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A Treatise of Specters

Bromhall, Thomas

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Of Sathan's wonderful Legerdemains, Deceits, and Impostures, used, for
the setting up, and establishing Idolatry [...]

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Of Sathan's wonderful Legerdemains, Deceits, and Impostures, used, for the setting up, and establishing Idolatry, by Invocation of Saints departed this life, worshipping of Statues and Images, and for confirmation of the doctrine of Purgatory, contrary to the preaching of St. Paul, 2 Theß. 2.

Theodosius the Emperour, unjustly suspecting John Damascene, a Monk, of betraying the Secrets of the Empire to the Persians, with whom he had been prisoner, punished him with the loss of one of his hands; he therefore imploring help of the blessed Virgin, as he was before her Image, had his hand restored, and perfectly united to his arm in the sight of many, though it had for many days been fixed to the doors of the Church. Fulgosus, lib. I. cap. 6,

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Nicephorus, lib. 15. cap. 23. relateth, That a certain Jew of the Arch-Synagogue was taken as the Author of a tumult, raised at Constantinople in the time of Leo the Emperour, and condemned to fearfull torments, in the midst whereof he cryed out with a loud voyce, O God of holy Sergius, help me! holy Sergius, thou hast known me and mine innocency. The Judges suspecting, what he spoke to be cunning dissimulation, condemned him to be burnt; who when he was in the midst of the flames, there appeared two horsemen arrayed in white robes, who for many hours kept him preserved and untoucht by the fire; which the people with much wonder beholding, at length, running into the flames, snatch'd him away.

2.

When the body of the Virgin *Levinua* was carried through the Towns and Garrisons of that part of *Flanders* which lyeth to the Sea-side, those who were sick of the Palsie, deaf, lame, and troubled with other diseases, were suddenly cured. And two Wax Candles, put out by the wind; as soon as they were brought

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to the bones of the dead Virgin, kindled by vertue thereof. *Jacobus Meyer, ex scriptis Dryonis tunc temporis Morinorum Episcopi.*

4. **M**Any blind and lame were brought to the Sepulchre of Pope *Martin* the fourth, (who had been warlike enough) and recovered their former health, by using such devotions there, as were then used at the Sepulchres of the dead. *Platina.*

5. **T**He Coach in which the dead body of *S. Ladislaus* King of *Hungary* was carried, the keepers thereof sleeping, and the beasts feeding, without any inforcement went to *Varadinum* with such celerity, that the keepers could not keep company with it, neither could any man by any means possibly stay it; As they were committing the body to the Sepulchre, the face of a certain man (which they say had a loathsome smell) turn'd towards his back, and hanged upon his shoulder, having tryed many wayes for help, and finding none, comes to the Sepulchre, and cryes out with a loud voyce, *O Holy Ladislaus, I have wronged thee, holy Pruce forgive me:* And, the incensed divine power appeased by his humble and hearty veneration, his chin was brought to its proper place, and he perfectly restored. *Bosinius, lib. 4. Decadis, 2.*

6. **T**He Bishop of *Prague* in *Livonia*, by the persecution of the *Abdeberti*, losing a finger for the faith of Christ, the executioners or cutters off of his finger, threw it into a River in the Countrey of the *Vandals*, in which Countrey he had oft preached; which a fish presently swallowed; whereupon the fish shined with a circle of glaring flame: the Fishers espying it, and taking it for a wonderfull portent, after great industry used to catch it, at last obtained their desire; and having taken out the bowels of the fish, they found the finger shining with a glaring light. *Idem, lib. 1. Decadis secunda, historia Ungar.*

7. **G**enarius of *Beneventum* having his head cut off for professing the faith of Christ, it and his blood put into a Viall, were kept in two severall Churches; and when they were both solemnly carried through the City, the blood which was congealed into a ball; when it did but touch the head, dissolved into as fresh blood as it was when it flowed from the Martyr at his decollation; and when it was taken from his head, it congealed again into a round form as it was before: And that we might be more assured of the truth hereof, we had the testimonies of them who were diligent observers, and eye-witnesses of the same. *Fulgosus, lib. 1. cap. 6.*

Valens

Valens the Emperour, an *Arrian*, when he would have translated the Head of *John the Baptist* to *Constantinople*, could not possibly get the Coach wherein he had put it, to be moved or stirred, and therefore was fore'd to desist and leave off his undertaking; but *Theodosius*, an Orthodox Christian, did afterwards with much facility translate the very same head. *Fulgosus, lib. 1. cap. 6.*

IN the time of the Warr of *Otho* and *Philip*, Emperours, the bodies of eleven thousand Virgins, three of them Kings, were seen to return to the Temple of *Colonia*, from the Abbey of *Euldenses* in *Thuringia*, whence they had been translated from *Colonia*. In the morning betimes, whilest they sung the Psalms appointed by the Church for nocturns, the Abbot and Monks of that Monastery saw the bodies of the three Kings going out of the Temple, which not long after were found in the Temple of *Colonia*, whence they had formerly been translated, *Idem, ibidem.*

When *John*, a devout giver of alms, was dead, a certain woman for three dayes together continuing at his Sepulchre, weeping, for that she feared lest a writing (which she had delivered to him, and wherein was contained a great sin which she had committed, and which she had declared unto him) should come to the hands of any body that should know and divulge it; the *Eleemosynarian* appeared to the woman, and delivered the schedule sealed, in which the former writing was blotted out, and written instead thereof, *For my servant John's sake, thy sin is blotted out. Metap. in vita ejus.*

A Certain German called *Conradus*, repenting heartily of his sins, cometh to *Rome*, *Hildebrand* then Pope, commandeth him to wear instead of a shirt, a covering next his skin, tyed together with five chains stamped with letters, containing a catalogue of his sins, and commands him to visit the holy places all the world over, and there to pray for pardon, that he might have remission of his sins: he obeys; and travelling long and far, not omitting in his pilgrimage to visit *Jerusalem*, at length he cometh to *Hungary*, where he visiting the Sepulchre of the holy King *Stephen*, in the Church called *Alba Regalis*, and having humbly cast himself down in prayer, before the Altar, from the first hour to the ninth, being seized on by sleep; the Kingly Saint appears, saying, Rise quickly my friend, thou canst not by my merits or help, obtain pardon from the Tribunal of Almighty God, but go yonder to the Monument of my son *Emericus*, who by his Virginity procured great favour from Almighty God; whereupon he calling on the name of that Saint, found, that the chains wherewith he was tyed, fell all in sunder, and the stamps which were set upon them clean gone, so that they appeared plain; infomuch, that there could no sinne

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Handwritten notes in a cursive script, including names like 'Richard' and 'Emericus', and other illegible text.

of his be read, there not remaining so much as one small letter. Ever after, this Temple was visited with such devotion, that innumerable Votaries came to it from very remote places. *Bonfinius, lib. 1. Decad. 2.*

12.

ABout the third year after the miserable slaughter received by the *Turks* at *Nicopolis*, in the time of *Sigismund* the Emperour, when many went into the field where that battel had been fought, they heard a voyce amongst the bones of the dead, sounding forth the names of *Jesus Christ* the Saviour of the World, and the *Virgin Mary*; and looking amongst the dead corps, they espyed out a head, which said, *Why stand ye gazing so stupidly here? I am a Christian, who was slain here before confession, and therefore my sinnes are not yet expiated; the blessed Mother, Mary, causeth that I am not afflicted with eternal punishment, and hath so preserved me, that I have yet my speech to confess my sins, and declare my mind to the holy Apostles; wherefore I pray you send for a Priest to receive my confession, and give me absolution.* He being asked, How he had deserved so great favour from the *Virgin*? answered, *She was my peculiar Patroness all my lifetime, seven Feasts every year all my lifetime I celebrated in honour of her, and did most strictly fast, eating nothing but bread and water the eves of all those Feasts; of all my Patrons and Patronesses she was chiefly relyed on by me.* A Priest from the next Town being sent for, he making an exact confession, received absolution; whereupon silenced, he rested in peace. *Bonfinius, lib. 3. Decad. 3.*

13.

M*ercurius*, a certain *Hungarian*, brought up at the *Albenstan* Temple, when the King, *Ladislaus*, had commanded the Tomb of *St. Stephen* to be searcht, to see if any of the Reliques were taken away; being all alone, having retired himself into the holy Quire, with a doleful countenance, and sad heart, bewailing, that he could not so much as see, much lesse obtain a kiss of the sacred body; a young man in the dead of night appeared to him, who was beautified with incredible comeliness, having a most chearfull countenance, and arrayed in white apparrel, carrying somewhat wrapt in a fine cloath, said to him, *Mercury, receive what thou hast so earnestly desired, and be sure highly to esteem this precious gift committed to thy trust, keep it with care and diligence, and view it when time serves.* The sacred Nocturns devoutly finished, *Mercury* going to a private place, opens the cloath, and finds the right hand and ring of the holy King; shortly after, he being chosen Governour of a Monastery, built of wood, scituated at the foot of the hill *Carpathus*, which divides *Transylvania* from *Hungary*, neither daring to trust himself, nor any one else with the hand, he hides it in the ground, and appointed every day some of the Monks to watch it, lest any man should steal it away. Then that Monastery sought to King *Ladislaus*, to be of the order of the King's hand, by whose Edict, the Pope's consent obtained, it was so established; Then the whole Colledg of Priests declaring to the King the whole story hereof, he repairs the

the Monastery, so that he made it most beautifull to behold, and endowed it with great revenues in the year of grace, 1078, and now they call it, The Abbey of the King's right hand. *Bonifinius, lib. 1. Decad. 2.*

14. **A**S Bruno, Bishop of *Hildesia*, was solemnizing the Octaves of the Nativity of the blessed Virgin *Mary*, she appeared to him in the Temple, to whom the Bishop falling upon his knees, cries out, O Queen of Heaven, wherefore vouchsafest thou to come to me, a wretched poor man? To whom she answered, I rejoyce that thou art the author of the solemn celebration of the memory of my Nativity, whereby such honour accrueeth to my Sonne. Which said, she vanished away: From this time ever after, the Octaves of the Nativity of *Mary* were kept holy. *Chron. Saxon.*

15. **I**N the year, 1495, *Nicolaus*, a familiar friend to the Treasurer of the Bishop of *Quinclesia*, as he was coming to the King *Uladislau* at *Buda*, where he sometimes used to reside, saw in the Ayr a great light, which dazled his sight, and with the noyse thereof making an hideous clashing, stupified his hearing; he was so affrighted, that he fell to the ground surpris'd with the strangeness thereof, and looking up towards heaven, he saw the shape of the Virgin, with her Son, having a glorious shining circle about them in the Ayr, steering their course towards *Buda*, and that he at that very instant shewed it to a certain stranger, called *Boennus*, and his Wife, and to his own Carter, to be taken notice of with reverence, it being the very day that was appointed for celebrating the memory of the Conception of the Virgin-Mother of God, which the *Hungarians* ever after observed with more devotion than formerly they had done. *Sabellicus, lib. 1. cap. 1.*

16. **S***aroltha*, the Wife of *Grisa*, Duke of the *Hungarians*, being great with child, saw *Stephen* the first Martyr, who appearing to her said, Woman, trust in the Lord Jesus Christ, and assure thy self, that I by Divine commandment am to inform thee, that thou shalt shortly be delivered of a gallant and fortunate son, who shall enjoy the Diadem of the Kingdom of *Pannonia*; and he shall be so excellent a man, that *Pannonia* shall never have the like after him to their King: and whereas I am *Stephen* the first Martyr, who shall assist thy son, let him have my name. Which spoken, he vanished away. *Saroltha*, confirmed by her dream that these things should come to passe, accordingly commanded holy devotions to be used at all the Altars of the Protomartyr; and in the year 909 the child was born. *Bon. l. 1. Decad. 2.*

17. **T**He Parents of *Nicolas Tollentimates* told by an Oracle, what issue they should have, vowed a pilgrimage to *Barium*, where when they had continued long at their devotion in the Church of the Saint who is there worshipped; by chance, or rather providence

providence fell asleep, wherein they were instructed with an unthought-of advertisement, and their former hopes of issue much increased, by assurance of successe to their vows and solemn devotions, nor were their prayers in vain, for greater and more blessed rewards followed then the heart of man could presume, that of unholy Parents, a Saint should be born. *Sabellicus, lib. 1. cap. 1.*

18.

H Aldricus the *Leodiensian* Bishop was afflicted for about a whole year with a Canker, and could receive no hopes of help from Physicians. Wherefore he commanded his servants to carry him to the Temple of *Martin*. Where, when for seven dayes together he had with sighs and tears continued his devotion before the Altar wearied, he fell asleep, and dreamed that he saw *Martin* and *Briecius* together, discoursing concerning his sicknesse, and that *Martin* signed his forehead with the sign of the Crosse, and with a staff which he carried in his hand touched that part of him which was diseased. Therefore being awakened, for joy he cries out with a loud voice, to whom his servants (wondring at the noyse) run with speed, and removing the cloth wherewith the sore place was bound, found that it was whole, and that there onely remained a scar in the place where the Canker had been. *Fulgosus, lib. 1. cap. 5.*

19.

T Here was near *Brundulum* an holy Temple of Saint *Michael*, unto which one Temple the people of *Clodia*, *Matemancum*, and the *Venetians* themselves came with great Zeal to do their devotions. It happened also that at *Senogallia*, a certain man called *Sergius*, a Prince in wealth and Authority, was afflicted with a grievous disease, who heard a voice in the night, which said, if he would make a vow to visit the holy Temple of Saint *Michael*, he should recover his health. Whereupon he made a vow, and according thereto leaving his Country soyl, visited the Temple, and bestowing great gifts upon it, returned home to his own house being freed from his sicknesse. *Egnatius, lib. 1. cap. 6.*

20.

John *Orphanotropus* brother to *Michael* Emperour of *Paphlagonia* the Physicians despairing of his cure, in his sleep he saw *Nicolas* the Great, who admonished him to go to *Myra*, assuring him that as soon as he came thither, he should recover his health. He therefore speedily repairs thither, where deservedly bestowing upon the Clergy of that place, Oyntment and other rich and pretious gifts, and encompassing the famous City of *Myra* with a most strong wall, he returns home perfectly cured of his disease. *Cedrenus.*

Henry

Henry the second, Emperour, when he took with great pain an exact view of the Cities of *Apulia*, was so miserably infected with the stone, that almost all men despaired of his recovery, but he sustained his sicknesse with so great patience, judging it to be as a rod of correction for his sins sent to him from Almighty God, that as he ascended the hill *Cassinum*, desiring the intercession of Saints, *Saint Benedic*, and *Saint Scolastica*; for Physitians could do him no good: He saw, in his sleep, *Benedic* standing by him, and with a Knife to have opened his privy members, and took out a great stone, making the wound whole, and putting it into the Kings hand, who awakened from his sleep, seeing and perceiving the great miracle, called his guard to him that they might fetch his Prince, to whom he shewed this great miracle, which transcended humane capacity and belief, together with the scar of the incision, out of which the stone had been taken. Therefore giving immense thanks to the most good, great, and immortal God, and giving to the Temple of *Saint Benedic*, most great gifts and offerings, and endowing it with great possessions, and yearly rents near adjoining thereunto: He departed from *Cassinum*. *Cassianus*.

21.

Manuel a Captain under *Theophilus* the Emperour, who had disapproved the worship of Images, and then wavered in his Judgment concerning the same, fell into a grievous sicknesse, inso-much that it was verily believed he would dye thereby, certain Monks of the Monastery of *Studium*, to whom it was shewed that he was dying, came to him, and approaching to his bed side, found by his breathing that he was yet alive, and delivered to him the joyful tydings, that he should recover his health; how can this be, saith he, speaking with a weak and low voice, the faculties of his Soul being much weakened, and his body dried up with heat, the Monks answered, All things are possible with God, therefore if when he should recover his health, he would endeavour that Images might be restored according to the decrees of the Antients, they assured him that he should be restored to life and health: which when they had with much certainty declared, they departed. In a short time after, his sicknesse was asswaged, and, his naturall faculties restored to their former strength, he was altogether freed from his sicknesse. *Cedrenus*.

22.

A Certain friend to *Julian* travayling with much haste towards him then in *Persia*, being forced for want of an Inne, to go somewhat out of his way to a Church which was near, reposed himself all night therein, whether sleeping or waking, he knew not: he saw in the night many of the Apostles Congregated, complaining of the contumelies and disgraces of the Emperour cast upon the Church, taking counsell amongst themselves, what was to be done; and having deliberately spoken of it, and many things

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more, they appearing as it were perplexed, two of them rising up in the midst of them, advising them to be of good cheer, making hast to destroy the Empire, they left that counsell or conference. The man who had this admirable Vision, neglecting the journey he had begun, that he might see the issue of his Vision, staves another night, and sleeps in the same place, and sees the same assembly; to whom upon a sudden, they which the night before went to fight against *Julian*, came in, as returned from their journey, and declared to the company, that *Julian* was dead. *Sozomenus, lib. 6. cap. 2.*

24. **N** *Auglerus, lib. 2. Generatione decima-tertia*, reports that *Basill* Bishop of *Casaria Cappadocia*, by reason of *Julian* his threatening to destroy *Casaria* as he returned from the *Persian War*, proclaiming a fast to be kept for three dayes in the Temple, to implore the help of Almighty God in the Church of the Virgin *Mary*, after finishing whereot, he saw in his sleep *Mercury* a Souldier lately dead, who by the command of the Virgin *Mary*, killed *Julian*, and that the arms hanging over his Tomb were gone thence: and the keeper of the Church demanded what was become of them, said, he knew not, but did affirm by Oath that they were there the last evening; *Basill* therefore returning to the Hill, called others up, and told them that *Julian* was dead, and going with them to the Sepulchre of *Mercury*, found his lance restored to the place it used to hang all bloody. But *Hermanus Gyges, in floribus temporum*, reports this in the time of *Julian*, not by *Basill*, but *Blasius* a certain Bishop of *Cerasenses*.

25. **E** *Dward* the third, King of *England*, having almost reigned his twenty fourth year, there was a Ring brought him from *Jerusalem*, by certain men who came thence, which he long before had privately given to a poor man, who obtained it as an alms which he sought for the love that the King bore to *Saint John* the Evangelist: and not long after falling sick, having learnt the most absolute vertue of a Christian, which is contentedly to resign his Soul to the most great and glorious God, he was buried in the Temple of *westminster*, and shortly after canonized a Saint; The ring was long after kept with great veneration in the same Church, which was a present cure to all infeeble and weak members of Men and Women, and by the touch of it the falling sicknesse was cured, hence it came to passe that the Kings of *England* were wont on *Good-Friday* with many ceremonies to hallow the Ring, the which whosoever put upon his finger, should never be troubled with this disease. *Polydor. lib. 8.*

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THe Statue of Saint *Paul*, an old piece, which *Andronicus Cornelianus Tyrannus* adorning with Gold, placed in the Church of holy *Quadragesima*, which wept when the time approached that *Andronicus* was destroyed; *Andronicus* hearing thereof, commanded his servants to find out whether that were true; to which service besides others, his beloved servant *Hagiocrisophorita Stephanus* by stairs ascended (for the Statue was in a high place) and wiped the eyes thereof with fine linnen, whereupon tears more plentifully fell from them, as if they had flowed from a spring, which with great amazement he told. *Andronicus* struck thereupon with great grief, often shaking his head, he said; *Paul* wept for the great destruction that is to come to himself, for he accounts it his own cause, for he most cordially loved *Paul*, and did infinitely esteem his sayings, and was as well beloved by *Paul*. And not long after, hanged up by the heels, he expired his life by horrible torments. *Nicetas, lib. 2.*

26.

Leo the fifth of *Ironomacum*, his Mother, as it seemed to her, saw in the Temple of the Virgin *Mary* at *Blachernes*, a certain woman; her sonne apparelled in white, following her, and the floor of the Church being besprinkled with blood, another woman carrying a Spear in her hand, commanded a vessel to be filled, and to be given to the Mother of the King; which refused by her, she said to her, *Thy son destroyes and gluts himself with the blood of all that worship we; wherefore I and my sonne are not without cause moved with wrath against him.* The Mother of the King affrighted out of her sleep, presently declares what she had by Vision, and earnestly desires him to desist from the persecution of Images: But he, like the deaf Adder, stopped his ears, though he was somewhat afraid, and the more, for that the dream of another was declared to him: For *Tarasius* the Patriarch appeared to a certain man, calling vehemently upon one whose name was *Michael*, that he should go to *Leo*, and kill him, in revenge of them, whom most impiously and cruelly he had put to death for their Religion. And not long after, while he was in the Temple at divine service, he was slain by the conspiracy of *Michael Traulus*. *Cuspinianus.*

27.

Bardus *Durus*, a little before his destruction, dreamed, That as he was making haste with the Emperour *Michael*, to the solemnization of a certain holy-day, to the great Temple, whither when they approached near, they followed certain men apparelled in white, who led them to Seats about the Tribunal, wherein they saw a certain old man sitting alone, whom he thought to be *Peter*, chief of the Apostles, at whose feet *Ignatius* was cast down, whom a little before they had severely bound and castigated in revenge of the wrongs he had done: moreover, *Peter* delivering a sword to one of them who stood by, commanding that *Theorgistus* (for so he called *Cesar* as obnoxious to divine wrath) should be placed amongst

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those who stood on the left hand, and cut in pieces, and *Asebotec-nus*; by this name he decipheres that Emperour as an impious son. *Cedrenus*.

29. **A** Nocturnal Vision discovered to *Ambrose* the *Mediolanensian* Bishop, the bodies of the Martyrs *Gervasius* and *Protasius*, it not being known to that day, where they lay, they appearing to him in his sleep, such as when they were found. So at *Jerusalem* in the seventh year of the reign of the Emperour *Honorius*, it appeared to *Gamaliel Lucianus* a Priest, by dream, where the body of *Stephen* the Protomartyr, and the bodies of the sons of *Abiba* lay; nor did he give credit to his dream or Vision, till the same was thrice presented to him in his sleep; and then seeking for the bodies, he found them in number and form according to his Vision, the Church keeps a holy-day for the invention of *Stephen* at this time in testimony hereof. *Fulgosus, lib. 1. cap. 5.*
30. **S**ozomenus gives a large narration, how *Pulcheria*, sister to *Theodosius* found out the forty Martyrs, which suffered under *Lucius* at a certain place *Sebastes*, in *Armenia*, whose reliques as by digging she caus'd to be search'd for. *Thirsus* the Martyr appearing to her, suggested and admonish'd her to translate them to him; and afterwards the forty Martyrs in a military habit splendidly apparelled, manifested themselves to her. *Sozomenus, lib. 9. cap. 2.* *Nicephorus* saith, that *Stephen* the Protomartyr appeared to *Pulcheria*, whose reliques when the Citizens of *Constantinople* desired to take away and keep with them, he saith, the Mules which drew the Coach, wherein the reliques were spoke with a voyce like to men.
31. **T**here appeared to a certain Husbandman, named *Calemorus*, belonging to the *Nice*-President, *Chophares* near *Eleutheropolis* in *Palestine*, the Prophet *Zacharias*, who taking into a certain Orchard, shewed the places digged, wherein his reliques lay. *Sozomenus, lib. 9. cap. 8.*
32. **I**t was commonly reported amongst the *Venetians*, That it was not for a long time known in what place the body of *St. Mark* lay, and that it was either by divine power translated from the place wherein it had there layn, or was stoln away; but upon publike warning of a solemn day, set apart to fast and pray, and observation thereof accordingly, the Citizens following the Clergy to the Temple of the Saint, they say this miracle happened, that an arm rising out of a side of the Church, appeared to the anxious and solicitous multitude; whereupon with great joy they remove the body, and lay it in a more honourable place; moreover, it was decreed, that it should onely be lawfull for the Prince, and Procurators of the Temple, to come to the most sacred Tomb of *St. Mark*. *Sabel. lib. 3. Ennead. 9.*

Saint

Saint *Benedict* appeared to Pope *Urban* in his sleep, and said, Doubt not but my body rests at *Cassinum*; and for a testimony of the certainty hereof, thou rising with thy brethren to perform the office of the Church for Nocturns, shalt be cured of the Plurisie wherewith thou art now afflicted. The event proved directly according to the Vision. *Chronicon Cassinense, lib. 4. cap. 5.*

33.

Basilus *Macedo*, who afterwards obtained the Empire of *Constantinople*, when he was a child, lost his father. His mother much afflicted with poverty, resolved by her labour in service to maintain her self and son, coming to *Megalopolis* at night; because poor woman, she wanted wherewithall to defray her charges at an Inne, she went to the Church of Saint *Diomedes*, and being wearied with her travel, fell asleep; the holy Martyr that night appeared to a certain Deacon of that house (which had not yet taken the orders of a Priest) in a dream, and commands, that he take into the house the King which lay out a doors, in a ditch close to the porch of the Temple; The Deacon awakened with his dream, went out and finds *Basil*, a young youth asleep, and thinking it a sleepy phantasm, returned into the Temple, and falling asleep again, he was again and again awakened with the same Vision, wherein he was strictly admonished, that he should fetch in the King; therefore at length he goeth to *Basilus*, and raising him from his sleep, courteously invited and led him into the Temple, and helped him to all necessary accommodation, whereof he then stood in need: This Deacon had a friend and kinsman at that time, a servant to *Theophiliza*, who for his affinity was familiar with the Emperour *Michael* and *Barda Caesar* his Uncle by his mothers side; this Deacon declares to his brother the vision he had seen, and desires him, that he would help this *Basil*, whom according to the command he had in his vision, entertained into the service of some Prince, who preferred him to his Lord *Theophiliza*; and presently these two brothers tell the dream to *Basil*, and bind him by oath to requite what kindness he had received from them, when he should enjoy his Kingdom. *Cuspinianus, ex Zonara & Cedreno.*

34.

Elfred, King of *England*, heavily afflicted with the losse he received by the victory of the *Danes* over him, Bishop *Churbert* appeared to him in his sleep, saying, *England* is justly scourged for her former sins; but Almighty God looks with mercy and compassion upon the meritorious prayers, sufferings, and tears of his distressed servants and Saints: thy Kingdom is with much cruelty extorted from thee, but after a short time of affliction thou shalt be gloriously restored, and firmly settled in thy Land; and this shall be the sign of the certainty of what I tell thee, Thy fishers shall this next day come to thee laden with infinite store of fish; And, which increaseth the Miracle, though the waters be frozen, so that

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humane reason cannot possibly hope for any such thing, and the coldness of the weather is such, that it seemeth a most ridiculous thing to endeavour to catch fish; yet what I say, shall come to pass, and when thou art in prosperity, remember thy deliverance, and the messenger thereof; his mother had the like Vision, both of them awaking, tell their dreams, and immediately the fishers come to them with abundance of fish. *Vincentius, lib. 24. cap. 40. ex Holinand. Et willielmus, lib. 2. cap. 14. de gestis Anglorum.*

36. **V**hen *Hungus*, King of the *Pits*, a Christian, was to fight with *Athelstane* King of *England*, in ayd of the *Scots*; in the night, the Armies both of *Hungus* and *Athelstane*, saw in the Firmament a shining cross in the form of *St. Andrews* cross, resembling the Greek letter χ , which was cause of fear and terrour to them. But *Hungus* warned by a dream, encouraging his Souldiers, assured them, that the cross was a sign of Victory to them; which accordingly came to pass. *Cardanus, lib. 13. de rerum varietate, cap. 81.*

37. **E**dgar King of the *Scots*, being about to fight against *Donaldus*, was admonished by a dream, that he should bring with him the standard of *St. Cutbert*; therefore having performed some accustomed holy ceremonies and devotions, he took the standard out of the Monastery, and the Souldiers belonging to *Donaldus* forsaking him, he was taken without sedition or blood shed. *Cardanus, ibidem.*

38. **U***Ladislau*s and *Geysa*, brethren, as they were setting their Army in order to fight a battle against *Salomon*, King of the *Hungarians*, an Angel was perceived by *Uladislau*s, to put a crown of gold upon the head of *Geysa*; who as soon as his brother informed him thereof, vowed to dedicate a Temple, in the place where he should obtain the victory, to the blessed Virgin; and the Enemies being overcome, deliberately advising concerning the same, where hard by a Church dedicated to *St. Peter*, behold, a Stag which had a most remarkable head, with broad interwoven horns, upon whom most shining shapes appeared, he made towards a Wood, and there stood at gaze, where the Temple was afterwards built, the Souldiers following after the Stag, and seeking with their arrows to shoot him, he fled into *Danubius*, and was never afterwards seen. *Ladislau*s much taken with this wonderfull sight, saith, No doubt but this was the Angel of God; but what was that appearance of a face in his horns; presently saith *Geysa*, They were not horns, but wings; nor shapes of bright faces, but most glorious shining feathers; but where he stood at gaze, is the place wherein we are directed to build the Temple; wherefore hard by the Church of *St. Peter*, they built a Temple to the blessed Mother. *Bonfinius, lib. 3, & 4. Decad. 2.*

THe night before *Theodosius* joyned battle with *Eugenius* at the *Alpes*, he dreamed, as *Paul Diaconus* and *Nicephorus* write, that two men gloriously appavelled in white, sitting upon white horses, commanded him to begin his battle by the break of day, for it was decreed by Divine providence, that he should victoriously overcome his enemies; and that they declared their names to be *John* the Evangelist, and *Philip* the Apostle, and that a certain Soldier had the like dream, is reported by *Theodoretus*, lib. 5. cap. 24. 39.

Massaclerus sent by the Emperour *Honorius* against *Gildo* to regain *Africa* from his brother, who ambitiously affected the Empire, in his sleep dreamed, that he saw the *Mediolensian* Bishop, *Ambrose*, (a dead man long before) with his pastorall staff to strike the ground thrice, and thrice to say, Here, even in this very place. And the next day, *Massaclerus* with much facility overthrew *Gildo*. *Fulgosus*. 40.

THe Roman Prince, retreating to *Antioch*, *Andrew* the Apostle appeared to a Priest, named *Peter Pontius*, one indued with simplicity, void of fraud, and shewed to him the Spear which pierced our Saviour's side, which lay buried in a Temple dedicated to *St. Peter*; upon finding whereof, the besieged City, oppressed with famine, were so far encouraged, that they made a gallant Sally, wherby they overcame *Corbana* who besieged the City by command and advice of *Belseb Turca* King of the *Persians*, he being encouraged thereunto by divination, gathered from the flying of birds; the Bishop of *Nicene* carrying the Lance which had pierced our Saviours side, amongst the Troops of those who sallied out in array against the besiegers. *Emilius*. 41.

When there had been long and doubtfull War 'twixt the *Romans* and *Rossians*, those who came from *Constantinople* to *John Zimiscea*, auxiliaries to the Emperour, did by divine providence assist the *Romans*; for as it is reported, a storm did violently beat in the faces of their enemies, and furthermore a mighty horseman was seen of many, who running amongst the *Romans*, broke the Ranks of the Enemies; and it appears it was *Theodore*, for that a Religious Woman of *Byzantium*, dreamed the night before that fight, that she saw the Mother of God with a great company, who said, O *Theodore*, thy dear friend *John*, and mine too, is in a great strait, being now in battell. Wherefore bring him speedy help, she told her dream to certain honest friends of hers, who observing the time, found that it was the very night before the last day of their fighting. *Ut Zonaras*, Tomo 3. indicat. 42.

43. **A**riulphus Duke of *Spoletto*, fighting against the *Romans* at *Camertes*, and obtaining Victory, inquires of his Souldiers who it was that behaved himself so stoutly and gallantly in the battle; they answered, 'twas a Prince: Whereupon he replies, he was more powerfull then any mortall man, for when ever I was assaulted fiercely by the enemy, he with a Buckler defended me from their fury: then going with all possible speed to *Spoletto*, seeing the Temple wherein the body of Saint *Sabinus* is intombed, he asked what Church it was; when they answered, It was the Temple of *Sabinus*, he hastily leaps from his horse, calling his Souldiers, who as they say alwayes waited diligently upon him, walks into the Church, and seeing his Image, he presently with an Oath affirmed 'twas he that protected him from the violent assaults of his numerous enemies; whereupon 'twas presently believed that *Sabinus* was the most pious Patron of Souldiers. *Ariulphus* would not for any thing have wanted the experience of this Protection of Saints, which is so frequent amongst Christians. *Bonfinius, lib. 8. Decad. 1.*

44. **T**he great *Sfortia* for the honour he bore *St. Leonard*, Christned his Son which he had by *Catella Alopa*, sister to *Pandulphus Alopus*, after his name, for that he dreamed he saw *Leonard* in the same shape he is usually pictur'd in Churches, coming to him being a Prisoner with relief, breaking the Iron bars of the window of the Prison, and with his power loosing his shackles. The event proved this Vision to be very true, for the day following this blessed dream; *Jacobus Gallus* King, by sedition was driven out of the *Neopolitan* Kingdome, and lost both Rule and Liberty, and *Sfortia* was delivered out of Prison, and to the great content of all was restored to be Master of the Horse. *Jovius, in vita ejus.*

45. **I**N the time of *Ferdinand* first King of *Aragon*, the City *Neopolitane* in a most flourishing condition, and the Kingdome free from all calamity, it is manifest that *Cataldus*, about a thousand years before that time, an holy man had been Bishop at *Tarentinum*, and that the Citizens thereof did worship him as their Patron, in the midst of the night, he again and again appeared to a Minister of holy things, who had lately taken the order of Priest-hood, having been educated amongst those who vow chastity, that he should without delay take out of the ground a little book which he in his life time had writ, and hid in a private place, wherein some divine writings were, and bring it to the King, giving little credit to this dream although he saw him in his sleep very oft, and alwayes of the same shape and fashion; being all alone early in the morning in the Temple, he plainly appeared to the Priest with a Mitre, in such Bishops weeds as he used in his life time to be apparelled in, advised him, as he desired to avoid great punishment, that the next day without further delay, he should dig for

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the Book which he had written, and which was hidden as he had formerly shewed him by Visions, and bring it to the King, the Priest and people went the next day to the place, wherein for many ages, this little book had been hid, and found it bound with a leaden cover, and locked, wherein it appeared, that the destruction of the Kingdome, miſerable calamities, and ſad times were at hand, whereof the King was warned we have learned by experience, that this Prophecy was fully executed, and ſhewed it ſelt to be ſo divine, that not long after *Ferdinand* himſelf, either by the juſtly incenſed wrath of Almighty God, or other inſcrutable cauſes of his divine will, could avoid what he was ſo fully admoniſhed of, but in the very firſt appearance of War, departed this life, and *Charls* the eight King of *France*, with a ſtrong hand, having an huge Army of *Neopolitans*, invaded the Kingdom: and *Alonſus* the eldeſt ſon of *Ferdinand*, after his fathers death, having but newly undertaken the government of the Kingdome, was thereof deprived, baſely running away, and dying in flight as a baniſhed man; ſhortly the ſecond ſon of *Ferdinand*, the hopefullneſſe of whoſe youth had endeared him to all men, to whom upon the death of his brother, the Kingdome fell, was intangled with a miſerable and fatall War, died of an immature death in the very flower of his age; afterwards, the *French* and *Spaniards* obtaining the Kingdome, divided it, chaſing away *Frederick*, another Son of *Ferdinand* the elder, with a larger Army, wherewith they invaded the Kingdome, took to themſelves all, whether holy or prophane, plundered Towns and Cities, laying all waſte, committing moſt vile and filthy immanities. *Alexander ab Alexand. cap. 15.*

James the ſon of *Zebedeę* appeared to *Charls* the Great, three ſeven all nights, and did exhort him to drive out of the Countrey of *Spain*, in which his body reſted, the *Saracens*; and aſſured him for his labour and travail therein, he ſhould obtain an everlaſting crown. *Henricus Erphordiſis ex Turpino Romenſi Episcopo refert. cap. 68.*

THe Monks of the Abbey of *Florence*, aſſured of the expedition of the *Normans* into *France*, carry the body of *Saint Benediċt* to *Aurelia*, conceiving it a more ſafe receptracle from the Enemy, at the coming of the *Normans*, they burnt the Abbey of *Florence*, and laid it waſt, the night following, *Saint Benediċt* appeared to Count *Sigilloſus*, to whom the care and defence of that Monastery was committed, and in a Viſion heavily chideth him, becauſe he had not reſiſted the *Normans*, when they fell upon the Monastery. The Earl awaking, preſently fell to his arms, and with a handfull of men purſues the enemies loaden with plunder, following them with a ſwift courſe, fiercely falls upon them, and by the help of *Saint Benediċt*, kills them every man, and redeems all the Priſoners and booty. *Robertus Ganquinus, lib. 5.*

48. **C**Hildebert being King of France, the Arch-Angell *Michael* again and again admonished *Anbertus* the *Abrenacatensian* Bishop, that wholly in the Sea, which by reason of his eminency is called his Tomb, he should build a Church in memory of him; requiring such veneration to be given him in the Sea, as was exhibited to him in *Gorganum*: in the mean time a Bull which was taken by a Lyon, was found bound in that place. Whereupon the Bishop was commanded the third time, that he should lay the foundation of the Temple, where he should find the Bull, and as he should observe the ground beaten with the feet of the Bull, he should draw the compasse of the Temple which he built in honour of Saint *Michael*, and from that time, as in the Mountain *Gorganum* formerly, in that place also now in danger of the Sea, the worship of the Angell was begun. *Sigebert, Anno Dom. 799.*
49. **A**gnes Wife to *Leopold* Marquesse of *Austria* desired her Husband to design some place wherein to build a Monastery that the prayes of Christ and his Mother might therein be said. From a Castle seated in the Mountain *Cecium* over against *Danubia*, a gentle Western wind snatched from the head of *Agnes* a veil, and whirled it into a Wood hard by, which when *Leopold* nine years after in his game of hunting, found undecayed, being as fresh as when 'twas lost, in that very place he built the Monastery desired by his Wife. *Cuspianus, in Austria.*
50. **T**he second *Cesar* busied in divers Wars, the *Longobards* conspired and entred into covenant by oath, to be subject to *Conrade* only; to the reducing of whom to obedience, *Cesar* came to *Mediolanum*, (where the Bishop thereof had as it were the Government) and besieged it: during which time, most fearful thunder there stupified and terrified the people, and (as it was reported by them) the Bishop and others saw in the Ayr (whilest that tempest lasted) *Ambrose* threatening cruel miseries to *Cesar*; to be short, the Suburbs being burned, the Emperour removed his siege in the year of our Lord, 1013, and left them to the enjoyment of their covenant, according to the account of *Sigebertus*, 1039.
51. **C**olomannus, King of the *Hungarians*, resolving with himself to destroy by fire *Jadera*, a City of *Dalmatia*, for her frequent revolts, dreamed, that *Nicolas* who in times past had been a Bishop of the *Jadrensiensians*, appearing to him, (for the wickedness which he in his mind had determined) caught him by the hair of the head, and scourged him heavily with a golden whip; insomuch, that awaking, he both felt and saw the marks of his beating. Therefore though *Jadera* was a City given much to seek after innovations, he winked at their folly, and suffered them therein without molestation. *Bonfinus, lib. 5. Decad. 2.*

Saint

Saint Bernard coming to Spira, read in the Statue of the blessed Virgin these consecrated Inscriptions; *Oh Clement, O sweet, oh holy Mary, mother.* Then presently as they report, a voyce out of the Statue said, *God save you, Bernard.* But he suspecting the Legerdemains of the Devil, answereth, *Paul forbids a woman to speak in the Church.* They say, this Image remains to this very day behind the walls of the Temple of Spira. 53.

Medericus, an Abbot at Edunum, put his cloak upon a Monk, burning with libidinous cogitations, whereby he was delivered from that misery, and the Devil, the provoker thereof, was heard, departing from him, to howl; and the Monk afterwards, according to his vow, continued undefiledly firm and constant, freed from so much as the least itch or lust of uncleanness. Another brother of the Society, gathering together, and taking the reliques from the table of *Medericus*, repressed the unquietness of his restless wandering mind; whereas formerly he had by the instigation of the Devil, been so far deluded, that he could by no means possible stay in the Church, but alwayes before Divine Service was done, he ran out of the Church. *Marulus, lib. 5. cap. 7.* 53.

Genovepha, when upon the Sabbath about the time of Cocks crowing, coming into the Church of Saint *Dionysius*, the Torch which was carried before her, was by chance put out, the Virgins in her company being much troubled thereat, lest they should thereby suffer filthiness or horror, she commands the Torch to be delivered to her; which as soon as it was but touched by her sacred hands, lighted of it self; which, carried to the sick and languishing, cured most of them. *Bonfinius, lib. 5. Decad. 1.* 54.

Pope Leo the fourth quenched a fire by the sign of the cross, which had long raged, destroying many houses of the Saxons and Longobards, and was making towards the Church of Saint Peter, when he extinguish't it upon the eighth day from the Assumption of the blessed Mother of God, which day ever after was kept holy, not far from the Temple of St. Lawrence without the walls. 55.

VVhen in the time of Pope *Calixt*, there was such an huge & exceeding fire, having consumed almost all the City, and imminently appearing to be ready to seize upon the Monastery, the Monks took the corporal of the Challice, which thrown into the fire, it most miraculously was forced to retreat, not daring to proceed further; besides, the Citizens saw a certain hand which drove back the fire from the Monastery. The violence of the fire had no power at all to burn the corporal, or do it any hurt at all. *Chron. Cassinense.* 56.

57. **W**Hen, for fear of the *Normans*, the reliques of *Martin* were translated to *Antisiodorum*, the Monks disagreed amongst themselves; some of them contending, that the Temple should be called *Martin's Church*; and others, the Church of *Liborius*, who had first been worshipped there; whereupon, a leprous man is placed betwixt the Statues of the Saints, and prayers are made with great devotion, that they would exercise their power: whereupon a voyce out of the Tomb of *Martin*, saith, Thou art made whole by me from thy Leprosie on the one side, the other I leave to my brother *Liborius* to heal; for strangers ought alwayes to be honoured. Then the sick man turning himself to *Liborius*, his other side was immediately cured. *Platina, in vita Stephani.*
58. **A**Bout the year of our Lord, 1016, certain Monks returning from *Jerusalem*, brought a small part of the towell wherewith our Lord wiped the feet of his Apostles before his last Supper, to *Cassinum*; It not being believed by many, certain men, superstitiously desiring to prove the truth, cast it upon hot burning coals: wherupon it presently put on the colour of linnen; but as soon as it was taken out of the fire, it received its former form. *Chron. Cassinense, lib. 2. cap. 34.*
59. **W**Hen at a certain Feast at *Bononia*, a Cock was dressed, served up to the table, and carved with much art, one of the guests said, It is impossible Saint *Peter* should restore this Cock thus carved, to life again; immediately upon his words, the Cock leapeth up, restored to life, and clapping his wings together, scatters the broth which was in the dish, into the faces of them who sat at the table; the blasphemer was immediately punish'd with an hereditary Leprosie. *Vincentium, lib. 25. cap. 64.*
60. **T**He Bishop of *Alexandria*, a very religious man, had a certain Philosopher to his neighbour, named *Evagrius*, addicted to the *Gracian* superstition, who had been Schoolfellow to the Bishop; this man, the Bishop desiring to convert from his foolish worshiping of false gods to the faith of Christ, called him often to him, and disputed with him; but the Philosopher more and more averse to the Christian faith, (as 'tis reported) spoke to the Bishop in these words; Verily, reverend Bishop, besides other things, which I dislike of your opinion, I can by no means approve of the judgment of you Christians, who say, That the end of the world is to be, and that all dead bodies shall then arise, and that every one shall have reward at the last for every good deed which he hath done; he that moved with mercy giveth to the poor, lendeth it to God, and shall receive it an hundred fold, and life everlasting. The Bishop, excellently affirming and proving, that nothing of the Christian Religion was vain; *Evagrius* departed not yet fully satisfied in his mind: But after a while, Almighty God joyning with the

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the Bishop's doctrine, he believed, and was baptized; and being rich, he brought to the Bishop three hundred pounds in gold, to distribute to the poor; but upon this condition, that he should give it under his own proper hand in writing, that Almighty God would restore it. The Bishop received the money, and giving him a writing under his hand, (as he desired) divided the money amongst poor people that were in great necessity. The Philosopher having for some years led a godly life, lying upon his death-bed, commanded his children, that when he should be dead, they should put this writing into his hand, and so bury him; which being performed accordingly, the Bishop the third night after in his sleep saw *Evagrius*, who spoke to him thus; Reverend Bishop, come to my grave, and receive thy writing, for my debt is paid me an hundred fold; but that it may more plainly appear to thee, I have subscribed it with mine own hand. Early in the morning the Bishop sent for his sons, and when he perceived by them that the writing was buried with *Evagrius*, he went with the Clark of the City to the Sepulchre, which opening, they found the Philosopher sitting, and reaching out his hand with the Paper in it: which when the Clarks would have received, he refused to deliver to any of them; but to the Bishop extending his hand, he delivered it, and so lay in his Sepulchre in peace, the Bishop shewing openly the writing in the sight of all men, thus newly subscribed; *Evagrius the Philosopher, to the most holy Bishop Sinelius, My very good Lord; Know holy Father that I have received an hundred fold what I delivered to you; and therefore I have sent you this writing with my hand and name subscribed, to shew that I can require nothing from you.* Which when it had been read to the people, he commanded the scedule subscribed by the hand of the Philosopher, to be safely set up and kept in the Library. *Cedrenus.*

AT *Constantinople*, in the Monastery of the holy Mother of God, in the Church near the Sepulchre of Holy *Sopina*, the Image of the blessed Virgin *Mary* holding an Infant in her arms which Saint *Luke* had limmed in a table in the life time of the Virgin *Mary*, was placed. This picture is called *Odigatria*; that is, a leader or conductor, because she appeared to two blind men, and led them to her Church, and there restored to them their sight: the Citizens of *Constantinople* besieged by the *Saracens* upon a *Tuesday* made procession with this Image the whole day throughout; fasting, praying, and fighting; at the same time, a certain Citizen advised them that they ought to fetch that Image, and all of them unanimously to pray to her in this manner. Holy Mother of God, who hast so often delivered us, now save us from the enemies of thy Son; If it be thy pleasure, thy Image should not be drown'd in the Sea; overwhelm the enemies therein, which when he had said he privily thrust the Image under water, and there holds it, and immediately thereupon there arose such a violent storm that drowned

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some, and broke into splinters the rest of the Ships of the *Sarazens*, so that they were all destroyed.

62. **E** *Vagrius* out of *Procopius* tells us that a Citizen of *Adeſſa*, in deſpair to defend their City againſt *Cofroes* the *Persian*, ſent the picture or Image of *Chriſt* which he himſelf had made, to *Abbagarus*: who when the City was ready to be taken, drew the Image to the ditch of the City, and threw it into the water, againſt the enemies piles; Which done, the works of wood, and heaps which *Cofroes* had made for his foot-Souldiers to go upon, being preſently burnt, were reduced into aſhes.
63. **T** He people ſtrawing hearbs upon the Tomb of *Nicecius* the *Lugdunenſian* Biſhop; *Aigulphus* coming from *Rome*, brought ſome of them with him, which a *Prieſt* beſtowed upon him, which giving to one in a draught of cold water, who was viſited with a *Feaver*, he preſently recovered his health. *Gregorius Turo- nenſis*.
64. **T** He ſame Author, *cap. 84. de gloria Confeſſorum*, tells us of a wonderfull Revelation of *Valerius* the *Coforanenſian* Biſhop: he ſaith that *Theodore*, the Biſhop finding two Sepulchres, and doubting whether belonged to *Valerius*; watching a whole night, he invocated *Valerius* that he would pleaſe to declare and manifeſt to him the place wherein he was buried, taking two Veſſels of Wine and placing them before the Sepulchres, he ſaid, which of theſe two ſhall be augmented or fuller with Wine, it will thereby appear a manifeſt teſtimony, that the Sepulchre of *Valerius* is placed by it: the day following, he found one of the Veſſels running over with Wine, which was placed by the Tomb of *Valerius*.
65. **I** T being told *Ebronius* Maſter of the Horſe in *France*, that at the Sepulchre of *Leodegarius*, Miracles were wrought, he ſent a Souldier thither to ſearch out the truth of the report, who ſpurning the place with his feet; ſaith, My Wife doth miracles as my breech ſingeth: which done, ever after as oft as he ſpoke, he farted, and ſtunk moſt abominably. *Martinus in Chronico feria ſexta id maximè fieri ſolitum ait*; and that thereby the Woman his Wife became ſo reſolute a *Chriſtian*, that ſhe was afterwards a *Martyr*; and that King *Pipin* ſending for the Woman, and inquiring of the truth hereof, was fully ſatisfied, that it was according to this relation. *Vincentius, Book 23. Chapter 159. Et Epherdienſis, Chapter 59. referunt.*

Uladiflaus

Uladislaus first King of the *Polonians* taking to Wife *Judith*, daughter to *Wratislaus* King of *Bohemia*, who having been long barren, advised by the Bishop of *Cracovia*, sent Messengers to the Monastery of Saint *Egidius* in the Province of *Narbo*, where the body of that dead Saint lay, with magnificent gifts, whereupon there was a time set apart for three dayes fast, which the Monks were to observe, and spend in prayer to Almighty God, that for the merits and intercession of his gracious servant *Egidius*, he would grant an heir male to the Princess. The third day of their fast, it was revealed by Vision to a certain pious Monk, that Almighty God had granted what they had with so much zeal and devotion desired; the Messengers therefore, sent away assured hereof, when they returned, found the Princess great with child, who afterwards was maturely brought to bed of a gallant young Prince, to whom they gave in Baptism the name of *Boleslaus*. *Judith* four Moneths after died, who gave, being a most bountifull and pious Lady, all the Jewels, Moneys, and estate in her power to bestow, to the relief of the poor; and the adorning of Temples whilst she was living: *Cromerus, lib. 5.*

66.

When the body of *Vedastus* the *Attrebatensian* Bishop was translated from the place, wherein times past it was laid, a blind man, named *Audomarus*, desired of Almighty God by prayer that he might see the bones of the Saint, and forthwith he received his sight, and praying shortly after, if his sight did any way hinder the health of his Soul, that his infirmity might return, he was again struck blind. *Merul, lib. 5. cap. 4.*

67.

Methodius, Patriarch of *Constantinople*, was pursued with much hatred by his enemies for his worshipping of Images, who corrupting a notorious common Whore with a sum of Money which they gave her, caused her to accuse him that he had ravished her, and that before the chief of the whole Senate: all which he bore with admirable patience, till they ordered that the Holy man, before *Manuel* and many of the chief of the Senate, should be admitted to no other purgation, but having spoke some few words removing that part of his cloathing which covered his privities, he should shew his members to them, which done, they appeared withered and mortified, whereby it was obvious to all men that he was utterly incapable of Venery; which to the Orthodox was great cause of rejoycing, and of sorrow to Sycophants and calumniators: And when the Holy man was asked whether sicknesse had been the cause that his members were so weakned, not without a modest shame he answered, that in time past when he lived at *Rome* he was by the Devill instigated to the lust of the flesh, by the often burning flames of love, which daily growing and increasing in him and he fearing lest he should lose his resolved continency and chaste life, he invocated the holy Apostles *Peter* and *Paul*, that they would help

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help

help him in this combat, and praying incessantly to this purpose, In the night, saith he, in my sleep I saw two men standing by me, one whereof touched my privy parts with his hand, saying to me, Be of good heart, thy fire of lust shall be suddenly allwaged, who seemed so to burn my privy parts, that with the extream pain thereof I awaked: Rising from sleep, I found my privities enfeebled, and almost mortified, from which time I was never troubled with fleshy lust. *Caspian.*

70. **A** *Gatha*, Virgin and Martyr, after many torments which she suffered by *Tyrannus*, for that he could not move her from her steadfast faith, caused her breast to be torn in pieces, and afterwards cast her into prison wofully hurt and wounded, being visited by the Apostle *Peter*, on purpose to cure her, she conceiving him to be some Surgeon that came to her, refused his help, and said, The Lord Jesus is my Physitian, who by his onely Word is able to cure all my infirmities, and I have never in my life used any worldly help or Physick to my body. Then the Apostle *Peter* declaring to her who he was, and that he was sent by our blessed Saviour to her, leaving her made whole, and cured of all her hurts and wounds, vanished from her. *Marulus, lib. 5. cap. 4.*

71. **I**N the reign of *Philip Diodorus* about the year of our Lord, 1182; when there was a deadly Warr betwixt the *Rothomagensian* King, and the Earls of *St. Egidius*, and no possible humane means could put an end thereunto, a certain poor man named *Durandus*, of an obscure place named *Podium*, a Carpenter by Trade, working in a Wood, the Mother of God appeared to him, and gave him a small piece of parchment, upon which was pictur'd the Virgin and her Sonne; and in the margent thereof was written in Latin, Lamb of God grant us peace. He enjoying him, as he said, that he should declare the same to the men in arms, and that he should command them to put an end to their civill and unnatural Warr, and that in the Name of Almighty God, credit being given to his speech, and a peace concluded, there were many Images made in imitation of his, which those that carryed in their hats, securely and safely without hurt, feught in battle, and likewise were upon their march or journey refreshed thereby, as much as if they had all necessary provision, they supplying the want of all. *Fulgosus, lib. 1. cap. 1. continuator Sigisberti.*

72. **D***Agobertus*, son of *Clotharius* the second King of *France*, being very young, pulled from *Sadregifillum*, an excellent and worthy Nobleman, who was designed by his father to be prefect of *Aquitane*, his honourable ornament belonging to his place, and grievously beat him, for that he conceived that he had not that reverent observation from him which belonged to the son of a King, being offended in the first place, that he set himself frequently over against him at the Table when he feasted, and that forgetting his

his Majestie by wine, he took from his hand the cup, which is not used but amongst equals, and freely drunk in it. Whereupon the Nobleman went presently to the King, and shewed to him his deformed mouth, and lacerat'd back, with the fresh marks of all his blowes: whereat being iraged, he commanded, that his sonne should be taken and brought to him; the young man fearing the anger of his father, flees, and from one secret place to another, absconds himself from his fury: at last, the King having but one onely son, and thinking with himself, that he had done sufficient Penance for his offence, by his long fear and flight, resolves to forgive him, and be reconciled to him; those whom the King sent to *Catullarus*, Governour of the *Parisians*, who were to fetch his son out of the Cave wherein he absconded himself, when they came thither, were taken with such fear and horreur, that the hairs of their head standing upright, and all the parts of their bodies trembling, they had no power to go into the Cave; his father supposed, that they, to gratifie his son, who was to reign after him, were unwilling to perform his command, lest his son should be angry with them: and therefore he presently pronounceth his son's pardon, that they might go into the Cave to fetch him to him. In this place, far in the ground, lay buried the bodies of the Martyrs *Dionysius Rusticus*, and *Eleutherus*, which to that day was not known to any man, who appearing to *Dagobert* in his sleep, advised him to vow the building of a Church there, which he afterwards performed, bestowing upon it great endowments, and magnificently adorning it.

They say, a certain woman delivered her sins in writing to *Basil* the Great, supplicating him to pray to Almighty God for the forgiveness of them; he accordingly imploring remission of her sins, all were blotted out of the writing, except one more grievous then the rest; wherefore the woman was sent to *Ephem* the Hermite, but by reason he was dead, she returned (having as she conceived, laboured in vain) to *Basil*, who understanding that he dyed that day, after the womans abundant pouring forth of tears, he putting the paper to the breast of the dead man, who was laid upon the ground, findeth, when presently he took it away, that the remaining unblotted sin, when he there put it, was now clean blotted out. *Marulus, lib. 1. cap. 16.*

At *Winton* in *England*, in the year of our Lord, 975, *Elferus*, Prince of the *Marches*, defended the married Priests against the *Monks*, which observed the vow of *Virginity*; the *Monks* not able to defend their cause by *Scripture*, used the assistance of *Dunstan* Archbishop of *Canterbury*, who not being able either by *Scripture* to maintain, That Priests ought to vow *Virginity*; therefore all his endeavours to confute them, they esteemed in vain; at length during this hot contest, the Image of *Christ* hanging upon a wall, spoke words to this purpose; They are mistaken, that take

part

part with the married Priests; by which Miracle most men were satisfied, that the chaste Monks were in the right; others thought, that this Image was caused to speak by magicall incantation, as they said: whereupon the married Priests inviting *Eltheredus* the Bishop out of *Scotland*, who whilest he and they were vigorously defending their cause against the Monks, the room falling upon their heads, most of the Priests were slain, and the rest hurt, but *Dunstane* standing upon a beam of the room, was preserved from hurt, and the Monks were likewise safe and sound, whereby *Dunstane* received victorious honour. But it was said by many, that this came to pass by witchcraft. *Mamelburienfis*, lib. 2. *Ranulphus*, lib. 6. cap. 11. *Polydorus*, lib. 6.

75. **C**lodoveus, King of *France*, converted to the Christian Faith, by the advice of his Nobility, raised a Warr against the West *Goths*, not onely because they had incroached some of the Territories of *France*, but for that they were also assertors of the *Arrian* Heresie; when therefore *Clodoveus* was strenuously opposed by his enemies, and put into some danger by battle, he promised by vow, that he would offer to *St. Martin* his horse whereon he rode, if he obtained the victory; he was not unmindfull, when he had overcome his enemies, of his Vow, but resolving to give an hundred pieces of gold in lieu of his horse towards the adorning of *St. Martin's* Temple, his horse would not be moved out of the place wherein he stood, till he gave two hundred, and then his horse moved as freely as ever; whereupon the King merrily said, I see *Saint Martin* is ready to help in distress, but strict in requiring the full value of what is vowed. *Johannes Magnus*, lib. 16. cap. 2.

76. **V**hen *Luitprandus*, King of the *Longobards*, was endeavouring to translate the reliques of *St. Austin* out of *Sardinia*, which was wasted by the *Saracens*, in his journey at a certain Town in the *Therdonenfis* Diocess, his Coach stopped so upon a sudden, that by no art he could use, it would be moved: he made a solemn vow, That if *Austin* would propitiously hear and cause his bones to be carried to *Ticinum*, he would give that Town for the maintenance of Priests, and men appointed for Divine worship; the Saint hearing his request, caused the Coach to be drawn with much facility. *Vincentius*, lib. 23. cap. 148. *Sigebertus translationis illius meminit anno Dom. 721.*

77. **A**delbertus, Bishop of *Bohemia*, visited with a most grievous Feavour from his childhood, was brought to the Temple of *St. Mary* the Virgin, and being pronounced by his Parents, as dedicated by a vow to Religion if he should recover his health, he immediately was freed from his disease. *Bosfinius*, l. 2. Decad. 2.

Genadium, Patriarch of *Constantinople*, having often rebuked a certain Priest of the Church of *St. Eleutherius*, for that he by an evil life disgraced his profession; and not being able by any means he could use to reform him, he at last in the Temple complained to *St. Eleutherius*, of the wickedness of this Clark, and saith, *Saint and Martyr, Eleutherius, either reform and amend thy Clark, or cut him off, that he may no longer disgrace his profession. Cedrenus.* 78.

Gregorius *Turonensis* (*de gloria confessorum, cap. 97.*) scribit. When *Hospitius* was buried, a certain man took some of the dust of his Sepulchre, and wrapping it in a linnen cloath, carried it with him, intending to bring it to the *Lirinensian* Monastery; and taking ship, he sailed towards the said Monastery; upon a suddain the Ship stood as immoveable in the middest of the vaste Sea, as a rock, at which the Jews, to whom the Ship belonged, wondring, and much amazed, he declared to them, that he had with him the reliques of *Hospitius*; and now they might perceive, that those were the cause that the Ship would not stirr, unless they would steer their course to the *Lirinensian* Monastery, where he was to place the holy reliques. 79.

When the body of *Boniface*, Bishop of *Moguntinum*, slain by the Pagans, was carried to the *Faldensian* Monastery through *Frisia*, all the fields without any humane agitation, refounded with an unwonted harmonious Eccho. Scribit *Werneius in fasciculo temporum: et Mutius, lib. 7. de Germania.* 80.

AN eleven hundred Virgins martyred by the *Huns*, their bodies were brought to the publick Church; whereupon, when a certain Priest had obtained the body of one of the Virgins, that he might translate it to his Church, moved thereunto by zealous devotion; whilst they were at Mattins, she resuming her body, and appearing as she had been alive, to the great wonder of the whole Colledge of Priests, who beheld it, worshipping the great Altar, immediately departed; the chief of the Society coming therefore to the Tomb, could not find the Virgin who was laid therein. At these Altars, innumerable solemn vows were made, and wonderfull Tables, wherein the people did write their voices, were fastned on the walls with folding doors. As a certain *German*, who was addicted to the religion of these people, when he was very sick, one of them came to him when he was at rest, and did let him know, That if he would say the Lords Prayer 11000 times, he should not want the help and protection of so many Virgins at the hour of death. *Bonsinius, lib. 5. Decad. 1.* 81.

82. **I**N the times of the *Hunni*, (a people that came out of *Scythia* to live in *Hungary*) while that *S. Servatius*, the Bishop of *Trajectum*, did offer sacrifice, the top of the house was presently opened, and a very high Pillar of fire hanged out of Heaven even to the very Tomb, which not onely the Citizens, but the borderers also, and very many strangers did see. Wherefore they began to worship this most potent man, and reckon him among the gods. They did never intend to cover his Sepulchre, which was placed in the middle of the house, with the roof. And although they did perform their Divine duties there in the clear day, and did receive their Oracles, yet there was never any rain or hail, snow or tempest wanting at these sacrifices. *Bonfinus, libro 6 capite eodem.*

83. **D***Agobertus* the King of *France*, erected the Temple of *St. Dionysius* from the foundation, taking away from all others, and spoiling them, whereby he might enrich this alone: neither was any of his predecessors found, who gave so magnificent and excessive yearly revenues to Temples out of their patrimony. He covered the Temple of *Dionysius* onely with silver, and he made the bodies of the Saints to be placed there, covered with beaten gold, and having added many rich gifts, insomuch, that that Temple was sometimes his defence against the anger of his Father, when the officers, which would draw him thence at the command of his Father, being astonished, stood before the Temple with their feet so fastned, that they could not enter. But the dedication of that Temple was wonderful: For a certain Leper that lay all that night in the same Temple, did report to the high Priests which came together to the dedication, That he saw Christ, and other Saints dedicating the Temple: And Christ commanded him, that he should relate that which he had seen, to the High Priests which came thither to the dedication; and lest happily the belief of this thing should be desired, he would shew that sign, that he should be cleansed of his Leprosie; and the skin which was full of sores by the swellings of that disease, should be wholly taken away from his face. Therefore they not onely give credit to him, but also the High Priests abstained from the dedication. But for the memory of the thing, the skin was also taken from the face of the Leper, which being hidden in a golden box was shewed, and a day every year was celebrated among the yearly Festivals. *Fulgosus, lib. 1.*

84. **G***enovepha*, a Virgin of *Paris*, did most reverently frequent the Village *Catula*, where the holy *Dionysius* dyed, to whom she dedicated a Cathedrall Church. She humbly went to the Colledge of the Priests, that they might build a Temple with the collected money. But their poverty

verty and want of Sand did alledge an excuse. On the contrary, ſhe being carried by Divine inſpiration, ſaid, I beſeech you, go out to the bridge of the City, and whatſoever you hear, declare it to me. They being gone out, while they ſtood attentively in the Market-place, if they might hear any thing, behold, two Swineherds coming towards them, talked together. The one ſaid, Whileſt I did ſeek after the footſteps of a ſtrayed hogg, I found a very great furnace of Lime. I alſo (ſaid the other) found it likewise in a wood. The amazed Priests did relate to the Virgin thoſe things which they had heard. But ſhe did ſhed tears for joy; which when it was demonſtrated to the Citizens, a magnificent Temple was erected with the collected money, and dedicated to *Dionyſius*. Truly, holy prodigies were not wanting at building of the Cathedral Church. For when drink did fail the Carpenters, ſhe took a wine-veſſel, which (when ſhe had prayed to the Deity) ſhe hallowed with the ſign of the Croſs; by and by ſhe gave it full to the Labourers. The Divinity alwayes renewing it with the like exceſſive abundance, to quench their thirſt, even untill ſhe had finiſhed the work. *Bonſinius, lib. 5. Decad. 1.*

WHEN the firſt Founders of *Venice* (which they ſay were the Citizens of *Patavium* in *Pontus*) had builded ſome Cottages, and had not as yet dedicated a Temple to any Deity, ſuddenly a fire breaking out of the Maſter-Workmen's houſe in the night, the fire being continued, conſumed 24 houſes; the wind and fuel ſcattered all abroad, nourishing the flames. The multitude having turned themſelves to prayers, did bequeath a Temple to *St. James*. The fire at the very ſame inſtant departed, and houſes were erected by their prayers. *Egnatius, lib. 6. cap. 5.*

85.

ABOUT the year of Grace, 1516, *Balthazar Hubmeyerus*, a Divine at *Regenſpurg*, at his Conventions he ſo enflamed the Magiſtrates againſt the Jews, that their Congregation being cut off, they might build the Temple of the divine beautiful Virgin *Mary* in the ſame Ark. Which when it was ſaid to exhibit I know not what Miracles, the fame thereof being ſtretched our far and wide through *Germany*, ſo great a concourſe of ſtrangers ſuddenly began to be, that neither the Temple, nor the Monastery, and ſcarcely the City it ſelf, unleſs truly the large Palace of the King, could ſuffice to great a company of vile, wicked perſons. Thence the fury encreaſed, when as a certain *Ratiſbonian* incidently remembered the beautiful Virgin *Mary* ſo much, that being ſnatcht away as it were in an extaſie, did ſtrive night and day to come ſtraightway to her with a reſtleſs courſe, leaving behind him Parents, Wife, and Children, neither ſaluting nor acknowledging thoſe which he met in his Journey. Neither truly could he be compelled with threatenings or bonds. The people being enraged, (for this madneſs had almoſt driven the common people and Tradelmen) ſnatcht with them the inſtruments of their Art which were next to hand, did bring them

86.

to the Image instead of an offering, to be hung up in the Temple. Thou mightest have seen women leading Children, old men leaning on their slaves, Children reaching a crust of bread or an apple, instead of a gift; the sick drawing near with their sheets and coverings; dumb, deaf, and blind with their eyes open; in the mean time, being unmindful of meat, drink, or sleep. Having entered the Temple, all were not affected with one and the same manner; but those who had attained to the highest point of Grace, according as the Mass-Priests perswaded: as soon as they saw a beautifull Image, they sat down without any word speaking, like men stricken with the Planet: being come to themselves, they professed all together with fury, That they were healed of their diseases. This perswasion made many, with a desire to excell in superstition, to cast themselves, at the entrance of the Temple, on the ground. When the Edict of the Senate did severely punish this insolence of immoderate worship, whether it was done by the revenge of the Deity, or the wrath of the Devil, whereby that seducing Dreamer (who for eight years and more, had made the credulous *Germans* mad) might perish together with his miracles. There are some which think it was done by the fraud of the *Jews*; others, by the deceit of them which should have the greatest gain by this peregrination: This authority was purchased to that place by magick art, which the worship of the Image, and the minds of the people being once deluded by superstition, encreased and enlarged. Be it as it is, most men of Judgment, and true Catholicks, judged, that these were *Magical* and *Diabolical* signs, rather then Divine. *Sebast. Francus in Chronicis.*

87. **L** *Ampertus*, a Knight of *Lovain* in *Brabant*, did bear a full of the Reliques of Saints hanging down from his neck even into his breast, and he believed that this was a safe protection against all kinds of dangers. But in the Battel against the Duke *Godfrid*, that enchantment fell from his neck into the field: and presently after the Knight (before invincible) was killed, in the year, 1015. But a certain Souldier, having known the preservative against bewitching, hid it in his house. But the thing was betrayed by the swelling of his huckle-bone and thigh. Therefore it was delivered to *Ethelon* the brother of the slain Knight. *Sigebertus, in Chronico.*

88. **T**he *Metensian* Bishop performing the Government of the Clergy-men, in the stead of *Poppo* of *Treveris*, (a City of *Germany*) who was gone into *Palesina*, made a nayl very like the Altar of the Lord, and hid it in his bosome, which he did restore, although swimming in blood, and shut up the earth, which was shaved away with the blood, in Crystall. *Catalogus Treverensis.*

Constantine

Constantine the Emperour, did alwayes adore the nayles of Christ being crucified, which were given him by *Helena* his Mother, he fastned one to the Crest of his helmet, he made a bridle for his horse with the other, (which may be seen at *Mediolanum* to this day) having confidence, that in the help of these, he should eschew all dangers of his life. But what is more wicked, then that thou shouldst ascribe those things to the iron, which belong to the most high God? *Fulgosus, lib. 1. cap. 2. de cultu divino ex Ambrosio.* 89.

Pope *Gregory II.* sent three holy Sponges, to *Eudon* the great Duke of *Aquitain*, which were wont to be used at his table. He distributed them, being cut in pieces, to his army, which he did conduct against the *Saracens*, and it happened, that none of them which did partake of it, were wounded or slain. *Eudoni epistola ad Gregorium, in lib. Pont.* 90.

A Monk of the *Roman* Convent, which being a boy, was delivered by his Parents to an Abbot, where he did offer sacrifice, and leaving his Religion, he married a Wife. But being sick of the *Quinsie*, he was brought back into the Monastery, receiving the habit, and repentance, and he was beaten cruelly with whips, by *St. Andrew* and *Gregory*, for his faults committed. Hence leaping out of his bed, he put on a garment made of Goats-hair, and another that was to cast over his shoulders, and having entered the Temple of *St. Andrew*, he said to the standers by; *Behold, I being so purified by the stripes of the Saints, I depart out of my body, as formerly I issued out clean by baptism.* And dyed, while they were muttering a Soul-mass for the dead. *Vincenius, lib. 25. cap. 57.* 91.

A Certain man of *Colonis*, (an Ile in the *Argolick* Gulph) born of a Jew his father, but being converted, when he perceived the body of our Lord in the *Paschall* Feast, he carryed it whole (I know not for what use) in his mouth home with him. But he being affrighted with the Divinity, did bury it in the Church-yard. The Priest came suddenly upon him by chance, and discrying what was done, having opened the pit, he found the form of a Child; which when he halted to carry it to the Church, it vanished into the thin Ayr. *Trithemius in Hirsaugiensi Chronico.* 92.

A Certain infamous woman, at the yearly solemnization of the *Pascover*, at *Castrum*, (which is called, *The golden Mountain*) when she perceived the body of our Lord in her mouth, she shut it up whole in her chest at home. A little after, when one of her Lovers by chance opened it, he found the sacrifice (as they call it) of our Lord's body, changed into the shape of flesh and blood, in the year of our Lord, 1181. *Sigeberti continuator.* By these delusions Satan doth strive to confirm the Popish fiction of *Transubstantiation.* 93.

94. **I**N the year of Christ, 1345, when certain men consecrated a sacrifice, they did steal the memories of all the Saints, with their own dish, which was dedicated, out of the Temple; and because they found the dish not gold, (as they believed) but brass gilded, they cast it into a filthy Pond at the Village *Bubalum*, near the City of *Cracovia*. Presently the place shined with frequent fires, and little fire-brands some dayes and nights continually. When that miracle was presented to the Bishop, not as yet discovering the cause thereof, after he had proclaimed a three dayes fast, when he went thither with an annual Pomp: and having found the Eucharist there, he brought it thither, from whence it was carried. But in the very same place where it was found, *Cazimirus* II. King, did build a magnificent Temple with exceeding rich walls, entituled, *The body of Christ*, and in process of time environing a very large space of ground with a wall, he built a new City, and called it *Cazimiria*, after his own name. *Cromerus, lib. 12.*
95. **J**onathas Jewe of *Bruxells* (a famous City of *Brabant*) in the year of Christ, M.CCC.LXIX. redceded certain sacrifices (as they call them) dedicated to Holy *Katherin*, and being slain in a Garden by the assault of his enemies, he left them to his Wife to keep, and she to her son *Abraham*; who on *Friday* in the Holy Congregation of the Jews, having chosen out his sacrifice, he pierced it, and did tear it in pieces. But abundance of blood proceeding, the Mother of *Abraham* being converted, divulged the miracle. *Wencislaus* the Duke of *Brabant*, having made diligent search, he took care, that *Abraham* and his associates should be burned alive before the Temple of holy *Katherine*, and religiously placed the sacrifice in the Cathedral Temple of Saint *Gudula*. *Ludovicus Guicciardinus, in descriptione Germaniæ inferioris.*
96. **H**eretofore the Rule of the Mass for the soul of the dead was sang openly, and with a loud voice. But Pope *Vigilius* instituted, That it should not be performed but in a holy place, in holy garments, and a low voice. It happened once, as *Shepherds*, having put bread ridiculously upon a stone in the field, rehearsed the words of the Canon, by which it was transubstantiated: and so suddenly seeing bloody humane flesh before them, and stricken by the appointment of God, they presently dyed. *Hermannus Gygas.*
97. **W**hen the bodies were thought to rest in their graves, the earth would be carried out of the vault of the Temple of *Paulinus* at *Treveris*, where the *Theban* Legions were killed by *Ridianarius Maximianus*, heretofore Lievtenant to the Emperour, a certain head being cast forth by the Priest unwarily, did bleed excessively, and remains bloody even to this day. *Schaffnaburgensis, Anno 1072.*

Regino doth declare, that *Clodoveu*, King of *France*, because that irreligiously he plucked the body of *Dionysius* out of his grave, and broke his arm, and snatched him with violence; presently being astonished, fell mad, and after two years lost his life and Kingdom. *Idem Adon Vienenfis etate 6. & Nauclerus generatione 23. Sigebertus circa annum Domini, 660.* 98.

Hector *Bozbius* doth relate, That if any woman kicked the Tomb of a blessed woman at *Guanora* in *Scotland*, she ever after remained barren. *Cardanus de Rerum varietate, lib.8. cap.44.* 99.

A Certain woman which had carried the shoes of holy *Genovepha* to *Lutetia*, suddenly lost her eyes, and having begged pardon, received her sight. *Bonfinius, lib.5. Decad. 1.* 100.

When a Robber came to the Tomb of *wencislavus IV.* the honourable King of the *Bohemians*, upbraiding the dead man's life, a stony Statue put upon the Sepulchre gave him a buffet, and presently being smitten blind, he suffered for his wickedness. Afterwards the Statue was laid in the privy Chappel, and another Brazen one was put in the place thereof. *Aeneas Sylvius, capite 28. Histor. Bohem.* 101.

A Certain *Constantine*, the overthrower of *Artabasdus*, seeing the Image of the God-bearing-Virgin standing, having caught up a stone, he threw it at the Image, and brake it, and when it fell, kick'd it. And he saw her in his sleep standing by him, and saying, *Doſt thou know how audacious a fault thou haſt committed againſt me? but it will fall on thy own head.* On the morrow the *Saracens* defending the walls, and the battel being joyned, he miserable wretch running to the wall, being struck on the head and face with a hurled stone, he had a punishment according to the deserts of his wickedness. *Paulus Diaconus, lib. 21. Rerum Rom. & Cedrenus.* 102.

Constantine the Bishop of *Cyprus* in the 4th aſſion of *Nicena* the second, doth declare; That a certain heardſman, who had pulled out the right eye of the Image of *Mary* with a prick; afterwards going out into the field, when he struck the cattel, his own eye dropt out. And there was another certain man in *Cizium*, (a Town of *Cyprus*) because that he had driven a nail thorough the head of the same Image painted upon a wall, had a mighty pain in the head, which he could be in no wise eased of before that he had drawn out the nail. Also the same man doth affirm, That an *Agarene* endeavouring to pluck out the eye of the Image of *Mary*, with a long Spear in the City *Gabala* of *Syria*, digged out his own eye, and was tormented with a burning Feaver. And in the 5th aſſion; yet other 3 miracles are published, which were executed by Images,

TO

to confirm the worship of them, which Charls the Great in his book of the worship of Images, doth refer it to the force of superstition.

104. **A** Certain Jew having received baptism in *Hannonia*, being lifted up from the holy fountain by *William* a Knight of *Holland*, returning with the Dog to his vomit, he smote the Image of the Virgin *Mary* in the Temple, privily with a punniard in the face, abundance of blood gushed out, The Jew prepared himself for flight. The Virgin did appear to a Smith in a Dream, doth shew him the author of the mischief, doth exhort him to pursue him, and offering a duell to convince him of his wickedness. He doth obey, and by single combat doth drive the conquered Jew to the Cross. *Johannes Trithemius in Chronico Hirsaugiensi.*
105. **W**Hilest a peace was contracting between *Henry* and *Philip*, the Kings of *England* and *France*, certain Officers being brought in from *Richard* son of *Henry* King of *England*, which that Age called *Coterelli*, while they played at dice, a certain man having lost his money, seeing the Virgin in the Porch of the Temple, holding her son in her right hand, throwing a stone at the Image, he broke a part of her son's arm, from whence blood plentifully flowing, it proved a remedy to many sick people, who devoutly sought help thereby; the Officer being taken away by the Devil, dyed most miserably the same day. *Robertus Gaguinus, lib. 6.*
106. **T**He sixth year of King *Charls*, the *Frenchmen* took a Town called *Burburgum*, and having broken into the Temple, a *French* Souldier seeking to lay hold upon a silver Image of *St. John*, it is reported, That the Statue turning to him, he fell mad, and killed himself with his own teeth. *Robertus Gaguinus.*
107. **A**T *Buda*, a City of *Pannonia*, two Gamesters meeting together, the one said he playd in the Name of God; and the other, in the name of the Devil: he which made God by his vain words, a favourer of his wickedness, lost not onely all his money, but his cloaths also; and going towards home about mid-night, desperately intraged by his loss, as he went through a Church-yard, thus possessed with anger and fury, looking upon the Image of our Saviour crucified upon a Cross, he snatcheth up a stone, and strikes it into the face of the Crucifix, which making a hole therein, stuck fast in it; whereupon great store of blood miraculously issued thence: a Butcher who was troubled with the Gout, living close to the Church-yard, being an old man, and in his bed, heard a low voyce, which bid him rise, and strike with his great knife whomsoever he should meet; which words, when they had been thrice re-iterated, and that with threats of much mischief to befall him, if he refused, he resolved to obey the voyce. Therefore when at first he was not able to rise out of his bed, by reason of his infirmity, at length, slowly rising, he layes hand on his slaughter-knife, and going to the Church-yard,

Church-yard, meets the wretched mad Gameſter coming towards him, and thruſts his knife into him; which done, coming to the houſe of the Judge, he deſires to ſpeak with him: The Judge at firſt believed it to be merely an impoſture of the Devil, though he declared to him his Dream, and the ſlaughter he had committed; but when it was light, coming to the Church-yard, whileſt the people flock'd about the dead body, Devils with terrible howling ſnatching away the corps, carried it into the ayr in a trice out of the ſight of the Spectators, which with the hole in the Crucifix, out of which blood iſſued, demonſtrated the perfidiousneſs of the Gameſter, and freed the Butcher from danger. *M. Friſchius in Meteoris.*

IN the year of our Redemption, 1383. there was in this Coun-
 trey, a certain fellow named *Schelkrop*, of mean Parentage, one
 of the infamous rout, who naturally was indued with a bold ma-
 lignant wit, and by licentiousneſs and cuſtome was come to a great
 height of wickedneſs, wherein he not onely delighted, but glo-
 ried, he paſſed his time in Bawdy-houſes and Taverns, and with
 great eagerness followed Play; from whence all kind of vices in-
 gender, as faſt as vermin from the putrefaction of a dead carcass;
 and eſpecially impiety towards God, is thereby begot. In all
 which, *Schelkrop* was ſo notorious a Captain, that the time wherein
 he lived could hardly parallell him. He upon a certain time, ac-
 cording to his cuſtome, tryed his fortune at play, having choyce of
 companions like himſelf, they went to a publick Gaming-houſe, &
 Tavern in the Suburbs of *Moguntinum*, called *Filiſbach*, the ſign of
 the flower, which was commonly called *Zuder Blumen*; and when
 they had for ſome time playd there at dice, it fell out, that *Schel-*
krop was ſo unfortunate, that he had loſt almoſt all his money; which
 when by continuing of play, he did not onely not recover, but very
 much augmented his loſs, he began, as he was wont, not onely to
 vapour with his fellow Gameſters, and give them baſe and unhand-
 ſome language, but likewise moſt impiouſly to blaſpheme God and
 his Saints; ſome report, that when he was thus with rage and im-
 piety incenſed, that he openly threatned, That whatſoever Image
 of our Saviour he firſt met withall, of it he would take revenge of
 his preſent loſs. But I will not confidently affirm it, but it ap-
 pears plainly, that when he went from his companions, he came
 to a certain Chappel ſeated betwixt the Church of Saint *Alban*,
 and the Temple of the bleſſed Virgin, where Images were kept,
 and ſuddenly fiercely hacked and hewed the Image of our bleſſed
 Saviour crucified upon the Croſs, and that with one ſtroke he cut
 off the head thereof, ſo that it fell from the body, and that with
 the edge and point of his ſword he ſlaſt and thruſt many other
 Images of Saints which were placed by the Croſs, &c. Hitherto
Schelkrop was mad with fury and rage; and what followes, will
 declare how miraculoſly divine revenge ſeized on him; for ſud-
 denly, dreadfully, and miraculoſly blood flowed from the cuts,

E e c

ſlaſhes,

flashes, and thrusts, that he had made in the Images, as if not Images made of wood, but living men had suffered that injury; and *Schelkope* now as one attain'd to the full measure of execrable impiety, stood still, nor able to move a foot, till he was deprehended in his raging crime by passengers, that found him in the place where he had perpetrated that villany, for which they seized upon him, and brought him before the Magistrates, by whom he was most deservedly condemned to die, and accordingly was burnt in the sight of all the people, not far from the City, in the place which the people commonly call the *Jews Sand*, because they were used there to inter their dead. And the Images, famous by their hurts and the blood which issued from them, were translated by the hands of Priests, from that little Church, to the Temple of the Holy Cross; where to this day that dreadful blood is to be seen, and so religiously honoured, and many mortals variously afflicted, making vows to visit that place, have obtained of the most great and good God such mercy, as to be cured of their infirmities, and delivered from their afflictions. *Theodoricus Gresmundus, legum doctor.*

109.

ANd although this impiety and petulancy of furious men is no way to be tolerated, but rather by Laws and punishments to be repressed, yet I believe, that, without doubt, these miracles were wrought by the fraud and imposture of the Devil, to confirm Idolatry in the hearts of men, by the worship and adoration of Images, by which they would confine God to dwell in trunks and stones; which Idolatry was most frequent, and to this day is in the Papacy. See concerning these signs and prodigies, *Paul's* latter Epistle to the *Thessalonians*, cap. 2. and seriously consider the Text.

110.

IN the twenty fourth year of *Constantine*, at *Coprominum* in *Bevitum*, the Image of Christ was contumeliously abus'd by the Jews, whereupon blood and water openly appeared to issue out of the side thereof, whereby many were cured of their infirmities: they putting it into vials sent of it all the World over, by reason whereof an Holy-day was instituted the fifth Ide of *November*, in remembrance of the Passion of the Image of Christ. *Siebert* in the year of our Lord, 765, saith, The Fathers in the *Nicene* Council were of opinion, that this happened in the time of *Athanasius*, and that he particularly related and commended it to posterity. It was translated from *Syria* (as it is reported) rather by Divine than humane counsel. *Sabellicus, lib. 9. Ennead. 8. et Cuspinianus.*

111.

ACertain Jew in the time of Pope *Pelagius*, stealing the Image of our Saviour out of the Church, and thrusting it through with a weapon, carried it privately home with him; and being about to burn it, when he perceived it bloodied, he was so amazed thereat, that he desists from his intent, and went and hid it; which the Christians seeking for it, found it by the track of blood which fell

from

from it as it was carried; for which fact they ſtoned the Jew to death. *Sigebertus in Chron.*

Otho and Philip contending in War for the Empire, many committed themſelves and their goods to the Temple of Saint *Godardus*, not far from *Trevers*, becauſe the place, as they conceived, was excellently well fenced both by nature and art. Whither *Vernerus Bolanus* coming to fight againſt it, the beſieged fearing leſt the enemy ſhould enter by a window, which they conceived the weakeſt part of the Church placed there, the Image of our Saviour upon a Croſs which was made of wood, whereby they thought they had ſufficiently ſecured it from the irruption of the enemy that way: a certain bow-man ayming at that place, ſhot his arrow into the Image of Chriſt, and preſently the blood flowed out of it, as if it had been a living body. *Vernerus* terrified therewith, takes the croſs, and threw it into the Sea to warr againſt the enemies of Chriſt, and the Image and Arrow was conſerved with the blood ſprinkled on them, notwithstanding. *Fulgofus, lib. 1. cap. 6.*

112.

Gregory the Great in his Epistle to *Theoſiſtus*, ſaith, That a certain *Longobard* of the Region of *Transpadua*, found a golden Key of *Peter's*, which he ſent as a great Preſent to the King of the *Longobards*, who cauſed it to be engraven on his ſword; which as ſoon as he made uſe of, ſtruck with Satanical fury, he cut his own throat with it, and dyed the ſame hour; Whence had *Peter* ſo pretious a key? and to what purpoſe?

113.

Aldegifus, whom *Pandulphus* Prince of *Capua* commanded to go to *Casſinum*, and from thence to *Planeta*, and bring with him the Chalice of the Emperour, and other more pretious ornaments of the Church as a pledge, whileſt he was about to endeavour to perform the command of his Maſter, at the Altar, before which he ſtood adorned, he fell upon his face, ſtruck with the Paſſie and Falling-ſickeſſe, becoming thereby a miſerable ſpectacle to the beholders; from which ſickeſſe, though he after a ſort recovered, yet his eyes and mouth continued pittifully diſtorted; and moreover, the Prince did not onely perſiſt in his enterpriſe of ſacriledg, but deſigned greater againſt the brethren, but after his death, a certain boy told to huntſmen, that he ſaw him tyed with Iron bonds, and drown'd up to the throat in a miery ſtinking Lake, and that by two ugly black ſpirits, he ſaw him one while caſt into the deep, and another while pulled out, the cauſe of ſuch horrid puniſhment inquired by the boy of him; he answered, It was, becauſe he had taken a golden Chalice out of the Monastery of *St. Benediã*, and had neglected to reſtore it before his death, deſiring the boy to acquaint his Wife herewith, and wiſh her to reſtore what goods were taken from the Monastery, which notwithstanding

114.

ing the woman being covetous, refused to perform. *Chronicon, lib. 2. cap. 62.*

115. **A** Certain Hermite inhabiting in a Rock near an High-way of a *Neapolitan* Seigniory, looking out at a window to see what time of the night it was, after he had said over the Nocturnal Psalms, saw a long rank of Blackmoors going loaded with straw, and threatening fire, who asking them, Who they were, they answered, That they were Devils, and they meant to bestow the combustible matter, they carried upon men, and that now they went for *Pandulph* Prince of *Capua*, who was a dying; in which very hour, as it afterwards appeared, *Pandulph* expired his life; and presently after, *Vesuvius*, a Mountain, vomited out such flames, that store of scorching Sulphur rising thence, appeared like a torrent, with great force and violence, discharging it self into the Sea. *Chron. Cassinense, lib. 2. cap. 84.*
116. **U** *Rspergensis & Platina* narrant, That *John Baptist* appeared to a certain rapacious and sacrilegious fellow, (who came to the Monument of *Rothares*, King of the *Longobards*, in a Church built for the repose of his dead body, and took away all the ornaments wherewith it was buried,) and blamed him for his presumption to dare to touch his body; who although he had not walked in the strict way of truth, yet he had committed himself to his patronage and protection. By reason of this impiety, this sacrilegious person could never after go into the Temple; for as often as he assayed to enter thereinto, he was driven back by a ghost, which offered to cut his throat, if so be he proceeded; and so was forced to retreat.
117. **I**N that Warr that *Charls* the Eighth, King of *France*, waged against *Anne* Dutchess of *Britain*, whom afterwards he married, a certain Souldier of *Britain* going out of the City of *Rhemes*, to plunder, in the Temple of a certain Town, whereinto the Countrey people had brought the greatest part of their goods, he breaks open a Chest, thinking that it belonged to some secular person, and loading himself with as much as he could well carry of the goods therein, returning home with them, he looking amongst his plunder, saw amongst the rest certain small pieces of linnen cloath, like to handkerchiefs, and not conceiving that they were such as Priests use for a napkin to carry the host, he bestowed them on his Landlady; who perceiving them bloody, she first looked upon her hands; which when she found hurt, but could not perceive any blood issue from thence, she searched her bosome, and found all the skin of her breast, lining of her Wastcoat, and lower petticoat imbroydered with blood; the woman carrying these cloaths to the River to wash, could not possibly take the blood out of them, though by washing thereof, the water seemed bloody. Which is

not

not unlike what happened to Pope *Leo*, who to those that sought from him holy reliques, he cutting part of a napkin, which is called the Corporal, gave it them; but when he perceived a certain man to despise it, *Leo* in his presence pricked the corporal, whereby he made it plainly appear, that blood flowed from it. *Falgosus, lib. 1. cap. 6.*

Gregorius *Turonensis, cap. 81. de gloria confessorum*, writes concerning *Marianus* the Hermite, a Holy-day in remembrance of whom was wont yearly to be kept, that the house of a certain man (who to perform domestick businels, and his necessary occupations, neglecting the observance thereof, and being rebuked for it by a neighbour; answered, That it was better to perform his necessary work, then shew such devotion to such a Saint, whose salvation was doubted) was set on fire and destroyed with revengefull flames, in such manner that his neighbours houses joyning close to his, received no hurt at all thereby. 118.

A Certain *Aurelianensian*, about to labour in his vineyard in the holy Feast of *Avitus* the *Cartonensian* Abbot, admonished by others to forbear work, as soon as he betook himself to labour, his face was writhed towards his back; (to wit, by the Devil, the murderer of mankind, turned the contrary way,) It was a terrible sight therefore to a multitude of Spectators: but the man going into the Temple of *Avitus*, and desiring forgiveness of his sin, obtained that pardon, insomuch that his face was turned to its right place. *Gregor. Turonens. lib. de gloria Confess. cap. 99.* 119.

A Certain Citizen of *Paris* having pawn'd his cloaths to a Jew, being not able to redeem them, promised to the Jew, if he would restore his apparrell, to give him for the same, the host which he should receive the next Easter; which the Jew consenting to, he according to his promise bringing to him; the Jew takes the host which he received, and casts it into a vessel full of boiling oyl and water, and with blasphemous words falls to scorn and reproach it; wheteupon, as 'tis reported, a most beautifull young man leapt out, and with wonderfull agility avoided the Jew, who sought to drown him with a staff that had an Iron hook at the end thereof; his sons standing by, and frighted with the strangeness of the sight, run to their Mother, and tell her the cruelty of their father against the young man; immediately there is a great concourse of people, who take the host from the Jew which the Bishop carryed to the Church of *St. John* in *Gravia*, the Wife and Children of the Jew were by this miracle converted to the Christian faith, and he brought to prison, where with many words he bragg'd of the virtue of the Talmud, and calls for it to be brought to him to deride thereby the superstition of the times; which when he had received, and began to hope that he was secure from suffering for his impiety, he with his book were consumed by flames, which issued from

from a pile of wood made for that purpose, as violently and swiftly, as an arrow out of a bowc. *Thomas Patriarcha Barbarienfis, lib. 3. Fortalicii fidei.*

121. **I**N the *Arvernian* Church, a certain impious fellow swore untruly; whereupon his tongue was suddenly tyed; for that he could not speak, but lowed like a beast. And grieving heartily with sighs for the perjury he had perpetrated, he humbly casts himself down at the Sepulchre of the Bishop *Dretemonius*, imploring his help, (not God's, as 'tis commanded) and finds his tongue loosed, and himself able to speak as expeditey as formerly, publicly confessing his sin, for which wittingly and willingly committed, this punishment fell upon him. *Gregorium Turonensis de confessoribus, cap. 29.*

122. **M**Escho, Prince of the *Polonians*, by stratagem taking *Cracovia* from *Boleslaus* Duke of *Bohemia*, the Princes making a Truce, met together at *Cracovia*, where *Boleslaus* is taken at a Feast, and both his eyes put out, and his Nobles cruelly slain; the *Prisbuitensians* being privy to the treachery, and partakers of the wickedness, the same also endeavour treacherously to kill the brother of *Boleslaus*; for *Cochares* drawing the young man into a Wood, upon pretence of hunting, commanded him to be bound to the stock of a Tree, and shot at with arrows. It is reported, that at that time *St. John Baptist* invocated by him, received the arrows upon an hairy cover or skin, and so defended him, and that he warned his Wife by Vision, to relieve her Husband in that great danger; whereupon *Overa*, a servant to the Prince, with great haste, and good speed, declared the Treason to the people, who speedily coming to the relief of the Duke, released him, and killed the Traitors. In that place the Monastery of the order of *Saint Benedict* was built, and a greater Altar placed where the Tree, to which *Janures* was bound, stood. *Aeneas Sylvius, in histor. Bohem.*

123. **C**Omnenus the Emperour being sick, and seeming ready to faint, was restored by the Image of our Saviour; for an holy imbroydered vail placed upon the Chalice, which had the picture of our Saviour wrought upon it, was spread upon the bed wherein he lay, and his body wrapped in it; whereupon the vehemency of his sickness was immediately remitted; and he arising, took meat, was perfectly well, and freed from his disease: but when this recovery of his in this manner seemed to the people as a thing not to be believed, that he might take away the incredulity of them, he went on horseback into the Market-place. *Cuspinianus.*

124. **I**N the time that *Ptolomey* sought for the cross with great anxiety, because he could no where find it, other Monuments of the Passion of our Lord, miraculously discovered themselves to mortals; At *Lutetia, Ludovicus*, the son of *Philip Augustus* for three years, (the

King

King being absent upon his holy expedition) was visited with such violent sicknesse, that every one expected the expiration of his life, which was onely known to be in him, by weak and almost insensible breathings. *Mauritius*, the Bishop of *Paris*, brought with great reverence to *Lutetia*, a part of the blessed crown of Thorns which was kept at the Church of *Dionysius*, and the sacred nayl, obtained by prayers; which as soon as 'twas but moved towards the sick Prince, his sicknesse was driven away, and his health perfectly restored. *Amilius, lib. 6.*

A Certain man mortally wounded, by tasting a little bread consecrated by *St. Bernard*, was immediately healed, he could by benediction make bread continue many years uncorrupt, retaining its colour to the sight, and sweetnesse for the taste. In the *Tolosanum* Province, many sick, by tasting the bread which *St. Bernard* had blessed, recovered their health. A certain *Salernitanian* Citizen, with the water wherein *St. Bernard* the Abbot had washed his hands, was restored to health. *Autor vitæ.*

129.

THe *Malmendrensan* Monks, after they had in vain by prayers and tears sought the free restitution of their Monastery from *Cæsar*, who had subjected it to the Colonie of *Antistitus*, they sought for the bones of *St. Remachus*, and brought them to *Leodium*, and layd them upon the King's Table, sitting then at meat, which broken with the weight thereof, they by falling, broke the legs and feet of a certain Noble-man, who by the intercession of *Remachus*, imploring the help of Almighty God, was made whole, and that in such sort, that there remained not so much as the least scarr or mark where his hurts had been; And when as more Miracles were wrought by these reliques, the King did not onely restore what he had taken from the Monastery, but bestowed gifts upon the Monks, *Anno 171. Schaffnaburgensis.*

126.

IN the Confines of *Biturgum* and *Turonum*, *Claudiomagus* being Governour, there being a famous Church, in a secret place whercof, when in his pilgrimage *Saint Martin* coming thither, lodged upon straw, upon whose departure the Priests and Virgins in devotion, for that they had a most reverent esteem of his piety, divided amongst them the straw whereon he lay; part whereof, when they hanged about the neck of one possessed with a Devil, he was suddenly dispossessed. *Bosfinius, l. 5. Dec. 1.*

Chronicon *Martini manuscriptum*, reporteth, That a certain Noble woman ignorantly translating the bones or reliques of *Stephen* from *Jerusalem*, to *Constantinople*, thinking they had been the bones of her Mother, it happened, That the Devil's howling in the ayr discovered the Angels harmoniously singing, driving them away, and the daughter of the Emperour possessed with a Devil, cryed out, *If Stephen come, I shall be presently made well.*

128.

129. **A** Certain Noble man, a Prefect or provost under *Otho* the second Emperour, being possessed with a Devil, by a chain, which as it was believed, had bound *St. Peter* put about his neck, was presently dispossessed in the year, 983. *Ut Chronicon Saxonia habet. Vincentius, lib. 24. cap. 88. Othonis primi temporibus accidisse narrat, Sigebertus vero secundi.*

130. **T**He people strewing herbs about the Tomb of *Nicetius* the *Lugdunensian* Bishop, *Augulphus* the Deacon coming from *Rome*, and bringing with him some of them which were given him by a Priest, gave of them in a draught of cold water to severall visited with Feavers, and they were suddenly restored to health; *Gregory of Turon* affirms as a most certain truth, that this was done in his time. It is reported, that the *Albanensian* Bishop, sick of a Feaver, taking bread and water out of a dish (out of which *St. Bernard* was wont to eat meat), as soon as he tasted thereof, recovered his health. *Autor vitæ Bernardi. Gregorius Turonensis de gloria confessorum, cap. 85. de Sylvestri Calvillonensis Episcopi lectulo funibus ligatur, ligato mira quadam narrat.* Many sick of Feavers being laid upon this bed of the Bishop, have been refreshed, made whole, and lusty; he saith he saw many troubled with infirmities, who but by touching some small particles which had been cut from the ropes of the bed, restored to their former health; he likewise saith, he saw his Mother with a particle of a rope which had been cut from the ropes of that bed, to cure a woman sick of a Feaver, by putting it about her neck.

131. **I**n *Vo, in Chronico, & Paulus Diaconus, libro 6. cap. 2. de gestis Longobardorum* narrat, That in the time of *Constantine*, about the year of our Lord, 682, during the three moneths of *July, August,* and *September*, a pestilence had so depopulated *Ticinum*, and so many of the Inhabitants which remained alive, fled out of the City, that grass and weeds sprung up in the streets thereof; whereupon it was revealed to certain men, that the Plague would not thence depart, till they had built up the Altar of the Martyr *Sebastian* in the Church of *Saint Peter*; And that it came accordingly to passe, for the reliques of *Sebastian* being translated from *Rome* to *Ticinum*, and the Altar built, the Pestilence ceased. And hence it is, that the superstition which possesseth the minds of the ruder sort of men, by conceiving *Sebastian* a guardian and defender of men from the Plague, first took its rise.

Constantine the Great having overcome *Maxentius*, there appeared as a symbol, the sign of the Cross in the firmament; when he likewise thought to fall upon *Maximinus*, a deadly enemy to the Christians, he was suddenly afflicted with a disease called the Elephantiasie, all his Physicians despairing of his recovery: at last the *Greeks* having a place in their Capitol, in which they af-

firm,

firm, If the Emperour wash it, being filled with the blood of children, he should recover his former health. Without all doubt, that kind of remedy was familiar with the Kings of *Aegypt*; (*Scribit Plinius, lib. 26. cap. 1.*) the Children therefore are called together, and the hangman ready, expecting an Edict to perpetrate that villany; but the Emperour, being a most humane gallant man, was so moved with tears of the tender Mothers, that he could by no means find in his heart to deprive them of their children, but delivered them to their Mothers, choosing rather to dye, then to relieve himself by the innocent blood of children: The next night he saw by Vision *Peter* and *Paul* coming to him, who admonished him to go to *Sylvester* the chief Bishop of *Rome*, and wash himself in a pool there which they decyphered to him; he obeys this Vision, and bestowing himself in fasting seven dayes, he with his son *Crispus* were washed with baptism by holy *Sylvester*, having been anointed with oyl; at which time an extraordinary miraculous light illustrated the place, and a melodious sound was heard; and *Constantine* himself being touched by a Divine hand, cometh out of the Laver safe and sound from his infirmity. *Nicephorus, lib. 7. cap. 33. et Cedrenus.*

Lotharingus being a prisoner at *Constantinople*, was so robustious and strong, that the *Turks* were afraid lest he should break his chain and fetters, and therefore they made an Iron Collar or chain, and put it about his neck, with chains of Iron fastned to it five fingers broad, and three fingers thick, reaching to his fetters; in which condition the prisoner remembering *St. Nicolas*, who had lived in his Countrey, invokes him to intercede to Almighty God for him; whereupon sleeping that night after, the next morning when the Sexton opens early in the morning the door of the Temple of *St. Nicolas* at *Varanguilles*, he finds there this Captive sleeping, who awakened, acknowledged himself miraculously brought thither in his sleep, it being two thousand miles distant from *Nanceum*, where the day before he had invoked this Saint's intercession. The miracle being divulged, the people run to see it; and after Mass, having sung some praises to Almighty God, four Smiths are sent for to free him from his chains; which when it appeared that they could by no humane power be dissolved of their own accord, as it were, but by the command of Almighty God, leapt in sunder. *Vierus, lib. 2. cap. 29. de prestigiis Dæmonum, ex libello de Gallie Sanctuariis.*

Gregorius *Turonensis, lib. 5. cap. 6.* writeth, That *Bituricus*, Archdeacon of *Lions*, by the cutting of Cataracts or skins which grew upon his eyes, lost his sight; and being helpless by Physicians, made his address himself, by the devotion of fasting and prayers for two or three moneths to the Church of *Martin*, that he might receive his sight; and ardently making his prayers upon the Feast-day of *St. Martin*, obtained his desire.

135. **P**Ope *Leo* in the time of *Charls* the Great, when he had led the Proceſſion through the City of *Rome* to the Church of *Sylveſter*, by his chief Officer, for the celebrating the Paſchal; and *Pambulis* a Priest, whoſe filthy life he had often corrected, was ſtrip'd of his Pontifical Robes, and deprived of ſight and ſpeech, and coming to the Monastery of *Erasmus*, and carried to the Image of *Albanus*, in the Church of *St. Peter*, as it is reported, he there received again his eyes and tongue. *Sigebertus, Anno 799. et Bonſinius, lib. 9. Decad. 1.*
136. **G**regorius *Turonenſis, libro de gloria confessorum, cap. 96,* tells a miraculous ſtory of one viſited with the Palfie, who being drawn in a Coach to celebrate the Feaſt of *Alban*, the *Andigavenſian* Biſhop, in his ſleep at night he ſaw a man coming to him, and ſaying: *Riſe the third hour, and go into the Temple, for it will come to paſſe, that at that time Martin and Alban will be there; and if thou like- wiſe be there at that inſtant, thou ſhalt recover thy health.* Which Miracle, according to the prediction had in his dream, was wrought in the ſight of many ſpectators. *Turonenſis affirmat.*
137. **A**Certain Priest ſick of the Palfie brought to the Tomb of *St. Dunſtan*, Archbiſhop of *Canterbury*, was preſently reſtored to health. At the ſame Sepulchre a certain man poſſeſſed with a Devil, vomits him up with much blood. *Vincentius, lib. 24. cap. 95.* At *Grandavus* in the year, 1010, before the body of *St. Bavones*, which then by chance was brought thither, *Mansuindis*, a Maid of *Antwerp*, was cured of the Palfie. *Jacobus Meyer, in Chronico Flan- drenſi.*
138. **C**oſroes King of *Persia* hearing that *Sergiu* the Martyr granted all things that were deſired of him, ſought of him ayd for the defence of his Kingdom, and foecundity to his Wife, being barren, which obtaining of him, he ſent to *Gregorie* a golden Croſs, diſh, cup, cenſer, and other giſts in honour of *Sergiu* the bleſſed Martyr. *Euagriu, l. 6. cap. 21.*
139. **C**onſtantine Biſhop of *Cyprus*, tells in the fourth *Nicene Act*, of a certain man, who by driving a nayl into a wall, ſtruck it into the forehead of *St. Peter's* picture, and found that he was preſently troubled with an Head-ache; whereupon, commanded to pull out the nayl, he obeying, was preſently made whole.
140. **F**renchmen being ſent by *Pippin* to *Floriacum*, to carry the bones of *Benedict* to the *Caffianenſian* Monastery, as they were going into the Temple, by the vertue of *Benedict* were ſtruck blind; whereupon they returned back, conceiving that he rebuked them, becauſe he would not have *France* deprived of ſuch holy reliques. *Scribit Sigebertus Anno Dom. 753. Vincentius, lib. 13. cap. 155.*

A Certain man named *Garganus*, a Citizen of *Pontinum*, who fed a great herd of Cattle in the Mountain *Prium*, lying in *Apuleia*, which is now called *Garganus*, or the Mount of *St. Michael*, in the time when the *Goths* infested *Italy* by war, seeking a Bull which was strayed from the herd, at last finds him in a cave which was in a hard rock naturally without man's labour; and angry at his straying beast, he shoots at him, the arrow lighting upon the back of the Bull, rebounded back upon *Garganus*, which he construed to have some divine signification; wherefore he declared what happened, to *Lawrence* a Priest, who proclaiming a Fast for three dayes, in the night when he was asleep, he had a Vision or Dream, wherein *Michael* the Arch-Angel appeared to him, affirming to him, that it was his doing that the arrow retorted from the Bull, that he would have that place known to be the oratory wherein he would have a Church for his service; and when the *Neapolitans* had besieged the City of *Sipontinum*, (*Lawrence* declaring the Oracle of the Arch-Angel) the hour they had appointed to break in, the Vision was believed, and the cave of the Arch-Angel, which seemed as if it had been made by handy-work, began religiously to be worshipped; and the dedication of *Gelasius* the chief Bishop which he prepared, was disapproved by the Arch-Angel, for that a place divinely consecrated, wanted no dedication. Therefore the cave being consecrated with a most royall Temple, most men were wont to come thither once every year, there were tables wherein were written the form of religion, and prayers hanged upon the walls all about, shewing their titles. And where the Altar that belonged to the Statue of the Arch-Angel was, in a place inaccessible by men, there the Statue was placed, which beholding, the mind of man struck with a silent fear, by the contemplation of so great and holy meditations, powrath forth its prayers. Other Altars also made by neither cost nor artifice of man, which seem natural, increase devotion, *Pont. l. 2. belli Neapol.*

141.

AN old Fisherman told to the Duke *Bartholomæus Grandonicus*, when the waters rose above their ordinary custome, and thereby threatned much hurt to the *Venetians*, that early in the morning whilest the storm raged, three men of a venerable aspect came to him, whom he carrying through the passage to the Haven, the storm ceasing, they all remained in the City, one of them in the Church of *St. George*; another in the Temple of *St. Nicolas*; the third, having declared the other two, to be *George* and *Nicolas*, manifests himself to be *Mark* the Evangelist, and commanded that he should relate it, because he should receive great benefit from the Prince of the City for his labour in ferrying them over; and that he might have credit from them he should acquaint with the same, he bestowed a Ring on him, to shew to them; whereupon the *Venetians* bestowing a yearly stipend on the Fisherman, decreed supplications and praises. *Fulgosus, lib. 3. cap. 6. et Egnatius eodem.*

142.

143. **T**He fourty fifth year after the death of *Stephen* King of *Hungary*, he being canonized, all the Princes of *Hungary*, with the King *Ladislaus*, met together; and after celebrating certain ceremonies in remembrance of the dead, at their coming to the Monument of the holy King, there issued from thence such fragrant smells, that the whole Church was, as it were, filled with a certain heavenly dew: finding his bones moistned, and anointed with a certain kind of Balsom, laid in a *Syndon*, they began to look for a gold Ring, which was his old Scepter, amongst the liquid balsom; which when they could by no means find in the Marble Tomb, they endeavoured to draw out the moisture, which falling upon, and filling Viols and great Vessels therewith, they were nothing nearer their desire of emptying the Sepulchre thereof; for as fast as they drew it out, it was still by a Divine power supplied; which perceived, they by degrees powred what they had drawn out upon the bones again; and it appeared, that after their infusion thereof, there was neither more nor less in the Tomb; upon finding of which treasure there, an Altar was renewed to the blessed Virgin; and after a short time, the Wife of the illustrious Prince called *Matildus*, who for three years space had laboured of an intestine disease, invited by the same hereof, vows a pilgrimage to this Chappel in *Hungary*, whither as soon as she had made her address, she was immediately freed from her torments. *Bonfinius, lib. 1. Decad. 2.*

144. **A**fter the Pope received testimony of the many Miracles which were done before the Sepulchre of *Udislaus* King of *Hungary*, which shewed the power of Almighty God for his sake to be manifested, in that place he canonized him a Saint. In the same hour that a child, who being an unformed lump of flesh, without hands or feet, and whose bones and sinews were not obvious to the sight of men, was brought to his Sepulchre; as soon as the Parents began their prayers, he received hands, feet, and shape, to their great comfort and rejoycing. *Bonfinius, lib. 4. Decad. 3.*

145. **T**he *Sergiopolitans* or *Antiochians* treating with *Cosroes* King of *Persia*, to spare their City, offer him sacred treasures for the redemption thereof, offered him a golden Cross, which *Justinian* the Emperour, and *Theodora*, had sent thither; which *Cosroes* receiving, required more, and amongst others, seeking to take the silver Urn, in which the reliques of *Sergius* the Martyr were laid, presently an Army all about the streets appeared, which chased away the *Persians* off the City; so the City was miraculously delivered with the help of Souldiers. *Evagrius, lib. 4. cap. 28.*

IN the tenth year of *Leo* Emperour of *Isaurus*, the *Sarazens* besieged the Town of *Nicea* in *Bithynia*: the City long opposed by storm, and some part of her Walls battered with Engines to the ground, by the appearance of Saints which are there worshipped, the *Sarazens* affrighted with the sight of the Father, left what so hotly they had attempted, and basely fled. *Cedrenus*. 146.

THE *Thesalonians* besieged by *Michael* King of the *Bulgarians*, upon a certain day went to the Sepulchre, praying all night, and using an ointment which boyled up out of the Sepulchre, uniting their strength together, they all fiercely throwing open the Gates, sally out upon the *Bulgarians*; whereat the enemy was so amazed, that fear took upon a suddain so deep impression in them, that they all betook themselves to their heels, not so much as one of them standing, or daring to defend themselves; the Leader of the *Roman* Army was a Martyr, who cleared the way before him; which the *Bulgarians* who were taken prisoners confirmed by oath, telling, that they saw a gallant young Knight on horseback, who led the *Roman* Squadrons, from whom flashes of fire came, which lighting upon their enemies, burnt and consumed them. *Cedrenus*. 147.

THE *Cartonensian* Citizens hanged up the linnen garment of the *Virgin Mary*, which *Charls* the bald had brought from *Constantinople*, upon the wall, instead of a flag or ensign, which struck blind *Rollo* the *Dane* with his Army, and compelled them to depart, without doing injury to the City. *Ranulphus*, lib. 6. cap. 2. *Ganguinum*, lib. 5. 148.

WHEN *Godfrey* of *Boleign* with others had undertaken the *Syriac* Expedition, setting upon the City *Jerusalem* by storm, *Aimarus* the *Aniciensian* Bishop was seen by many to go before the Souldiers, and scaling the walls first, gave the sign to others to follow him, although it was known for certain, that he departed many moneths before from *Antioch*, as *William* the Bishop of *Tyre* writeth. *Fulgosus*, lib. 1. cap. 6. 149.

HENRY the second, Emperour, subjugating *Boleslaus*, who possessing *Bohemia*, and all the *Sclavonian* Countrey, and likewise debilitating *Poland*, taking the sword of *Saint Adrianus* the Martyr, which had been long kept in a place called *Waldberg*, divine power working with it, he was most formidable to his enemies, most prosperously prevailing over them, the Martyrs, *St. George*, *St. Lawrence*, and *St. Adrianus* being seen to go before his Armies, and to break the ranks of their enemies. *Cuspinianus*.

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151. **T**He *Romans* carrying before them the holy Lance, with which the side of our blessed Saviour was pierced, instead of an Ensign fighting against *Corbana* Prince of the *Persians*, at the Metropolis or chief City of *Syria*, called *Antioch*, slew above an hundred thousand of their enemies; they missing when they mustered, of four hundred thousand Souldiers which they had before the fight, two hundred thousand; *Baldricus* Bishop of the *Dolenfians*, a contemporary, writeth from the mouths of them that were present, That the enemies when they joynd battle, saw three in the shape of most royal Noble-men, sitting upon white horses, and a great Troop of the like countenance, and in like manner apparrelled, who led the forefront against the enemies; these were not seen of all, but some of the *Romans*, and by them they were believed to be the Martyrs, *George*, *Demetrius*, and *Mercury*; after whose appearance, the *Barbarians* were so amazed, that void of counsel or courage, and possessed with fear, they most basely ran away. *Amilius*, lib. 4.

152. **A**ctius being General, when *John* King of *Bohemia*, father to *Charls* the fourth, *Roman* Emperour, about the year of our Lord, 1330, invaded *Italy*, falling sick of the Gowt, underwent great perill in his affairs, circumvented by the unfaithfull dealing of his couzen german, General *Leodrisius*, who leading the *Rhetian* and *Helvetian* cohorts, and with a strong hand gathering together all banished men, came to *Abdua*. *Actius*, though troubled with the Gowt, raised Souldiers in every place, and left his Garrisons well fortified to the care of Governours, till such time as his expected recruits should come to him. And committing the Van-guard of his Army to his Lievtenant *Nervianus*, the *Leodrisianians* had prevailed against them, had not *St. Ambrose*, the *Mediolanensian* guardian Saint, been seen by many of the City in form of an Horseman, succouting them apparently in their distress; for there came at that time to their relief, *Hector Panicus*, with a wing of *Cataphractians*, *Albrogians* sent by *Ludovicus Subaudius*, father-in-law to *Actius*, which overcame the *Rhetians*, unseasonably exulting and resting themselves disorderly, putting them to the sword, and took *Leodrisius* himself prisoner; there being slain at that time above four hundred thousand men. And in the field where this Victory was obtained, a Temple was built to *St. Ambrose* in memory thereof, where yearly upon the twenty fourth of *February*, the *Mediolanensian* people coming together in great pomp, with the *Prætor* and Counsellors, celebrated his Feast with sacred solemnities; *Jovius* in *Actio*. But *Fulgosus*, lib. 1. cap. 6. writeth, That the Auxiliaries which came to relieve *Actius*, as soon as they began battle, clearly saw *Ambrose* with a whip to fall upon the *Barbarians* which *Martinus Scaliger* led, being hired thereunto by *Leodrisius*; and in memory of this Victory, *Ambrose* was pictured with a whip in his hand, ever after this.

IN the battle wherein *Ramirus* King of *Spain* fought against the *Saracens* before *Calugurium*, *James* the Apostle was seen by all who were there, leading the Christian Army, and putting the *Saracens* to flight. 153.

Nicephorus, lib. 8. cap. 23. reporteth, That *Chrysanthus* and *Musonianus* being Bishops, who sate in the *Nicene* Council, and dying before they had subscribed those Articles of Faith which were there agreed upon; the Fathers of the Council therefore went to their Monuments, and holding a writing in their hands, which contained in it the Articles, they spoke to them as if they had been living men hearing them; Holy Fathers, you have fought a good fight with us, you have finished your course and kept the faith, if therefore what we have done ought to be allowed and confirmed, it is meet and needfull, that you (who are illustrated by the splendour of the Trinity, whose beatificall Vision frees you from all obscurity and hindrance, which lets us from the clear and perfect discerning of things,) with us subscribe this little book; who when they had spoke these words, laid it down before the Tomb sealed, and going to their rest that night, and returning in the morning, they found the book sealed with the seals inviolated, and their subscriptions inserted with the rest, which they perceived to be newly written, in these words; We *Chrysanthus* and *Musonius*, with all the Fathers in the first holy Oecumenical and *Nicene* Council do agree, and although translated from our bodies, yet with our own proper hands we have subscribed the Articles in this book. 154.

Pergilis, a Priest, prayed, That he might see what species laid hid under the form of bread and wine, and whilest he continued his supplications for the same, an Angel from Heaven appearing to him, speaketh, saying, Arise quickly, if thou desire to see Christ, he is present, cloathed with that body which the holy Mother of God bore, he therefore casting his eyes upon the Altar, seeth the child, the onely begotten Son of the Father, whom with trembling arms he takes and kisses, and presently restores again to the top of the Altar, and falling prostrate upon his knees again, he implored Almighty God again, that he would turn him again into his pristine species, and as soon as he had finished his prayer, he found the body of Christ returned to his wonted form, as by prayer he had desired. *Rabbanus de Sacramento Eucharistie*, cap. 30. *Paschasius in libro, de corpore et sanguine Domini*, cap. 41. 155.

A Certain Souldier in the City of *Rome* extinct by the Plague, when he revived, said, That he saw a narrow bridge, under which ran a River ugly and caliginous, which sent forth an incredible stinking savour; but on the other side of the bridge upon the bank-side of the River, he saw pleasant places, which with the variety of flowers which grew therein, sent forth such fragrant odours 156.

as much delighted the smelling faculty, and habitations all about which were of a certain divine form and splendour; but amongst the rest, one was greater, and excelled in glory, for that it was wholly built with golden bricks; but for whom it was built, he could not understand: but he considered, that he observed, that the just most securely passed that bridge; and that the unjust and reprobate fell into the River: then he saw, as he said, a stranger, a Priest, who inoffensively passed through those streights, having quietly and contentedly suffered the going thorow the turnings therein, for that he had lived piously in this world; but amongst those which he saw fall, whom the whirlpool of the froathy snatching stream tossed about, he saw *Peter* chief Bishop of the Ecclesiastical Family, who four years since coming that way, infolded with Iron chains, and in vain striving to swim through the horrible hollow passage, he therefore had a warrant, as a punishment to him, to punish those that hereafter should be guilty, rather severely than indulgently. *Marulus, lib. 6. cap. 14.*

157. **I**N the Castle of the seven holy brethren, *Albericus*, a certain Noble child when he attained the tenth year of his age, afflicted with sicknesse, was brought even to deaths-door; at which time he lay immoveable without sense, as if he had been quite dead, seven dayes and nights. In which interval brought by the blessed Apostle *Peter*, and two Angels, he cometh to the infernal gulph, at length he was brought to see the pleasant things of Paradise, and lifted up into the aerie Heaven; he was sufficiently instructed by *Peter*, of things contained in the Old Testament, of the punishments due to sinners, and the glory of Saints: he saw certain secret things which he was forbid to speak; and so for seventy dayes he being led about the Provinces by him, he was restored to life. *Chronicon Cassionense, lib. 4. cap. 68.*

158. **V***Incentius* hath a long Narration extant in his book 27. chap. 99. of *Tundalus*, whose soul was led by an Angel as well to the infernal place of punishments, as purgatory, where he saw many whom he knew, at his first entrance amongst the blessed: he met with a multitude of men and women enduring the misery of rains and winds, pining away with hunger and thirst, but injoying light, molested with no stink; who as the Angel told me, had not lived very honestly, nor had been charitable to the poor, were after some years to enjoy rest. We came then to the port, which once opened and gone through, there appears a flourishing field full of eternal light, in which many souls of both sexes exulted, destined to those happineses for the torments they had suffered in this life, from which they were now delivered, though not yet deserving to be joynd to the society and fellowship of the Saints. There is a Fountain of life, of which whosoever drinketh, shall live for ever; going a little further, we saw *Concober* and *Donatus*, who were tyrannical Kings in their life-time. But *Donatus* many

years bound in chains, gave all that he had to the poor. Making a further progreſs, we came to King *Cormartus*, under whom *Tundalus* in his life-time ſerved, who ſpending his time in a ſilver Palace, was attended like a King by the ſouls of the poor and pilgrims, upon whom he, being a King, had beſtowed his goods; which beholding, the houſe is obſcured, and all the Inhabitants conſternated. The King going out weeping, ſeeing his Miniſters with hands liſted up towards Heaven, devoutly praying, and ſaying, As thou wilt and knoweſt beſt, have mercy upon thy ſervant. And beholding, he ſaw the King in fire up to the navel, and from the navel upward cloathed with hair-cloath; ſaith the Angel, This puniſhment he ſuffereth three hours every day, and for twenty one hours he is at reſt; for that he ſtained the Sacrament of holy Matrimony, and therefore he is purged with fire up to his navel, and wareth an hair-cloth, becauſe he commanded his fellow to be ſlain at *St. Patricks*, and prevaricated his oath; excepting theſe two, all his ſins were forgiven him.

THe Soul of another certain man being led by the Angel *Raphael* to the Heavens above, and infernal places, ſaw a man ſitting in a chair of fire, into whoſe face moſt handſome curtezans threw fires which they retracted with their poſteriors; and thoſe torments he continually endured, becauſe in his life-time he was given over to luſt and luxury. He ſaw a man whoſe ſkin the Devils excoriated or pulled off, and throwing ſalt upon him, caſt him upon a grid-iron, who had been cruel to thoſe who were ſubject to him: Another riding upon a fierce horſe, offered a ſhee goat which he carried before him, having a Monaſticall veſture behind, who had lived by rapine, and had taken a Goat from a poor woman: at length the Monk would have put on feigned repentance. He ſaw religious men of divers orders, ſome of which had ſpent their time in mirth and laughter; others who wallowed in gluttony and luſt, whom the Devil tormented with puniſhment answerable to the wickedneſſe they had perpetrated. Laſtly, he ſaw *Judas* the Traytor, who, envied of all the Devils and damned ſpirits, was held in the bottom of the gulph, where he was expoſed to the ſcorns and railings of them all. This man reſtored to life, beginning to tell theſe things to his brethren, contrary to what was given him in charge, immediately was ſtruck upon his face with a ſtaff by Saint *Benedict*. And (ſaith he) becauſe thou haſt offended by ſpeaking, thou ſhalt be deprived of thy ſpeech for nine dayes. And having enjoyned this penance, he departed. The nine dayes being expired, he at laſt, as he was commanded, tells the whole ſtory to his Abbot; And the Abbot having received no order to conceal it, publiſheth it to the people. *Vincentius, libro 29. cap. 8, 9, 10.*

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Genovephä

160. **G**enovepha, a Virgin of *Paris*, laboured so much of an extasie, that she was for three dayes breathless; only her cheeks were observed to have some rednesse in them: who coming to her self, affirmed, That she had been led to Hell, went to the fields of the blessed, and that she had manifestly seen the punishments of the wicked. *Bonfinius, lib. 5. Decad. 1.*
161. **E**rasmus, Bishop and Martyr, after intolerable tortures suffered by him for the testimony of Jesus Christ and his Gospel, the Apostles and Prophets were seen to bring him a Crown; delighted with which Vision, he prayed Almighty God to put an end to his life; which he obtained, most gently breathing out his soul. *Martinius, lib. 6. cap. 16:*
162. **U**rsinus, a Priest *Nursia*, as he was about to yield up his soul joyfully cryed out, giving thanks to them whom he only saw coming to him; they that stood by, inquiring who they were, at whose coming he so greatly rejoyced, saith he, Do not you see the Apostles *Peter* and *Paul* here present, calling me away? Presently whilest turning towards them whom he alone saw, and repeating, *I come, I come, behold I come*, he departed, leaving his body void of a soul. *Gregorius, lib. 4. Dialogorum, cap. 11.*
163. A Certain man who led a religious life, knowing *Ezekiel* and *Daniel* the Prophets who appeared to him, saluted them; and whilest he shewed them reverence, whom none else discerned, though many were present, performing his duty, he departed. *Idem.*
164. **M**erulus, a *Gregorian* Monk at *Rome*, a man adorned with notable sanctity of life, in his sleep dreamed, That he saw a crown made of most white flowers which fell from Heaven, and was to be put upon his head; afterwards visited with sickness, with great alacrity finished his course. Then by the command of *Peter* the Abbor, the fourteenth year after his death, his Sepulchre being opened, a most incredible sweet smell ascended out of it; for which cause it was thought, that the Vision he had was true. *Idem. lib. 4. cap. 47.*
165. **G**regorie tells us of a Maid of Christ named *Galle*, living at *Rome*; To whom the Apostle *Peter* appeared, inviting her to go along with him, for that her sins were forgiven. This Vision, when she her self had related to others, to the end to go along with him, to whom the keys of the Kingdom of Heaven were given; she put off her body with as much readines and willingness, as a man undresseth himself to take his rest. *Idem. lib. 4. cap. 11.*

DE *Musa puella, idem Gregorius, cap. 17. tradit,* That in a Viſion by night there appeared to her the Mother of God, with a company of Virgins, injoyning her to abſtain from laughter, jeſts, and all vanity; for that it would come to paſſe, that after thirty dayes, ſhe ſhould exult and rejoyce in the company of her, and her Virgins. Whereupon being viſited with ſickneſs, and at laſt the time approaching of which ſhe was foretold, comforted with the ſame Viſion again, as if ſhe had answered to one, calling upon her, ſhe ſaid, *I come, Lady, I come.* And with thoſe words ſhe breathed out her ſoul. 166.

IT is remembred, That *Probus Reatinus* the Biſhop, who by his languiſhing condition, knew that he was ſhortly to depart this life; all that were wont to be with him, by chance being gone from him, except one boy, ſaw *Juvenal* and *Eleutherius* the Martyrs, entering the Room; at whoſe approach being terrified, and ſtupified with the ſuddain luſtre and ſhining, underſtanding where they were broke ſuddenly out of the bed, with the noiſe whereof the family raiſed, run to the place where the Biſhop lay, but found nothing but his dead body, his ſoul being departed. *Marul. lib. 6. cap. 16.* 167.

THe body of *St. Jerome* when he had given up his ſoul, was ſurrounded with a ſuddain glorious light, Angels appeared, and the voyce of Chriſt was heard, which invited him to his Heavenly Kingdom. The ſame hour *Cyriſ*, Biſhop of *Jeruſalem*, ſaw his ſoul carried by Angels going towards Heaven; the ſame day his holy ſoul ſhining with wonderfull brightneſs, appeared to *Auguſtine*, Biſhop of *Hippo*. At *Turon* two Monks ſaw a ſhining Globe paſſing through the Skies, and thereupon immediately heard a Quire of Angels moſt raviſhingly ſinging, which whileſt they admired, they underſtood that the ſoul of *Jerome* the Prieſt who dyed then at *Bethlehem*, was carried by Angels to reſt in Paradiſe, &c. *Idem.* 168.

THe day that *St. Auguſtine* was buried, a certain Monk who abode far off, being wrapt in ſpirit, ſaw him ſingularly arrayed with a Miter, and Biſhops weeds, ſitting amongſt the clouds all in glorious white, ſuch radiant beams proceeding from his eyes, as illuminated the whole Church, incredible ſweetneſſe of odour delighting his ſmelling faculty. Afterwards he was ſeen by *Bernard*, whileſt Sermons were read in the night-time by his brethren in the Church, caſting out of his mouth moſt pure waters, which immeaſurably flowed upon the Pavement of the Church. *Idem.* 169.

170. **A**S the life, so the death of *Francis Assiatus* (from whom the Order of Minors begun) was noble and magnificent, who expiring, a certain brother saw his soul in form of a star, to issue out of his body, and fly towards Heaven: The same hour an Husbandman grievously sick with over-labouring, his soul being ready to depart, languishing and speechlesse, on a suddain broke forth into speech, saying, Expect me, father, expect me; and, being asked, he said, he saw *St. Francis* with great light making towards Heaven. Which said, his soul went out of his body, making good his words by his action continually, following him whom he had said he saw. *Marulus, lib. 6. cap. 16.*
171. **A**Certain Monk of *Adonem* at *Rhotamagium*, in the night going to see one with whom he was enamour'd, fell off the bridge into the water, and was drown'd. The Devils contend with an Angel for his soul; it is agreed betwixt them, to refer it to *Richard Duke of Normandy*, to end the difference. His order was, that his soul restored to his body, should first be placed upon the bridge, and if he took the way which leadeth to his beloved Mistris, he should be in the power of the Devil; but if he should take towards his Church, his soul should be in the power of the Angel: which done, the Monk returned to his Monastery, and so it is believed he was freed from the jawes of the Devil. *Ranulphus, lib. 6. cap. 7. in Polychronico.*
172. **V**W hen before the body of a certain dead Monk, Mass was celebrated, at the singing of *Agnus Dei*, he leaped off the Beer, blaspheming God, refusing to kiss a wooden cross which was offer'd him to kiss, falling upon the *Virgin Mary* with railing words, deriding those that sung Psalms, for that he was ordained to the horrid torments of Hell. The Monks beating their breasts with their fists, pour forth prayers devoutly for him; the poor man receiving a better mind, began to laud and praise the omnipotency of Christ, to renounce Satan, to adore the cross, and to confess, That after he took the life of a Monk upon him, and vowed chastity, he perpetrated fornication; and praising God, the next day he comfortably departed. *Vincentium, lib. 25. cap. 62.*
173. **A**Certain Monk of *France* saw the soul of a most lewd and wicked man, who notwithstanding he put on Monasticall weeds in the agony of death was bound by the Devil in fiery chains, and that he saw him dragged towards Hell: but at last by the intervention of *St. Benediſt*, was freed; for that whilest he was adorn'd with, his habit he had done no hurt. Also *Mainus*, a *Cassinensian* Monk, who being precipitately cast down from an high Window in the night by the Devil, broke his neck, he complained to a great favourer of his in the Monastery, (for that was with many prayers sought by

by that convent) that in his ſleep this evil was impoſed on him by the Devil, but that he was freed by the help of St. *Benedict*; from hence alms-giving, and the number of *Psalms* ſaid for the dead in that Monastery increaſed. *Casſianus, lib. 4. cap. 4.*

When St. *German* came to *Turnodurum*, he cometh to the Sepulchre of a certain diſciple which had followed him out of *Brittain*, and asked him, whether he would warr with him any further? who answered, That he had ſufficiently warred, and that he enjoyed heaped rewards for his fight; and further prayed, that he would depart. Saith *Germanus*, Reſt in peace and happineſſe; ſo he laying down his head, ſlept in the Lord. When he made his journey to *Augustodunum*, at the Tomb of *Casſianus* the Biſhop born in *Scythia*, having much company, in the hearing of them all, he called to him in the Tomb, and enquired what and how he did? ſaith he, I enjoy ſweet reſt, and expect the coming of my Redeemer. To whom *Germanus* answered, Reſt happily therefore, and intercede more diligently for our health. *Bonſinius, lib. 4. Decad. 1.*

174.

P*afchaſius*, a Deacon of the Apoſtolicall Court, excelling by his piety towards God and man, (as it is reported by *Gregory*;) but that he pertinaciously ſtood for *Lawrence*, (whom he thought more worthy) againſt *Symmachus*, who was judged by the voyces of all men worthy of the place of chief Biſhop, when after death he was to pay puniſhment for his fault, he was found by *Germanus* Biſhop of *Capua*, performing the drudgery of a ſervant in the *Angulanian Baths*; which *Germanus* when he underſtood the cauſe, went away, and for ſome dayes made ſupplication for him, returning, knew that he was freed from that burthen, and that his prayers were heard, whom now he perceived was not to be found there. *Marul, lib. 5. cap. 11.*

175.

A Certain Prieſt having come often to waſh himſelf at the baths called *Centurelle*, offered bread as a reward to one that had often freely waited upon him, and found, that he did not want it; for he had been Lord of that place, and after death he was there puniſhed again, to expiate a certain offence, by ſuffering puniſhment: yet he offered much to him, if by offering conſecrated bread he would pray for him; wherefore the Prieſt offered the holy Hoſt and praying for him, returned to the Baths; but not finding the man, he underſtood that he was freed from his pain. *Idem.*

176.

Benedict

177. **B**enedict the Tenth, chief Bishop, after his death appearing to *John the Portuensian* Bishop, confesseth, That he was kept, by *Odilones* his prayer, from eternal death; And that he now appeared to him, that he would go to him, and desire him, that he would pray for him now being in Purgatory, as he was accustomed when he was living. This Message being delivered, the Abbot and he prayed for him, and enjoined all the Monks who were with him, to do in like manner. Not long after, *Benedict* gloriously shining, appeared to *Edelbertus* the Monk, and told him, that he was translated from Purgatory to Beatitude. *Odilones* and the Monks praying for him, he appeared again to *Odilones*, giving him thanks, for that he had received so great mercy, chiefly by his prayers. *Idem. Ibidem.*
178. **R**obertus *Gaguinas* telleth, That *John* the Anchorite reported to *Ansoaldus*, Bishop of *Pictavum*, That he was raised by a certain reverend old man from his sleep, and commanded to pray for the soul of *Dagobert* King of *France*, the hour of his death: which when he had done, he saw a company of Devils in the midst of the Sea; who carried the soul of the King in a boat hawling him to torments, he calling upon *Martin*, *Maurice*, and *Dionysius*, the Martyrs, to help him against them, and that those three men came to him clothed in white garments, professing they were the men he called on, who helped *Dagobert*, and freed the soul of the suppliant King from torments without delay, and carried him with them to heaven. *Sigebertus in Chronico*, about the year of our Lord, 645. telleth to a certain man, That the soul of *Dagobert* coming to Judgment, was accused by many Saints for his spoyling of Churches, and that evill Angels endeavouring to take him away, *Dionysius* the *Parisiensian* intervened and freed him, onely prescribing that, in satisfaction of the wrong he had done, he should to the honour of God, and the blessed Apostles *Peter* and *Paul*, whom he had offended, build a Church.
179. **M**aurice the *Rothamagenian* Bishop, brought into the Temple after his death, having received his soul again, said to them that stood about him, Mark well the last words of your Pastour, I am naturally dead, but am revived, that I may declare to you what I have seen, for I am to retain my soul no longer then I speak to you, my conductors, whose apparrell and countenance was most fair and lovely to behold, and their speech most pleasant, promised me going towards the Sun-rising, the delectable and wished for enjoyment of Paradise; and having finished the adoration of Saints at *Jerusalem*, we went towards *Jordan*, by the Inhabitants whereof our company increasing, I was filled with exceeding joy; and when I made haste to passe the River, my companions reported, that our Lord had taught, that veniall sins which I had not formerly washed away by confession, would be purged by the aspect and fear of the

the Devil, which thereupon I should conceive; forthwith there appeared an army of most ugly spirits, flourishing and tossing most sharp Spears, and vomiting out of their mouthes flames of fire, so that the ayr seemed all over filled with Iron and flames; at which sight I was miserably filled with horrour. That therefore you may consult and provide for your safeties, I have assumed this habit to speak to you: and presently again he expired. *Vincenius, lib. 25. cap. 4.*

M*Acarus* of *Alexandria* upon a time walking in *Scythian* solitude, looking upon the skull of a dead man lying upon the ground, began to obtest it by the name of *Jesus*, and to interrogate it of what Countrey he was when he lived, and in what place his soul, sometimes his Inhabitant, now abode? His dry mouth denudated of flesh and nerves burst forth into speech, answering, he had been a Gentile, and an Inhabitant of the next Village; and that now his soul was thrust crowded as remotely deep into the Gulph of infernal perdition, as Heaven is distant from the Earth; but the incredulous Jews were thrown lower then he, and Hereticks, who endeavoured to pervert with falshood the revealed truth of Divinity, lower then they. *Idem.*

C*yrillus Hierosolymitanus* reporteth, Whilest in great heaviness he was at prayer, desiring that he might know the condition of the soul of *Ruffus* his dead Nephew; he first smell'd a most heavy stink, intolerable, if he had not stop't his nose; and presently after he saw *Ruffus* bound in burning chains, vomiting flames out of his mouth mixt with smoak, his body all over by reason of the heat, he seemed to suffer within, sparkling fire; and being much affrighted with this sad spectacle, he earnestly desired to know for what cause a man, who for his integrity of life was beloved of all men, should be judged worthy of such punishments? No fault was objected against him, (for ought he could find) for which he was so tormented; but his playing at dice, which he sundry times using, thought it a light sin, or none at all; and therefore neglected to confess it to a Priest. *Idem.*

A Certain man in the confines of the Province *Valeria*, before the Priest *Severus* came to him to absolve him of his sinnes, finished his course presently; the same day the Lord looking upon the prayers and tears of *Severus*, the young man revived; and being asked what became of his soul, whilest his body was deprived of it? he answered, That it was snatched by certain men blacker then Moors, who breathed fire out of their mouthes and nostrils, who carried him through open and rough places; but as he was thus led, being met by young men arrayed in white garments shining with a glorious light, the Devils were forced to dismiss him, and restore him to his body; for that they said, God had granted this

this to *Severus*, who had by prayer devoutly desired it: Therefore having confessed his sins to the same Priest, and done penance, he dyed the seventh day again, but more happily then before. *Marulus, ex Gregorio.*

183. **I**N the time that *Rome* was repaired, after the *Goths* had wasted it, one, rather wicked then ignoble, being dead, revived. As his friends were bewailing his death, and said, Send one to the Church of *Lawrence* the Martyr, to enquire what *Tiburtius* the Priest doth; for I saw him put upon a pile of wood fiercely burning: I also saw another pile, which, with the point of the flame thereof, seemed to reach Heaven, I heard a voyce breaking out of the flame, which shewed for whom this punishment is prepared; which having declared, he was stricken, not with a Planet, but death it self, and again returneth from whence he came; and it appeared, *Tiburtius* at that instant exhaled his wretched soul, whom every man almost fore-judged, every one detesting his life; for though he was a Priest, he had nothing belonging to his place besides the figure and name. *Idem.*

184. **S**Stephen, a *Roman*, illustrious in his age, going to *Constantinople*, fell sick and dyed; and, because they who accompanied him; had a desire by reason of the respect they owed him, to carry his body to his native Countrey, they enquired for one to imbalm him, by taking out his bowels, and applying Spices and ordinary means to keep the body from putrifying in the Journey: They could find no imbalmer by all their inquisition they made after one, but the next day the dead body was restored to life, and lived long after, though not so reformedly as he ought. Wherefore many rebuked him, because what horrid sights he had seen, did not terrifie him from evill-doing. He was wont to tell that he was then carried to Hell, and saw those formidable things which formerly he had heard, and would not believe; and that while he stood as one guilty before the Tribunal of the Judge, it was commanded that he should be dismissed, and their mistake who had convented him, was reprehended; for that it was commanded, that not he, but *Stephen* the Smith should be led thither: The same hour the Smith departing this life, caused this to be believed a reall Vision, and not reputed an idle dream. *Marulus, lib. 6. cap. 14.*

William

VWilliam, a boy of fifteen years of age, had a Viſion in the Night, wherein there appeared to him a certain glorious man, who led him to a place of torments, and ſeeing men excruciated after various manners, at laſt was brought to the Devil himſelf, who in his fiery Manſion amidſt the flames, ſate as a Judge in his Tribunal: preſently a certain ugly ſpirit leapt up, accusing the boy; Saith he, I have ever ſuggeſted evill things to this boy, but of thoſe ſins which he committed lately, he made no mention at all to the Prieſt at his confeſſion; he that led the boy perſwaded him to ſign himſelf with the ſign of the Croſs; which done, all his fear of damnation was taken away. *Vincentium, lib. 27. cap. 84.* 185.

It is reported, That in the *Sabine* Province there was a certain Nunne, who ſtrictly obſerved chaſtity, but defiled her tongue with fooliſh procacity; and when ſhe paſt her laſt day, being buried in the Church, the Prieſt coming into the Church at midnight, ſaw her diſtended before the Altar, cut through the middle, her higher part burnt with fire, and her lower part left untouched: in the morning therefore telling to his brethren what he ſaw, as he looked upon the place in which he ſaw her burnt; he ſheweth to them the marks which he found in the Marble of the ſcorching fire. *Gregorius Magnus, lib. 4. Dialog. cap. 50.* 186.

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