

19

THE
H I S T O R Y
OF THE
D E V I L,
ANCIENT AND MODERN,
IN TWO PARTS.

PART I. Containing a State of the Devil's Circumstances, from his expulsion out of Heaven to the Creation, with Remarks concerning his Fall.

PART II. Containing his more private Conduct down to the present Times; his Government, his Appearances, his manner of Working, and the Tools he Works with.—Also an Account of St Peter's Key, and Dr Faustus.

*Bad as he is, the Devil may be abus'd,
Be falsely charg'd and causelessly accus'd,
When Men, unwilling to be blam'd alone,
Shift off those Crimes on him who are their
own.*

The subject of this Work is singular, and it has been handled after a singular manner; the wise part of the world hath been pleased with it, the merry part hath been diverted with it, and the ignorant part has been offended at it; who can wonder then, that when the Devil is not pleased, his friends should not be angry?

EDINBURGH;

Printed by J. Morren, Campbell's Close, Cowgate.

THE
HISTORY
OF THE
DEVIL, &c.

I DOUBT not but the title of this book will amuse some of my reading friends a little at first, they will make a pause, perhaps as they do at a witch's prayer, and be some time a resolving whether they had best look into it or not, lest they should really raise the Devil by reading his story.

It must certainly therefore be a most useful undertaking, to give a true history of this tyrant of the air, this god of the world, this terror and aversion of mankind, which we call the Devil; to show what he is, and what he is not, where he is, and where he is not, when he is in us, and when he is not; for I cannot doubt but what the Devil is really and bona fide, in a great many of our honest weak hearted friends, when they know nothing of the matter.

It may, perhaps, be expected of me in this history, that since I seem inclined to speak favourably of Satan, to do him justice, and to write his story impartially, I should take some pains to tell you what religion he is of, and even this part may not be such a jest as at first sight you may take it to be; for Satan has something of religion in him, I assure you: nor is he such an unprofitable Devil that way, as some may suppose him to be; for tho' in reverence to my brethren, I will not reckon him among the Clergy; no, not so much as a gifted brother; yet I cannot deny but that he often preaches; and if it be not profitable

to his hearers, it is as much their fault as it is out of his design.

It is said also, and I am very apt to believe it, that he was very familiar with that holy Father Pope Silvester II. and some charge him with personating Pope Hildebrand on an extraordinary occasion, and himself sitting in the chair apostolic, in a full congregation; and you may hear the more of this hereafter: but as I do not meet with Pope Diabolus among the list, in all Father Platina's lives of the Popes, so I am willing to leave it as I find it.

But to speak to the point, and a nice point it is I acknowledge; namely, what religion the Devil is of; my answer will indeed be general, yet not all ambiguous; for I love to speak positively and with undoubted evidence.

1. He is a believer. I think none of my readers will doubt but he has more religion than is to be found in all the present French Convention, that even some of our own countrymen show themselves Devils enough to admire; for besides abjuring God and all religion, they even refused the respect that Satan thinks he has a right to, as they have decreed, that all the people of France shall believe death is eternal sleep; thus putting even the Devil out of the question; but as he wishes to be supreme in that respect, he soon brought part of them to the guillotine, and the rest taking the hint, set up Paganism, and worship even at present his infernal majesty under the title of the God of Reason; only instead of allowing every seventh day to him, as they used to do to God, they gave him every tenth. Thus have they and their British admirers far out deviled Satan; for I can assure them their prototype the Devil is no infidel.

2. He fears God. This you have the Devil's own authority for; and that in a confession against himself. 1. He confesses Christ to be the Son of God; but no thanks to him for that, for it does not need the Devil's evidence. 2. He acknowledges he may be tormented. 3. He acknowledges that there is a time appointed when he shall be tormented. But when, and by what means this shall be executed, I think as needless, as it is impossible to know on this side the blue blanket.

I will, I confess, come very much within the compass of this part of my discourse, to give an account, or at least to make an essay towards it, of the share the Devil has had in the spreading religion in the world; and of dividing and subdividing opinions in religion; perhaps to eke it out, and make it reach the farther; and also to show how far he is, or has made himself missionary of the famous clan for propagating the faith. It is true, we find him heartily employed, in almost every corner of the world, promulgating errors; but that may require an history by itself.

I think it no injury at all to the Devil, to say that he had a great hand in the old holy war, as it was ignorantly and enthusiastically called; stirring up the Christian princes and powers of Europe to run a madding after the Turks and Saracens, and make war with these impatient people above a thousand miles off, only because they had entered into God's heritage when he had fairly turned it into a common, and laid open for the next comer, spending their nation's treasure, and embarking their kings and people (I say) in a war above a thousand miles off, filling their heads with that religious madness, called in those days, Holy Zeal, to recover the Holy Land, the Sepulchres of Christ and the saints, and, as they called falsely, the Holy City, tho' true religion

says it was the accursed city, and not worth spilling one drop of blood for

This religious bubble was certainly of Satan, who as he certainly drew them in, so like a true Devil he led them in the lurch when they came there, faced about to the Saracens, animated the immortal Saladdin against them, and managed so dextrously, that he left the bones of thirteen or fourteen hundred thousand Christians there, as a trophy of his infernal politics, and after the Christian world had run all a *santa terra*, or in English, a fauntering about an hundred years, he dropt it to play another game less foolish, but ten times more wicked than that which went before it; namely, turning the crusadoes of the Christians one against another; and as Hudibras said in another case,

“ Made them fight like mad or drunk,

“ For Dame religion, as for punk.”

Of this you have a complete account in the history of the Pope's decrees against the Count de Thoulouse, and the Waldenses and Abigeuses, with the crusadoes and massacres which followed upon them, wherein, to do the Devil's politics some justice, he met with all the success he could desire. The zealots of that day executed his infernal orders most punctually, and planted religion in those countries in a glorious and triumphant manner, upon the destruction of an infinite number of innocent people, whose blood has fattened the soil for the growth of the Catholic Faith in a manner very peculiar, and to Satan's full satisfaction.

I might, to complete this part of the history, give you the detail of his progress in the first steps of his alliances with Rome, and add a long list of massacres, wars, and expeditions in behalf of religion, which he has had the honour to

have had a visible hand in; such as the Parisian massacre, the Flemish war under the Duke d'Alva, the Smithfield fires in the Martin days in England, and the massacres in Ireland; all which would most effectually convince us, that the Devil has not been idle in his business: but I may meet with these again in my way; it is enough, while I am upon the generals only, to mention them thus in a summary way.

To come to a regular enquiry into Satan's affairs, it is needful we should go back to his original, as far as history and the opinion of the learned world will give us leave.

It is agreed by all writers, as well sacred as profane, this creature we now call a Devil, was originally an angel of light, a glorious seraph; perhaps the choicest of all the glorious seraphs. See how Milton describes his original glory:

Satan, so call him now; his former name
Is heard no more in heaven; he of the first,
If not the first archangel; great in power,
In favour and pre-eminence.

Par. Lost, book v.

And again the same author, and upon the same subject:

— — — — — Brighter once amidst the host,
Of angels, than that star the uars among.

lb. book vii.

The glorious figure which Satan is supposed to make among the thrones and dominions in heaven, is such as we may think the highest angel in that exalted train could make; and some think as above, that he was chief of the archangels.

Hence that notion, that the first cause of his disgrace, and on which ensued his rebellion, was occasioned upon God's proclaiming his Son generalissimo, and with himself supreme ruler in heaven; giving the dominion of all, his works of

creation, as well already finished, as not then begun, to him: which post of honour (for they) Satan expected to be conferred on himself, next in honour, majesty, and power to God the supreme.

In a word, Satan withdrew with all his followers male-content and shagrin'd, resolv'd to disobey this new command, and not yield his obedience to the Son. The learned agree in opinion, that the number of angels which rebelled with Satan was infinite; and Mr Milton suggests in one place, that there were the greatest half of the angel body, or seraphic host.

“———But Satan with his powers

“ An host

“ Innumerable as the stars of night,
 “ Or stars of morning, dew drops, which the sun
 “ Imperial on ev'ry leaf, and ev'ry flower.”

Par. Lost, book v.

Be their number as it is, numberless millions and legions of millions, that is no part of my present enquiry; Satan the leader, guide and superior, as he was author of the celestial rebellion, is still the great head and master Devil as before, under his authority they still act not obeying, but carrying on the same insurrection against God which they began in heaven; making war still with heaven, in the person of his image and creature man, and tho' vanquish'd by the thunder of the Son of God, and cast down headlong from heaven, they have yet resumed, or rather not lost, either the will or the power of doing evil

• After we have seen him so ignominiously toss'd out of heaven, we shall enquire a little what he is. We believe there is such a thing, such a creature as the Devil; and that he may still with

propriety of speech, and without injustice to his character, be called by his ancient name, Devil.

That he is of an ancient and noble original must be acknowledged; for he is a heaven born and of angelic race, as has been touched already. If Scripture-evidence may be of any weight in the question, there is no room to doubt the genealogy of the Devil. He is not only spoken of as an angel, but as a fallen angel; one that had been in heaven, had beheld the face of God in his full effulgence of glory, and surrounded the throne of the Most High; from whence commencing rebel, and being expelled, he was cast down, down, down, God and the Devil himself only know where; for indeed we cannot say that any man on earth knows it; and wherever he is, he has, since man's creation, been a plague to him—been a tempter, a seducer, a calumniator, an enemy, and the object of man's horror and aversion.

How long the Devil remained wandering or confined in chaos, or how he employed himself, history is silent, and tradition says but little. Rabbi Judah says, the Jews are of opinion, that he remained twenty thousand years in that condition; and that the world would contain twenty thousand more, in which he shall find work enough to satisfy his mischievous desires; but he shows no authority for his opinions. Indeed let the Devil have been as idle as they think he was before, it must be acknowledged that he now is the most busy, vigilant and diligent of God's creatures, and very full of employment too, such as this.

As the Devil's Historiographer Royal has not yet favoured us with any publication of his infernal Highness, we are left much in the dark for materials, and must draw them as inferences from

his actions and connections. This we are convinced of, when we come to speak of his shape, or personality of substance; and as we shall have occasion to say a good deal on that score afterwards, we leave the reader, from the credibility of the witnesses, to attach what degree of belief he pleases to it. Only we are certain, whatever his puissance is as prince of the power of the air, it is limited here, and that in two particulars: first, he is limited from assuming a body, or body shapes with substance: and secondly, from exerting seraphic powers, and acting with that supernatural force, which as an angel he was certainly vested with before the Fall and which we are not certain is yet taken from him: or at most, we do not know how much it may or may not be diminished by his degeneracy, and by the blow given him at his expulsion. This we are certain, that be his power, greater or less, he is restrained from exercising it in this world; and he who was once equal to the angel who killed 180,000 men in one night, is not able now without a new commission, to take away the life of one Job, nor touch any thing he had.

But let us consider him then limited and restrained as he is, yet he remains a mighty, a terrible, an immortal being, far superior to man as well in the dignity of his nature, as in the dreadful powers he retains still about him. It is true the brain sick heads of our enthusiasts paint him blacker than he is; and as I have said, wickedly represent him clothed with terrors that do not really belong to him; as if the power of good and evil was wholly vested in him, and that he was placed in the throne of his Maker, to distribute both punishments and rewards, in this they are very wrong, terrifying and deluding fanciful people about him, till they turn their heads and

fright them into belief that the Devil will let them alone if they do such and such good things, or carry them away with him they knew not whither, if they do not, as if the Devil whose proper business is mischief, seducing and deluding mankind, and drawing them in to be rebels like himself, should threaten to seize upon them, carry them away, and in a word fall upon them to hurt them if they did evil, and on the contrary be favourable and civil to them if they did well. On the contrary we have a clear discovery,

1. That he is the vanquished, but implacable enemy of God, his Creator, who has conquered and expelled him from the habitations of bliss; on which account he is filled with envy, rage, malice, and all uncharitableness; would dethrone God and overturn the thrones of heaven, if it was in his power.

2. That he is man's irreconcilable enemy; not as he is man, not on his own account simply, not for any advantage he (the Devil) can make by the ruin and destruction of man; but in mere envy at the felicity he is supposed to enjoy as Satan's rival, and as he is appointed to succeed Satan and his angels in the possession of those glories from which they are fallen.

So Satan looking narrowly into the nature and frame of our first parents; from the nature of Eve, he had room to conclude, that she was of a constitution easy to be seduced, and especially by flattering her; raising a commotion in her soul, and a disturbance among her passions: and accordingly he set himself to work, to disturb her repose, and put dreams of great things into her head; together with something of a nameless kind, which (however some have been ill-natured enough to suggest) I shall not injure the Devil so much as to mention without better evidence.

But I only give the general hint of these things, as they appear recorded in the annals of Satan's first tyranny, and at the beginning of his government in the world: those that would be more particularly informed, may enquire of him and know farther.

And here, to be sure, began the Devil's new kingdom: as he had now seduced the two first creatures, he was pretty sure of success upon all the race; and therefore prepared to attack them also, as soon as they came on; nor was their increasing multitude any discouragement to his attempt, but just the contrary; for he had agents enough to employ, if every man and woman that should be born was to want a Devil to wait upon them, separately and singly, to seduce them; whereas some whole nations have been such willing subjects to him, that one of his teraphic imps may, for aught we know, have been enough to guide a whole country; the people being entirely subjected to his government for many ages, as in America for example, where some will have it, that he conveyed the first inhabitants; at least, if he did not, we don't know who did, or how they got thither.

But as to the Americans, let the Devil and them alone to account for them going thither; this we are certain of, that we knew nothing of them for many hundred years; and when we did, they that went from hence found Satan in a full and quiet possession of them, ruling them with an arbitrary government, particular to himself. He had led them into a blind subjection, nay, I might call it devotion (for it was all the religion that was to be found among them); worshipping horrid idols in his name, to whom he directed human sacrifices continually to be made, till he deluged the country with blood, and ripened them up for

the destruction that followed, from the invasion of the Spaniards, whom he knew would hurry them out of the world as fast as he (the Devil himself) could desire of them.

To return to the beginning of things, in the midst of his conquest, he found a check put to the advantages he expected to reap from his victory, by the immediate promise of grace to a part of the posterity of Adam, who notwithstanding the fall, were to be purchased by the Messiah, and snatched out of his (Satan's) hands, and over whom he could make no final conquest; so that his power met with a new limitation, and that such as indeed fully disappointed him in the main thing he aimed at, viz. preventing the beatitudes of mankind; which were thus secured, (and what if the numbers of mankind were upon this account increased in such a manner, that the selected number should, by length of time, amount to just as many as the whole race had they not fallen, would have amounted to in all?) And thus, indeed the world may be said to be upheld and continued for the sake of those few; since, till their number can be completed the creation cannot fall, any more than that without them, or but for them, it would not have stood.

The second exploit the Devil achieved, was abstracting the mind of Cain, Adam's eldest son, from his allegiance to God, who, on finding that his brother's more virtuous sacrifice was preferred to his own, conceived and perpetrated the satanic deed of butchering Abel. For which God cursed Cain, blasted his race, and drove them from his presence.—Thus the Devil too successfully practised his wiles on the Antedeluvian; for tho' both the third son of Adam had had two sons, in those days we find "that men began to call on the name of the Lord;" yet in tracing

the succession of blood in the royal original line of Adam, brought down as low as Noah and his three sons, for it continued a series of 1450 years, say some. 1640, say others; in which time, sin spread itself so generally through the whole race; and the sons of God, so the scripture calls the men of the righteous seed, the progeny of Seth came in unto the daughters of men, that is, joined themselves to the cursed race of Cain, and married promiscuously with them according to their fancies—the women it seems being beautiful and tempting; and though the Devil could not make the women handsome or ugly in one or other family, or either side, so as to make both the men and women tempting and agreeable to one another, where they ought not to have been so; and perhaps as it is often seen to this day, the more tempting for being under a legal restraint. Thus having completely debauched them the whole 1500 years, he led them to scorn and contempt, Noah, and treats him as a fantastic religious fool for building the ship in which he and the flock on board were to skip over hills and dance over plains: but soon were they left in the Devil's lurch; and he no doubt amazed and nonplussed to guess what would ensue from this inundation.

No sooner did the Devil see the ark resting on Mount Ararat, and Noah and his family and every living creature descend from it; and knowing all his infernal work was to begin, that he might again strike at the root instantly commences with Noah, who had been a very great preacher; and by means of his witched child Canaan gets him drunk, and so stops his mouth; for we never hear of him after, though he lived a long time.

It would be tedious and defultory to trace Satan through all his indefatigable workings to seduce mankind to devil worship; and how completely he succeeded. God called Abraham out from among his idol-worshipping friends, and in his seed erected a church, in which, in fulness of time, the Messiah, who before had expelled Satan from heaven, was to appear and give his kingdom a mortal wound. Nor shall we show the many defections in the brightest luminaries of the church, to the coming of our Saviour; and it was, no doubt, than at a low ebb, though there was a glorious remnant of saints who waited the salvation of Israel, and kept Satan at bay. And this was a more mortal stab to the thrones principalities infernal, than the creation of man; and therefore with this I break off the antiquities of the Devil's history, or the ancient part of his kingdom: for from hence downward, we shall find his empire had declined gradually; and though by his wonderful address, his prodigious application, and the vigilance and fidelity of his instruments, as well human as infernal and diabolical; and of the human, as well the ecclesiastic as the secular, he had many times retrieved what he had lost, and sometimes bid fair for recovering the universal empire he once possessed over mankind; yet he has been still defeated again, repulsed and beaten back and his kingdom has declined in many parts of the world, and especially in the northern parts. And we shall consider how he has politically maintained his interest, and increased his dominion among the wise and righteous generation that we cohabit with, and among which is in so far, the subject of the modern part of Satan's history, and of which we are next to give an account.

PART II.

I HAVE examined the antiquities of Satan's history, and brought his affairs down from the creation as far as our blessed Christian times; especially to the coming of the Messiah, when one would think the Devil could have nothing to do among us. I have indeed but touched at some things which might have admitted of a farther description of Satan's affairs, and the particulars of which we may all come to a farther knowledge of hereafter; yet I think I have spoken to the material part of his conduct, as it relates to his empire in this world; what has happened to his more sublimated government and his angelic capacities, I shall have an occasion to touch at in several solid particulars as we go along.

The Messiah was now born, the fulness of time was come that the old serpent was to have his head broken, that is to say, his empire or dominion over man, which he gained by the fall of our first father and mother in paradise, received a downfall or overthrow.

It is worth observing, in order to confirm what I have already mentioned of the limitation of Satan's power, that not only his angelic strength seems to have received a farther blow upon the coming of the Son of God into the world, but he seems to have had a blow upon his intellects; his serpentine craft and devil-like subtilty seem to have been circumscribed and cut short; and instead of his being so cunning a fellow as before, when, as said, it is evident he outwitted all mankind, not only Eve, Cain, Noah, Lot, and all the patriarchs, but even nations of men, and that in their public capacity: and thereby led them into absurd and ridiculous things, such as the building

of Babel, and deifying and worshipping their kings when dead and rotten; idolizing beasts, stocks, stones, any thing, and even nothing; and in a word, when he managed mankind just as he pleased.

Now, and from this time forward, he appeared a weak, foolish, ignorant Devil, compared to what he was before. He was almost upon every occasion resisted, disappointed, balked, and defeated; especially in all his attempts to thwart or cross the mission ministry of the Messiah while he was upon earth, and sometimes upon other and very mean occasions too.

And first, how foolish a project was it, and how below Satan's celebrated artifices in like cases, to put Herod upon sending to kill the poor innocent children in Bethlehem in hopes to destroy Christ? for take it for granted it was the Devil put it into Herod's thoughts that execution, how simple and foolish soever now, we must allow him to be very ignorant of the nativity himself, or else he might have easily guided his friend Herod to the place where the infant was.

This shows, that either the Devil is in general as ignorant as we are of what is to happen in the world before it is really come to pass; and consequently can foretel nothing, no, not so much as our famous old Merlin or mother Shipton did; or else that great event was hid from him by an immediate power superior to his, which I cannot think neither, considering how much he was concerned in it, and how certainly he knew that it was once to come to pass.

But be that as it will, it is certain the Devil knew nothing where Christ was born, or when; nor was he able to direct Herod to find him out; and therefore put him upon that foolish as well as cruel order, to kill all the children, that he might destroy the Messiah among the rest.

The next simple step the Devil took, and indeed the most foolish one that he could ever be charged with, unworthy the very dignity of a Devil, and below the understanding that he always was allowed to act with, was that of coming to tempt the Messiah in the wilderness; it is certain that the Devil knew our Saviour to be the Son of God; and it is as certain he knew, that as such he could have no power or advantage over him; how foolish then was it in him to attack him in that manner, "If thou be the Son of God?" why he knew him to be the Son of God well enough; he said so afterwards, "I know thee who thou art the holy One of God;" how then could he be so weak a Devil as to say, if thou art, then do so and so?

The case is plain, the Devil though he knew him to be the Son of God, did not fully know the mystery of the incarnation; nor did he know how far the power of Christ extended, and whether as a man, he was not subject to fall as Adam was, though his reserved Godhead might be still immaculate and pure, and upon this foot, as he would leave no method untried, he attempts him three times, one immediately after another; but then, finding himself disappointed, he fled.

This evidently proves, that the Devil was ignorant of the mystery of godliness, as the text calls it, God manifest in the flesh; and therefore made that foolish attempt upon Christ, thinking to have conquered his human nature, as capable of sin, which it was not; and at this repulse hell groaned; the whole army of regimented Devils received a wound, and felt the shock of it; it was a second overthrow to them; they had a long train of success; carried a devilish conquest over the greatest part of the creation of God; but now they were cut short; the seed of the wo-

man was now come to break the serpent's head; that is, to cut short his power, to contract the limits of his kingdom, and in a horrible manner, whenever Christ met with him; or else very humble and submissive, as when he begged leave to go into the herd of swine, a thing he has often done since

Defeated here, the first stratagem I find him concerned in after it, was his entering into Judas, and putting him upon betraying Christ to the chief priest; but here again he was entirely mistaken; for he did not see, as much a Devil as he was, what the event would be; but when he came to know that if Christ was put to death, he would become a propitiatory and be the great sacrifice of mankind so as to rescue the fallen race, from that death they had incurred the penalty of by the fall; that this was the fulfilling of all scripture prophecy; and that thus it was that Christ should be the end of the law: I say, as soon as he perceived this, he strove all he could to prevent it, and disturbed Pilate's wife in her sleep, in order to set her upon her husband to hinder his delivering him up to the Jews; for then, and not till then, did he know how Christ was to vanquish hell by the power of his cross.

Thus baffled and thwarted, the Devil resolved on this truly hellish thing called persecution, and armed the whole Romish empire against God's Church; but tho' for a long time he was glutted with blood and satisfied with destruction, yet under Constantine the Christian Church was established and religion flourished in peace, which continued till the days of Arius, who was zealously opposed by the orthodox bishop of the East, Athanasius, whom they banished and called several times, as error ran high, and as the Devil either lost or got ground. The emperor Arian a

child of the Devil, espousing the diabolical tenets of arms, a violent persecution arose betwixt the Ariars and the orthodox. So virulently did they carry on this persecution, that the Devil by means of the emperor Julian made one push for establishing Paganism again; but like King James II. he drove too hard; and Julian had so provoked the whole Romish empire which was generally become Christian, that had the apostate lived he would not have been able to have held the throne; but as he was cut off in his beginning, Paganism expired with him; and even Satan with propriety might have joined him when mortally wounded (throwing a handful of his own blood, as it were at heaven), crying, Thou hast conquered me, O Galilean.

Juvian, the next emperor, being a glorious Christian, and a very good and great man, the Devil abdicated for a while, and left the Christian armies to re-establish the orthodox faith; nor could he bring the Christians to a breach again among themselves a great while after. But the Devil, a more cunning fisherman than ever St Peter was, soon set the Bishops effectually by the ears with the new notion of Primacy; which bait the priests eagerly swallowed, and soon fell to banishing and party-making for the superiority as heartily as ever temporal tyrants did for dominion; and took as black and devilish methods to carry it on, as the worst of those tyrants ever had done before them.

At last Satan declared for the Roman pontiff, and that upon excellent conditions, in the reign of the emperor Mauritius; for Boniface, who had long contended for the title of supreme, fell into a treaty with Phocas captain of the emperor's guard; whether the bargain was from hell or not, let any one judge, the conditions absolutely

entitle the Devil to the honour of making the contract, viz. That Phocas first murdered his master (the Emperor) and his sons, Boniface should countenance the treason, and declare him Emperor; and in return, Phocas should acknowledge the primacy of the church of Rome and declare Boniface universal bishop. A blessed compact! which at once let the Devil to the head of affairs in the Christian world, as well spiritual as temporal, ecclesiastic as civil. Since the conquest over Eve in paradise, by which death and the Devil, hand in hand, established a more important point than he gained at this time.

Then he drew the Bishop of Rome to set up the ridiculous pageantry of the *key*; and while he the Devil set open the gates of hell to them all, put them upon locking up the gates of heaven, and giving the Bishop the key; a cheat which, as gross as it was, the Devil so gilded over, or so blinded the age to receive it, that like Gideon's ephod, all the Catholic world went a-whoring after the idol; and the Bishop of Rome sent more idols to the Devil by it, than ever he pretended to let into heaven, though he opened the door as wide as his key was able to do.

The story of this key being given to the Bishop of Rome by St Peter who, by the way, never had it himself, and of its being lost by somebody or other, (the Devil it seems did not tell them who,) and it being found again by a Lombard soldier, in the army of King Antharis; who, attempting to cut it with his knife, was miraculously forced to direct the wound to himself, and cut his own throat; that King Antharis and his nobles, happened to see the fellow do it, and were converted to Christianity by it; and that the King sent the key, with another made like it, to Pope Pelagius, then Bishop of Rome, who thereupon assumed the

power of opening and shutting heaven's gates; and afterwards setting a price or toll upon the entrance, as we do here at passing a turnpike; these fine things, I say, were successfully managed for some years before this I am now speaking of; and the Devil got a great deal of ground by it too; but now he triumphed openly, and having set up a murderer on the temporal throne, and a church emperor upon the ecclesiastic throne, and both of his own chusing, the Devil may be said to begin his new kingdom from this epocha. and call it the restoration.

Since this time indeed, the Devil's affairs went very merrily on, and the Clergy brought so many gewgaws into their worship, and such devilish principles were mixed with that which we call the Christian faith: that in a word, from this time the Bishop of Rome commenced whore of Babylon in the most express terms that could be imagined; tyranny of the worst sort crept into the pontificate; errors of all sorts into the profession; and they proceeded from one thing to another, till the very Popes, for so the Bishops of Rome were now called, by way of distinction; I say, the Popes themselves, their spiritual guides, professed openly to confederate with the Devil, and to carry on a personal and private correspondence with him, at the same time taking upon them the title of Christ's Vicar, and the infallable guide of the consciences of Christians.

This we have sundry instances of, in some merry Popes, who, if fame lies not, were forcerers, magicians, had familiar spirits, and immediate conversation with the Devil, as well visibly as invisibly; and by this means became what we call Devil's incarnate.

Among the instances of Satan's appearances, we have the following: Charles VI. of France, surnamed the beloved, was riding over the forest

near Mons, a ghastly frightful fellow (that is to say, the Devil so clothed in human vizard) came up to his horse and taking hold of his bridle, stopt him, with addition of these words, "Stop king: whether go ye: you are betrayed!" and immediately disappeared. It is true the king had been distempered in his head before and so he might have been deceived; and we might perhaps have been led to have charged it to the account of a whimsical brain, or the power of his imaginations; but this was in the face of his attendants, several of his great officers, courtiers, and princes of the blood, being with him, who all say the man heard the words, and immediately to their astonishment, lost sight of the spectre, who vanished from them all.

These are some of the Devil's extraordinaries, and it must be confessed they are not the most agreeable to mankind; for sometimes he takes upon him to disorder his friends very much on these occasions. And in the above case of Charles VI. of France, the king, they say, was really demented ever, after that is, as we vulgarly, but not always improperly, express it, he was really frightened out of his wits. Whether the malicious Devil intended it so or not, is not certain, tho' it was not so foreign to his particular disposition if he did.

It is true, Satan may be obliged to make different appearances, as the several circumstances of things call for it; in some places he makes his public entry, and then he must show himself in the habit of ceremony: in other cases he comes upon private business, and then he appears in disguise; in some cases he may think it fit to be in cog, and then he appears dressed ala masque; so they say he appeared at the famous St Bartholomew's wedding at Paris, where he came in dressed like a

trumpeter, danced in his habit, sounded a levit, and then went out and rung the alarm bell (which was the signal to begin the massacre) half an hour before the time appointed, lest the king's mind should alter and his heart fail him.

If this story be not made upon him (for we should not slander the Devil) it would seem he was thoroughly satisfied in King Charles the IX's steadiness in his cause; for the king it seems had relaxed a little once before: Satan might be afraid he would fall off again, and so prevent the execution. Others say, that he did relent immediately after ringing the alarm-bell; but then it was too late; the work was begun, and the rage of blood having been let loose among the people, there was no recalling the order, which was executed fully; for every Protestant in Paris was that night butchered, and they had been collected by fair promises from every corner in France.

So long a series of delusion followed this, that even the famous doctors of the faculty at Paris, when John Faustus brought the first printed books that had then been seen in the world, or at least not there, into the city and sold them for manuscripts, they were surpris'd at the performance, and questioned Faustus about it; but he affirming they were manuscripts, and that he kept a great many clerks employed to write them, they were satisfied for a while.

But looking farther into the work, they observed the exact agreement of every book one with another: that every line stood in the same place, every page a like number of lines, every line a like number of words; if a word was mis-spelt in one, it was also mis-spelt in all; nay, that if there was a blot in one, it was alike in all; they began again to muse how this should be? In a word, the learned divines, not being able to

comprehend the thing, (and that was always sufficient) concluded it must be the Devil; that it was done by magic and witchcraft; and that in short, poor Faustus (who was indeed nothing but a mere printer) dealt with the Devil.

So the learned doctors, not being able to understand how the work was performed, concluded as above, it was all the Devil, and that the man was a wizzard; accordingly they took him up for a magician, and a conjurer, and one that worked by the black art; that is to say, by the help of the Devil: and in a word, they threatened to hang him in their criminal courts, which made such a noise in the world, as raised the fame of poor John Faustus to a frightful height, till at last he was obliged for fear of the gallows, to discover the whole secret to them.

N. B. This the true original of the famous Dr Faustus or Foster, of whom we have believed such strange things, as that it is become a proverb, as great as the Devil and Dr Faustus; whereas poor Faustus was no doctor, and knew no more of the Devil than any other body.

F I N I S.