

make known the doctrine of virtuous conversation; whereupon besides those things in regard whereof we are thought to read the Scriptures of God amiss, it is thought amiss¹ that we read in our churches any thing at all besides the Scriptures. To exclude the reading of any such profitable instruction as the Church hath devised for the better understanding of Scripture, or for the easier training up of the people in holiness and righteousness of life, they plead² that God in the Law would have nothing brought into the temple, neither besoms, nor flesh-hooks, nor trumpets, but those only which were sanctified; that for the expounding of darker places we ought to follow the Jews' polity³, who under Antiochus, where they

¹ [See T. C. i. 157. Def. 715 . . . 721. T. C. ii. 392 . . . 402.]

² T. C. lib. i. p. 196. [157, 158.] "Neither the Homilies, nor the Apocrypha, are at all to be read in the church. Wherein first it is good to consider the order which the Lord kept with his people in times past, when he commanded, Exod. xxx. 29, that no vessel nor no instrument, either besom or flesh-hook or pan, should once come into the temple, but those only which were sanctified and set apart for that use. And in the book of Numbers he will have no other trumpets blown to call the people together, but those only which were set apart for that purpose. Numb. x. 2."

³ T. C. lib. i. p. 194. [158.] "Besides this, the polity of the Church of God in times past is to be followed [herein]; that for the expounding of darker places, places of more easiness ought to be joined together; as in the persecution of Antiochus, where they could not have the commodity of preaching, the Jews did appoint at their meetings always a piece of the Law to be read, and withal a piece of the Prophets which expounded that piece of the Law, rather than to bring in interpretations of men to be read. And because I am entered into that matter, here cometh to be considered the practice also of the Church, both before our Saviour's coming and

"after, that when the churches met together there is nothing mentioned but the reading of the Scriptures: for so is the liturgy described in the Acts. And it is not to be thought but that they had those which made expositions of the Law and the Prophets. And besides that they had Onkelos the Chaldee paraphrast, both Galatine and Rabbi Moses surname Maymon write that Jonathan another of the Chaldee Paraphrasts flourished in our Saviour Christ's time: whose writings and paraphrases upon the Scriptures are esteemed comparable in that kind . . . with any which have laboured that ways. And if any men's writings were to be read in the Church, those paraphrases which in explaining the Scripture go least from it, and which keep not only the number of sentences but almost the very number of words, were of all most fit to be read in the Church. Seeing therefore, I say, the Church of God then abstained from such interpretations in the Church, and contented itself with the Scriptures, it cannot but be a most dangerous attempt to bring any thing into the Church to be read besides the word of God. This practice continued still in the Churches of God after the Apostles' times, as may appear by the second Apology of Justin Martyr, which sheweth that their manner was to read in

had not the commodity of sermons, appointed always at their meeting somewhat out of the Prophets to be read together with the Law, and so by the one made the other plainer to be understood; that before and after our Saviour's coming they neither read Onkelos nor Jonathan's paraphrase, though having both, but contented themselves with the reading only of scriptures; that if in the primitive Church there had been any thing read besides the monuments of the Prophets and Apostles¹, Justin Martyr² and Origen³ who mention these would have spoken of the other likewise; that the most ancient and best councils forbid any thing to be read in churches saving canonical Scripture only⁴; that when other things were afterwards permitted⁵, fault was found with it⁶, it succeeded but ill, the Bible itself was thereby in time quite and clean thrust out.

[2.] Which arguments, if they be only brought in token of the author's good will and meaning towards the cause which they would set forward, must accordingly be accepted of by them who already are persuaded the same way. But if their drift and purpose be to persuade others, it would be demanded,

"the church the monuments of the Prophets and of the Apostles; and if they had read any thing else, it is to be supposed that he would have set it down, considering that his purpose there is to shew the whole order which was used in the churches then. The same may appear in the first homily of Origen upon Exodus, and upon the Judges."

¹ Acts xiii. 15; xv. 21.

² Justin. Apol. 2. [τὰ ἀπομνημονεύματα τῶν Ἀποστόλων, ἢ τὰ συγγράμματα τῶν Προφητῶν ἀναγνώσκειται. p. 98, ed. Colon. 1686.]

³ Origen. Hom. i. super Exod. [t. ii. 129. D. "Hic sermo qui nunc nobis ex divinis voluminibus recitatus est."] . . . et in Judic. [ibid. 458. E. "Lector præsentis lectionis ita legebat," &c. et 461. E. "Recitatus est nobis etiam Jesu obitus."]

⁴ Concil. Laod. (320?) c. 59. [ὅτι οὐ δεῖ ἰδιωτικοῖς ψαλμοῦς λέγεσθαι ἐν τῇ ἐκκλησίᾳ, οὐδὲ ἀκανόνιστα βιβλία, ἀλλὰ μόνα τὰ κανονικὰ τῆς καινῆς καὶ παλαιᾶς διαθήκης. tom. i. col. 1507.]

⁵ Concil. Vas. 2. (Vaison, 529.) [or 3. can. 3. "Hoc etiam pro ædificatione omnium Ecclesiarum, et pro utilitate totius populi, nobis placuit, ut non solum in civitatibus, sed etiam in omnibus parochiis, verbum faciendi daremus presbyteris potestatem: ita ut si presbyter, aliqua infirmitate prohibente, per se ipsum non potuerit prædicare, Sanctorum Patrum Homilia, a Diaconibus recitentur." t. iv. 1680. A.D. 529.]

⁶ Concil. Colon. [A.D. 1536.] pars ii. [cap. 6. "Cum olim a sanctissimis patribus institutum sit, ut solæ Scripturæ sacræ in Ecclesia recitentur, nescimus qua incuria acciderit, ut in earum locum successerint alia cum his neuti quam comparanda, atque interim historiae Sanctorum tam inculte ac tam negligentiter judicio conscriptæ, ut nec auctoritatem habere videantur, nec gravitatem. Deo itaque auctore, deque consilio capituli nostri, et theologorum aliorumque priorum virorum, reformationem breviorum meditabimur."]

by what rule the legal hallowing of besoms and flesh-hooks must needs exclude all other readings in the church save Scripture. Things sanctified were thereby in such sort appropriated unto God, as that they might never afterwards again be made common. For which cause the Lord, to sign and mark them as his own, appointed oil of holy ointment, the like whereunto it was not lawful to make for ordinary and daily uses¹. Thus the anointing of Aaron and his sons tied them to the office of the priesthood for ever²; the anointing, not of those silver trumpets (which Moses as well for secular as sacred uses was commanded to make, not to sanctify³), but the unction of the tabernacle, the table, the laver, the altar of God, with all the instruments appertaining thereunto⁴, this made them for ever holy unto him in whose service they were employed. But what of this? Doth it hereupon follow that all things now in the church "from the greatest to the least" are unholy, which the Lord hath not himself precisely instituted? For so those rudiments they say do import⁵. Then is there nothing holy which the Church by her authority hath appointed, and consequently all positive ordinances that ever were made by ecclesiastical power touching spiritual affairs are profane, they are unholy.

[3.] I would not wish them to undertake a work so desperate as to prove, that for the people's instruction no kind of reading is good, but only that which the Jews devised under Antiochus, although even that be also mistaken. For according to Elias the Levite⁶, (out of whom it doth seem borrowed)

¹ Exod. xxx. 25, 32.

² Exod. xl. 15.

³ Numb. x. 2.

⁴ Exod. xxvii. 3; xxx. 26-28.

⁵ T. C. lib. i. p. 197. [158.] "The Lord would by these rudiments and pædagogey teach, that he would have nothing brought into the Church but that which he had appointed."

⁶ Elias Thesb. (1472-1549, v. Biog. Univ.) in verbo Patar. ["Opusculum Recens Hebraicum a doctissimo Hebræo Elia Levita Germano Grammatico elaboratum, cui titulum fecit אֲפָתָרָה, i. e. This bites, in quo 712 vocum, quæ sunt partim Hebraicæ, Chaldaicæ, Ara-

bicæ, Græcæ et Latinæ, quæque in Dictionariis non facile inveniuntur, et a Rabbinis tamen Hebræorum in scriptis suis passim usurpantur, origo, etymon, et verus usus docte ostenditur et explicatur: per Paulum Fagium, in gratiam studiosorum Linguæ Sanctæ, Latinitate donatum." Isnæ in Algavia, 1531. (Isny in Algau, Suabia.) The place quoted occurs in the explication of the root אָפָתָרָה "dimisit." "Thus," says the Lexicographer, "the man who is summoned last to the reading of the Law on the Sabbath is called אָפָתָרָה 'the Dismissor;' and he pronounces the Haphtarah, i. e.

the thing which Antiochus forbade was the public Reading of the Law, and not sermons upon the Law. Neither did the Jews read a portion of the Prophets together with the Law to serve for an interpretation thereof, because Sermons were not permitted them; but *instead of* the Law which they might not read *openly*, they read of the Prophets that which in likeness of matter came nearest to each section of their Law. Whereupon when afterwards the liberty of reading the Law was restored, the selfsame custom as touching the Prophets did continue still¹.

[4.] If neither the Jews have used publicly to read their paraphrasts, nor the primitive Church for a long time any other writings than Scripture², except the cause of their not doing it were some law of God or reason forbidding them to do that which we do, why should the later ages of the Church be deprived of the liberty the former had? Are we bound while the world standeth to put nothing in practice but only that which was at the very first?

Concerning the council of Laodicea, as it forbiddeth the reading of those things which are not canonical, so it maketh some things not canonical which are³. Their judgment in this we may not, and in that we need not follow.

"second Lesson. And here let me set down what was the occasion of the Haphtarah. According to what I have found written, the wicked Antiochus King of Greece forbade Israel to read in the law publicly. What did the Israelites? They took one section from the Prophets, the matter of which resembled the matter which was written in the section appertaining to that Sabbath. For instance on the Sabbath of Bereschith," (i. e. "In the beginning") "they read, Thus saith God the Lord which created the heavens," &c. (Is. xlii. 5.) "And for the section of Noah they read as a lesson, 'As the waters of Noah so is this to me.'" (Isai. liv. 9.) "And so throughout, section by section. And even now that the decree has ceased, that custom has not ceased, but even at this day they read the Sections of the Prophets after reading of the Law, and it is called the Haphtarah,

"i. e. Dismission." (Vid. Prideaux, Connect. p. ii. b. iii. An. A. C. 167.)]

¹ Acts xv. 21; xiii. 15.

² T. C. lib. i. p. 197. [158.] "This practice continued still in the churches of God after the Apostles' times, as may appear by the second Apology of Justin Martyr." Idem, p. 198. [159.] "It was decreed in the council of Laodicea, that nothing should be read in the church but the canonical books of the Old and New Testament. Afterwards, as corruptions grew in the Church, the reading of Homilies and of Martyrs' lives was permitted. But besides the evil success thereof, that use and custom was controlled, as may appear by the council of Colen, albeit otherwise popish. The bringing in of Homilies and Martyrs' Lives hath thrust the Bible clean out of the church, or into a corner."

³ The Apocalypse. [Can. 60

[5.] We have by thus many years' experience found, that exceeding great good, not encumbered with any notable inconvenience, hath grown by the custom which we now observe. As for the harm whereof judicious men have complained in former times; it came not of this, that other things were read besides the Scripture, but that so evil choice was made. With us there is never any time bestowed in divine service without the reading of a great part of the holy Scripture, which we account a thing most necessary. We dare not admit any such form of liturgy as either appointeth no Scripture at all, or very little, to be read in the church. And therefore the thrusting of the Bible out of the house of God is rather there to be feared, where men esteem it a matter so indifferent¹, whether the same be by solemn appointment read publicly, or not read, the bare text excepted which the preacher haply chooseth out to expound.

[6.] But let us here consider what the practice of our fathers before us hath been, and how far forth the same may be followed. We find that in ancient times there was publicly read first the Scripture², as namely, something out of the books of the Prophets of God which were of old³; something out of the Apostles' writings⁴; and lastly out of the holy Evangelists, some things which touched the person

"Οσα δὲ βιβλία ἀναγνώσκεισθαι τῆς παλαιᾶς διαθήκης. i. 1507. It seems hardly correct to say that the Apocalypse is omitted as *uncanonical*. The word ἀναγνώσκεισθαι rather refers to *public* reading in the church: by which construction the judgment of the Fathers of Laodicea might be much the same as that of the Church of England. (But comp. Can. 59.) In the version under the name of Isidorus Mercator, the canon is headed, "Quæ autem oporteat legi, et in auctoritatem recipi, hæc sunt."

¹ T. C. lib. ii. p. 381. "It is untruly that *simple reading* is necessary in the church. A number of churches which have no such order of simple reading, cannot be in this point charged with breach of God's commandment, which they might be if simple reading were *necessary*." (By simple reading, he meaneth the

custom of bare reading more than the preacher at the same time expoundeth unto the people.)

² "Coimus ad divinarum literarum commemorationem." Tertull. Apol. p. 692. [c. 39.]

³ "Judaicarum historiarum libri traditi sunt ab Apostolis legendi in Ecclesiis." Origen. in Jos. Hom. 15. [init. t. ii. 431.]

⁴ Πάντων κατὰ πόλεις ἢ ἀγροῦς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν Ἀποστόλων ἢ τὰ συγγράμματα τῶν Προφητῶν ἀναγνώσκειται. Justin. Apol. 2. p. 162. [98.] "Factum est ut ista die Dominica, prophetica lectione jam lecta, ante altare adstante qui lectionem S. Pauli proferret, beatissimus antistes Ambrosius," &c. Sulpit. Sever. lib. iii. de Vita S. Mart. [rather Greg. Turon. de Mirac. S. Mart. lib. i. c. 5, col. 1006. ed. Ruinart.]

of our Lord Jesus Christ himself¹. The cause of their reading first the Old Testament, then the New, and always somewhat out of both, is most likely to have been that which Justin Martyr and St. Augustin observe in comparing the two Testaments. "The Apostles," saith the one, "have taught us as themselves did learn, first the precepts of the Law, and then the Gospels. For what else is the Law but the Gospel foreshewed? What other the Gospel, than the Law fulfilled²?" In like sort the other, "What the Old Testament hath, the very same the New containeth; but that which lieth there as under a shadow is here brought forth into the open sun. Things there prefigured are here performed³." Again, "In the Old Testament there is a close comprehension of the New, in the New an open discovery of the Old⁴." To be short,

¹ Vid. Concil. Vasens. (Vaison) ii. habitum an. D. 444, to. Concil. ii. pag. 19. [p. 20, ed. Nicolin. Venet. 1585. He seems to refer to the canon quoted above, (p. 71, note 5,) in that edition the second: which after permitting the deacons to read homilies from the Fathers, adds, "Si enim digni sunt diaconi quæ Christus in evangelio locutus est legere; quare indigni judicentur sanctorum Patrum expositiones publice recitare?" Item Synod. Laod. c. 16. [ἐν σαββάτω, εὐαγγέλια μετὰ ἐτέρων γραφῶν ἀναγνώσκεισθαι. t. i. 1500.] Cypr. lib. ii. ep. 5. [al. t. ii. p. 75. "Placuit ut ab officio lectionis incipiat: quia et nihil magis congruit voci, quæ Dominum gloriosa prædicatione confessa est, quam celebrandis divinis lectionibus personare; post verba sublimia, quæ Christi martyrrium prolucata sunt, Evangelium Christi legere, unde martyres fiunt." Et lib. iv. ep. 5. [al. t. ii. 77. "Hunc . . . quid aliud quam super pulpitem, i. e. super tribunal Ecclesiæ, oportebat imponi, ut loci altioris celsitate subnixus, et plebi universæ pro honoris sui claritate conspicuus, legat præcepta et Evangelium Domini, quæ fortiter ac fideliter sequitur? vox Dominum confessa in his quotidie,

quæ Dominus locutus est, audia-tur?" Ambros. lib. i. Offic. c. 8. ["Dum legimus hodie Evangelium, (quasi adhortaretur ad scribendum) Spiritus Sanctus obtulit nobis lectionem, qua confirmaremur," &c.] et Epist. 75. [ed. Bened. 80. "Audisti, frater, lectionem Evangelii, in qua decursum est," &c.] et lib. de Helia atque Jejunio, cap. 20. [t. i. 559. A. "Audisti hodie in lectione decursa quid Legio dixerit?"]

² Just. quæst. 101. [p. 456, ὡς ἐμάνθανον οἱ Ἀπόστολοι, πρῶτον μὲν τὰ τοῦ νόμου, ὑστερον δὲ τὰ εὐαγγέλια, οὕτως καὶ ἡμᾶς ἐδίδαξαν. . . τί γὰρ ἐστὶν ὁ νόμος; εὐαγγέλιον προκατηγγελημένον τί δὲ τὸ εὐαγγέλιον; νόμος πεπληρωμένος.]

³ August. quæst. 33. in Num. [§ 1. t. iii. 541. "Eadem quibus sunt in vetere et novo; ibi obumbrata, hic revelata; ibi præfigurata, hic manifestata."]

⁴ [Id. de Catech. Rudib. § 8. "In Veteri Testamento est occultatio Novi, in Novo Testamento est manifestatio Veteris." Compare Quæst. 73, in Exod. "Multum et solide significatur, ad Vetus Testamentum timorem potius pertinere, sicut ad Novum dilectionem; quanquam et in Vetere Novum lateat, et in Novo Vetus pateat."]

the method of their public readings either purposely did tend, or at the leastwise doth fitly serve, "That from "smaller things the mind of the hearers may go forward to "the knowledge of greater, and by degrees climb up from "the lowest to the highest things¹."

[7.] Now besides the Scripture, the books which they called Ecclesiastical were thought not unworthy sometime to be brought into public audience, and with that name they entitled the books which we term Apocryphal. Under the selfsame name they also comprised certain no otherwise annexed unto the New than the former unto the Old Testament, as a Book of Hermes, Epistles of Clement, and the like. According therefore to the phrase of antiquity, these we may term the New, and the other the Old Ecclesiastical Books or Writings. For we, being directed by a sentence (I suppose) of St. Jerome, who saith, "that all writings not canonical are apocryphal²," use not now the title "apocryphal" as the rest of the Fathers ordinarily have done, whose custom is so to name for the most part only such as might not publicly be read or divulged. Ruffinus therefore having rehearsed the selfsame books of canonical Scripture, which with us are held to be alone canonical, addeth immediately by way of caution, "We must "know that other Books there are also, which our forefathers "have used to name not canonical but ecclesiastical books, as "the Book of Wisdom, Ecclesiasticus, Toby, Judith, the "Maccabees, in the Old Testament; in the New, the Book of "Hermes, and such others. All which books and writings

¹ Walaf. Strab. de Rebus Ecclesiast. cap. 22. (Walafrid Strabo, 807-849, Abbot of Reichenau.) [in Biblioth. Patr. Colon. Agrip. t. ix. pars 1, 960. C. "Lectiones Apostolicas, vel Evangelicas, quis ante celebrationem sacrificii primum statuerit, non adeo certum est. Creditur tamen a primis successoribus Apostolorum eandem dispositionem factam, ea præcipue causa, quia in Evangelicis eadem sacrificia celebrari jubentur, et in Apostolo, qualiter celebrari debent, docetur: et ut ante sanctissimæ actionis mysterium, ex Evangelio salutis et fidei suæ recognoscerent fundamentum, et

"ex Apostolo ejusdem fidei et morum Deo placentium caperent instrumentum. Anteponitur autem in ordine quod inferius est dignitate, ut ex minoribus animus audientium ad majora sentienda proficiat, et gradatim ab imis ad summa conscendat." This was written about A.D. 842. Cave, Hist. Litt. i. 533.]

² Hieron. in Prolog. Galeat. ["Hic prologus Scripturarum, quasi galeatum principium, omnibus libris quos de Hebræo vertimus in Latinum convenire potest: ut scire valeamus quicquid extra hos est in Apocryphis esse ponendum." t. iii. 17.]

"they willed to be read in Churches, but not to be alleged as "if their authority did bind us to build upon them our faith. "Other writings they named Apocryphal, which they would "not have read in churches. These things delivered unto us "from the Fathers we have in this place thought good to set "down." So far Ruffinus¹.

[8.] He which considereth notwithstanding what store of false and forged writings dangerous unto Christian belief, and yet bearing² glorious inscriptions, began soon upon the Apostles' times to be admitted into the Church, and to be honoured as if they had been indeed apostolic, shall easily perceive what cause the provincial synod of Laodicea³ might have *as then* to prevent especially the danger of books made newly Ecclesiastical, and for fear of the fraud of heretics to provide, that such public readings might be altogether taken out of Canonical scripture. Which ordinance respecting but that abuse that grew through the intermingling of lessons human with sacred, at such time as the one both affected the credit and usurped the name of the other (as by the canon of a later council⁴ providing remedy for the selfsame evil, and yet allowing the old ecclesiastical books to be read, it doth more plainly and clearly appear,) neither can be construed nor should be urged utterly to prejudice our use of those old ecclesiastical writings; much less of Homilies, which were a third kind of readings usual in former times, a most commend-

¹ Ruffinus (345-410) in Symbol. Apost. [§ 38.] apud Cypr. [p. 26. ad calc. ed. Fell. "Sciendum tamen est, quod et alii libri sunt, qui non Canonici, sed Ecclesiastici a majoribus appellati sunt: ut est Sapientia Solomonis, et alia Sapientia quæ dicitur filii Syrach, qui liber apud Latinos hoc ipso generali vocabulo Ecclesiasticus appellatur; quo vocabulo non auctor libelli, sed Scripturæ qualitas cognominata est. Eiusdem ordinis est libellus Tobiae, et Judith, et Maccabæorum libri . . . In Novo vero Testamento libellus qui dicitur Pastoris sive Hermatis, qui appellatur Duæ Viæ, vel Judicium Petri: quæ omnia legi quidem in Ecclesia voluerunt, non tamen proferri ad auctoritatem

"ex his fidei confirmandam. Cæteras vero Scripturas Apocryphas nominarunt, quas in ecclesiis legi noluerunt. Hæc nobis a Patribus, ut dixi, tradita opportunum visum est hoc in loco designare."]

² Vide Gelas. Decret. tom. Concil. 2. p. 462. [t. iv. 1264. A. D. 494.]

³ Circa an. Dom. 366.

⁴ Concil. Carthag. iii. c. 47. "Præter Scripturas canonicas nihil in ecclesiis legatur sub nomine divinarum scripturarum." Circa an. Dom. 401. ["Placuit, ut præter Scripturas canonicas nihil in Ecclesia legatur sub nomine divinarum scripturarum Liceat etiam legi passiones martyrum, cum anniversarii dies eorum celebrantur." t. ii. p. 1177. A. D. 397.]

BOOK V. able institution, as well then¹ to supply the casual, as now
Ch. xx. 9. the necessary defect of sermons.

[9.] In the heat of general persecution, whereunto Christian belief was subject upon the first promulgation thereof throughout the world, it much confirmed the courage and constancy of weaker minds, when public relation was made unto them after what manner God had been glorified through the sufferings of Martyrs, famous amongst them for holiness during life, and at the time of their death admirable in all men's eyes, through miraculous evidence of grace divine assisting them from above. For which cause the virtues of some being thought expedient to be annually had in remembrance above the rest, this brought in a fourth kind of public reading, whereby the lives of such saints and martyrs had at the time of their yearly memorials solemn recognition in the Church of God². The fond imitation of which laudable custom being in later ages resumed, when there was neither the like cause to do as the Fathers before had done, nor any care, conscience, or wit, in such as undertook to perform that work, some brainless men have by great labour and travail brought to pass, that the Church is now ashamed of nothing more than of saints. If therefore Pope Gelasius³ did so long sithence see

¹ Concil. Vasen. ii. habitum an. Dom. 444. tom. Concil. ii. p. 19. "Si presbyter aliqua infirmitate prohibente per seipsum non potuerit prædicare, sanctorum Patrum Homiliæ a diaconibus recitentur." [Lab. Concil. t. iv. 1680. He makes it the *third* Council of Vaux, (Vaison,) and refers it to A.D. 529.]

² Concil. Carthag. iii. can. 13. [Lab. t. ii. 1644. Concil. vulgo dict. Afric. seu Collectio variorum Canonum. Capit. 13.] et Greg. Turon. de Gloria Mart. cap. 86. [p. 818, ed. Ruinart. "Dies passionis erat Polycarpi Lecta igitur passione cum reliquis lectionibus, &c."] et Hadrian. Epist. ad Carol. Magn. [Concil. t. vi. p. 1763. The Pope recommends certain envoys of his to the Emperor: "quibus et in omnibus credere debeatis, et solita benignitate eos suscipere jubeatis; pro amore fautoris vestri beati Petri Apostoli: ut dum ad nos re-

"versi fuerint cum effectu causæ, ante confessionem ipsius Dei Apostoli, . . . pro vestra sospitate fundere valeamus preces."]

³ Gelas. circa an. Dom. 492. Tom. Concil. ii. p. 461. [t. iv. 1263. Among the writings which the church of Rome "suscepi non prohibet," are reckoned "Gesta Sanctorum Martyrum, qui multiplicibus tormentorum cruciatibus, et mirabilibus confessionum triumphis irradiant. Quis ita esse catholicorum dubitet, et majora eos in agonibus fuisse perpassos, nec suis viribus, sed gratia Dei et adjutorio universa tolerasse? Sed ideo secundum antiquam consuetudinem singulari cautela in sancta Romana Ecclesia non leguntur, quia et eorum qui conscribere nomina penitus ignorantur; et ab infidelibus aut idiotis superflua, aut minus apta, quam rei ordo fuerit, scripta esse putantur:

those defects of judgment even then, for which the reading of the acts of Martyrs should be and was at that time forborne in the church of Rome; we are not to marvel that afterwards legends being grown in a manner to be nothing else but heaps of frivolous and scandalous vanities, they have been even with disdain thrown out, the very nests which bred them abhorring them¹. We are not therefore to except only Scripture, and to make confusedly all the residue of one suit, as if they who abolish legends could not without incongruity retain in the church either Homilies or those old Ecclesiastical books.

[10.] Which books in case myself did think, as some others do, safer and better to be left publicly unread; nevertheless as in other things of like nature, even so in² this, my private judgment I should be loth to oppose against the force of their reverend authority, who rather considering the divine excellency of some things in all, and of all things in certain of those *Apocrypha* which we publicly read, have thought it

"sicut Georgii, aliorumque hujusmodi passiones, quæ ab hæreticis perhibentur compositæ. Propter quod, ut dictum est, ne vel levis subsannandioriretur occasio, in sancta Rom. Ecclesia non leguntur."]

¹ Concil. Colonien. celebrat. an. D. 1536. par. ii. cap. 6. [vid. supra, p. 71.] Melch. Can. (Melchior Canus, 1523-1560, Spanish Dominican. "Il contribua beaucoup à faire vannir des écoles une foule de questions vaines." Biog. Univ. 1886.) Locor. Theol. lib. xi. [p. 650. ed. Lovan. 1569. "Dolenter hoc dico potius quam contumeliose, multo a Laertio severius vitas Philosophorum scriptas, quam a Christianis vitas Sanctorum; longæque incorruptis et integris Suetonium res Cæsarium exposuisse, quam exposuerint Catholici, non res dico imperatorum, sed martyrum, virginum, et confessorum." Vi. [Lud. Vives (Ludovicus Vives, 1492-1540, a Spanish scholar, friend of Erasmus, for a time in England, tutor to Princess Mary. 1886.) de Trad. Disc. lib. v. ["Dolorem . . . cepi animo maximum, Acta Apostolorum, Martyrum, denique Divorum

nostræ religionis, et ipsius sive crescentis Ecclesiæ sive jam adultæ, operta maximis tenebris fere ignorari, tanto sive ad cognoscendum sive ad imitandum quam ducum aut philosophorum fructuosiora. Nam quæ de iis scripta præter pauca quædam multis sunt commentis fœdata, dum qui scribit affectui suo indulget, et non quæ egit Divus, sed quæ egisse eum vellet exponit; ut vitam dicit animus scribentis, non veritas. Fuere qui magnæ pietatis loco ducerent mendaciosa pro religione confingere: quod et periculosum est, ne veris adimatur fides propter falsa; et minime necessarium; quoniam pro pietate nostra tam multa sunt vera, ut falsa, tanquam ignavi milites atque inutiles, oneri sint magis quam auxilio." Op. p. 510. ed. 1535.]

² "In errorum barathrum facilius ruunt, qui conceptus pro prios patrum definitionibus anteponunt." c. un. de relig. do. in Extra. [i. e. capite unico (Tituli VII.) de Religiosis Domibus, in Extravagantibus (Joannis xxii.) Corp. Juris Canon. t. iii. App. 74. Lugd. 1584.]