Councels of the Antients, and that would ot hit: In the laſt three years, he did all accord- ng to the Will of God, and yet neither would that ucceed; and then he was fain to be content with hat he could have. *Clar. in vit. Capell.*

Japon.

In *Japon* there have been Children from ten ears old to a dozen, who for ſixty days together ave endured to have their Bodies faſtened to the roſs, half Burnt, half torn in pieces, while the xecutioners forced them to Eat, on purpoſe to rolong their Lives in Miſery; and yet they would ot renounce the Chriſtian Faith, which they had mbraced. *Tavern. Collect.* &c. p. 10.

Do-

Domestick Worship.

Jews.

THey account themselves bound to say an hundred Benedictions (of which see the particulars in the Chapter of Praying to God) every day.

Christians.

Gaspar Colinius Admiral of *France*, used to rise very early, and then putting on his Night-gown, and calling his Servants about him, went to Prayer with them; then he set time apart to hear the Deputies of the Churches, and other businesses: Each other day in the fore-noon he had a Sermon Preach'd before him, after which he returned to his business till Dinner; which being ready, his Servants came in, and there the Admiral standing by the Table, and his Wife by his side, one of *David*'s Psalms was Sung, and a Blessing craved upon the Meat; which Course he did not only observe at his own House, but every day in his Camp, without intermission; when the Cloth was taken away, he presently rose, and standing with his Wife by him, either himself or Chaplain return'd thanks. At Supper time the like was done, both with Prayers and Psalms: And because he found it hard to get his Servants together at Bed-time, because of their various Employments, he caused them all to come in presently after Supper, where after a Psalm, he went to Prayer with them. *Sam. Clark.*

Bishop

Biſhop *Ridley*, when at the Mannor of *Fullham*, read daily a Lecture to his Family, at the Common-Prayer; beginning at the Acts of the Apoſtles, and ſo going through the Epiſtles of S. *Paul*: Giving to every Man that could read, a *New Teſtament*, hiring them beſides with Mony to learn by Heart certain Principal Chapters, but eſpecially *Acts* 13. And often he read *Pſalm* 101. *Fox Martyrol.*

---Ere I can have ſate (at my Study) to wearineſs, my Family, having now overcome all Houſhold Diſtractions, invites me to our Common Devotions; not without ſome ſhort preparation. Dr. *Joſ. Hall* concerning himſelf.

Ancient Romans.

The Games called *Ludi Compitales*, were Inſtituted among the *Romans*, in honour of their *Lares*, or Houſhold Gods. *Galtruch.*

Gilolo and *Amboina.*

The do no work, but firſt they conſult the Devil, and are of opinion, That no ill comes from any other Being, and therefore that they ought to prevent it by Sacrifice to him; which they are very obſervant of, even in their Houſes. *Paquet broken*, vol. 2.

Banda.

Banda is *Mahometan*, and the People there are Religious, that they never do any thing till they have Prayed in the Morning. *Ibid.*

Formosa.

In *Formosa* each House hath its Oratory, where all that is there spent is Offered to the Gods by the Women of the House. *Ibid.*

Iucatan.

In *Iucatan* they had in their Houses Images made like Bears, which they Worshipp'd as their Household Gods, with Singing and Incense. *Rosse.*

Goa.

In *Goa* most of the Gentiles (heads of Families) dress their own Victuals themselves; first they sweep the House, then draw a Circle, and confine themselves in it, suffering none to enter, for then all would be Profaned, and the Cook would throw away what he had dressed; the Victuals are divided into 3 parts, the first for the Poor, the second for the Cow of the House, the third for the Family. *Thevenot.*

In *Goa* they Pray to the first thing they meet with in a Morning, tho a Goose or Ass, and all day long they Pray to it. *Rosse.*

Antient Tartars.

They Worshipp'd the Sun, Stars, Fire, Earth and Water, to whom they Offered the First-Fruits of their Meat and Drink every Morning, before they eat and Drink themselves. *Rosse.* So do the *Tartars* of *Cathay* now.

Pe

Peguians.

In *Pegu* they feed the Devil every Morning with Baskets of Rice, that he may not hurt them that Day. *Idem.*

Indian Heathens.

In *Fermosa* every house hath a particular place appointed for the Devotions of the Family, where they invocate the Gods, and where the Women make their offerings of what is spent every day in the house: But in case of Sickness or other misfortune, they call the *Inibs* to do that Service. *Mandelslo's Travels. p.* 172.

Indian Christians.

The *Indian Christians* read two chapters at home, one out of each Testament. *Sr. Th. Herbert.*

Malabar.

In *Malabar* the King of *Calecut* eats no meat till it be first offered by his Preist to his Idol. *Ross.*

Mahometans.

There are but few who go not every day to Prayers, epecially those of Noon, *Quinday* and *Aksham*, for many perform the other two at home. Nor doth travelling excuse them; for when they know that it is the Hour of Prayer, they stop in the Fields near to some water; they draw water in a tinn'd Copper-pot (which they carry always

purposely about them) then do the *Abdest*, spread a Carpet on the Ground, without which they never Travel, and say their Prayers upon it, *M. de Thevenot.*

They have Chaplets also which they often say; for the most part have them in their hand, whether at home or abroad, *&c. Idem.*

Persians.

There are some amongst them, who pray with such Violence at their own Houses, that they put themselves out of Breath, and many times fall down in a Swoon.---One of my Neighbours at *Schamachie* was so earnest in his Devotion, that having said his Prayer very loud, and pronounced with all his might above fifty times the word *Hakka* (God) he at length could not pronounce it without a great deal of difficulty, and at last his Voice quite fail'd him. *D. of* Holstein's *Emb. Trav.* p. 279.

Benjans.

They never go out of their Houses till they have said their Prayers. *Mandelslo's Trav. into the Indies*, p. 57.

Persees.

The *Persees* of *Guzurat* have no *Mosques*, but make use of some Room in their Houses to do their Devotion in, which they do sitting without any Inclination of their Bodies. *Mandelslo's Trav.* p. 60.

In *Amboina* they take in hand no business, be it never so mean, nay not so much as piercing of a Tree, to draw *Terry*, till they have done their Devotions to the Devil. *Idem.* *Tole-*

Toleration of all Religions.

Jews.

AMong the Jews we find in our Saviour's time *Phariſees*, and *Sadduces*, and *Herodians*, and *Pagan Romans*, all exerciſing their own Religion; he Synagogues open to People of different Opiions, and liberty of Propheſying ſeems to be llowed for ſome time even to the Chriſtians themelves. *vid. Acts* 13. 15, *&c.* I need not ſpeak of he *Nazarites* and *Rechabites* tolerated among hem in ancient times, who yet were diſtinguiſhed rom the common *Iſraelite* by peculiar Ceremonies nd Uſages. The caſe of the *Gibeonites* was exraordinary, their Liberty procured by Craft, and irned into Servitude; being made *Hewers of Vood, and Drawers of Water for the Congregation, nd for the Altar of the Lord.*

Chriſtians.

The *Muſcovites* give a Free Toleration to all eligions, and live very quietly with the *Lutheans*, and thoſe of the Reformed Religion; but ey have ſo great an Averſion to the Roman atholicks, that they would never grant them berty in *Muſcovy*.---In the firſt War of *Smolensko* ey would not entertain Catholick Soldiers, . C. 1627. The late King of *France* propoſed a reaty for Commerce, between the *French* and *Muſcovite*, and for a Church where *Maſs* might e ſaid; but it was denied; nay, inthe Treaty they

made with us, for our passage into *Persia*, it is an expres Article, That we should not take any *Roman Catholicks* into our Retinue. *D. of* H. *Ambass. Trav.* p. 108.

They suffer all Nations to live amongst them, as *Calvinists*, *Lutherans*, *Armenians*, *Tartars*, *Turks*, and *Persians*; excepting none but *Jews* and *Roman-Catholicks*. *Idem.*

The King of *Poland*, several *Papists* Ecclesiastical Soveraigns in *Germany*, the *Venecians* in their *Grecian Islands*, all give liberty of Conscience.

In *Rome* it self the *Pope* tolerates several *Popish Churches*, differing in Ceremonies from one another, and all abundantly from that called the *Roman Church*, yet agreeing in doctrine, having publick liberty without exceptions.

In *Germany*, the *Lutheran Churches* scarce in any Two Cities have the same Ceremonies; *Nurimburg* and *Leipsig* having almost as many as the *Papists*, and yet they differ in them: *Hamburg* hath fewer: And *Strasburg* none at all. Their differing in Circumstantials makes no breach of Charity: At the same Communion some receive sitting, some standing.

The Three Religions are tolerated at *Frankfort*. *Dr. Burnet.*

The Three Religions have their exercises successively the same day in the Church of the *Concord* at *Manheim*, the *Calvinists* first, the *Lutherans* next, and the *Papists* last. *Idem in his letters Dr. Edw. Brown in his Travels.*

In two Cantons, *Appenzel* and *Glaris*, both Religions are Tolerated, and are capable of equal Priviledges, and in some *Bailiages* belonging to *Bern* and *Friburg*, both Religions are so equally Tolerated, that in the same Church they have both Mass and Sermon;—On one *Sunday* Mass begins and Sermon follows; the next *Sunday* Sermon begins, and Mass follows, *&c.* *Dr.* Burnet's *Letters*

Maho-

Mahometans.

The *Mogul* Tolerates all Religions, and ſpeaks well of all. So doth the great *Turkiſh* Emperor.

Among *Mahometans* Liberty of Conſcience is allowed; agreeable to an *Azoara* in the *Alcoran*, which declares, that none are to be diſſwaded from the Religion they Suckt from their Cradle. Sir *Th. Herbert.*

In *Negapatan* likewiſe any Religion is Tolerable, and *Virgil's Omnigenûmque Deûm Monſtra*, ſeem to be Tranſlated hither. *Idem.*

In *Goa* are Chriſtians, Jews, Mahometans and Heathens. *Roſſe.*

In the *Philippin Iſlands* are Chriſtians, Mahometans and Pagans. *Idem.*

In *Sumatra* and *Zeilan* are Moors, Chriſtians and Pagans. *Idem.*

In *Egypt* Chriſtians have their Churches, Jews their Synagogues, and Mahometans their Moſques, of which laſt there be four ſorts, differing in their Laws, Liturgies and Ceremonies. *Idem.*

The Coaſt of *Coromandel* is furniſhed with Various Religions, Chriſtian, Mahometan and Idolatry; of the firſt there are two ſorts, thoſe of S. *Thomas*, that are of the Greek Church, and the *Europian* Chriſtians.

The Last Words of Dying Men, &c.

Christians.

Luther ended his Life with these words :---Lord, I render up my Spirit into thy Hands, and come unto thee: And again, Lord, into thy Hands I commend my Spirit; thou, O God of Truth hast redeemed me; being asked by Dr. *Jones* if he died in the constant Confession of that Doctrin which he had preach'd; he answered, *Yea*, which was his last word.

Olympia Fulvia Morata to her Husband,---*Tota sum læta*, I am all joyful, but now I know you no more. *Anonym*,---once, a little before her Death, awaking out of Sleep, with a chearful Countenance she said, I have now got a sight in my Rest, of a most excellent and pleasant place, shining with an unexpressible Light and Brightness;---But thro' weakness could say no more. *D. Melch. Adam.*

Mr. *Carter* ended his Life with this Doxology; The Lord be thanked. *Clark's Lives.*

Erasmus breathed out his Soul in these Ejaculations; Mercy, sweet Jesus: Lord, loose these bands; how long, Lord Jesus, how long? Jesus, Fountain of Mercy, have mercy upon me, *&c.* *Fuller's Lives.*

Leo Jude, who died at *Tigure*, 1542. concluded thus, *Huic Jesu Christo*, &c. *i. e.* To this my Lord and Saviour Jesus Christ, my Hope, and my Salvation,

tion, I wholly offer up my Soul and Body; I cast my self wholly upon his Mercy and Grace, *&c. Ibid.*

Andrew Willet, a little before his death, repeated the 146th. *Psalm*, and said it was a most sweet Psalm; by and by rising out of a Trance, to his Wife, crying out, he said, Let me alone, I shall do well, Lord Jesu; and so departed. *Anonym.*

Robert Bolton, in a Quartane Ague, after meditating on the *Four last Things*, desiring to be dissolv'd, in the pangs of death he breathed out,---I am now drawing on apace to my Dissolution; hold out Faith and Patience, your work will quickly be at an end; he died, aged 60. *Anonym.*

William Whately, in Sickness, comforted himself with *Ps.* 41. 1, 2. whilst a Friend was praying with him, lifting up his Eyes, and one of his Hands, in the Close of the Prayer he gave up the Ghost, aged 56. *Idem.*

Ant. Wallens called his Family, and exhorted them to the fear of God, then took his leave, and fell asleep, never thoroughly awaking, till on the Lord's day, at 11 a Clock he expired, aged 66. 1639.

Hen. Alting, the day before his death sang *Psal.* 130. with great Fervency; in the Evening blessed his Children, and exhorted them to fear God, and to persevere in the Truth of the Gospel; and so died, aged 57. *A.* 1644.

Fred. Spanhemius, having preach'd his last Sermon at *Easter*, upon *Phil.* 3. 24. *Who shall change our vile Body, &c.* he prayed for his Family and himself, and in the Close of his Prayer died, 1649, aged 49.

Philip de Mornay, Lord of *Plessis Marley*, being sick of a continual Feaver, often said, I fly, I fly to Heaven, and the Angels are carrying me into the Bosom of my Saviour.---I know that my Redeemer liveth; I shall see him with mine Eyes, and I feel, I feel what now I speak; he died, aged 74.

Mr. *John Bruen*, of *Stapleford*, in *Cheshire*, Esq; the Morning before his Death, said,---I will have

no

no Blacks, I love no Proud nor Pompous Funeral, neither is there any cause of Mourning, but of rejoycing rather, in my particular. Immediately before his Death,---Lifting up his Hands, he said,---The Lord is my Portion, my Help, and my Trust, his blessed Son Jesus Christ is my Saviour and Redeemer, *Amen.* Even so saith the Spirit unto my Spirit; therefore come, Lord Jesus, and kiss me with the Kisses of thy Mouth, and embrace me with the Arms of thy Love; into thy Hands I commend my Spirit; O come now, and take me to thy self. O come Lord Jesus, come quickly. O come, O come, O come; and so died, aged 65, *A. C.* 1625.

Mr. *Will. Perkins*, to a Friend, praying for him, said,--Pray not for the mitigation of my Torments, but for the increase of my Patience; he died, aged 44. *A.C.* 1602.

Edw. Deering:--As for my Death, I bless God, I feel so much inward Joy and Comfort in my Soul, that if I were put to my choice, whether to die or to live, I would a thousand times rather chuse Death than Life; if it may stand with the Will of God; he died, *A. C.* 1576.

Melancthon to his Son-in-law, Dr. *Bucer*, asking what he would have, answered, Nothing but Heaven, and therefore trouble me no more with speaking to me.

I have delivered more upon this subject in a former Book, called *The Christians Companion.*

Mahometans, and Heathens.

A great Soldier, in eminent favour with the Great *Mogul*, a Mahometan Atheist, upon a wound, proving Mortal, by the occasion of a Hair pluckt off his Breast, about his Nipple, in wantonness, by one of his Women, when a dying, said,---Who would not have thought but that I who have been bred so long a Soldier, should have died in the Face

Face of my Enemy by a Sword, or Lance, or Arrow, or Bullet, or by some such instrument of Death? but now am forc'd to confess, That there is a great God above, whose Majesty I ever despis'd; that needs no bigger Lance than a Hair to kill an Atheist, a Despiser of his Majesty; and so desiring, that those his last Words might be told unto the King his Master; he died.

The *Dervise* that gave his sense of the Apparition at *Medina* (mentioned in the Chapter of Miracles, *&c.*) died with those Words in his Mouth, if my Memory fail me not: O thou Woman with the Book in thine Hand, have Mercy upon me.

Heathen Antient.

I am not haled to Death, but am ascending up to Heaven. *The last Words of* Socrates, *with the Mortal Cup in his Hand.*

Socrates (said Mr. *H. Bullinger*) was glad when his death approached, because he thought he should go to *Hesiod*, *Homer*, and other Learned Men, whom he should meet with in the other World; then how much more do I enjoy, who am sure, that I shall see my Saviour Christ, the Saints, Patriarchs, Prophets, Apostles, and all Holy Men, which have lived from the beginning of the World? These, I say, I am sure to see, and to partake with them in Joy. *The Words of Dying* Bullinger. *See more in* Erasmus's *Conviv. Religios.*

Cicero in his Dialogue concerning *Old Age*, introduceth *Cato Major*, speaking thus:

If any God should grant me leave to grow young, and cry like an Infant in my Cradle again, I would utterly refuse it: nor would I be willing, as one that hath run his Race out, to be called back from the Goal, to the beginning again. For what Profit hath Life? or rather what toil hath it not? But whether it hath or no, certainly it gluts or satisfies; for I am not minded to lament that I have

have lived, which many, and they Learned Men have often done, nor do I repent my Life; because I have so lived, that I think I was not born in vain; and I depart hence, as out of an Inn, not from my Home.—O famous day, when I shall go to that Assembly and Council of Divine Souls, and depart out of this Rout and Sink!

Occasions of Conversion.

Jews.

EVE *Cohan* was converted by ocasion of reading the New-Testament, which she found in the Chamber of her Dancing-Master in *Holland*; but being threatned and ill-treated by her Mother upon it, married her Master, came over into *England*, and was baptized at *London* about half a score Years ago.

Discoursing once with an *Italian Jew* concerning the Conditions of *Rome*, he began with great assurance to tell me, That at *Rome* great Wonders were to be seen; as a Man that could make his God, make and unmake Sins at his pleasure, *&c.* closing up his Discourse with a deep Protestation, That if he were a Christian, the Vices and Doctrines of *Italy* would strongly tempt him to disown that Name. Dr. *Addison.*

Christians.

Matthias Vessenbechius, a Lawyer, Student at *Lovain*, converted by seeing the Sufferings of a poor Godly Man of that place. *Ex Melch. Ad.*

Francis

Francis Junius being at *Lyons*, escaped an imminent Death; upon which, being somewhat awakened to a Sense of Divine Providence, he desired to read over the New-Testament, of which himself gives this Account---When I opened the New-Testament, I first met with St. *John*'s First Chapter, *In the beginning was the word, &c.* I read part of it, and was presently convinced that the Divinity and Authority of the Author did excel all humane Writings; my Body trembled, my Mind was astonished, and I was so affected all that day, that I knew not what I was. Thou wast mindful of me, O my God, according to the multitude of thy Mercies; and calledst home thy lost Sheep into thy Fold, and from that day he wholly beat himself to pious Practices. *Anonym.*

Bishop *Vergerius* was converted, by occasion of seeing *Fr. Spira* in his misery; or as some say, by reading a Protestant Book, with an intention to confute it.

S. *Augustine* gives us the Story at large of his own Conversion in his Book of Confessions, and imputes it partly to the reading of *Cicero*'s *Hortensius*, to the Prayers of his Mother *Monica*, and her continal Admonitions; the Preaching of S. *Ambrose*, but especially to the Discourse of *Pontilian*, and his relation of the Life of S. *Anthony*, which so stirr'd up his Passions, that immediately he burst out into Tears, retired into the Garden, open'd his Testament (at the direction of an Angel, as he thought, crying, *Take up and read*) and hit presently upon that Text, *Rom.* 13. 12, 13, 14. *Aug. Conf.* l. 8. c. 7, 8. *Justin Martyr* was converted by seeing of the Martyrs.

Maronites.

---Sometimes before was arrived there (at *Suratte*) a Merchant of *Aleppo*, who had run himself out at heels,

heels, and of a *Maronite Christian* was become a *Roman Catholick*, in hopes to patch up his fortune; being in truth a meer Counterfeit and Hypocrite; for these *Levantine Christians* seldom change their Religion, but upon some Motive of Interest; and when they have got a good Sum together, they presently whip back again into their own Country; and for a small piece of Money obtain Absolution of their Patriarch;---among many others, I will only mention one *Franciscan*, called *Paulus Stella*, coming with 400 Crowns (or thereabouts) in his Pocket, for his Subsistance; a *Maronite* smelt him out, and under the pretence of giving him the honour of his Conversion to the *Catholick Religion*, never left him till he had suckt him dry, and turn'd the Chanel of his Money: This *Maronite* Merchant, whose Name was *Chelebi*, shewed himself very zealous for the *Capuchins*; and he had reason enough; for the *Capuchins* of *Aleppo* had been very serviceable to him, and had helped him in his Affairs, when they were at the lowest ebb. They were overjoyed at his Arrival at *Suratte*, and gave out immediately, that it was he that had given them Money for the building their House and Church; but when I came to look over my Accompts, I found that the Money that had paid for the Ground, and a good share of the building came out of my Purse; Father *Ambrose* having promised that I should be reimbursed at my Return to *Paris*; but I never heard more of my Money, nor indeed did I ever look after it. *Tavernier's Collect. of several Relations*, &c. p. 37.

Papists.

Bruno, Born in *Collen*, and Professor of Philosophy in *Paris*, about the year of Christ, 1080, being present at the Singing of the Office for his Fellow-Professor now Dead (a man highly repu-

red

ed for his Holy Life) the Dead Corps ſuddainly ſits up in the Bier, and cries out, [*I am in God's juſt Judgments condemned*]. Theſe words were uttered three ſeveral days; at which *Bruno* was ſo affrighted, that a man held ſo Pious was Damned, began to think, what would become of himſelf, and many more? Therefore concluding there was no ſafety for him, but by forſaking the World; betook himſelf with ſix of his Scholars, to a hideous place for dark Woods, high Hills, Rocks and wild Beaſts, in the Province of *Dauphiny*, near *Grenoble*, and there built a Monaſtery, having obtained the ground of *Hugo* Biſhop of *Grenoble*; the place called *Carthuſia*, whence his Monks took their Name. *Roſſe's view of all Relig.*

Jews.

R. Hakkunas Ben Nehunia was converted by occaſion of the Miracles which he ſaw.—I am *Hakkunas*, one of them that believe, and have waſhed my ſelf with the Holy Waters, and walk in thoſe right ways, being induced thereunto by Miracles. *Hottinger out of Suidas*, &c.

Elias Levita, before his Death, became a Chriſtian, and with thirty more Jews received Baptiſm, (but upon what occaſions or inducements I cannot learn.) *A. C.* 1547. *Alſted.*

Diverſe

Diverse kinds of Testimonies, Miraculous, to Christianity.

Jews.

1. PRomises and Prophecies and Types in Sacred Scripture.

2. Satan in Possess'd Persons and Dæmoniacks, *What have we to do with thee Jesus, thou Son of God*, &c. The Devil answering the Sons of *Scevi* in the *Acts*, *Acts* 19. *&c.*

3. The Jewish Nation, as it is at this day, dispersed through all the World, and dissolved in all the most material parts of its Oeconomy, without a Legal Succession of Priesthood, without Genealogies, without Temple, without Sacrifices, Holy Land, Holy City, Holy Altar, Holy Oyl; and in a word, without any Government in Church or State.

4. All their Attempts to regain their own Land, and rebuild their own City wonderfully frustrated; especially in the times of *Julian* the Emperor, *Ammian. Marcell. l.* 23.

5. All their pretended Prophets and Saviours discovered in a most shameful manner, and convicted of Imposture and Deceit; especially the ignominious Delusion of *Barcocab*, which the Jews lament to this day.

6. To which may be added the Abstinence and Preaching of *John Baptist*, and the Miracles of our Blessed Saviour.

As also those mentioned by *Josephus*, relating to the Destruction of *Jerusalem*, *e.g.* in the Feast of Weeks,

Weeks, before *Vespasian* came against *Jerusalem*, the Priests heard a Man walking in the Temple, and saying, with a wonderful Terrible Voice, *Come let us go away out of this Temple, let us make haste away from hence!* &c. *Josephus.*

Roman.

The Image of a Virgin with a Child in her Arms, about the Sun, seen at *Rome*; Three Suns seen; *Augustus* forbidding himself to be called *Lord*; his releasing 30000 fugitive Slaves; a Comet; a Fountain of Oyl running all day; Oracles silenced. *Alsted.*

Christian.

1. The Miracles done by the Apostles and Primitive Christians, *&c.* which continued in the Church for two or three hundred years after our Saviour, amongst the last Recorded, this is one mentioned by S. *Augustine*, at the *Aquæ Tibilitanæ*. *Projectus*, the Bishop bringing the Remains of the Martyr *Stephen*, in a great Multitude of People, a Blind Woman desiring to be brought to the Bishop, and some Flowers which she brought, being laid on those Relicks, and after applied to her Eyes, to the wonder of all she received Sight; As also, when the Bodies of S. *Gervasius* and *Protasius* were dug up, and Translated to *Ambrose*'s Church at *Milan*, not only such as were vexed with unclean Spirits were healed, but also a certain noted Citizen that had been blind many years, enquiring into the Reason of so much Tumult and Rejoycing among the People, and being told the Cause, leaped for joy, and desired his Guide to bring him thither; whither when he was brought, he begg'd leave to touch the Bier with his Hankerchief; which he no sooner had done, but immedi-

ately his Eyes were open'd, and the fame thereo spread abroad, and Praise given to God; and *Justi na* the Mother of *Valentinian* the Emperor, wa restrained from her purpose of Persecuting S. *Am broſe*, &c. *Gratias tibi, Deus meus. Aug. conf. l.* 9.

2. Other Miracles of later Date, which it woul be too tedious to enumerate, and perhaps not ver easy to distinguish the true from feigned.

Mahometans.

1. The Vision at *Medina*, *A. C.* 1620. *Sep.* 2 At midnight a great Tempest fell with Clouds an Thunder, afterward in the clear Sky these word in *Arabick* Characters, *Oh! why will ye believe i lies*? Between two and three a Clock in the Morn ing, there appeared a Woman in white, compasse about with the Sun, with a chearful Countenance and a Book in her Hand, and over-against he were Armies of Turks, Arabians, Persians, & in Battle-Array, ready to Fight with her, but sh keeping her Station, only open'd her Book, an the Armies fled away; and presently all the Lamp about *Mahomet*'s Tomb were put out, and a mur muring Wind heard. This lasted three Weeks the Antient Pilgrims of *Mahomet*'s Race were a mazed; only one of their Dervises took upo him to Interpret it, and suffer'd Death for h boldness. *Knowls*'s *Turkish History*.

Bengal.

2. A Jugler of *Bengala* (a Kingdom famous fo Witches) brought an *Ape* before the *Mogul*, wh being willing to please himself with some Tricks *&c.* gives the Ring of his Finger to a certain Bo among many present to hide, the Ape going pre sently to the Boy that hid it: This with many mor

more feats being done; at last this came strangely into the King's mind, There are, saith he, many Disputes about the True Prophet, we for *Mahomet*, the *Persians* for *Mortis Hale*, the *Hindoes* for *Bremaw*, *&c.* The *Persees* for *Zortoost*, the *Jews* for *Moses*, the *Christians* for *Christ*; adding more, to the number of twelve; writing the Names on twelve several Scrolls, and putting them together, the Ape put his Paw amongst them, and pulled out the Name of Christ: This was done a second time.---Then *Mahomet Chan*, a great Nobleman of that Court, calling it an Imposture of the Christians (tho there were none present,) desiring to make a third Tryal, put eleven of the Names together, reserving the Name of Christ in his hand; the Ape searching as before, pull'd forth his Paw empty, and so twice or thrice together. The King demanding a Reason for this, was Answered, that happily the thing he look'd for was not there; he was bid to search for it; and then pulling out those eleven Names, the Ape in a seeming Indignation, rent them; then running to *Mahomet Chan*, caught him by the Hand, where the Name of Christ was conceal'd, which delivered to him, he open'd the Scroll, and so held it up to the King, not tearing it as the other. The *Mogul* took the Ape, gave his Keeper a Pension to look to him, calling him the Divining Ape. Nothing else followed upon this Wonder. The Author believes this Story to be true, hearing it often confirmed to him by diverse Persons who knew not one another, and were of diverse Religions. *Anonym.*

Narsinga, &c.

3. *A. D.* 1277. *Myrangee* an Atheist conquered *Narsinga*, and all the Regions about *Meliapora*, and one year going about to hoard up his Rice and Grain in a Chapel which the poor Christians used at that time to Pray in daily; the poor Peo-

ple with all submission entreated him to refrain; but that provoked him to more Prophaneness: he commanded them to worship him. Next Night in an affrighting Vision, the Apostle approacheth (S. *Thomas* the first Planter of the Gospel among the Indians) threatening, and with an Iron Whip proffering to whip the King; who suddenly awaken'd, relented and besought the Christians to pray for him, and himself help'd to purge the Chapel, and satisfie for his Sacrilege. *Sir Tho. Herb. Travels*, &c.

Egypt

About five Miles from *Cair*, there is said to be a place, which every *Good Friday* shews the appearance of the Heads, Legs, Arms, *&c.* of Men and Children, as if *rising* out of the Ground, to a very great Number, *&c.* *Stephen du-Pleis*, a Sober discerning Man, saith, he saw and touched divers of the same Members. *S. Clark.*

Ceremonies in Salutation, Greetings, &c.

Jews.

THE Jewish Salutation consisted in these following particulars:

1. They bowed the head, *Gen.* 24. 26, 48. and ch. 43. 28. *Exod.* 4. 31.

2. They kissed one another, 1 *Sam.* 20. 41. So *Judas* also perverted this Kissing to a traiterous purpose,

urpoſe, vid. 2 *Sam.* 15. 5. but this was uſed on- to them of the ſame Sex, Men with Men, and Women with Women; as we find the Cuſtom fterward tranſlated to the Chriſtians.

3. They wiſhed them *Peace*, as that which omprehended all other Bleſſings in it. *Peace be nto you. Is it Peace? Peace be to this Houſe.*

4. They often invited them to eat Bread, and rink Water, and ſometimes to tarry all Night; as *Gen.* 19. 2, *&c.*

5. They offered Water to waſh the feet of heir Gueſts, as a refreſhment to them after they ad been tired with travel in thoſe hot Countries, *Gen.* 18. 4, *&c.*

Chriſtians.

The Ancient Chriſtians adopted moſt of theſe .lſages into their common Salutations; but in proceſs of time they have varied according to the nanners of the ſeveral Countries they have lived n; according to the old Rule of Civility, *Cum fueris Romæ, Romano vivito more.*

There is (in *Geneva*) an univerſal Civility, not only towards Strangers, but towards one another, hat reigns all the Town over (*Zurich*) and leans to an Exceſs: ſo that in them one ſees a mixture of a French openneſs, an Italian exactneſs: there is indeed a little too much of the laſt. *Dr.* Burnet's *Letters.*

The *Women* here, not only do not converſe familiarly with Men, except thoſe of their near Kindred, but even in the Streets do not make any returns to the *Civility of Strangers*; for it is only Strangers that *put off their Hats to Women*; but they *make no Courteſies*: and here, as in all *Switzerland*, Women are not ſaluted, but the Civility is expreſſed by *taking them by the hand.* Idem.

Mahometans.

They uncover not the Head, but only lay the hand upon the Breast, and bowing a little, they say, *Selah meon Aleicom*, i. e. Peace be with you and he that is saluted answers, *Aleicom esselam u eahmet ullah*, i. e. Peace be with you and God's Mercy also. *M. de Thevenot.*

The Persians never uncover their Heads, but bow and lay their right hand on their Breasts; when they come in the Company of their Betters, they fall upon their Knees to set themselves upon their Heels. They are full of Compliments, which they call *Travezea.* *M. Tavernier*, l. 5. c. 14.

As we were riding in the City (*Buda*) divers of the common Turks murmured that we should ride, where they went on foot. But I was pleased to see many Turks to salute Seignior *Gabriel* the Emperour's Courier in our Company, and to take his hand, and put it to their foreheads. *Dr.* Edw. Brown's *Travels.*

Persians.

A Mile nearer *Spahawn*, the Visier, the Sultan of *Spahawn*, *Meloyembeg*, and *Hodgenazar* the Armenian Prince, in a Cavalcade of about 4000 Horse, and innumerable Foot, came out to meet us; the High-way for two Miles full of Men, Women, Children, and Banyans, who all saluted us with *Hoshomody Soflowardy*, the better sort with *Hoshgaldom*, *Sottogaldom*, i. e. *Welcom*, *welcom*, *Heartily welcom.* *Sir* Tho. Herb.

Mogul's

Mogul's Countrey, Indolſtan.

1. The Meaner ſort to their Superiors---put their right hand to the Earth.

2. Their Familiars in intimate Salutation---take one another by the Chin, and cry---Father, or Brother; uſing good Wiſhes, as, God give you health. *Anſ.* The ſame health God give you: I wiſh you the Prayers of the Poor, I wiſh one good after another to come to you every quarter of an Hour.

3. The Better ſort, when they entertain you,---riſe up to you, bow their Bodies, and then entreat you to ſit with them.

The *Goeghy* (a Sect of *Banyans*) never ſpeak to ſuch as paſs by them, nor give them the time of the day; nay, they will not anſwer thoſe that ſpeak to them, out of a Perſwaſion, that being conſecrated to their God *Bruin*, they ſhould defile themſelves by ſpeaking to other Men. *Mandelſlo's Travels into the Indies*, p. 56.

Chineſe.

Above all, the *Chineſe* exceed in this Point, The firſt thing they teach their Youth, is Salutation; and have whole Books writ upon it. If a Man hath but once ſeen a Perſon, he is obliged to ſalute him, and this is not done with the Hat, but cloſing the left hand and putting it into the right, and both to the Breaſt, with a low inclination of the Head, with Proteſtations to confirm what is expreſſed by Geſtures, *&c. Idem.*

Tunquin.

Among the *Tunquineſe*, it is not the Cuſtom, to ask one another, *How they do?* but, *How many*

Measures of Rice he ate for his Dinner? and, *whether he ate with an Appetite*? This is a general Custom among all the Idolatrous Indians, unless in the Dominions of the Great Mogul; where they eat not Rice only, but Bread; and there they ask in Civility, *How much Rice they boiled*? and, *How much Meal they baked for Bread*? Tavernier's *Collect. of Relat.*

Fidelity, Treachery.

Jews.

THE Treachery of the *Jews* hath been one great Reason of the unkind Usage they have met with from Christians, and their frequent Expulsions from Country to Country; as at *Trent* for crucifying a Child, and poisoning Wells; so likewise in *Hungary*, &c. for the like Misdemeanours. In *Curland* for a Murrain, as was suspected, raised by Jewish Exorcisms among the Cattle; but intended, as was said, a Plague to the People, *&c.*

Christians.

The Christian Principle, and the Practice of good Christians is well known in this respect. Yet sometimes we have instances of gross Perfidiousness; as in the case of *Uladislaus*, K. of *Hungary*, who by instigation of the Pope's Legate, had broken League with *Amurath* the Turkish Emperour, who [upon his crying out, Are these, O Christ, the Leagues which thy Servants have Sworn to by thy Name? If thou art a God, Avenge the Injury.] got the Victo-

Victory over him, and carried the King's Head on a Spear, &c. *Alsted.*

Papists.

Henry 7th. Emperour, was so Devout, that he would pray and weep whole Nights before a Crucifix, which he carried with him, and received the Sacrament daily; upon which occasion he died by a Minorite of *Florence*, that gave him the Host poisoned. *Alsted. Hist.*

John Husse and *Jerome* of *Prague* were burnt alive, after a Promise of Safe-Conduct, granted by the Emperour, and the Axiom enacted, *That Faith is not to be kept with Hereticks.*

Russians.

The *Muscovites* are generally false and perfidious, not regarding their words; but studying to over-reach or cozen all they can: insomuch, that being in other Countries, they strive to dissemble their own. *S. Clark.*

Romans.

I love Treachery, but hate Traytors, said *Augustus* Emperour, to one that boasted of his Merits (*Rhymitacles* King of *Thrace*, who had revolted from *Antony* to him.) *Camerar.*

Heathens.

Brennus King of *France*, over-whelmed a Maid, that had betrayed *Ephesus* to him, with Bracelets and Necklaces, the Reward of her Treachery. *Idem.*

The

The *Julian* Law assigned the same Punishment to Sacrilege and Treachery; placing the one the very next step to the other. *Ulpian. l. 7. de Offic. Proconſ.*

Mahometans.

Solyman, The Turkish Emperour, contrary to his Promise, commanded the Betrayers of *Buda* to be slain. *Camerar.*

The same *Solyman* promised his Daughter for a Reward to him that would betray the Isle of *Rhodes*; but when the Christian Traitor challenged his Promise with a large Portion for Matrimony; the King brought his Daughter out in very costly Attire, with a *Vides me stetisse promissis*, you see I am as good as my word; but withal commanded him to be flead, and put on a Bed of Salt; or his Daughter would not be a fit Match, except for a Musulman, whose Skin was Circumcised and clean from Baptism. *Idem.*

One of the *Dervises* pretending to ask an Alms of *Bajazet* the Second, desperately assailed him with a short Scimiter hid under his hypocritical habit. *Knolles*, p. 463.

The like they had attempted against his Father in his Youth, *&c.* and in our days *Mahomet* the Great Vizier Bassa was murthered by one of these *Dervises*. *Idem.*

The *Mahometans*, but especially the *Hindoes*, are very faithful to all their Engagements; insomuch, that if they be assaulted at any time, they will rather die in defence of their Trust than forsake it, and those that intrust them in time of their need.

Marriage

Marriage and Divorce.

Jews.

THE manner of proceeding in Marriage, is set down Methodically in the first Book; what was omitted there is to be related here.

After the Dowry made by the Bridegroom upon the Bride (of which but half the Sum is usually given to Widows, as to Virgins) follows Affiancing---in these words, *Behold, take her after the Law of* Moses. The Man replies, *Be thou unto me a Wife according to the Law of* Moses *and* Israel.

Their Dowry-bill according to the usage of the Jews in *Barbary*, is thus.

'Upon the Sixth of the Week, the Fourth of the Month---, in the Year---, of the Creation of the World, according to the Computation which we use here at *Arzila*, a Town scituate on the Sea-shore of *Barbary*, the Bridegroom *Rabbi*--- the Son of *R.*---said unto the Bride-wife---Daughter of *R.*---Merchant in *Alcazar*; Be unto me a Wife according to the Law of *Moses* and *Israel*; and I, according to the Word of God, will worship, honour, maintain and govern thee according to the manner of Husbands among the Jews, who do faithfully worship, honour, maintain and govern their Wives: I also bestow upon thee the Dowry of thy Virginity, amounting to 50 Shekels, which belong unto thee by the Law, and moreover thy food, raiment, and sufficient necessaries; as likewise the Knowledge of thee according to the Custom of the Earth.

This

This Bill is given into the Custody of the Bride.'

Upon putting the *Keduſim* or Ring on the Bride's Thumb or Finger, the *Rabbi* ſaith, '*Thou art married or ſanctified to this Man with this Ring, according to the Law of* Iſrael: And after that a Prayer, ſuch as, 'Bleſſed art thou, O Lord our God, 'who haſt created Mirth and Gladneſs, the Bride-'groom and the Bride, Charity and Brotherly 'Love, Rejoycing and Pleaſure, Peace and Socie-'ty; I beſeech thee, O Lord, let there ſuddenly 'be heard in the Cities of *Judah* and Streets of '*Jeruſalem*, the Voice of Joy and Gladneſs, the 'Voice of the Bride and Bridegroom; The Voice 'of Rejoycing in the Bride-chamber is ſweeter than 'any Feaſt, and Children ſweeter than the ſweet-'neſs of a Song.

The Bridegroom before going to Bed, uſeth this myſtical Oriſon---

'Bleſſed art thou *Adonai*, our God, King of the 'World, who planted the Walnut-tree in the Gar-'den of *Eden*, the Brook of the Valleys; Suffer 'not a Stranger to enter into the Sealed Fountain, 'that the Servant of our Loves may keep the Seed 'of Purity and Holineſs, and may not be Barren; 'Bleſſed be thou *Adonai*, who haſt choſen us in '*Abraham* and in his Seed after him.

During the time of the Bride's Purification they feaſt, and ſend Girdles one to another. They keep their Summer-Weddings in Bowers and Arbours; and the Gueſts at the firſt entrance of theſe Bowers, ſay, *Baruch Habba*, Bleſſed is he that comes.---The Bridegroom takes a raw Egg, which he caſts at the Bride, thereby wiſhing her an eaſie and joyful Childbirth. *Dr. Addiſon.*

According to the *Barbary-Jews*, a Man may take as many Wives, as he can find with Meat, Drink and Cloths, and the right of the Bed. Polygamy being accounted as one of the chiefeſt Privileges conferr'd by Divine Preſcription; yet they are not very fond of its practice.

Divorces

Divorces are granted amongst them; a Copy of their Bill of Divorce--- is thus---

Upon the---day of the Week---of the Month---nd Year of the Creation of the World, according to he account which we Hebrews use at *Titnan*, in he Kingdom of *Fez*, govern'd by the Puissant *Muley*--- I *Joseph-Ben-Rabbi*---have desired of mine wn accord, without any Compulsion, to cut off, livorce, dismiss and cast thee out; Thee, I say, Thee, my Wife *Fatima*, the Daughter of *Rabbi-Ben*---which hast been my Wife heretofore; but now, I cut thee off, divorce, dismiss and cast thee out, and be thou cut off, *&c.* and be at liberty, free, and Mistress of thine own self, to go and marry whom thou hast a mind to; and let none be refused for my Name, from this day forward for ever, and this shall be to thee a Bill of Divorce, and the Epistle of taking away, according to the law of the twelve Tribes.

The Difference of Wives *and* Concubines.

1. Wives were by Matrimonial Patent, or Dotal Covenant; Concubines, without such Ceremonies.

2. Wives were Governesse of the Family; Concubines as Servants, only claiming a Right to the Bed.

3. The Wives Children had a Right to the Inheritance; the Children of Concubines received Portions. Dr. *Addison.*

The most ordinary cause of Divorce among the *Muscovites*, at least pretence, is Devotion, loving God better than their Wives when a humour takes them to go into a Monastery. Barrenness is another cause. *D. of Holstein's Emb. Trav.*

Muscovites.

The way of Marriage among the *Muscovites* is this, the Parents having agreed,

1. The

1. The young Man sends to his intended Bride a furr'd Coif, a pair of Buskins, a Cabinet with Jewels, a Bag for Night-Cloaths, a Comb and Looking-Glass.

2. Next day the Priest comes with a little Silver Cross, with two Lads, carrying lighted Torches, of Wax-Candles, blesseth the two Lads, and then the Guests.

3. The young Couple are set at Table, the two Lads holding a piece of Taffata between them.

4. The Suacha dresses the Bride's Head, brings a Looking-Glass, and the young Couple joyn their Cheeks, and smile one upon another; the two Suacha's in the mean time throwing Hops upon them.

5. They are led to Church; where,

1. They are blessed, by holding Images over their Heads:

2. Are three times ask'd their Consent (by the Priest, who takes the Man by the Right Hand, and the Woman by the Left at the same time) whether they love one another as they ought to do?

3. All the Company joyn Hands, and the Priest sings *Ps.* 128. the People answering.

4. A Garland of Rue is put on their Heads, and then is said, *whom God hath joyned*, &c.

Modern Heathens.

In *Angola* they marry not at all. Sir *Tho Herbert.*

Amongst *Bannians* the Children are married at seven and ten Years old; and this is certain, if an Infant die unmarried, his Parents procure a Virgin (with some *Dinaes* of Gold) to be his Bed-fellow or Wife for one Night; to avoid the Reproach of dying unmarried. Sir *Tho. Herbet.*—They hate Polygamy, therefore cry out upon the *Mahometans*, as People of an impure Soul. Their way of Marriage is thus: The Boy rides about the Town, attended

ttended with such little Ones as can ride, robed vith Jewels, Scarfs, *&c.* one day; the next, the Bride, with a like Train of Virgins, no less richly attired; the Bridegroom and Bride, known by their Coronets: the Ceremonies are ended with Kettle-Drums, Trumpets, Pageants, *&c.* the Bride hath no Money-Portion (which they hold contemptible) only some Jewels and *Dinaes* of Gold, which hey are that day attired with: afterwards a Fire s interposed to signifie their heat of Affections, a ilken String circles both their Bodies; then a Linen Cloth is put betwixt them, to shew they were nknown to one another before; then the Bramin leſſes them, and wishes them as fruitful as a Cow; he Cloth is torn away, the String untied, and then hey are one anothers ever after. Sir *Th. Herb.*

The *Bannians* affect no second Marriages, *Idem.*

The *Persees* distinguish their Marriages into five Orders, thus:

1. *Shaulan*, which is a marrying of two young Children; the vertue being, That if either die, hey go to Heaven.

2. *Chockerson*, which is a second Marriage.

3. *Codeshenahasan*, when the Woman is her own Chooser.

4. *Ecksan*, when a dead Body (not married before) is married to one alive.

5. *Ceterson*, when having no Sons, a Man adopts his Daughter's Son, *&c.* The Ceremony is this.

At Midnight the *Daroo* (or Priest) enters the House, (for they wed not in Churches;) and finds the Bride and Bridegroom placed upon a Bed together; opposite to each two Church-men stand with Rice in their Hands, (the Emblem of Fruitfulness) when first one lays his Fore-finger on the Bride's Forehead, and asks if she be willing to take that Man to be her Husband; who saying *Yea*, the like rite or question is by the other Priest made to the Man; who after the like answer promises to *infeoffe* her in a certain number of *Dinaes*; to which the Bride replies, she and all she hath are his;

his; the Priest thereupon throws Rice upon their Heads, praying, that they may multiply as Rice. The Woman's Parents give the Dowry, and eight days are usually spent in Jovial merriment. *Sir* Th. Herb. *Trav. into* Persia.

The *Bannians* in *Calicut* exchange their Wives. Here not only Husbands, but Wives are allowed Polygamy.

Persians.

The young Man and Maid see not one another before Marriage (which is also observed in *Muscovy*.) The Bridegroom (not the Bride) gives a Dowry, which is sent to the Mistress before Marriage, or promised to be paid in case of Divorce; the *Kasi* (Ecclesiastical Judge) or *Molla* contracts them by Proxies, and marries them in the Name of God, of *Mahomet*, and of *Aly*, giving them a Certificate of the Marriage; and this in private, perhaps in some Field, for fear of Sorcery. Presents are sent to the Bride, of Pendants, Bracelets, *&c.* she's conducted on Horse-back,---With Musick, *&c.* to the Bridegroom's House, where a Feast, Poets, Books, Discourses of Morality are provided for their Entertainment; if the Bridegroom find his Bride broken up to his Hands, he may lawfully cut off her Nose and Ears, and turn her away. If any one of the Company is not there next day precisely by the hour of Dinner, he is laid upon a Ladder set against a Wall, with his Head downwards, and whipt on the Soales of his Feet with a roll'd Handkercheif. *D. of* Holstein's *Emb. Trav.*

At *Aleppo* the *Kadi* makes and dissolves all contracts of Marriage. *M. Tavernier*, l. 2. c. 2. p. 59.

In *Fermosa* the Bridegroom, after he hath sent the Dowry by a Relation to the Bride's House, goes the next night, and without Company or Light, or sight of any one, creeps by stealth into the House, and so

o into the Bride's Bed, where the Marriage is se-retly consummated; and for some time continues o do so, never seeing one another in the day time nless in some remote place, for they live not with heir Wives, till 40 Years of age. *Mandelslo.*

In *Bengala* their Marriages are made in some Water, wherein the Priest and the married Couple old a Cow and Calf by the tail, and pour water up-n it; then the Priest ties the married Persons Cloaths together, and surround the Cow and Calf, nd so the Ceremony is ended; the Priest hath for is Fee the Cow and Calf, the Poor some Alms, nd the Idol some Money. *Rosse.*

In *Malabar* the King will not converse with is new-married VVife, till one of the chief *Bra-mines* hath had the first Night's Lodging with her. *Idem.*

In *Narsinga* the chief Priest dispenseth with Mar-iages at his pleasure; and when he gives License o the VVoman to marry again, he seals it with a ot Iron on her Shoulder. *Idem.*

Mahometans.

In *Fez* they marry in the Church. *Rosse.*

The *Tartars* buy their VVives; and in regard here are abundance of poor young Men, that have ot wherewithal to buy, they never marr at all. *M. Tavernier*, l. 3. c. 13.

Gaurs.

The *Gaurs* are permitted to have five Wives, if they an maintain them, nor is it laudable to repudiate ny, but in case of evident Adultery, or that she arn Mahometan; besides the Husband must stay whole year, to see if she will repent or no; and up-n confession of her fault, after three Years Pen-ance, they are remarried.

As to the Ceremony of Marriage, the Priest asks efore Witnesses, if they both consent; then taking little Water, he says a few Prayers over it; and

then washing both their Fore-heads, he pronounces certain words, and there's all. They Marry not within the third degree. M. *Tavern.* l. 4. c. 8.

With one of their Wives only they are to Lye, at least two Nights a Week, *Friday* and *Saturday*, and she always goes before the rest. When the Women have the custom of Nature upon them, they lye in the Fields, and have Meat and Drink brought them every day; and when they are free, they send a Kid, Hen, or Pidgeon for an Offering; after which, they goto the Bath, and then invite some few of their Kindred to some small Collation. *Idem.*

Armenians.

Amongst the *Armenians* the Mothers often agree upon Marriages for their Children, at two or three years old, sometimes before they are Born, before either Party have seen each other, or the Fathers and Brothers know any thing of it: Upon the Fathers Approbation, the Mother of the boy, with 2 Old Women goes to the House where the Mother of the Daughter Lives, and Present her with a Ring from the Boy; the Boy appears afterwards, and the Priest reads something out of the Gospel, as a blessing upon both Parties; after which they give him a sum of Money, according to the quality of the Father of the Girl; this done, they present the Company with Drink; And this is called a Betrothing. After this giving of the Ring, tho it be 20 years after, before they are Married, the Boy is bound yearly upon *Easter-day* to send his Mistress a New Suit of Clothes with suitable Trimming. Three days before Marriage, the Boy's Parents prepare a Feast, and a New Suit of Cloths for the Girl; at length the Boy on one Horse, and the Girl on another, sumptuously Harnessed, with Bridles and Saddles of Gold and Silver, if the Parents

ents be Rich, ſet out from the Virgin's Habitation, the Bride-groom going before with a Veil of Carnation Tiffany on his Head, or elſe with Gold and Silver Net-work, the Meſhes whereof are very cloſe, that reach below the Stomach; he holds in his hand one end of a Girdle 3 or 4 Ells long, and the Bride that Rides behind, holds the other: She is alſo covered with a large White Veil, from head to Foot, that ſpreads alſo a good way over the Horſe; under which, as under a large White Sheet, the Bride is ſo hid, that nothing can be ſeen but her Eyes. Two Men walk on either ſide the Horſes; and if they are Children of 3 or 4 years old, there are 3 or 4 Men to hold them in the Saddle; for ſo young they Marry: A great Train of People follow, with Tapers in their Hands, as if going in Proceſſion; Drums, Trumpets, Haut-boys, *&c.* Attending to the Church-door: When alighted, the Bride-groom and Bride ſtill holding the Girdle in their Hands, advance to the Foot of the Altar, where they lean Forehead to Forehead; the Prieſt laying his *Bible* on their Heads, inſtead of a Desk, a weight ſufficiently heavy, as being a thick ponderous *Folio*: Then the Miniſter, commonly a Biſhop or Arch-biſhop, reads the Service, very much like ours, demanding, *Wilt thou have ſuch a one to thy Wife? To thy Husband?* To which they Anſwer with a Nod of the Head. After the Matrimonial Benediction they hear Maſs, and ſo return to the Daughter's Habitation, where the Nuptials laſt three days, the Women Drinking more than the Men. The Man goes to bed firſt, the Woman pulling off his Breeches, tho ſhe doth not lay aſide her Veil till the Candle is out. Let it be what time of the year it will, the Woman riſes before day. So that there be ſome *Armenians*, that in 10 years after, they are Married, never ſaw their Wives Faces, nor never heard them ſpeak. For tho her Husband may ſpeak to her, and all the reſt of her Kindred, yet ſhe never anſwers but with a nod. The Women never

eat with their Husbands; but if the Men Feast their Friends, the Women Feast theirs the next day. *Tavernier* l. 4. c. 12.

Mexico.

In *Mexico* the Bridegroom and the Bride stood before the Priest, who took them by the hands, asking if they would Marry: Understanding their will, he took a corner of the Veil, wherewith the Woman had her Head covered, and a corner of the Man's Gown, which he tied together on a Knot, and so led them thus tied to the Bridegroom's House, where after the Wife had gone seven times about a Fire kindled on a Hearth, they sate down together, and the Marriage was contracted. *Purchas.*

Sclavonia.

In *Sclavonia* they rarely permit their Women to Marry, till they are 24 years of age, nor the men till they are 30. *S. Clark.*

Mahometans.

Marriage is to be sought, say the *Turks*, for Procreation, not Lust; the fit time is about 25 years of Age; 'tis to be Celebrated with Prayers and Praises and modest shamefulness; and they ought to learn each other to read, if either party be ignorant; but now 'tis degenerate from the antient Simplicity; for if a Man likes a young Woman, he buys her of her Father, and then Inrolls her in the *Cadi's* Book, the Marriage following with all *Bacchanal* Solemnities. The Father gives only some small pieces of Houshold-goods with her: When he dislikes any of his Wives, he sells them,

them, or gives them to his Men-slaves. They sit not at Table with their Husbands, but wait and serve them; and then they Dine by themselves; not admitting any man into their Company above 12 years old; and they never go abroad without leave, except to the Bath, and on *Thursday* to Weep at the Graves of the Dead: They rise to their Husbands, and stand while they are in presence. Nor is any part of their Body to be seen by any man; only the Brother may see the Sister, but not the Husband's Brother: And for this cause they are kept closely mewed up, and not suffered to buy and sell. *Purchas.*

1

Frugality.

Jews.

THE Antient Hebrews used a Frugality in the Simplicity of their Fare, Bread and Water, *&c.* as may be seen in the Lives of the Patriarchs, and Prophets; at most Bread and Flesh, and sometimes Milk, Wine or Oyl, *&c.* In their Apparel, the Skins of Beasts, Cloth of Camels Hair, Girdles of Leather; in their Buildings, Utensils, Entertainments, *&c.* Yet without doubt in process of time, they, as other People, grew lavish and profuse in their Expences; for which they are sometimes smartly reproved by the Prophets, especially *Isaiah*, c. 3.

Christians.

Our Saviour Christ gave his followers both Precepts and an Example of Frugality, in taking up with so mean Provision himself, of Lodging, Diet, Raiment, and Retinue; and giving strict Orders after his Frugal, tho Miraculous Treats, that the *Fragments should be gathered up*, and care taken that *nothing might be lost*. The Sacraments which he Instituted for the use of his Church, both of them consisting of Elements, which are εὐπόρισα (easy to be procured, and not chargeable) are an Evidence of the same thing. It were an endless task to enquire into the Frugal Lives of the Ancient Christians: Ecclesiastical Story abounds with Examples. *Anonym.*

Ancient Heathens.

The Old *Romans* had their *Sumptuarias Leges*, which set bounds to their Expences, especially in Feasting and Entertainments, and Officers called *Epulones* to over-see all the Sacred Banquets.

The Heathen Worthies are often represented Clothed with Skins of Beasts.

Cato Major, when Old, and after his Consulship and Triumph, never used any Garment above the value of 100 *Denarii*, and for his Food 30 *Asses* served him a day.

Augustus the Emperour's Daughters wore Garments of their own Spinning.

With the *Massilians*, a Woman's greatest Portion was not above 100 *Aurei*.

Yet notwithstanding in following Ages as they grew prosperous and rich, they grew extremely Luxurious and Profuse; concerning which, they are taxed very sharply by the Satyrists of the times; especially *Juvenal*.

Turks

Turks.

The *Turks*, tho they often Game, yet 'tis always for nothing. M. *de Thev.*

The *Chineſe* delight exceſſively in all ſorts of Game, and when they have loſt, care not, tho they ſtake Wives and Children, whom they willingpart with, till they can Redeem them. Sir *Tho. Herb.*

Japon.

'Tis a Capital Crime among the *Japoneſe* to play for Mony. *Tavernier's Collect.* &c. p. 4.

Heathens.

In *Fermoſa*, Gaming, whether that which depends upon Chance, or requires Skill, is Capital, if it be for Mony. *Mandelſlo.*

Muſcovites.

The *Muſcovites* ſpend but little in Houſe-keeping. *See before in the Chap. of Self-denial.*

Chriſtians.

Sir *Thomas More's* Father would never let his Son have any Mony, but when he wanted any thing, he ſhould ask for it; and by that means (ſaith Sir *Thomas*) I could not furniſh any Vice or Pleaſure; nor knew I what Unthriftineſs or Luxury meant. *Author of the Education of Young Gentlemen.*

Russians.

In *Muscovy* all the Subjects are appointed what kind of Apparel, especially of what Colour, *&c.* they shall wear, by their *Czar* or Emperor.

Papists.

Dr. *Burnet* in his Letter, dated from *Rome*, 1685. saith, That the present Pope was so Frugal, that the Expence of his Table did not amount to a *Crown* a day, tho this (saith he) is indeed short of *Sisto* the 5th, who gave order to his Steward never to exceed 25 *Bajoicks*, that is 18 Pence a day for his Diet.

Switzers.

When Estates are sold among the *Switzers*, the *fifth part* of the *Price* belongs to the Publick, and all the Abatement the Bailiff can make is to bring it to a sixth part; this they call the *Lod*, (from *Alodium*) only there are some Lands, that are *Frank-lod*, which lye not under this Tax; but this falling only on the Sellers of Estates, it was thought a just Punishment, and a wise Restraint on ill Husbands of their Estates. Dr. *Burnet*'s Letters.

Mahometans.

The *Turks* generally hate that Lightness in Apparel, Speech, Gesture, *&c.* used of the Christians, whom for this cause they call Apes and Goats, likewise they are not Sumptuous in their private Buildings: Yea, detest the Christains for their Excess and Superfluous Expences that way: *What*, say

y they, *do these Pagans think, they shall live for ver?*---and the like moderation they use in Diet, re. *Purchas*, out of *Septemcast.*

Papists.

Augustinus Chiessius, a Banker at *Rome*, at the hristening of his Son, entertained *Leo* the 10th. pon the River *Tibris*, and all the Foreign Embasdors and City Nobles, with curious Fare, dished ut in costly Plate, and on the change of every ervice, all the Meats, Plate and all, were cast into he River, and new supplied Mr. *Jo. Hales.*

Dancing.

Jews.

THAT Dancing was used among the Jews, is evident from the example of *David*, who us'd t in the Divine Worship, being girded with a inen Ephod, and dancing before the Ark. *Sam.* 6. 14.

Christians.

Christians must not go to Weddings, and (*bare vel saltare*) bleat or dance, but sup or dine hastly as becomes Christians, *Conc. Laod.* c. 52. *abit.* A. C. 364.

The Universal Council of *Constantinople*, &c. orbid Dancing, especially at Weddings. *Alsted.*

Concilia

Concilia Choreas damnant, ut Basilienſe, Carth ginenſe, quartum; Agathenſe, &c. *& Decreta pr hibent: lege inſtitutum Zachariæ, cauſ.* 26. *q.* 7. *ca Siquis,* &c. *De Conciliis, lege diſtinct.* 34. *can. Pr byteri, & de conſecratione, diſt.* 1. *can. Qui die. & Conſ. diſt.* 5. *can. Non Oportet.* Steph. Tzeged. *Lo commun.* p. 438. who quotes alſo S. *Auguſtin contra Petilianum,* c. 6. *& in Pſal.* 32. and S. *Chr ſtom, Hom.* 56. *ſup. Geneſ.* and in *Matth.* 14. *& Marlorat* (in *Matth.* c. 14.) *Calvin* (in *Matt.* 14.) &c.

In another Table *Tzegedine* cites againſt Dan cing the Councils of *Laodic. Agath. Ilerdian, Alt ſiodore.* Beſides Canons (*de quibus cauſ.* 26. *q.* 7 *can. Siquis.* Alſo *lib.* 3. *Decr. Gregorii. can. Cu decorem,* &c. *& Libr.* 3. *Clementinarum.* Tit. 14 c. 1.) as alſo Philoſophers, *Plato in Protagor.* l. 17 *Cicero pro Murenâ, Æmilii Probi in vit. Epaminon da;* and in another Table, *Pet. Martyr, Eraſmus Pellican, Calvin, Ariſtotle, Seneca, Macrobius Salluſtius, Plautus, Pollux,* &c. Pope *Clement* the 5 *Innocent* the 3. *&c.*

Waldenſes, or *Vaudois.*

The ancient Vaudois made mixt Dancing to be a Breach of all the Ten Commandments.

Papiſts.

Cardinal *Bellarmine* inveighs very bitterly againſt it, and cites the Authorities both of Greek and Latin Fathers as on his ſide. *Conc.* 6. 3. 19, 20, 21.

Angel. de Clavaſio is full upon the point. *Quem vide,* p. 55. where here he makes common-Dancing to be a mortal Sin.

The Titular Biſhop of *Geneva* (S. *Fr. Sales*) is very biting, but at laſt concludes, that they are like

e Muſhrooms, the beſt are bad and dangerous, leaſt) *nothing worth.* Sale's *Introd.*

Proteſtants.

Dr. *Tully* ſpeaking of publick Dances and Stage-ays, adviſeth every Chriſtian to forbear them, till h time as they are purged by ſome happy hand m their Faults and Corruptions. *Enchir.* c. 18. Before I came into *Hungary* I obſerved no Sha-w or Shew of the Old Pyrrhical Saltation (or arlike way of Dancing) which the *Heydukes* pra-ſe in this Country: They dance with naked vords in their Hands, advancing, brandiſhing d claſhing the ſame, turning, winding and ele-ting, and depreſſing their Bodies with ſtrong and tive motions, ſinging withal unto their meaſures, ter the manner of the Greeks. Dr. *Brown's av.* p. 10.

Mahometans.

That the Mahometans uſe Dancing, even in eir Religious Worſhip, is obſerved in this Book terwards, under the Title of Saints.

Ancient Heathens.

The ſame is obſerved of them likewiſe in the rmer part of this Book; ſo likewiſe of the Mo-ern Heathens.

Ancient Chriſtians.

Sometimes they had Dances in their Churches d Chapels of the Martyrs. *Theodor.* l. 3. c. 22.

Modern

Modern Christians.

By way of Appendix.

Cardinal *Borromeus* saith, when he was a your Man at the University, he and his Companion prevailed with one of their Professors, a grave an prudent young Man, to go with them to a Ball who having observed,—*&c.* told them, It was a invention of the Devil to destroy Souls. *Auth of the Educ. of young Gentlemen.*

Nothing doth more dissipate the Spirits tha the ravishing harmony, dancing and charms c Ladies. *M. de Rhodez.*

Dancing and Cards are conniv'd at in Strangers not permitted to the Citizens of *Geneva* them selves. *Anonym.*

The *Abissines* in their Festival Solemnities us Musick and Dancing, and some of the Latin Church celebrate *Corpus Christi*-day with a Har and Dancing. *See concerning the Feasts of the Gree Church in the former part of this Book.*

Modern Heathens.

'Tis common with the Idolaters of several Nations to celebrate their Festivals with Dances, *&c.* as with the *Mexicans.*

Games.

Games.

Christians.

Ornaments in *Germany* were first used at *Magdeburg*, A. 635. by the Emperor *Henry*, Sirned, the *Fowler*; who coming from the War of *ngary*, exceedingly satisfied with the Nobility, uld oblige them to exercise themselves in handg their Arms, and managing their Horses; and refore instituted these Sports. ---No new Nobi-, none Guilty of High-Treason, no Oppressor Widows and Orphans, none Born of Parents ereof one was of base Extraction, no Heretick, rderer, Traitor, no Coward that had run away m the Battel, nor indiscreet Person, that had en offence to Ladies by word or deed, were nitted to this Honour, nor above one of the e Family at a time. Princes came into the ts with four Squires apiece, Counts and Barons h three, a Knight with two, a Gentleman with . At the Hour and Place appointed, he that l a desire to break a Lance, came to the Presit's Lodgings to have his Name written down; ich was done in the presence of three Heralds, whom the Champion delivered his Helmet and ord; and after he had been at Confession, prered himself in the Lists with one or more ires, *&c.* The Horses were to be without fault; also the Caparisons and Furniture, such as gave Offence; Their Saddles equal, *&c.* And after *Justs* were ended, every Man repaired to the sident of his Nation, to wait for the Sentence the Judges: And he that deserved the Prize,

received

received it either from the hand of some Lady, (from the Prince that gave it.---These Pastim were afterwards disused, either for the Emulatio they begot between Princes and Nobles, or by re son of Wars; or perhaps because many brave M lost their Lives in these Encounters; as *Henry* 2 King of *France*; and at *Darmstadt*, A. 1403. the 23d. Turnament that was held in *Germa* the Gentlemen of *Franconia* and those of *Hess* drew so much Blood, one upon another, that the remained dead upon the place 17 of the forme and 9 of the latter. *Dr.* Brown's *Travels*, p. 175.

Ancient Greeks and Romans.

Concerning the Olympick Games of *Greece*, (which they met from all Parts of the Countrey and the Pastimes of *Rome*, take this short Schem and for further Information, *See* Godwine's *Antiq.* *and* Galtruchus's *History of the Heathen Gods*, wi Mar. D'Assigny's *Notes*.

Plays were 1 Publick,

1. To oblige the People: As,

1. Gymnic Fights.
2. Horse-Races.
3. Chariot-Races.
4. The Butchery Gladiators.
5. The Naumachia or fight of Ships
6. Hunting of Beast

2. I

2. In honour of the Gods: As,

1. The Olympic Games.
2. The Pythian.
3. The Isthmian.
4. The Nemæan.
5. The Gymnic may be here added also.

Here also may be considered all those which are taken notice of in the former part of this Book: As,

Ludi Megalenses.
Ludi Apollinares.
Cereales, Capitolini.
Seculares, Taurii.
Florales, Votivi, &c.

2. Private: As, *Latrunculi*, the Play at Chesse.
Tali and *Tessaræ*, Dice.
Pila or *Sphæra*, the Ball.
Discus, the Quoite.
Harpastum & *Halteres*, throwing the Bar, *&c.*
Petaurum, the Wheel.
Trochus, the Top.
Par & Impar, Even and Odd, Childrens Plays.

Note, That at such Games especially, as were instituted in honour of the Gods, they began and ended with Sacrificing to the respective Divinities. *Baltruch*, l. 3. c. 6.

Christians.

Lyra out of *Hostiensis* reckons up Nine Circumstances, all deadly Sins; for which he Condemns the Game of Dice. *Lyra ad Præcep.* 7. *Expos.* 3. Concern-

Concerning which, as also concerning Quoites Bowling, Tennis, Cards, Tables, Chesse, consul *Gattaker*, in his very learned Treatise, *of the Nature and Use of Lots*; who cites many Testimonie of Authors, Laws, and Canons concerning them and determines very judiciously of the Use of them Concerning Hunting, *Vid. Concil. Agathense, Epaunense, Decret. Nicolai Papæ*—Episcopi ab omnium bestiarum vel volucrum venatione penitus alieni,&c. *D.* 34. C. 1.

De Spectaculis Theatri, *Vid. Augustini Confessiones, & Carruzæ Sum. Concil.*

Mahometans.

Alamin, a Turkish *Chalif*, mightily addicted to Drink and Gaming; when *Bagdad* (the Seat of the Empire) was besieged by *Taher*, his Brother *Almamon*'s General, was playing at Chesse, (*Ludo Schachico*) and being admonished about it, made answer, *Let me alone; Jam enim apparuit mihi contra Cutherum famulum Schamat*; (i. e. *perplexum esse Regem:*) and at last being worsted in the Siege made his escape by swimming over into a Garden, wherein he ended his Life with a Stab. *Hottinger.*

Mutazzus, another *Chalif*, given over to Drink and Chesse, having first abdicated the *Chalif-ship* died afterward in a Cave, where neither Meat nor Drink was allowed him for three days. *Idem.*

Muhammed Abu Abdalla, Muhtadis Billa, forbid the use of Wine, Singers and Jesters; commanded Fortune-tellers to be banished; and drove away Lions and Hunting-dogs. *Idem.* See more in the *Chapter of Frugality.*

Saints

Saints.

Jewish.

NOt to mention *Abraham*, whom they boasted with a loud voice for their Father, nor the est of the Patriarchs and Prophets; they have ther Rabbies or Doctors of a later Date; which hey have a mighty Veneration for. As,

1. *Simeon the Just*, or *Hazzadik*, 312 Years be-ore our Saviour.
2. *Sadoc*, his Succeſſor, who lived under *Anti-onus Sochæus*; and who gave Name, as ſome think, o the Sadducees.
3. *Baithos*, who was his Fellow-Scholar, and ave Denomination to the *Baithoſeans*.
4. *Hellel* and *Sammai*, Doctors of the Phariſees.
5. *Judas*, a *Galilean*, from whom came the *Ga-leans* or *Gaulonites*; whoſe Doctrine was, That nly God was to be accounted their Lord and rince.
6. *Rechab*.
7. *Elxai*, a Rabbi of the *Oſſens*; eſteemed by his ollowers a ſecret Virtue or Power, *&c.*
8. *Marthus* and *Marthana*, two Women of the me Stock, Succeſſors of *Elxai*, and Heirs of his onour, worſhipped in *Iturea*, and about the ead Sea for Gods. *Purchas* out of *Epiphanius*.

The *Sampſeans* had *Elxai* and his Poſterity in ch honour, that if they went abroad, the Peo-le would gather up the Duſt of their Feet for ures, as alſo their Spittle; and uſed them for Amu-ts and Preſervatives. *Idem.*

9. *Simon*, of whom the *Simonians*.

10. *Cleobins*, of whom the *Cleobians*.
11. *Dositheus*, of whom the *Dositheans*, a Sect of *Samaritans*.
12. *Gortheus*, *Masbotheus*, &c. of whom the *Gortheans* and *Masbotheans*, &c.

To these may be added many others, which they had in great esteem: As,

13. *Rabbi Akkiba*, famous for his Wisdom, for his 24000 Scholars, and for his long Life.
14. *R. Schelomoh Jarchi*, a French-man.
15. *R. Nathan Baal Aruch*, who wrote the *Talmud Lexicon*.
16. *Rambam*, so called from the initial Letters of *R. Mosche Barmaimon*.
17. *Aben Ezra*, that wrote upon the whole Bible.
18. *R. David* and *Mosche Kimchi*, Brethren, and learned Grammarians.
19. *R. Joseph Molchu*, Burnt at *Mantua*, for endeavouring to perswade his Religion upon *Charles* the 5th. and other Great Persons, *&c.*

Papists.

Amongst the Papists are many Canonized for Saints; and to give a List and History of them all, would take up a Volume: I shall therefore only give my Reader a short Scheme of some of them, with the particular Vertues and Offices appropriated to them.

Places.

S. *James*, for *Spain*.
S. *Denys*, for *France*.
S. *George*, for *England* and *Germany*.
S. *David*, for *Wales*.
S. *Patrick*, for *Ireland*.

S. *Peter*,

S. *Peter* and *Paul*, for *Rome*.
S. *Ambroſe*, for *Milan*.
S. *Mark*, for *Venice*.
Three Kings, for *Colen*.

Arts.

S. *Gregory* and S. *Catharine*, for Scholars.
S. *Luke*, for Painters.
S. *Coſmus* and S. *Damianus*, for Phyſicians.
S. *Eulogius*, for Smiths.
S. *Criſpin* and *Criſpianus*, for Shoe-makers.
S. *Guiman*, for Taylors.
S. *Guare*, for Potters.
S. *Euſtachius*, for Hunters.
S. *Magdalen* and S. *Afra*, for Whores.

Diſeaſes.

S. *Sebaſtian* and *Roch*, for the Plague.
S. *Flaccius*, for the French Pox.
S. *Petronella*, for the Feaver.
S. *Wolfgang*, for Contractions.
S. *Mark*, for Suddain Death.
S. *Valentine*, for the Falling-Sickneſs.
S. *Margaret*, for Child-birth.
S. *Leonard*, for Captives.
S. *John* and *Benet*, for Poyſon.
S. *Anaſtaſius*, for the Head-ach.
S. *Otilia*, for Sore Eyes.
S. *Apollonia*, for the Tooth-ach.
S. *Blaſe*, for the Neck.
S. *Eraſmus*, for the Belly.
S. *Briccius*, for the Privities.

Cattle.

S. *Wandline*, for Sheep.
S. *Eulogius*, for Horſes.
S. *Pelagius*, for Kine.
S. *Antony*, for Swine.

Fruits, &c.

S. *Judocus*, for Fruits.
St. *Urban*, for Wine.

Elements.

S. *Agatha*, For the Fire.
S. *Nicholas*, for the Sea.
S. *Valesian* and S. *Theodore*, for Tempests.

Besides these, they have innumerable others; All the Apostles, Martyrs, Confessors; Monks, Hermits, Nuns, as many of them at least as were Eminent in their Generations for real or pretended Excellencies; as S. *Antony*, S. *Giles*, S. *Christopher*, S. *Fabian*, S. *Dominick*, S. *Francis*, S. *Ignatius Loyala*, &c. S. *Gertrude*, S. *Bridget*, S. *Clare*, S. *Winifride*, &c. As the *Pantheon* served the old *Romans* for all the Gods, so the *Papists* have converted the same to the Service of *all-Saints*, under the Name of *S. Mary*. And because they are so many, that there could not be allowed particular Churches and Days for them; therefore in that Church on the First of *November* is celebrated the Memory of them all together.

When I was in *Britain*, I saw S. *Thomas* (*Becket's*) Tomb laden with innumerable Jewels, and of very great Value, beside a great deal of Wealth. *Erasmus.*

Muscovites.

1. S. *Nicolas* is their Great Tutelar Saint; which is the same (I think) with him they call *Nicholas Sudatwiritz*, who hath writ certain spiritual Treatises; for whose Memory the *Muscovites* had so great a Veneration, that not long since they lighted Wax-Candles before his Picture, for which they had

ad built a particular Chappel in the great Street at *Moscou*, which leads to *Twere-gate*; but 'twas destroyed lately by Fire. *D. of* Holstein's *Embassy.*

2. S. *Anthony*, of whom they say, that he came from *Rome* into those parts, down the *Tiber*, and cross the Sea upon a Milstone, and so to *Novogrod*, where they shew the Milstone to this day; that by the way he bargained with certain Fisher-men for the first draught of Fishes, which proved to be a chest full of Priests Vestments to say Mass in, Books and Money, belonging to the Saints; and that afterwards he built a Chappel there, in which they say, he lies interr'd, and that his Body is there to be seen, as intire, as when he departed this world. *Travels of the D. of* Holstein's *Embass.* p. 38.

They have an infinite number of Saints besides. The Priest at *Baptism* assigns every Child a particular Saint, whose Image he delivers to the God-fathers, and charges them to oblige the Child, when he is come to years of discretion, to have a particular Devotion for his Patron. *Idem.*

Those who commit Sins deserving Excommunication, are oblig'd to have their Saint taken away, even out of their Churches, as well as their Persons. Great Persons and rich Merchants adorn their Images with Pearls, and other precious Stones. *Idem.*

All *Muscovites* look upon them as things so necessary, that without Images they cannot say their Prayers; which, when-ever they do, they always set Wax-Candles before their Saint, and look stedfastly upon him. *Idem.*

At first coming into a House the Guest always looks for the Saint, with a *Jest le Boch?* i. e. *Where is the God?* And then he makes a very low reverence to it, with a *Gospodi Pomuilui*, i. e. *Lord have mercy upon me*; and then turns to the Guests. *Idem.*

Armenians.

1. S. *Gregory.*

2. A Princess,---That came with 40 Virgins of Quality to visit S. *Gregory*, whom afterwards an Armenian King caused to be thrown into a Well of Serpents, where she lived 14 Years, and received no harm; and from that time to this (they say) that Serpents that breed thereabouts are not hurtful. *Monsieur Tavernier.* l. 1. c. 4.

There is a Church dedicated to her in *Egmiasin. Idem.*

Abissinians.

The *Abissines* reckon up nine Monks, or Religious Persons more famous than others, that came out of the Roman or Greek Empire, probably out of the Neighbouring parts of *Egypt*, who seated themselves in *Tygra*, and there erected their Chappels; but their Names were all changed, except that of *Pentaleontes*; they are number'd in this Order:

1. *Abba Aragawi*, otherwise called *Michael*, of whom one of their Poets thus:

Peace be to Michael, Aragawi *nam'd,*
Wisdom his Life, his Death true Prudence fam'd.
With him was God, the Holy Three in One;
To all those Saints an Everlasting Crown.
Who by their Prayers true Concord did enjoy,
That they might Arwe's *Kingdom quite destroy*, i.e.

The *Serpents*; for the *Ethiopians* worshipp'd a Serpent as supream.

2. *Alba*

2. *Abba Pantaleon.*
3. *Abba Garima.*
4. *Abba Alef.*
5. *Abba Saham.*
6. *Abba Afe.*
7. *Abba Likanos.*
8. *Abba Adimata.*
9. *Abba*, or otherwise called *Abba Guba.*

There are to be seen still the Cells, where these Holy Men sequestred themselves; by the names of *Beta Pentaleon*, Saint *Pentaleon*'s House, *&c.*

Besides these there are several other *Great Doctors*, who have higly merited for propagating the Christian Religion; as also many Martyrs, frequently celebrated by the *Ethiopians* and *Copticks* in their relgious Panegyricks.

But as to their *Saints*, they relate of them several things extraordinary and incredible; as,

The removing Mountains.
Appeasing the rage of tempestuous Seas.
Raising the Dead.
Causing Water to spring out of Rocks.
Walking over Rivers.
Riding upon Dragons and Lyons, as on Horses.
Giving their whole Raiment to the distressed.
Living three whole days on three little Dates, or one little dry Bisket.

But none more Renowned for his Sanctity, then *Gabra-Menfus-Keddus*, or the *Servant of the Holy Ghost*; in honour of whom, they keep a Holy-day every Month.

Next to him is *Tecla Haimonot*, or the Plant of Faith, who restored the Monastical way of living in *Ethiopia*, about A. C. 600. *Job Ludolph*'s *Hist. of Ethiopia.* Concerning this Man, mention is made in their Church Registers thus: Remember, Lord, the Soul of thy Servant *Tecla Haimonot*, and all his Companions.

No less esteem'd is *Eustathius*, another Abbot of theirs, *&c. Idem.*

Mahometans.

The *Mahometans*, especially the *Persians*, have many Religious, or rather Superstitious *Santoes* amongst them.

1. Some, who go stark naked. *Vid. Sorrow for Sin.*

2. Some, who eat Serpents.

3. Some, who wear great Turbans, *&c.*

4. Some, who spend whole Nights in Praying and Singing. *v. Praise.*

5. The most noted are the *Dervises*, who live in Common, and have their Superiors as our Religious; mean in their Apparel, wearing on their Heads a Cap of white Felt, like our Night-Caps: Every *Tuesday* and *Friday* they make a Dance (pretty pleasant to see) in a great Hall (which is their Mosque) the middle whereof is railed in square, leaving a space all round for them that are without: within the Enclosure is the Keble, where are two Pulpits, joyned together on a Foot-stool; into the one goes the Superiour, turning his Back to the South, and his Vicar into the other; over against them at the other end of the Hall, without the Rails are the other *Dervises*, playing on Flutes and Drums; after some Prayers sung together, the Superior reads a little of the *Alcoran*, explained in Turkish: then the Vicar a few words of the *Alcoran* in *Arabic*, which serve as a subject for the Superior to make a Discourse upon afterwards in Turkish; after Sermon the Superior and Vicar, and the rest of the *Dervises* take two turns about the Hall, while one sings some Verses of the *Alcoran* in a pleasant tone; after that all their Instruments play in consort, and then the *Dervises* begin their Dance; they pass before their Superior, salute him humbly, then making a Leap, fall a turning round with their naked Feet, their Left Foot serving for a spindle; they turn without weariness,

ineſs, tho' ſometimes old Men ; this is done to the ound of Drums and Flutes. The Author of his Dance was one *Hezreti Mewlana*, a *Derviſo*, eckon'd a Saint among them. *M. de Thev.*

Many other ſorts of *Santoes* they have,---Enough n *Egypt*, to man out ſeveral Gallies. *Idem.*---Formerly a Turkiſh Baſha, ſent ſeveral of theſe lazy Lubbards to the Gallies, for the Turks have no ſuch great Eſteem for them.

Dead *Santoes* are interr'd upon the High-ways nd on Bridges; and when the *Moors* find any of heir Sepulchres, they ask leave of the Saints with-n to go that way. The chief of the dead *Santoes* n *Egypt* is,---*Sidi Ahmet el Bedoni*, buried at *Meiteganir*, in the Iſle of *Delta* in *Egypt*, near *Roſetto*, where People that come to the Fair on *July* the 9th, pray at his Grave, and perform his Devotion. This Saint, they ſay, never knew Woman, only lay with his own She-Aſs. They ſay alſo, that a certain *Baſha* offering to take away his Privileges, the Saint entreated him ; but not prevailing, he turn'd up his Cap a little, that the point might encline to one ſide ; *Thou wilt not then* (ſaid he to the *Baſha*) *let me enjoy my Priviledge*; the *Baſha* anſwer'd, *No: This was done three times* ; his Cap and the *Baſha*'s Caſtle turning ſtill ſide-ways : till at laſt the *Baſha* in a great fright aſſured him, that he would preſerve his Priviledges, *Idem.* At the Fair yearly, they ſay, he delivers three Slaves out of *Malta*. *M. de Thev.*

Certain Mahometan Saints.

Sheh Mahomet, a mad Man of *Aleppo* ; *Vid. Oracles*, &c.

Sheh Boubae, another mad Man, *Vid. Ibid.*

Scidibattal, a Saint in *Natolia.*

Chederles, (another S. *George*, according to the *Legends*) one who killed a Dragon, delivered a Virgin, *&c.* He hath a Temple at *Theke Thoi*, the chief City of *Capadocia*, *&c.* for Travellers.

An

An old Woman, having a Dog with her in her Pilgrimage to *Mecha*, ready to die for thirst, made Water in her Hand, and gave it to the Dog; whereupon she heard a Voice, *This day shalt thou be with me in Paradise*; and at the same time was caught up Body and Soul into Heaven.

Sedichasi (in signification) a Holy Conqueror.

Hetsempetteſh,--The Pilgrim's Help.

Aſclik Paſſa,--A Saint for Love-matters, and in case of Barrenness.

Van Paſſa,---For Concord.

Scheyk Paſia,---For Trouble and Affliction.

Goi or *Muſchin*, or *Bartſckin Paſſa*,--For Cattle.

Any one that hath extraordinarily lived, is accounted a Saint after death. *Purchas.* But above all, the *Mahometans* Honour

Mahomet,--among the *Turks*, and *Hanite*, a Commentator.

Mortis Haly,---Among the *Perſians*, their great Prophet and Patron, also *Huſſan* and *Hoſſein* his two Sons, and more of *Haly*'s first Successors, to the number of twelve in all: as also,

Schich Sofi, the Institutor of their Sect, and *Tſafur Saduk*.

Bannyans.

The *Bannyans* invocate holy Men, fam'd for Vertue; each Sect hath its peculiar Saint.

In Wars the *Cutteries* or *Radicaes* only call upon *Bemohem*;--The Rich upon *Mycaſſer*, the Poor upon *Syer*; the Labourers upon *Gunner*; the Married upon *Hurmount*, &c. Sir *Tho. Herb.*

Perſees in the East-Indies.

Zertooſt is their chief Saint or Prophet, who is said to be taken up into Heaven, from whence he brought the *Zundavaſtaw* (or the Book of their Law) in

n his Left Hand, and Cœleſtial Fire in the other.
ır *Th. Herb.*

Perſians and *Muſcovians* alſo devote their Chil-ren newly born to ſome Saint.

Chineſe.

The *Chineſe* have ſeveral *Pauſaos* or Saints, eſpe-ially three;

Sichia, Founder of all the Religious Orders.

Quanina, a Female Saint, third Daughter of K. *Tzonton*; who having made a Vow of Chaſtity, and being preſſed by her Father to Marriage, was ſhut up in a place, and employed in carrying Wood and Water, and weeding a great Garden.

Neoma, a third She-Saint alſo, who retired into an Iſland to avoid Matrimony, *&c. Mandelſlo.* Some account *Confuſius* the chief.

Indians.

The Idolatrous *Indians* worſhip *Ram*, *Permiſſar*, *Peremael*, *Weſtnon*, *&c.* whether as Gods, or great Saints, it is hard to ſay.

They have alſo an infinite number of *Faquirs*, or Volunteer Penitents, who are reputed Saints. *Tavernier.* They are quite naked Summer and Winter, lodge on the Ground, have Aſhes ſpread under them as a Carpet, or Mattreſs. See more in *Tavernier*'s *Travels*, par. 2. l. 2. c. 6. *See Self denial.*

Pilgrimage.

Pilgrimage.

Jews.

I Do not know, that the Jews use any Pilgrimage; but certainly they have a great respect to *Jerusalem* and the *Holy Land*, and contrive as well as they can to approach near it in their Old Age, that they may have the less Journey to go at the resurrection; being of Opinion, That there will be the general Rendezvouse of all mankind.

Papists.

I need not say much of the Pilgrimages of the Papists, it being sufficiently known to be much used as a point of Penance or Voluntary Worship among them, Meritorious and Expiatory of sin.

Gaurs.

The *Gaurs* (the Relicks of the Antient *Persians*) have their principal Temple four days Journey from *Kerman*, where their Chief Priest Resides, whither they are once in their Lives obliged to go in Pilgrimage. M. *Taver.* l. 4. c. 8.

Indians.

The *Crews* of *Faquirs* many times joyn together to go in Pilgrimage to the principal *Pagods* and publick Washings on certain days, used in the River *Ganges*. *Idem.* Par. 2. l. 2. The

The most Celebrated *Pagods* in *India* are *Jagreate*, *Banarous*, *Matura*, and *Tripati*. To the first of which (on one of the Mouths of *Ganges*) resort daily an incredible number of Pilgrims, who bestow vast Alms upon it; the Priest Taxing them according to their Ability, before he suffers them to Shave, or wash in *Ganges*. The Pilgrims have Victuals distributed there to them every day. *Idem* Par. 2. l. 3. c. 9.

All the Idolaters under the Dominion of the *Great Mogul*, and other Princes, both on this side, and beyond *Ganges*, at least once in their Lives go on Pilgrimage to one of the *Pagods* afore-named: Not one by one, but whole Towns together; the Poor that go a great way are supplied by the Rich, who spend very freely in such Acts of Charity: The Rich in *Pallekies* or Chariots, the Poor on Foot, or upon *Oxen*: Carrying their Idols, in respect to the *Great Ram-Ram*, in a rich *Palleky*, cover'd with *Tissue* of Gold and Silver, *&c.* the *Bramins* also distribute flabels to the most considerable, the handles whereof are 8 foot long, plated with Gold and Silver; the flabel it self being 3 foot in diameter, of *Tissue* likewise; adorned round about with *Peacock* feathers to gather more wind, and sometimes with bells to make a tinkling. Six of these are usually employed to keep off the flies from their God, the better sort taking it by turns. *Idem. par.* 2. *l.* 3. *c.* 13.

Mahometans.

The *Turks* to *Mecha* in whole *Caravans*, from several parts of the world, but most numerous from *Cairo*, go in *Pilgrimage*; and when devotion is to begin, the *H. Priest*, assisted by all the people belonging to the Law, spends night and day in saying of prayers and performing the necessary ceremonies. On the seventh day all the *Pilgrims* are assembled before the *Sheck's Text*, who appears at the

the Entrance of it, and ſtanding on a low ſtool that may be ſeen by thoſe that are diſtance, puts a period to their Devotion, by praying and bleſſing them with theſe words,---*That God would enable them to return in peace, as they came thither.* The *Grand Senior* ſends a Tent and Carpet yearly, and all *Mahometan* Princes ſome preſent. *Idem.*

Mexico.

Mexico was a City of moſt Devotion in all *India*, whither they Travelled from many places far diſtant in *Pilgrimage*. *Purchas.*

Angels.

Jews.

I Have ſaid already, that the Ancient Sadducees denyed the Exiſtence of Angels: The *Phariſees* did not.

The *Modern Jews* allow of them, aſſerting ſome to be good, ſome bad; that there attend on particular Perſons, a good Angel on the Right-hand, a bad one on the Left, which take and give Account of their Actions to God. Dr. *Addiſon.*

Beſides, they hold a diſtinct Order of Angels, entruſted with the care of the whole *Jewiſh* Nation: and that every Governor hath an Aſſiſting Angel. *Idem.*

Chriſtians.

Angels are acknowledged by Greeks, Muſcovites, Papiſts, Proteſtants, *&c.*

It

It is wont to be ſaid, The ſtrange preſages of Mind, and warnings in Dreams; wonderful effects in Men ſnatch'd away, and Mountains and Buildings removed and demoliſhed by Power Inviſible; real Apparitions to many Men at once; Predictions of Oracles; Confeſſions and Exploits of Wizards and Witches, do by Natural Argumentation prove the Exiſtence of Angels. ---If theſe be Tales, then the Faith of almoſt all mankind is called in queſtion; the manifeſt proofs at publick and ſolemn Trials (in *Lancaſhire*,&c.) with which our undoubted Records abound, are deſpiſed. Theſe Stories have been believed by *Socrates*, *Plotinus*, *Syneſius*, *Dion*, *Joſephus*, *Pomponatius*, *Cardan*, &c. Not Idiots in Philoſophy. Dr. *Temiſon* againſt *Hobbs*. p. 62.

Mahometans.

The *Mahometans* tell many and ſtrange Stories of Angels, as, that *Gabriel* made the Spots in the Moon, with his Wing, by flying by it; that *Michael* ſhall weigh Men's Souls in a Pair of Scales at the Second Sound of the Trumpet, that at *Iſrapheel's* firſt ſounding of the Trumpet, all Men and Women ſhall Dye and Revive again, *&c.* F. *Simon*, &c.

Ancient Heathens.

The *Pythagoreans* and *Platoniſts* called the Middle Kind between the Immortal Gods and Men, Dæmons or Angels: Who were a kind of *Æitherial* or *Aerial* Heroes, but ſometimes they diſtinguiſh'd them into thoſe that were neareſt to the Immortal Gods, and thoſe that were furtheſt off: The former they called Heroes, and the laſt good *Dæmons*. *Marcil. in Pythag. Carm.*

Heſiod calls them,--- Ἥρωα ἑσσαμένους, Cloathed with Air. *Hiero-*

Hierocles calls the Heroes Angels, ὡς διαγγέλλοντας ἡμῖν τὰς παρὰ τοῦ θεοῦ εὐνοίαν κανόνας. *Hierocl. in Pyth. Carm.*

If once thou thinkest, saith *Maximus Tyrius* (speaking of *Socrates*'s Dæmon) there are no such Beings, thou must Proclaim War against *Homer*, and Renounce Oracles and Prophecies, and disbelieve Credible Reports, and declare against Dreams with their Interpretations, and at last bid adieu to *Socrates*. *Max. Tyr. Disser.* 26.

Siam.

They hold that each Man hath two Spirits waiting on him, a good and bad. *Rosse.*

Tartars.

They feed Spirits, by casting Mare's-milk into the Air, or pouring it on the ground. *Paquet broke open*, vol. 1.

Christians of St. John.

They believe that Angels and Devils are *Male* and *Female*, and beget Children. That the Angel *Gabriel* is the Son of God, Engendred upon Light. That he had a Daughter called *Souret*, who hath two Sons. That he hath several Legions of Dæmons under him, who are instead of Soldiers, and others that are his Officers of Justice, whom he sends from Town to Town, and from City to City to Punish the Wicked. *Taver.* l. 2. c. 8. p. 92.

Atheism,

Atheism, Irreligion.

Soldania.

If that Maxim (*universum genus humanum---- colit Deum vel falsum*) fail any where, here (in *Souldania*) it may; for during the time I staid amongst them, I saw no signs of any knowledge of God, (the Law of Nature scarce being observed) no Spark of Devotion, no Symptom of Heaven or Hell, no place set apart for Worship, no Sabbath for Rest. *Sir* Tho. Herbert *Trav. into* Persia.

Indian Theers.

There are a Sect of Indians called *Theers*, who are neither Pagans nor Mahometans, for they have no Religion at all: Their whole Employment is Scouring of Wells, Sinks, Common-Shoars, and Privies, Fleaing dead Beasts, and Executioners. They are an Abomination to the rest of the Indians, who are to wash and purify----after touching them. *Mandelslo's Travels*, p. 61.

Fermosa.

The Inhabitants of *Fermosa* have very little, if any Religion; yet they have Pagods and Priestesses, and believe the Immortality of the Soul. *Idem.*--- and Prayers and Sacrifices.

Cape of Good Hope.

Of all the People that ever I saw in all my Travels, I never saw any so hideous, nor so brutish as the *Comaukes*, and those of the *Cape of Good Hope*, whom they call *Cafres* or *Hosentoles*; when they speak, they make a noise with their Tongues like the breaking of wind backward, hardly speaking articulately; cover'd (the Rich) with Skins the Poor with nothing but a nasty Rag about their Privities; when they bring forth a Male-Child the Mothers cut out his right Stone, and presently give him Water to drink, and Tobacco to eat; this is to make them swifter to run: for they will catch a Roe-Buck running. They neither know what belongs to Gold nor Silver; and for Religion, they have none among them. *Tavernier* Part 2. l. 3. c. 26. Neither Men nor Women are asham'd to shew their Nakedness; for indeed they are but a sort of Human Beasts. *Idem.*

This place (the Cape of *Good Hope*) furnished me with an Observation, that I have not before met with; *i. e.* that there are Nations which have no Notions of a Deity, nor any footsteps of Worship and Adoration. *Anonym.*

Pegu *and* Siam.

The common People in *Pegu* and *Siam*, offer Sacrifices to the Devil.

Papists.

John King of *England*, having received an Overthrow in *France*, said in great Anger, *Nothing hath ever prospered with me, since I was reconciled to God and the Pope.* Baker's *Chron.*

Th

The same King being on a time a Hunting, and terwards opening a fat Buck, said, ----*See, how t he is; and yet I dare say, he never heard Mass. em.*

Julius Cæsar Vanin, Suffered as an Atheist. *r. Tenison.*

Superstition.

Jews.

THE *Jews* are very Superstitious, and much addicted to little Observations.

Gaurs.

The *Gaurs* eat no Hares, because they have their lonthly Purgations, like Women. For the same ason they never eat Mulberries, believing that ey partake of the Nature of Women and Hares.

If when they Comb their Hair or Beards, any ne Hair happens to fall upon their Clothes, those lothes must be washed in the Stale of a Cow or)x, to purifie them again; If they touch any Orure or Nastiness, they must wash in the same lrine. If a Priest meets a Dead Corps on the Highvay, and chances to see it, he is obliged to wash n Cows-piss. *M. Tavernier*, l. 4. c. 8.

Indians.

One Tribe of the Idolatrous *Indians* are so superstitious, that they carry their Oval Flints (repre-

sentations of their God) about their Necks, and thump them against their Breasts, when they are at their Devotions. *Idem. Part.* 2. l. 2. c. 5.

Japonese.

The Great *Dairy* of *Japon*, so soon as he is Crowned by the *Bonzes*, who are the Priests and Lawyers, is then no more to expose himself to the light of the Moon, nor to shave his Head, or cut his Nails. *Tavernier's Collect.* p. 2.

There is no Nation under Heaven, more fearless of Death, or more inclined to Cruelty. If any Prince or great Lord makes a Feast for his Friends, at the end of the Feast he calls his principal Officers, and asks them, If there be any that hath so much love for him, as to kill himself before the Guests for his sake: presently there arises a dispute among them, who shall have the Honour; and whoever the Prince is pleased to Name, rips up his Belly with a *Cric*, which is a kind of Dagger, the point whereof is poison'd. This Custom is also practis'd upon the Death of their Masters, or when they lay the Foundation of any Palace; for they are so superstitious as to believe, that these Victims are necessary to render both the Owners of the Buildings and the Habitation fortunate. *Idem. Relat. of Japon*, p. 4.

Papists.

It may seem superfluous to say any thing of a People, whose Superstitions are so well known to the Protestants; notwithstanding take these few Stories from Dr. *Burnet.*——

I heard (saith he) a *Copuchin* preach here (at *Milan*) it was the first Sermon I heard in *Italy*, and I was much surprized at many Comical Expressions and Gestures, but most of all with the Conclu-

sion

ion; for there being in all the Pulpits of *Italy* a Crucifix on the side towards the Altar; He, after a long Addreſs to it, at laſt in a forced Tranſport, took it in his Arms, and huggedit and kiſſed it; but I obſerved, that before he kiſſed it, he ſeeing ſome Duſt on it, blew it off very carefully; for I was juſt under the Pulpit: He entertained it with a long and tender Careſs, and held it out to the People, and would have forced Tears both from himſelf and them; yet I ſaw none ſhed. *Dr.* Burnet's *Letters.*

(In *Lauſanne* and *Bern)* one ſees a Heat and Bigottry beyond what appears either in *France* or *Italy*: Long before they come within the Church-Doors, they kneel down in the Streets, when Maſs is a Saying in it. The Images alſo are extreme groſs; in the Chief Church of *Solotoura*, there is an Image of God the Father, as an old Man, with a great black Beard, having our Saviour on his Knees, and a Pigeon on his Head. Here alſo begins a Devotion at the *Ave-Mary* Bell, which is ſcarce known in *France*, but is practis'd all *Italy* over; At Noon and at Sun-ſet the Bell rings and all ſay the *Ave-Mary*, and a ſhort Prayer to the Virgin; but whereas in *Italy*, they content themſelves with putting off their Hats; in *Switzerland* they do for the moſt part kneel down in the Streets; which I ſaw no where practis'd in *Italy*, except at *Venice*, and there it is not commonly done. *Idem.*

The Devotion that is paid to this Saint (*Antony*) all *Lombary* over, is ſurprizing: He is called by way of Excellence, *Il Santo*, and the Beggars generally ask Alms for his ſake: but among the little Vows that hang without the Holy Chapel, there is one that is the higheſt pitch of Blaſphemy, that can be imagined, *Exaudit* (ſpeaking of the Saint) *quos non audit & ipſe Deus*, he hears thoſe, whom God himſelf doth not hear. *Idem.*

Guinea.

In *Guinea*, they hold it a Sin to ſpit on the Ground. *Anonym.*

Mexico.

In *Mexico* they held it for an Ominous Token, That ſome Religious Man or Woman had committed a Fault, when they ſaw a Rat or a Mouſe paſs, or a Bat in the Idol-Chapel; or, that they had gnawed any of the Veils; and then began to make inquiſition, and diſcovering the Offender, put him to Death. *Purchas.*

Within this Great Circuit of the Principal Temple were two Houſes, like Cloyſters, the one oppoſite to the other; one of Men, the other of Women. In that of Women, they were Virgins only of 12 or 13 Years of Age, which they called the *Maids of Penance*; they were as many as the Men, and lived chaſtly and regularly, as Virgins dedicated to the Service of their God. Their charge was to ſweep and make clean the Temple, and every Morning to prepare Meat for the Idol and his Miniſters, of the Alms the Religious gathered. The Food they prepared for the Idol was of ſmall Loaves, in the form of Hands and Feet, as of March-pane, *&c.* Theſe Virgins had their Hair cut, and then let it grow for a certain time, they roſe at Midnight to the Idol's Mattins, which they daily celebrated, performing the ſame Exerciſes which the Religious did. They had their Abbeſſes, who employed them to make Cloth of divers faſhions, for the Ornaments of their Gods and Temples. Their ordinary Habit was all white, without any work or colour. They did their Penance at Midnight, ſacrificing and wounding themſelves, and piercing the tops of their Ears, laying the Blood

which

which issued forth on their Cheeks, and after bathed themselves in a Pool which was in the Monastery. None were received into this Monastery, but the Daughters of one of the six Quarters, named for that purpose: and this Procession continued a Year, during which time their Fathers and they had Vowed thus to serve the Idol, and then they might Marry.

The other Cloyster was of Young Men, of 18 or 20 Years old, with Crowns shaven, living poorly and chastly, ministring to the Priests Incense, Lights and Garments, sweeping the Holy Place, bringing Wood for a continual Fire that still burned before the Altar. Besides these, there were other little Boys, that decked the Temple with Boughs, Roses and Reeds, gave the Priests Water to wash, Razours for Sacrificing, and went with such as begged Alms, to carry it; When they came where Women were, they carried their eyes to the ground, not daring to behold them. They had linnen Garments, and went into the City 4 or 6 together to beg Alms, and if they got none, they might go into the Corn-fields, and gather what they needed.

There might not above 50 live thus together; they arose at Midnight, and sounded the Trumpet to awaken the People. They watched by turn, that the Fire might not go out: At Midnight, Morning, Noon and Night, they gave the Censer to the Priest; and after Midnight-Service they retired into a secret place, where they sacrificed and drew blood with Bodkins from the Calves of their Legs, with which they rub'd their Temples and under their Ears; and afterwards washed in a Pool appointed for that end. *Purchas.*

Ancient Heathens.

The *Tartars* have their Religious Votaries and Monasteries, amongst which there is an Order cal-

led *Senscin*, which eat nothing but Bran steep'd in Water. *Rosse.*

Modern Heathens.

The *Chinese* have many Monasteries; Monks, who are shaven, wear Beads, are present at Funerals, are bound to Celebacy, whilst Monks, and to Pray two hours together before Day. Of these are four sorts, distinguished by four Colours; black, white, yellow, russet: They have also their Priors, Provincials, and General; who is carried on Mens Shoulders in an Ivory Chair, and is cloathed in Silk. Their maintenance partly allowed by the King, partly got by begging, *&c.*

They have also Nuns, Hermits, Consecrated Hills, &c. *Rosse.*

The Religious Orders in *Siam* are so strict, that it's Death among them, to speak to a Woman; they feed on Rice only, and Herbs, which they beg from Door to Door; They must not buy nor sell, nor take Rents; They are tied to rise at Midnight to Prayers; they go bare-footed, and in bare clothes. *Idem.*

In *Japan*, They have multitudes of Cloysters and Colleges. *Idem.*

In *Ceylon* are many Monasteries of yellow Monks shaven, and still praying on Beads, who have their Processions in great Solemnity, with Dancing and Musick. *Idem.*

Mahometans.

In *Natolia*, near the Sepulcher of a certain Saint, is a Convent of these Monks (viz. *Dervises*) being above 500, where once a Year is kept a general Meeting of this Order, about 8000, over whom their Superior, called *Assambaba*, is President. *Idem.*

Christians.

Christians.

The Original of Monachism is attributed to S. *Paul* the Hermit, and S. *Antony*. *Egypt* was first filled with *Monks*, next *Syria*, *Pontus*, and the *Lesser Asia*. They of *Egypt* and *Syria* retain the Name of *S. Antony*, they of *Pontus* and *the Lesser Asia* the Name of *S. Basil*, who brought from *Egypt*, into those parts, the Rule of *S. Antony*. *S. Athanasius* coming to *Rome*, and publishing the Life of *S. Antony*, many in *Italy* embraced that kind of Life. Their Employment was Prayer, Reading, and manual Labour; Bishops sometimes drew *Monks* into the Clergy; but ordinarily they were but part of the people, and their Revenues only what they got by Labour, and a share in the Poor's Alms; and people gave them private Alms, that they might pray to God for them. They came at first to the Parish-Church, afterwards were permitted a Priest of their own. Hence came their separate Churches, the *Monks* performing all Ecclesiastical Functions; Hence the Disputes between *Bishops* and *Monks*, hence Deeds of Cessions, Donations, Charters, *&c.* *F. Simon.*

Armenians.

Among the *Armenians* each Patriarch (for they have Two) hath 47 Archbishops, and every Archbishop hath under him 4 or 5 Suffragans, with whom he lives in a Convent, where there are several *Monks* under their Jurisdiction. So soon as they have said their *Mass*, which is generally done an Hour after day, they all go to work, and to dig and delve for their Living. *Monsieur Tavernier*, *l.* 1. *c.* 3.

Ten Leagues from *Erivan*, *Northward*, is a great Lake, and in that Lake an Island, and in that Island

Island a very fair Convent; the *Monks* whereof live so austerely, that they never eat Fish or Flesh, above 4 times a year; neither do they speak one to another, but upon those 4 days; The rest of the Year they feed only upon Herbs; which they gather out of the Garden; for, say they, it is not fasting to eat either Butter or Oyl. Their Bread is brought them from the Neighbouring Villages; and the Island is repleniſhed with all sorts of excellent fruits. *Ibid.*

On the one side of the Lake, near to *Erivan*, is a large Plain, wherein there are 6 Monasteries, one of them entirely hewn out of the Rock, with Pillars to sustain it: The *Armenians* call this Church *Kickart*, the *Turks Guieurghieche*; that is, *See and Away.* Therein (according to the Tradition of the *Armenians*) is kept the *Launce* wherewith our Saviour's side is pierced. *Ibid.*

All the *Armenian* Convents stand near a great Village. *Idem, l.* 1. *c.* 4.

Georgians.

They have more Religious Houses for Women than for Men. If a Virgin grows up, and happens to be handsome (to prevent her being stollen, and sold into *Turky*, *Persia*, &c.) the Parents put them young into Nunneries, where they apply themselves to study; wherein, if they attain to any Proficiency, they usually stay as long as they live. After that they profess, and when they come to a certain Age, baptize, and apply the Holy Oyls. *Tavernier, l.* 3. *c.* 3.

Muscovites.

There are a Great Number of Monasteries, both for Men and Women of *S. Basil's Order*; but they have this Common with all the *Muscovites*, that they

ney can hardly write and read; not One in Ten an say the Lord's Prayer, much fewer the Creed nd Commandments. *D. of Holstein's Embass. Trav.* 105.

Papists.

Of all Sects in the World, none more abound with Monasteries and Nunneries, than that of the *Roman Catholicks*; concerning which, because I was so brief in my Account of the Popish Religion in general, I shall give a more particular Scheme in this place, of all the Religious Orders and Societies in that Church, referring my Reader for a fuller Description of them, to Mr. *Rosse's View of All Religions.*

Note, That *Hermits* were so called from the Desart (*Eremus*) where they lived.

Anchorets from Ἀναχωρέω, *i. e.* living apart.

Monks from Μόνος, being alone, solitary.

Mandritæ from *Mandre*, Caves or Holes.

Troglodites from ἀπὸ τῶν Τρωγλῶν, Caves.

Nonnæ, *Moniales*, from the *Egyptian* word *Nonnus*, or the *Greek* νοέω, *meditari.*

1. Of *S. Antony.*
2. *Thabennesii.*
3. Of *S. Basil*, Ἀσκηταὶ,
4. Of *S. Hierome.*
5. Of *S. Augustine.*
   1. *Eremites.*
   2. *Canon Regulars.*
6. Of *S. Benedict.*
   1. *Cluniacenses.*
   2. *Camaldunenses.*
   3. *Vallis-Umbrenses.*
   4. *Montelivitenses.*
   5. *Grandimontenses.*

6. Ci-

6. Cistertians.
7. Bernardines.
8. Celestini.
9. Gregorians.
10. Gerandinenses.
11. Monks of Cassinum.
12. Sylvestrini.
13. Carthusians.
14. Monks of S. Ant. of Vienna.
16. Humiliati.
17. Premonstratenses.
18. Gilbertines.
19. Cruciferi.
20. Crucigeri.
21. Hospitalers of the Holy Ghost.
22. Trinitarians.
23. Bethlehemites.

7. Mendicants.
1. Augustinians.
2. Carmelites.
3. Predicants.
4. Minorites.

8, Dominicans, Predicantes, Predicatores.

9. Franciscans.
1. Minorites. 1. Observantes.
2. Conventuales.
3. Minemini.
4. Capuciani.
5. Collectanei.
6. Amadeani.
7. Reformati de Evangelio.
8. Chiacini cum barbâ.
9. De portiunculâ.
10. Paulini.
11. Bostaini.
12. Gaudentes.
13. De Augustinis.
14. Servientes.
2. Clarissæ, from S. Clara, for Virgins.
3. Penitentes, for Married People.

10. Servants of St. Mary.

11. *Jesuiti.*
12. *Monks and Nuns of* S. Bridget.
13. Of *S.* Katherine.
14. Of *S.* Justina.
15. *Eremites of S.* Hierom.
16. *Canons of S.* Saviour.
17. *Albati.*
18. *Fratricelli.*
19. *Turlupini.*
20. *Canons of S.* George
21. *Mendicants of S.* George.
22. *Mendicants of S.* Hierom.
23. *Canons of Lateranee.*
24. *Order of the* Holy Ghost.
25. Of S. Ambrose *ad nemus.*
26. *Minims of Jesu Maria.*
27. *Poor Pilgrims.*
28. *Order of Indians..*
29. *Society of Divine Love, or* Theatins.
30. *Paulini Gastalini.*
31. *Jesuits.*
32. *Capellani, Cellarij, Clavigeri, Forficiferi, &c.*

Orders of Knighthood.

1. *Johannites* of *Jerusalem,* (Hospitallers,) A. C 1099.
Hospitallers of *Rhodes.*
Knights of *Malta.* 1529.
2. *Templers.*
3. *Teutonicks, Marians.*
4. Of S. *Lazarus.*
5. Of *Catatrava.*
6. Of S. *James,* Compost.
7. Of the Holy Sepulcher.
8. *Gladiatores.*
9. Of S. *Mary* of Redemption.
10. Of *Montesia.*
11. Of *Valle Scholarium.*
12. Of the Annunciation.
13. Of S. *Maurice.*

14. Of

14. Of the Golden Fleece.
15. Of the Moon.
16. Of S. *Michael.*
17. Of S. *Stephen.*
18. Of the Holy Spirit.
19. Of the Gennet.
20. Of the Crown Royal.
21. Of the Star.
22. Of the Broom Flower.
23. Of the *Ship.*
24. Of *S. Michael.*
25. Of the Holy Ghost.
26. Of Christian Charity.
27. Of *S. Lazarus.*
28. Of the Virgin *Mary* in *Mount Carmel.*
29. Of *Orleans*, or *Porcupine.*
30. Of the Golden shield.
31. Of the Thistle.
32. Of *Anjou.*
33. Of St. *Magdalen.*
34. Of *Bretaign*, or of the *Hermine* and ears of corn.
35. Of the Golden-Fleece.
36. Of the Garter.
37. Of the *Bath.*
38. Of S. *Andrew*, or the Thistle.
39. Of the Lilly, or *Navarre.*
40. Of S. *James* of the Sword.
41. Of S. *Julian*, of the Pear-tree, or *Alcantara.*
42. Of the Band, or Red Scarfe.
43. Of the Dove.
44. Of S. *Saviour* and M. *Real.*
45. Of the Looking-glass.
46. Of Jesus Christ.
47. Of *D' Avis.*

Of the Dragon, S. *George*, the White-Eagle, Elephant, Seraphims, Sword-bearers, S. *Gall. &c.*

Colleges,

Colleges, Schools, &c.

Jews.

THE Jews have had many Colleges; (not to ſpeak of thoſe mentioned in Scripture, *Naioth* nd *Gibeah*, *Bethel* and *Jericho*,) ſince the deſtruction of *Jeruſalem* their moſt famous have been *Jane*, or *Jafne*, three Miles from *Joppa*, *Tiberias* (or *Tzephorias*) *Soran* and *Pumbedith*. Hottinger.

Perſians.

There are many *Mandreſaes* (Colleges) all over *Perſia*. D. of *Holſtein's* Embaſſ. Trav. into *Muſc. Tartary*, &c. p. 159.

The *Perſians* in their Colleges obſerve this way, the Student Reads two or three lines, and the Doctor Expounds them; then another Reads two or three more, and riſes up, till the Doctor hath expounded them, and bids him ſit down again. Their Books are moſtly the Works of *Kadgia Neſir*, ſome of *Ariſtotle*, the *Almageſtes* of *Ptolomy* which they call *Mageſti*, ſome of *Euclide*, ſome of *Archimedes*, the *Opticks* of *Ebne*, *Heiſter*, *Galen* (*Galenous* they call him) *Averroes* (*Abonalt*, or great Father *Hermes Triſmegiſtus* (*Ormous.*) Their chief Hiſtorian is *Ronze el Zapha*, who wrote a Chronology from the Creation, very Fabulouſly, ſaying, the World was Inhabited by Devils before the Creation, *&c. Taver.* l. 5. c. 11.

The *Perſians* call their Colleges *Medreſe*, where there are a great number of Schollars bred up at little

little Charge, out of the Legacies left to the Foundations: They allow them a Chamber without Furniture, themselves providing a Coverlet and Mattress for themselves: They have no certain Masters, but sometimes learn of one, sometime of another, seldom of the *Monderes* (Principal) who is generally the greatest Block-head of them all: But there are several others in every good Town that Teach the Sciences, to purchase Honour to themselves; who are therefore liberal to get many Schollars, to publish the Wisdom of their *Akroom* or Doctor. *Tavern.* l. 5.

Mahometans.

There are two stately Colleges in *Fez* for Professors in Diverse Sciences. *Rosse.* Also 200 Grammar Schools.

About the Walls of their *Mosquits* are diverse Pulpits for their Readers, who begin their Lectures shortly after break of day in the Summer: They read after Sun-set; *Mahomet*'s Law and Moral Philosophy are read: To the winter Lectures large Revenues are allowed, Books and Candles. *Rosse.*

Heathens.

In *New Spain* they had Schools and Seminaries. *Idem.* and *Purchas*, &c.

Mahometans.

Near *Belgrade* the Grand Visier hath Built a *Metreseck*, or College for Students; I saw a Student Habited in Green, and wearing a Turbant with four Corners, which is a peculiar distinction. Dr. *Brown*'s Travels.

Ido-

Idolatrous Indians.

The *Bramins* have a kind of University, in a City, which is called *Benarez*, where they make all their Exercises in Astrology, and where they have Doctors that Expound their Law, which they very strictly observe: But in regard they are so great a Number, and cannot all come to Study at that University; they are all very ignorant, and consequently very Superstitious: Those that go for the most refined Wits, being the greatest Sorcerers. *Tavernier*, l. 3. c. 3.

Tunquin.

The *Tunquineſe* have a very great inclination for Learning, and apply themselves to their Studies with diligence and success; for that they cannot be advanced without it to the Offices and Dignities in the Kingdom; by *Learning* I mean the Knowledg of the Laws of their Countrey, Mathematicks, Astronomy, (to which all the Orientials have a great Inclination) Musick and Poetry, Comedy and Tragedy. To obtain Nobility in your Youth by Learning, you must pass through three degrees, of the *Syude*, by close studying eight years, and a rigorous Examination; and this qualifies for the Office of a Notary, Proctor, *&c.* The *Doncan*, by studying Musick, Astrology and Poesy five years; The *Tanſi* by spending four years more in Learning the Chineſe Character to such a number of Words. The last Examination is made in the great place, within the enclosure of the Palace of *Tunquin*, which is a stately Marble structure: There the King is present, Princes and great Lords of the Court, the *Manderim* for Learning, and all the *Tanſies*; and many also from distant Provinces come to the Solemnity: Some have asserted extra-

vagantly, that sometimes there are 30 or 4000 Students present at this Examination; but I cannot learn that the number ever exceeds 3000. Eight days are spent in Examination, which is performed upon nine Scaffolds, built like an Amphitheatre. The eight days being passed, they all appear again upon the same Scaffolds, where in the View of all the World, they who faultered in their Examinations, are dismissed as unworthy of any Employment; the rest are honoured with a Vest of Violet Satin, which they presently put on, and then take upon them the name of *Tansies*. Then they have given them a list of the Towns and Villages, where they are to receive the Rents which the King allows them, some more, some less. To which places when they come, the Inhabitants meet them with all sorts of Musick, and a guilded *Branquar* carried by eight men; where they divert themselves for three Months, and then return to Court to Instruct themselves in the Affairs of the Kingdom, and King's House, and fit themselves for the Dignity of a *Mandarin*. Tavernier's *Collect. of several Relat.*

Saracens.

About the year 1000, the *Saracens* had a famous Academy at *Babylon*, wherein the Sciences, especially Astrology and Physick were Taught. *Hotting.*

Christians.

Under *Valentinian* the Emperor, Students were not permitted to stay after 20 years of age, lest the Splendor and Vanities of the City should tempt them to forsake the Service of their Countrey. Five or six years time was allowed them there, and no more. *Antiq. of the Brittish Churches.*

Cardina\

Cardinal *Pool*, Arch-bishop *Cranmer* (and since m Dr. *Marshal* of *Lincoln College* in *Oxon.*) re of Opinion, that they who are designed for e Clergy, should be Educated from their Incy, in the Cathedrals, or with some Pious and arned Divines; and so inured to a good Life.

I wish our Universities were not defective in that int of Education, which Ladies call Breeding d Accomplishment; a Fault incident to all hools of Learning; yea, *Athens* it self (*Plucho Teste*) the longer they stayed there, the eater Clowns they proved. *Auth. of the Educ. Young Gentlemen.*

Halor and *Schalholt* Bishop's Sees, with Petty hools, in *Iseland.* Dr. *Heylin.*

Premonitions of Death.

Jews.

THE most remarkable Instances of this kind among the *Jews* we find in sacred Scriture, first in the case of *Aaron*'s Death, which is retold to *Moses*, *Numb.* 20. 24. Next in the case f *Moses*, which was revealed by God to himself, *Num.* 27. 12, 13. and thirdly, of *Elijah*'s discoered before-hand to the Prophets, both of *Bethel* nd *Jericho*, 2 *Kin.* 3. 3, 5. *&c.* I say nothing of he Communication of God, made of his secret urposes concerning the Judgments he had decreed gainst Offenders, as the drowning of the old Vorld, the Destruction of *Sodom*, *&c.* the drownng of the *Egyptians*, the punishment of the *Isralites* by War, Plague, Famine; the Earth swalowing up *Corah*, *Dathan* and *Abiram*, *&c.* nor

lastly the Death of our blessed *Saviour*, presignified by Types, Prophecy, and Christ's own Doctrine.

Christians.

In the first place I will propound an Instance, relating to my self and Family; my Wife being a sickly Person, after two Daughters, was brought to Bed of a *Son*, which she seemed to be pleased with it, as being a Male, and comely, and of a healthful Complexion; to whom I offer'd this Admonition at the first Nativity of it, that it was mortal and she would do well to remember it. The Child fell sick, we heard a knocking at the door; my self, Wife, Maid, and some Neighbours, no Body being there, after some time the Child died.

S. Augustine, upon the Incursion of the *Vandal* into *Africa*, to a Convention of his Clergy, said ---That he had prayed to God, either to deliver his People from the Calamity, or grant them patience, or take him out of the World, that he might not see the Miseries of his Dioceſs; adding That God had granted him the last, and he presently fell sick, and died in the Siege of his own *Hippo*. *In vit. S. Aug.*

Upon *Cyprian*'s first Entrance into *Carubis* (the place of his Banishment) it was revealed to him in a Dream or Vision, that upon that very day Twelve-month he should be consummate, which accordingly fell out; for a little before the time prefixt, there came suddenly two *Apparitors* to bring him before the new Proconsul *Galerius*, by whom he was condemned, as having been a Standard bearer of his Sect, and an Enemy of the Gods; whereupon he was condemned to be beheaded, a Multitude of Christians following him, crying, *Let us die together with him.* Flavel *ex* Pamelio *in vit.* Cypr.

St. *Augustine* tells of his Mother *Monica*, that when they two together in their Chamber at *Rome*

ar to the Banks of *Tyber*, had very ſweetly diſ-
urſed together of the Joys of Heaven, and the
nity of this World; ſhe made anſwer, My Son,
to me, I am delighted with nothing here; why
hould ſtay, and what I have to do here any
nger, I know not; my hope of this World be-
g gone. There was one thing, for which I de-
ed to continue here for ſome time, that I might
thee a Catholick Chriſtian before I died:
od hath beſtowed this upon me and more, *viz.*
o ſee thee his Servant, and to ſee thee deſpiſe
rthly Felicity, what make I here? Within five
ys after this ſhe fell ill of a Feaver, of which
e died on the ninth day, aged 56 Years, when
uguſtine was 36. *Lib. Conf.* 9. c. 10.

The ſame *Auguſtine* (in his Epiſtles) ſaith, That
that very day whereon *Jerome* died, he was in
s Study, and got Pen, Ink and Paper, to write
mething of the Glory of Heaven to *Jerom*; ſud-
inly he ſaw a Light breaking into his Study, and
ſweet ſmell that came unto him, and this Voice
thought he heard, *O* Auguſtine, *what doſt thou!*
doſt think to put the Sea into a little Veſſel? When
e Heavens ſhall ceaſe from their continual motion,
en ſhalt thou be able to underſtand what the Glory
Heaven is, and not before, except thou come to
el it, as now I do.

Amyraldus gives us this well-atteſted relation of
ewis of *Bourbon*, that a little before his Journey
om *Dreux*; he dream'd that he had fought three
ucceſsful Battles, wherein his three great Enemies
ere ſlain, but at laſt he himſelf mortally wound-
d; the Event was remarkable; for the Mareſchal
f St. *Andree* was killed at *Dreux*, the Duke of
uiſe at *Orleance*, the Conſtable of *Montmorancy* at
t. *Denis*, a Triumvirate, which had ſworn the
uin of thoſe of the Religion, and the deſtru-
tion of that Prince; at laſt he himſelf was ſlain at
Baſack. *Flavel*, Πνευματολ. p. 254.

Dr. *Sterne* (in his *Dissert. de mort*, p. 163.) sait of Mr. *Usher* of *Ireland*, a Man of great Integrity dear to others by his merits, and his Kinsman i Blood; that being asleep about four of the Cloc the day before he died; a Matron, who died little before, and whilst living was dear to M *Usher*, appeared to him, and invited him to su with her next night, he at first denied her, bu upon her importunity at last consented, and tha very Night he died. *Idem.*

L. Ch. J. Hales had some secret presages of h Death, saying, That if he did not die such a da he should live a Month longer; and he died tha very day Month. *Dr.* Burnet *in his Life.*

The Lady *Ware*'s Chaplain (Mother-in-Law t the late Earl of *Rochester*) dreamt that such a da he should die; but having almost forgot it till th Evening before Supper, there being thirteen a Table, according to a fond conceit, that one o these must soon die; one of the young Ladi pointed to him as the Person: he remembring h Dream, fell into some disorder, saying, He wa confident he was to die before Morning. It wa *Saturday*-night, and he was to preach next day he went to his Chamber in perfect health, sate u late, prepared his Sermon-notes, and next Mor ning was found dead. *Life of the Earl of* Re chester.

Heathens.

Suetonius (in the Life of *Julius Cæsar*) tells u that the night before he was slain, he had diver Premonitions thereof; for that night all the Doo and Windows of his Chamber flew open; his Wif also dream'd that *Cæsar* was slain, and that she ha him in her Arms. The next day he was slain i *Pompey*'s Court, having received 23 wounds i his Body.

Socrate

Socrates told *Crito* his familiar Friend, that three ys afterwards he ſhould die; for he ſaw in his ep a very beautiful Woman, who called him by ime, and uttered ſuch a Verſe of *Homers*; *Tertie Pythiæ Tempeſtas læta vocabit, i. e.* The third eaſant Storm ſhall place thee at *Delphos*; (where ollo's Oracle was) and accordingly *Plato* ſaith, came to paſs.

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harms, Incantations, Amulets, Spells.

Jews.

THE only Spells the ancient *Jews* uſed by Divine Inſtitution or Permiſſion were ſo Sacred nd Effectual, that they might not be prophaned y a proſtitution of them to common and trifling hings; ſuch were the Name *Jehovah* (*Tetragrammaton*) the Blood of the Paſchal Lamb ſprinkled n the Side-poſts, and the upper Door-poſt of heir Houſes, *Exod.* 12. 7. the preſence of the Ark, *Joſh.* 6. 4. *&c.*

But in Proceſs of time, the Religion it ſelf being corrupted, and the People depraved in their ives and Manners, the Superſtition of their Infidel-Neighbours crept in; and the Rabbies grew extremely phantaſtical about the Literal part of cripture, and ſeem to have fallen into a very dotage bout the myſteries of Words and Phraſes, as is obvious to any one that ſhall read their Writings, or acquaint himſelf with the Lives and Practices of the Modern Jews.

Christians.

The first things that we meet with like Charms or Amulets amongst the Christians, were the name of Jesus, *Acts* 19. 13. the sign of the Cross, the Relicks of the Saints; afterwards they have been multiplied exceedingly: Some parcels of Scripture, especially St *John*'s Gospel; *the name of the Father, Son, and Holy Ghost*; Consecrated Water, Salt, Bells, Roses, Swords, *agnus Dei*'s, *&c.* have been added.

The *Jews* use the *Zizith* for an Amulet against Sorceries, and Preserver from Dangers; some superstitious Christian Women in *Hierome*'s time wore *Parvula Evangelia*, or short Sentences of the Gospel to the same purpose; and the Papists at this day permit the wearing about their Necks the beginning of *S. John*'s Gospel. Dr. *Addison.*

Modern Heathens.

In *Monomotapa* they punish nothing more severely than Witchraft, Adultery, and Theft; using no Prisons, but punishing delinquents, as soon as apprehended. Dr. *Heylin.*

The *Laplanders* deal much in Magic and Witchcraft, and Winds to Saylers, that navigate those Seas. *S. Clark.*

The *Livonians*, *Greenlanders* and *Tartars*, are much addicted to Sorcery.

The *Chinese* also, and Inhabitants of *Guinea* some of the most ignorant and vulgar *Chinese* invoke the Devil, and use Incantations.

So do the *Mexicans*, and Natives of *America.*

Many in *Guinea* and the *East-Indies* wear Rings (made by the *Fetissero* for Gods) next their Bodies for Preservatives. *View of the* Engl. *Acquis.* in Guinea, *&c.* *Rosse* saith, they put into these Rings

Kings Wheat, Water, and Oyl, for their God to eed upon.

In *Gilolo* and *Amboina*, their Dæmon (*Nito*) often appears to them in the ſhape of a Man, giving out his Oracles; whom they bring to a Conference with the ſound of a Tabor, *&c.*

Apparitions, Obſeſſions.

Jews.

DR. *Stern* alledges ſeveral Inſtances of Scripture, *e.g. Samuel* appearing unto *Saul*, and the Conference betwixt them; (tho the moſt Judicious Divines are of opinion, that it was not *Samuel*, but *Satan* in *Samuel's* likeneſs, that appeared.) As alſo the Letters ſent to *Jehoram* by *Elijah*, after *Elijah's* Tranſlation into Heaven, 2 *Chron.* 21. 12. Compared with 2 *Kings* 3. 11. Dr. *Stern*, *Diſſert. de Mort.*

Chriſtian.

The *Abiſſins* are of opinion, that now there are no Witches or Magicians in the World. *Ludolph.*

Moſes and *Elias* appeared together, and had Conference with our Saviour upon the Mount, *Matt.* 17. 3. Nor is there any reaſon to queſtion the reality of the Apparition, or think it to be any more than a Phantaſm, but very *Moſes* and *Elias* themſelves, for they came to be Witneſſes, *&c.* *Flav.* πνευματοδ.

Auguſtine relates a memorable Story which fell out at *Milan*, where a certain Citizen being Dead, there came a Creditor, to whom he had been indebted

debted, and unjuſtly demanded the Mony of his Son; the Son knew the Debt was ſatisfied by the Father, but having no acquittance to ſhew, his Father appeared to him in his Sleep, and ſhew'd him where the Acquittance lay. *Aug. in lib. de curâ pro mortuis agendâ.*

Marſilius Ficinus having made a ſolemn Vow with *Michael Mercatus* (after they had been pretty warmly Diſputing of the Immortality of the Soul out of the Principles of their Maſter *Plato*) that whether of them two Died firſt, ſhould appear to his Friend, and give him certain Information of that Truth; *Ficinus* died quickly after: *Mercatus* being early in the Morning very intent on his Studies, heard a Horſe Riding by with all ſpeed, and obſerved that he ſtopt at his Window; and therewith heard the Voice of his Friend *Ficinus*, crying out a loud. *O Michael, Michael, vera, vera ſunt illa, i. e.* O *Michael, Michael,* thoſe things are true. Whereupon he ſuddainly opened his Window, and eſpying *Marſilius* upon a white Steed, called after him, but he vaniſhed out of his ſight; he ſent therefore preſently to *Florence*, to know how *Marſilius* did, and underſtood that he Died about that hour he called at his Window. Flavel *out of Dr.* More, *who cites it out of* Baronius.

Much to the ſame purpoſe is that ſo famous and well-atteſted Story of the Apparition of Major *George Sydenham*, to Capt. *William Dyke*, both of *Somerſetſhire*, atteſted by the worthy and learned *Dr. Tho. Dyke*, and by *Mr. Douch*, to whom both the Major and Captain were intimately known. The ſumm is this. The Major and Captain had many diſputes about the being of a God, and the immortality of the Soul, in which points they could never be reſolved tho they much ſought for and deſired it, and therefore it was at laſt fully agreed betwixt them, that he that died firſt, ſhould the Third night after his funeral, come betwixt the hours of 12 and 1, to the little houſe in the Garden

Garden adjoyning to *Major Sydenham's* houſe at *Dulverton* in *Somerſetſhire*. The Major died firſt. The Captain awaited at the time and place appointed for his Major, but no appearance. About ſix weeks after the Captain and Dr. *Dyke* went to *Eaton*, and lay again in the ſame Inn, but not the ſame Chamber as before, at *Dulverton*. The morning before they went thence, the Captain ſtaid longer than was uſual, in his Chamber, and at length came into the Doctor's Chamber, but in a Viſage and Form much differing from himſelf, with his Hair and Eyes ſtaring, and his whole Body ſhaking and trembling; whereat the Doctor wondring, demanded the cauſe. The Captain anſwered, "I have ſeen my Major, if ever I ſaw him in "my Life, I ſaw him but now: This morning (*ſaid "he*) after it was light, ſome one came to my bed-"ſide, and ſuddainly drawing back the curtains, "calls *Cap*, *Cap*, (the term of familiarity, uſed by "the Major to the Captain) to whom I replied, "what, my Major! To which he return'd, I could "not come at the time appointed, but I am now "come to tell you, that there is a God, and a very "juſt and Terrible one, and if you do not turn "over a new leaf you'll find it ſo. The Captain eat little, and ſeemed to have theſe words ſounding in his Ears frequently, during the remainder of his Life; and often related it, but with trepidation and horror. *Flavel ex Sadduciſmo Triumphato, 2d part, p.* 183.

Modern Heathens. Ceilan.

The *Chingulaes* in *Ceilon* confeſs, That their Countrey is ſo full of Devils and evil ſpirits, that unleſs they ſhould adore them, they would be deſtroyed by them. Capt. *Knox*.

I my ſelf (ſaith my Author) have often heard the Devil with an audible voice in the night, very ſhrill, almoſt like the barking of a Dog: The very

very dogs trembling and shaking, when they hear it. The voice is sudddenly gone, and heard in another place. The people use to answer at such times, *Beef-eating slave be gone: Be Damned; cut off his Nose: Beat him a pieces. Idem.*

1. Signs of being Possess'd with them; are,
   1. Running mad into the woods.
   2. Scrieching, roaring.
   3. Being speechless.
   4. Shaking and Quaking.
   5. Dancing, Talking idle.
   6. Treading on the fire and not being burnt.
2. Causes (as they think) of it are,
   1. Breach of promise made to the Devil.
   2. Eating some fruit or Betel-leaves dedicated to the Devil. Which dedication was only (or mostly) to prevent stealing or giving. *C. Knox.*

Guinea, &c.

In *Guinea* and the *E. Indies* (they say) the Devil appears sometimes like a black dog; and sometimes answers without any visible appearance. *View of the Engl. Acquis. in* Guinea *and the* E. Indies; *and* Mandelslo's *Trav. p.* 214.

Japan.

In *Japan* in the *Fotique* at *Tenchday*, if Fame speak truth, *Satan* oftentimes made an Apparition. *Sr. Tho. Herbert.*

Amboyna.

In *Amboyna* they assemble 20 or 30 together to consult with the Devil, whom they call *Nito*; and who appears often to them in the shape of an ordinary person, and pronounces his Oracles. *Mandelslo.*

Oracles,

Oracles, Soothsaying, Divination, Prophesying.

Ancient Jews.

THere were four several ways, by which the Divine Will was made known to the Ancient *Jews* and their Neighbours,

1. *By Dreams* as in the Case of *Abimeleck Gen.* 20. 3, 6. of *Laban, Gen.* 31. 24. of *Jacob, Gen.* 31. 10, *&c.* of *Joseph. Gen.* 37. 5. the Butler and Baker in prison, *Pharaoh*, the man in *Gideon's* host, *Solomon, Daniel, Nebuchadnezzar*, &c.

2. *By Vision*, where the man was rapt into an Ecstacy, his spirit suspended from all sensible communication with the body, and entertained with supernatural light; as in the case of the prophets, *&c.*

3. *By Urim and Thummim*, an Oracle, resulting from the letters engraven upon the *H.* Priest's Pectoral, to which the *Jews* in all important Doubts resolved.

4. By Thunder and a voice from Heaven. *Author of the lively Oracles*, &c.

Images made to the stars (according to the *Chaldeans*) had a faculty of foretelling future things; —which is an exact description of the, στοιχεῖα, or *Talismans* so much in request among the *Heathens* (such as the *Palladium* of Troy;) they are by the *Jews* called *Davids Bucklers*, and are much of the same nature with the *Teraphim*.

Ancient

Ancient Christians.

Amongst the *Christians*, tho God hath sometimes revealed his will by Dreams, as to *Joseph* in the case of the Blessed Virgin and the Child Jesus (and afterwards, tho' no Christian, to the wife of *Pilate*) and in aftertimes to some of the Fathers and Primitive Christians, (as *S. Cyprian*, if he be not too fanciful, had many of them;) and sometimes by vision, as in the instance of S. *Paul*, *&c.* sometimes too by a voice from Heaven; yet the only ordinary way they expected a resolution of their doubts from, was the sacred Scriptures, as a sure rule and word of Prophecy. 2. *Pet.* 1. 19.

Ancient Heathens.

That Oracles were in great request among the old *Pagans* is notorious, as well as Divination and Prediction. Concerning all which observe.

1. *Of Oracles.* That they were not only given to those that made inquiry, and propounded a Question. The answer was made by the Priest of the place, who lay hid in some Cavity, and upon pretence of inspiration, with some odd *præludium* of noise or tone, with respect to their own humours, or the will of their Prince, they made their answers; not without much ambiguity and imposture. The most antient were that of *Jupiter Hammon* in *Libya*, and of *Dodona* in *Greece*: Afterwards we read of the Oracle of *Pythia* and *Delphos*, as the most Eminent; The *Prophornium*, that of *Amphiareus*, the *Branchidæ* in *Milesia*, and the *Sabæum* in *Phocis*, &c. They were much Enriched with Presents.

2. *Of Divination*, that there were several Kinds thereof, as inspection into the Intrals of Beasts; observation made upon the feeding of Birds,

Birds, and the Flight of the Fowls in the Air, *&c.*

3. *Prediction*, ſometimes by Prieſts, ſometimes by Sibylls.

Mahometans.

They account mad Men as Oracles and Saints, whoſe Souls are in Heaven, talking with God; and if ſuch ſtrike or rob them, they take it in good part, ſaying, They ſhall have good Luck after it. They erect ſtately Monuments over their Graves, as at *Aleppo*, over the Grave of one *Sheh Boubac*, who being mad, went always naked, where to this day are Lamps burning day and night, and many *Derviſes* there maintained, to look to his Sepulchre, and to receive the offerings of ſuch as come every week out of *Aleppo*. *Purchas.*

The ſame account they make of one *Sheh Mahamed*, a mad Man, yet living in *Aleppo*, going naked with a Spit on his Shoulder. *Idem.*

By the Law of *Mahomet* Sooth-ſayers are impriſoned, and yet in *Fez* are many of that Profeſſion. *Roſſe.*

Perſians.

The *Perſians* are very inquiſitive after the time to come, conſulting the Aſtrologers like Oracles; the King hath always two or three by him, to tell him the good and bad hour. There is an Almanack (called *Tacuim*) ſold every year in *Perſia*, containing the Longitudes and Latitudes of the Planets, the Conjunctions and Oppoſitions, *&c.* is full of Predictions about Wars, Sickneſs, *&c.* directs when to put on new Cloaths, to let Blood, Purge, Travel, *&c.* to which they give great credit. Others, to know the ſucceſs of their Affairs, go to a *Moulah*, who opens the *Alcoran*, and tells them the iſſue of the buſineſs, muttering over ſome ſtrange Words; as one told a Gardiner, He ſhould get by an Ox, which he was to buy; but

but quite contrary, the Ox died on his Hands within three days. They use a sort of Divination, called *Rambe*, by even or odd, the Masters whereof, called *Ramals*, keep Shops on purpose to delude the People. They have also Interpreters of Dreams. *Tavernier*, l. 5. c. 14.

New-England.

We have been advised by some Credible Christians, yet alive, That a Malefactor accused of Witchcraft as well as Murder, and Executed in this place (*Boston*) more than 40 Years ago, did then give notice of---An Horrible Plot against the Country by Witchcraft, and a foundation of Witchcraft then laid; which if it were not seasonably discovered, would probably blow up all the Churches in the Country, and we have now with horror seen the discovery of such a Witchcraft; an Army of Devils broke in upon the place, *&c.* Cotton Mather's *Wonders of the invisible World.*

Mexicans.

Cortez (the *Spaniard*) drawing near to *Mexico*, *Mutezuma* (the Emperor) feared, saying, *These are the People, which our Gods said, should come and inherit this Land.* He went to his Oratory, and there shut up himself alone, abiding eight days in Prayer and Fasting, with Sacrifices of many Men, to asswage the fury of his offended Deities. The Devil bids him not to fear, and that he should continue those bloody Rites, assuring him, That he should have the Gods *Vitzliputzi* and *Tescatlipuca* to preserve him; saying, That *Quezalouatle* permitted the destruction at *Chololla*, for want of that bloody Sacrifice. *Purchas.*

Modern

Modern Heathens.

The *Chingulaes*, in caſe of Sickneſs, to know what God or Devil is the Author, hang an inſtrument (like a pair of Sizers) uſed to cut Betel-nuts upon a Bow-ſtring; and holding the Bow at both ends, repeat over the names of the Gods and Devils; and when the name of him that afflicted them is mentioned, the Iron on the String ſwings. Capt. *Knox.*

In *Guinea* and the *Eaſt-Indies*, when the King ſacrificeth, the *Fetiſſero* comes to a Tree, and in a heap of Aſhes there provided, ſticks the branch of a Tree, and drinking out of a Baſon, ſpouts it upon the Branch, and then dawbs his Face with the Aſhes: after which, the Devil out of the Tree gives anſwer to the King's Queſtions. *View of the* Engl. *Acquiſ. in* Guinea, *and the* Eaſt-Indies.

They have in *Guinea* certain Trees in great Veneration, and conſult with them, as with Oracles. *Roſſe.*

In *Angola* and *Congo* they are much addicted to Divination by Birds. *Roſſe.*

In *Jucatan* they cauſed Boys in hollow Images to anſwer the Peoples Petitions, as if God had ſpoke to them. *Idem.*

The Prieſts in *South-America* learn Phyſick and Magick, when young, being ſhut up two Years in Woods; all which time they keeep their Cells, ſee no Women, nor eat Fleſh; they are taught by their Maſters in the Night. *Idem.*

Some *Weſt Indians* at this day, by fuming their Heads over the ſmoak of Tobacco, will fall into a Trance for four or five Hours, and fore-ſee what Ships are making to their Ports, tho' ſeveral days of, and report where the Veſſels then are, when they awake. *Pacquet broke open.* Vol. 2.

In *Gilolo* and *Amboina*, they bring their Dæmon (or Nito) to conference with a Tabor, VVax-

Candles, and words of Conjuration; he appears to them in the shape of a Man, all their actions are preceded, by consulting the Devil. *Ibid.*

Rewards and Punishments future, according to the Jews.

Jews.

I Need not here declare what the Sentiments of the ancient *Jews* before our Saviour's time were: it shall suffice to tell what their Opinion is in the present Age, as Dr. *Addison* hath informed us in his *Present State of the Jews in* Barbary.

1. They say, that all Souls were created together, and placed in a certain Region, whence the several Bodies in their proper times are furnished, as they are ready to receive them; and if the Souls offend in this State, they are sent into infirm Bodies for a Punishment; and this Pre-existence they found on *Eccles.* 4. 3.

2. Souls are conjoyned with Bodies, which is an Imprisonment, like Birds in Cages.

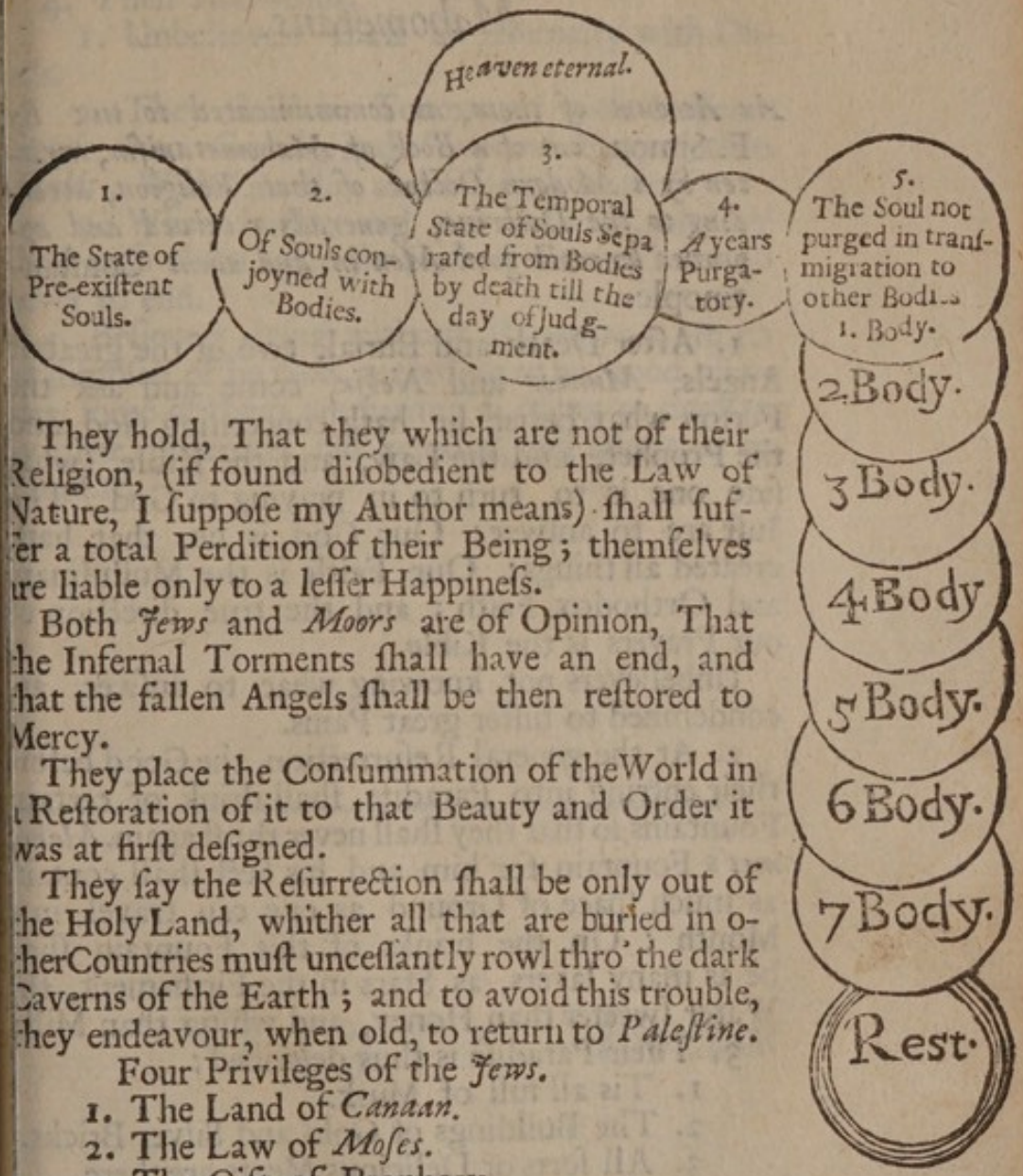
3. Afterwards they are separated from the Body to a Temporal State of Happiness or Unhappiness, wherein they continue till the final Sentence.

4. At last, they are disposed of into a State of Eternal Duration; yet,

5. They hold a Purgatory to be in Hell, from whence they can never be delivered, but by the vertue of the *Kaddish*, a Prayer repeated once a day, for the space of a year by some surviving Relation.

6. They generally hold, that none stays there above a Twelve-month.

7. If any one's Sins are too great or many to be purged, the Soul by Transmigration is to finish its Penance in another Body, and so on in a Third,--Fourth,--Fifth,--Sixth,-- till it come to a Seventh, where it finds rest. They



They hold, That they which are not of their Religion, (if found disobedient to the Law of Nature, I suppose my Author means) shall suffer a total Perdition of their Being; themselves are liable only to a lesser Happiness.

Both *Jews* and *Moors* are of Opinion, That the Infernal Torments shall have an end, and that the fallen Angels shall be then restored to Mercy.

They place the Consummation of the World in a Restoration of it to that Beauty and Order it was at first designed.

They say the Resurrection shall be only out of the Holy Land, whither all that are buried in other Countries must unceasingly rowl thro' the dark Caverns of the Earth; and to avoid this trouble, they endeavour, when old, to return to *Palestine*.

Four Privileges of the *Jews*.

1. The Land of *Canaan*.
2. The Law of *Moses*.
3. The Gift of Prophecy.
4. And the Resurrection.

Mahometans.

An Account of them, as communicated to us: By F. Simon, *out of a Book of Mahometanism, written by a Modern Doctor of that Religion, according to the Doctrine, generally received and approved by most good Men in and about* Constantinople.

1. After Death and Burial, two of the greatest Angels, *Munzir* and *Nekir*, come and ask the Person what Belief he hath concerning God, and the Prophet, and the Law, and the Kible (what side one is to turn to in praying to God: The Just are to answer: Our God is he, that hath created all things: Our Faith is the Mussulman, and Orthodox Faith; and the true direction of our Prayers is the Kible.

Unbelievers not knowing what to answer, are condemned to suffer great Pains.

2. At the general Resurrection, the Good before their entring into Paradise shall drink of certain Fountains, so that they shall never thirst again. *Mahomet*'s Fountain for him and his Sect shall contain as much space of Ground as one can travel in a Month: On the brinks of this Fountain shall be as many lavers, as Stars in the Firmament, the Water sweeter than Honey, and whiter than Milk.

3. Their Paradise is thus described:

1. 'Tis all full of Musk.
2. The Buildings of Gold and Silver Bricks.
3. All sorts of Delicious Meats are there.
4. Their Cloaths never wear out.
5. What any one desires, comes ready dress'd to their Hand.
6. None subject there to sleep, or other Necessities of the Body.
7. Divine and Celestial Women and Virgins, free from all Incommodities.
8. They who once enter, never come out again.

4. Their

4. Their Hell--thus.

1. Unbelievers ſhall be Eternally with Devils.

2. They ſhall be Tormented with Serpents bigger than *Camels*, and *Scorpions* bigger then *Mules* : With Fire alſo, and ſcalding water.

3. When burnt, and turn'd to a Coal, God ſhall raiſe them again for freſh Torments; and ſo never to end.

5. Believers dying without Repentance are to be diſpoſed of by God, according to his good pleaſure, ſome of them are pardon'd, others to expiate by their ſufferings, till releaſed, and admitted to Paradiſe.

Mahomets Paradise
A River of Water.
Honey.
Wine.
Milk.
God appearing on Fridays.
Fruits Delicious.
Dgennet Zlar.
i.e. Virgins of Paradise, with black Eyes, white Bodies, always young never exceeding 15 red Cheeks
Young Boyes to attend, with Vials of Liquors, Fruits, and Fowles
Cloaths of Green, or Scarlet, Silk and Gold
Araf. i. e.
A Place for them who have done neither good nor evil.
The 6th. Gate they that fear Paradise.
thro' which shall enter
Hell
7. Gate.
Gate of Hell
2. Gate.
Selzaboul, a River of which when they have drunk, after their sins are consumed, they go to Heaven.
6. Gate
Zacon. a Tree of whose fruit they eat, which shall burn in their Bellies like fire.
5. Gate
Chains of
A Well of scalding water of which they drink.

* *Purchas* tells out of *Belloniu*s, That there is in Paradiſe, a Tree which ſhadows it all over, and ſpreads her Boughs upon the Walls, the Leaves of pure Gold and Silver, the Name of *God* and *Mohomet* writ on each Leaf.

That if one of thoſe Virgins of Paradiſe ſhould come forth at Midnight, ſhe would enlighten the World as much as the Sun: If ſhe ſhould ſpit into the Sea, all the Water would become ſweet.

That *Gabriel* keeps the Keys of Paradiſe 70000 in Number, each 7000 Miles long.

That there is a Table of *Adamant* 700000 days Journey long and broad, with Seats of Gold and Silver about it, to Feaſt on.

Ancient Heathens.

Socrates held, That the Souls of Men were Divine, and had two ways to go, when ſeparated from the Body; the wicked Excluded from the Communion of the Gods; the Good and Chaſt went again to the Gods, from whence they came. *Cic.* 1. *Tuſc. & de Acad.*

Heathens Ancient, Greeks, Romans.

1. For Punſhment, They aſſigned a place called *Tartarus*; concerning which, conſider,

1. Its Name. *Tartarus, quia Multæ ibi* ταραχαὶ *ſive perturbationes. Nat. Com. l.* 3. *Erebus*, ab ערב *Tenebræ.*

2. Its Antiquity. Moſt Antient, Coetaneous with the Night, and the confuſed matter of the World. *Ariſtoph. in Avibus.*

3. Its Scituation, *viz.* As far diſtant from the Earth, as Earth from Heaven. τόσσον ἔνερθε ὑπὸ γῆς, ὅσσον ἀέρανός ἐς᾽ ἀπὸ γαίης. *Heſiod.* A piece of Iron would be ten days in falling to it.

4. Its Description.

1. Walls of Brass, a Gate of Iron, with many Bars.

2. Rivers, four in Number: which *Styx* runs round Hell nine times. (*Dict. qu.* στύγες &c., *Odiosus.*) *Styx*, *Acheron*, *Phlegethon*, *Cocytus*.

3. Officers of several kinds.

1. The God, *Plutus*.

2. The Judges, three, *Æacus*, *Minos*, *Rhadamanthus*.

3. The Ferriman, *Charon*.

4. The Porter, *Cerberus*.

5. The Destinies, *Parcæ*, *Clotho*, *Lachesis*, *Atropos*.

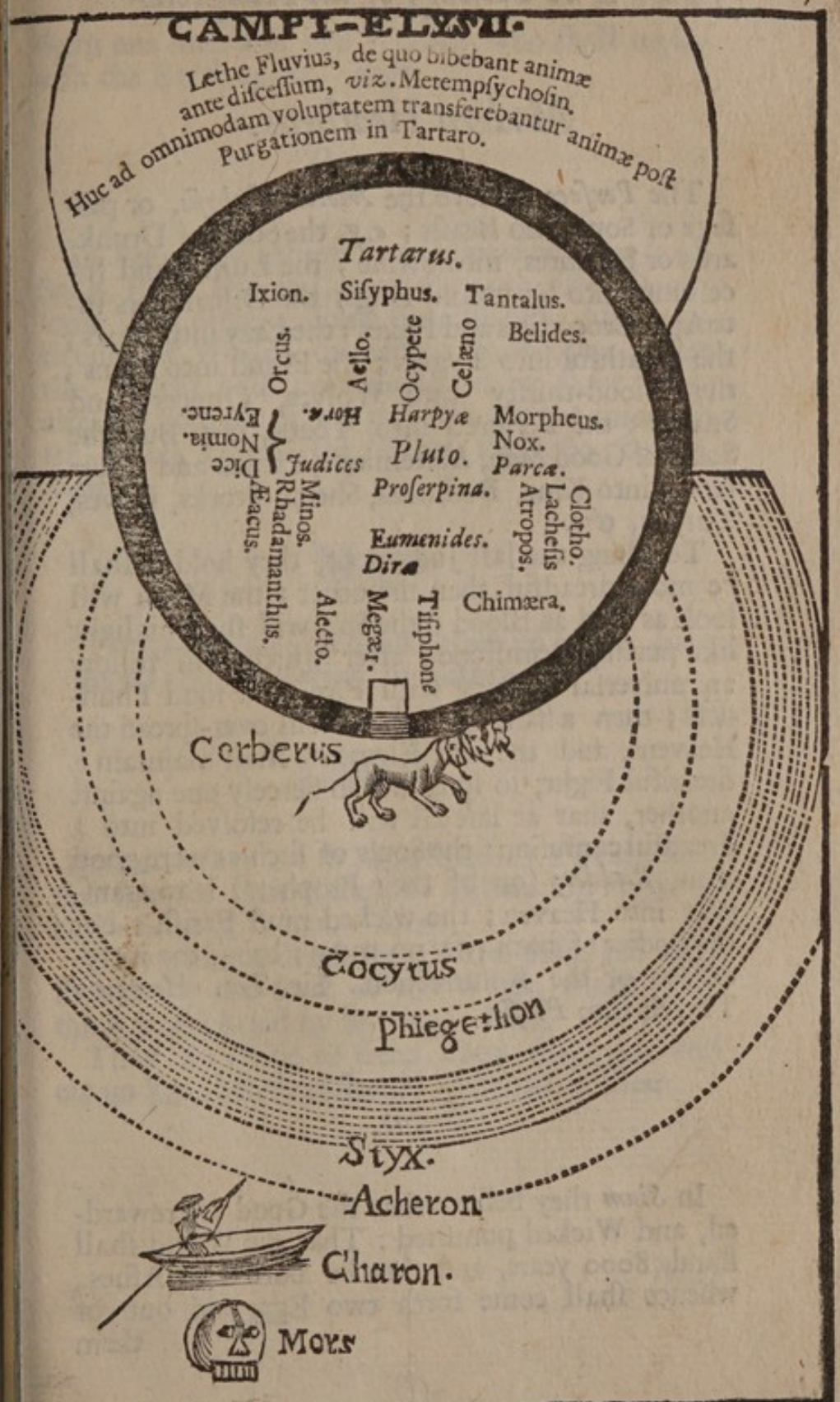
6. The Furies, *Eumenides*.

4. Punishments, various, rolling a Stone up a Hill, drawing Water with a Sieve, *&c.*

2. For reward of Vertue, They assign'd a place in the Elysian Fields, or among the Stars, or in the Retirements of Heaven among the Gods.

Many of those, who suspected their Souls to be Eternal, as if they were to pass streight to Heaven, laid violent hands on themselves, as *Cleanthes* and *Chrysippus*, *Zeno* and *Empedocles*: Of the *Romans*, *Cato Uticensis*, who taking it ill, that *Pompey* was vanquish'd by *Cæsar*, stabbed himself with his own Sword, having first read *Plato's Phædon* concerning the Souls immortality. *Textor ex Lactant.*

Modern


CAMPI-ELYSII.
Lethe Fluvius, de quo bibebant animæ ante discessum, viz. Metempsychosin.
Huc ad omnimodam voluptatem transferebantur animæ post Purgationem in Tartaro.
Tartarus.
Ixion.
Sisyphus.
Tantalus.
Belides.
Orcus.
Aello.
Ocypete
Celæno
Furiæ.
Hora.
Harpyæ
Morpheus.
Nox.
Parcæ.
Nomia.
Dice
Judices
Pluto.
Proserpina.
Clotho.
Lachesis
Atropos.
Æacus.
Rhadamanthus.
Minos.
Eumenides.
Dira
Alecto.
Megær.
Tisiphone
Chimæra.
Cerberus
Cocytus
Phlegethon
Styx.
Acheron
Charon.
Mors

Modern Heathens.

The *Persees* believe the *Metempsychosis*, or passage of Souls into Beasts; *e.g.* the Souls of Drunkards or Epicures, into Swine; the Lustful and Incestuous into Goats and Dogs; the Dissemblers into Apes, Crocodiles and Foxes; the Lazy into Bears; the Wrathful into Tygers; the Proud into Lions; the Blood-thirsty into Wolves, Ounces, and Snakes; the Perjured into Toads, *&c.* But the Souls of Good Men, Abstemious, Pitiful and Courteous, into Kine, Buffaloes, Sheep, Storks, Doves, Turtles, *&c.*

Touching the last Judgment, they hold it shall be more dreadful than the other; the Moon will look as Red as Blood; the Sun will shed his light like purling Brimstone; after which will follow an universal flashing with Fire, and loud Thunders; then a flaming Redness will over-spread the Heavens, and the four Elements shall maintain a dreadful Fight, so long and so fiercely one against another, that at last all will be resolved into a dreadful confusion; the Souls of such as were good Men, *Ruddery* (one of their Prophets) is to transport into Heaven; the wicked must Perish; but the Bodies of both rise no more; being too incredulous of the Resurrection. Sir *Tho. Herbert*'s Travels into *Persia.*

Siam.

In *Siam* they believe that the Good are rewarded, and Wicked punished: That the World shall stand 8000 years, and then be burn'd to Ashes, whence shall come forth two Egs, and out of them

them one Man and one Woman, who ſhall repleniſh the Earth again. *Roſſe.*

Pegu.

In *Pegu* they believe Tranſanimation, that ſome Souls ſhall live in Carnal Pleaſure after Death, ſome in Torment, ſome Annihilated: Alſo multitudes of Worlds ſucceeding each other; that this World hath been Govern'd by Four Gods already, who are gone; the fifth not yet come, after whoſe Death the World ſhall be burn'd, *Idem.*

Magor.

They alſo hold Tranſanimation of Souls. *Idem.* As do alſo the *Tartars* in *Cathay.*

Cambaia.

Here alſo they are ſo Superſtitiouſly *Pythagoreans*, that ſome of their Religious Orders are afraid to Kill a Gnat or Worm. *Idem.*

They will not drink their Water cold, leſt they ſhould ſlay the Soul of the Water, which they think is quicken'd by boyling. *Idem.*

They are afraid to tread upon Ants, and will eat no Egs, leſt there ſhould be Blood in them.

Ma-

Malabar.

These People also are *Pythagoreans*, and hold, not only the Immortality and Transanimation of the Souls of Men and Beasts, but a kind of Divinity in Elephants, Kine, *&c.* *Idem.*

Japan.

In *Japan* they believe diverse Paradises, to which every peculiar God carrieth his own Worshippers; to obtain which, many drown themselves, some cut their own Throats, or break their Necks; some in narrow Holes receive breath only by a Cane, and so continue Fasting and Praying, till they die. *Idem.*

They have a Feast, in which they burn a multitude of Candles at their Doors, and walk all night up and down the streets to meet the Souls of their Friends lately departed, before whom they set Meat and Drink, and invite them to their Houses, that in their three years Journey to Paradise, they may not faint for want of Provision. *Idem.*

Some say, they hold a Transmigration, as do also the *Chinese*, &c.

In *Canada* (in *America*) they believe, that their Souls shall ascend into the Stars, and go down with them into a Paradise of Pleasure. *Rosse.*

Christians.

Christians of St. John.

They believe there is no other future World, but where Angels and Devils, the Souls of Good and Bad reside. That in that World are Cities, Houses and Churches; and that the Evil Spirits have also Churches, where they Pray, (Singing and Rejoycing upon Instruments, and Feasting as in this World.) That when any one lies at the point of Death, 360 Demons come and carry his Soul to a place full of *Serpents*, Dogs, Lions, Tigers and Devils. The Soul of a wicked Man is torn in pieces; of a just Man, creeps under the Bellies of these Beasts, into the Presence of God, who sits in the seat of Majesty to Judg the World. That there are Angels also, that weigh the *Souls* of Men in a Ballance, who being thought worthy, are admitted immediately into Glory. M. *Tavernier* l. 2. c. 8. p. 92.

Gaurs.

The Priests of the *Gaurs* have several Books full of small Pictures in Water-colours- ill done, representing how the several sins of Men shall be Punished in Hell, especially *Sodomy*, which they abominate. *Idem.* l. 4. c. 8.

If any of them fall sick, they hire poor People to go and find out Adders, Serpents, Lizards, Toads, Frogs, Crey-fish, Rats, Mice, and above all Cats, and Kill them, which they reckon in the number of those good Works, that Comfort the Souls of the Deceased, believing that the Devil makes use of these Creatures to Torment the Damned. *Ibid.*

Tun-

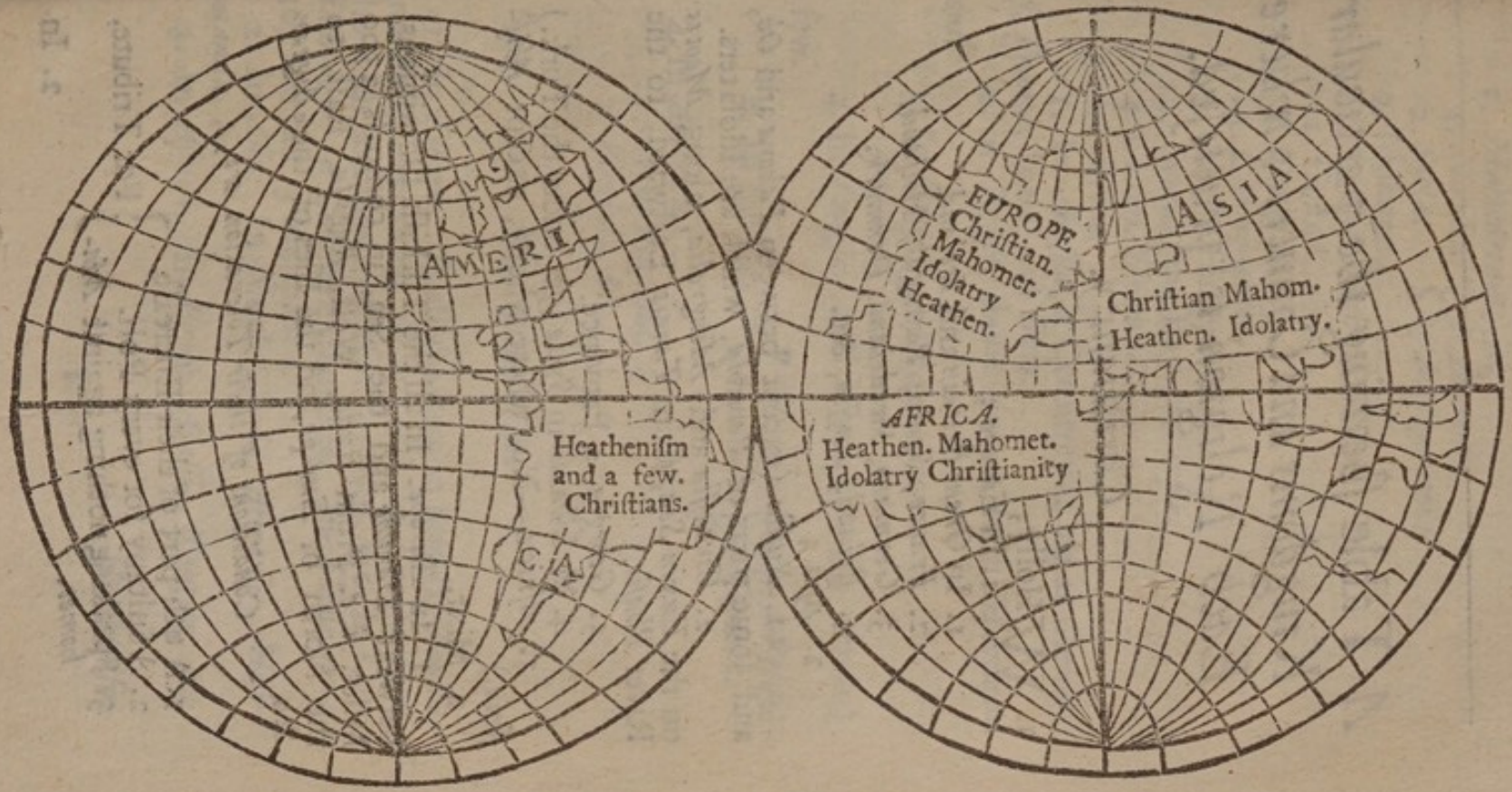
Tunquin.

The *Tunquineſe* generally believe a Tranſmigration of Souls, eſpecially the followers of *Chacabout*; and ſay, that they who endeavour to fulfil the Law, but fail in any point, ſhall wander in diverſe Bodies for 3000 years, before they enter into Happineſs; that they who have perfectly obeyed the Law, ſhall be rewarded without any change of their Bodies; that *Chacabout* himſelf had been Born ten times before he enjoyed the Bliſs which he poſſeſſed; not having in his firſt Youth been Illuminated with that Knowledg which he afterwards attained. *Tavernier's Collect.*

Bramins.

They believe Heaven and Hell, but ſay, that none ſhall enter before the Univerſal Judgment.---But they believe alſo the Metempſychoſis.

Here follows a Geographical Map, ſhewing in what part of the World Each Religion is practiſed.



in the World. 603

A Table *shewing the particular Kingdoms and Countries where Each Religion is practised.*

Christianity.

1. WHolly,
   1. In *Europe* ;
      1. In *Great Britain* and *Ireland.*
      2. *France, Spain, Portugal, Holland.*
      3. *Germany, Swedeland, Denmark.*
      4. *Poland, Russia,* &c.
   2. *Asia* ;
      1. *Russia* (except between *Pahora* and *Ob*, and some parts of *Peruvia*, which are Idolaters.
      2. *Circassia* and *Mengrelia*, along *Meotis* on the *Euxin Sea*, from *Tanais* Eastward, to the River *Phasis.*
      3. *Georgia*, a Province.
      4. M. *Libanus* in *Syria* (yet under the Turk.)
   3. *Africa.*—No where wholly, except *Abissinia.*)
2. Mixt.
   1. In *Europe.* In all the Turkish Dominions, betwixt *Danube* and the Sea, in compass 2300 Miles, *i. e.* From *Buda*, West, *Ragusa*, East, to the North of *Europe*, and the Isles of the *Aigean Sea.*

Conditions of their Toleration are,

1. A 4th part of their Encrease.
2. A Sultany for every Poll. } For Tribute.
3. Speaking nothing against *Mahomet.*

2. In

2. In *Asia*, mixt with,
   1. *Mahometans*; in,
      1. *Natolia.* } { *Armenia.*
      2. *Syria.* } { *Mesopotamia.*
   2. Idolaters,
      1. In the *South* of *India.*
         1. *Contan.*
         2. *Cranganor.*
         3. *Choromandel.*
      2. In the *Philippin* Isles.
      3. *Ormus*, the Bay of *Persia.*
      4. *Ceilan. Japonia.*
   3. In *Africa.*
      1. In *Abassia*, a Countrey as big as *Germany*, *France*, *Spain*, and *Italy.*
      2. in *Egypt*, about 50000, with *Mahometans.*
      3. In *Congo* } with Idolaters.
         Angala. }
      4. In *Tangier* and *Septa* (near the *Straits*) a few.
      5. In the Isles of { *Madera.* } Cape *de Verde.*
         { *Canaries.* } S. *Thomas.*
   4. In *America.*
      1. *New-England.*
      2. *Virginia*, &c.

Mahometism.

1. In *Europe.* In all the Region betwixt *Tanais* and *Boristhenes*, along *Maotis* and the *Euxine Sea*; tho with a Toleration of Christians, *viz.* In *Constantinople* 20 Christian Churches. In *Thessalonica* 30, and but 3 Mosques.
2. In *Asia.* In *Natolia*, *Syria*, *Armenia*, *Mesopotamia*, &c.
3. In *Africa.* In *Egypt*, *Abassia*, *Tangier*, &c.

Heathenism.

Heathenism.

1. In *Erope.* In *Lapland*, viz.
   1. *Lappia*,
   2. *Scricfinia.*
   3. *Biarmia.* } 900 Miles Circumf.
   4. *Corelia.*
   5. *North* of *Finmarck.*
2. *Asia.* Part of *Russia*, between *Pechora* aud *Ob.* The *East-Indies.*
3. *Africa.* *Congo* and *Angala.*
4. *America.* Almost wholly.

1. *Christians* } Possess } a sixth part } of
2. *Mahometans* } Possess } a fifth part } the
3. *Idolaters.* } Possess } 2 thirds, or near it } *earth*

Or thus,
Divide the World into 30 Parts.
The *Christians* have 5
Mahometans 6
Idolaters. 19

Christians are to *Heathens*, but as *one* to *six. Brierw. Enqu.*

Lutheranism, In *Germany*, *Denmark*, *Swedeland*, *Britain*, *Poland*, *Hungary* in part, *&c.*

Calvinism, In *Geneva*, *Bern*, *Zurich*, *Basil*, *Schaffawsen*, *Glaris* and *Spenzel*, and the *Upper Palatinate* in part, *Poland*, *Britain*, *France* and *Hungary* in part, *&c.*

Popery, In *Italy*, *Spain*, *Portugal*, *Flanders*, *France*, *Poland*, *Hungary*, in part, *&c.*

Greek Religion, In *Bulgaria*, *Greece*, *Dacia*, *Sclavonia*, part of *Poland*, all the Isles of the *Adriatic*, *Ionian*, and *Ægean Seas*, all *Asia Minor*, (except *Cilicia* and *Isaurus*) and the Countries lying about the *Euxine Sea* and *Palus Mæotis.*

Muscovites, In *Russia*, &c.

Abassines, In *Ethiopia Superior.*

Cir-

Circaſſians, In *Tartaria Deſerta*, viz. from the *Cimerian Boſphorus*, and the Fens of *Maotis* towards the East Shores of the *Euxine* Sea, for the ſpace of 500 miles, and reaching 200 miles North.

Mengrelians, in *Cholchis* (in *Turcomania.*)

Georgians, in *Iberia* (in *Turky* likewiſe.)

Armenians, in *Turky*, and *Armenia minor*, and *Cilicia.*

Copties, in *Ægypt*, about 50000 in number when laſt counted.

Maronites. on Mount *Libanus*; *i. e.* from *Sidon* in *Phœnicia* to *Smyrna* in *Cœlo-Syria*, 700 miles in compaſs.

Melchites are ſubject to the Church of *Antioch*, the greateſt ſort of Chriſtians in all the *Eaſt.*

Jacobites, in *Syria* and *Meſopotamia*, about 40000 Families.

Chriſtians of S. John, very numerous at *Balſara* and the Villages thereabouts, at *Souter*, *Deſpoul*, *Rumez*, *Bitoum*, *Mono*, *Endecan*, *Calafabat*, *Aveza*, *Dega*, *Dorech*, *Maſquel*, *Gumar*, &c. In all which places are above 25000 Families. Every City or Village they Inhabit, hath a River running by it. M. *Tavernier*, l. 2. c. 8. p. 90.

I could not but take notice, how theſe *Eaſtern* Parts of *Europe* abounded with Chriſtians of the Greek Church beyond my expectations, *&c.* in *Græcia*, Turkiſh parts of *Dalmatia*, *Croatia*, *Raſcia*, *Boſnia*, *Servia*, *Thracia*, &c. Dr. *Brown.*

The Mother-Tongues of Europe, *&c.*

1. *Greek*, used now,
   1. In *Greece*. Except *Epirus* and the *W.* of *Macedon*.
   2. In the *Isles* of the *Ægæan Sea*.
   3. *Candy* and the *Isles*.
   1. *Eastward* to *Cyprus*.
   2. *Westward* to *Corfu*.
2. *Latin*.
3. *Irish*, in *Ireland* and *Scotland*.
4. *Brittish*, in *Wales*, *Cornwall* and *Brittain* of *France*.
5. *Cantabrian*, in *France* and *Spain*, near the *Ocean* and the *Pyrene-hills*.
6. *Arabick*, in the steep mountains of *Granata* (*Alpaxarras*.)
7. *Finnick*, in *Finland* and *Lapland*.
8. *Dutch*, in *Germany*, Low Countr. *Denm. Swedel. Norw.*
9. *Cauchian*, in *East Frisland*.
10. *Slavonish*, in *Poland*, *Bohemia*, *Moscovy*, *Russia*, &c.
11. *Illyrian*, in the *Isle* of *Veggia*, on the *East* of *Istria*.
12. *Epirotick*, in the mountain of *Epirus*.
13. *Hungarian*, in the greatest part of *Hungary*.
14. *Jazygian*, in the *North* of *Hungary*.
15. *Tartarian*, Amongst the *Precopenses*, between *Tanais* and *Boristhenes*. *Brierwood. Enq.*

As for the other parts of the world it is impossible to enumerate all the several languages; *Clemens*

mens Alexandrinus believed, there were 70 ſorts. *Pliny* tells a ſtrange thing, that when *Dioſcurias* a City of the *Colchi* flouriſh'd, by relation of *Timoſthenes*, it held 300 Nations of different languages; and that afterwards the *Romans* were forced to make uſe of a 130 interpreters to manage their affairs in the ſame place. And beſides all the Nations of the world are not yet known; for if it be true, what I have been told by ſeveral mariners, that upon the Coaſt of *Africa* the languages vary at every 15 or 20 *German* Miles diſtance; it will follow that one quarter of the World contains more languages then all the reſt, by reaſon of the innumerable number of Nations which are cheriſhed within the bowels of ſo large a Continent. *Job Ludolph. Hiſt. of Ethiop. chap. 16.*

I went to a Church at *Bitchka*, where the miniſter prayed and preached; and tho there were a very good linguiſt with me, who ſpake *Sclavonian*, *German*, *Turkiſh*, *Vulgar Greek*, and *Italian*; yet could he make nothing of it, or find any affinity in it with any other language he knew. A ſpecimen hereof is ſet down, by *Megiſerus*, of the Lords prayer in that language. *Mi attyanck ky vagy as meniegbe, megh Szentel Teſſeck az te newed, &c.* (Quære, whether this were not the *Jazygian*.) In the like manner we were confounded with the Language of *Albania*, on the *North* of *Epirus* and *Weſt* of *Macedonia*. *Dr. Brown's. Travels.*

Graces at Meat.

Jews.

THat Graces or Benedictions were used at meat among the *Jews*, is plain, from 1 *Sam.* 9. 13. where it is said, *That the people did not eat until he came, because he was to bless the Sacrifice.* And also from the Example of our Saviour Christ, *Mat.* 14. 19. *He blessed, and brake*, &c. *Mat.* 26. 26. *Mar.* 6. 41. *Luke* 9. 16. &c.

Besides, the *Essæans* before they eat, always give Thanks, and no Man may eat any Meat till this Prayer be made unto God; likewise when dinner is ended, they pray again; for both before and after, they give Thanks to God, the Giver of all. Joseph. *of the Wars of the Jews*, Book 2. Chap. 7.

Christians.

If you please, I will rehearse to you a Hymn, which S. *Chrysostom* sets out with wonderful Praises in a certain Homily; not disdaining also to interpret it. 'Blessed God, who feedest me 'from my Youth, who gives Meat to all Flesh, 'fill our Hearts with Joy and Gladness, that 'having plentifully what is sufficient, we may 'abound in every good Work, thro' Jesus Christ 'our Lord, to whom with thee, and the Holy 'Ghost, be Glory, Honour, and Empire, for ever. *Erasm. Conviv. Religios.*

A Grace after Meat.

Glory be to thee, O Lord, Glory to thee, O Holy One, Glory to thee, O King; becauſe thou haſt given us Meat: fill us with Joy and Gladneſs in the Holy Ghoſt, that we may be found acceptable in thy Sight, and not be aſhamed when thou ſhalt render to every one according to their Works, *Amen.* Eraſmus *in Relig. Conv. ex* Chryſ. *in Matt. Hom.* 56.

Thou that giveſt Food to all Fleſh, grant that we may receive this Food with thy Bleſſing; thou, Lord, haſt ſaid, that if we drink any thing that is deadly, if we call upon thy Name, it ſhall not hurt us: Thou therefore, who art Lord of all Power and Glory, turn away all evil and malignant quality from our Food, and what-ever Pernicious Influence it may have upon us. Dr. *Cave*, out of *Tertullian.*

In *Switzerland* the Children are obliged to rehearſe the *Lord's Prayer* before and after Meat. *Conrad Werndly.* The French Proteſtants bleſs their Meat, in the Name of the Father, Son, and Holy Ghoſt.

Abiſſines.

They always read Prayers both before and after Meals; a thing, that ſome of our Courtiers are in a manner aſhamed of; who will hardly tarry to hear a ſhort Grace. Here (in *Abiſſinia*) you ſhall have the whole *Pſalter* repeated at their great Feaſts, without any incovenience to the Gueſts: for he, whoſe office it is, diſtributes to every one a part. The King, and they that are accuſtomed to it, know their proper time; the larger Pſalms are divided among more, the ſhort ones to only one; and thus by ſeveral the whole *Pſalter* is read, as it were in a Moment; for the *Pſalter*

is made use of by all; neither have they any other Book for daily Prayer. *Job Ludolph.* l. 2. c. 12.

Armenians.

They were all (the Dishes) set down upon the Ground before the Patriarch, who then prayed, and gave thanks. *Mons. Tavernier*, l. 1. c. 3.

Mahometans.

They say always before Meat their *Bismillah*, i. e. *In the Name of God.* After Meat,---They give thanks by a *Handillah*, i. e. *God be praised*; and afterwards they wash their Hands. *M. de Thevenot.*

Eat nothing which hath not before been blessed. *Purchas* out of the *Alcoran.*

Heathens.

In *Guinea*, and the *East-Indies*, at their Eating they Consecrate their first bit and draught to their *Fetisso*, wherewith they besprinkle it. *View of the* Engl. *Acquis. in* Guinea, *and the* East-Indies.

The old *Heathens*, when their *Mensæ Secundæ* were brought in, had their *Boni Eventûs*, i. e. ἀγαθοῦ δαίμονος, *poculum*: a Cup by way of Sacrifice, or Oblation to their good Genius. *Pontanus* and Dr. *Holyday* out of *Camerarius.*---So in the beginning they had their *Libatio.*

Persians.

We sat at dinner, (*viz.* at the King of *Persia*'s Court) about an hour and a half; and then the Cloth being taken away, there was warm Water brought

brought to wash their Hands; which done, the Lord Chamberlain cried aloud, *Suffre Hakine, Scahe douletine, Kasiler Kuwetine, Alla Dielum*, i.e. *Make us thankful for this repast, prosper the King's Affairs, give his Souldiers*, and *Servants Courage; this we pray thee, O God*, whereto all the rest answer their *Alla, Alla.* Grace being thus said, they rose up, and went out of the room one after another, without speaking a word, according to the custom of the Country. Our *Mehemander* came also to tell us, that we might withdraw when we pleased, as we immediately did, making a low reverence to the King. *Duke of* Holstein's *Embassad. Trav. into* Muscovy, *&c.* p. 204.

Malabar.

The King of *Calecut* eats no Meat till it be first offered by his Priest to the Idol. *Rosse.*

Virginia.

The *Pagans* in *Virgina*, instead of saying Grace at Meat, used to fling the first bit into the Fire. *Idem.*

By *West-Virginia* and *Florida*, when they eat, drink, or sacrifice, they used to throw up into the Air towards the Sun (their Idol) some part of their Food. *Idem.* The like is reported of *New Spain.*

Chinese.

The *Chinese* burn Amber at the end of their Feasts, by way of Incense. *Tavernier*, par. 2. l. 3.

The *Indians* drink of the Water of *Ganges* out of Devotion, at the end of their Feasts, accounting it sacred. *Idem. par.* 2. *l.* 3. *c.* 14.

Tunquin.

Tunquin.

The *Tuquineſe* waſh their Hands, their Mouths, their Face, before they ſit down. *Tavernier's Collect. of Relations*, &c.

Ancient Heathens.

(By way of Appendix to what was ſaid before) It was uſual for both *Ancient Greeks* and *Romans* at every Feaſt to make their *Libations*, or Offerrings to their Gods, as Lovers to *Venus*, Soldiers to *Mars*, *&c.* and alſo to Men, eſpecially ſuch as they were obliged by; Princes. *&c.* So in the times of *Auguſtus* his Preferments, it was decreed by the *Senate*, That the People ſhould uſually ſwear by his Genius, and in all their Banquets ſhould ſacrifice for his Safety. *Alſted. Encyclop.* l. 16. p. 2173.

Lutherans.

Amongſt the *Lutherans* the Woman of the Houſe doth ordinarily ſay Grace inſtead of the Men. *Dr.* Brown's *Trav.* p. 169.

Magicians and *Witches.*

Mr. *Glanvil* tells us from the Confeſſion of ſome Witches, that at their Night-Meetings, when the Cloth is laid, and the Devil ſet down at the upper end of the Table, he uſeth ſome words before Meat.

Jews.

Jews.

The *Jews* ſpreading their Hands over the Bread, ſay, Bleſſed art thou, O Lord God, King of the World, who bringeſt Bread out of the Earth; then over a Cup of Wine,---Bleſſed, *&c.* who haſt made the Fruit of the Vine; over Water no Bleſſing; the 23d Pſalm is ſet before them at Meal time, and they have Multitudes of new Graces, if any better Dainties be ſet before them. *Purchas.*

Forms of Excommunication.

Jews.

The Degrees or Kinds of Excommunication are;

1. THE *Niddui* the loweſt ſort, as ſome think, a ſeparation, or caſting out of the Synagogue for about thirty Days, during which time the Party was not to come within four Cubits, either of Man or Woman, nor to dreſs or trim himſelf, as at other times, yet admitted to inſtruction and divine Service:--- Might be more ſeverely puniſhed, his Son might be denied Circumciſion, his Dead not buried, according to the Contumacy of the Perſon Excommunicated.

The Form was this: *N. Let him be excommunicated.*

2. The

2. The *Shammatha* (the same with *Maranatha*, as some think) Mr. *Selden* thinks, 'tis the same with *Niddui*.

This was a total Exclusion from the Church, a blotting them out of the Book of Life, and not permitting them the least Communion in things of publick Religion; and the word *Shammatha* they interpret the Coming of the Lord to take Vengeance on the Excommunicate: It was never pronounced but when the Offender became desperate.

3. The *Cherem*, when the Offender within 30 days gave no sign of Amendment. This was so dreadful and direful in our Saviour's time, that many principal *Jews*, who believed on Christ, durst not confess him for fear of it. *See the Form.*

By the Decrees of Cities, and Command of the Holy, we Anathematize, adjure, exterminate, excommunicate, curse and execrate, God being willing, and his Church, by the Book of the Law, by the 600 Precepts therein written; by the *Anathema*, with which *Joshua* anathematized *Jericho*; by the Curse wherewith *Elisha* cursed the Young Man; by the Curse wherewith *Gehezi* cursed his Boy, and by the Excommunication with which *Baruch* excommunicated *Merozi*; and by the Excommunication which *R. Jehuda*, Son of *Jehezkiel*, used in this matter; and by all the Anathemata, Imprecations, Curses, Excommunications, and Exterminations, which have been made from the time of our Master *Moses*; and since by the name of *Acetheriel*; *Jah*, the Lord of Hosts; *Michael*, the great Prince; by the name of *Mittatron*, whose name is as the name of his Master; by the name of *Sandalipon*, who ties the bands of the Lord; by the name of the 42 Letters; by his name, who appeared to *Moses* in the Bush; by the name with which *Moses* divided the Sea; by the name *I am what I am*; by the mystery of the name *Tetragrammaton*; by the Scripture that was written upon the Tables; by the name of the Lord of Armies (*Sabaoth*) the God of *Israel*, sitting upon the

the *Cherubim*; By the name of the Spheres and Circles and Living Creatures, Saints, and Miniſtring Angels; By the name of all the Angels which wait on the moſt High God;

Every Iſraelite and *Iſraeliteſs*, who willingly and knowingly violates any of thoſe laws which are now denounced to be obſerved, Let him be Curſed of the God of *Iſrael* who ſits upon *Cherubim*.

Let him be Curſed by the Bright and Glorious name, which the High Prieſt in the day of expiation expreſſeth with his mouth; Let him be Curſed by Heaven and Earth; Curſed from Almighty God, Curſed of *Michael* the great Prince; Curſed of *Mittatron*, whoſe name is as the name of his Maſter; Curſed of *Acetheriel*; *Jah*; the Lord of Hoſts; of the *Seraphim* and of the *Orbs*, of the Holy Animals and Angels, who wait before the moſt High God of *Iſrael* in Holineſs and Purity.

If he was born in the month *Niſan*, which the Angel *Uriel*, as the Prince of the *Claſſes* under which it is, governs; Let him be Curſed of him, and all his Order; and if in the month *Ijar*, which the Angel *Tzephaniel* governs, let him be Curſed of him and all his order, *&c.*

Let him be Curſed of the 7 Angels ſet over the 7 weeks, and of all their order and helping power; Let him be Curſed of the 4 Angels which govern the 4 Seaſons of the year; Curſed of the 7 Palaces; Curſed of the Princes of the Law, by the name of the Crown, and the name of the Seal. Let him be Curſed of the great God, ſtrong and Bright; Let him receive Confuſion for his embraces. Let him fall with ſwift Ruin. Let God, the God of Spirits, put him under all Fleſh. Let God, the God of Spirits lay him proſtrate to all fleſh. Let the wrath of the Lord and Violent whirlwind fall upon the head of the wicked. Let the Deſtroying Angels run upon him. Let him be Curſed in every thing that he puts his hand to.

Let

Let his Soul depart in Terrour; Let him dye of the *Quinsey*; Let not his breath come or go. Let him be smitten with a feaver, Dryness, the Sword, Rottenness, the Jaundise.

Neither Let him be deliver'd from them before Destruction. Let his sword enter into his own heart. And let his Bows be broken. Let him be as the dust before the wind, and the Angel of the Lord scattering them. Upon him shall rest all the Maledictions written in the Book of this Law; and the Lord shall blot out his name from under Heaven. Also the Lord shall separate him for mischeif out of all the Tribes of *Israel*, to all the Curses of the Covenant written in the book of this Law.

But you who adhere to the Lord your God, are all alive this day.

He that blessed *Abraham*, *Isaac*, *Jacob* and *Moses* and *Aaron*, *David* and *Solomon*, and the Prophets of *Israel*, and those who are Pious among the Nations, let him bless all this Holy Congregation, except the man that hath violated this *Anathema*. and so let it be his will and Decree. *Amen*. Dr. *Addison Present state of the Jews in* Barbary.

N. B. Samaritans were Excommunicated by sound of Trumpet and Singing of the Levites. *Ross.*

Christians Greek.

A Form of the Greek Excommunication.

If they restore not to him that which is his own, and possess him peaceably of it, but suffer him to remain injured and damnifyed, Let him be separated from the Lord God Creator; and be Accursed and Unpardoned, and Undissolvable after Death, in this World and in the World to come. Let Wood, stones and iron be dissolved but not They.

May

May they inherit the *Leprosy* of *Gehazi*; and the Confusion of *Judas*; may the Earth be divided, and devour them, like *Dathan* and *Abiram*; may they Sigh and Tremble on Earth like *Cain*, and the wrath of God be upon their Countenances; may they see nothing of that for which they labour; and beg their bread all their days; may their works, possessions and services be accursed; always without effect or success, and blown away like Dust. May they have the Curses of the Holy and Righteous *Patriarchs*, *Abraham*, *Isaac* and *Jacob*; of the 318 Saints who were the Divine Fathers of the *Synod* of *Nice*, and of all other Holy *Synods*. And being out of the Church of Christ, let no man administer unto them the things of the Church, or bless them, or offer sacrifice for them; or give them, Αντίδωρον, or the blessed bread; or Eat, or Drink, or Work with them. And after Death, let no man bury them, in penalty of being under the same state of Excommunication. For so let them remain until they have performed what is here written. *Paul Ricaut Esq.*

Abissine.

A Form of Excommunication among the Abissines.

And let him be accursed by *Addirion*, and *Actariel*, by *Sandalphon* and *Hadarmel*, by *Ansiciel*, and *Patchiel*, by *Seraphiel* and *Zeganzael*, by *Michael* and *Gabriel* and by *Raphael* and *Meschartiel*; and let him be interdicted by *Trantzeviv* and *Hawhebeviv*, He is the great God; and by the seventy names of that great King; and on the behalf of *Tzortak*, the great *Ensign-bearer*, &c. *Job Ludolph. l. 3. c. 5.*

They, as the *Jews*, think to terrify with uncouth and harsh words. *Idem.*

Mr.

Mr. *Ross* saith, that in answer to the Degrees of Excommunication among the *Jews*, the *Greeks* had their,

1. Ὑποπίπτοντες.
2. Ἀφορώμενοι.
3. Προκλαίοντες.

The *Latins* had their,

1. *Abstenti.*
2. *Excommunicati.*
3. *Anathemata.*

N. B. Mr. *Ricaut* tells us, that among the Greeks Excommunication is granted upon light occasions, and is either expressive of the party with his name and condition, or indefinite of any person guilty of such crime: Yet it is of high esteem and dread among them: For they relate as sad and various stories of Judgments befallen the Excommunicated, dying so, as if they were still nourished in the Coffins, and haunted the Countries; as we do of witches.

Apostates are not received into the Church among the *Greeks*; unless they have first sought it earnestly with tears, and signifyed their desire by forty days fasting with bread and water, and continual prayer night and day.

Those few Christians, that after Apostasy to *Turcism* return, do confess with extream danger of dying for it. *P. Ricaut Esq.*

Western Christians.

In *England* we have several degrees or kinds of Censures, as.

1. *Minor Excommunicatio*, exclusion from the Lord's Supper.

2. *Major Excommunicatio*, exclusion from the Society of Christians, not only in spiritual duties, but in temporal affairs; and this if it continue 40 days, is pursued with the King's writ *de excommunicato*

nicato capiendo; and then to prison without bail.

3. *Anathematismus* (for obstinate Heresy) done by the Bishop Dean and Chapter.

4. *Interdictum*, a prohibition of all Divine offices, Christian burial, sacraments, *&c.*

5. Publick Penance, the delinquent standing in the Church-Porch, with bare head, bare feet, in a white sheet and a white rod in his hand, *&c.* *See more in the present State of* England, *part.* 2*d.*

Creeds.

Modern Jews.

Art. 1. I Believe with a true perfect faith, that God is the Creator (whose name be blessed) Governor and Maker of all Creatures, and that he hath wrought all things and shall work for ever.

Art. 2. I believe with a perfect faith, that the Creator (whose name be blessed) is one, and that such an unity, as is in him, can be found in no other; and that he alone hath been our God, is, and for ever shall be.

Art. 3. That the Creator is not Corporeal, not to be comprehended with any bodily properties; and that no bodily essence can be likened to him.

Art. 4. That the Creator is the first and last, and that nothing was before him, and that he shall last for ever.

Art. 5. That the Creator is to be worshipt, and none else.

Art. 6. That all the words of the prophets are true.

Art. 7. I believe with a perfect faith, that the prophecies of *Moses* (our master may he rest in peace,) were true, that he was the Father and

Chief of all the wise men that liv'd before him, and shall live after him.

Art. 8. That all the law, which at this day is found in our hands, was delivered by God himself, to our master *Moses* (God's peace be with him.)

Art. 9. The same law is never to be chang'd, nor any other to be given us of God (whose name be Blessed.)

Art. 10. That God (whose Name be Blessed) understands all the Thoughts and Works of Men: As it is Written in the Prophets, *He fashions their Hearts alike, he understands all their Works.*

Art. 11. That God will recompence good to those that keep his Commandments, and will Punish those who transgress them.

Art. 12. That *Messiah* is yet to come, and although he retard his coming, yet I will wait for him, till he come.

Art. 13. That the Dead shall be restored to Life, when it shall seem fit to God the Creator; whose Name be Blessed, and Memory Celebrated world without end. *Amen.*

The Creed Dr. *Addison* presents us with out of *Sepher Ikkarim*, or Book of *Fundamentals*, put in writing by *Moses Ben Maimon*, a *Corduba Jew*, A. D. 1104. And tho not set down in their Service-Book, yet they begin their *Mattins* with it, and utter it with a hollow tone different from the other Service.

Christians.

I Believe in God the Father Almighty, maker of Heaven and Earth.

And in Jesus Christ his only Son, our Lord;
Who was Conceived by the Holy Ghost,
Born of the Virgin *Mary*,
Suffered under *Pontius Pilate*,
Was Crucified, Dead and Buried, he Descended into Hell:

The

The third day he roſe again from the Dead;
He aſcended into Heaven,
And ſits on the Right Hand of God the Father Almighty:
From thence He ſhall come to Judg the Quick and the Dead.
I Believe in the Holy Ghoſt,
The Holy Catholick Church;
The Communion of Saints;
The Forgiveneſs of Sins;
The Reſurrection of the Body;
And the Life Everlaſting. *Amen.*

This is commonly aſcribed to the Apoſtles, as the firſt Compilers; but by general Confeſſion and Teſtimony of Eccleſiaſtical Writers is very Antient: Saving that thoſe words *(He Deſcended into Hell)* are not of ſo old a Date; the firſt place it being found in, being the Church of *Aquileia*, in the Fourth Century. Dr. *Pearſon.*

Gaurs.

1. I Believe in God, maker of the World.
2. That he ſent *Ebrahim zer-ateucht*, his Prophet, Son of *Azer* (a Carver by Trade) and *Doghdon* (who upon the appearance of an Angel, overſpreading her Face with a Celeſtial Light, Conceived the Prophet aforeſaid.
3. That the Birth of this Child was known by Aſtrologers, and told to the King (*Nebrout*) who thereupon cauſed all the Women with Child, through all his Domininions, to be ſlain.
4. That this Child laugh'd, ſo ſoon as he was Born, becauſe he was to Triumph in the Hearts of the People.
5. That the Father in fear confeſſed to the King, the King going about to ſlay the Child with a Sword, his Arm was dried up immediately: That the Child being thrown into a *Fire*, turned it into a Bed of *Roſes*.

6. That some of this *Fire* is still preserved, and is worthy of great Veneration.

7. That the King devising new Torments, was at last stung to Death with Flies, and all that would not kiss the Prophet's Feet, and submit.

8. That this Prophet, under *Scha-glockres*, (the Succeeding Prince) was cast into a Bath of melted Silver, but coming out safe, all received him as a Prophet, and called him *Zer-Aroucht*, i. e. wash'd in Silver.

9. After this the Prophet was never seen more.

10. That he will have three Children.

11. The first *Ouchider* to be born of a Virgin, who shall come into the World, and cause his Father's Laws to be received by Preaching and Miracles.

12. The Second, *Ouchiderma*, who shall be conceiv'd in like manner, who shall assist his Brother, and convince all the World, by causing the Sun to stand still 10 years.

13. That the 3d. called *Senoiet-Hotius* conceiv'd by the same Mother, shall come with more Authority, than his two Brothers, and shall perfectly reduce all People to the Religion of their Prophet.

14. That after these things shall be the Universal Resurrection, when all Souls in Paradise or Hell shall return to take possession of their own Bodies; that then all Mountains and Minerals being melted, shall fill up Hell, and destroy mansions of the Devils.

15. Afterwards the World shall be level'd, and made Habitable, and men shall have their Apartment in it, according to the good which they did; but their chief delight shall be in beholding and praising *God*, and *Ibrahim* their Prophet. M. *Tavernier*, l. 4. c. 8.

They say also, That before the Resurrection, those that are in Paradise do not behold the face of God; no, not the Angels themselves, except only one, who always attends upon God, to receive

ceive and execute his Commands: That God will have pity upon the Damned, and that they shall go into Paradise, as having suffered enough already for their Sins. *Idem.*

Indian Idolaters.

I Believe one only Almighty God, and only Wise, Creator of Heaven and Earth, who fills all places with his Presence (by some called *Pirmissar*, by others *Peremael*, others *Westnon*, others *Ram*, &c.) that this *Ram* was the Son of a Potent *Raja*, called *Deseret*, and the most Vertuous of all his Children, his Wife's name *Sita*, both Banished with a Brother *Lokeman*; but passing through a Wood, a *Ram* being in pursuit of a Bird, his Wife *Sita* was Ravished by *Rhevan*, (a kind of Deity also) that all the Creatures were employed in Searching for *Sita*, who at last was found by a Monkey that had leaped over the Sea, in *Rhevan*'s Garden, who Saluted her in *Ram*'s Name, and presented her a Ring, and with Fire with which some of *Rhevans* Servants would have burnt him, the Ape set Fire on *Rhevan*'s Palace, and thereupon leapt at one Jump over the Sea again, and brought greeting from *Sita* to *Ram*; who thereupon, by the guidance of the Ape, raised Forces, and went over, and rescued his Wife. Hereupon *Rhevan* spent all the rest of his Days like a poor *Faquir*, and gave orginal to that Order.

I believe that departed Souls are according to their Lives ordered to inhabit another Body: The Souls of the wicked into Asses, Dogs, Cats, *&c.* Of the Good into Cows, or potent *Rajaes*.

That if a Man Die with a Cows Tail in his Hand, he is happy. M. *Tavernier*, Part 2. l. 2.

The People of Formosa.

I Believe the World to be Eternal.

The Soul to be Immortal.

And future Rewards and Punishments, according to our good or evil deeds.

That the passage to the other World is over a narrow Bridg made with Canes, from which the Wicked fall into a nasty miry place; there to abide for ever, the Good go to a Mansion of Pleasure.

That there are several Gods, *Tamagisahanch*, in the *South*, who presides o're the Generation of Mankind, from whom all good to Body or Mind proceeds; that his Wife *Taxank-punda*, when it Thunders, chides with him for not sending Rain; *Sariachsingh*, in the *North*, who destroys all Benefits bestowed on Mankind; that both these are to be Prayed to.

That there are two Gods of War, *Talafula* and *Tapaliape*, to be invocated only by the Men. *Pacquet broke open*, vol. 2.

Siamites.

I Believe that one Supreme God Created the Universe, and Governs the World.

That there are several other Gods Subordinate to him.

That the Soul is Immortal.

That on its separation from the Body, it passes to Eternal Happiness or Misery, after various Transmigrations.

That good Works will save a Man.

That this Religion was received by Immemorial Tradition, from the Saints now worshipped by them as Deities. *Pacquet broke open*, vol. 2.

Pegui-

Peguians.

I Believe, that the Chief of the Gods (who hath ſeveral Gods under him) is the Author of all the Good that Mankind enjoys; but that he leaves to the Devil the diſpoſing of all Evil; and therefore a greater Veneration is due to him than to God; All Men naturally taking more care to appeaſe a powerful Enemy, than be grateful to an obliging Friend.

That good Works are more conducive to Eternal Happineſs, than Faith.

That a man may be Saved in any opinion, ſo his Life be Pious and Regular.

That five principal *Sapans*, or Holy-days, are to be kept.

1. *Sapan Giacchi*, the Pilgrimage of the King and Queen, in Grandeur.

2. *Sapan Carena*, in Honour of their great Idol.

3. *Sapan Segienon*, in Honour of other Idols.

4. *Sapan Daiche*, when the King and Queen throw Roſe-water at each other, and all the Nobility waſh them out of a Pot of the ſame, and none can paſs the Streets without having Water thrown at him out of the Windows.

5. *Sapan Donan*, when a Race is performed by Boats in the Kings and Queens preſence, as they Paſs to *Meccao*.

Tunquineſe.

Of theſe there are *three Sects*, The Author of the firſt is *Confutius*, whoſe Creed is as follows.

I Believe that man is compoſed of two Parts, the one fine and ſubtil, the other material and groſs; when Man Dies, the ſubtiler part goes into Air, the groſs ſtays in the Earth; that the 7 Planets are to be Adored; but eſpecially theſe

Gods *Rauma*, *Betolo*, *Ramonus*, and *Brama*, and *Satisbana* by the Women; as also the Heavens by the King and *Mandarins*.

The Author of the Second *Chacabout*, followed by the most part of the meaner People, hath taught them thus.---

There are Ten Commandments; (*which see afterwards*) a Transmigration of Souls; That they who would be Religious, must renounce the Delights of this Life, be Charitable to the Poor, overcome their Passions, and give themselves up to Meditation: That there are ten distinct places of Joy and Torment, the Torments proportionable to the Offence, and without any end. The Imperfect shall wander in diverse Bodies 3000 years; the Perfect go immediately to Bliss.

The Author of the Third Sect, is that of *Lanthu*, a *Chinese*, a great *Magician*, who taught, that his Mother carried him in her Womb 70 years, without losing her Virginity; he exhorted the Grandees to build Hospitals in all Cities: Agreeing much with *Chacabout* in Doctrine. *Taver.*

Mahometans.

I Believe, 1. That there is but one God, and that there is no number in him.

2. That *Mahomet* is the Messenger of God; the most excellent, and last of all the Prophets. That the Christian Religion was to Cease at his Appearance.

3. That Jesus Christ was a great Prophet Inspired by the Spirit of God.

4. That God is a Being of great Perfection.

5. Angels are Executioners of God's Commands, without Sex, different in Dignity, and appointed to several Offices, as well in Heaven as Earth.

6. Good and Evil only happen, because God hath Fore-ordain'd them, having writ on a Table from all Eternity, things that are, and are to be.

7. There

7. There shall be a general Resurrection of the Dead: But before that,

1. Anti-*Mahomet* must come.

2. Jesus shall come from Heaven to Kill him, and Establish *Mahometanism*.

3. *Gog* and *Magog*, &c.

4. A Beast is to come out of *Meccha*.

5. All Living Creatures shall Die, Hills fly into the Air, the Heavens melt and drop upon the Earth.

Then shall God renew the Earth, and raise the Dead, naked; but Saints and Prophets clothed and carried by Angels to the Empyrean Heavens.

8. The Bad shall suffer Hunger, Thirst, painful Sweating, *&c.*

9. The Pains of the Wicked shall be proportioned to their Merits; but shall not last above 50000 years.

10. That at the day of Judgment S. *Michael* with be a Ballance, shall weigh the good and bad Actions of Men.

11. They, whose good Deeds out-weigh their Bad, shall go to Paradise.

12. There is a particular Judgment at Death, to distinguish the *Mussulman* from Unbelievers. F. *Simon* out of a *Mahometan* Dr.

Ancient Heathen.

I Believe in one Supreme God, who presides over all the rest, who seeth and Governs all things, in all places.

And in as many more Inferior Gods, as our Magistrates and Laws shall require us to believe in.

That the Law of Nature and Reason is the ordinary Rule of our Manners.

And the Laws of the Nation.---Of our Religious Worship.

That

That our Souls are Immortal, and shall survive our Bodies.

That they who have defiled themselves with Vice, their Souls at Death shall be secluded from the Society of the Gods, and be tossed about the Earth; but they who have lived well and honestly, and have imitated the Lives of the Gods, the Souls of these Men shall go to the Stars or Gods, from whence at first they came.

This is extracted especially out of *Cicero* and *Somn. Scip.*

Diabolical.

Their Creed is nothing but a Reverse of the Orthodox Faith; an open Profession, or secret Practice, contrary to the Truth; which must needs be so pregnant with Blasphemy, that it will not be safe to exhibit a Copy of it to common View.

The *Bannyans.*

I Believe that a God of Immense Power Eternal and Provident, in the begining Created the whole World; that he made the first Man (by Name *Pourous*) and for his Society Created the first Woman (*Parconty*) both so innocent, that they would not cut any thing that had a Sensitive Life, but fed upon Herbs and Fruits; that from them sprung two couple of Boys, *Bramon*, *Cuttery*, *Shuddery* and *Wise*; the first a Priest, the second a Warrior, the third a Merchant, the forth a Peasant, which Peopled the four Parts of the World; but upon their Impiety, the World was Destroyed by a Deluge: That afterwards, upon Mount *Meropurbatea*, God gave the *Shaster* to *Bremaw* in Clouds, and Lightning for a rule of Living.

Mr.

Mr. *Hobbes's.*

I Believe that God is Almighty matter; that in him are three Persons, he having been thrice represented on Earth; that it is to be decided by the Civil Power, whether he Created All things else.

That Angels are not Incorporeal Substances, but preternatural Impressions on the Brain of Man, that the Soul of Man is the Temperament of his Body; that the very Liberty of Will in that Soul is Physically necessary; that the Prime Law of Nature in the Soul of Man is Self-Love; that the Law of the Civil Soveraign is the only obliging Rule of Just and Unjust; that the Books of the Old and New Testament are not made Canon and Law, but by the Civil Powers; that what is written in these Books, may be denied upon Oath in times of Persecution.

That Hell is a tolerable condition of Life, for a few years upon Earth; to begin at the general Resurrection; and that Heaven is a blessed Estate of good Men, like that of *Adam* before his Fall, beginning at the general Resurrection, to be from thence-forth Eternal, upon Earth, in the Holy Land. Dr. *Tenison.*

Precepts or Commands.

Mahometan.

THeir Law is divided into eight Precepts or Commandments.

1. There is but one God, and his Prophet *Mahomet.*

2. Chil-

2. Children must be Dutiful to their Parents.
3. Neighbours must Love each other.
4. They must Pray five times every day.
5. A Lent of thirty days is to be kept every year.
6. They must be Charitable, and give Alms to the Poor.
7. Every one must Marry by twenty five years of Age.
8. They must abstain from Murder. *Pacquet broke open*, vol. 2.

F. *Simon* makes Five Articles, thus,

1. There is one God.
2. *Mahomet* is his Messenger.
3. They must be exact in Prayers and Almsdeeds.
4. --- And in the Fast of *Ramazan*.
5. --- And in their Pilgrimage to *Mecha*.

Bannyans.

Their Moral Law hath eight Commandments, most of which agree with the Seven which *R. Solomon* saith, *Noah* taught the World, in his time; called *Noah-Cady*.

1. Thou shalt not destroy any living Creature, for thou and it are both my Creatures.
2. Thou shalt not sin in thy five Senses, Eyes not beholding Vanity; Ears stopt in hearing Evil; Tongue uttering no Filthiness; Pallat hating Wine, Flesh and all live things; Hands abhoring all things defiled.
3. Thou shalt duly observe set times of Devotion, as Praying, Washing, Elevation, Prostration, *&c.*
4. Thou shalt not Lie, nor Dissemble.
5. Thou shalt not be hard-hearted, but helpful to others.
6. Thou shalt not Oppress, nor Tyrannize.
7. Thou shalt observe certain Festivals, and Fasting days.

8. Thou

8. Thou ſhalt not Steal. Sir *Tho. Herb.* Trav. into *Perſia*, out of their *Shaſter*.

Perſees.

1. For *Behedens*, or Lay-men.

1. Cheriſh Modeſty.

2. Cheriſh Fear.

3. Premeditate what you are to do; if bad, reject it; if good, *&c.*

4. Let every day's object move to thankfulneſs.

5. Pray daily to the Sun, and nightly to the Moon.

2. For the *Herboods*, *Daroos*, or Prieſts.

Beſides thoſe of the *Beheden*, which they are to obſerve,

1. Be conſtant to the form of Worſhip in the *Zundavaſtaw*.

2. Covet not what is another man's.

3. Abhor Lies.

4. Be not worldly minded.

5. Learn the *Zundavaſtaw* by rote.

6. Keep your ſelves free from Pollution.

7. Teach the Laity how to Comport themſelves in Adoration.

8. Licenſe Matrimony.

9. Be frequent at Church.

10. Forgive Injuries.

11. Upon pain of Life Eternal believe in no other Law; and neither add to, nor diminiſh from it.

3. For the *Diſtoor* or *Pope*.

Beſides the two former Tables, he muſt,

1. Not touch any thing Profane, without waſhing after.

2. Do every thing for himſelf with his own Hands, as Cooking, Sewing, *&c.*

3. Receive the tenth of what the Laity poſſeſs.

4. Avoid

4. Avoid Vain-Glory, and exercise Acts of Charity.

5. His House must adjoyn to the Church; that he may go and come, and be oft there, without being taken notice of.

6. Wash more frequently, and use purer Food, and refrain his Wife's company during her Pollution.

7. Be well skilled in Judicial and Natural Philosophy, as well as in the *Zertoost* (of Religion) the three several parts of the *Zundavastaw*.

8. Use a moderate Diet.

9. Fear none but God.

10. Tell every Man his Offences.

11. In Visions distinguish betwixt Good and Counterfeit, and give right Judgment.

12. When God in Mercy communicates his Goodness to him by nightly Visions, to admire his Mercy, and keep them secret.

13. That the *Pyree* be ever kindled till Fire destroy the Universe, and that he pray over it. Sir *Tho. Herbert*.

Ancient Heathens.

The Twelve Tables of the *Greeks* and *Romans*.

1. Of Religion.

1. Approach the Gods chastly, use Piety, lay aside Riches, *&c. Opes amovento.*

2. Let no body have any Gods by himself, nor introduce New and strange Gods, without publick consent, *&c.*

3. Let things sacred and private remain always so.

4. Let nothing controverted be assigned to sacred use.

5. Let him that is disobedient forfeit his Head.

6. Have no Controversies upon Holy-days, *&c.*

7. Ob-

7. Obſerve the Cuſtoms of the Family and Countrey.

8. Keep the Temples built by thy Fathers; have Groves in the Fields, and Seats for thy Houſhold Gods

9. Account him a Parricide, that ſhall ſteal any thing ſacred, *&c.*

10. Let the Divine Puuiſhment of Perjury be deſtruction, Humane Diſgrace.

11. Perform thy Vows devoutly.

12. Let no one deſtroy Sepulchres, nor bring in ſtrangers.

2. Of Laws and Magiſtrates.

1. Let the Safety of the Commonwealth be the Supreme Law.

2. What the people ſhall command laſt, let that be ratified.

3. Let Senators have the ſame Right with men of Valour, Champions.

4. Encroach upon no ones Privileges.

3. Paſs Sentence of Death upon no *Roman* Citizen but in the greateſt Court.

6. Let Sun-ſet be the laſt Seaſon.

7. Let Governments be juſt, and modeſt Obedience paid to them, *&c.*

3. Of Judgments.
4. Of Private Power.
5. Of Marriages.
6. Of Homicides.
7. Of the Adminiſtration of Affairs.
8. Of Bearing Witneſs.
9. (Tis uncertain, of what.)
10. Of Sanctuary-Laws.
11. and 12. are unknown alſo.

See more in *Alſted, Encyclop. p.* 1982, &c.

Tunquineſe.

Tunquineſe.

Chacabout, a certain Hermit, and Founder of a certain Sect in *Tunquin*, and followed by the moſt part of the meaner people, hath enjoyned his followers to obſerve 10 Commandments.

1. That they ſhall not kill.
2. Nor Steal.
3. Nor defile their Bodies.
4. Nor Ly.
5. Nor be unfaithful in their words.
6. That they ſhall reſtrain their inordinate Deſires.
7. Do Injury to no Man.
8. Nor be great Talkers.
9. Nor give way to their Anger.
10. That they ſhall labour to their utmoſt to get knowledge. *Tavernier's Collect.*

I might here preſent my Reader with more Creeds and Commands; but theſe, I think, are enough to ſatisfie the curioſity of moderate Inquirers.

Burials.

Jews.

THE ancient *Jews* had their Sepulchres in thier Gardens, 2 *Kin.* 21. 18. *Matt.* 27. 60.

The *Barbary Jews* at this day in their Buials uſe this Order.

1. They waſh the Corps of the poorer ſort in common VVater; of the Rich in VVater of Roſes, Orange-Flowers, *&c.* 2. They

2. They put it in a Shirt, Drawers, a Stripe of Linnen, white Sheet and Coffin.

3. The Corps is carried by four to the place of Burial, in this order; first the Priests, next the Relations, next the Invited Neighbours.

4. As they go, they all sing the 49th *Psalm*, *Hear this all ye People, &c.* and if it last not to the Grave, they begin it again.

5. At the Grave ten Rabbies or old Jews say over some parcels of Divine Service.

6. The Relations stir not abroad for a week after, unless upon some extraordinary business, (and then without Shoes) Neighbours come to the House to pray with them.

7. Their mourning Habit is a black *Caniphe*, or the same Cloaths they wore, when the Party died. Dr. *Addison.*

8. Their common Epitaph is, *Let his Soul be in the bundle of Life, with the rest of the Just.* Amen, Amen. Selah. *Rosse.*

Ancient Heathens.

In the Funerals of the *Ancients*, there were these following Officers.

1. *Libitinarii*, such as had the oversight of all things necessary.

2. *Pollinctores*, who had the Office of anointing the dead Bodies.

3. *Custodes Cadaverum*, who attended the Dead till they were carried to the Funeral Fire.

4. *Vespillones*, or *Sandapilarii*, such as commonly carried out by Night the meaner sort, and they were cloathed commonly in white.

5. *Designatores*, such as did marshal every Man according to his place.

6. *Praficæ*, Women-Mourners, that went before the Corps, singing a doleful Song (to invite others to Sorrow) which was called *Nænia*; as some would have it, from the noise which is made in weeping.

7. *Ustores*, such as burnt the Bodies of the Dead.

Among the *Romans* burying in the Earth was first used, then Burning, till *A. C.* 200.

Trumpets used at the Funerals of the Rich.

Pipes at poorer Funerals.

The Order of Burials was thus:

1. The Body was wash'd and anointed: the Rich with costly Oyntments, such as *Amomum* yielded, which was a Shrub growing in *Armenia*, and the Eastern parts, from the use of which, in enbalming the Dead, some think the word *Mummy* is deriv'd.

2. The Body was decently covered, and laid upon a Bier, and placed ready to be carried forth.

3. A Coronet of Flowers was set upon it.

4. Wax-Candles also were carried before it to the Funeral Fire.

5. In the Funerals of Honourable Persons there went before the Corps in order many Chariots, according to the number of Progenitors (such as were famous) and on each Chariot a Bed with an Image of one of them.

6. Before all these went, the *Lictores*, carrying the *Fasces* (the Rod and Axe) with such Ornaments as belong'd to the Office of the Person deceas'd.

7. To preserve the Ashes and Bones from mixing with the Ashes of the Wood, with which it was burnt; they wrapt the Body in a Sheet, made of a kind of Flax, called *Asbestinum*, which is of that nature, that it is not consumed, but is only cleansed by the Fire.

8. They gather the Ashes and Bones, and put them in Pitchers or Pots, (*Urnæ*, Vessels of four Gallons and a half apiece) made sometimes of Earth, and sometimes of Brass.

9. They placed the *Urns* of the better sort in stately Vaults, belonging to great Families.

10. The time of the Funeral was the *Eighth* day for Burning, and the *Ninth* for Burying.

11. The Fire (*Bustum*) was quench'd with Wine; the Bones being gather'd together, were sprinkled with

with Wine, and washed with Milk till separated from the Ashes, and then perfumed, and put into the Urn, and buried.

12. At the Funerals of great Persons there were *Ludi*, called *Novendiales*.

13. There were Suppers.

1. *Cœna feralis*, a sorry one, usually sent in by the Friends of the Dead, and dress'd by *Coquus Nundinalis* (as *Plautus* calls him) and cast into the Funeral Fire to the *Dii manes*, and burnt with the Body.

2. Περιδείπνον, a Drinking prepared for those that come from the Funeral back to the House of Mourning.

3. *Silicernium*, Ἐλάτης δεῖπνον, νεκρῷ δεῖπνον, this was set down at the Grave.

4. *Epulum Novendiale*, the more solemn Entertainment. Dr. *Holyday*, *Illustr.* on *Juv.* and *Persius*.

14. They strewed Flowers on the Sepulchre, and planted them on the Graves; and this sometimes yearly.

Modern Heathens.

The Funerals of the *Bannyans* in *East-India* are of the old stamp, burning the Corps to Ashes in a holy fire compounded of all sorts of costly Woods and Aromatick Spices; the Wife also (in expectation to enjoy her Husband amongst incomparable pleasures) invelops her dainty Body with the mercilesse Flames, for which affection she obtains a living Memory: The reason of which custom was, the spite of former Wives, in poysoning their Husbands, which gave occasion to their Prince to make such a Law, That the Wife should be burn'd with the Husband; as Sir *Tho. Herbert* in his *Travels*, tells us out of *Ælia*, and St. *Hierome*.

In *Angola* they bury thus; the Dead is wash'd, painted, apparell'd, and laid to sleep in a spacious Dormitory, his Armolets, Bracelets, and voluntary Shackles accompany him; they circle the Grave with Mimic Gestures and Ejaculations, concluding with the Sacrifice of a Goat. Sir *Th. Herbert*, and *Rosse*.

The *Persees* put the Body into a Winding-sheet; as they go to the Grave, the Kindred beat their Breasts all the way, but with little Noise, till they come within fifty or an hundred paces of the Burial-place; where the *Herbood* meets them, usually attired with a yellow Scarfe, and on his Head a thin Turbant; the Bearers carry the Corps upon an Iron Bier (for Wood being Dedicated to the Fire, is forbid) to a little shed, where, after some mysticks acted, they hoise it up to the Top of a Round Building, about 12 Foot high, and 80 in circuit, flat above, and open to the Air, and expose the Carcass to the Sun, and Ravening Birds. Sir *Th. Herb.*

Lucian in his discourse *de Luctu* hath this observation;

The *Greeks* burn,
The *Persians* bury,
The *Indians Besmear* with *hogs-grease*,
The *Scythians* eat, or hang upon Trees,
The *Egyptians powder*, (with salt and spices to preserve from putrefaction.)
The *Romans Embalm*,
The *Gangetiques drown*,
The *Narsingans immure*,
The *Brachmans* expose to birds,
The *Bactrians* to dogs, *&c. Sir Tho. Herb. Travels.*

The *Gowbers* (Heathens in *Spahawn*) put their dead upright in a hollow Tree.

The *Indian Christians* thus,

1. The Priest is sent for to pray; and administer the *Eucharist*, (if desired.)

2. The

2. The sick takes a long Farewell of wife, children, *&c.*

3. The *Survivors* rather joy, then mourn.

4. The Corps is washed and wrapt in clean linnen.

5. Friends carry it to the grave, and place the head *West*, with respect to *Jerusalem*, or else local Paradise.

6. Five days after they visit the family, feast and fast, as we accustome. *Idem.*

The Inhabitants of *Casta* in *E. Ind.* place the Carcass in a deep, long, narrow *Cave*, or else between two walls built on purpose; where the simple Relict immures her self voluntarily, and dies by famine. A most formidable death! *Idem.*

The Inhabitants of *Japan* in mourning wear white. *Idem.*

The *Chinese*,

1. Wash, perfume, and apparel the Corps with his best cloaths.

2. Cover his Head, and set him in a chair.

3. The wife and Children come in and kiss him, according to their Seniorities, and Kindred also, kneeling down, and kissing the dead man's hand, with ejaculations, beating their breasts, and tears.

4. The Third day Coffin him, Cover him with silk, and set up his picture.

5. For 15 days the Corps rest; the Priests feast, offer sacrifice, burn incense.

6. The Widow and Children mourn for 3. years, not seen to joy in any thing.

In like manner the Inhabitants of *Japan* invocate their *Mannadaes*.

Muscovites.

1. When the sick is departed, the Relations stand about the body, and excite one another to bemoan him, asking the Deceased, why he would

die? Were his affairs in a good condition? Did he want meat and drink? Was not his wife handsom or young enough? Or not faithful to him? *&c.*

2. They send a present of Beer, *Hydromel* and *Aqua-vitæ* to the Priest, that he may pray for the Soul, *&c.*

3. They wash the Body, put on a clean Shirt, and new *Russia*-Leather Shoes, and lay him in the Coffin, with his Arms Cross the Breast.

4. The Coffin (made of the Trunk of a Tree) is covered with a Cloth, or some Coat of the Deceased, and carried to Church, with this Solemnity and Order.

1. First the Priest carrying the Image of the Saint, assign'd the Deceased at Baptism.

2. Next, four Virgins, next a-kin, filling the Air with horrid Cries, and keeping time in their Elevations, and Cadencies one with another.

3. Next the Corps, carried by six Men, the Priests incensing it all the way, to keep off evil Spirits, and withal singing Psalms.

4. Lastly, Kindred and Friends, but disorderly, with every one a Wax-candle in his Hand.

5. At the Grave, the Coffin is uncovered, the Image held over him, certain Prayers said, with these words oft repeated,---*Lord look upon his Soul in Righteousness*; the Widow continuing her Lamentations, with the same questions mentioned before.

6. They Kiss the Corps, or the Coffin; and the Priest puts a piece of Paper between his Fingers, which is a kind of *Testimonial*, or *Passe* for his Admittance into the *other World*, sign'd by the Patriarch, *&c.* and Sold by the Priest.

The Form thus,

We whose Names are hereunto Subscribed (the Patriarch, or Metropolitan) and Priest of the City of *N*--- do make known and certify by these Presents, that the Bearer of these our Letters hath

hath always lived among us, like a good Christian, professing the Greek Religion; and tho he hath committed some Sins, yet he hath confessed the same, and received Absolution, and taken the Communion, for the Remission of his Sins;---hath Honoured God and his Saints;---hath said his Prayers; and Fasted on the Hours and Days appointed by the Church; and hath carried himself so well towards me his Confessor, that I have no reason to complain of him, nor to deny him the Absolution of his Sins. In witness whereof we have given him the present Testimonial, to the End, that upon sight thereof, S. *Peter* may open to him the Gate of Everlasting Bliss.

This done, the Coffin is shut up, and put in the Grave, with the Face *Eastward*: They Mourn forty Days, and Feast on the third, because then the Face is disfigured; on the second, because then the Body begins to Putrify; and on the twentieth, because then the Heart Corrupts. Some build Huts over the Grave, and cover them with Mats, because the Priest, Morning and Evening, for six Weeks, Prays over the Grave. *The D. of* Holstein's *Embas. Travels*,

Lutherans.

The *Lutheran* Women Mourn in White. *Dr.* Brown's *Trav.* p. 169.

Tartars.

When a Sick Person lies dangerously ill, they send for a *Moullah*, who comes with the *Alcoran*, which he opens and shuts three times, saying certain Prayers, and laying it upon the Sick Person's Face.; if the Sick Person recover, 'tis attributed to the Sanctity of the *Alcoran*, and the *Moullah* is Presented with a Sheep or Goat. If he Die, all

his Kindred meet, and carry him to the Grave, with great Testimonies of Sadness, crying continually, *Alla, Alla.* When he is Interr'd, the *Moullah* mutters certain Prayers over the Grave, and is paid for his Pains according to the Wealth of the Heirs. For the Poor he generally spends three days and three nights in that Exercise; for the Rich he as usually spends a Month, never stirring all the while from the Grave, and sometimes seven or Eight. M. *Tavernier* l. 3. c. 13.

Circassians and *Comanians.*

At their Funerals, the near Relations or Friends of the Dead cut their Faces, and some other parts of their Bodies with sharp Flints; others Prostrate themselves upon the Ground, and tear their Hair; so that when they return from the Burial, they are all of a gore Blood: However, notwithstanding all this Affliction, they never Pray for the Dead. *Idem.* l. 3. c. 12.

Gaurs.

When the *Gaurs* are Sick, they send for their Priests, to whom they make a kind of Confession; whereupon the Priests enjoyn them to give Alms, and other good Works, to gain Pardon of their Sins. They neither Burn, nor Bury; but carry the Corps without the City, to a Wall'd place, where are abundance of Stakes about 7 or 8 foot high, fixt in the Ground, and tie the Dead Corps to one of the Stakes, with his Face towards the *East*: The People falling to their Prayers, till the Crows come, (which those Cœmeteries draw to them.) If the Crow fasten on the right Eye, they believe the Person to be happy, and for joy, give large Alms, and make a Feast in the Field; but if upon the left Eye, they return home sad, without speaking

ſpeaking to one another, give no Alms, nor Eat, nor Drink. *Idem.* l. 4. c. 8.

When a Man is juſt breathing his laſt, they put the Mouth of a Dog, to the Mouth of the Perſon Dying, and cauſe him to Bark twice in that poſture, that the Soul of the Deceaſed may enter into the Dog, who, they ſay, will deliver it into the hands of the Angel appointed to receive it. When any Dog dies, they carry him out of the City, and Pray to God for the Carrion. *Idem.*

Armenians.

When an *Armenian* Dies, the *Mordichou* (one whoſe Office it is to waſh the Dead) fetches from Church a Pot of Holy-water, pours it into a great Veſſel of Water, in which he puts the Corps and waſhes it; then they dreſs it with a new white ſhirt, breeches, waſtcoat, bonnet, put it in a linnen Sack, carry it to Church, with every one a Taper in their hand: there the Prieſt ſaith certain prayers, ſets up lighted Tapers round the Corps, and ſo leaves it all night. Next morning the Biſhop or Prieſt ſaith *Maſs*, and then carry the body before the door of the Biſhop's houſe, where the Biſhop comes forth, and ſaith a prayer for the ſoul of the deceaſed, then 8 or 10 of the poorer ſort carry the body to the Church-yard, the Prieſts Singing Dirges all the way, till the body is let down into the grave, the Biſhop throwing 3 handfuls of Earth into the grave, ſaying, *from Earth thou cameſt, to Earth thou ſhalt return, and ſtay there till our Lord comes.* Their feaſts afterwards for Prieſts and poor are chargeable for 7 days together, believing no ſoul departed can be ſaved without it. *Tavernier l.* 4. *c.* 13. If a ſlave dies, the Maſter writes a note, let him not grieve, I make him free.

In

In *Mexico*,

The *Pagans* buried their dead in gardens, or on mountains; sometimes they burn'd the body, and if he was a great man, they killed his chaplain, and his officers to attend him, and buryed his wealth with him, that he might not want in the other world. *Ross.*

The Priest used to attire himself at these funerals, like a Devil with many mouths and glass-eyes, and with his staff stir'd and mingled the ashes. When the King died, the Priests were to Sing his Elogies, and to sacrifice 200 persons to serve him. *Idem.*

Armenians.

When we were at Breakfast, news came that a certain Bishop was dead, in his return from the three Churches; whither he was sent by the *Patriarch*, to gather certian duties due from the Villages. Immediately the Arch-Bishop rising from Table, with all his Assistants, and having made a prayer for the dead, sent a Bishop and six *Monks* to fetch the Corps; who returning a little after midnight, the body was presently laid in the Church upon a Carpet spread upon the ground, with the face turn'd toward the Altar: In the mean time a great number of Wax-Tapers were lighted, and all the rest of the night two *Monks* watch'd by turns to pray for the dead. The next morning early the Arch-Bishop the Bishops and all in Religious orders said the *Office for the dead*, which lasted half an hour; and at the end of the *Mass* they brought the Corps to the Altar, so that they made the feet of the Corps to touch it. Then they took off the linnen cloth that cover'd his head, at which time the Arch-Bishop anointed him

him in six places with holy oyl, saying certain prayers every time. Then they cover'd him again and said other prayers which lasted half an hour. Then they carryed the Corps out of Church with Crosses and Banners, and every one a Taper in his hand. As the Corps pass'd by, one of the Bishops put a paper in his right hand, containing these words, *I came from the Father, and I return to the Father.* Being brought to the grave, upon a little mountain near the Covent, and set down, they said other prayers which lasted a quarter of an hour. In the mean time a Bishop going down into the grave, took away all the stones, and made the place smooth; after which the Corps was let down wrapt in a large linnen sheet. Then the Bishop according to the Custom, raised his head a little higher than his feet, turning his face to the *East*. Which done, the Arch-Bishop and Assistants took every one a handful of Earth, which the Arch-Bishop bless'd and gave it to the Bishop who strewd it over the body. Then the Bishop coming out again, the grave was filled up. *M. Tavernier l.* 1. *c.* 4. *p.* 18.

Nestorians, Armenians, and *Jacobites.*

At *Bagdat*, if a Christian dies, all the rest come to his burial, and returning home, find a supper prepared to welcome them: the next day they return to the grave, pray for the deceased; and the third day there is a dinner for all comers and goers. Sometimes there will be a 150 persons at a burial. They repeat the same Ceremonies for the 7th 15th 30th and 40th days afterwards: having a great veneration for the dead, for whom they pray too often. This feasting is so costly, that the poor often sell their Children for their debts. *Tavernier l.* 2. *c.* 2. *p.* 86.

Per-

Persians.

Among the *Persians*, when a Patient lies dangerously ill, a Fire is made upon the Teras's of the House, to give the people notice to pray for him: when dead, the House rings with Crys and Lamentations, especially of the Women who tear their Hair, and shew such Antic Postures, that a Man would think them possess'd; in the midst of their telling what worthy Acts he hath done, *&c.* then the *Casi* is informed, who answers,—*Serchoama Salamet bashet*, i. e. *May your Head be in safety*; he seals a License to a *Mourderchour*, to take the Body, and wash it in a House, built on purpose near a running Water; then come a great number of *Moullahs* with long staves (having thin Iron or Latten Plates at the ends) wrapt about with Taffata, tearing their Throats, with crying *Allah*, *Allah*, *Allah*, repeating nothing else, and dancing sometimes on one Foot, sometimes on another; the Cloaths of the deceased belong to the *Mourderchour*; all that meet the Bier, proffer their Shoulders to help to carry: If a Person of Quality be buried, all his Horses are bridled and saddled, and one carries his Turban, another his Scimiter, another his Bow, Arrows, Buckler, *&c.* Their Graves are six Foot long, six deep, and two wide, wherein they lay their Bodies with their Faces towards *Mecha*: if a rich Man, he is buried with Turbant, Scimiter, Bow and Arrows, and Victuals set before him; the *Moullahs* go to the House, and eat, and are paid there for their singing and bawling, *&c.* *Tavernier*, l. 5. c. 20.

Abissines.

The Dead Body is,

1. Well washed.

2. Fumed

2. Fumed with Incenſe, and wrapt up in proper Garments.

3. If of noble extract, laid on a Bier, (covered with a Bull's Hide.)

4. Carried to the Grave, laden with Croſſes, Cenſers, and Holy Water, and this with a very ſwift pace.

5. Set down before the Grave, whilſt a certain Paragraph out of St. *John*'s Goſpel is a reading.

6. After this the Body being ſprinkled with the Water, is not let down, but thrown into the Sepulchre.

---When *Marcus*, the eldeſt Son of *Suſneus* the King, was buried, they ſounded forth,---

Marcus *is dead*, *Hallelujah*.
Marcus *is dead*, *Hallelujah*, &c.

And this they repeated ſo often, and ſo loud, that the Fathers ſent from *Rome*, and then but newly arrived in *Æthiopia*, were aſtoniſhed, not knowing whether the *Æthiopians* rejoyced or lamented. *Job Ludolph.* l. 3. c. 6.

Indian Chriſtians.

1. The Surviver rather rejoyceth, then ſeems to mourn.

2. The Corps is waſh'd, and wrapt up in clean Linnen.

3. When 'tis carried to the Grave, the Head is laid *Weſt*, with reſpect to *Jeruſalem*, or the Local Paradiſe.

4. Five days after Friends viſit the Family, and Feaſt and Faſt with them, as with us they uſe to do. Sir *Tho. Herbert.*

Mahometans.

The *Turks* commonly bury by the High-ways, yet their Tombs are not ordinarily ſplendid, conſiſting

sisting only of a Stone, erected at the Head and Feet; yet some set up Stones, of two, three, or four Yards high; some have a Turbant carved upon the Stone, at the Head, and others set up two Pillars of Stone; some proceed farther, and raise the Sepulchres (as with us) and afterwards place two Pillars upon them, one at the Head, another at the Feet. At *Scopia* I saw fair Ones after this manner, and two Sepulchres in one of them; but the best way I observed in these parts, (*Larissa* and *Thessaly*) is by building a Pavillion supported by four Pillars. As we travelled from the *South* from *Jagodna* to *Servia*, I saw on the side of a Hill, a large Turkish Tomb, about four Yards long, and a square place covered by it, which the *Chiause* told me was the Tomb of one of their Saints, and accordingly performed his Devotions at it, and at other places; on *Thursday*-night and *Fridays* I observed the Women to visit to Sepulchres, and pay their Devotions at the Tombs of their deceased Friends. *Dr.* Brown's *Travels*, p. 50.

Thebans.

Amongst the *Thebans* none might build him an House, before he build himself a Sepulchre to be buried in.

Dutch.

The *Synod* at Eleven a Clock, went to the Funeral of *Henricus ab Hell*; the solemnity was no more but this; some of the chief of the Town, with the whole *Synod*, (of *Dort*, I suppose) went to the House where he died, accompanied him to the Church, laid him in the Grave, and went home again, almost in as little a time as I have told it you. *Mr.* Hales's *Letter to Sir* D. C.

Tur-

Tunquin.

The *Tunquineſe* at their Entertainments uſe great ſtore of Artificial Fire-works; they ſet upon the Tombs of the Deceaſed good ſtore of Victuals and Comfitures, out of a Belief that the Dead are better for them; for their Prieſts keep them in that blind error for their own advantage, and ſo well order their buſineſs, that there is nothing left by Morning. The ſame is practiſed by the *Chineſe* at *Batavia*, where they have a place without the Town to bury their Dead, which puts me in mind of this ſtory: Their Burying-place lying in the walk of the Soldiers, when they ſaw the *Provant* on one of the Tombs, they took it away to their Guard, and there feaſted themſelves; the *Chineſe* Prieſts that uſually came about Midnight to take away the Victuals, finding themſelves ſeveral times bereaved of their Expectations, and ſuſpecting the Soldiers belonging to the *Holland* Garriſon; firſt, complained to the General and Council; but that not taking effect, they reſolved to poiſon both the Meat and Drink, to prevent the like fraud for the future. This took ſo good effect, that afterwards many of the *Dutch* Soldiers being poiſoned, deterred the reſt from any ſuch Licoriſh Attempts. *Tavernier's Collect*, &c.

Calviniſts.

Concerning the Funeral of the *Calviniſts*, ſee before in the former part.

Papiſts.

They have a peculiar Office for the Dead in Purgatory, which ſome perform every third day, ſome

some every seventh, some the 30th, some the 40th day, others the 50th, others yearly; but note, that no Mass must be said for the Dead on Festival days, except the Body be present. Incense may be be burned for the Living, but not for Dead. The Corps may not be brought into the Church whilst Mass is saying for the Living, but must be set in the Church-porch till Mass be done, and the Mass for the Dead be begun, in which Mass the *Kiss of Peace* must not be given, because there is no Communion between us and the Dead. Their Order is thus:

1. The Corps is washed and anointed.

2. 'Tis carried to Church, the Bearers by the way resting three times, to signifie Christ's resting in the Grave.

3. Holy Water and Frankincense is put into the Grave, to keep out evil Spirits, *&c.*

4. He is buried with green Bays, to shew the Immortality of the Soul.

5. With the Face upward, and his Feet toward the *East*, to shew his Expectation of Heaven, and his readiness to meet Christ in the Resurrection (from the *East*.)

Note, 1. Every Christian buried out of the Church or Church-yard, hath a Cross set at his Head, to shew that he was a Christian.

2. Clergy-Men in Orders are buried in the habit of their Orders.

3. All are wrapt in Linnen, because Christ was so.

4. Some also in Sack-cloth, to shew their Repentance.

5. Antiently the names of Holy Men were registred in Scrolls or folding Tables, called Διπτυχα, *Dypticks*, which words the Latin Church retained [*Dr.* Holyday *on* Juven. p. 173. *saith*, *The* Dypticha *were two Tables, containing the names of especial Persons, some alive, and some dead; some Vertuous, some Vicious;—Read in time of Divine Service amongst the Primitive Christians for the deter-*

determent of bad, &c.] and the Bishops keep them, and publickly read them in time of Divine Service, to shew that *the Just shall be had in everlasting remembrance.*

6. Prayers for the Dead are only for such as are in Purgatory, *i. e.* who died in Venial Sins, unrepented of.

7. There is neither *Gloria in excelsis*, nor Hallelujahs used in the Office for the Dead. *Mr.* Rosse, *out of* Aleninus, *&c.*

Roman.

The *Roman* Catacombs are without the Wall of the Town, according to the Law of the twelv Tables, yet they seem to run under it, *viz.* vast Caves in the Rocks, made use of as Repositories of dead Bodies, where they were thrown, and there putrified (*putuerunt*) thence called *Puticoli*, where the meanest sort of the *Ronan* Slaves were laid. Dr. *Burnet's Letters*, who discourses upon them at large.

Guinea.

In *Guinea* they bury Gods of Straw with their Dead, that they may accompany them in the other World. *Pacquet broke open*, Vol. 2.

Mexico.

The Priests in *Mexico* interr'd the Dead; the places where they buried them were their Gardens and Courts of their own Houses; others carried them to the places of their Sacrifices---in the Mountains; others burnt them, and after buried the Ashes in the Temples. They sung the Funeral Offices like Responds, often lifting up the dead Body, with many Ceremonies; at these Mortuaries they did eat and drink; and if it were a Person of Quality, they gave Apparel to such as came; the Friends saluted the Person, as if he were liv

ing; for a King or Lord, they put some Slaves, Cook, Butler, *&c.* to death with him, to serve him in the other World; they give him Ornaments also; the Obsequies continued ten days, *&c.* Purchas *out of* Acosta.

Guiana.

In some parts of *Guiana*, when the Flesh of the Dead is worn off by Putrefaction, they hang up the Scaleton in the Chamber or House where the Party died, decking the Scull with Feathers of divers Colours, and hanging Jewels and Plates of Gold about the Arm and Thigh-Bones. *S. Clark.*

A Table *of* Hereſies *and* Errors, *or at leaſt, different Opinions from what is aſſerted in the Column of* Orthodoxy.

Orthodoxy.	*Hereſies and Errors.*
THere is One God.	ATheiſt (*Diagoras, Theodorus*, &c.) There is no God. *Julius Cæſar Vanin* ſuffered as an Atheiſt. *Polytheiſts (Pagan)*, There are many Gods. *Gnoſticks*, Two Gods. *Marcionites*, Two Gods: one maker of the World, bad, the other good. *Manichees*, Two Gods, One good, Φῶς; the other bad, Ὕλη. *Valentinus*, Thirty Gods, or Αἰῶνες, divided into ſeveral *Syzygiæ*. *Baſilides*, One Chief Power, Ἄβραξας.
Without Body Parts, Paſſions.	*Anthropomorphites*, With a body' parts and paſſions, as a man. *Meletonii*, With a body, &c. *Mahometans*, Of a Corporeal Eſſence with a Soul. *Hobbes*, God is Almighty matter.
Who created the	*Ariſtotle*, The World was Eternal. *Hermians, Seleucians*, Matter was co-eter-

Orthod.	*Heresies and Errors, &c.*
World, *viz.* Heaven and Earth of nothing, and all things therein.	nal with God. So the *Muggletonians* say of Earth and Water. *Carpocrates, Cerinthus, Simon Magus, Saturninus, Menander, (Archontici,)* God did not make the World; but Angels, in number 7; the Off-spring of *Abraxas*; without leave from God. *Basilides*, Those 7 Angels made 365 Heavens. *Marcionites*, The World was too base a thing for God to create. *Manichees*, The substance of the good God was distributed by crumbs among the creatures. *Luciferiani, Priscillianists*, The Devil made the world; for it lieth in wickedness. *Familists*, God by them made the world. *Epicurus*, The world was made by a Fortuitous concourse of Atoms. *Hobbes*, Whether God created all things else, is to be decided by the civil power.
And formed Man of Earth, with a Reasonable Soul.	*Manichees, Priscillianists*, The Devil made man (his body only, I suppose they mean.) *Patriciani*, The Devil made our flesh, which may be put off by violent Death. *Paterniani*, The Devil made the lower parts of man, which may be used to sin. *Priscillianists*, The soul was made of the same substance with God. *Luciferiani*, The soul was raised out of the flesh. *Jews* in *Barbary*, All souls were created together, and put in a certain Region, *&c.* *Hobbes, Irenæus*, That man at his first creation was imperfect.
Rules all things by his Providence.	*Epicureans*, The world is too base for God to look after. *Aristotle*, Certain Angels are intrusted with the Government.

Cy-

Orthod. | *Heresies and Errors, &c.*

Cyprian, God hath committed the Government of the world to certain Cœlestial Powers.

Stoicks, *Manichees*, All things are Ruled by Fate and Fortune.

Bardesanes, All things are Ruled by Fate.

Jews in *Barbary*, Every man hath Two Angels, one good and another bad, attending him.

Colarbas, The Generation and Life of man is in the 7 Planets.

Familists, All things are Ruled by Nature, not ordered by God.

In the Godhead are 3 Persons.

Marcellians, *Luciani*, The Trinity is an Extension of the Deity.

Hobbes, Is but a threefold Representation of God.

Noetians, *Praxeneans*, *Hermogeneans*, There are 3 in the Godhead, but not 3 Persons.

Sabellians, 3 in Name only.

Gnosticks, *Marcionites*, *Valentinians*, More Gods, yet not 3 Persons.

Syreni, *Tritheites*, *Eunomeans*, 3 Gods, or Spirits, or Principles, not distinguished only, but divided also.

Macedonians, *Franciscans*, 2 Gods, Father and Son, Old and New.

Seleucians, 1 Person.

Armenians, *Anastasius*, Emp. *Apollinarians*, A Quaternity.

Servetus, There is no distinction of Persons in God.

Jews, *Turks*, *Montanists*, Deny the Trinity: so likewise the *Muggletonians*.

Blandrat, *Alciat*, Christians in worshipping 3 Persons, worship 3 Devils.

Lord *Herbert* denied Jesus Christ to be a Person in the Godhead.

Alogiani, *Samosateni*, Λόγος (*John* 1. 1.) doth not signifie a Person, but the purpose of God the Father to make the world, and send Christ.

An

Orthod.	*Heresies and Errors*, &c.
	Antitrinitarians, *Polonian Arians*, *Socinians* also, Deny the Trinity of Persons.
The Father.	*Servetus*, There is no real Generation in God.
	Muggletonians, God the Father was a Spiritual Man from Eternity, but in time produced a Natural Body.
	Theaurau John, 'Tis nonsense to say God is the Father of us all.
Jesus Christ the Son of God.	*Arrian-dadeians*, Christ is the Father's Servant.
	Arians, Not truly or naturally the Son of God, nor of the same Substance with the Father.
	Servetus, Christ was but a Figure of the Son of God.
By Eternal Generation.	*Photiniani*, *Servetiani*, *(Nativitarii)* the Son always was, but not Son till Born of the Virgin.
	Eunomians, *Samosatenians*, say the same.
	Francis Ket, Christ was not God, till after his Resurrection.
	Polonian Arians, The Eternal generation of the Son is against Truth and Reason.
Very God.	*Carpocrates*, *Cerinthians*, *Ebionites*, *Mat. Hammant*, *Turks*, *Socinians* *Jews*, *Eunomians*, Impugned Christ's Divinity.
	Agnoite, Christ's Divine Nature was ignorant of some things.
	Nestorians, Christ became God by Merit, not by Nature.
	Catabapt. (some) *Blandrat*, Christ is not the true God.
Of one substance	*Macedonians*, Christ is not of one Substance with the Father.
	Anomœi, Not like the Father at all.

Aca-

Orthod.	Hereſies *and Errors*, &c.
with the Father.	*Acatiani*, Semi-*Ariani*, He is like the Father, ὁμοιούσιος κατὰ φύσιν. *Aeriani*, He is like the F. κατὰ θέλησιν.
Very Man of a Humane Body.	*Saturninus*, *Marcionites*, *Eutychiani*, *Cerdoniani*, *Manichees*, *Archontici*, (*Phantaſmatici.*) Chriſt was Man but putatively. *Apellitæ*, Chriſt took an Etheriat Body of the Stars. *Valentiniani*, (*Menno*) A Spiritual and Celeſtial Body, by the Virgin *Mary*, as by a Channel. *Apollinarians*, Chriſt's humanity is conſubſtantial with the Father. *Ubiquitarii*, Chriſt's Body, humanity, is every where. *Servetus*, Chriſt's Body was compact of three uncreated Elements. *Aphthartodotitæ*, Chriſt's Body was not corruptible; but immortal as ſoon as he took it.
And reaſonable Soul.	*Eunomians*, *Arians*, Chriſt had a humane Body, but not Soul. *Apollinariſts*, Chriſt had a humane Body, but not Soul; or if Soul, not Mind. *Valentinus*, Chriſt had a carnal Soul. *Theopaſchites*, Chriſt had a Body, but not Soul.
Cod and Man in one Perſon.	*Eutychians*, *Dioſcurus*, *Severites*, Chriſt had but one nature, compounded of Divine and Humane. *Arephali*, *Theodoſiani*, Chriſt had not the properties of both natures. *Neſtorians*, The word and Fleſh were united in one Perſon, as two Friends in love. *Apollinariſts*, The word was changed into Fleſh.

Orthod.	*Heresies and Errors, &c.*
Conceived by the Holy Ghost.	*Monothelites*, Christ had but one Will. *Theodorus Mesechius*, The word is one thing, and Christ another.
Born of the Virgin *Mary*	*Ebionites*, *Carpocrates*, *Theodosius*, Christ was conceived by Man of Humane Seed. *ex Viri coitu.*
	Valentinians, *Anabaptists*, *Familists*, Christ took the Flesh of the Virgin *Mary*, *qu.* by a Channel. *Armenii*, Christ had an incorruptible Body from the first moment of Conception. *Nestorius*, The Virgin *Mary* was not Θεοτόκος. *Socinus*, Christ's Incarnation is against Reason. *Hoffman*, God took Flesh of himself. *Mennonists*, Denied Christ to be born of *Mary*. *Antimarians*, Denied *Mary*'s Virginity, as did also *Cerinthus* and *Helcidius*.
Pure from all Sin.	*Jews*, Christ was a Violater of the Sabbath Law, *&c.* *Marcionites*, Christ dissolved the Law, Prophets, and all the Works of God. *Saturnians*, Christ came into the World to destroy the God of the Angels. *Mat. Hamant*, Christ was a sinful Man, and abominable Idol. *Leon. Vairus*, Christ was a *Veneficus*, a common Poisoner of Men and Women.
Our only Saviour.	*Barcocab*, *Moses Cretensis*, False *Messiahs* of the Jews. *Arminius*, Christ died sufficiently for all, but not effectually for any particular Persons.

Socinus,

Orthod.	*Hereſies and Errors*, &c.
	Socinus, Chriſt did not ſatisfie for us, but obtained power for us to ſatisfie for our ſelves.
	Simon Magus, *Menander*, *Montanus*, *Manes*, *Mahomet*, *David Geogre*, } False Saviours. { Called himſelf the Holy Ghoſt. Called himſelf greater than Chriſt.
	Noetus, called himſelf *Moſes*, and his Brother *Aaron*.
	One Mother *Jane*, is the Saviour of Women, ſaid *Poſtellus* the Jeſuit.
	Saturnius, *Deſider*, *Burdegal*, *Eudo de Stella*, &c. Falſe Chriſts.
Was crucified, dead, buried.	*Cerinthus*, Jeſus was not Chriſt.
	Manichees, *Phantaſmatici*, *Cerdonites*, *Eutychians*, Chriſt ſuffered not truly, but in appearance only.
	Familiſts, The Incarnation and Paſſion of Chriſt is to be underſtood Allegorically.
	Sabellians, *Serverus*, *Baſilides*, *Armenii*, *Apollinarij*, (*Patri-Paſſians Theopaſchites*,) The Godhead ſuffered. So alſo the *Muggletonians*.
	Iſlebius, *Andreas Muſculus*, Chriſt ſuffered in his Humanity and Divinity both.
	Petrus Antioch. The whole Trinity was crucified.
	Manichees, The very Devils hung upon the Croſs.
	Muhamedeus, Not Chriſt who eſcap'd through the Roof of the Houſe, but *Judas* the Traitor was crucified in the ſhape of Chriſt.
	Socinus, Chriſt died for the Infirmities of our Nature.
Deſcended into Hell.	*Liberatores*, Chriſt deſcending into Hell, the damned ſouls believed, and were delivered.

Papiſts,

Orthod.	*Heresies and Errors, &c.*
	Papists, Christ went into Lake *Limbo*, to loose the souls of our Forefathers. *Carlisle*, Christ descended not into Hell at all. *Banister*, Christ in Hell endured the very Torments of the Damned.
Rose again the 3d day.	*Jews*, *Hamant*, *David George*, Deny the Resurrection of Christ. *Cerinthus*, Christ shall Rise, is not yet Risen. *Swenkfeldians*, Christ after his Resurrection was so Deified, that he is meerly God alone.
Ascended into Heaven.	*Jews*, &c. *Hamant*, Christ is not ascended. *Ket*, Christ's Humane Nature is not ascended, but is in *Judea*, gathering a Church. *Montanists*, *Cataphrygians*, *Carpocratians*, Christ in soul only ascended. *Papists*, Christ at his Ascension carried with him the souls of those he delivered out of *Limbo*. *Germ. Divines*, Christ carried with him the souls and bodies of those he raised out of their Graves. *Brentius* and *Ubiquitaries*, Christ's body, after his Ascension, now is every where.
Thence he shall come to judg the World.	*Atheists*, *Manichees*, There shall be no general Judgment. *Origenists*, *Catabaptists*, All the Devils and Damned in Hell, shall after some time be saved. *Turks*, Those Devils, &c. that in Hell cry for mercy, shall be saved. *Familists*. The wicked shall not be judged, but die as Bruits.

Cop.

Orthod.	*Hereſies and Errors, &c.*
	Coppinger and *Arthington*, ſaid, *Will. Hacket* was come to judge the World, and themſelves were his Angels.
	Papiſts, Beſide Chriſt, the Pope is Judg of Quick and Dead.
	Cerinthus, *Papias*, *Origenes*, *Juſtinus*, *Nepotiani*, *Adamantii*, *Chiliaſta*, aſſert, Chriſt ſhall Reign on the Earth 1000 years after the Reſurrection. So *Apollinarii*, *Victorinus*, *Tertullian*, *Irenæus*, *Lactantius*.
	Jews, Before the Judgment, there ſhall be a Golden Age to the Godly.
	Hutiſtes, Take upon them to prefix the very day and hour of Chriſt's coming to Judgment.
The H. Ghoſt is truly God.	*Macedonians*, *Tropicks*, *Arians*, The Holy Ghoſt is a Creature or Power Celeſtial, created by God thro' the Word.
	Effrontes, The Holy Ghoſt is a bare Motion, inſpired by God into the Mind.
	Samoſatenus, *Photinus*, *Socinus*, *Servetus*, *Turks*, *Ochinus*, *Lombard*, *Ket*, *Hamant*, *Brownists*, (ſome) *Pneumatomachous* likewiſe, ſaying, the Holy Ghoſt is not God, but God's Love or Vertue, whereby he works in his Children.
	Hierax, *Melchiſedec* / *Sim. Magus*, His *Helen* / *Franciſcan*, *S. Francis* } was the Holy Ghoſt:
	Helche, The Holy Ghoſt was a Woman, and the natural Siſter of Chriſt.
	Grecians, *Ruſſians*, The H. Ghoſt proceeds from the Father, but not from the Son.
	Tritheiſts, The H. Ghoſt is inferior to the Father; as the *Arians* ſay, he is *not* inferior to the Son.
Mankind is by Nature corrupt, and	*Saturninus*, Some men are naturally good, tho ſome bad.
	Carpocratians, (ſome of them) they were every way as innocent as Chriſt.

Ada-

Orthod.	*Heresies and Errors*, &c.
guilty of Original sin.	*Adamites*, They were every way as innocent as *Adam* before his Fall. *Jews*, *Carpocratians*, *Familists*,, Flatly deny Original sin. *Pelagians*, *Adam*'s sin hurt not his posterity. *Albanenses*, There is no Original sin, if their Adversaries report truly of them. *Jack-a-Leyden*, No Original sin. *Papists*, The Virgin *Mary* was free from sin Original. *Council Trent*, Concupiscence is no sin, but proceeds from sin, and inclines to sin. *Manichees*, Original sin is another substance within us, so that Man is not voluntarily, but necessarily driven to evil. *Socinus*, There is no Original Sin (*i. e.*) Concupiscence and Deformity of Nature in us.
Contracted by natural generation from *Adam*, & justly, we being in his loins when he fell.	*Florinus*, *Blastus*, *Hermogenes*, Therefore God is the Author of sin. *Valentinians*, *Apollinarians*, *Pelagians*, *Familists* } Original Sin comes { From the Devil. From Nature. By Imitation. *Arminius*, All men are received into the Covenant of Grace, and all freed from Original Sin.
So that now we have no will to good of ourselves.	*Pharisees*, *Sadduces*, *Pelagians*, *Donatists*, *Papists*, *Anabaptists*, Man hath no free will to Good. *Laur. Valla*, Man hath no Power to move his Body to outward things, nor his Mind to sin. *Hobbes*, Liberty of will in the Soul is Physically necessary. *Socinus*. There is a Free will to Goodness in us.

Ar-

Orthod.	*Hereſies and Errors*, &c.
	Arminius, A Natural Man can (by uſing the gifts of Nature rightly) obtain ſaving Grace, *&c.*
Nor ſufficient Knowledg of our Duty.	*Montaniſts*, ſaid, They knew more than the Apoſtles of Chriſt, *Socinus*, No man by the Light of Nature can have any Knowledg of God.
Yet God requires holineſs.	*Carpocrates*, A Vicious Life will appeaſe the Evil Angels. *Baſilides*, Extoll'd a civil Righteouſneſs up to the very Heavens.
Viz. That we worſhip him alone.	*Angelici*, Adored Angels; ſo did the *Jews*, and *Pythagoreans*, and *Platoniſts*. *Armenii*, The Croſs. *Helceſaitæ*, The Water, and ſome Women a-kin to *Helceſeus*. *Greeks*, The V. *Mary*, and Pictures. *Collyridiani*, Offered bread to the Virgin *M.* *Papiſts*, Saints. *Pagans*, Men, under the Names of *Jupiter*, *Saturn*, &c. *Perſians*, A Dragon. *Syrians*, A Fiſh and Pigeons. *Ægyptians*, An Ox, Calf, Cats, Vultures, Crocodiles. *Turks*, *Mahomet.* *Americans*, The Devil, under the name of *Zemes*, and *Tanto*, and *Cendir*. *Hakem*, Preſident of *Egypt*, a *Mahometan*, would be called God; and was ſo by a ſervant of his, *Dararem*, who told him, he had got 16000 Diſciples; *viz.* who would call him God. *Cuſcans* and *Peruvians*; *Viracocha*; *i.e.* the Creator of Heaven and Earth; (*Vaſpu*) *i. e.* Wonderful; and the Sun and Stars, and Author of Rain and Thunder; and *Pachacuma* and *Macamoca*; *i.e.* the Earth and Sea, and Rainbow, high Trees, *&c.* Dragons, Bears, Tigers, *&c.*

Mex-

Orthod.	*Heresies and Errors*, &c.
	Mexicani, ---*Vitzliputzli*, viz. *Idolum quoddam.*
	Muggletonians, decry all outward Worship.
	Quietists, do the same, and call to that which is Inward and spiritual.
	Clancularii, professed no Religion with their mouth, but kept it in their heart.
According to his Word & Will.	*Pettaloronchiæ*, put the Finger in the Mouth, to appease God with silence.
	Tascodrongitæ Spirituales, put the Finger in the Nose, to shew their Ardency in Prayer.
	Nudi-pedales, Went barefoot.
	Collyridiani, Used to carry about Bread in Honour of the Blessed Virgin.
	Papists, In Procession carry about the Sacrament on Horse-back, the Pope being carried on in a chair of Gold on the shoulders of 6 or 8 Noblemen.
By praying to him.	*Messaliani*, *Euchitæ*, *Euphemite*, *Psalliani*, *Martyriani*, were constantly Devoted to Prayers, but idle.
	Agonyclitæ, Would not Pray kneeling, nor prostrate, but only standing.
	Beghardinæ, *Beghinæ*, No need of Prayers and Fasting.
	Prodiciani, *Brownists*, Reject the Lord's Prayer, and all set Forms.
And praising him.	*Arnheim* Church, sing the Prophets and their own Hymns.
And fasting and abstinence.	*Cerdon*, *Marcion*, *Saturninus*, *Carpocrates*, From flesh and marriage.
	Tatianus, From Flesh, Wine and Women.
	Manichees (the Priests) did so, yet in Fasts had plenty and variety of Fruits, spices, Liquors, &c.

Se-

Orthod.	*Hereſies and Errors*, &c.
	Severus, From Wine, Women and Marriage.
	Gnoſticks, *Ærians*, *Priſcillianiſts*, *Apoſtolicks*, *Hierarchites*, *Valentinians*, Marriage is not Lawful (or meet) whoredom is: ſo ſay the *Armenians*; *Apoſtolici* and *Encratitæ* from Marriage and Riches.
	Turks, *Jews*, Polygamy is Lawful: ſo likewiſe ſay the *Hermogenians*, and *Ochinites*.
	Valeſii, Caſtrated themſelves.
	Nicolaitans, *Sim. Magus*, Woredom is Lawful.
	Papiſts, They which are of ſpiritual Kindred, may not marry.
	Papiſts, *Vigilantian* Biſhops, admit none into the Clergy that are married, unleſs they will be firſt *unmarried*.
	Origen, *Tertullian*, *Catharans*, *Henricians*, none ſhould marry twice. And *Montaniſts*, of whom *Tertullian* was one: ſo *Athenagoras* *Hierome*, *Nazianzen*, *Origen*.
	Oſſens, compel People to marry.
	Manichees, Forbid marriage to the *Electi* (Prieſts.)
As God hath revealed his Will in the holy Scriptures of the Old and New Teſtament.	*Circumcellians* Burnt the Holy Scriptures.
	Archontici, rejected moſt of the Old Teſtament, and ſubſtituted the Apocrypha in its room.
	Baſilides, *Carpocrates*, *Valentinians*, *Manichees*, *Severians*, *Catabaptiſts*, *Marcionites*, *Apelles*, rejected the Old Teſtament (for the moſt part:) ſo the *Socinians*.
	Ebion, allowed only S. *Matthew*'s Goſpel, called *Paul* an Apoſtate.
	---*Sadduces*, only the Pentateuch.
	Muſcovites rejected the 4 laſt Books of *Moſes*.
	Samarites, all but the Law and Prophets.
	Nicolaitans. Anabapt. Pſalms.
	Some *Rabbins*, Anabapt. *Job*.

Por-

Orthod.	*Heresies and Errors*, &c.
	Porphyry rejected *Daniel*.
	Sebastian Castellio, Canticles.
	Manichees, *Severites*, Acts.
	Marcion, all the Epistles, except to *Tim.* and *Titus*.
	Althemerus, Epistles of *James* and *John*.
	Wigandus, *John*'s first and second Epistles, and *Jude*.
	Card. *Cajetan*, Epistles of *James*, and to the *Hebrews*; Two last of *John* and *Jude*.
	Heshusius, and *Luther* (at first), *Revelations*.
	Valentinians allowed only *John*.
	Marcion, only *Luke*.
	Tatians, only the *Acts*.
	Jews, *Mat. Hamant*, Reject all the New Testament.
	Pope *Leo*, called the Gospel *a Fable*.
	Anabapt. Familists, *Quakers*, Deny the Scripture to be the word of God.
	Hobbes, The books of the Old and New Testament, are not canon, unless made so by the civil power.
	Jacobus Hostratus, He is an Heretick that cleaves to the Scriptures.
	Sadducees, *Familists*, The Fathers, under the Law, understood nothing but a Temporal Happiness.

The only sure Rule of Faith and Manners.	*Jews*, *Turks*, *Manichees*, *Archonticks*, *Scythians*		Their *Cabala*. The *Alcoran*. Their Mysteries. Their *Symbonia*. ---*Jobelea*.
	Papists	Assert	---Decret. & Tradit.
	Enthusiasts, *Familists*, &c.		---Fansies and Pretended Revelat.
	Hobbes		---Law of the Land
	Quakers		---Dict. of the Spirit

Phi-

Orthod.	*Hereſies and Errors, &c.*
To be *interpreted* according to the Analogy of Faith.	*Phariſees, Papiſts, Severians,* The Scripture may be Expounded, how ye liſt: Are a Ship-mans Hoſe, *&c.* a Leaden Rule. *Servetus, Swenkfeldians, Valdeſius, Familiſts, Moranus, Libertines, Quakers, Anabaptiſts,* Reject written Commentaries on Scripture, and Interpret according to their own Light of Reaſon. *Origeniſts, Libertines, Familiſts,* Interpret according to the Allegorical ſenſe, for the moſt part. *Thomiſts* and *Monks,* On every Scripture will have an Analogical, Allegorical, Hiſtorical and Moral Expoſition. *Brocardus, Morelius,* Will have a myſtical and Prophetical Expoſition. Cardinal *Cruſanus,* As the Church alters, ſo doth the Interpretation of Scripture. *Joh. de Waſſalia,* The Scriptures are too hard for any mortal man to Interpret. *Jews,* Interpret according to the Expoſitions of their Rabbies. *Papiſts,* According to the Expoſitions of the Church: *i. e.* Traditions, Fathers Popes, Councils.
But the Ceremonial Law being Aboliſhed.	*Jews, Ebion, Cerinthus, Armenians, Familiſts,* &c. The ceremonial Law is not Aboliſhed. So ſaid alſo *Blaſtus* and *Florinus.* So alſo the *Falſe App.* and *Serdonites,* and *Nazarites.* *Sabbatarians, Traskites,* The 7th day Sabbath is ſtill to continue, being Natural, Moral, *&c.*
And Judicial Laws.	*Browniſts,* We are tied to all the Judicial Laws of *Moſes.* *Ph. Stubbs,* To ſome, if not to all.

Orthod.	*Heresies and Errors, &c.*
The Moral Law obligeth all	*Manichees*, The Old Law came from the Prince of Darkness. *Isleb. Agricola, Antinomians*, The Law is not to be preached, nor the conscience of sinners to be terrified. *Banister*, It is utterly unlawful for the Elect, to think, speak, or hear of the Fear of God, which the Law preacheth. *Glover*, a *Browniſt*, Love is come in place of the 10 Commandments. *Almaricus*, *Moses*'s Law continued till Christ; of Christ, till *Almaricus*; of the Holy Ghost, till the End of the World.
Which yet no meer man can keep Perfectly in this Life, but are all guilty.	*Manichees, Catharists, Novatians*, could not sin, so much as in Thought. So the *Jovinians* also. *Donatists*, were so perfect, they could justifie other men. *Pelagians*, need not say, *Forgive us our Trespasses.* *Marcionites*, were as pure as *Paul* and *Peter.* *Tatianus* and *Spirituales*, boasted the Gifts of the spirit, and condemned others. *Beghardi-ine*, hold Perfection here, no increasing in grace. *Anabapt. Familists, Quakers*, men may perfectly keep the Law of God. So saith *Socinus* also. *Papists, Pharisees*, men may do more good works than God commands, *viz.* of Supererogation.
Some more, some less.	*Stoicks, Pelagians, Jovinianus*, all sins are equal.
But are Justified	*Pharisees*, We are Justified by external Righteousness. *Sim. Magus*,--His fair *Helena.*

Turks

Orthod	*Hereſies and Errors, &c.*
by Faith in Chriſt	*Turks*, --Pilgrimage to *Mecca*, or Kiſſing *Mahomet's* Sepulchor.
	Valentinians. --Labour of their Hands and good Works. See afterwards.
	Turks, *Eraſmus*, *Galeatus Martius*, --Living according to Nature. So ſaid *Lampatius.*
	Anabapt. Turks, *falſe App.* in *Aſia*, --Works without Faith.
	Falſe App. at *Jeruſal. Ebion. Ruſſians. Papiſts*, --by Faith and Works.
	Mat. Hamant, --God's meer mercy, not Chriſt's merits.
	Oſiandriſts, We are Juſtified by the Eſſential Righteouſneſs of Chriſt dwelling in us.
Attended with good works.	*Atheiſts*, *Ætians*, *Baſilidians*, *Circumcellians*, *Machiavillians*, caſt off all Vertue, Grace, Godlineſs.
	Simonians, To practiſe good Works, is a yoke too Heavy.
	Libertines, When Juſtified, a man may live as he liſt.
	Carpocratians, A Vicious Life will appeaſe the Evil Angels. See before.
	Valentinians, *Archontici* (*Gnoſticks*) Spiritual Men (as themſelves) pleaſe God by their knowledg. Natural men by their Bodily Labour. Material men are uncapable of Salvation.
To help us herein *God* hath appointed in his Church Catholick,	*Jews*, *Donatiſts*, *Papiſts*, *Græcians* with the *Ruſſians*, *Anabaptiſts*, &c. *Browniſts*, Confin'd the Church to themſelves, the *Donatiſts* to *Africa.*
	Inviſibles, The Church of Chriſt is Inviſible.
The word to be preached,	*Phrygians*, *Montaniſts*, *Meſſalians*, *Enthuſiaſts*, *Anabapt. Familiſts*, *Swenkfeldians*,

Orthod.	*Heresies and Errors, &c.*
	Brownists, Barrowists, Muggletonians, Condemn the outward ministry, and depend on Revelations.
	Libertines, Preaching is no ordinary means leading to the Knowledg of the Truth.
By Ministers lawfully authorized and qualified,	*Anabaptists, Familists,* &c. Due Election is not necessary.
	Familists, None but Elders in the Family may be Ministers.
	Russians, None twice married.
	Papists, None married.
	Acephalians, Quakers, Pepuzians, Women may be Deacons, Ministers and Preachers, Bishops.
And maintain'd by their callings.	*Anabaptists, Quakers, Brownists, Freemen,* Reject Tithes.
And Two Sacraments only to be administred by them.	*Papists,* Seven Sacraments are appointed, whereof Baptism may be administred by women, as well as men, in necessary cases.
	Marcionites, Pepuzians, Private persons may baptize.
	Geneva Presbyt. A Lay-Elder may give the Cup in the Sacrament.
	Puritans, Doctors may not administer the Sacraments, but only teach.
	Eutychites, Quakers, Swenkfeldians, Ascodryptæ, Reject all Sacraments.
Baptism a sign of our Profession.	*Nazarens,* were circumcised as *Jews,* baptized as *Christians.*
	Jacobites, Are crossed upon their Arms, foreheads, *&c.* instead of it.
	Manichees, baptize none.
	Anabaptists, None till of grown Age.
	As also *Pelagians, Henricians, Heracleans,* None till adult.

Swe-

Orthod.	Heresies and Errors, &c.
	Sweemerian Anabap. Servetians, Familists, None till 30 years of Age.
	Barrowists, Brownists, None who are the children of profane Parents.
	Marcionites, None that are married; only single persons, Widows, &c.
	Cataphrygians, baptized dead bodies.
	Marcionites, baptized the living for the dead; *i. e.* for the behalf of the dead. *Chrysost.*
	Papists, baptize Bells, &c.
	Novatians, Papists, Re-baptize those which are baptized by Hereticks. See after.
	Flagelliferans, Baptism by Water is ceased, baptism of voluntary blood, by whipping, is come in its place.
	Origenists, Baptism by fire is the true baptism.
	Effrontes, shaved their foreheads, till they bled, and then anointed them with Oyl.
A Seal of our Regeneration.	*Montanists, Novatians, Russians,* All that die afore baptism are undoubtedly damned.
	Messalians, sins past only } are put a- *Pelagians, Jovinians,* all sins } way by Bap- *Papists (Thomists)* Orig. only } tism.
	Banisterians, Baptism is no more than common Washings.
	Hierachites, Children belong not to Heaven, because they have no merits by spiritual Warfare.
2. The Lord's Supper, whose outward Signs are Bread & Wine.	*Eucretites, Tatians, Severians,* used no Wine.
	Aquarii, Hydroparastites, used water.
	Montanists, Cataphrygians, used bread and blood (some say, man's seed.)
	Artotyrites, bread and Cheese.
	Manichees, bread and man's seed administred in one kind.

Orthod. | *Heresies and Errors, &c.*

Muscovites, *Donatists*, *Albanenses*, bread and wine, and warm-water.

Gnosticks, An Infant, begot in their promiscuous Embraces, beat in a mortar, season'd with Honey and Pepper, &c. and then devour it, calling it their Pass-over. *Epiph.*

The things signified, are the Body and Blood of Christ, taken by the godly Receiver.

Messalians, *Familists*, The Sacraments are but ceremonial bodyes, which may be used in obedience to Magistrates.

Mat. Hamant, They are not necessary in the Church of God.

Papists, They confer Grace *ex Opere Operato*, and are absolutely necessary to salvation. The Priest may receive for the Absent and Dead.

Banisterians, There will be a time, when we shall need no Sacraments.

Russians, Gave the Sacrament of the Lord's Supper to babes and infants, and dead bodies.

Lutherans, *Synusiasts*, *Ubiquitarii*, Christ's body is corporally taken by every Communicant, the Bread and Wine being consubstantiated.

Symbolists, *Figurists*, *Significatists*, The Faithful at the Lord's Supper receive nothing, but bare signs.

Marcus, The Wine is converted into Blood.

The efficacy of which depends not on the Worthiness of the Ministers.

Donatists, *Novatians*, *Agrippiani*, *Origen*, *Petilians*, *Cyprian*, *Apostolicks*, *Henricians*, *Rebaptizantes*, All denied wicked men to be Lawful Ministers, and most of them Rebaptiz'd, such as were before Baptized by Hereticks.

Anabapt. Familists, *Independents*, Wicked Ministers cannot Preach truly and duly, as they ought.

Disciplinarian (*Puritans*) condemn all Ministers that Preach not.

Sab-

Orthod.	*Hereſies and Errors*, &c.
	Sabbatarians, condemn all that hear not Preaching Miniſters every Sabbath. *Browniſts* --all that Communicate with a blind or dumb Miniſtry. *Rhemiſts*, --That hear Hereticks Sermons, tho True. *Albanenſes*, The ſacraments loſe their Efficacy, if given by wicked Prieſts.
For the Church may Err.	*Papiſts*, It cannot, for its Head (the Pope) is Infallible. *Donatiſts*, *Familiſts*, It is pure.
And general Councils to be gathered by Princes may Err.	*Papiſts*, Emperors and Kings are but the Pope's ſummoners. *Beza*, &c. Private perſons may call Aſſemblies. *Muſcovites*, ſince the 7th General Council, neither Prince nor Pope may call a General Council. *Papiſts*, They cannot Err, the Holy Ghoſt is directer to them.
But the due Adminiſtrat. of the Word and Sacraments, are ſufficient marks of the viſible Church.	*Papiſts*, Unity, Univerſality, Antiquity, and Succeſſion, *&c.* are the ſigns. *Browniſts*, Adminiſtration of the Word Sacraments and Diſcipline, are.
If perform'd in a known Tongue.	*Oſſens*, Prayed in a ſtrange Language, which they Learned of *Alexus* their Founder. *Marceſians*, At the miniſtration of Baptiſm, uſed certain Hebrew words, *&c.* *Turks*, Perform all their ſuperſtitions in the Arabian Tongue.

Orthod.	*Heresies and Errors, &c.*
	Jacobites, Use a Tongue unknown to the Vulgar. *Russians*, Use a mixture of the Greek aud Sclavonian in their Liturgy. *Papists*, Have divine service, prayers, sacraments in Latin.
To preserve them from contempt, God hath appointed Bishops & Pastors.	*Anabaptists, Contobabdites, Apostolicks*, condemn all Bishops and superiority amongst Men. *Acephalians*, Would submit to no Bishops. *Aerians*, make Bishops and Priests all one (equal.) *Jesuits*, made a Law for the Abrogation of Episcopal Jurisdictions. *Disciplinarian* (*Puritans*) Are against Archbishops and Bishops, *&c.* of large Jurisdiction.
To Excommunicate obstinate Offenders.	*Paulicians*, Condemned all censures Ecclesiastical. *Pelagians*, Hereticks (tho otherwise sound) may be Ecommunicated for private Errors. *Papists*, Excommunicated Kings, Dead men, *&c.* whole Kingdoms. S. *Bernard*, Flies. *Apostlicks*, All that were married. *Brownists*, Whole Cities and Churches. *Barrowists*, Kings. *Erastus*, denied Excommunication as inherent in the Churche's power.
And Absolve them being Penitent.	*Montanists, Novatians, Meletius, Anabapt. Germ. Barrowists, Melchior, Hoffman*, All that sin after Baptism, are Reprobate.
Who also may appoint ceremonies in the Church	*Papists*, The Pope may alter the Sacraments, *&c.* *Familists, Brownists, Disciplinarians*, The Worship of God should be simple; Christians are free, *&c.*

Me-

Orthod.	*Hereſies and Errors, &c.*
not Repugnant to God's word.	*Melancthon* and the *Adiaphoriſts*, Held the Cuſtoms and Conſtitutions of the Church of *Rome* to be indifferent things.
God hath appointed the Civil Magiſtrate	*Albanenſes*, *Manichees*, *Fratricellians*, *Flagelliferies*, *Anabaptiſts*, *Familiſts*, Condemn Magiſtracy; or aſſert, That it is founded on Grace. Yet the *Familiſts* profeſs Love and Obedience to all kind of Magiſtrates. *Free-men*, Aſſerted that they were freed from Obedience to Magiſtrates, Taxes, Tithes, *&c.*
And the King as ſupreme;	*Papiſts*, The King's Supremacy extends not to Popes, Prieſts or the Church. *Diſciplinarians* of *Scotland*, Princes muſt be ſubject to the Church.
Who by adminiſtration of an Oath.	*Eſſeis*, *Albanenſes*, *Anabaptiſts*, *Quakers*, Swearing before Magiſtrates is unlawful.
Which ought to be inviolate and ſacred, without diſſimulation of the Truth.	*Baſilidians*, *Priſcillianiſts*, *Helchiſaites*, *Familiſts*, *Henricians*, To avoid Perſecution, will ſwear and forſwear. *Jeſuits*, &c. *Sciti* and *Cagi*, (Turkiſh Prieſts) To promote the intereſt of their own Church and damnify the adverſary, will equivocate and forſwear. *Familiſts*, *Hobbiſts*, *Libertines*, men may outwardly profeſs what they will, if their Hearts be ſound.
And inflicting corporal Puniſhments on Offenders.	*Manichees*, *Donatiſts*, *Anabaptiſts*, None for any Offence is to be put to Death. *Familiſts*, For Sins of the ſecond Table men may be put to Death, not for Errors in Religion.

Mr -

Orthod.	*Heresies and Errors, &c.*
And the exercise of the Sword, which he bears not in vain,	*Manichees, Lactantius, Lud. Vives, &c. Anabapt. Familists, Erasmus,* doubted, or denyed War to be Lawful. *Muggletonians,* Christians using the steel, are ignorant of Christ, and enemies of his Gospel.
May maintain each one's properties.	*Manichees, Essens, Pelagians, Apostolicks, Fratricellians, Anabaptists, Familists, Nudipedales,* would have Christians Goods common.
They who are predestinated to Life.	*Pelagians, Predestinates, Familists, &c.* The Doctrine of Predestination, is a licentious and dangerous Doctrine. *Armenians,* God predestinates on foresight of our Faith and Obedience.
After Death immediately, (a debt due to sin) the Soul is made happy in the enjoyment of God.	*Pelagius, Socinus,* If *Adam* had not sinned, yet he had died. *Berylliani,* Soul and Body both dye, till the Resurrection. So the *Arabici,* ὁμόψυχοι. *Psycho-pannuchites,* Held that the Soul sleeps in the Grave wth the body, till the Resurrection. *Manichees, Corpocrates,* Held a Transmigration of Souls, *&c.* viz. That they might sin in other bodies. *Tertullii,* wicked mens souls are turned into beasts or Devils. *a Tertulliano.* *Mahometans,* salvation consists in carnal pleasures. *Muggletonians,* The soul of man is mortal, as well as the body. *Armenians,* Regenerate men may, and do fall Finally, and may sin against the Holy Ghost; no assurance being possible in this Life, without special Revelation.

False

Orthod.	*Hereſies and Errors*, &c.
And at the Reſurrection ſhall be United to the body, and *both eternally bleſſed.*	*Falſe Apoſtles*, *Baſilides*, *Carpocrares*, *Valentinus*, *Cerdon*, *Manes*, *Familiſts*, *Hieracites*, Salvation belongs only to the ſoul, there being no Reſurrection. *Muggletonians*, Holy men, when glorified, ſhall have new bodies and ſouls given them, of the very ſame Nature with God.
The Wicked ſhall be turned into Hell for ever and ever.	*Atheiſts*, There is No Hell. *Familiſts*, —but in the conſciences of men in this Life. *Origeniſts*, *Cacabapt.* &c. All the moſt wicked, yea, Devils, after ſome time, ſhall be ſaved. *Papiſts*, believe a Purgatory; *viz.* a temporary puniſhment. *Socinus*, Death Eternal is only a perpetual continuance in Death, or Annihilation. *Muggletonians*, No Devil but the ſpirit of man's unclean Reaſon, and curſed Imagination.
Falſe Prophets	*Samſei*, *Prognoſtici*, Foretold things co come, &c. *Barcocab*, A Jewiſh Prophet, who pretended to be the *Star that was to ariſe out of* Jacob. *Theaurau John*, Another Falſe Jewiſh Prophet, who called himſelf *Prieſt of the* Jews. *Mahomet*, The Falſe Prophet of the *Mahometans.* *John Reeve* and *Lodowick Muggleton*, pretended to be the Two Laſt Witneſſes, and Prophets of Chriſt, ſent to ſeal the Elect and Reprobate.
Apoſtates, &c	*Aquila Ponticus*, firſt a Chriſtian, next a Gentile, laſt a Jew. *Lucian*, *Julian*, *Francis Spira*,

Rhe-

Orthod.	*Heresies and Errors, &c.*
Gross Hereticks.	*Rhetorius, Lampetius,* Allowed all Heresies, thought none out of the Truth.
Veritas Simplex.	*Error Multiplex.*

Synonyma Hereticorum, &c. Historia.

VAlentiniani, Gnostici, à Valente quem Epiphanius αἱρεσιάρχην appellat, qui Vixit sub Antonino Pio, at Philosophiæ Operam dedit Platonicæ, Pythagoricæ, & Aristotel. Christianus vero factus fastidivit simplicitatem Doctrinæ de Deo, Trinitate, &c. Episcoparum igitur sperans, cum repulsam tulisset, portentosæ illius hæresis author exitit. *Hotting, vid. Dan p.* 34. Tertul.

Marcionitæ, quorum author fuit Marcion Ponticus, cognomento Nauclerus, qui Cerdonis fuit Discipulus, & Stoicæ Philosophiæ addictus. *Idem.*

Menandriani, à Menandro Samaritano, Simonis Magi Discipulo, quorum communia habuit dogmata. Imo (ut Epiphan.) ἑαυτὸν μείζονα μᾶλλον ἔλεγε ἢ τὸν πρὸ αὐτοῦ ὄντα διδάσκαλον. *Idem.*

Cerinthiani, Merinthiani, Pseudapostoli; fuit enim Cerinthus Pseudapostolor. Princeps, qui primus Justiciariam controversiam movit, ipsiq; Petro Joppæ restitit.

Helcesaitæ, Hierachitæ, ab Hieracha, Ægyptio, Patria Leontopolite, nuncupati.

Samosateniani, Pauliani, Paulistæ, a Paulo Samosat. Episc. Antioch.

Manichæi a Mane (ἀ μανία, *August.*) qu. manna χέων, fundens, ut Discipuli eum nuncuparunt, in tres sectas divisi,

1. Catharistas, mundatores.
2. Macarios.
3. Manichæos speciatim.

Novatiani, Cathari, a Novato, Afro. Exteri Scriptores, Gazaros perperam appellant.

Chiliastæ,

Chiliastæ, Millenarii, a Cerintho Judaizante, qui opiniones suas ex Talmudistorum de Regno Messiæ disputationib. petiit.

Note, 1. Cerinthians *meant an Earthly, Sensual Kingdom, the Restoration of* Jerusalem *and the Temple.*

2. *The* FF. *&c. meant a Sabbath of* 1000 *Years in honest pleasures and peace, after* 6000 *of labour; the Author whereof, saith* Eusebius, *was* Papias, *a weak man.*

Ariani, ab Ario, Natione Lybe, Presbytero in Beucalo Ecclesia in Alexandria, sententia ejus fuit, Christum neq; fuisse Deum, neq; æternum, sed Creaturam, excellentem quidem, & cæteris dignitate præstantiorem, ab eo variæ sectæ ortæ sunt: sed prævaluerunt

Semi-ariani, (sive Acatiani ab Acatio Cæsareæ Palestinæ Episcopo) dicentes, Christum Patri non esse ὁμοούσιον, consubstantialem; sed ὁμοιούσιον, similem Essentia.

Photiniani, a Photino Sirmii Episcopo,
Marcelliani a Marcello,
Luciani a Lucio Episcopo,
} Idem docuerunt cum Samosatenianis.

Donatistæ a Donato,
Montenses Romæ dicti,
Circumcelliones per varios mortes seipsos necantes,
} Docuerunt, 1. Se nulla Magistratus Authoritate reprimandos. 2. A Catholicis baptizatos ipsi rebaptizabant. 3. In homines a sua secta alienos vi & armis sævierunt.

Macedoniani, πνευματομάχοι, à Macedonio, C. P. Episc.

Priscillianistæ, a Priscilliano Hispan. quorum dogmata permixta sunt cum Gnosticorum & Manichæorum.

Nestorius fuit Episc. Constantinop. homo superbus, in exilium ejectus, putredine tandem consumptus est & lingua vermibus exesa. Theodosius voluit Nestorianos appellari Simoniacos.

Eutyches fuit Archi-mandrita C. P. sive Abbas; superbiæ & superstitionis Monasticæ plenus, homo arrogans, ab eo Acephali, Agnoetæ, Jacobitæ, Armenii, Monothelitæ, *&c.* Severitæ, Julianistæ; & a loco Contobabditæ, & Angelistæ.

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