

almost no place, but some bells might be heard there. And so the devil should have no abiding place in England, if ringing of bells would serve; but it is not that that will serve against the devil. And no doubt we were in a miserable case, when we learned of the devil to fight against the devil. And how much are we bound to God, that he hath delivered us from these gross ignorances, and hath taught us how we should fight and prevail against the enemy!"\*

Barnaby Googe translates a portion of the "Regnum Papisticum" of Neogeorgus, in which he treats of bells, in the following manner. We preserve his own spelling.

"If that the thunder chaunce to rore, and stormie  
 tempest shake,  
 A wonder is it for to see the wretches how they  
 quake,  
 Howe that no sayth at all they have, nor trust in  
 any thing,  
 The clarko doth all the belles forthwith at once in  
 steeple ring:  
 With wond'rous sound and deeper farre than he  
 was wont before,  
 Till in the loftie heavens darke the thunder bray no  
 more.  
 For in these christned belles they thinke doth lie  
 much power and might,  
 As able is the tempest great and storme to vanquish  
 quight.  
 I sawe myself at Numburg once, a towne in Toring  
 coast,  
 A bell that with this title bold hirself did proudly  
 boast:  
 'By name I Mary called am, with sound I put to  
 flight  
 The thunder crackes and hurtfull stormes, and  
 every wicked spright.'  
 Such things when as these belles can do, no wonder  
 certainlie  
 It is, if that the Papistes to their tolling alwayes  
 flie,  
 When hail, or any raging storme, or tempest comes  
 in sight,  
 Or thunder boltes, or lightning fierce, that every  
 place doth smight."

It is not difficult to account for the superstitious confidence placed in these things. Having made sundry additions to the ordinances of God, it was necessary to obtain for them the full sanction of religion. Salt, oil, incense, and other things, which had been brought into use, must therefore be solemnly set apart or sanctified, after which they were supposed to be endued with wonderful influences, even over men and evil spirits. This

sanctification or blessing could only be performed by the priest. The greater the number of articles requiring his blessing, the greater was his power, and the reverence with which he ought to be regarded. Thus one evil was propped up by another.

Among the ceremonies with which the ritual of the Romish Church is overloaded, the baptism of bells is prominent. It is properly speaking a "consecration," and is so called in the authorised formulary; but it so nearly resembles the act of baptism, that it is spoken of as such by Roman Catholic writers, though they are careful to tell us that the bell is not baptized "for the remission of sins!"

It is an ancient ceremony. Some think, following Baronius, that it was first introduced by Pope John xiii., in the year 968; but that is a mistake, for one of the capitulars, or ecclesiastical decrees of Charlemagne, dated A.D. 789, expressly forbids the baptizing of bells, which clearly indicates that it had been then for some time practised.

A priest may baptise human beings, but a bishop only has the privilege of baptizing bells, and episcopal fees are not famed for moderation. Wealthy and distinguished persons aspire to the honour of becoming godfathers and godmothers on such occasions (sponsors for bells!)—an honour for which they are expected to pay liberally. Both the money and the rich robes or other ornaments contributed, are received on behalf of the bell, and doubtless as faithfully used as were the costly viands which were set before the image of Bel in the olden time. Formerly the ceremony was concluded by a sumptuous feast.

This was one of the "hundred grievances" which the Germans made the subject of complaint and remonstrance at the Diet of Nuremberg, A.D. 1522. They stated that the consecration of churches, churchyards,

\* Latimer's Sermons—Parker Society's Edition, p. 498.