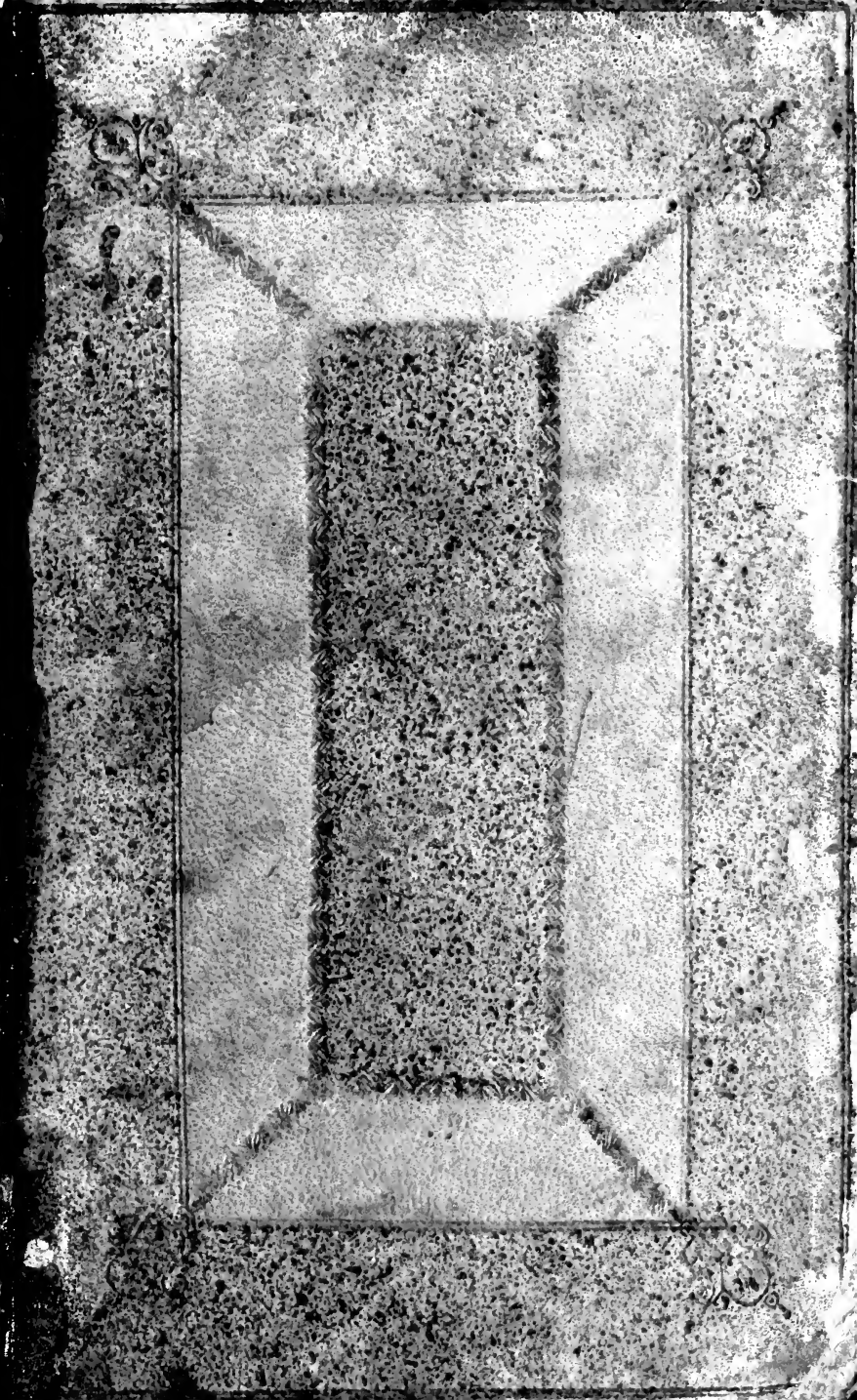

A SPECIMEN OF *Papal* and *French* *PERSECUTION.*

EXHIBITED

In the Sufferings of ſome of the more Eminent Confeſſors and Martyrs, who have ſignaliz'd their Faith and Patience within the Long and Diſmal Reign of

LEWIS XIV.

Particularly of

Lewis de Marolles, &c.

A SPECIMEN OF *Papal* and *French* PERSECUTION.

AS ALSO,

Of the Faith and Patience of the late *French* Confessors and Martyrs.

EXHIBITED

In the Cruel Sufferings, and most Exemplary Behaviour of that Eminent Confessor and Martyr,

Mr. *Lewis de Marolles*;

Councellor to the *French* King, and Receiver of the Consignations in the Bailywick of St. *Meneholt* in *Champaigne*; From his Condemnation to the Gallies 1686, to his Death in the Dungeon 1692.

Done newly out of French.

To which is prefix'd,

An Account of the Torments which the *French* Protestants endure Aboard the Gallies; Given by an Eye-Witness.

LONDON, Printed by *S. Holt*, and are to be Sold by *D. Brown*, at the *Black Swan* without *Temple-Bar*, *J. Billingsley* under the *Exchange*, *Cornhill*, *J. Downing*, near *West-Smithfield*, *B. Picard*, at the *Three Bibles* in the *Minories*, and *J. Morphew* near Stationers Hall, 1712.

TO

Monſieur *HEINSIUS*,

COUNCELLOR *and* PENSIONARY OF *Holland* and *Weſt-Friezland*.

SIR,

A *Friend of my Father's, to whom I have Communicated ſome Letters written with his own Hand, would needs take the pains to put in order the Hiſtory of the his Sufferings and Martyrdom, with which it has pleas'd God to Crown Him. I take the Liberty Sir, to Dedicate it to you, and I hope you will not take it ill. I thought that the Hiſtory of the many Evils and Sufferings, which the moſt cruel Violence could Invent, wherewith to Triumph over his Faith and Conſtancy, might ſerve to Fortifie and Strengthen thoſe who are Perſecuted for the Truth, and to awaken thoſe who are negligent in the exerciſe of Piety. I have alſo been*

perſuaded, that the Hiſtory of a Martyr which hath made ſo much noiſe in the World, (if I may ſay it without Vanity,) could not be better Dedicated than to the Primier Miniſter of a Common-Wealth, no leſs Charitable than Powerful, and which affords Subſiſtence and Support to ſo many Millions of Perſons, who have forſaken all to preſerve that Fidelity which they owe to God. Every one Sir, is acquainted with the Weight, and Influences which your Counſels have in all the Deliberations of the State. And the Refugees are not Ignorant of the Obligations, which Engage them to Publiſh their Acknowledgments. It is for this reaſon that in acquitting my ſelf of ſo Juſt a Duty, I intreat you to grant me the Honour of your Protection, and to permit me to Stile my ſelf with a moſt Profound Reſpect.

SIR,

Your moſt Humble, and

moſt Obedint Servant,

DE MAROLLES.

THE PUBLISHER TO THE READER.

IT is univerſally acknowledged that no Reading is more uſeful than the Lives of great and Good Men; And of all Lives thoſe are moſt Edifying which repreſent to us the Noble Conflicts, and Eminent Sufferings of Confeſſors and Martyrs, for theſe are the principal Leaders in the Armies of the Living God, ſtanding firm againſt all the Batteries of the Powers of Darkneſs: And to behold their Courage and Conſtancy, is not more Entertaining, than it is truly Edifying, as it animates us to follow the Example of ſuch Heroes in the Chriſtian Warfare.

But many will be apt to ſay what need we Examples of this ſort in theſe Latter Ages, ſince the Church is come

under the Protection of Christian Princes, who have been Nursing Fathers, and Nursing Mothers to it. The Primitive Christians they readily Extol, and the Faith and Patience of the First Martyrs, they Hear and Read of with Admiration. But of the modern Martyrdoms, these seem to understand little of the necessity, and as slightly to Esteem their Sufferings. But this is a Prejudice which, with Submission, I shall Presume to say, arises from too great an Inadvertency of what is both Predicted in Scripture, and Recorded in Ecclesiastical History, concerning the State of the Church of God in the Middle, and these latter Ages.

As for the Scripture Accounts of this matter, what more Evident than that its State was to be *Militant*, and particularly that under the *Anticristian* Domination it should suffer a long and Dismal Oppression, and even an Extermination in some Places, so as to be forc'd to take her Flight into the closest Coverts? what else can mean these words of St. *John*, Rev. 12. 6. That *the Woman should fly*

fly into the Wilderness, where she had a place prepared of God, that they should feed her there a Thousand two hundred and threescore days, which in the prophetick Stile means 12 Hundred and Sixty Years, and that there she should *Prophesie in Sackcloth*, Rev. 11. 3. The Wilderness does most aptly denote the place of her chiefest Residence in the Middle Ages especially, and her being in Sackcloth presignifies the sadness of her Heart, and her low Condition during that whole time.

And as for Evidence from Ecclesiastical History, if our Protestant Readers would vouchsafe with the same diligence and regard to peruse the Histories of the Old *Albigenses* and *Waldenses*, and of the Protestant Churches their Successors, especially those of *Piemont* and *France*, as they usually do the Histories of Popish Writers, they would discern those and other Prophesies verify'd to a tittle, as to the Sufferings of both, under the Roman *Antichrist*, during that long Tyranny, drawing now, it is much to be hop'd, towards its final Period. And as in the Primitive

Persecutions they find the Last, namely that of *Diocleſian*, to exceed all the former in Duration, the Numbers of the Perſecuted, and the Variety of their Sufferings; So in this of the Churches of *France* and *Piemont*, carried on by the Power and Influence of another *Diocleſian*, they will find, as e'er long will be made appear, a like Proportion with reſpect to all the former, in every of theſe Particulars.

It was in this laſt that our Noble Confeſſor and Martyr, Mr. *Louis de Marolles*, ſhin'd ſo glorioſly in this Chriſtian Warfare; It was in this that he ſtood ſo immoveable, when Thouſands fell on all ſides him, in Courts, in Priſons, in Conferences, himſelf remaining equally unſhaken with either Menaces or Intreaties; And it was in this that he bore up afterwards with a great and elevated Soul, both in the Gallies and in the Dungeon. And what a long and diſmal Night muſt this latter of Six Years continuance have been to any other, who had not been poſſeſſed of ſuch a clear Conſcience, and a joyous Mind, as God vouchſafed to him!

The

The Cordials of divine Comfort muſt have been very ſtrong that could Support him under the load of his Chains, and in ſuch horrid Circumſtances ſo long! And indeed it appeares through his whole Hiſtory, that as his Sufferings were uncommon, ſo his Conſolations were exceeding great. But I could not have form'd ſo ſtrong an Idea of them, had it not been for one of the darkeſt paſſages in his Story. In Page 61 upon his firſt coming to *La Tournelle*, you will find him Expreſſing himſelf thus; '*I meet* here with ſome-'thing more *Agreeable*, and more *Grie-'vous* than the Dungeon, but we muſt 'ſubmit to all. This Period wherein he ſpeaks of what he felt in the Dungeon, to be both *Agreeable* and *Grievous* at the ſame time, ſeemd to me at firſt to be Inconſiſtent, till waiting upon that Learned Mathematician Mr. *de Moivre*, to put right the following problem; In diſcourſe upon Mr. *de Marolles*, that Gentleman told me, that in the Five or Six times he was with him in his Confinement, he always found him, tho' with

a Chain upon his Neck, and in a place and Company moſt Horrid, yet with a chearſul glee and ſmile upon his Countenance, ſuch as ſpake more than a bare Serenity of Mind, even a Joy in his Heart; So that this Period muſt intimate that there was That which was as *Agreeable* to his Inward Mind, as the Diſcordant Sounds, of Oaths, and Execrations from his wretched Company, was more, much more *Grievous* to his Sanctified Ears, than the very Dungeon it ſelf. And this period being ſo underſtood, is very *Edifying*, as it ſhews the Ineffable ſupports from the Spirit of God, which Holy Souls do meet with in their Extreameſt Sufferings. But they are not the *Memoires* of Monſieur *de Marolles* alone, whoſe Life did ſhine in the Dungeon, as a Diamond in the Dark, which may be produc'd; But I have others by me of equal Luſtre, and which ſhall be likewiſe communicated to the World, if theſe ſhall meet with that kind Acceptance, they ſeem to me to deſerve.

I had

I had once indeed design'd to have inserted them in the *Martyrology* which is already far advanc'd in the Press. But besides that my other Materials for that History will more than fill the number of Sheets propos'd; I have been induc'd to Publish these Lives separately, that coming into more hands they might convey their Edification farther. And if I may judge of others Advantages by mine own, the Benefit they will reap by the Reading of such Lives will not be small, there being no sort of Reading that I have yet Experienc'd, which next to that of Holy Scriptures, tends more to nourish our Faith, Hope and Charity, to beget that Meekness and Humility, and to impregnate the Soul, with such an Heavenly Disposition, and such an absolute Submission and Resignation to the Divine will, as these Accounts do.

And indeed when we see others with so entire a Resignation to the Divine Pleasure, Sacrifice their Lives, and their *All* in a chearful Obedience to his Com-

Commands; How can any of us Repine under any of the Common Sufferings of this Human Life, be they Indignities, Losses, Pain, Sickness or other Afflictions, none of which are to be named with those of Martyrs! And surely *Man being Born to Afflictions* as naturally *as the Sparks fly upwards*; As for our Imitation in other parts of Christian Duty, so especially on this latter Account, no sort of Reading seems to me of more General Use than this of the Sufferings, and Conflicts of these Christian Heroes.

But why should I speake only of the use of these *Memoirs* as Encouraging us to bear up under Common Afflictions? For alass we, no more than other Protestant Churches can be so secure and safe, (so long as the Roman *Antichrist*, and his Vassal of *France*, continue in power to Persecute,) but that we ourselves may be sometime or other called forth to the like Athletick Exercises of Heroick Religion; And this kind of Reading would have its more immediate use to this purpose

pose, being no less apt to animate us to strive for Victory, than the Histories of the Noble Atchievements in your Secular wars, do wonderfully stimulate our Military Men to contend for worldly Glory. And to this purpose let us hear that Great *Eusebius* in the Introduction to his History of the famous Martyrs of *Lyons*, the same Country where ours have so gloriously contended for Immortal Crowns. "From these "kind of Narratives says "he, not only the Know-"ledge of Transactions are to be "sought; But what is more Va-"luable, such Documents as pro-"mote Piety too. Other Historians in-"deed says he, have wholly made it "their Business to Record in their "works, Trophies erected against "their Conquer'd Enemies; The Va-"lour of Generals, and brave Exploits "of Souldiers, besmear'd with Blood, "and polluted with Innumerable "Slaughters in defence of their Chil-

Euseb. *Hist Eccl. Lib.* V. *Proæm.*

"dren

" dren, Countries and Eſtates: But
" we who ſet forth the Hiſtory of a
" Divine Society of Men, will record
" upon Immortal Monuments, in-
" ſcrib'd with indelible Characters,
" the moſt pacate Wars wag'd for
" the Obtaining Spiritual Peace; And
" the Valiant Acts of thoſe Perſons
" who in ſuch Rencounters contended
" more for the Truth, than for their
" Country, and for Religion rather
" than their Deareſt Relations; Pub-
" liſhing for the perpetual Remem-
" brance of Poſterity, the continued
" Earneſtneſs of thoſe Champions who
" fought for Piety, their Fortitude in
" undergoing manifold Torments, their
" Trophies erected againſt the Devils,
" the Victorious Conqueſt obtain'd
" over Inviſible Adverſaries, and laſt
" of all, their Crowns. Behold here-
in moſt elegantly deſcrib'd the Bravery of the Souldiers of Jeſus Chriſt in their Spiritual Warfare againſt the Powers of Darkneſs; And the read-ing indeed of ſuch muſt as well natu-

rally

rally, as in vertue of a Divine energy, Animate us to a like Gallantry in like Conflicts, ſhould we by Divine Providence be ever call'd forth to ſuch Combats.

It was with theſe Views that the Primitive Chriſtians took care to Collect the *Acts* of the Confeſſors and Martyrs of thoſe early Times; And had not the Wicked Monkes in latter Ages ſpoil'd theſe Accounts, by Adulterating them with a Thouſand Legendary Tales, and mear anile Fables, thereby to countenance their own Futilities, and to Introduce and maintain their Idolatries, and Superſtitions; Thoſe precious Remains tranſmitted to us in their own Native Simplicity and Sincerity, would have been valued by us as the moſt Conſiderable Pieces of Antiquity. And it is enough to inſpire us with a juſt Value of them, as ſincerely Deliver'd to us, when we read the Story of the Martyrs of *Lions*, and more particularly that of *Attalus* and *Blandina* in *Euſebius*; Book V. Chap. I. In whoſe

Con-

Conflicts for three Days, (the Judges and Executioners, even tiring themselves in torturing their very weak Body) we may behold that Constancy and Magnanimity, that is rarely to be met with in the bravest Heroes. And indeed it is a Spectacle worthy of God and Angels, much more of us Mortals, to behold these Glorious Confessors and Marttyrs, *magno elatoq; animo* stemning the Tide of Obloquy and Contempt, charging bravely through Wounds and Tortures, marching undauntedly through the Legions of the Prince of Darkness, and vigorously to lay hold on the Crowns of Glory held forth to them by their once Suffering, but now Triumphing Mediator and Redemer.

And it is really so Affecting and Edifying a piece of History, That of *Eusebius*, concerning the Martyrs of *Lions*, that had I not a more proper place for it, I should have prefix'd it to this Specimen of Modern Persecutions in *France*; That by having in our

View

View the Antient and late Perſecutions in one and the ſame Country, we might the more eaſily compare them together, and ſee that there is nothing of Difference but of name only, between *Rome* and *Gaul Pagan*, and *Rome* and *France Antichriſtian*, the ſame Diabolical Spirit reigning in both.

And our Forefathers of the Reformation alſo had the like juſt value of theſe ſort of *Memoirs*, ſo that no ſooner had Mr. *Fox*, that great Martyrologiſt, (never to be ſufficiently valued for his Induſtry and Fidelity, notwithſtanding the Detractions of the enraged Enemy, too eaſily impoſing upon ſuch as are but *cold* Friends to the Reformations,) Publiſh'd his Hiſtorical Collections of the Acts and Sufferings of our Glorious Martyrs, but the Piety of our Anceſtors had them Chain'd in our Churches, for the Edification of the People; And the People from the Experience of the Benefit they receiv'd by them, took them into their Houſes, and Read them on Sunday Nights to

their Families. And this with the greatest reason, since (as that Great Man, Arch-Bishop *Tillotson*, speaks of it as a true Observation,) "Catechising, and "the History of the Martyrs, have "been the two Great Pillars of the "Protestant Religion. *Serm. Fol. p.* 619.

But alas! we seem to think we want no such *Pillars*; We can fondly Imagine our *Church is Safe*, tho' numberless Popish Priests are among us, with Innumerable Intriegues, perpetually labouring to Undermine or Overturn us, first to Divide, and then Inflame us. I do indeed as readily and heartily believe, as any one, that humanly speaking, we are *Safe*, so long as God lends us so Excellent a Queen to reign over us. And it is well we are so *Safe*, for it may sufficiently appear from this *Specimen of Papal* and *French Tyranny*, in what a miserable Condition we should be, had we lately, or should we yet fall under so severe a Scourge as French Popery. It is hardly to be conceiv'd what can be Invented by the Malice of Devils

vils more Torturous, than after a *Bastinado* in the Gallies, which has left the Body one entire Wound, to be thrown into a Dungeon, there to be devoured by Vermin engendred in the Putrefaction of their Sores, and there again to lye in Filth and Ordure, and to be pin'd to Death with Famine, and starved with Cold, and all this during a dismal Night of many Years, as has, and is still the Case of many of these Confessors; Tho' I say, nothing can be imagin'd more exquisitely Cruel, Yet I am persuaded, if the most Inventive Malice of *Rome* or *France* could have it in their Power to inflict more, we of all Protestants in *Christendom*, should be sure to feel the Fury of it; The Consideration of which, God grant it may be so a warning to us, as to remove the Danger at the greatest Distance from us!

Our Neighbours and Sister-Nation of *Ireland*, who have within the Memory of Man, sorely felt the Rage of Popery, as Men Awakened, seem to be In-

tent upon this; And are taking the moſt Wiſe and Pious Meaſures in the World, to remove for ever all Danger from Them; Namely, after having removed the Bloody Inſtruments of Maſſacres and Rebellions, the Popiſh Prieſts, out of their Country, by taking the moſt Chriſtian and Effectual Meaſures to Inſtruct the miſguided People in true Religion. The ſmart of thoſe Sores they have felt, may have perhaps Influenc'd them to theſe Precautions; But we having felt for late Generations little but Deliverances, whilſt others have felt nothing but Sufferings, have need of being warned by others Experiences; For which Conſideration of *Safety* alſo, as well as of *Edification*, it is, that this Specimen of Popiſh Cruelty is here preſented.

Nor is it only our *Safety* from the more immediate Scourge of Popery, which is herein conſulted: For tho' God ſhould ſtill continue to ſave us, and that even againſt our Wills, from ſuch an unſpeakable Miſery, as that would

would bring upon us; yet there is great Reason we should bethink our selves, that God has other Ways left him to Chastise us; especially since Death, in the most dismal of all its Shapes, that of the *Plague*, has for these Five Years come *stalking* from the *East* and *North* towards us, and is now come near us. And tho' God should not be provok'd by our unparallel'd Ingratitude for that inestimable Blessing, his Preservation of us from Popery, and his Continuance of the best Religion in the World among us, to deliver us over to the Scourge of *Papal Tyranny*; yet we may have just Reason to apprehend that he should at length Visit this sinful Nation and City, for its crying Sins of Infidelity, Profaness and Immorality, and particularly for its Debaucheries and Abominations, not to be nam'd, yet too much conniv'd at, or rather worse, by such Magistrates as discourage the Execution of our good Laws against such pernicious Offenders; as also for that vile Hypocrisy of

ſo many pretending a mighty Zeal for the Beſt of Churches, when they live ſo as would be a Diſhonour to the worſt.

God indeed ſeems to deal with us as antiently with his own People the *Iſraelites*, whom notwithſtanding their intolerable Provocations, and particularly in looking back towards, and longing for the *Leeks and Onions* of *Egypt*, he ſeem'd loth to give up to be deſtroy'd by the Heathen Nations, but rather took them under his own immediate Chaſtiſements, leſt in their Deſtruction his Holy Name ſhould be Blaſphemed among the Gentiles. And if for the ſake of our Religion, not of our ſelves, and that the true Religion might not be Blaſphem'd among the Paganiz'd Romaniſts, he ſhould not deliver us to the Deſolations of Popery, *letting us fall into the Hands of Men whoſe Mercies are Cruel*; And in Mercy ſhould rather let us fall under his own Hands, by Viſiting us with the *Plague*; This to me ſeems an awakening Conſidera-

tion,

tion, and to call loud upon us to prepare our ſelves by ſuch *Meditations*, and ſuch *Reading*, as will beſt enable us to bear ſo ſevere a Viſitation.

And indeed, to acquaint our ſelves with the Faith, and Patience, and Conſtancy of Martyrs, will be alike uſeful under both theſe Calamities. Both *Perſecution* and *Peſtilence* do preſent Death unto us, in the neareſt View, and with the moſt ghaſtly Countenance; Both put us upon the Exerciſe of the moſt Heroick Virtues, Conſtancy and Reſignation; And both require the moſt Noble Examples of the ſame to be laid before us. And therefore ſuch *Reading* may, at leaſt, be of Uſe to thoſe who may think it their Duty to keep their Stations, ſhould the Plague come among us; ſince to ſtand our ground in ſuch a Caſe, will it ſelf require a *Spirit of Martyrdom.*

Not that I would be thought to deſpond, as if we were already ſo abandon'd to Iniquity, as to leave no room for Hopes of Mercy. On the contrary,

there are as promising *Signs* of Divine Favour, as *Tokens* of the Plague, would portend his High Displeasure. And among the Multitudes of Bad, there may, perhaps, be many as good Christians among us, as in most Ages before us. We have had, of late Years, *Societies* of young Men rais'd among us, who have not only encreas'd our Numbers at Dayly-Prayers and Monthly-Communions, and have been greatly Instrumental to found and maintain the same, but to whom also we are to acknowledge it, that according to our *Rubrick*, we have them on all our *Festivals*; We have, moreover, an Heroick Sett of Worthy Gentlemen and Others, The *Society for Reformation of Manners*, who with the Courage of *Confessors*, have expos'd themselves to a Thousand Indignities, Ignominies and Dangers, and some of them have actually sacrific'd their Lives, in a Noble Opposition to Profaness and Debauchery; We have other *Societies*, some for the *Propagation of our Holy Religion Abroad*,

Abroad, by ſending and ſupporting Miſſions in the *Weſt*, and others are making towards the *Eaſt-Indies*; And we have another like *Society* meeting Weekly to Conſult, and to give their Aſſiſtance to the Inſtruction and Chriſtian Education of the Children of our ignorant and profligate Poor at *Home*, by raiſing of *Charity-Schools*; And at the Recommendation of our moſt Pious Queen to Her Parliament, we are to have a great Addition to our Churches for the Worſhip of God, which is a more Publick and National Charity; Not to mention ſome other Conſultations, becauſe not yet ſo well known, of equal Tendency perhaps, to ſome of the former, for diffuſing the Light of the Goſpel, and the Converſion of flagitious Sinners, and by both for the Salvation of many Souls. And all theſe Great and Glorious Deſigns having been form'd in theſe Two laſt *Happy Reigns*, and that in a Time of War; It may be hop'd, that as they have been none of the leaſt Means to

procure

procure us ſuch Glorious Succeſſes; So if continu'd and encourag'd, They may be equally powerful with God, to avert whatever Judgments may ſeem otherwiſe to be impendent over us.

But if through the Frowns of any in Magiſtracy, in Contempt of Laws both Divine and Human, and the Neglect of the Inferiour Officers, tho' Sworn to Execute ſuch Laws, and yet, who with an uncommon Air of Aſſurance, ſhall aſſume to themſelves the Title of the only *True Sons* and *Friends* of the Church, and of a Church too, whoſe Principles and Doctrines, of any in the World, are the moſt Oppoſite to, and give no manner of *Salvos* for Impiety and Immorality; Our crying Sins ſhall not only be conniv'd at, but meer Libertiniſm ſhall be again let looſe upon us; If again theſe Noble Heroes in the Cauſe of God, who in perfect Subſerviency to the Laws of our Land, have heretofore ſo ſuccesfully and viſibly ſuppreſs'd the Overflowings of Ungod-

Ungodlineſs, ſo that open Curſings and Swearings were no more heard in Places of Reſort, Lew'd Women did not openly walk in our Streets, Houſes of Bawdry were proſecuted and put down, Sodomites were frighted out of their naſty Places of Retreat, and the Lord's Day render'd Sacred among us; If theſe brave Chriſtians, who have ſo viſibly weakned the Power of Satan's, and ſo ſucceſsfully advanc'd the Conqueſts of Chriſt's Kingdom, ſhall be diſcourag'd and overborn by Noiſe and Clamour, and the Sins of *Sodom*, and other High Debaucheries and Impieties ſhall be permitted to get Head again: And farther yet; If regardleſs of the Afflictions of *Joſeph*, we ſhould be Inſenſible of our Brethren's Sufferings, of Their unſpeakable Sufferings, I ſay, in Priſons, Gallies, and Dungeons, and poſtponing, once more, their deplorable Caſe, ſhould mind only our own Security and Eaſe at Home: Upon ſuch high Provocations, there may be too much Reaſon to fear that God will

renew

renew his *Controversy* with us, and let in for our Chastisement, either *Popery* or *Pestilence* upon us: And upon this Consideration it may behove us, to prepare our selves for the Day of Affliction, by being conversant in such *Reading*, and by employing our Thoughts in such *Meditations*, as those herein recommended.

To sum up this whole Matter; This sort of Reading seems to me the most Useful and Edifying, as it nourishes in our Souls the most Divine and Heavenly Dispositions, as it prepares our Hearts to bear with Resignation the more Common Afflictions, and the most extraordinary and terrible Dispensations, and as it tends to beget in our Minds a *Spirit of Martyrdom.* And I might also enlarge on its useful Tendency to create in us a more *Catholick Charity* towards our Protestant Brethren abroad, together with such a fellow-feeling of their Miseries, and Sufferings, as it becomes those to have, who believe there ought to be a *Communion*

munion of Saints, in all the Members of the *Church Militant*; It is useful in an high Measure to raise in us the highest Esteem for such Noble Confessors and Glorious Martyrs, and to make us Glorify God in their Faith and Constancy; Not to insist how the Consideration of such their sore and unspeakable Tryals should render us most highly sensible of God's Mercies, in the many and almost Miraculous Deliverances from the like Cruelties, from which he has so signally sav'd us; And this the rather, because we cannot be certain whether We could have bore up with so much admirable Constancy, and unshaken Perseverance, under such tremendous Tryals. But above all, I consider it as peculiarly Useful in the present Juncture, as it may excite such as may have it in their Power, to extort from the Grand Oppressor, a Deliverance at last of our Brethren, those Great Confessors, groaning under so horrible and dreadful Sufferings.

And,

And, indeed, to be plain, it is not ſo much the Benefit of our ſelves at Home, that I deſign by this Publication, as of the Sufferers themſelves abroad, who are ſaid not to be a few. I am credibly inform'd, that (beſides the Multitudes forc'd into Convents and Priſons) there are ſtill alive in the Gallies and Dungeons of *France*, little leſs than Four Hundred; And theſe latter muſt have ſuffered by many Years a much longer Night, even than Mr. *de Marolles*. (And his dear Friend and Companion in Sufferings, Mr. *le Fevre* was lock'd up, and liv'd in his Dungeon Sixteen Years.) And if the Notice of theſe Things could be convey'd to the Great Ones, who are to manage the Proteſtant Negotiations, where-ever, and whenever they ſhall be ſet on foot; It were a Crime to doubt, whether their Hearts would be touch'd with that Compaſſion, as to make them *exert* themſelves for their Brethrens Enlargement out of ſo long and diſmal a Captivity. And

as

as the Enemy's Power ſeems to be brought to a much lower Ebb, than at the Peace of *Ryſwick*; Her Majeſty and Her Allies having carried their Conqueſts beyond his *Barriers*, and even to his very *Frontiers*; So it is to be hop'd, that there is nothing farther wanting, but that upon the next *Treaty* Their Miniſters ſhould accordingly *Exert* themſelves for the Deliverance of thoſe both *within*, and *without* the *Gallies* and *Dungeons*; for which there ſeem to be many Reaſons, that may be fetch'd, as well from meer *Intereſt*, as *Religion*.

I ſhall not preſume to enter into the Politic Conſideration of this Matter, and to plead how far the Reſtitution of the *French Proteſtants* to their *Legal* Rights, as *Irrevocably* Eſtabliſh'd by the Edict of *Nants*, may be reckon'd among the beſt *Expedients* to reſtrain the *Grand Monarch*, as his Admirers vainly think him, from Diſturbing any more, after another Peace, the Repoſe of *Europe*; but ſhall rather leave the Reader for Satisfaction in that Point, to the

Ingenious Author of **The Interest of Europe, with respect to Peace or War,** lately publish'd, and Printed for *S. Popping*, at the *Raven* in *Pater-Noster-Row*, 1712. And from him, I think, they may find it. But, if I may have leave to speak my Sentiments in the Case, as a *Divine*, I presume to say, that it may be worthy our Reflection, whether it can be expected that the All-wise Providence should better prosper the *present*, than it did the *last Peace*, should the Deliverance of his Suffering Servants be again post-pon'd, now that the Obstacles seem not, at the pass to which Matters are brought, to be half so Great, nor his Power of Refusing, near so Strong. And, indeed, since Providence has brought us, with such wonderful Successes, to the very Door of *France*; And should we enter it, 'tis highly probable, there would be found many Thousands, even of the Old *Papists*, who by having so long view'd the admirable

Con-

Conſtancy of the *French Confeſſors* and *Martyrs*, have entertain'd a quite different Opinion of their Religion than they formerly had, as may be partly ſeen in the following Account of the Converſion of a Popiſh Prieſt from his Cruel Religion, upon that very Score; Nay, and theſe very *Papiſts* throughout *France*, as we are credibly inform'd, are now grown ſo ſick of Popery, that but for the Tyranny they are under, they would abandon it; Since, I ſay, theſe Things are ſo, What pity is it, that ſome vigorous *Efforts* ſhould not be made, to reſtore, at leaſt our Proteſtant Brethren there, to their *Liberty* and *Religion*, and eſpecially when Their *full* Liberty would, in all probability, be Our *firm* Security? Not to concern our ſelves in their reſcue, when Things are brought to ſo promiſing a Proſpect, would be to ſerve only our own ſelves of the Indulgent Mercies of Providence, and then let its more *peculiar Concerns*, as far as in us lies, ſhift for themſelves.

I presume to say, his more *peculiar Concerns*, even in these Secular Turns and Revolutions. For those who read the Histories of the World, with those Higher and Nobler Views, which Sacred Writ does abundantly give them, do consider even *Profane* and *Civil* Histories, as well as *Sacred* and *Ecclesiastical*, as no other than the *Histories of Providence.* And such may be able to produce, from both Ancient and Modern Story, of either Kind, many Instances wherein the Greatest Politicians, Acting upon meer *Secular Maxims*, with a Slight to God's Government of Human Affairs, have been fatally mistaken in the Issue; When others, Acting with an Eye to the Interest of his Kingdom, have succeeded beyond all Human Expectation. And it seems worthy the Divine Wisdom, to permit the Wise Men of the World to be so miserably disappointed in their Schemes, as instead of putting an End to, to lay the Foundation of far greater, and more lasting Calamities to their Country;

try; when, postponing the Interests of his Servants, they shall mind only their own. Whereas, on the contrary, if with due Submission we may speak it; It does as much, as humanly can be done, to engage the Divine Providence to give an Happy Issue to such Endeavours and Measures, wherein they fairly Consult, not only their own, but the Interests of Him, to whom they owe, and to whom they are accountable for all their Power.

But that I may not be thought, by what has been said of postponing the Restauration of our Protestant Brethren, at the Treaty of *Ryswick*, to reflect in the least on the Memory of a Prince, to whose Glorious Memory we owe the Greatest Respect, as he was both Ours, and *Europe's* Great Deliverer; As if he was wanting, in doing what was *practicable* to be done for the Deliverance of the Persecuted in the former Treaty; And that others may not pretend from so Great an Example, their own Excuse, should the same

Per-

Perſecuted in *France* be now for ever Abandon'd; Give me leave to offer ſomething in Apology for that Omiſſion in the former, which ſeems not ſo eaſily to be admitted in the latter Negotiation. And the beſt Apology that can be made, is to be taken from the far greater *Impracticableneſs* of the Great Work then, than appears to be in it in the preſent *Circumſtances*.

And here it may be obſerv'd, that ſuch as ſeem to have as little real Concern for the Reſtauration and Liberty of the *French* Proteſtants, and others of our Brethren under Oppreſſion and Perſecution, as they have little Love and Honour for our late Great Deliverer, King *William* of Glorious Memory, are mighty forward in Cenſuring his want of Sincerity and Zeal for the *Proteſtant* Intereſt, becauſe their Intereſts both in *France*, and elſewhere, were ſo Abandon'd, as they think, in the Treaty of *Ryſwick*; Not conſidering the then Power of the Enemy, and the hard *Circumſtances* both of him, and his Allies,

lies, when ſuch Articles were Concluded, not only to their ſeeming Neglect, but to their great Diſadvantage. But the State of the Caſe being ſo well ſumm'd up by the Ingenious Author of *The Intereſt of* Europe, now mention'd, *p.* 44. I ſhall give it partly in his Words.

" They [the *Refugees*] were in-
" deed then big with Expectation,
" that the *Proteſtant* Princes, concern'd
" in the laſt War, would have Sti-
" pulated their Re-eſtabliſhment at the
" Treaty of *Ryſwick*. I cannot doubt
" of King *William*'s Zeal for the *Pro-*
" *teſtant* Intereſt, but many *Circumſtan-*
" *ces* did then concur to force him to
" wave that Article. The Duke of
" *Savoy* had relinquiſh'd the Alliance.
" The Emperor's War with the *Turk*,
" added to the ordinary Dilatorineſs of
" the *German* Nation, render'd the Aſ-
" ſiſtance of the Empire very preca-
" rious. The feeble Adminiſtration of
" *Spain* had expos'd that Monarchy to
" to the greateſt Dangers. *Barcelona*

" was

" was taken, and almoſt all *Catalonia*
" was reduc'd. In the *Low Countries*,
" *Mons*, *Charleroy*, *Aeth*, and ſeveral
" others of the *Spaniſh* Towns were
" fallen into the *French* Hands. In
" *America* they had plunder'd *Carthagena*.
" Some of the Towns in *Holland*
" began to flag, and King *William*
" well remember'd the fatal Effects of
" the *French* Intrigues with ſome of the
" *Dutch* Magiſtrates at the Treaty of
" *Nimeguen*. His own Title to the
" Crown of *Britain* had not been ac-
" knowledged by the *French*; And he
" had Enemies not a few to ſtruggle
" with at home. He knew what a
" precarious State the King of *Spain*'s
" Health was in at that time, and
" perhaps he did not care to deprive
" himſelf and his Allies of the Ser-
" vice of the *French* Refugees that were
" in their Armies, in the War, which,
" no doubt, he foreſaw would again
" break out upon the *Catholick* King's
" Death. And for thoſe, among o-
" ther Reaſons, it may be believ'd,

" that

" that the Intereſt of that People was " overlook'd." Thus does our Author Apologize, and I think very juſtly, for what was omitted in the Treaty of *Ryſwick*, in behalf of our Suffering Brethren in *France*. And he might have added, The *Bigotry* of the Emperor *Leopold*, then at the Head of the Alliance, as another unfavourable *Circumſtance* to the Proteſtant Intereſt; Who, tho' he might have had *Straſburgh*, the very Key of *Germany*, deliver'd up to the *Empire*, was thought to chooſe *Briſack*, that ſo conſiderable a City as the former, might not, by being deliver'd to *France*, enjoy the free Exerciſe of the Proteſtant Religion.

But the Caſe ſeems to be now extremely alter'd, to the Advantage of the Proteſtant Intereſt, both as to *Power* and *Circumſtances*. For as to *Power*, Have we not now paſs'd; Are we not now in Poſſeſſion of his *Impregnables*? And have we not Forag'd even in Old *France*? And as to other *Circumſtances*,

 inſtead

inſtead of an Emperor at the Head of the Alliance, as well *Able*, as *Bigotted* enough to oppoſe any Terms for the Reſtauration and Security of Proteſtants; The preſent Emperor knows himſelf to be too much Dependent upon the Proteſtant Princes of the Alliance, to give them the leaſt Obſtruction in ſo juſt an Article, as ſhall not only reclaim all our Suffering Brethren from the *Gallies* and *Dungeons*; but reſtore to the reſt through *France*, the Protection and Benefit of their *Edicts*. So that upon the whole, Providence ſeems to have given to the Proteſtant Powers both *Opportunity* and *Capacity*, at the next Treaty, which was wanting at that of *Ryſwick*, to render themſelves, and her Majeſty of *Great-Britain* more eſpecially, for ever Famous throughout *Chriſtendom*, for one of the moſt Glorious Acts that was ever Accompliſh'd by Peace or *War*; even ſuch as *Conſtantine* the Great, did Glory in, and was Applauded for, by the Primi-

tive

tive Church, beyond all his other Triumphs.

We know, indeed, how *Inexorable* hitherto that Perſecutor hath been, and how perfectly Deaf to all Remonſtrances in their Favour, he has ſhow'd himſelf; And he ſeems to deſign to let us farther know, how *Inflexible* he ſtill intends to continue, if it be true what we hear of the renewing the *Baſtinado*, that tremendous Torture! aboard the Gallies, which for meer Shame, for ſome Years, has been intermitted; as alſo, that the Perſecutions are begun again in the Principality of *Orange*. These ſeem to be very ominous Preſages, that at the ſame time he ſpeaks ſuch Inclinations to have Peace with his Enemies abroad, he deſigns nothing leſs than a Ceſſation of Cruelties to theſe the moſt diſtreſs'd of his poor Subjects at home. And, indeed, it has been his former Practice, particularly after the Peace of *Ryſwick*, partly out of that Inſolence peculiar to him-

ſelf, and to ſhew his Contempt of the *Proteſtant Powers*, and partly from the Inſtigation of his Native Cruelty towards his *Proteſtant Subjects*, to renew with greater Violence their Perſecution, after he has been ſufficiently humbled in War by *Princes* of their Peruaſion. But God be for ever prais'd, who by the many wonderful Succeſſes lately granted over him, has now put it in the Power of the *Proteſtant Allies*, more than at the former Peace, to *extort* from him, what of all Things in the World he would not *willingly grant*; And no doubt, but that in Gratitude to God for ſuch Succeſſes, They will make it their firſt Care to procure an entire Freedom to theſe his *Confeſſors*, to ſerve him; To ſerve Him, I ſay, who has granted Them ſuch Succeſſes againſt ſo ſworn an Enemy to Themſelves. So that could a perfect and full Knowledge of theſe Things reach them, as we ſhould have no reaſon to fear that we ſhould again hear of our

Glorious

Glorious *Confessors* from the same *Gallies* they are now in, after another Peace; So neither should we have Cause to doubt of the Deliverance of the many *Hundred Thousands* besides, of their Brethren in *France*; Who, tho' their Bodies are Free, yet their Consciences are miserably Enslav'd to *Popish Tyranny.*

Her Majesty's pious Inclinations at least, to obtain their Deliverance, we very well know, want no Incitements; Nor shall we have reason to doubt the Zeal of Her Ministers; especially if fully acquainted with the Methods of Cruelty, which for many Years, even to this Day, we hear are Exercis'd on those *Confessors*, more particularly on board the *Gallies*; For which reason, I shall prefix to this Life of Mr. *Marolles*, the Relation of an Eye-Witness, among us, concerning them, who is ready to Attest the Truth of it; And such is the Generosity of *English*

gliſh Proteſtants, that upon due Information, none are ſo couragious, none more ready, to riſque the greateſt Dangers to reſcue the Miſerable.

This was the Noble and Heroick Temper in the Queen *Elizabeth*-Times. No ſooner did She and Her Wiſe Miniſters hear of the Oppreſſion of the Proteſtant Churches in any Part of *Europe*, but She interpos'd with Her full Power, and all Her Intereſt, to ſnatch them out of the Jaws of the *Roman* Lion, juſt ready to Devour them. And for this, as one of the Principal of Her Royal Qualities, it was, that Her Name is to this Day ſo highly Honour'd, and will be pretious among *Proteſtants* to future Ages. Nor let any that ſerve Her Preſent Majeſty, who fills the Throne with Equal Glory, defraud Her through their Indifference in ſo Important an Article, of that, the Chiefeſt Garland in all Her Triumphs, and which will laſt longeſt, and ſmell ſweeteſt, even down to lateſt Generations;

tions; Which is Her being the Great *Protectress* of Protestants, and the *Restorer* of their Liberties, wheresoever, or how far soever they are Invaded; And may this Pious and Generous Spirit be ever the Glory of the *English* Nation; Now especially, since it had never a greater Occasion to shew its Compassions to its Protestant Brethren, (whose Sufferings, if we consider them both as to *Length* and *Rigour*, have been such as are not to be parallel'd in any Histories, from the Foundations of Christianity) than it has at this Time; And being such do loudly cry out to us, *Come and Help us.* And to excite such a laudable and truly Christian Spirit in us, is the great Design of this *Specimen of Papal and French Persecution.*

However, should the Issue be otherwise, than what we so earnestly wish, than what we so strongly hope for, which God forbid! I am perswaded the Knowledge of their deplorable Case will both multiply and invigorate the

Prayers

Prayers *of all good Men* for them to the Throne of Grace; And from God we may be assured they will thereupon be either Relieved, or Supported. And to his Compassions therefore, let us devoutly recommend them. And his Compassions, tho' all other fail, will be sufficient.

THE

THE

CONTENTS

Of the Account of the Sufferings of the Proteſtants Aboard the Gallies.

THAT the Inhumanity of the Modern, as well as Ancient Perſecutors, exceeds the Rage of the moſt Savage Beaſts, p. 7. *That the Propagation of Religion is the Cloak with Papiſts for ſuch Inhuman Barbarities*, p. 8. *That the Barbarous Uſage of Proteſtants, on board the* Gallies, *is one Method, among many others, of ſuch Cruel Uſage; concerning which, the Author was very well qualify'd to give an Account, as having been ſometime Chaplain on board the* Gallies, *and therefore an Eye-Witneſs*, p. 9. *The Deſcription of the* Galley, *and of the Common Miſeries of all Slaves on board the ſame, from* p. 10, *to* p. 17. *The more peculiar Sufferings of the* Proteſtants, *and more particularly by the* Baſtinado, *on board the* Gallies, *from* p. 23, *to the End.*

The CONTENTS of the particular Sufferings of Mr. *Lewis de Marolles.*

I. *THE Introduction ſhewing that it is the Lot of the Righteous to be expos'd to Sufferings, and the Wiſdom of Providence in ſo ordering it.*

II.

II. *Monsieur* de Marolles, *a Person eminent as well for his Birth and Employments, as the Greatness of his Sufferings.* III. *That he was a good Philosopher and Mathematician, and particularly skill'd in* Algebra. IV. *That he made it his Chief Business to Instruct himself in Religion, and to grow and advance in Piety; Concerning which, and the former Attainments here is to be seen his Character.* V. *That endeavouring to get out of the Kingdom, he was perswaded by the Intendant to settle in* Alsace. *In which Section there is a curious Disquisition concerning the place of the famous Battle with* Attila. VI. *That the Assurances of the Intendant, Prov'd a false Security.* VII. *The whole Family of the* Marolles, *Prov'd Eminent Confessors.* VIII. *Our Martyr being Apprehended and Imprisoned at* Strasburgh, *was strongly sollicited to Change his Religion. But in the several Conferences with him for that purpose, he bravely stood his Ground. His Wife and Children Imprisoned at* Chalons, *and at length Banished.* IX. *His Friends of the Romish Religion assure him that his Peace and Pardon was to be had on no other Terms, than the Change of his Religion.* X. *He is remov'd from* Strasbourgh *to the Prison of* Chalons, *where he is Visited by the Bishop who treated him with much Humanity; But remaining firm in his Religion, is Condemn'd to the Gallies.* XI. *After his Condemnation he is remov'd from* Chalons *to* Paris, *and from thence to* La Tournelle, *where Persons Condemn'd to the Gallies remain till the Departure of the Chain.* XII. *Here he is alternately used with*

Mercy

Mercy and Rigour, by one or other to induce him to Apostatize, but without Effect, tho' once he stagger'd, yet again recover'd; And when it was propos'd to him to be sent to the Bishop of Meaux *to be Instructed, he refuses, and with good Reason.* XIII. *From* La Tournelle *the Court belonging to the Parliament of* Paris, *where Criminals are Try'd, he is removed to* Le Tournelle *where Prisoners Condemn'd to the Gallies are sent till their Departure; Where in the Dungeon, and with a Chain on his Neck of Thirty Pound Weight, he suffer'd great Extremities; and tho' Tempted not only with a Releasment but Preferment, yet would not abjure his Religion; whence also he writes many Comfortable Letters to his Friends.* XIV. *Writes to, and is visited by his Wife, who Washes his Wounds. And she acquainting him with an Infamous Fraud, contriv'd by the Papists to allay the Wonder of his Constancy, and namely that he was besides himself; He proposed to the Learned a Mathematical Problem.* XV. *He departs in the Chain from* Paris, *tho' Ill of the Fever, and arriving at* Marseilles, *is put into the Hospital as an Invalid.* XVI. *He is remov'd on Board the Gallies, and design'd to be Embarked for* America; *On which Sorrowful Occasion he wonderfully comforts his Wife, lessening instead of aggravating that, and his other Sufferings.* XVII. *At first indeed he is treated in the Gallies with some Lenity and Respect, which whether from Design, or the Compassion of some General Officers, is hard to Determin.* VXIII. *They now begin to treat him with Rigour, and is much depriv'd of the*

Liberty

Liberty of Writing; finds however some Opportunities to Write to his Wife, and Congratulates her Escape out of the Kingdom, concerning which he had been extreamly solicitous. XIX. *Has several Conferences and Disputes with the Bishop of* Marseilles, *and others of the Clergy, in all which he stands firm.* XX. *He doth with wonderful Dexterity acquaint his Wife, with the Particularities of his State and Treatment.* XXI. *It happened to our Martyr, as before it had to Mr.* Le Fevre, *to be worse handled after his Conferences; For to break his Constancy by Orders from the Court, he is remov'd from the Gally to the Dungeon, which he describes, and where he continued Six Years till his Death; Of the three first of which we have no account.* XXII. *In the three last Years it appears by some Letters from him, into what an Abyss of Misery he was cast, and how great was the Strength of his Faith and Hope; And how greatly he comforted his Companions in Sufferings.* XXIII. *The Rigors he endur'd seem'd to be greater than the King loaded him withal.* XXIV. *Mr.* Marolles *and another Confessor, do by their Letters mutually Comfort each other.* XXV. *Writes his last and most admirable Letter to his Wife, acquainting her with his Spiritual Conflicts, and their happy Issue.* XXVI. *The Account of his Death with some particulars of his Life not known before.* XXVII. *The Conclusion with most Edifying Reflections upon the whole.*

THE

THE HISTORY OF THE SUFFERINGS OF THE BLESSED MARTYR, *LOUIS DE MAROLLES.*

I. IT is certain that the Wisdom of God under the Gospel Dispensation, hath chosen the Voice of Afflictions, and the Cry of the Blood of Martyrs to Manifest the Power and Victories of Faith; And in consequence of this, the Author of the Epistle to the *Hebrews*, having given some examples of the surprizing Effects of the Faith finish'd by the Martyrs, from thence he draws this Conclu-

ſion, or rather Exhortation, *Wherefore ſeeing we alſo are compaſſed about with ſo great a Cloud of Witneſſes, let us lay aſide every Weight, and the Sin which doth ſo eaſily beſet us, and let us run with patience the Race that is ſet before us: Looking unto Jeſus, the Author and Finiſher of our Faith; who for the Joy that was ſet before him endured the Croſs, deſpiſing the Shame, and is ſet down at the Right-hand of the Throne of God. For conſider him that endur'd ſuch Contradiction of Sinners againſt himſelf, leſt ye be wearied and faint in your Minds.*

To Copy therefore after the Divine Oracles, and to Imitate in particular this Author, I ſhall lay before the Eyes of Chriſtians the Sufferings of ſome latter Confeſſors and Martyrs, to the end that being Animated and Encouraged by thoſe great Examples, they may preſerve to God that Fidelity which they owe him, in the midſt of the moſt ſharp and ſevere Tryals. *Jeſus Chriſt* who hath Redeemed us, and who ſhall Judge the World, doth Preſcribe us our Duty when he ſays, Math. 3. 32. *Whoſoever ſhall confeſs me before Men, Him will I confeſs alſo before my Father which is in Heaven. But whoſoever ſhall deny me before Men, him will I alſo deny before my Father which is in Heaven.* Now we muſt not imagine, nor flatter ourſelves that the Rigour of this Command doth regard only

ly those who shall Renounce *Jesus Christ* as Saviour of the World, to receive the *Alcoran*; This Precept doth likewise extend to the Salutary Truth which God hath made known to us, since in St. *Mark* 8. 38. it is declar'd by the Son of God in these express Words, *Whosoever shall be asham'd of me, and of MY WORDS, &c. of him shall the Son of Man be ashamed when he cometh in the Glory of the Father, with the Holy Angels.*

From thence it is that the first Christians, Jealous of the Honour of God, and of the Purity of their Faith, chose to expose themselves to all manner of Miseries, rather than to do any thing which bore the least Resemblance of Idolatry, or which might be liable to sinister Interpretations, as did appear by the Writings of the first Doctors of the Church, and Particularly of *Tertullian.* They did likewise rank among the Apostates those as Cowards, who gave Money to the Commissioners to be comprehended in the Number of those who had obey'd the Ordinances made against the Christians, altho' they had done no such thing.

But as they exercis'd this Rigour towards feeble Christians, they did likewise take great care to collect the Acts and Monuments of the Martyrs, as did appear

Euſ. Eccle. Hiſt. Lib. 1. P. 4.

by a Letter of the Church of *Smyrna* occaſion'd by the Death of St. *Polycarp* their Biſhop, who had ſeen the Apoſtle St. *John*. And if time had not rob'd us of thoſe precious Relations, one might more exactly ſee both the Number and Conſtancy of all thoſe Martyrs, of whom now we hardly know the Names.

They did celebrate the Day of their Death, as being that of their Birth, they made Encomiums upon them on the ſcore of their Sufferings: Inſomuch that at length, the Chriſtians in Proſperity, being Inwardly convinc'd of the vaſt and Infinite Difference betwixt theirs, and their own Zeal and Piety, between theirs and the Lives of thoſe Illuſtrious Martyrs, began to Invocate them, and Worſhip their Relicks; *But in the beginning it was not ſo.* The

Euſeb. Eccl. Hiſt. Lib. 1. P. 17.

Faithful of *Smyrna* do ſay in their Letter that they had gathered together the Bones of the Martyr *Polycarp*, "which they valued and "prizd above Gold or Precious-Stones, "to repoſite them in a ſuitable and con-"venient place, to the end that meeting "and aſſembling there, as much as they "poſſibly could, they might Celebrate the "Day of his Martyrdom or of his Birth, "as well in memory of thoſe who have "ſuſtained this Glorious Fight, as to In-

"ſtruct

" ſtruct and Confirm Poſterity by their Ex-
" ample. This place where they repoſited the Bones of thoſe happy Men, was, as is confeſs'd by the Learned, the Church Yard where they buried them, and where the firſt Chriſtians met to celebrate the Memory of the Martyrs. It is very certain by this Letter that they did not as yet Invocate thoſe Martyrs, ſince making Reflections upon the Proceedings of the *Jews* who ſollicited the *Proconſuls* to hinder the Chriſtians from collecting the Bones of *Polycarp*, for fear, ſaid they, that they ſhould Worſhip him inſtead of him that was Crucified; Thoſe Faithful Anſwer, that the Jews were Ignorant, that they might Worſhip and ſerve no other than him who died for the Salvation of Men, whom they adore as the Son of God; But that they lov'd and honour'd, as it was juſt they ſhould, the Martyrs, as Diſciples and Imitators of him. It did appear from another Paſſage of St. *Ireneus* alledg'd by *Euſebius*, that the Chriſtians were griev'd that they could not Interr the Bodies of the Martyrs. He obſerves that moreover the Pagans caus'd them to be Burnt, to expoſe their Aſhes to the Wind, or caſt them into the *Rhone*, thereby making a mock and deriſion

Ἀγαπῶμεν ἀξίως.

γῆν λαβεῖν τῇ γῇ.

sion of the hopes which the Christians had of the Resurrection. *Eusebius* doth further inform us, that in his time, under the Persecution of *Maximinian*, they hinder'd the Christians from Burying their Martyrs, *as if that*, saith he, *had been of some Importance.*

Histor. Martyr Palæst. cap. 9.

Οἷόν τι σπουδῆς ἄξιον.

When the Church enjoy'd some Repose under the Christian Emperors, they began every where to seek for the Bodies of the most famous, and Illustrious Martyrs to Erect Tombs and Monuments to them. Their Dreams then served instead of Proofs to discover and distinguish them: And they began to have too great an Esteem, and Regard for their Relicks. We read in the Fourth Tome of the Great *Bibliotheca* of the Fathers, some Treatises attributed to *Eusebius* by the Jesuit *Sirmond*; among which in the 2d Book which treats of the Resurrection, there is mention made of St. *Romain* Martyr of *Antioch*; And it is observed there that an Apostate Chirurgeon being ordered to cut out his Tongue, he reserved and kept it by him for a Proof against those who would have accus'd him of not performing his Commission. Upon which *Eusebius* makes this Reflection, that he did not throw that which he had Cut away, but preserv'd it at his House against his Resurrection, as the weak and Infirm Faithful

Faithful were wont to do, that they might Honour those Fragments of the Bodies of the Martyrs which they could recover and procure. There are two things remarkable in this History, the growing Custom of worshipping the Relicks, but withal, that Custom disapprov'd and rejected by Wise and Knowing Persons. The People had so strong a Byass and Inclination to Superstition, that in the time of *Theodosius* the Younger, the *Novatians*, those of them at least, who made a particular Sect upon the Account of *Easter Day*, did Assemble near to the Tomb of *Sabbatius* in the Isle of *Rhodes*, where he died in Exile, to pray over his Sepulcher. Bishop *Atticus* caused the Body to be Convey'd away by night to take them off from this Superstition.

Histor. Socrat. Lib. 7. c. 25.

Ἐπὶ τῷ τάφῳ εὐχέσθαι.

It is therefore true, according to the Sentiments of the greatest part of Christendom, that we are to collect the Acts of the Martyrs, only to be Instructed and encouraged by their Example. It is with this View and Consideration that the First Christians, and our Fathers at the time of the Reformation, did compile, and leave us as much as they could, of the History of those who have suffered for the Faith. And we their Successors should be wanting to our Duty, and to that Care which future

Posterity expects and requires from us, if we should neglect to acquaint future Ages, how great and violent have been the Efforts of the Persecution, which under a great and Powerful King hath been unjustly carried on against us; and with the Greatness of the Strength and Constancy of so many Faithful, who by their admirable Patience have sustain'd the Combat without falling, or who have piously and courageously recover'd from their Lapses. One shall see them by Thousands forsake their Country, their Goods, their Friends, to go out of the Kingdom, at the peril of being Condemned to the Gallies, or confin'd in some Prison or Cloyster, and in each exposed to all the Temptations, and all the secret Miseries which it is very difficult to give a lively Representation of. We have seen Persons of Birth and Quality, as *M.* the Marquis of *Monbetton* descended from the Family of *la Force* of 74 Years of Age, also Men of Learning and Study, under the Chain, or upon the Bench of Gally-Slaves with the Oar in their Hand, under the Inspection of a severe Committee.

We have seen Monsieur *Musson*, a famous Counsellor in the Parliament of *Paris*, departed with all his Family to come and give Glory to God at the *Hague*, where he liv'd with the Approbation of all honest Persons; we have seen, I say, this Celebrated

ted Magiſtrate Condemned to the Gallies, without any regard to the Dignity of his Character, which could not exempt him from the Apparent Infamy of that Arreſt, which will in future Ages be His, and his Families Glory. Would not one who ſees and conſiders this inflexible Rigour be apt to ſay that to ſerve God according to the Convictions of a Mans Heart, and the Motions of his Conſcience, was the greateſt of all Crimes, and the moſt unpardonable of all Treſpaſſes? Well, God be prais'd that in an Age ſo infected with the Love of the World, wherein Piety is on all ſides expos'd to the Attacks of Impiety and *Libertiniſm*, the Reformed Churches of *France*, will be able to furniſh and afford the ſucceeding Ages, great Examples of Fidelity, and Perſeverance in the midſt of the moſt Dangerous, and moſt ſenſible Afflictions; And indeed every one ought to contribute their Aſſiſtance towards the Publication of the Hiſtory of thoſe Noble and Worthy Confeſſours, and Martyrs of Jeſus Chriſt.

II. And truly it muſt have been thought a great Neglect of this Duty, to have depriv'd the Publick of the Knowledge which it ought to have of the Bleſſed Martyr *Louis de Marolles*, who hath fill'd the *Louvre*, the *Parliament*, *France* and all *Europe* with the ſweet Odours of his Sufferings and Afflictions.

flictions. To perpetuate which we might here produce ſeveral Letters which he wrote with his own Hands, and others likewiſe which were wrote to him by ſeveral Perſons, and even by ſome of his *Roman* Catholick Friends, to which he hath anſwer'd; only that to do this would require a Volume: It ſhall therefore ſuffice to give ſome brief Idea of his Sufferings, and of the invincible Firmneſs of his Faith during ſo ſharp and tedious a Tryal; and the Names of the Perſons concern'd ſhall be ſuppreſs'd and conceal'd, that they may not be expos'd to Reſentment.

Monſieur *Louis de Marolles* was born about the Year 1629. as appears by one of his Letters a little before his Death, which happen'd in the Year 1692. ſpeaking, *That he had almoſt accompliſh'd 63 Years.* He was Born at *Champagne*, of an ancient Family, very noted for their Skill in the Law. He dwelt at *St. Menehoult*, where he exercis'd the Office of the King's Counſellor, and Receiver of Conſignments, his Religion making him incapable of any other Poſt. His eldeſt Brother was ſlain by a Cannon-Ball, which broke his Leg, at the taking *St. Menehoult* by the King; And he went thither by Orders of the Court, to direct where to apply the Batteries for the attack of the weakeſt part of the Place. He was brought back to *Châlons*, where the King ſent him his Chirurgeons; who

who having Cut off his Thigh four Fingers too low, they were forced to begin the Operation a-new, in which he dy'd.

III. Our *Louis de Marolles* was lov'd and esteem'd by all those that knew him, because he was of a sweet and easy Temper, and of a pleasant and agreeable Conversation. He was endu'd with a perfect good Judgment, insomuch that upon the first mention of the new Philosophy of *Gassendi* and *Descartes*, founded upon Experience, he apply'd himself to study them, and did of himself make a great Progress and Proficiency therein. I have seen some Remarks and Observations which he made upon the *Vacuum* with Quils full of Quicksilver, in which there appear'd as much Justice in his Reasonings, as Exactness and Accuracy in his Observations. He apply'd his Experience to the Study also of Physick, as far as Philosophy, and his own natural Sense and Understanding could enable his Mind to find out some Medicines proper to heal the Sick: And his Children have several Receits written with his own Hand. Having learn'd of Monsieur *Claude de Marolles* of *Vitry* in *France*, his Relation, the Grounds and Fundamentals of *Algebra*; Those two Friends did advance so far in this Science, that they were both of them the prime Artists of their Age. They held a Correspondence, by

Letters,

Letters, with all thoſe who were Excellent in this Science, eſpecially with *P. de Billy*, a Learned Jeſuit, who hath preſented the Publick with *Diophantes Redivivus*. There is in Manuſcript a Treatiſe of *Algebra*, compos'd by our *Louis de Marolles*, with the Solution of a great number of very difficult and curious Problems. As he was endu'd with a clear and perſpicacious Spirit, he deliver'd and explain'd himſelf after ſo plain and intelligible a manner, that one might eaſily apprehend the meaning of what he ſaid. Thoſe alſo who deſir'd to profit by his Converſation, became in a ſhort time skilful in this Science; as, among others, a certain honeſt Man who liv'd with the Duke of *Main*, and who faithfully maintain'd that Friendſhip with him which he ow'd him; having done all that in him lay to procure him ſome Eaſe and Refreſhment. One may ſay, that if Monſieur *de Marolles* had lov'd the World, he would have appear'd among the Learned with Pomp and Diſtinction.

IV. But he was contented to lead a quiet and obſcure Life in the place of his Nativity, amongſt his Relations, who are the moſt noted Perſons in *St. Menehoult*, and made it his chief Buſineſs and Occupation to inſtruct himſelf in Religion, and to grow and advance in Piety. This Vertue was in him a truly

truly Chriſtian Grace, founded upon the Knowledge, and upon a lively Perſuaſion of the Truth, and of his Duty. It was not the effect of a phlegmatick and melancholick Temper, which ſometimes puts on the Appearance of Piety, the better to Judge and Cenſure all Mankind. Never was any Man more agreeable and pleaſant in every thing wherein Piety was not concern'd. He made uſe of Muſick for his Recreation, and ſometimes of Hunting, to preſerve his Health by that Exerciſe. In a word, he was eſteem'd by all the World, and affectionately lov'd by his Friends; always of a ſmooth and equal Temper, always ſhewing an honeſt and becoming Gravity, without being crabbed and troubleſome; always of a light and chearful humour ſupported by the Beauty and good Diſpoſition of his Mind, having a Heart ſatisfied and contented with his Condition.

The Paſtour of his Church, a Man of great Merit, and ſtrict Probity, his Intimate Friend, and one in whom he placed his moſt entire Confidence, doth thus ſpeak of him in one of his Letters. " Monſieur de *Marolles* was " of a very happy Conſtitution: His Tem- " per was free from Vapours of Melancho- " ly, and did not carry him into any op- " poſite or contrary Paſſion: He was en- " dued with a ſolid Spirit, capable of vaſt " Application, with an exact Judgment and

diſcerning

" discerning Quality: He never fill'd his
" mind with vain Cares and Solicitudes,
" but maintain'd a great Steadinesſ and Con-
" ſtancy in Misfortunes: This was not a
" bare natural Diſpoſition in him, but he
" had Strengthen'd it by Study, Meditation
" and Piety: He had a good Heart, and
" a firm Reſolution never to be wanting in
" any of his Duties: All this gave him a
" fund of Peace and Tranquillity, ſo that
" he was ſcarce ever ſeen to be in the leaſt
" Paſſion: He knew how to be ſeaſonably
" Serious, and merry in Converſation, and
" render'd himſelf ſo Pleaſant and Agreea-
" ble in Society, that I have ſeen but few
" People like him. He had attain'd a ſuffi-
" cient Light and Knowledge in the Hiſtory
" of the Churh, ſo as very much to ground
" and confirm him againſt the *Romiſh* Reli-
" gion: He perfected and compleated his
" Knowledge by diligently Reading the Di-
" ſputes betwixt Mr. *Claudius* and Mr. *Ar-*
" *naud* upon the *Euchariſt*, and Mr. *Larroque*'s
" Hiſtory of the *Euchariſt*; " And he like-
" wiſe read the other Books of the Time,
" when they fell into his Hands. After the
" Reading of the Holy Scriptures, and ſome
" other Books which he made uſe of to feed
" and nouriſh his Devotion, he employ'd
" his Time in the Study of the *Mathema-*
" *ticks*, and particularly of *Algebra*, and re-
" created himſelf with *Muſick*. You know
" that

" that he had a great desire to bring up his
" Family well; One of his chief Maxims
" with Relation to that, being, that it is
" necessary to restrain Children from Tri-
" fles, in order to render them of a just
" Mind, and never to fill them with vain
" Fears nor vain Hopes. The Cares and
" Distractions which follow'd upon his Mar-
" riage did sometimes create him some Cares
" and Uneasiness; but he contented himself
" therewith out of a Principle of Duty.
" When the Affairs of Religion began to
" be taken in hand, he did often declare to
" me that he fear'd nothing so much as to
" see his Wife and Children suffer, and that
" if he could find the means to send them
" out of the Kingdom, he was in no fear
" for himself. In all our Affairs he main-
" tain'd a free Spirit, and I never saw him
" embarrassed but once in a nice and criti-
" cal Conjuncture. He during all that time
" did afford me more Succour, and Con-
" solation than I am able to Express; and
" I do believe that I did often Contribute
" to Strengthen and Confirm him in his
" good Resolutions, which doth afford me
" at present a true Joy and Comfort. He
" remain'd a long time unresolv'd in his
" Choice of a retreat into Foreign Countries;
" I was at first in a mind to go into *Swit-*
" *zerland*, and I had proposed to *M.* the
" late Count *d'E*—— to sell his Land, and
" Purchase

" Purchaſe others there, to which he was
" well enough inclin'd: I endeavour'd to
" Engage Monſieur *de Marolles* to take the
" ſame Courſe and not to ſeparate. He did
" teſtifie ſome Inclination thereto for ſome
" time, but in a Journey which we made
" together to *Vitry*; *M.* the Doctor *le T*——
" perſuaded him to go with M. *Beck* as be-
" ing a Man able to make a good ſhift,
" and one who could find out the means to
" procure a good Settlement any where;
" And ſince that time he wholly laid aſide
" his Thoughts of Travelling into thoſe
" parts, and we each of us took different
" Meaſures. A little while after the Exer-
" ciſe of Religion was taken away from us;
" And at length they Expell'd me from *Ep.*--
" Monſieur *de Marolles* came to me to *Neuv.*--
" and the day following to *Helm.*——where
" we had our laſt Converſation together,
" which was very tender and affecting.

V. In order to comprehend the Reaſon which drew Monſieur *de Marolles* into *Germany*, you muſt know that ſome Proteſtants going from *Champagne* to *Lorrain*, bordering upon the Dutchy of *Deux Ponts*, the Inhabitants of the County of *Sarbruck* and *Alſatia* had been prevail'd upon by Monſieur the Intendant of *Goupellier* to ſettle themſelves in that Country, aſſuring them with an Oath, that no Perſon ſhould be moleſted or diſturbed, and that the Exerciſe of

Religion

Religion which was eſtabliſh'd at *Lixim* and *Bourbac* ſhould be preſerv'd, becauſe the King had a mind to populate and re-eſtabliſh that deſolate and ruin'd Country. Several diſcours'd with me about it, to whom I anſwer'd, that we muſt conſider that Country, juſt as we do a Tree in a large Campaign Field, when we are overtaken and ſurpriz'd by a Storm, and one retires thither only to find ſhelter a while under its Branches. That moreover it would be more eaſy to go out of the Kingdom, being upon the Frontiers thereof. Thus did Monſieur *de Marolles* and I reaſon when we were together at *Helmauru* near to *Vitry*, on *Eaſter*-Day in the Year 1685. which was the laſt time that I ever ſaw him.

I ſhall obſerve, in going along, that this Village derives its Name from another which is call'd *Mauru*; and they ſay *Helmauru*, inſtead of *Les Mauru*. The little River of *Moivre* gives them both their Name. From whence it muſt be concluded, that the famous Battle of *Attila* was fought in *Champagne* near to *Chalons*, at a place call'd *Mauriacum*. There is a Village call'd *Pogny*, deriv'd from the Latin Word *Pugna*, which ſignifies a Fight or Battle. The River of *Moivre* does in this place diſcharge it ſelf into the *Marne*, and *Vitry* perhaps took its Name from this Victory. This may ſerve

to determine Authors upon this Point, which is very much perplex'd and embarrassed in History.

VI. All the Promises and Assurances of Monsieur *de la Gorpellier* were but weak and slender Securities, as had been foreseen; And a few Days after the Revocation of the Edict of *Nants*, some Archers were sent to compel those who had been sollicited and invited to settle themselves in those Quarters, to abandon them and return home.

VII. Monsieur *Bartholemi de Marolles*, a young Nephew of our Illustrious Martyr, was stopp'd at *Biche*, notwithstanding that he had a Certificate from the Grand Bailiff of the County of *Sarbruck*, as having about six Months since preach'd in the Church of *Bourbac*. He continu'd three Months a Prisoner in that Fort, and was at length convey'd to *Chalons*. They took him out of the Prison of the Town, to remove him into the Bishoprick in order to make room for his Uncle, whom they had brought thither. This young Man, who was then but 19 Years of Age, continu'd three Years in the Prisons of the Bishoprick: And after having sustain'd their Disputes, Promises, and Threatnings, he was at length set at Liberty as a Confessor, and came to continue

nue his Studies with ſucceſs at *Utrecht*, where he now is.

One cannot, without Injuſtice, refuſe to the Name of *de Marolles* thoſe Praiſes and Encomiums which he deſerves. I ſhall not ſtop with obſerving, that that Family is inveſted with ancient Titles of Honour and Nobility; as the Wardſhip of Noblemens Children; which, according to the Cuſtom of *Vittry*, belongs only to Gentlemen. I chuſe rather to inſiſt upon the Praiſes which Piety hath procur'd them: For, beſides our Martyr, and his Nephew, who have been juſt Mentioned, there is ſtill at *Amſterdam* Mr. *Thierri de Marolles* an Advocate, whom together with his whole Family, we are to look upon as ſo many Confeſſors. He retir'd at firſt to *Mets*, from whence he was forbid to depart. At length the Count *de Byſſi* caus'd him to come before him, the 28th Day of *January* 1686. and order'd him to quit the City the ſame Day with his Family, conſiſting of eight Perſons. He retir'd to the Caſtle of *Clemery* upon *Seille*, where he ſpent the Winter. The 8th Day of *May* 1686. the Grand Provoſt of *Nancy* took 'em all Priſoners, and Committed 'em to his Archers: And the next Day again he had 'em all ſtript into their Shirts, being the Husband, the Wife, three Young Damſels, and three Boys, in the Preſence of the Judge, and the Mayor of *Clemery*. They took a-

way all the Money which was ſewed up in their Cloaths; and at length they cover'd them one after another with the Provoſts Morning Gown, to ſearch them all over their Bodies. Would not one ſay that they treated them at Diſcretion, as if they had been *Priſoners of War*, *Aſſaſſins*, or *Poiſoners*. They were all of them at length carried Priſoners to *Chalons*, where they were ſeparated. The Mother and Daughters were put into different Convents, the Boys who were very Young, with Scriveners or Notaries. The Maids did imitate theſe brave Examples, each of them continuing firm and ſtedfaſt in their Religion. They were all of them ſet at Liberty and ſent out of the Kingdom the firſt of *March* 1688, together with M. *de Beauchamp* an Elder of *Charenton*, M. *de Marolles* Student in Divinity, and of whom we have ſpoken before.

VIII. As for our Martyr, with Madam *Mary Gommeret* his Wife, the Daughter of M. *Gommeret*, formerly a Famous and noted Magiſtrate of *Sedan*, and very high in the Eſteem of M. the *Marſhal de Fabere*, they ſettled themſelves at *Lixim*. He had Four Children; two Daughters are with their Mother in a Society of Ladies of Quality at *Harlem*, from whom they receive all manner of Kindneſs and Conſolation. The two Sons are in the Service; the Eldeſt who had his

his Leg broke twice, once at the Battle of *Landen*, and another time by an unfortunate Accident, is an Officer in the Earl of *Albermarle*'s Regiment, and the Youngeſt Enſign of the Regiment of M. *de St. Amand*, both of them lov'd and eſteem'd by thoſe that know them. They were very young when their Father endeavour'd to go out of *France*, ſince he ſaw he could no longer ſtay there with Liberty of Conſcience. But God who call'd him to Glorifie his Name, and to carry along with his Chains the good Odour of the Reformation even into the *Prætorium*, ſuffer'd him to be ſtopt with his whole Family on Sunday the ſecond Day of *December* in the Year 1685, upon the Territories of *France*, two Leagues on this ſide the *Rhine*, by one M. *Bourbon* an *Aid-Major* of *Strasbourg*, accompanied with two Cavaliers. They were all of them convey'd to one of the Priſons of the City, and put into a Square Tower which ſtands in the Middle of the River. He obſerved that this Tower is 26 foot in Front, and 106 in Height. We muſt in this Place hear what he ſaith himſelf. " A little while (ſays he) " after he had been there, Mr. the Marquiſs " *de Chamtlly* Governour, Mr. *de la Grange* the " Intendant, together with the Major and " Aid-Major, *Bourbon*, came to interrogate " and examine me. I told them the naked " truth of Things without Diſguiſe or Diſ-

" ſimulation: After which they departed.
" The next Morning Madam the Governeſs
" gave herſelf the Trouble to viſit us. Af-
" ter having told us that ſhe ſympathiz'd
" in our Diſgrace, ſhe ſaid that there was
" a Remedy to be had, that it lay in our
" Power, and that we muſt obey the King's
" Orders and get our ſelves Inſtructed,
" that ſhe would ſend us ſome Father Je-
" ſuits for that Purpoſe. I anſwer'd her
" that as to my part, I found my ſelf ſuf-
" ficiently Inſtructed, but that I would not
" refuſe to hear thoſe whom ſhe ſhould do
" me the Honour to ſend to me. The
" ſame Day in the Afternoon came *P Dez*,
" Rector, accompany'd with another Jeſuit
" to viſit us. There paſſed nothing but Civi-
" lity, making me a thouſand offers of Ser-
" vice, and deſiring me freely to let him know
" if I wanted any thing out of their Houſe, or
" any of their Books ſeeing I had no other Book
" beſides our *Pſalms*: 'And becauſe I propos'd
" to ſet my ſelf as fair as poſſibly I could in his
" Eſteem, I pray'd him to ſend me *Thomas*
" *a Kempis de Imitatione Chriſti*, which he
" did, together with ſome others, and par-
" ticularly Mr. de *Condons* Expoſition of the
" *Catholick Faith*. He came again to viſit
" me, and ask'd me what Scruples I might
" have concerning my Religion; I anſwer'd
" that I had none, but that I was very
" well perſwaded that it was the good and
" true

" true One. He reply'd that my Discourse
" shew'd me to be prejudic'd. Upon this
" we enter'd into Debates, and the Subject
" of this first Conversation ran upon this,
" *viz.* our Acknowledgment of the Prote-
" stants of the *Ausbourg* Confession for Bre-
" thren, and upon the *Eucharist.*

One may by these first Steps discover the Sincerity and Dove-like Simplicity of this Blessed *Martyr*. He was arrested in the Kingdom, and if he had had a mind to say that he was going to *Strasburg*, as he was sollicited and desired to do, there was nothing which could prove, or convince him of the contrary: And they would not then have condemned him, but have been contented to send him back to *Champagne*. But being always faithful to his God, and ever careful to preserve his Innocence and Integrity, he us'd neither Deceit nor Equivocation. *I told them*, saith he, *the true state of Things without Disguise or Dissimulation*; that is, as he expresses himself in another Letter; that he declar'd sincerely that his Design was to go out of the Kingdom, and seek in Foreign Countries the Liberty of serving God according to the Motions and Directions of his Conscience. It would be a curious thing to know what Reflections the Equivocating Doctors made in private upon this Sincerity. But to this his Christian Sincerity, must be join'd the Prudence and Modera-

tion with which our Martyr behav'd himſelf, to the end that even *his Good might not be evil ſpoken of*, according to the Precept of St. *Paul*, *I propos'd however*, ſaith he, *to ſet my ſelf as fair as I poſſibly could in his Eſteem.*

I ſhall not relate all thoſe Conferences and Converſations in which this faithful Chriſtian diſcover'd his Knowledge, and the ſolid Foundations of his Faith. He confirm'd his Sentiments by Reaſon, the Word of God, and ſome Paſſages of the Fathers. Some days after the Viſit of Father *Dez*, he receiv'd another from Father *Robine*, and their Diſcourſe was concerning the Authority of the Church in explaining the meaning of the Scripture. " Mr. de *Marolles* ſaid " that the Scripture was explain'd by its " ſelf, and the Maxims of good Senſe. Upon " which the Jeſuit ask'd him, if he was In- " fallible. To which having reply'd that he " had not Preſumption enough to believe " himſelf ſuch; the Jeſuit concluded, ſaith " he, that I muſt therefore doubt of all my " Deciſions. To which I anſwer'd, ſaith " he, that becauſe I might be miſtaken, it " did not at all follow that all my Judge- " ments muſt be dubious, and that his " Maxim was good for nothing but to e- " ſtabliſh Infidelity. They diſcours'd about *Councils* and their pretended Infallibility. They examin'd what was meant by the Word *Church*; our Martyr affirming that the

the true Church to which *Jesus Christ* communicates and imparts his Graces, could not be compos'd of Hypocrites, Impious, and Profane Persons. He observes that in another Visit this same Priest engag'd him in a Dispute, about the pretended *Schism*, with which they charge and reproach us, telling him that we must rather suffer and endure all than give such a scandal to the Church. He answer'd that so soon as we find our selves forc'd to a worship which we esteem'd disagreeable to God, we can no longer hold and joyn in Communion with those who would oblige us to such Worship; and that besides they had driven us out of it by Excommunications, by Torments and cruel Deaths. He alledg'd the Example of *Elias*, and of those 7000 Men who had not bow'd their Knees to *Baal*, and ask'd the Jesuit whether he believ'd that those 7000 Persons did separate from the true Church, by joining themselves to *Elias*; To which the Father Jesuit return'd no answer, but went away a little after.

Mr. and Madam *de Chamilly* came to visit him attended by P. Rector, and M. *Sev.* Minister of *Bourbon*, who either had, or was ready to make his *Abjuration*; which however he hath since detested and abhorr'd, having left *France*, as I have been inform'd, to lament his Fall: Their Conversation was like to the former. And as M. *Marolles* went

about

about to ſpeak of what had paſſed in the IX Century, as concerning *Paſchaſius* and *Ratramus*, he obſerves that they ſtopped his Mouth by ſaying that it was one of Miniſter *Claudius*'s Fables, which plainly ſhews that thoſe Doctors ſpend but very little ſtudy in Controverſies, to attribute that to *Claudius*, which all our Authors have taken notice of before him. M. *de Marolles* proceeds in his Relation, and ſays; when I ſaw my " ſelf treated after that manner, I did ex- " actly keep that Silence, which they im- " pos'd upon me, and the Rector began " to read again out of thoſe Books which " he had brought; and after a Lecture " which laſted a very long while, M. the " Marquiſs *de Chamilly* bid M. *Sev*——tell " me his Opinion; but he made no other " Anſwer, but that he ſhar'd in our Diſ- " grace. After which they all went out, " and P. Rector never came more to ſee me " ſince that time, but P. *Godinet* and ano- " ther came ſeveral times. As in the firſt " Converſation he repeated part of the ſame " things which P. *Dez* had told me be- " fore, I made him the ſame Anſwers.

In another, this Jeſuit undertook to prove to him that a *ſign* may be the *Thing ſignified*. " You know, *ſaith he*, the Noble Actions " which the King of *Poland* did at the rai- " ſing of the Seige of *Vienna*. Is it not true " that one or two Years afterwards the ſame

" King

" King might himself have represented his " Exploits upon a Theatre. It would therefore be himself, which did represent himself, and he, I say, would have been both " the *Sign* and the *Thing signified* together. " *To which Piece of Sophistry our Martyr replies*; *That* I found his Example very " Strange, and his Proof very Weak, and " that his Proposition prov'd nothing else, " but that the King of *Poland* might represent his past by his Present Actions, and " that his Present Actions were only *Signs* " and Representations of his Past Actions, " and not the Actions themselves; and that to " prove what he said, it was sufficient only to " observe that any other Person besides the King " might have made the like Representations.

In another Visit the Discourse happen'd to be upon the Words of Jesus Christ, *This is my Body*, which the Jesuit call'd *Operative*, that is, that they converted the Bread into the proper Body of Christ, by expressly declaring that it was so, and M. *de Marolles* affirm'd that they were *Significative*, that is, that they did express what was already done. Father *Godinet* to prove what he said, alledg'd this Example. " If the King should " say to Mr. *de Chamilly*, you are Marshal of " *France*, no one would Question but that " he was so. *Our Martyr replied*, That it was " not to be doubted but that if the King " would make Mr. *de Chamilly* Marshal of

" *France*,

" *France* he would ſpeak in the common " Phraſe of the whole World, and ſay, *I* " *make you Marſhal of* France. This Diſpute was very long, I only take notice by theſe two Circumſtances of it, to ſhew the Preſence, and Freedom of mind, of this Illuſtrious Priſoner.

IX. During the time of the Confinement of Monſieur de *Marolles* at *Strasbourg*, he receiv'd ſeveral Letters from his Friends of the Roman Catholick Religion. I have Read one from a Magiſtrate of St. *Menehoud*, his Relation and his Friend; and two others from that Generous Friend of his, who was with the Duke of *Main*, " in one of which " he told him, after having Repreſented that " a Couſin German of Mr. *de Saumaize*, ha- " ving tryed if he could deliver a Petition " to the King, to obtain Leave to go out of " the Kingdom, upon Condition of leaving " all his Eſtate in his Hands conſiſting of " 70000 Livres of *Rents*, thinking that this " Clauſe would further the Reception of " the Propoſal, and that it would be receiv'd " in favour of ſo near a Relation, a Man of " Merit, and one to whom they actually " ſeek occaſion to do Good. But they an- " ſwer'd that it would be a mark of great " Conſideration, and Favour to the Perſon " who ſhould meddle with it, if upon a like " Demand he was not ſent to the *Baſtinado*.

At

At length he directs his Discourse to his Friend. " Nevertheless, our Ancient Friendship Obliges me to Conjure you to have " Pity upon your Dear Wife, your Children " and your self, and not expose your self to " the Fatal and Miserable Consequences " which might happen, if you were so ill " advis'd as to think of making " your Escape. The very " Thoughts of it make me " Tremble with Horrour. I " must Speak plain, Dear Sir, not " all my Credit, and that of all my Friends, " nor our Alliance would be able to save " you from the Gallies, nor the rest of your " Family from Perpetual Imprisonment. " They will thereupon make use of a Severity, which nothing can be able to Mollify, " especially at first when they will support " the Laws by Examples. This Friend Wrote this in Answer to Monsieur *de Marolles*, who had Written to him from *Lixim*, desiring to procure leave for him to depart out of the Kingdom, and promising in his Favour to make him a Donation of all his Estate, upon Condition of Receiving only 5000 *Franks*. The fear of falling into the Hands of the Dragoons, was the cause that he did not stay for the Answer, and that he did not Receive this Letter till he was in the Prison of *Chalons*. It was easy for him to conclude from the Answer of this Generous Friend

Monsieur Marolles *was then at Liberty at* Lixim.

Friend of his, that he was not to Promiſe himſelf any Favour or Moderation, but that he muſt look to be treated with the utmoſt Severity.

X. It is Probable, that Monſieur *de Chamilly* wrote to the Court much about the time that our Martyr was maintaining the Truth of his Faith againſt the Jeſuites. The 17th of *January* 1686. he was removed from *Strasbourg* to *Chalons* with his Family, where he arriv'd on *Monday* the 28th of *January*. They carried them in a Waggon attended by Monſieur *Bourbon* the Aid-Major, who had ſtopped them, together with an Officer and Five Troopers. He was put into the Priſon of the City of *Chalons*, where, he obſerves, he continued juſt Six Weeks.

He was immediately viſited by the Biſhop of *Chalons*, who is now Arch-biſhop of *Paris*. We muſt do him Juſtice, and ſay that the Zeal which he hath for his Religion, is as Conformable to his Character, as the perſecuting Spirit of ſeveral other Biſhops is far from it. He wrote to Monſieur *de Chamilly*, in favour of Mr. *de Marolles*, ſo ſoon as he knew of his Confinement at *Strasbourg*: And in the Viſit which he made him at *Chalons*, he told him that if he could, he would conceal him under his Robe.

XI. During

XI. During the four First Weeks that our Martyr continued at *Chalons*, he had Liberty enough. The Ecclesiasticks who believ'd themselves able to cope with him, at first were eager to Signalize themselves; But when they found his Constancy to be Invincible, they lock'd him up in a Dungeon without suffering him to see any Person for the space of 15 Days. After which he was brought to Judgment the 9 of *March*, and his Sentence was pronounc'd against him by Torch-Light. Here follows a Copy of his Sentence.

Upon perusal of the Process, extraordinarily made at the request of the Attorney General, in the Bailywick, *and Presidial Court of* Chalons *against* Lewis Marolles *of the pretended Reform'd Religion, formerly Receiver of the Monies deposited in the* Bailywick *of St.* Menehoud, *who stands Accus'd, and is Prisoner in the Royal Gaol of the City of* Chalons, *viz. A Letter written from the Marquis* de Louvois *to Mr.* de Miromenil, *Intendant in the Province of* Champagne, *dated* December *the* 14*th* 1685. *at the bottom of which there is Written*; A Copy whereof the Original is in our Hands, *Sign'd* Miromenil: *By which among other things the said Sieur* de Miromenil *is first Commanded from His Majesty, that Process be made, and perfected against the said* de Marolles, *accus'd by the Officers of this Court according to the Rigor of his Edicts, and Ordinances.* Secondly, *The Interro-*

gatory

gatory of the said Prisoner of the 28th of January *last past, at the Bottom whereof are the Requests of the said Attorney General, requiring that the Witnesses who depos'd in the said Informations taken, and the Decree of the Criminal Lieutenant in this Court.* Thirdly, *The Information taken the said Day of* January *29th last past.* Fourthly, *The Requests of the said Atturney General, requiring that the Witnesses who depos'd in the said Information, may be further Examined as to their Depositions, and be confronted with the said* de Marolles, *Prisoner.* Fifthly, *A Judgment of the said Day of* January *29th for the Examination, and confronting of the said Witnesses.* Sixthly, *The Examination of the said Witnesses, and confronting of the same with the Prisoner of the same Day.* Seventhly, *And the Conclusions, and Desires of the said Attourney General, the said Prisoner being heard at the Bar in the open Court: We Adjudge that the said* de Marolles *is declar'd, proved, and convicted of having been Apprehended, endeavouring to go out of the Kingdom with his Family, contrary to his Majesty's Edicts, and Declarations; for Reparation whereof we have Condemn'd, and do Condemn the said* de Marolles *Prisoner, to serve the King for ever as a Slave on Board the Gallies, and his Personal Goods, and Chattels Forfeited to the King, by this our Sentence, Judgment, and Decree. Done in the Council Chamber or open Court the 9th of March* 1680. *Sign'd at the Bottom Sebille.* C. Jourdain, J. Jourdain Baugier,

le

le Vautrel, Deu du Vieux Dampierre, Rambourg, *all Councellors to the King in the* Bailiwick, *and Presidial Court of* Chalons, *the Year and Day Abovementioned. Sign'd* Dompmartin.

Signified and Delivered the present Copy to the said Lewes de Marolles, *Prisoner in the Royal Gaol of* Chalons, *nominated in the Sentence above Transcrib'd, Speaking to himself that he may not plead Ignorance.*

Whereas the Sergeant had forgot Monsieur *de Marolles*'s Appeal to the Parliament of *Paris*, he caus'd him to be put in mind of it, and the Sergeant corrected that mistake.

XI. This 9th of *March*, when Sentence was Pronounc'd against Monsieur *de Marolles*, was on a *Saturday*; and the *Monday* following they took him out of the Dungeon to convey him in a Waggon to *Paris*, attended by three Archers from *Chalons*. The Youngest of Mr. *de Marolles*'s Sons, the Eldest being gone from *Chalons*, presented himself upon the way without the City, to Accompany his Father, the Archers suffer'd him to Ride in the Waggon with him, and Treated the Prisoner with as much Civility, as could be expected from those sort of Persons. They had a certain Respect for Him, which Vertue begets in the Hearts of the most Barbarous; They told him that they did not fear he would make His Escape out of their Hands;

and did not mind to Guard him with that Severity, and Exactness which they generally use towards Gally-Slaves.

He arriv'd at the *Conciergery* upon *Thursday* the 14th of *March* 1686. His Son went with him into the Chamber, where they Immediately put the Prisoners that came from all parts, till such times as they have Inform'd themselves of the Nature of their Condemnation. The Night Approaching he ask'd if he might return the next Day to see his Father, they told he might. But coming thither the next Morning, he was told that he might see him no more; and I find a Bill of his Hand wherein he hath Written as follows. 'I was 'put into a dark Dungeon, where I have been 'these two Months without seeing any Bo-'dy. On *Saturday* the 11th of *May* 1686. I 'was brought before my Judges at the 'Court, where Criminal Causes are Tryed, 'and contrary to what is usual, my Judg-'ment was deferred till *Tuesday* the 14th of 'the same; and my Condemnation of *Cha-'lons* was Confirm'd the same Day. About 'two a Clock in the Afternoon, they put 'the Irons upon my Hands, put me into a 'Coach, and I was carried to *La Tournelle* 'where I entered making the 26th *Galerian*. *La Tournelle* was a Palace in *Henry* the Second's time, but now they send the Persons thither who are Condemned to the Gallies, untill the departure of the Chain.

XII. Thus

XII. Thus is our Martyr enter'd upon one of the First Theatres in the World, where he maintain'd the Profession of his Faith in Opposition to the Threats, and Promises of the World with Courage and Mildness, and to the Edification of all good Persons. So soon as he was arriv'd at *La Tournelle*, and loaded with Chains, having some spare Moments to Write to his Family and his Friends, he employ'd those Moments in Comforting and Rejoicing them, by giving them an Account of the State of his Soul, and the Tranquility of his Heart, putting his Trust in God, and counting himself Happy in that he suffer'd for the Glory of his Name, and of his Truth. We have all his Letters Written with his own Hand, which I shall not give to the Publick, because it would require a Volume to contain them; It being my design only to give the History of his Sufferings, which are Undeniable Proofs of the most Notable Effects which Hope, Piety, and the Grace of God can produce in a Soul.

He says in one of his Letters, Dated from ‘ *La Tournelle* the 6th of *May* 1686. I was ‘ put into a dark Dungeon in the *Conciergery* ‘ where I have been Buried for these Six ‘ Months. On the Morning of my Arrival, ‘ I was twice brought before the Procurator ‘ General in a Chamber of the *Conciergery*, and ‘ I returned such Answers to the Questions

'which he put to me, as Jesus Christ inspir'd 'me with according to his Promise. He 'made me another Visit, and gave me this 'Testimony, that it was Admirable to see 'me do that for Errour, which none of them 'perhaps would do for the Truth. A little 'while after the Chief President had me 'brought out of the Dungeon, with the grea-'test Honour in the World: When I was 'come to the Chamber where he waited for 'me, he caus'd all his Attendance consisting 'of Six or Seven Persons of Merit, to go out, 'and Honour'd we with a private Confe-'rence for the Space of two Hours. He ex-'press'd towards me much Goodness, and 'desire to serve me, and so soon as he was 'gone out he betook himself to his Company 'again, and said (as I was inform'd by one 'of my Friends who was Present,) I come 'from discoursing with a good Man. These 'are only Words, but yet they afford some 'Comfort I did likewise Receive several 'Marks of the Favour, and Goodness of the 'President of the Court of Justice where I 'was Condemned. He talk'd with me at 'the Door of the Dungeon, and after some 'Discourse he told me that it was with great 'Grief and Sorrow that he saw me there; 'that he wish'd that I might be seiz'd with 'some light Sickness, to have an Occasion to 'take me out from thence, and to put me into 'the Infirmary; that whenever I desir'd to

'Speak

'Speak with him I needed but to tell the 'Jailor, who ſhould acquaint him with it, 'and he would not fail to come to the *Con-* '*ciergery* to ſee me. *All theſe Gentle Methods* '*had their End and View, but they were I thank* '*God Unſucceſsful.* God having put it into 'my Heart to continue faithful to him even 'unto Death if need Required.

In another Letter dated from *La Tournelle* the 2d of *July*, he informs us of a Combat in which he had yielded up againſt his own Heart and Mind. He confeſſes that being in the Priſons of *Chalons*, 'the Tears of a Wife, 'and a Family, which are dear to me, ſaith 'he, and which were not able to move me 'at *Strasburg*, join'd to thoſe of two Bro- 'thers-in-law, who came to ſee me at *Cha-* '*lons*, induc'd me to accept certain Propoſals 'which were made me, by two of the moſt 'Eminent and Conſiderable Perſons of the 'Province. I have been inform'd that thoſe Propoſals were to deſire his Liberty, in order to inſtruct himſelf more fully, in the Contro- verſies which occaſion our Separation from the Church of *Rome*. 'But a few Days af- 'ter God having given me to underſtand my 'Fault, and having afforded me an Oppor- 'tunity of repairing it, I embrac'd it with 'Joy, Fervency and Tears; and that Father 'of Mercies who knows how to produce 'Light out of Darkneſs, made uſe of my In- 'firmities thereby to give me that Strength,

‘ and Steadfastness which I have since had. ‘ This gives me reason to hope, that he will ‘ continue this Favour to me unto the end, ‘ and that he will always Proportion his ‘ Gifts, and Graces to the Tryals to which it ‘ shall please him to Expose Me. For the ‘ former missing of their end, they did at ‘ length make me new Offers, which affected ‘ me yet less than the former, and I rejected ‘ them all without deliberating upon them; ‘ at which they were so enrag'd that I was ‘ next Day put into a Dungeon, where I lay ‘ Thirteen Days before my Condemnation. ‘ This passed at *Chalons*. Being in the *Conci-* ‘ *ergery* at *Paris*, one of my Friends, Tutor ‘ to the Children of the King and Madam ‘ *Montespan*, came with his Majesty's Per- ‘ mission to see me. He propos'd to me to ‘ go for Eight or Ten Months, to the Bishop ‘ of *Meaux*, to get my self Instructed (this is ‘ their way of Speaking,) I return'd him ‘ Thanks, and assur'd him that it was not in ‘ the Power of time to change my Light and ‘ Knowledge, and that I was perswaded that ‘ the Bishop of *Meaux*, could not satisfie me ‘ more than the other Bishops which I had ‘ already seen.

XIII. We must not pass over without Animadversion, this Uprightness of Soul, this Niceness of Conscience in our Martyr. Notwithstanding that his Conscience might have Solli-

cited

cited him by his present Miseries, and by the Fear of future Calamities, by the sincere Affection which he bore to his Wife and Family; Notwithstanding this, I say, he rejects and Silences all whatsoever the Love of the World, and of this Life, whatsoever the Bonds of Flesh and Blood could represent unto him to suppress his Fidelity, and tarnish the Lustre and Glory of his Sufferings and Confession. They proffer him from the King his Liberty for Eight or Ten Months, during which time he might hope not only to go out of his Dungeon, but also expect some happy Change, or some Favourable Opportunity to escape the Chain, and the Gallies to which he was Condemn'd for ever. How would a Heart less fill'd with the Love of God, and the Knowledge of its Duty in all its Extent, have invented specious Pretences, and Captious Arguments to free it self from such Dreadful Miseries. But our Martyr having regard to nothing but his Duty, opposes the very first Assault of the Temptation, and Tramples it under his Feet.

It must not be imagin'd, that this Invincible Constancy is in any manner the Effect of Stubbornness and Obstinacy. The Jesuits of *Strasbourg*, and the Ecclesiasticks of *Chalons* are convinc'd that the Faith of our Martyr, was accompany'd with Light and Knowledge. This great Man knew how to Distinguish between the Reasons, which may

engage us to ſeek ſome new Inſtruction, and thoſe ſecret Motives of the Heart which are not to be hearkened unto. When there do ariſe of themſelves Reaſons for ſome doubts and ſcruples about the Faith, then a Man is neceſſarily, and indiſpenſibly oblig'd to get himſelf Inſtructed and Inform'd. In ſuch a Caſe this care and pains is a Debt which a Man owes to himſelf: And Negligence therein can proceed from nothing elſe, but either an Unreaſonable Stubbornneſs, or a Criminal Indifferency. A Man muſt likewiſe enquire into the Religion of his Neighbours, and his Country-men, either to reap Advantage from their Light and Knowledge, or to Communicate and impart ours to them, and help forward their Salvation as much as poſſibly we can. But when one enjoys a full and entire perſuaſion of his Faith, eſpecially by its Oppoſition to a Doctrine whoſe falſe Foundations one knows, and that the Motive which puts us upon ſeeking Inſtruction proceeds only from a Heart deſirous to free it ſelf from thoſe Afflictions which are occaſion'd by its Religion, then this Secret Motive whereof a Man is Convicted within himſelf, cannot doubtleſs be acceptable, to God, nor procure his Bleſſing. This is a Crime, this is to tempt God, becauſe it is to put a ſecret Cheat upon ones ſelf, and to call in queſtion a known Truth. Beſides as things ſtood in *France*, to talk of getting ones ſelf

Inſtructed,

Instructed, was tacitly to engage one's-self to renounce one's Religion. Mr. *de Marolles* knew this very well, which made him reject all those Offers, without bestowing a Moments Deliberation upon them. They likewise made him the same Proposals, just when he was ready to depart for the Gallies. We follow the Order and Course of Time, and therefore when we come to speak of that we shall hear his Answer. But is it not much to be wonder'd at, that the Bishop of *Meaux*, would not venture himself with this Illustrious Prisoner to Instruct him, either whilst he was in the *Conciergery*, or at *La Tournelle?* Were not they as convenient Places to apply himself to the Conversion of Mr. *de Marolles* in, as *Meaux* or *Gormilly* the Country-house of that Prelate? What Reason could hinder him from Exercising his Charity in those Places of Misery and Affliction? This is easily known, that Bishop would run no hazard. He thought it concern'd his Reputation, not to enter the List with this Learned Person, without being first assured of the Victory, as if the Instruction which we owe to our Neighbours was like a Theatrical Combat, wherein all the Spectators should know the Party that was to be vanquish'd. This brings to my Mind the saying of a certain Minister to a Courtier, being at *Fountain-bleau*, at the time of the Revocation of the Edict of *Nants*. This Courtier

tier would needs engage him to take a Dinner with him, to enter into Converſation with the Biſhop of *Meaux*, and Father *La Chaize*. The Miniſters anſwer to his Importunities was that he might do what he pleas'd: But he let him know that it was his Humour to anſwer with Civility and Aſſurance to their Arguments; that therefore he muſt conſider what he deſign'd to do, adding with a ſmile, that he believed it was not the Humour and Inclination of thoſe Gentlemen to follow the Chaſe, in the plain and open Field, they would be for having the Beaſt ſhut up in a Park, that they might be ſure of the Prize.

XIV. Let us return to the Hiſtory of our Martyr. After having languiſh'd two Months in a Dungeon, he was brought before the Court on Saturday the 11th of *May* 1686. We are inform'd of what paſſed there by a Letter which he wrote to his Siſter-in-Law dated from *La Tournelle*, the 17th of *May*. ' I have been two full Months ' with Seven miſerable Wretches condemn'd ' either to the Gallies, or to be hang'd and ' broken alive upon the Wheel, in a Dun- ' geon ſo dark, that I could not well diſ- ' cern their Faces. They have all been ' troubled with Rheums and Fluxes which ' God hath preſerv'd me from, altho' I am ' old, and they all of them Young. The ' 11th Courant I was taken out of the Dun-

' geon

'geon contrary to my Expectation, for I 'expected that they would let me rot there, 'and brought to the Criminal Court to be 'judged. Mr. the President of the House, 'who was at the head of my Judges, or-'der'd me to sit down upon the Prisoners 'Stool, and took my Oath to speak the 'Truth. I answer'd to all whatsoever he 'desir'd to know of me, after which he 'made me an Exhortation, and bid me think 'seriously with my self, that it was not 'they that should judge me, and that the 'Declaration of the King did expressly men-'tion my Condemnation. I return'd him 'thanks for his Goodness which he express'd 'to me, and told him that I was in no 'great Trouble to deliberate; that my Re-'solution was fixt long ago, and that I re-'sign'd my self to the Court, and was ready 'to suffer the Penalties to which they should 'think fit to condemn me; That how great 'and severe soever they may be, they would 'be less uneasy to me, than to act against 'the Lights of my Conscience, and live like 'a Hypocrite. They order'd me thereupon 'to withdraw, and I was convey'd back 'to my Dungeon. I expected to be con-'ducted in the Afternoon to *La Tournelle*, 'but they deferr'd my Judgment till *Tues-'day* following the 14th of *May*, and three 'or four Hours after they came to carry me 'away; they put the Manacles upon my

'Hands

' Hands, and so conducted me in a Coach
' to *La Tournelle.* It is not known for what reason they delay'd contrary to what is usual, to pronounce the Sentence of Mr. *de. Marolles.* It is probable that the Court design'd to inform the King of the Constant Resolution of our Martyr, and make some new attempts in his Favour. Indeed I find in a Letter of Recommendation written from *Paris* to Mr. *de Coulselles* Governour of *Toulon*, in favour of Mr. *de Marolles*, that his Sentence of Condemnation to the Gallies had been confirm'd at the Parliament of *Paris*, but after such a manner, as had procur'd Pain and Trouble to all the Judges; that the Chief President and Procurator General, did intend to represent to the King all the Circumstances of the Affair, and the Merit of the Person: But as the Declarations were Formal, the King would make no Exception. If the truth of the Matter was known, perhaps one might find the Clergy hastning his Condemnation, whilst an *August* Parliament defer'd it in order to follicit his Pardon. So true it is that the Genius and Disposition of the Roman Catholick Religion in its most trusty Ministers, is a barbarous, and unmerciful Genius, which breaths forth nothing but Blood and Violence, always contrary to Christian Charity and Moderation. But be that as it will he was at length sentenc'd.

tenc'd, and the Sentence of the Presidial of *Chalons* was confirm'd.

Let us hear the following part of his Letter. ‘ The Governour of *Tournelles* knowing who ‘ I was, and being inform'd of my Crime, ‘ caus'd me to be treated with as much ‘ Gentleness as can be expected in that Place. ‘ They were contented to put a Fetter upon one Foot. But the next Morning, he ‘ came to tell me that he had just receiv'd ‘ Orders which very much afflicted him, ‘ which was that the King had commanded ‘ that the Chain should be put upon my ‘ Neck. I thank'd him for his Goodness ‘ which he expressed to me; and told him ‘ that I was ready to pay a respectful Obedience to the Orders of his Majesty. I laid ‘ aside my Hat, they took the Chain from ‘ off my Foot, and put me on another about ‘ my Neck, which doth not I believe weigh ‘ less than 30 Pounds. Thus you see, my ‘ Dear Sister, the State and Condition which ‘ the wise Providence of God hath chosen ‘ and allotted for me, out of a Thousand others in which he might have plac'd me. ‘ I expect from his Mercy Strength and ‘ Constancy to suffer all for his Glory and ‘ my own Salvation. Do not afflict your ‘ self at my Condition, my dear Sister, it ‘ is more happy than you think for. Weep ‘ not for me: Keep your Tears for so many ‘ miserable Wretches who live not so con-

‘ tentedly

'tendedly as I do. Grant me the Assistance 'of your Prayers: I assure you that I do 'not forget you in mine. And in another Letter of the 16th of *May*, i. e. the Day, when the Chain was put about his Neck, he says after such another Relation as that before mention'd.' Thus Sir, (I suppose he wrote to M. *Jurieu)* you have an Abridg-'ment of my Misery, and to speak more 'truly, of my Glory, for I continually give 'Thanks to God for the Honour, which he 'doth me in not thinking me unworthy to 'suffer for his Name-sake. Let your Prayers 'accompany mine, to obtain from the Mer-'cy of God his Succour and Assistance so 'long as it shall please him to continue my 'Sufferings and Afflictions.

Nine Days after that, the Procurator General went thither, and we are inform'd by a Note written with our Martyr's own Hand, what passed between that famous Magistrate and himself. *The 24th of* May 1686, *the Procurator General came to visit those who were condemned to the Gallies.* 'He address'd himself to me, 'and seeing the Chain upon my Neck, he told 'me that it was with Grief, that he saw 'me in so miserable a Condition, and 'that he did greatly desire to deliver me 'out of it; that I was so much the more 'worthy of Pity and Compassion, because 'it was my Prejudices which plung'd both 'my self and Family into Misery. I an-

'swer'd

'ſwer'd him that I ſhould be very much to
'blame if that were ſo, but that it was my
'Opinion, that in Caſes which concern our
'Salvation, we muſt deſpiſe and neglect
'whatſoever relates only to this Life, and
'that it was this Thought and Conſidera-
'tion which induc'd me to bear my Evils
'with Patience. He reply'd that he was
'perſwaded that I was right as to my In-
'tentions, that I had a ſincere Zeal for the
'Glory of God and my one Salvation, but
'wanted Knowledge; and that he would
'come again to ſee and talk with me with-
'in a little time, that there was nothing
'which he would not either do or give to
'deliver me out of my Miſery. I told
'him that I did with much Thankfulneſs
'and Reſpect, receive the Tokens of his
'Goodneſs which he was pleas'd to ſhew
'me, after which he departed.

Three Days after he receiv'd another viſit, of which we have likewiſe an account written with his own Hand; '*Monday* the 27th
'of *May* 1686, between Seven and Eight a
'Clock in the Evening, a Counſellor belong-
'ing to the Court of *La Tournelle*, who ſat
'the next to, and on the right Hand of the
'Preſident of the Houſe, when I was
'brought into the Court before my Tryal,
'came to viſit the Priſoners at *La Tournelle*.
'And after he was gone out Mr. *Le Roi*
'our head Keeper, took me out of the Place
'where

'where we are, and brought me into a 'Chamber which is call'd the Council-'Chamber, where the Councellor waited 'for me: I had my Chain about my Neck. 'He told me with all the Ingenuity and 'Candour in the World: All our Assembly 'Sir, are touch'd with Grief for the Misery, to which they know you are reduc'd, 'and I come to sollicit you to deliver your 'self out of it. We know that you have 'liv'd like a very honest Man, and that you 'proceed from a good Family; Consider 'with, and examine your self by the Rules 'both of Policy and Conscience. Before 'Seven or Eight Months are at an End your 'Religion shall be no more mentioned in '*France*. Even at present there are very severe Edicts against the new Converts who 'do not do their Duty: And in other Places your Religion hath been extinguish'd 'this 130 Years. But I do not come hither 'to dispute with you about it. You know 'that it hath subsisted and continued in the 'Kingdom only upon Sufferance and Toleration, and out of a Necessity of appeasing and putting an end to the Troubles. 'It lies wholly in your Power to advance 'your self higher than you have ever yet 'been, and to procure Peace to your Family.

'I answer'd, that I was very much obliig'd to their Illustrious Assembly, for pas-

'sing

'ſing ſo favourable a Judgment upon me'
'and for the Goodneſs which they expreſ-
'ſed towards me; and to himſelf in parti-
'cular, for the Marks which he gave me of
'his good Will, that I did return them all
'a Thouſand Thanks, but that nothing
'ſhould ever be able to make me do any
'againſt my Conſcience, and that I had but
'little regard for all the Advantages of this
'Life. That if it were true that I was in
'an Error, and it ſhould pleaſe God to con-
'vince me of it by giving me new Lights
'and Knowledge, I ſhould not fail to fol-
'low them with much Zeal and Joy, out of
'the ſole View to the Glory of God. I ſaid
'moreover that the Edict of *Nants*, was to
'reward the good Services which that King
'(*Henry* IVth) had receiv'd from the Pro-
'teſtants, rather than to appeaſe the Trou-
'bles which were then allay'd, the Arms
'being laid down, and the King in a peaceable
'Poſſeſſion of the Crown. I ſaid nothing
'of Religion becauſe of what he had ſaid to
'me, *that he was not come to diſpute with me*
'*about it*. This Good Counſellor went a-
'way a little after, deſiring me, to think
'ſeriouſly upon what he had ſaid unto me.
'Mr. *Le Roi* told me as he carried me back,
'that this Counſellor was ſent as Commiſ-
'ſioner by the Court of *LaTournelle*, to ſpeak
'to me from the part of that Famous Soci-
'ety, who were never touch'd with ſo much

'Trouble and Compaſſion for any Perſon as they were for me. The Counſellor's Name was Mr. *Reynaud.* I muſt advertize the Reader that the Chamber of *la Tournelle*, is a Chamber or Court belonging to the Parliament of *Paris*, where Criminals are tryed, to the End that it may not be confounded with *la Tournelle*, or rather *les Tournelles*, whither they ſend the Perſons condemn'd to the Gallies until their departure. There is at preſent in that Parliament *la Tournelle* Civil, and *la Tournelle* Criminal.

Mr. *Marolles* wrot ſeveral Letters from *la Tournelle* to his Wife, Children, and Friends. He ſent one dated the 16th of *May* to Monſieur *Jurieu*, to which that Paſtor return'd an Anſwer the 27th of the ſame Month. He receiv'd an Anſwer from our Martyr the 2d of *July* 1686, who aſſures him that his Letters did tend to the Conſolation of himſelf, and all thoſe to whom he could communicate them. And after having return'd him Thanks for his good Advice he tells him. 'The manner of my Suffering, and 'the good Eye with which God makes me 'regard all my Sufferings, perſwades me 'that he will give me the Grace to con-'tinue Faithful unto him, even unto Death. 'I do not fix my Eyes upon the Condi-'tion in which I am, which Troubles and 'Afflicts thoſe that ſee it, much more than 'it does my ſelf. I place them ſolely up-

on

'on the Rewards which God has pro-
'mis'd to all thoſe that fear his Name. I
'am certain that the light Afflictions with
'which he is pleaſed to viſit me, will pro-
'duce in me according to his Divine Promi-
'ſes, an Eternal Weight of exceeding great
'Glory. I comfort my ſelf becauſe the Suf-
'ferings of this preſent Time, are not to
'compare with the future Glory, which is
'to be reveal'd in us; And I put my Truſt in
'what St. *James* ſays, *Bleſſed is the Man who*
'*endures Temptation, for when he ſhall have been*
'*Tryed, he ſhall receive the Crown of Incorrup-*
'*tible Glory and Immortality, which God re-*
'*ſerves for his Elect.* I rejoice in that our
'Saviour doth pronounce thoſe *Bleſſed who*
'*ſuffer for Righteouſneſs Sake.* Thus, Sir, I
'make all my Glory and Happineſs to con-
'ſiſt in this, that my Redeemer doth not
'count me unworthy to ſuffer for his Name
'ſake. I fix my Confidence upon the E-
'ternal Rock. I put all my Truſt in him.
'I expect help and Succour from him alone.
'I perſwade my ſelf that nothing ſhall be
'able to move me, fix't upon ſo ſolid a
'Foundation. He put in Practice what he
ſo well wrot in an Excellent little Treatiſe
of his own Hand Writing upon Providence,
and which he compos'd without doubt in
the time of his Confinement. This whole
Letter may be ſeen inſerted in the Paſtoral
Letter of Monſieur *Jurea*, in the Year 1686,

I proceed to what concerns the Hiſtory of his Sufferings. He ſays, a little lower: ‘ That, ‘ Sir, is my uſual Occupation, as much as the ‘ infamous place wherein I am confin'd, will ‘ permit. I call it Infamous, becauſe there ‘ is not an honeſt or virtuous Word to be ‘ heard there; It reſounds with nothing but ‘ Filthineſs, and execrable Blaſphemies. They ‘ make ſuch a Noiſe, and Tumult all Day, ‘ and for the greateſt part of the Night, that ‘ I could ſcarce heretofore meet with one happy Moment, to lift up my Heart to God. ‘ I was ſo overwhelm'd with Drowſineſs, that ‘ I often fell aſleep before I had made an end ‘ of my Prayer: when I awak'd about three ‘ or four a Clock of the Morning, I endeavour'd to keep my ſelf Awake, that I might, ‘ whilſt the place was free from Noiſe, pay ‘ my Homage to God with ſome Attention. ‘ I have more Liberty ſince theſe Ten or ‘ Twelve Days: For when it is fine Weather, they ſuffer the Chain to go out, and abide in a Court all Day, except it be Six of ‘ us who are kept lock'd up. I ſpend one ‘ part of this time in Reading, Meditation ‘ and Prayer, and I do likewiſe take the Liberty to Sing ſome Pſalms, as I have done ‘ in all the places of my Impriſonment without ever being Complain'd of for it. Thus ‘ you ſee in two Words an Abridgment of ‘ our Miſery. We lie 53 of us in a place, ‘ which is not above 30 Feet in Length, and

‘ Nine

'Nine in Breadth. There lies on the right side 'of Me a Sick Peasant with his Head to my 'Feet, and my Feet to his Head. There 'are likewise others. There is scarce one a-'mongst us who doth not envy the Condi-'tion of several Dogs and Horses. This 'makes us all desire that the Chain may 'quickly Depart. They conceal this from 'us, but as far as we can Judge, it will de-'part next *Saturday*. We were Yesterday '95 Condemn'd Persons in Number, but 'two of them died that day, and one to day. 'We have still Fifteen or Sixteen Sick, and 'there are but few who escape it. I have 'had five fits of the Tertian Fever: But I 'thank God I am very well recover'd of it, 'and in a Disposition to make the Voyage to '*Marseilles*. We shall take in some of our 'Brethren at *Bourgogne*, who are Condemn'd 'to the Chain for the same Cause for which 'I am, who have the honour to be the 'first Condemn'd by the Parliament of '*Paris*.

We likewise meet with two other Letters, which a German Minister Wrote to him in the Latin Tongue, full of Instruction and Consolation. In one of the Answers which our Martyr made him, he begs the Assistance of his Prayers, 'hoping *(saith he)* that by 'means of the Powerful Assistance, which 'several other Servants of God as well as 'you do afford me, my Sufferings will end

in the Glory of our Creator, the Edification of our Brethren, and my own Salvation. When I reflect *(saith he)* on the Merciful Providence of God towards me, I am ravish'd with Admiration, and do evidently Discover the secret Steps of Providence, who hath form'd me from my Youth, after a requisite manner to bear what I Suffer. I have always had but little Love for those things which Worldlings Esteem and Admre, and more care to provide for my Soul than my Body. Altho' I do acknowledge to my Shame and Confusion, that I have not served God so Faithfully as I ought to have done, and that I have not been so Thankful as I ought to have been for so many Benefits, and Favours which he hath conferr'd upon me. I have always had a Zeal for his Glory and his Truth: And these are those Holy Seeds which he hath had the Goodness to preserve in my Heart, which in this time of Desolation begun to produce in me the Excellent Truths, whose Sweetness affords me a Pleasure, which I am not able to utter and express to you. It is this happy Condition in which I am, which assures me that God will finish the Work which he has begun in me: And I believe I may say with his Faithful Apostles, that I am Confident, that *neither Angel, nor Principality, nor Power, nor Heighth, nor Depth, nor Things present, nor Things to come, nor any other Creature*

'*Creature ſhall ever be able to ſeparate me, from*
'*the Love which God hath ſhewn me in his*
'*Son Jeſus Chriſt.* I can truly and ſincerely
'ſay, Sir, that the Priſons, and dark Dun-
'geons in which I have been confin'd for a-
'bove theſe Six Months, and the Chain
'which I now carry about my Neck, have
'been ſo far from ſhaking the Holy Reſoluti-
'on which God hath put into my Heart, that
'it hath only Strengthen'd and Confirm'd it.
'I have ſought God in a quite different Me-
'thod in my Afflictions, than ever I did in a
'State of Worldly Proſperity, and I may ſay
'that he hath ſuffer'd himſelf to be found by
'me. He hath very Delightfully Commu-
'nicated himſelf to me by the Sweetneſs of
'his Conſolations. In the midſt of the Tran-
'ſitory Afflictions which it is his Will that I
'ſhould Suffer, he hath made me to taſte of
'Solid good Things. The Evils with which
'I am threatned do not at all terrifie me. If
'they are Violent, I am not in a Condition
'to bear up long againſt them, and ſo a
'Chriſtian Death will put an happy Period
'thereto; If they are Moderate I ſhall have
'reaſon to bleſs our God for it, who ſhall con-
'tinue his Favour and Goodneſs towards me.
'Theſe Conſiderations make me look upon
'the time to come with the Eye of Conſtancy
'and Aſſurance. It appears by theſe few
Extracts which we give of the Letters of that
Bleſſed Martyr, how great was the Tran-

quility, and Assurance of that Christian and Heroick Soul.

It was therefore to no purpose to renew the Attack, to pervert or stagger a Heart so full of Knowledge, Fervour and Piety. We have already observ'd that it had been propos'd to him to spend Eight or Ten Months with the Bishop of *Meaux*. They renew the Charge by proposing an unlimited time. How great and Dangerous was that Temptaton! Our Martyr is under the Chain, and has a prospect of a Dreadful Futurity: He is sollicited not only by his own Flesh, but also by the sight of his Afflicted Wife, and by his Fatherless Children which he leaves in the midst: Insomuch that the Natural Love of Life, the Sence of Afflictions, the Prospect of the Dreadful Miseries which his Condition represented to him, Conjugal Love, and Paternal Affection, did all of them Combine to Induce, and Constrain him to accept a Proposal which seem'd at first to oblige him to nothing: They offer him his Liberty only upon Condition that he would Promise to endeavour to get himself Instructed, without setting any limited time. He might flatter himself that they would open him a Door for his Deliverance without complying with the King's Orders. But his Soul Faithful to his God, fill'd with his Holy Resolutions looks upon it as a Crime to accept a Proposal, from which there might be drawn the least Consequence

quence Prejudicial to the Certainty of his Faith. He is in the Presence of his Enemies, the Combat is begun, he is resolv'd to win the Victory, without so much as hearing talk of returning into his Tent. He tramples the World under his Feet, and will not allow that Enemy time to recover New Strength.

One of his Friends did first make this Proposal to him, from Monsieur *Morel* a rich *Partisan*, or Farmer of the Kings Revenues at *Vitry*, 'who promis'd to procure his Deliverance from the Chain the next day, if he 'would take even an unlimited time, to apply 'himself in good earnest to get Instruction. 'He assur'd him what should be Promis'd 'him, should be faithfully observ'd and performed: This passed about the end of *June*. Other Persons renewed the Attack on the first day of *July*, as he Informs us by a note Written with his own Hand, wherein he gives us the reasons for his Refusal.

'At *La Tournelle Wednesday* the 17th of *July* '1686. Ten or Twelve Days before our departure from thence, an Advocate of the 'Court of Parliament came to see Me, accompany'd with a Lady who was Unknown 'to Me; and Madam *Lambliu* who had 'done me the Honour of a Visit in the Prison 'at *Chalons*. She was the Wife of a Treasurer of *France*; She testified by her Tears, 'that she was sensibly touch'd with the Condition in which she saw me, and that she 'wish'd

'wish'd with all her Heart that she could
'procure my Deliverance out of the Misery
'which I suffer'd. The Discourse fell upon
'the Proposal which had been made me some
'Days before, *viz.* to go to the Bishop of
'*Meaux* to be *Instructed*; This is their way of
'Speaking. The Advocate began to Speak
'upon this Point, and employ'd all his Rhe-
'torick to prove that I ought to accept of
'that offer, and said that he did not believe
'that I could offer any sufficient Reasons to
'the contrary. When he had made an end
'of his Discourse, and given me place to
'Speak, I Answer'd that I thought my self
'very much oblig'd to do as I did for the
'following Reasons; I said that in the Con-
'ferences which I had had with the R. R.
'P. P. *Jesuits* at *Strasbourg*, they had not given
'me any manner of Satisfaction in my Ob-
'jections which I made to them. That the
'same Answer or much to the same purpose
'at least had been given me at *Chalons*, and
'that I had Read the same things in the
'Works of the famous Mr. *Arnaud*, and since
'they had not satisfied in that Author, they
'could not afford me more Satisfaction else-
'where.—— That I was very strongly per-
'suaded of the Truth of my Faith, about
'which I had no manner of doubt, and that
'I fear'd it was tempting of God to accept the
'Offer which they made me. That on the
'other Hand, the space of Eight Months that

'I

'I had been Confin'd, had enur'd me to 'Sufferings, that by that means God had dis-'cover'd to me the Vanity of this Life, and 'all that is here below; that thereby he had 'broken asunder most of the Bands, and Li-'gaments which engag'd me to the World, 'and had put into my Heart a great disrelish 'for the Earth, and an ardent desire after 'Heaven. That I esteem'd this state sufficiently happy to think seriously to preserve it. 'I added that all the Civilities which I was 'persuaded, I should receive from so Famous 'and Noble a Prelate, and the Considerable 'Alteration which would happen to my Con-'dition, would make me within a few Days 'forget all my Miseries, and would root in 'my Heart the Love of the World, and Plea-'sures of Life more strongly perhaps than 'ever, to plunge me again into Misery with-'out any certainty of receiving so much Fa-'vour, and Assistance from God therein as 'I have already receiv'd till this Present. 'That for those reasons I was resolv'd to fol-'low my Vocation, and to end my days in 'suffering, if it was the Will of God. That 'as to the rest I did with very great Acknow-'ledgments, and Thankfulness receive the 'tokens which he gave me of his Charity and 'Affection.

'Since then he came several times to see 'me, always backing what he had advanc'd 'with the strongest Arguments he could.

'The

'The last time that he saw me which was on
'*Monday* the 15th of *July* 1686. he told Mr.
'*Le Roi* our head Keeper, that he came by
'orders of the Procurator General.

'And the next Day the Procurator General
'honour'd me with a Visit, and told me that
'he came to try yet again, if before our De-
'parture for *Marseilles*, there were yet any
'room left to rescue me from the Chain and
'Misery, and ask'd me if there were no al-
'teration in me. And when I had return'd
'him the thanks due to his Civility, I told
'him that all my Disgrace had wrought no
'change upon the Disposition of my Heart,
'no more than upon that of my mind: He
'then Departed.

The Chain is to depart next Saturday *the* 20*th of this Month.*

The more one reflects upon the Condition of our Martyr, for the space of two Months since his Condemnation, till his Departure from *Paris*, the more shall one admire his Virtue, Strength and Piety in this so Dangerous and Obstinate a Combat, which he had with the World. I do not find that any Ecclesiastick in all that great City, sought to have any Conference with Monsieur *de Marolles*. This is to be wonder'd at, that whilst the Members of Parliament express so much Pity and Compassion for that Illustrious Prisoner, the Clergy shouldlook upon him with so much Indifference.

Indifference. But There is a great deal of Reason to believe that they were afraid of this Holy and Learned Man.

XIV. We have given an Idea of his Piety, and his Conflicts, we must lay him Open on all Sides, and consider this great Soul in all the different Occurrences and concerns of Life. His God possessed, and wholly filled him: After which the cares of his Family succeeded in their order. Upon his first coming to *La Tournelle*, he acquainted his Wife with that Freedom of Spirit which he generally used the 14th of *May* 1686. 'I inform'd you, 'my dear Child, that my Judgment was con-'firm'd this morning by sentence of the 'Court, and that I am at present at *La Tour-'nelle* with Mr. *Le Favry*, which is no small 'comfort to me. Altho I have a great desire 'to see you, yet it is so hot that I advise you 'to stay till to Morrow Morning, but send to 'me immediately *de Marolles* and his Brother, 'that I may have the Satisfaction to see them, 'and receive a true and exact account of your 'State and Condition. I meet here with 'something more agreeable, and more grie-'vous than the Dungeon, but we must sub-'mit to all.

His Wife under the greatest Affliction that can be imagin'd, Visited him as often as she could, and put her Hands through the Grate to Wash the Wounds which the Chain had made

made upon him, with Water in which Musquet Balls had been Steept. She heard one day that the Clergy had spread a report in *Paris*, that he was besides himself. This Infamous Fraud was contriv'd to allay the wonder, and Admiration which the Constancy of our Martyr, rais'd in all that great City. So soon as he was inform'd of it, he propos'd a Problem to the Learn'd, to the end that they might exercise themselves in the Solution of it, and thereby Judge of the Situation of his Mind, and of the nature of the Calumny which had been Forg'd against Him. I have not this Problem at present, but it did appear by a Letter of his Dear Friend, and Scholar, who was then with the Duke of *Main*, that our Martyr being always free in his Chains, always of an even Temper, and like to himself, Answer'd to the Questions which were propos'd to him, just as if he had been at ease in his Closet. This Friend of his said unto him: 'I perceive there is an Error in 'the Solution of the Problem which I sent 'You, upon the Condition which I pretend-'ed to add to yours. It is true my four num-'bers have all the requisite and necessary 'Conditions: But it is not true that their 'Sum being made equal to a number given, 'would produce the same effect with respect 'to the Conditions annexed. Nevertheless 'I am well enough satisfi'd that your Pro-'blem is resolv'd thereby: I am going to re-

'duce

'duce it into Lines, and make a *Geometrical* '*Proposition* of it to puzzle the *Archimedes* of 'our time. Thus I intend to propose it.

'To Divide a Line given into four Lines 'Commensurable among themselves, and to 'the whole, and which may be of such a 'nature that the difference of any two, taken 'at Pleasure, may likewise be Commen-'surable, and moreover between the Differ-'ence of any two parts taken at Pleasure, 'and the Difference of any two other Parts 'taken likewise at Pleasure, to assign a 'mean Proportional, which may be Com-'mensurable to all the Lines mention'd 'in the Problem. One may conclude from these Words, as also from the Report of Monsieur *de Moivre* belonging to the Royal Colledge at *London*, who was acquainted with Mr. *de Marolles* during his Confinement, that the Problem which he proposed was that which Mr. *Ozanam* Printed in these Words. 'To find out four Numbers, whose Num-'ber may be equal to a Number given, and 'such that the Difference of any two of them 'whatsoever may be a square Number. Those who know what Application of mind this Science requires, will be able to Judge of the Strength of our Martyr. But he had taken the good course, and thrown himself into the Arms of Providence, and peacebly submitted to the Will of his God.

XV. At

XV. At length the Chain departed from *Paris*, on *Saturday* the 20th of *July*. Monsieur *de Marolles* had then the Fever. He had dreaded his Sorrowful Separation from his Wife; and his Wife cast down, and Sick with Affliction could not be present at this Sorrowful Departure. They had not above the breadth of a Key to cross, to enter into the Boat. The *Galerians* go two by two, carrying a long Chain which passes through their particular Chains in Rings, our Martyr was permitted by favour to be in the last Rank: In those few Steps which he had to take, he met his Children, who cast themselves upon his Neck, and embrac'd Him. It is hard to represent this Sorrowful Adieu without Grief and emotion. One may easily imagine that this famous *Galerian*, who some Months since made so much noise in *Paris*, drew a great Concourse of People; Every one seem'd touch'd with his Misery, and an Ancient Roman Catholick Merchant breaking through the Throng, came and embrac'd, and encourag'd him, offering him his Purse. This Man hath since given Glory to God, and retired with his Family to *London*, there to make profession of the Truth.

Monsieur *de Marolles* Wrote from *Dijon* to one of his Friends at *Paris*; The Letter is dated the 30th of *July*, Ten days after his Departure from *La Tournelle*. 'Our Treatment

'(*saith*

'*(saith he)* is extreamly Prejudicial to me: 'I dissembled my Condition as much as possible at my Departure. I had the Fever 'on *Thursday* the 18th of *July*, which continu'd on *Friday*, and was more Violent on '*Saturday*. I set out therefore in this Condition after having resign'd my self to the Will 'of God, and I have not yet wholly got rid of 'this Fever, which hath been continual, 'and without Intermission: I may tell you, 'my Dear Sister, that it brought me even to 'Death's Door, but God in his Infinite Goodness hath rais'd me up again, and I am now 'past Danger. Our Captain had Compassion on me, and the Second day, he had me 'loos'd from the Chain, and kept me always 'in his Chamber, or in the Boat with him. I 'must confess that in this Voyage it was, that 'I perceiv'd in good earnest that I suffer'd. 'But notwithstanding this, my Dear Sir, 'bless God with me that he was pleas'd to 'grant me such a speedy Deliverance.——— 'I perceive my Strength sensibly to return, 'and I hope that before I Arrive at *Marseilles* 'I shall be perfectly well recovered. It did appear by all the Letters of this Holy Man, that he was so far from augmenting, that he lessened his Miseries, that he might not Aggravate the Affliction of his Wife: So that when he Speaks of his miserable Condition, one must be persuaded, that it was much harder than he Speaks of. Of this we have a proof in a

Letter which he Wrote from *Marseilles*, a little while after his Arrival; It is dated the 25th of *August*. 'As I left *Paris* Sick of a Fever, it 'hath accompanied me to this place, I have 'undergone Incredible Fatigue, and have 'been twice at the point of Death; In which 'Condition I lay upon Planks without any 'Straw under me, and my Hat for a Pillow. 'When we left the Water it was much 'worse with us. We were forc'd to be jum-'bled Fourteen Hours a day in a Waggon, '(for all those Roads are very Rough and 'Stony,) and thrust into Dungeons. Thus 'my dear and true Friend, God having thus 'prov'd me, and furnish'd me with necessary 'Assistance, he hath at length brought me 'hither pretty free from the Fever, but 'very Weak. It is a pitiful sight to see my 'Leanness: And what is terrible at my Ar-'rival, for want of examining into my Con-'dition, they sent me away into the Gally. 'I was conducted by two of our Guards who 'supported me, and I was no sooner come 'thither but I was Chain'd as the other Gal-'ly Slaves were. But several Officers coming 'to see our Chain had Compassion on me, 'especially Monsieur *P*—— from whom I 'receiv'd infinite Favours. They Spake to the 'Major who sent a Chirurgoen to see me, up-'on whose Report I was let loose, and sent 'to the Hospital where I now am. It is a 'fine place, Admirably well order'd; I live

'almost

'almoſt wholly at my own Charges. We 'are very well ſerv'd in it, and in ſhort I 'am very well ſatisfi'd with it; I begin to 'Eat, and to recover my Strength by de-'grees, and with God's Aſſiſtance there is 'hopes of my Perfect Recovery within a 'ſhort time. I know not if it hath pleas'd God to hear the Ardent Prayers which I have put up to him for the Succeſs of the Voyage of *Verſailles*, and I wait with extream Impatience to hear about it. By this Voyage of *Verſailles*, he meant his Family's Departure out of the Kingdom, which gave him great Uneaſineſs; I am, ſaith he, in a Letter of the 30th of *September*, in daily concern for my poor Family, may it pleaſe God to put a ſpeedy end to the uneaſineſs which I have about it.

He was about three Weeks in the Gally Slave's Hoſpital, he wrote a Letter the 15th of *September*, by which it appear'd that he was there ſtill. 'The miſerable Voyage 'which I have made, hath learnt me what 'it is to ſuffer, it is there that I begin to feel 'my Sufferings. Let us therefore comfort 'ourſelves, my dear Child, ſince they are paſt 'and gone, and I am in a place of Reſt. I 'live very contentedly in the Company of 'Monſieur *La Fevre*. *This Mr.* La Fevre *is* '*likewiſe a Famous Martyr who was Advocate at* 'Chatel Chinon *in* Nivernois. —— We are 'always together, our beds join to one ano-

‘ ther, we make use of but one Pot. Fresh
‘ supplies are daily offer'd to Monsieur *Fevre*
‘ and my self. One *M. M.* a Banker hath
‘ proffer'd us Money if we have Occasion for
‘ it. Monsieur *La F.* hath likewise Written to
‘ me twice to offer me some: But I thank God
‘ we do not yet want it. *M. P.* hath my little
‘ Treasure in his Hands. He hath provided
‘ me a Steward at the Hospital, to take care
‘ to Buy me whatsoever I want, and who
‘ reckons with *M. P.* for his Expences. Thus
‘ you see, my dear Heart, that I have nothing
‘ else to do, but to pray to God, and be chear-
‘ ful. We see how much this great Man made of that little Rest and Ease which he had, to comfort his poor Wife. He proceeds; Let this comfort you, and give you occasion not to trouble your self at my Condition: For it is easy by the Grace of God. I have further to tell you, that in a Visit which was made here a little after our Arrival, I was declar'd *Invalid*, in regard to the Infirmities which you know I am Subject to.—— Monsieur *de Seignelai* sent Eight or Ten days since 300 Pardons for Gally Slaves.

XVI. One would wonder to see, that among so great a Number of Pardons, there was not one for our Martyr, altho' great Intercession was made for him, and his Condemnation had troubled his Judges and all honest Men. But it seems as if they had made

made it their Business, and were in Honour oblig'd to triumph over his Constancy and Piety. He tells us a little Above that he was declared *Invalid* upon the Account of his known and secret Infirmities. Nevertheless we find him a few days after on Board the Gallies: There are Letters of his which he wrote on the 23d and 30th of *September*, from on Board the Old Gally *St. John*, where he says, 'It is design'd next Week to embark a '150 *Invalid* Gally Slaves for *America*. I 'was rank'd in this Number; but one of 'my Friends told the Intendant, that I was 'recover'd from three great fits of Sickness, 'which I have had since my departure from '*La Tournelle*. This is what he said to his Son.

He proceeds in the Letter of which we give some Extracts. 'The favour which he 'grants me is that he reserves me for a second 'Embarkation which is to be made towards 'the middle of *November*. The Advantage 'which I shall gain by this Delay is, that 'he who spoke to the Intendant for me hath 'the direction of the Vessel, in which I shall 'make the Voyage: Fear not Sir, this is not 'able to shake my Constancy: God by his 'Grace hath fixt it upon too solid Foundations. 'I can sincerely assure you that I heard this 'News with as little Emotion, as I am now in about it. It must nevertheless be acknowledged, that this kind of Persecution was a terrible Temptation; So long as one is in the

Kingdon, one flatters ones ſelf, one hopes, one receives a little Succour and Comfort from ones Friends and Relations. The Church whoſe Eyes is upon us, the Edification of our Brethren, and all things conduce to animate and encourage us to the Conflict. But to ſee ones ſelf depriv'd of all thoſe Powerful Motives at once, to go into a New World, there to be Buried as it were, ſeparated from the reſt of Mankind, in a State worſe than that of a Slave, Abandoned to the Diſcretion of a Man, who goes to the end of the World in queſt of Riches, and who without any regard to Humanity, treats his Slaves in proportion to their Labour, and the profit which he reaps thereby. (Good God) what an *Egypt* is this to thoſe Faithful Martyrs who are Tranſported thither! Monſieur *Marolles* notwithſtanding receiv'd this dreadful News without any Emotion. 'It is no matter to me, ſaith he, 'whether I die by Land or by Sea, in *Europe* 'or *America*. I am perſuaded that all kinds 'of Death of God's Children is precious in 'his Eyes. I do likewiſe believe that my 'Death would be more Edifying, and more 'glorious if it ſhould happen during my 'Bonds. I have fully reſign'd my ſelf to the 'Will of God: I am perſuaded that all States 'and Conditions in which it ſhall pleaſe him 'to put me, are thoſe States, in which he 'judges I ſhall glorifie him better than in an 'infinite Number of others which he might

, allot

'allot me. Speaking to his Son concerning his embarking towards the middle of *November*, he ſaith, 'you muſt not be afflicted; 'This was decreed in Heaven before it was 'appointed on Earth, and we muſt all be 'perſuaded that it is for our Good that God 'is thus pleas'd to order it.

He ſpoke in this Letter of Monſieur *Le Fevre* his Companion in Bonds, and it were to be deſired that ſome one would give us the Hiſtory of his Sufferings. Thoſe two Famous Martyrs did comfort and encourage each other. I have read a Letter of Monſieur *de Marolles*, in which he ſays of Monſieur *Le Fevre* that he wrote like a Divine: They ſeparated them at their Departure out of the Hoſpital to put them on Board of different Gallies. Monſieur *de Marolles* tells his Son to acquaint Monſieur *Le Fevre*'s Relations, 'that he was laſt *Saturday (the Letter is dated* 'the 30*th of* September 1686.) removed from 'the *Reale* where he was ſince our coming 'out of the Hoſpital, and put on Board an 'Armed Gally called the *Magnifique*. He is 'diſtinguiſh'd from other Gally-Slaves, and 'placed in the Stern.

In his Letter of the 23d of *September* to his Wife, he diverted himſelf with giving her the Deſcription of his Gally-Slave Habit. We ſhall make no difficulty of giving ſome Extracts of it, which ſhew this great Soul in his Natural State, and in the Familiarity of a

Husband who opens his Breaſt to his Wife. ‘ I live at preſent altogether alone: They ‘ bring me Food from abroad, Bread and ‘ Meat at the rate of Nine *Sous per* Day. I ‘ am furniſh'd with Wine in the Gally for ‘ nothing, and with ſome of the Kings Bread. ‘ He that ſupplies me with Wine eats with ‘ me, and he is a very honeſt Man: I am treated with Civility by all on Board the Gally, ‘ ſeeing that the Officers viſit me. I am getting a Quilt made to day. I intend to buy ‘ Sheets, and am going to work to procure ‘ my Eaſe. You will ſay perhaps that I am ‘ an ill manager; but I have had enough of ‘ lying upon the Hard Boards ever ſince ‘ *Tueſday* till this time. If you were to ſee ‘ me in my Fine Gally Slave Habit, you ‘ would be Raviſh'd with Admiration. I have ‘ a fine little red Jacket, made juſt after the ‘ Faſhion of the Carrier's Frocks of *Ardennes*. ‘ It is put on like a Shirt, for it is open but ‘ half way before. I have likewiſe a fine red ‘ Cap, two pair of Breeches, two Shirts with ‘ Threads as big as my Finger, and Stockings: My Cloaths of Liberty are not loſt; ‘ and if it would pleaſe the King to ſhew me ‘ Favour, I would take them again. We ‘ have the honeſteſt Patron of all the ‘ Gallies. He treats me with all manner of ‘ Civility and Reſpect: He will put me into ‘ what place of the Gally I pleaſe: And he ‘ hath promis'd me that when it is cold, he

‘ will

'will let me lie in his Cabbin. Let all these 'Succours which God affords me, comfort 'and Rejoice thee. I am already us'd to the 'place where I am, as if I had been there all 'my life time.—— I am better here than in 'the Hospital. We enjoy a good Air, for 'there is none of us Sick, neither are we 'pester'd with ill Scents. He mentions at the bottom, his Uneasiness about the Voyage of *Versailles*. One may judge by the Chearfulness, with which he describes his Misery, of the Greatness of his Soul, the Liberty of his Mind, and the Tranquility of his Heart.

We must likewise conclude that in speaking of his Afflictions and Suffering, he doth rather lessen than Aggravate them: in so much that when he gives a description of his Misery, we ought to believe it upon his bare Word, altho' there wanted other Testimonies.

XVII. True it is he had been represented to the Governor, the Intendant, the Captains of the Gallies, and the Chief of the Squadrons. They had been acquainted with the Merit of Monsieur *de Marolles*, and were touch'd with his Virtue. Every one would have been glad to enjoy his Company.

Much about that time when the report was spread in *Holland*, of his Embarquement for *America*, a Pastour, one of his Relations and Friends, wrote to him upon this Subject, and intreated him at the bottom of his Letter

to

to ſend him the Problem which he had ſent to *Paris*, becauſe ſeveral learned and curious Perſons, and particularly amongſt others the famous Monſieur *Huggens* deſired to have it: He return'd this Friend of his an Anſwer after the moſt Chriſtian and Edifying manner. After which he Spoke to him about the Problem, and gave him two or three Solutions of it, deſiring them to excuſe him in that he did not find out more, by reaſon of the noiſe which the Gally Slaves made in the Gally. But this Letter is loſt.

We have taken notice that our Martyr leſſen'd the Account of his Miſeries inſtead of Aggravating it; Of this we find an Unexceptionable Proof in a Letter which he wrote to his Wife the 6th of *October*, he declares to her his trouble becauſe the Report of the ill uſage which he received had been ſpread abroad. 'It would *(ſaith he)* have troubled 'me very much to have tarried any longer in 'the Hoſpital; the corrupted Air which one 'Sucks in there, would perhaps have flung 'me into a Relapſe: And I enjoy here a very 'healthful Air. I am exceedingly more 'ſtrong than I was at my Entrance here, 'I am ſincere in what I write to You, and 'I diſguiſe nothing from You: For a 'proof of which I am going to tell you that 'which will give you trouble, whereas it 'ought to afford you Joy, for the Remem-'brance of paſt Evils is agreeable. I tell

'you

'you ingenuouſly, that the Iron which I 'wear on my Foot, altho' it doth not weigh 'Three Pounds, did trouble me much more 'at firſt than that which you ſaw about my 'Neck at *la Tournelle*. This proceeded only 'from my great Leanneſs at that Time: But 'now that I have almoſt recover'd my for-'mer good State, it is nothing ſo with me; 'beſides that we learn every Day to place it 'ſo as it may give us the leaſt Uneaſineſs.

And in another Letter which he wrote to his Son the next Day, being the 17th of '*October* 1686. '*I know not* (ſaith he) my 'dear Child what *M*——thought of when 'he gave an Account of the ill Treatment 'which they give us. At leaſt I am certain 'that he ought not to have comprehended me 'therein, for certainly I have been uſed very 'well in the Hoſpital. I was viſited almoſt 'daily by Monſieur *F*——Controuler Gene-'ral of the Gallies, a Man of Underſtand-'ing and Credit. He came about ſeven Days 'ago to ſee me in the Galley where I am, 'and we continued in diſcourſe together for 'the ſpace of almoſt two Hours in the Stern. 'He always offer'd me Money upon his 'own Credit, and from his Friends, as like-'wiſe did M. *Jam*——and M. *Sel*——another 'Officer. You ſee therefore that one muſt 'be very hard to be ſatisfied, if in the Con-'dition in which one is, one is not conten-'ted therewith. You will ſee by the Let-

'ter

'ter which I wrote to your Mother, on 'the 23d of *September*, that I am very well 'here. I have not met with any Trouble, 'excepting the two or three first Days, that 'I was chain'd upon a Bench with two 'Galley-Slaves Day and Night. But there 'are at first certain Rules to be observ'd, 'and I thank God they did not last long. 'For since that time I have been let loose 'all the Day, and have had Liberty to walk 'to and fro as much as I would on the Gal-'ley. M. *de Marolles* did speak with Discretion, not to cast his Family into the excess of Affliction; but this is no Argument that one should not reflect upon the Rigour which they exercis'd towards him. He had been declared *Invalid*, when he was in the Hospital, and incapable to serve because of his Secret Infirmities. They had put him as *Invalid* in the List for an Embarquement for *America*. Nevertheless a few Days after this, they take him out of the Hospital, to chain him Day and Night for the space of three Days, upon a Form in the Gally. It is hard to penetrate into the Mystery of so unequal a Conduct. We cannot at present give the reason of this Change, nor know if it were by a secret Order from Court, which intended to tire out this Blessed Martyr, or whether it was the Compassion of some General Officers, who would exempt him from the Embarque-

Embarquement for *America*, which was to be made in *November*.

Altho' it ſhould be ſo, our Martyr himſelf was not able to ſee into this Myſtery, and did not then underſtand this good Intention, if there were any in it. For he ſays ' to his Son in the ſame Letter; ' Take ſpe- ' cial Care, not to ſpeak to your Mother of ' the Embarquements for *America*. I am at ' preſent very well; I live with him that ' ſells the Wine in our Galley; I am very ' well fed, I lie in his Chamber, and we ' have each of us our Bed. We ſee the Care which this good Husband and Father took to give an account of thoſe few Conveniences which he enjoy'd, for the Conſolation of his Family, the ſorrowful Condition of which afforded him the moſt ſenſible Occaſion of his Uneaſineſs. ' You afford me *(he ' proceeds)* the greateſt Satisfaction in the ' World in ſending me word, that your ' Aunt hath put your Buſineſs of *Verſailles* ' in a good Forwardneſs, and that your ' Mother is with God's Aſſiſtance in conti- ' nual Hopes to finiſh it. (I have already obſerv'd that by this Buſineſs, he meant their going out of the Kingdom.) Fail not to let me know what ſhe hath done in it, upon your firſt Knowledge of it.----I beſeech God with all the Powers of my Soul to grant you a happy Iſſue to this Affair.

XVIII.

XVIII. We have a while ago put it as a Question, whether the Inequality of the Conduct, which we observ'd with Respect to M. *de Marolles* did proceed from a Spirit of Rigour, or from a good Intention. But one cannot any longer doubt, but that they did it for no other end, but to sink and depress with the weight of Affliction both him and Monsieur *le Fevre*, his Illustrious Companion in Sufferings and Glory. This is what he wrote to his Wife Fifteen Days after that, of which we have just now spoken: It is dated from *la Tiere* the 24th of *October* 1686. ' You must not disturb and ' disquiet your self for me. I am at present in perfect Health, but in order fully to ' perswade you, that I will conceal nothing ' of my Condition from you; I give you to ' understand, that Monsieur *le Fevre*, and ' I are not any more set loose from the ' Chain, neither Day nor Night, and that ' we are not any longer allow'd the Liberty of going on Shoar, nor suffer'd to receive Letters, nor write any which are ' not seen. Wherefore if you do not meet ' with any more Trifles in mine, by which ' I endeavour'd to divert thee in thy Trouble, be not afflicted at it, and do not impute any thing to me for it. *He meant* ' *without doubt by these Trifles, that which he* ' *had written to her concerning his Seaman's*

' *Habit.*

'*Habit.* *M. Le Fevre* had the Honour to
'appear before the Bishop of *Marseilles*, and
'exactly at the time they tell us when the
'Orders were come down from the Court,
'to reduce us to the Condition, which I
'have just told you I am in. I have and
'must again within a little while, pass into
'different Conditions. I have chang'd my
'Gally thrice in one Week, from *la Grande S.*
'*Jean*, I have been removed to *la petit*, and
'from thence to *La Grande Royal*, from
'whence I was conducted with several o-
'ther Gally-Slaves to the *Parc*, a Place
'where they divide them. Lastly I
'was put on Board an armed Gally, which
'is called *la Fierce.*——The Intendant told
'me I must prepare my self for a Second Em-
'barquement for *America*, which is to be a-
'bout the middle of *November* next. If I
'happen to be one of the Number, let not
'this Afflict you, my dear Child. Let us
'resign our selves to the Providence of God,
'who does all things with an infinite Wis-
'dom, and with a most noble End for his
'Children. We are not able to make a
'good Choice, because we know not what
'is best for us. Let us therefore leave it to
'him, who knows how to bring Light
'out of Darkness, and to call the Things
'that are not, as if they were; and let us
'be perswaded that he will do nothing but
'what will be for his own Glory, and our

'Salva-

'Salvation. Let us not oppose his Will, by 'Impatience, or fruitless Tears. We cannot be ignorant of his Divine Will; it evidently appears to us by the Effects. Our 'Separation, which, to consider it in its self, 'is the most hard and bitter thing in the 'World for us, is not so if we consider it 'as it is the Will of God, since it is from 'thence that it doth proceed. And since 'the Judgment of Men doth only pronounce 'the Decrees of Providence, let us lay our 'Hand upon our Mouths, let us with profound Submission and Obedience, adore 'the Hand which smites us. Let us say 'with *Eli*, *it is the Lord, let him do what 'seemeth him Good.* Let us not doubt but 'that he will shew us by a happy Experience, that all worketh together for the 'good of those that Love and Fear him. 'Let us profit by his Discipline; let us not 'regard our State with the Eyes of the Body; let us not confine our Sight to 'the Miseries of this Life; let us carry it 'to the glorious Recompences which God 'Promises his Children. Let us be perswaded that if we weep and mourn now, 'there will come a Day when we shall be 'comforted. They are these Considerations, 'my dear Wife, which support me, and which 'make me swallow and digest all my Misery without much Trouble. Believe what 'I am going to tell you, and Practise it.

'Do

, Do not disquiet your self for me, for all
' my Changes are for the better. I protest
' to you that I never yet have been so well,
' as I now am. There are two little Cab-
' bins at the Head of the Gally, of which
' I have one. This Favour was procur'd me
' by a Young Officer, whom I teach *Alge-*
' *bra*. It is four or five Days ago, since I
' was visited by a certain Head of a Squa-
' dron call'd *M. de I.*——I should perhaps
' have receiv'd as much from another Chief
' Head of the Squadron, if he were not ab-
' sent. This makes me to be consider'd by
the Sub-Officers of our Gally. Let this com-
fort thee.——

I know not what so many Honest Per-
sons may think, who could not refuse their
Esteem to the Merit of M. *de Marolles*, nor
their Admiration of his Patience, to see so
resolute a Proceeding in the Persecution,
which was made against him. I am for my
part perswaded, that it is impossible, but
that this Spirit of Cruelty and Violence,
which the Romish Religion Inspires, must
leave great prejudices in the Minds of all
those, who are able to judge of the Fury of
the Persecutors, and the Patience, and Con-
stancy of the Martyrs. One sees an honest
Man ready to be snatcht out of the Land of
the Living as I may say, ready to be confin'd
for ever, and without any hopes of return-
ing in those remote and unknown Climates,

where Cruelty and Barbarity have a full Scope, to exercise their Fury upon the miserable. What Tranquility nevertheless do we see in the Heart of our Martyr, what Trust in the Providence of his God! what Resignation, what Submission to his Will!

As he was depriv'd of the Liberty of Writing with that ease that he formerly did, as he observes in the foregoing Letter, we find no Letter from him, for the space of a whole Month.

Nevertheless, it appears that his good Friend, which was with the Duke of *Maine*, was in that time to present a Petition for Mr. *de Marolles* to the King, from which he expected no good Success, no more than his Friend. This Letter is dated from the Gally *la Fiere* the 26th of *November* 1686. ' He acquaints ' his Wife with the Joy which he had for ' her Voyage of *Versailles*, that is, her de- ' parture out of *France*, which makes me ' (saith he) daily pour out my Soul before ' my God, to thank him for all the Mercies ' and Favours, which he has bestow'd upon ' us all; The other Letter was deliver'd ' to me the 6th Courant, together with a- ' nother Excellent one from our good Rela- ' tion and Friend. This was that Pastor who wrote to him upon the News of his Transportation into *America*, and who desir'd him to send him his Problem.

' I

'I wish I were able to send him an An-
'swer, and to return him all the Thanks,
'which so many marks of his Precious
'Friendship, which he affords me, do de-
'seve: But I dare not undertake it, and you
'must acquit me of that Duty towards him,
'you must assure him and all his Family of
'the Sincerity of my Affection; that his
'good Letter afforded me great Consolati-
'ons, that it strengthned my Faith, and set-
'tled my Hopes, and that it hath produc'd
'excellent Fruits in my Soul. (He not-
'withstanding return'd him an Answer a
'little while after) Desire him always to af-
'ford me the Assistance of his good Prayers.
'My Support perhaps is owing to the Sup-
'plication of so many good Souls, who pray
'for me both in Private, and in Publick.
'For of my self I am altogether nothing else
'but Weakness and Infirmity; nevertheless
'by the Grace of my God I still stand, and I
'hope that I shall persevere faithful unto him,
'even unto Death; and that in recompence
'he will give me the *Crown of Life.*——
'Whatsoever hazard I run to write to thee,
'I will not forbear to do it, as often as God
'shall give me Opportunity. It is the only
'Happiness which is left us in our sorrow-
'ful Separation to be able to confer with,
'and comfort one another. But I shall like-
'wise confine my self to write to thee alone
'for the Future. Acquaint our Intimate

'Friend in particular with it, and desire him 'not to take it ill that I use him thus. It is 'certainly Monsieur *Jirieu* that he means, 'from whom he receiv'd notable Service and 'great Consolations.

'Let him know likewise, that I receiv'd 'his last and his first at the same time, for 'which I return him thanks, and desire that 'he would always assist me with his Prayers. If the Letters that I shall write to you 'are intercepted, and imputed to me as a 'Crime, it shall be a Crime which I shall 'always take Pleasure and Delight in Confessing, before all those who shall question 'me about it. I do not think that Person 'of a just and equitable Spirit, who can 'think ill of, and blame a Husband for endeavouring to comfort his Wife, in such 'sorrowful Conjunctures as these are; to 'which it has pleased God to reduce us. 'This, my Dear Heart, is my Resolution upon that Point. Notwithstanding, let us 'both of us do all things with a Christian 'Prudence, so that we may give no handle 'against us to those who only wait for an 'Opportunity, and as to the rest, let us rely 'upon the Providence of God the singular 'Favours and Mercies of which we daily 'Experience. A little lower after having exhorted her, *to offer up their Bodies and Souls 'to God as a Living Sacrifice, Holy and Acceptable which is our reasonable Service*; he 'says,

'ſays, this is what I daily ſtudy to do. I
'can truly tell you, that there paſſes but
'few Nights, but I water my Bed with my
'Tears. I do not ſay this, my dear Heart,
'to afflict thee, I do on the contrary ima-
'gine, that this News may afford thee mat-
'ter of Joy, and an Holy Occaſion to join
'with me in Bleſſing God for it. For theſe
'Tears are not the effects of a worldly Sor-
'row which bringeth forth nothing but
'Death. But they proceed from the Grace
'of God, ſome of them from that godly
'Sorrow, which *bringeth forth Repentance to*
'*Salvation*, never to be repented of, others
'from the Joy which I feel when I conſider
'with Admiration, how great the Mercies
'and Favours are which God doth, and
'hath beſtowed upon you all, and upon my
'ſelf. I likewiſe reflect with extream Joy
'and Satisfaction upon the Sacrifice, which
'thou haſt offer'd up to God, of the Goods
'which he had given to thee and me. Thou
'mighteſt have enjoyed them, if thy Heart
'had been turn'd and inclin'd that Way.
'But thou haſt made thee a *Treaſure of them*
'*in Heaven, where Ruſt and Thieves ſpoil not.*
'This Treaſure will provide for the time to
'come, for thee and our Children, a ſolid
'Foundation for Eternal Life. Thou haſt
'eſteem'd the precious Liberty of ſerving
'God of much greater Worth, than the
'Riches of this World. Thou haſt like

'*Mary* chosen the good Part, which shall not 'be taken from thee. I assure you my dear, 'that thou couldest not have made a Choice 'more to my Mind. I praise God with all the 'Powers and Faculties of my Soul, who 'hath given me a Wife truly Christian, who 'will in my Absence do her endeavour to 'learn our Children to be Christians.

XIX. During the Month of *December*, our Martyr had several Conferences, and Disputes with Clergymen at the Bishop of *Marseilles*. The Effects of those Conferences were to be fear'd, because they often serv'd only to render their Condition worse, as it is thought it happened to Monsieur *La Fevre*, who had been with the Bishop of *Marseilles* before Monsieur *de Marolles*; He acquaints us in a Letter wrote to his Wife, with all that happened to him. It is dated from the Gally *La Fiere*, the Twentieth of *January* 1687. 'He begins with Wishes for the new Year, 'and advises her not lightly to give Credit, 'to all the grievous Reports, which were 'spread abroad of his Condition, and to be-'lieve nothing of it, but what he should 'write himself: Speaking of this publick Report, he saith; 'All that is false of which 'you sent me Word, except two Things, 'namely, that for above three Months since, 'I have been confin'd to the Chain Day and 'Night, and that I have not been free from

'thence

'thence, only to be convey'd to the Bishop 'of *Marseilles*. I assure thee, that I have 'not as yet receiv'd Orders from any one 'to employ my self in Work. I sat very 'quietly in my Place, and saw it done be-'fore the short Days, and it is at present 'done almost every Day, before I am re-'mov'd from my Place; praise God there-'fore with me, for this merciful Treatment 'which he affords me, and beseech him that so 'long as he shall think good to continue my 'Sufferings, my Condition may not become 'worse. They, it is probable judg'd him unable to bear the Fatigue, by reason of his Weakness and secret Infirmities. I assure you, he proceeds, 'I have not so much 'reason to complain as you imagine, and 'that the time slips away very Quickly. 'The Week is no sooner begun, but I find 'my self at the end of it. When I am up, 'after having presented my Petitions to God, 'I read Six, Seven, or Eight Chapters of 'Holy Scripture; I make such Reflections 'and Observations thereon as I am able. I 'draw from this Divine Sourse, all the Con-'solations which I stand in need of. God 'himself doth most plentifully furnish me 'with them, and with his precious Balm of '*Gilead*, he gently anoints and supples all 'the Wounds which my Sufferings may 'make in my Heart.——All those Letters of which we give Extracts, are written with

his own Hand. 'The good Monſieur *le* 'Fevre, he proceeds, my dear Companion in 'Bonds, hath been taken a Month ſince out 'of the *Magnifique*, where he was very well, 'and was remov'd to *la Grand Royal*, where 'they put Fetters and two Chains on his 'Foot. This ſad Condition did not long 'continue thus. A Glally-Slave belonging 'to our Gally, was the Day before Yeſter-'day on Board the ſame Gally where he 'was, and inform'd me at his return, that 'he did not any longer wear his Chains, 'and Fetters but in the Night only. It would be a difficult Matter, rightly to ſathom the Myſtery of all thoſe Changes and Alterations. M. *de Marolles* ſays nothing of it. Was it not that when thoſe bleſſed Martyrs, had met with ſome ſence of Humanity in the Gally wherein they were, and their Virtue had procur'd them ſome Compaſſion, then the zealous Miſſioner, always cruel, always implacable, caus'd them to be remov'd elſewhere, to try, if they could not at length meet with barbarous Officers, and fit to do the Work of Executioners? The Rigour perhaps was likewiſe augmented againſt theſe famous Confeſſors, when the Conferences had not ſucceeded to the Honour of the Miſſioners. It ſeems that this was the Opinion of our Martyr, when he adds. 'I tell thee 'ingeniouſly my dear Child, that I was afraid 'that the end of the Conferences, which I had

‘ at the Bishop of *Marseilles*, would cast me into
‘ a very bad Condition. But my fears are
‘ dissipated, and they are ended as well and
‘ as happily as I could desire them. I have
‘ therein follow'd the Advice of St. *Peter*;
‘ I have thereat *render'd a Reason with Mild-*
‘ *ness, and Reverence of the Hope that is in me.*
‘ I made an end of those Affairs at the Sixth
‘ Interview. I have had the Honour to dispute
‘ more than once before that Illustrious Pre-
‘ late; but the strongest Debate was, be-
‘ tween a Divine come from *Paris*, and my
‘ self. Last *Tuesday* the 7th day of this
‘ Month, was the last time that I was there.
‘ After having told this Almoner, that the
‘ Answers which he made to my Propos-
‘ tions could not give me Satisfaction, we
‘ parted good Friends. When I came down,
‘ I desired to pay my Respects to the Bi-
‘ shop, they told me that he was at Mass,
‘ and that if I would stay for him, he would
‘ not fail to return. I ask'd leave of one of
‘ our Patrons who attended me, the which
‘ he granted. I had the Honour to speak to
‘ him, he caus'd me to come up into his
‘ Chamber: We came thither, and several
‘ Clergymen with us, and after having told
‘ him that his Almoner and I had finish'd our
‘ Conferences, I return'd him thanks for the
‘ Goodness, and Charity which he expressed
‘ towards me in this Rencounter; and I
‘ assur'd him, that I should be always ready

‘ to

'to acknowledge it. He anſwer'd me in the 'moſt obliging Manner in the World, telling 'me that he was ſorry that he could not make 'me a Catholick, and that all that they 'were able to do, was to pray to God for 'me. At my departure he told me, that 'he would willingly ſerve me if Opportu- 'nity ſhould Offer. I believe that it will 'pleaſe you very much to hear this little 'Account.

XX. I ſhall not make any Difficulty to to diſcover the pretty Confidences, where-with he entertain'd his Wife in her forlorn Eſtate, notwithſtanding that, he deſires her to communicate his Letter to no body. He gives her an Account of the little Reſpects which he receiv'd, but it is eaſy to diſcover through this little Account, that he enters upon it, with a Deſign to allay by all manner of means, the trouble of a Wife overwhelm'd with Grief. The Greatneſs of his Soul, who making his Duty his principal Care, knew how in other Matters to accommodate him-ſelf without Difficulty, to his ſorrowful Con-dition. My Paper is full (ſaith he to her) and I find that I have yet a long Story to tell you; 'I am lodg'd in of one the Extremi- 'ties of the Gally, which is call'd the Prow 'or Beak, in a little Cabbin, which is about 'Seven or Eight Foot Square. Its Ceiling 'is ſo high, that I cannot ſtand upright in it.

'We

'We generally lie Four of us therein, two
'*Gallerians* and two Slaves. I commonly
'boil the Pot twice or thrice a Week, in
'which is put Five Quarters of a Pound of
'Mutton. This does not make a full Pound
'of our Country Weight. There is but
'little Beef here, and almost no Veal. The
'*Gallerian* and I eat together, tho' I alone
'pay for it, but he does me service enough
'for it otherways. The Bread is dear here,
'I have sometimes eat of the King's.——As
'to the rest of the Food that which the King
'allows the Gally-Slaves, is always, and for
'the whole Day a good half Porrenger full of
'Beans dressed in Oil. I eat none at all of it, so
'my usual Food is Bread, with which I have of
'late eat a few dry'd Raisins, a Pound of which
'cost me 18 deniers, and that serves me for
'three or four Meals.——The Wines here
'are so Gross, that they breed very much
'Gravel. I lie upon a Mattress of a Gally
'which they call *Strapontin*. It is made of
'three or four old Coats which are brought
'hither. I had it from a Gallerian belong-
'ing to my Bench, who went off with the
'first Embarquement for *America*; it cost me
'four Sols and a half. I have about a Month
'since begun to lie undrest, and in Sheets.
'If the cold which we feel doth very much
'encrease, I will again lie in my Cloaths.
'They have lent me a Quilt, which toge-
'ther with my great Coat, serve me for a
'Coverlet,

'Coverlet. I have bought Coals which are 'very dear, and I make a little Fire in our 'Apartment. Our Officers come to warm 'themselves, and talk with me at my Fire, 'I mean those who have the Command of 'the *Gallerians*, and I always receive Civi-'lity enough from them. They denied en-'trance into our Gally to some Officers of other 'Gallies who came to see me. Would not one imagine that Monsieur *de Marolles* was a Prisoner of State, to whom they might have communicated some secret of Importance? But who will not admire to see the Zealous Persecutours, so Circumspect with respect to those whom they Persecute? They must of necessity mistrust the goodness of their cause since the Voice, and Discourse of the Confessors, and Martyrs is so formidable to them. The Inquisition leads them with the Gag in their Mouths, when it celebrates that Tragical Procession of its *Act of Faith*; And in *France* they beat upon Drums, to hinder the People from hearing the Words of the Faithful which they lead to Punishment. Cruel Religion! Barbarous Piety! Thy Language, thy Carriage makes thee sufficiently known to all those who are persuaded there is a God, who calls Men to his Knowledge to save them.

Let us hear the latter part of our Martyrs Letter. 'The Second Embarquement for '*America* is made: But I believe that the 'Vessel is yet in the Port. They have ap-

'parently

'parently laid aſide the thoughts of ſending
'me thither. There arriv'd here a Chain of
'150 Men, the beginning of laſt Month,
'without reckoning 33 who died by the way.
'Mr *Garnier* is one of this number with a
'Nephew of Mr. *Varnier*, Doctor of Phyſick,
'theſe two came from *Vitry* in *France*. Mr.
'*Ghanguinon de Vaſſy* and his Brother-in-Law,
'he went by the name of *Chemet*. There
'were ſeven or eight of them Proteſtants.
'The four firſt are in the Hoſpital. I divert
'my ſelf after my Morning and Evening Acts
'of Piety and Devotion, either with *Algebra*
'or *Geometry*. I have been told that there is
'in this City, a Man who pretends to *Alge-*
'*bra*, if this be ſo, we may teach each other
'ſomething, but he is gone Five or Six
'Weeks ſince to *Paris*.—— Let not any Per-
'ſon whoſoever ſee this Letter, becauſe of
'all the Trifles which are in it, with which I
'was oblig'd to ſatisfie you.

XXI. It hath been heretofore obſerved that Mr. *Le Fevre* was more rigorouſly handled, after the Diſputes about Religion which he had at the Biſhop of *Marſeilles*. It was the Sentiment of Mr. *de Marolles*, concluding it from the Civility of the Biſhop, that nothing more grievous would happen to him: Notwithſtanding about Six Weeks after his Conferences, he was taken out of the Gallies to be ſhut up in a kind of Dungeon, which was

made

made purpoſely for him in the Cittadel of *Marſeilles*. It is highly probable that theſe Orders came down from the Court upon the Report of this Eccleſiaſtick of *Paris*, of which he makes mention in his Letter: For it muſt be obſerved that all the different Perſecutions, all the Augmentations, and additions to the pains of our Martyr, were done by expreſs Orders from the Court. He had made ſuch a noiſe in the World, that they endeavour'd at *Verſailles* to triumph over his patience.

The World will doubtleſs be very glad to know the labours of this Holy Man, upon this laſt Theater, where he maintain'd the Conflict for the ſpace of Six Years againſt Nakedneſs, Hunger, Cold and Darkneſs. He wrote to his Wife a Letter dated the 25th of *October* 1687. He ſpeaks under the name of a third Perſon, but to my knowlege it is Written with his own Hand. One may conclude from the date of this Letter, with what ſeverity he was handled, and with what Straitneſs and Vigilancy he was kept, becauſe he could not let any one hear from him till Seven Months after he was Shut up.

'You deſire Madam (ſaith he to her) to 'hear from your Husband. This is what 'we learn from the Report of the City. The '12th of laſt *February* he was taken out of the 'Gally, and put into the Citadel. He is 'thruſt into a little Room, which ſerv'd for a

'Soldier's

'Soldier's Lodge. But they have made 'ſuch an Alteration therein, that the moſt 'of the Light that is there comes in by the 'Chimney. The King allows him five *Sols* 'a day for his Subſiſtence, he lives upon that; 'he is committed to the cuſtody of the Major, 'who the better to ſecure him places a Senti-'nel Day, and Night at the out Gate of his 'Chamber, and another at the top of his 'Chimney. They ſay that he is not griev'd 'at it, but doth very patiently ſuffer his 'Affliction.——This is what we learn from 'the Report of this City. Be not afflicted 'at his Condition, he is endu'd with con-'ſtancy enough to put him above all. We 'are all more apt to complain than he, and 'we have great reaſon to ſay with *David.*

O Lord, How Long——
How long, O God of Hoſtes.

'Farewel Madam. I recommended both 'your ſelf and Family to the Grace and Mer-'cy of the Lord.

'Be pleaſed to pardon me if I do not tell 'you my Name. I am no leſs your Ser-vant.

XXII. I have met with no Letter of the three following Years, but we ſee by thoſe which he Wrote in the Year 1691. 1692. into what Abyſs of Miſery they caſt and con-fin'd

fin'd him, and how great was the Strength of his Faith and Hope. He comforted his Companions in Service and Affliction, and assured them of the Fidelity which he was resolv'd to keep to his Saviour. I find a note without date, which is Written with a Trembling Hand, but is the Hand of our Martyr. It is an Answer to another Confessor, who had written to him, wherein he tells him.

'I know not how to Express to you, 'my most honoured and dear Friend, how 'agreeable were the things which you have, 'and do still communicate unto me. You have 'fully satisfied my Desires. I praise God that 'he hath heard the Prayers, which I offer'd up 'for your Restablishment. I beseech him with 'all the Powers of my Soul, that he would 'carefully preserve you, both for your own, 'and for the sake of those, to whom you 'afford great Consolation. It was not without a great sence of Grief and Sorrow, 'that I heard of all that you suffer, and 'our Brethren with you. Let us all comfort our selves with the cause of our Sufferings. Let us always fix our Eyes upon 'the Recompences, which God reserves for 'us. Let us assure our selves that all that 'we suffer is a certain Sign, that our Names 'are written in the Book of Life. Let us 'count it all our Happiness, that God doth 'not think us unworthy to suffer for his

'Name.

'Name. I have not time to ſay more now, 'therefore wait always patiently.

'I am ſorry that they have given them-'ſelves the Trouble, to procure a Penſion 'for me. Write to them that they trou-'ble themſelves no more about it: I am 'contented to live on Bread and Water.

They had made it their endeavours to procure him ſome Relief, but they were unſucceſsful, by reaſon of the cruel Severity of thoſe, who had the Management of him. This is what he tells us in a Letter of the 31ſt of *Auguſt* 1691, which he wrote to his Friend. 'I confeſs 'with you that Monſieur *le Fevre* is an Ex-'cellent Man; he writes like a compleat Di-'vine, and that which he is to be moſt e-'ſteem'd for, is that he practiſes what he 'ſays; May the Lord Bleſs, Preſerve, and 'Strengthen both your ſelf and him, and this 'will afford me great and ſingular Conſola-'tion. I thank you both for the Encourage-'ments which you give me: The Lord will 'give me Grace to profit thereby. Do not 'turn your Eyes upon me, but regard your 'ſelves, and the reſt of our Brethren, and 'it will be there that you will find Occaſion 'to bleſs the Lord. Aſſure them all that I 'daily pour out my Soul before God ſeveral 'times a Day, to procure for them the Suc-'cour and Aſſiſtance, which they ſtand in 'need of. To come to the Queſtion which 'you ſo earneſtly put to me concerning my

'Nourishment; I acquiesce and content my 'self with every thing, and I had not oppos'd 'it, but because I know I have to do with 'a Major, who gets me my Food, who will 'pocket the Money which shall be given, 'and will always treat me very ill. Tho' I 'should have my Diet from the Ordinary, 'it would be the same Thing. I have al-'ready passed through their Hands. Let the 'Lord preserve, and fill with his Favours 'and Blessings all those Holy Souls, who in-'terest themselves in my behalf. If I ever 'have the Opportunity to answer you again, 'it shall be in a more ample manner than I 'have at present done, when I did it preci-'pitately, and without well considering what 'things I was to answer to. My Lamp gives 'but little Light, my Eyes fail me, I make 'use of broken Spectacles: All this is not 'proper to dispatch Business. It appear'd by some Letters, that our Martyr would not meddle with any great Sum of Money, for fear it should be thought, that his Design was to corrupt his Guards therewith.

We likewise see by others, the Strictness with which they kept him, to hinder him from receiving any Letter from his Friends, or sending any News to them concerning himself. But of this we see enough in a letter written with his own Hand, the 6th and 16th of *December* 1691, to make us on the one Hand groan with Horror, to behold

behold the Condition to which this Holy Man was reduc'd; and on the other, to admire his Patience, and Confidence in his God. This Letter is written to his Wife, whom he chides, for troubling her ſelf at his Condition to that Degree, as to impair her Health. ‘ It is not above two Hours ago, ‘ my dear Heart, that I receiv'd a Letter, ‘ which gives me more Sorrow than Joy. I ‘ receiv'd it when I was in the midſt of my ‘ offering up my Evening Sacrifice to God ‘ on the Sabbath Day. Thou believeſt that ‘ I hide the Condition and Place in which I ‘ am, from thee: But I have much more Rea- ‘ ſon to believe, that thou doſt conceal thine ‘ from me: And I know that my Judgment ‘ is but too true, by what you confeſs to me ‘ of it. That which grieves me is, that you ‘ make me an Occaſion of your Indiſpoſition. ‘ If it is I that put the Sword to your Heart, ‘ then do I very innocently ſtab my ſelf. ‘ My Spirit, my Heart is too deeply engag- ‘ ed to thee, not to be ſenſibly affected with ‘ the Evil which thou ſuffereſt. Be not di- ‘ ſturb'd at this new Croſs which God lays ‘ upon me by thy means: Do not fear that ‘ it will prejudice my Health, I will bear ‘ it like a Chriſtian, and always with the ‘ Submiſſion which I owe to the Orders of ‘ my God and Father, full of Tenderneſs and ‘ Compaſſion towards me. Imitate me in ‘ that, my dear and well beloved Widow,

'and not in the many Failings which you 'have known in me. Love me always ten- 'derly as thou haſt done, but let this Love 'which I deſire of you, be always regulated 'by Divine Love, as that which I have for 'thee is never ſeparated from it. Altho' I 'have great Reaſon to bleſs my ſelf for thee, 'and altho' I daily pour out my Soul in 'Praiſes to God, for the ſingular Favour, 'which he hath done me, in joining me to 'ſo Chriſtian a Wife, (for thou haſt con- 'tributed very much to the moderating of 'my Sufferings, by ſaving thy ſelf, and our 'dear Family from the Deluge of this Age) 'Yet I always fear'd that you did not re- 'ceive with Submiſſion enough the Afflicti- 'on, by which it pleaſes God to prove us. 'Let us imitate *Eli*, and ſay with him in all 'our Sufferings, *it is the Lord, let him do what 'ſeemeth him Good.* What Reaſon have you 'to fear leaſt evil ſhould befal me? Doſt 'thou queſtion the Omnipotency of God? 'Ought'eſt thou to imagine that God would 'deſe t me at laſt, after ſeveral Years mira- 'culous Preſervation of me, tho' I ſhould 'loſe my Life, to preſerve my Fidelity which 'I owe to my Saviour. Do not think that 'that is the way to loſe it, it is on the con- 'trary the true way to ſave it. *He* (we are 'told by Jeſus Chriſt) *who will ſave his Life 'ſhall loſe it, but he that will loſe it for my ſake, 'ſhall ſave it.* Remember in order to give

'thee

'thee more Confidence in the Goodneſs of 'God that

The Angels have pitch'd.——

After ſome ſuch like Exhortations, he gives her an Account of his Miſeries in theſe Words. 'I muſt at preſent ſatisfie thy Curi-'oſity. I have ſo many things to tell thee 'thereupon, that I cannot tell thee them 'without diſguiſe, and without an imagi-'nary and borrowed Name. May the Lord 'who favours us in ſo eminent and miracu-'lous a manner, grant, if it be his Pleaſure, 'that no Inconvenience may happen there-'upon. But I deſire of thee beforehand, 'that thou wilt not make it a ſubject of Af-'fliction, but that you would take Occaſion 'thereby to bleſs the Lord. The Place in 'which I am, ſerv'd formerly for a Lodging 'for Soldiers: But ſince that, they have con-'verted it into a Dungeon; they have made 'ſo much Alteration therein, that there doth 'not ſo much Light come in at preſent, as 'to hinder me by Day, from running my 'ſelf againſt the Walls. After I had been 'there three Weeks, I was aſſaulted with ſo 'many Inconveniencies, that I thought I 'could not live there Four Months to an End: 'And it will be Five Years the 11th of next '*February*, that God doth preſerve me there-'in. About the Fifteenth of *October* in the firſt

'Year, God who never ſends me Evils but
'for my Good, afflicted me with a painful
'Defluxion, which fell in the Elbow of my
'right Arm and Shoulder. I could not un-
'dreſs my ſelf, I ſpent the Night ſometimes
'upon my Bed, ſometimes walking back-
'wards and forwards in my uſual Dark-
'neſs. I ſet my ſelf to reflect upon the Oc-
'caſion of my Diſeaſe, concluded that it did
'proceed from the Cold and Moiſtneſs of
'Winter, and that to remedy it, I muſt
'drink my Wine pure and unmix'd, which
'I did for two Days following. At length
'perceiving my Pains to encreaſe, I took
'the contrary Courſe and drank Water:
'And finding my ſelf well after it, I have
'ever ſince continued it. The Defluxion
'which I was juſt now ſpeaking of, was ſo
'bad, that I felt it for near a Year. The
'Lord hath try'd me with ſeveral other In-
'conveniencies, but he hath deliver'd me out
'of them all. I forgot to tell thee, my Dear,
'to give thee a compleat Deſcription of my
'little Sanctuary, that it is Ten of my Feet
'in Length, and Twelve in Breadth. All
'my Goods is a Bed from the Hoſpital,
'which was brought there about Five or
'Six Months before my Entrance therein.
'I lie upon one of the Hoſpital Quilts, with
'a Straw-bed under it, and in this reſpect I
'am much better than in the Gally. This
'is the Fourth Winter which I have ſpent
'there

'there almoſt without Fire. The Firſt of
'theſe Four I had none at all. The Second
'they began to give me ſome the Twenty
'Eight of *January*, and took it away from
'me before *February* was out. The Third
'they gave me ſome for about Fourteen or
'Fifteen Days. I have not yet ſeen any this
'Winter, and I will not ask for any at all.
'The Major might give me ſome if he
'would, for he hath Money of mine, but
'he will not give me a *double* of it. I have
'ſenſibly felt the Cold, Nakedneſs, and
'Hunger: But all this I thank God is paſ-
'ſed and gone. I have lived on Five *Sols*
'a Day, which is the Subſiſtence which the
'King hath appointed for me. I was at firſt
'fed by an Ordinary, which treated me very
'well for my Five *Sols*. But another which ſuc-
'ceeded him, fed me for the ſpace of Five
'Months, and ſcotch'd me off daily Three *Sols*
'in my Food. The Major at length under-
'took to feed me in his Turn, which he
'did at firſt very well, but at length he
'left off to do well. He opens my Dungeon
'but once a Day, and hath caus'd my Din-
'ner ſeveral times to be brought, at Nine,
'Ten, and Eleven a Clock at Night, and I did
'not receive any Bread from him once for the
'ſpace of Three Days, and at other times
'twice in Twenty-four Hours. Let not ſo
'many Miſeries afflict thee, my Dear. Con-
'ſider as I have done, that this Diet was

'appointed me by the Sovereign Physician 'of my Body and Soul, to whom I have 'resign'd my self, and that he would not 'have appointed it, if he had not judg'd it 'necessary. It is by this means, and the 'sparing manner after which I have liv'd 'for all this present Year, that God hath 'preserv'd me in Life and Health. Beware 'therefore of falling into regret, whereas 'you ought to bless God for his merciful 'Conduct towards me. I have just told you 'that I have suffer'd Nakedness, I have been 'almost a Year without Shirts, my Cloaths 'are more torn and ragged, than those of 'the poorest Beggars, which stand at the 'Church Doors. I have gone Bare-foot till 'the Fifteenth of *December*, I say Bare-foot, 'for I have had Stockens which had no Feet, 'and a pair of Old-Shooes unsew'd on both 'Sides, and bored through the Soals. An 'Intendant who came into this City Three 'Years ago, saw me in this magnificent 'Dress, and tho' he promised me much, yet 'he left me Ten Months in this Condition, 'at the end of which, God rais'd me up Suc-'cour, which there was no room to expect. 'He put it into the Heart of a charitable 'and pious Person, the Almoner of the Cit-'tadel to visit me; this without doubt was 'done, with the Agreement of the King's 'Lieutenant, who is likewise very Charita-'ble. And having seen me in the sorrowful

'Condition

‘ Condition in which I was, he went out
‘ immediately to fetch me ſome of his Li-
‘ nen, but I hinder’d him. But at length he
‘ did ſollicit ſo well for me, that he procur’d
‘ me a whole Gally-Slaves Suit, and oblig’d
‘ the Major to buy me a pair of Shooes, and
‘ a cloſe pair of Breeches out of my own
‘ Money. So that by the Care of this good
‘ Perſon, I am better cloathed than I have
‘ ever been in all my Captivity. He pro-
‘ cur’d me likewiſe a moſt notable Advan-
‘ tage, which is that ever ſince this Year and
‘ a half, the King’s Lieutenant gives me e-
‘ very Day a Lamp full of Oil, which gives
‘ me Light for Six, Seven, and Eight Hours.
‘ This gives me Opportunity to read the
‘ Holy Scripture more than I did before.
‘ They gave me but a little Candle for a *Li-*
‘ *ard* a Day. I believe that this is enough to
‘ ſatisfie thy Curioſity. I muſt further add
‘ that I have been for theſe Five or Six
‘ Months, troubled with an Oppreſſion of
‘ the Lungs, which almoſt took away my
‘ Breath. I have likewiſe been troubled with
‘ Giddineſs, and have fallen down ſo as to
‘ break my Head. This Giddineſs I impute
‘ to the want of Food. But I am now by
‘ the Grace of God in more perfect Health,
‘ than I have been theſe Forty Years. I ſpeak,
‘ my Dear, ſincerely as in the Preſence of
‘ God. It is Two or Three Months that
‘ they give me regularly Three little Loaves,

‘ and

'and often Soop, ſince which time my Head
'is almoſt ſettled, and I ſleep much better,
'and my Giddineſs is almoſt over. After
'the comfortable News which I tell you,
'think no more but to rejoice at it, and to
'praiſe God for it, and labour after thy
'Health which ſhall always be mine. This
'I conjure you in the Name of God, and
'let not your Suſpicions any more trouble
'the Reſt and Satisfaction, which I find in
'the Poſſeſſion of my God.

XXIII. That Major of the Cittadel, from whom our Martyr receiv'd ſuch ill Treatment is called *Lambert*. He cannot alledge the King's Orders in excuſe. He was not commanded to be ſure to keep back his Money, to make his Advantage out of the King's Five *Sols*, not to ſend him his Dinner till Ten a Clock at Night, and to let his Cloaths rot upon the Body of his Priſoner, and to refuſe him Fire in the Winter. However rigorous the Orders might be, one might execute them like an honeſt Man, or like an Executioner One may likewiſe judge of it by a Letter of our Martyr written on the Firſt Day of the Year 1692, to one of his Companions in Affliction. After having acquainted him with the Situation of his Soul, and aſſur'd him, that through the Grace of God, Fleſh and Blood had never harraſſed him, to yield to any of their pernicious

nicious Counſels; He gives him an account of his little Neceſſities, and ſays, ‘ I entreat ‘ you with my uſual Boldneſs, to buy me ‘ if you can, for Three *Sols* and a half, ſome ‘ Thread which is not dyed, to mend my ‘ Linnen, and as much brown Thread for ‘ my Breeches and other Cloaths, and to ‘ cauſe the whole to be bound up into Two ‘ Bottoms. That will be enough to ſerve ‘ me the Remainder of my Days. It is a- ‘ bove Six Weeks ſince the Serjeants have ‘ ask'd the Major every Day for ſome ‘ for me, without ever obtaining any. ‘ Thus do I fare in all things with him. He ‘ has for theſe Three Months, refus'd to get ‘ my Linen waſhed. Muſt he not be both barbarous and cruel, to uſe him after this manner.

XXIV. In the Following Letter may be ſeen how thoſe two famous Confeſſors do comfort and encourage each other. M. *de Marrolles* tells ‘ his Friend. ‘ You ſpeak juſt to my Mind, my ‘ dear Brother, when you ſay that we alone ‘ ſhall be the Perſons, whom the King will not ‘ make to feel the Effects of his Clemency. ‘ We are brought upon the Stage in order ‘ to ſtrike a Terror into the whole King- ‘ dom, and upon whom muſt fall that Ven- ‘ geance, which the King makes thoſe to ‘ feel, who do not acquieſce, and ſubmit to ‘ his Orders. But if we have had the Mis- ‘ fortune to diſobey our great Monarch, let

‘ this

'this be our comfort that we did it out of 'an indispensible necessity to which we were 'reduc'd, of disobeying him. We have pre-'ferred the Obedience which we owe to the 'Divine, to that which we owe to Human 'Majesty. This is the laudable Crime for 'which we suffer so many miseries.——Let 'us always fix our Eyes upon the glorious 'Recompences, which God reserves in Hea-'ven for us, for that very crime for which the 'God of this World will perhaps never for-'give us. Let us wait the Will of the Lord, 'and be always faithful to him. It must be observ'd that in this Letter, there are certain proofs that some of our Martyrs Letters had been Communicated to the King.

XXV. He wrote again to his Wife on the 24th of *March* 1692. and acquaints her with the sole trouble that hath afflicted him during the whole time of his Captivity. He begins with his joy that her Letter of the 16th of *December* had been delivered to him; After which he advertis'd her that the pleasure of this Correspondence might be interrupted, and that she must prepare her self for it. At length he tells her; 'The Christian manner in which, 'my dear Wife, you receiv'd the Account of 'my Sufferings, engages me to hide nothing 'thereof from you. All that you know 'is but very little in comparison of what 'I am agoing to tell you. I know very 'well that I cannot perform what I propose to

'my

my ſelf, without making on open confeſſion of my Infirmities, and the narrowneſs of my Spirit: But I have always been ſincere, and will continue ſo to the end. I will endeavour to make my ſelf paſs for no other than for a Man of very common Endowments. When I was taken out of the Gally and brought hither, I found at firſt a great deal of Pleaſure in this Change. My Ears were no longer offended with the horrid and Blaſphemous Sounds, with which thoſe places continually echo'd. I had the Liberty to ſing at every turn the praiſes of my God. I could proſtrate my ſelf before him as often as I pleas'd. Moreover I was diſcharg'd from that uneaſie Chain, which was infinitely more troubleſome to me than that of Thirty Pounds weight which you ſaw me carry. But notwithſtanding all theſe troubles, the Lord who had a mind to make me experience his Succour and Aſſiſtance in a rare and extraordinary, mannere ſuffer'd me to fall into a Terrible Tryal: The ſolitude and perpetual Darkneſs in which I ſpent my Days preſented my narrow Soul with ſuch a frightful and terrifying Idea, that they made a very fatal Impreſſion thereon. It was fill'd with a Million of falſe and vain Imaginations which did very often tranſport it into deliriums and idle Fancies, which laſted ſometimes for the ſpace of two whole hours. My Prayers

were

'were no remedy againſt this evil. God was 'pleas'd that it ſhould continue for ſome 'Months. I was plung'd into a profound 'Abyſs of Affliction. When I conſider'd to-'gether with this ſorrowful Condition my 'little Bodily reſt, I concluded from thence 'that it was the high road to Diſtraction, 'and that I ſhould never eſcape falling into 'it. I inceſſantly implored the Succours of 'my God. I beg'd of him, that he would ne-'ver ſuffer mine Enemies to triumph over me 'and my Sufferings in ſo Sorrowful a man-'ner as that was. At length after much 'Prayer, Sighs and Tears, the God of my 'Deliverance heard my Petitions, and after ſo 'many Tempeſts ſent a perfect Calm and 'Serenity. He diſſipated all theſe Illuſions 'which gave Me ſo much Trouble. After 'having deliver'd me out of ſo ſore a Tryal, 'never have any doubt, my Deareſt Wife, 'that God will not deliver me out of all 'others in general, do not therefore diſquiet 'your ſelf any more about me. Hope al-'ways in the Goodneſs of God, and your 'hopes ſhall not be in Vain. I ought not in 'my opinion to forget to take notice of a con-'ſiderable Circumſtance which tends to the 'Glory of God. The Duration of ſo great 'a Temptation was in my opinion the pro-'per time for the Old Serpent to endeavour to 'caſt me into Rebellion and Infidelity. But 'God always kept him in ſo profound a Si-

'lence.

'lence, that he never once offer'd to infeſt me
'with any of his pernicious Counſels, and I ne-
'ver felt the leaſt Inclination to Revolt. Ever
'ſince theſe Sorrowful days God hath always
'filled my Heart with Joy. I poſſeſs my
'Soul in patience. He makes the days of my
'Affliction ſpeedily to paſs away. I have no
'ſooner begun them but I find my ſelf at
'the end of them. With the Bread and
'Water of Affliction, whith wich he tries
'me, he doth afford me continually moſt
'delicious repaſts.

XXVI. This is the Laſt Letter of this Bleſſed Martyr which hath been put into my Hands. We muſt believe that they doubled the Strictneſs with which they kept him, to deprive him of this Conſolation. We are likewiſe inform'd by the Letter of a Faithful Confeſſor who was on Board the Gallies, and who hath always run all Hazards, to do our Martyr all the Services that he could, that the extream weakneſs of his Body and Eyes hinder'd him from Reading and Writing, a Month or two before his Death. Which happen'd on the 17th of *June*, in the Year 1692. and he was buried by Turks in the ſame place where thoſe Infidels were buried. There is an Extract of a Letter written from *Marſeilles* of the 20th of *June* 1692. which ſays, 'The Subject of this preſent, is chiefly to 'acquaint you with the Death of Monſieur

'de

'*de Marolles*, that famous Confessour of Christ
'who hath been so long shut up in a Dun-
'geon in the great Cittadel, where they
'have made him to suffer very much. He
'was pressed to the last to change his Religi-
'on, but he hath always persever'd in his
'own. He died the Day before Yesterday,
'being buried by Turks among the Turks.
'They must make an end as they had begun.
'Thus is he out of his Misery, and crown'd
'with Glory in *Abraham*'s Bosom. We ought
'to desire to end our days as holily as he did,
'who died a true Martyr with great Con-
'stancy and Resignation. Thus shall he en-
'joy an eternal Recompence, whereas his
'Persecutors shall have a great Account to
'give to the Sovereign Judge. I pass by
other Circumstances for fear of discovering
the Author of this Letter, who is perhaps a
Roman Catholick, smitten with the Suffer-
ings of our Martyr. 'If you do not know
'Monsieur *de Marolles* Relations, communi-
'cate if you please what I write to you to Mr.
'*Bernard*, who hath sometimes asked me about
'him. May God comfort the Afflicted who
'ought to be glad to hear that he is at rest.
'He had nothing to hope for but sufferings in
'this World.

There is still another Letter of the 20th of *June* written to his Wife, by that Generous Confessour who was on Board the Gallies, and who render'd our Martyr all manner of

Services

Services and Consolations, as doth appear by the Answers which Monsieur *de Marolles* return'd to his Letters. He saith among other things, that this dear Martyr of the Lord resign'd his Spirit into the Hands of his Father on the 17th day of the present Month, and was the next day laid in his last Grave by Six Turks, as it is the custom here to Bury those who die faithful to their Saviour. I cannot, he proceeds, give you an exact Account of his last Hours, nor his last Words. But I will tell you in a few Words that which hath been known. You have already learn'd by the Letters of this Dear Martyr, that after having groan'd for some time under Irons, he was remov'd to a Dungeon dreadful for its Obscurity, and much more so for it's Stench. You know that they fed him but very ill there, and that he often labour'd under Hunger, not having enough even of Bread and Water, which was his common Diet. This great Austerity made him very weak, and flung him into great Vertigoes, so that he fell down about two Months since with very Weakness, and dash'd his Head against the Wall in which he made several Wounds. He hath been continually languishing ever since that Moment, and his Life hath been nothing else but a living Death. Those who had the Management of him, were insensible of all his Pains, excepting that for these Six Weeks past, they gave

him a little better, and a little greater quantity of Victuals. But his Body was weakned, and his Nature brought so low, that it could not recover its Strength. This faithful Servant of the Lord had almost lost his Sight about a Month since: And altho' I had sent him your last Letters, he could neither read them nor return any Answer. He likewise return'd me those which I from time to time wrote to him. He was forct to be contented with hearing by Word of Mouth from me, and caus'd me to be told that he Recommended himself to the Prayers of his good Friend, and that he thought of nothing else but his Departure. God hath at length dispos'd of him, and he shall return to us no more.——He hath gone through the most cruel Torments which Inhumanity in its utmost extent could Inflict; but yet God hath never suffer'd them to make a Prize of his Innocence.——I must tell you for your Consolation, that from the time that they saw this dear Martyr begin to grow weak and decay, he was often visited by Doctors of the contrary Communion; but this firm and immoveable Servant of God was not mov'd by their Visits. He heard without trouble that which he rejected, and did not return railing for railing. He blest his Enemies to the last. His Glory will never be blotted out neither in Heaven nor in the Earth.

XXVII.

XXVII. Let us follow the Thoughts of this Confessour of the Truth, and say with him, that the Glory of Monsieur *de Marolles* will never be extinguish'd in the eyes of God or Men. One may without Exaggeration say that he was one of the most famous Martyrs that the Church ever knew. He hath undergone all the most Formidable Afflictions that the World, that the Fury of Persecution could Invent. He hath sustain'd every thing which was able to shock Humane Nature! But he sustain'd it like that House built upon a Rock which Jesus Christ speaks of in the Gospel, which the most violent Storms could not overthrow. He seemed to be engaged to the World by the strongest bonds of Flesh and Blood; He had an Estate, he had a Wife and Children who were dear to him. How often have they laid before him by flattering promises, the Advantages of the World, since such great and frequent efforts were made to Triumph over his Fidelity? They could not say that a morose and conceited Humour had produced any thing like Obstinacy in his Soul. His Constancy was well founded, it was enlightned and grounded upon good Reasons. He always gave a reason of his Hope with Modesty, this is a Testimony, which all the Doctors who have had any Conference with him cannot refuse to give him. One Year on Board the Gallies, Five

Years in a Dungeon, perplex'd with Darkneſs, and Stench, always expos'd to Cold, Nakedneſs and Hunger! Imagination it ſelf cannot without Horror, form a juſt Idea of all thoſe Sufferings.

Notwithſtanding this Bleſſed Martyr learns us, that during the whole time of ſo tedious and dreadful a Combat, in which he was beſieg'd by all the horrors of this Life, in which the World preſented him with its Riches and Honours; this Soul faithful to his God, always kept his Fleſh in a reſpectful ſilence to the Adorable Providence of that Great God, who would be Glorified in his Afflictions. What a Treaſure of Conſolation and Inſtruction would it be to all the Faithful, if we had the Thoughts, the Meditations, the Prayers, the private conferences of this Holy Soul with his God, during thoſe Five Years in which his Body lay *Buried in the deep Mire*, to ſpeak in the language of the Royal Prophet.

But ſince we cannot have an Account of the Effects which this eminent Faith produced, we ought to make many uſeful and ſalutary Reflections upon ſo famous an Example. Thoſe Libertines who deſpiſe Piety, and ridicule its promiſes, ought to tremble and ſtand in awe of the Judgments of God. They believe neither Heaven nor Hell, nor the Reſurrection, nor Life Eternal. What aſſurance have they of this Annihilation, which

which ſhould make them expect Death with ſuch a Brutal Security, as if they had certain Demonſtrations of this pretended future Annihilation? Our Martyr was endued with a ſolid Judgment, a piercing Spirit; he was enlightened, and was a good Philoſopher. He had time often to reflect upon Eternity: And the reward appear'd to him ſo certain, that his Hope gave him the Victory over all the moſt dreadful Evils which were able to ſhake and ſtagger the Heart of Mankind. Such a ſteady, ſuch an unſhaken Fidelity wants but very little of being as forcible and convincing as the Teſtimony of a Soul, which had already enjoy'd the Bleſſed Viſion of God.

This Martyr ſhould likewiſe awaken thoſe Chriſtians lulled a Sleep in Error, who flatter themſelves that they are not liable to thoſe Penalties, with which Jeſus Chriſt has threatned thoſe who ſhall deny him before Men, becauſe they have not abjur'd the Goſpel to receive the *Alcoran*. Our Martyr being convinc'd of the Truth, which God had made known unto him, was perſuaded, that the Fidelity which God expected from him, oblig'd him, not to ſuffer the Truth by any means to be prejudic'd, nor any breach to be made in his Faith. He would preſerve it pure and inviolable, as he had received it from his God.

He

He likewiſe learns thoſe ſluggiſh Chriſtians, who live in the World as the reſt of Men do, contented with performing the exteriour Service which Religion preſcribes; our Martyr, I ſay, learns them to work out their Salvation with an Holy Fear. For if we muſt be faithful to him when he calls us to ſuffering, we do not owe him leſs Obedience in the things which he commands us to do, and which the Goſpel requires of us.

His Example likewiſe inſtructs us to put our Truſt in God, in the moſt ſorrowful Conjunctures of this Life. Did we but know his ſecret Soliloquies, how often ſhould we find him Strengthening, and Comforting himſelf with thoſe Words of his Saviour, *Let not your Heart be troubled, and be not fearful; ye believe in God, believe alſo in me.* And with thoſe of his Apoſtle. *I know whom I have believed, and I am perſuaded, that he is able to keep that which I have committed unto him, in ſo much that neither Death nor Life, ſhall ever ſeparate me from the Love which God hath ſhew'd me in Chriſt Jeſus. If God is for us who ſhall be againſt us.*

Laſtly, This cruel Inhumanity with which our Martyr was ſo long perſecuted, ought to give us juſt Ideas of the Romiſh Religion. For where Truth is, there alſo muſt Humanity and Charity of neceſſity be. By Conſequence a Religion which ends Diſputes by

Fire

Fire and Faggot, cannot, without Dispute, have any share in the salutary Truths which Jesus Christ delivered, nor that Spirit of the Gospel, which is a Spirit of Mildness, which *doth good to all Men, but especially to those of the Houshold of Faith.*

God grant that those of this Communion who sincerely seek to work out their Salvation, may seriously think thereupon, and that the sight of so much Violence and Barbarity, which this Religion inspires and exercises; that the Voice and Groans of so many afflicted Persons, because they would not betray their Conscience, may rouze them out of their stupidity to read the Word of God, that they may search out the Truth therein, and openly profess it after they have found it, in giving Glory to God. *Amen.*

FINIS.

la

PROPOSALS.

FOR the Printing a Collection of the most Authentic and Valuable Accounts, and those for the greatest part now very scarce, of the PERSECUTIONS, MASSACRES, and INQUISITIONS, carried on by the Church of *Rome*, more especially of latter Years, in the several Parts of Christendom. The Reason whereof is briefly as follows.

First, *As Supplemental to the Book of Martyrs; to preserve, and the better to make known,* Memoirs, *which are so considerable for the Improvement of that most useful Part of Church History; MARTYROLOGY.* And, indeed, as to the *Preservation* of such Accounts, the Collector has great Reason to suspect, That many of this Kind, soon after they were Publish'd, have been bought up, or by some Means suppress'd, by the *Romish* Emissaries among us, (of whom, God knows, we have too many) to prevent their own Disgrace, and that Horror which must needs arise in the Minds of Men upon the Reading such Barbarous Proceedings of their Church, against those of the Reform'd Religion; And, As to

the *making them better known*, it may be farther obſerv'd, That thoſe which come to our Hands, however Valuable in themſelves, being but ſmall Pamphlets, and uſually Printed upon ſorry Paper, have ſcarce the Regard paid to them, which is commonly given to a paultry News-Paper. And whereas ſmaller Pieces, relating to other Matters, are now daily Collected and Reprinted in larger Volumes, in order to retrieve them from Obſcurity, and prevent their being quite loſt; it is hop'd that Memoirs, which relate to one of the moſt important Subjects in the World, *The Conflicts and the Sufferings of the Church of God*, may be thought to deſerve the like, if not greater Encouragement.

Secondly, *A more Ample and Extenſive Notice of our Poor Diſtreſſed Brethrens Sufferings is deſign'd for the Edification of the Proteſtant Reader, whilſt he beholds and conſiders the Patience wherewith God has endued his Servants, during their Sufferings in his Cauſe.* It would be too large a Field of Diſcourſe for this Place, to ſhew how this kind of Hiſtory tends to the greater Edification of the Pious Reader. And it may be ſufficient here to Appeal to the Experience of thoſe who have been Converſant in theſe ſort of Writings, whether Example, always more powerful than Precept, does, when ſet in any other Light, ſo powerfully operate upon the Will and Affections, to the Mortification of our Luſts, the Contempt of the World, and the Love of God and our Brethren

thren, as when plac'd in this View. And indeed therefore.

Thirdly, and more particularly, *One Main Design herein is, to kindle in Mens Hearts the greatest Love to our Protestant Brethren Abroad, to whom God has given it as a Privilege to suffer for his Name's sake.* And if through want of Information concerning the Glorious Conflicts of Innumerable Confessors and Martyrs of this last Age (whose Conflicts, I am confident will be made appear by this Undertaking, to have been greater, and their Sufferings sorer, more Artificial, and more Various, under one single Persecutor still alive, than the Primitive *Church* endur'd under the Ten famous Persecutions in a Series of Three Hundred Years) If, I say, for want of sufficient Information, there be in any of us too much of Narrowness towards them, I am fully persuaded, that upon the Perusal of these Accounts, their Souls will be more enlarged to embrace them. And consonantly to that End,

Fourthly, *This Collection is undertaken, in order to extend our Charity towards them, whenever, or whencesoever they fly to us for Refuge.* It may be reckon'd in some respects a Privilege to them, to whom it has been *given to suffer for the Name of Christ.* But then in others, *it is better to give than to receive.* And may we ever maintain it as the Glory of our Church and Nation, to be a Safe and Comfortable Refuge to Persecuted and Oppressed Strangers. It may procure us, thro' the Merits of Christ, a Sta-

tion in the Heavenly Mansions, something near to that of the *Glorious Company of the Apostles, the goodly Fellowship of the Prophets, and the Noble Army of Martyrs.* And,

Fifthly, *This is intended to increase our Gratitude to, and Sense of the Goodness of God, in his wonderful Deliverances of us from the like Oppressions and Desolations.* It is to be hoped, that there are comparatively but few Protestants, who do not esteem our several Deliverances from Popish Tyranny and Slavery, to have been very great Blessings; If there are many, let them but peruse the intended Collection, and I cannot but think they will be of another Mind, to their own, and the Nation's Quiet. Nor indeed must it be dissembled, That,

Lastly, *It is design'd to keep up that just Aversion it concerns us always to have of a Religion so utterly Antichristian as Popery is; And to keep awake our Fears of a Party so infinitely industrious as its Devotees are, to bring that worst of all Calamities upon us.* To a Religion so full of Capital Errors, of Idolatry, and of Cruelty, Our *Aversion* surely can at no Time be too great: And against the Machinations of a Set of Men, whose Methods of Ruine are so Various, Mysterious, and when slighted, so very Fatal, we can never certainly be too much upon our Guard. And so long as there is a *Popish Pretender*, and he so powerfully back'd, it will highly concern us, not to be too secure; And to keep up that *Aversion*, which is justly due to so horrid a Religion.

The

The General Division of the whole WORK, is into

TWO TOMES; whereof

Tome I. *Relates more particularly to the* Papal Usurpations *and* Wars *upon Sovereign Princes, And those both Maintain'd in* Theory, *and Executed in* Fact. *This is subdivided into*

TWO PARTS; whereof

Part 1. Contains several Choice and Learned Treatises, shewing the Intolerable Servitude into which even *Crown'd Heads*, especially in *England*, have been reduc'd by *Papal Usurpations*; And with which the *Protestant Powers* are to this Day threatned by the Impious *Bulls*, and other *Machinations* of the Church of *Rome*. And to this Part, for the Affinity of the Argument, as it relates more particularly to the Oppression of Princes, Is Annex'd in

Part 2. Mr. *Perrin*'s History of the Old *Waldenses* and *Albigenses*; Wherein is Exemplify'd the said Antichristian Tyranny, to the total Ruine, and even the Extermination, as well of several *Princes*, as of their *People*, meerly for their *Conserving* the *Primitive Christianity* in its Native Purity; And for *Opposing* the Papal Tyranny and Innovations.

Tome

Tome II. *Relates more particularly to the* Wars, Maſſacres, *and* Perſecutions, *carried on by the Popes and Popiſh Clergy, to the Diſtreſs of the* Subject *in the Dominions of thoſe* Princes, *who either formerly were, or are ſtill Vaſſals to* Rome. *This is ſubdivided into*

FIVE PARTS; whereof

Part 1. Contains a Succinct Hiſtory of the *Ten Perſecutions* (under *Rome Papal*, correſpondent to the Ten famous Ones under *Rome Ethnic*) of the *Vaudois*, the Deſcendants of the Old *Waldenſes*, Inhabiting the Vallies of the *Alpes*, deduc'd from the Primitive to the preſent Times.

Part 2. Gives the Hiſtory of the Perſecutions in *France*, after the Extermination of the Old *Albigenſes*, more eſpecially of that unparalelled Perſecution of the Proteſtants of *France* and *Orange*, by the preſent *French* King; This is brought down likewiſe to the preſent Times.

Part 3. Deduces in like manner the Hiſtory of *Papal Perſecutions* in the *Empire* and *Palatinate*; In *Bohemia* and *Sileſia*; In *Hungary*, *Tranſſylvania* and *Poland*; and the *States* adjoyning to any of theſe; Compiled from many Authentick *Memoirs*, both Printed and Manuſcript, and carried down to the preſent Times.

Part

Part 4. Shews both the *Conſtitution* and *Cruelty* of the *Inquiſition*; particularly in *Spain* and *Portugal*; And the *Dominions* thereunto belonging; Continu'd to the preſent Times.

Part 5. Gives an Account of the Attempts towards the Deſtruction and Extermination of the Proteſtant Religion in *Great-Britain* and *Ireland*; As alſo of our Signal Deliverances from the ſame. Which will be continued down from the End of Mr. *Fox*'s *Martyrology*, to the preſent Times.

The PROPOSALS are,

I. THAT ſince the Number of Sheets will exceed what was at firſt propos'd, and yet cannot be reduc'd to any Certainty, tho' 'tis ſuppos'd it will be about Two Hundred and Fifty; The Price is fixt to one Penny Half-Penny *per* Sheet, (which, conſidering the Exceſſive Dearneſs of Paper, the many Books Appointed by the late Act of Parliament to be given to *Public Libraries*, the Charge of *Copies*, *Tranſlations*, and of procuring *Memoirs* from Abroad; As alſo the Largeneſs and Goodneſs of the Paper, being the largeſt *Demy* in Folio, the fewneſs of Copies printed, and the many Notes in ſeveral of the Parts, is far from being dear) And to the Number of the Sheets, the Price will be ſet in the Title Page, when Compleat.

II. That ſince proper *Maps* are of ſingular Uſe in Hiſtory, and eſpecially when adapted

to

to the Hiſtory in hand; ſome *Maps*, of the Principal Seats of Perſecution, and thoſe Engrav'd by the beſt Hands, ſhall be added to this Work. The Price of each *Map* to be *6 d.*

III. That the firſt Payment be Half a Guinea.

IV. That for the Encouragement of ſuch as ſhall aſſiſt in promoting ſo uſeful a work, whoever ſhall Subſcribe or procure Subſcriptions, for Six Books, ſhall have a Seventh Gratis.

V. That this Work is already far advanc'd in the Preſs, the Firſt *Tome* being already Printed, and part of the Second; which alſo will be finiſh'd as ſoon as poſſible; And it being an Undertaking ſo very chargeable, thoſe who are willing to Encourage the Deſign, are deſired to ſend in their Subſcriptions forthwith to Mr. *Downing* Printer and Bookſeller in *Bartholomew-Cloſe*, London.

N. B. *The Firſt* Tome, *being already printed, may be deliver'd in Sheets to ſuch Subſcribers as ſhall require it, paying Half a Guinea, being the firſt Subſcription; And Half a Guinea more towards the Second* Tome, *now in the Preſs.*

N. B. *All who intend to be Purchaſers, may be aſſur'd, that they will not have it at ſo low a Price as is here propos'd; There being no more printed than what are, or we may reaſonably preſume, will be Subſcrib'd for.*

FINIS.

AN ACCOUNT OF THE TORMENTS WHICH THE *French* Proteſtants Endure Aboard the GALLEYS.

By *JOHN BION*, ſometime Prieſt and Curate of the Pariſh of *Urſy* in the Province of *Burgundy*, and Chaplain to the *Superbe* Galley in the *French* Service.

LONDON,
Printed for *J. Downing* in *Bartholomew-Cloſe*, 1712.

THE PREFACE.

AS I purposed in this Work, only to make the Sufferings of the Protestants condemned to the Galleys for the sake of Religion, known to the World; People will be apt to think, that when I speak in general of the different sorts of Forçats *or* Slaves, *which are on them, I go besides the Rules I prescribed to my self. But, if it be considered, that it is no little Torment to the Protestants to be amongst Malefactors, and lewd and profligate Villans, whose continual Blasphemies and Cursings have no paralel but among the damned in Hell, it will not be thought besides my purpose to have given to the World a particular account of the various sorts of those Men who live in the Galleys.*

Besides there is a block, which those, who never saw the Galleys but in the Port at Marsellies, *will infallibly stumble at, if not removed, and is this; That whereas the Galley-Slaves during the time they are in that wretched condition, whilst at Sea and tugging at the Oar, they are allowed to keep Shop about the Port, and there to work and sell all manner of Commodities;*

And ſometimes have leave to walk in the Town, giving only one penny to the Algouſin, *as much to the* Turk *with whom each of them muſt then be coupled, and five pence to the* Pertuiſenier, *or* Partizan-bearer *who guards them; And there are ſome beſides that even have their Wives at* Marſeilles, *and all are permitted to hear from their Friends and receive Money from their Relations; Yet all ſuch Comforts and Favours, as well as all manner of Correſpondence with Friends are utterly denyed the* Proteſtant.

I have not deſcended to particulars in what relateth to the Uſefulneſs of Galleys in Sea-fights, for the keeping of the Coaſts, or Convoying of Merchant-Ships when there is danger of their being taken or ſet upon by the Brigantines, which the Duke of Savoy *keeps commonly for that purpoſe during the War, in* Villa Franca, *St.* Hoſpitio *and* Oneglia. *Nor do I take notice in this Work, how the Galleys in an Engagement, wherein there are Men of War, ſerve to keep off, and ſink with their Cannon-ſhot out of the* Courſier *(a Gun ſo called) the Fireſhips the Enemy ſendeth to ſet the Ship on Fire; and to Tow away ſuch as are diſabled in the fight. I might alſo have obſerved, how in every Galley there are five Guns upon the Fore-deck,* viz. *four ſix or eight Pounders, and a fith called the* Courſier,

Courſier, *which carryeth a ſix and thirty Pound Ball; As alſo that when an Enemies Ship is becalmed, a Gally, which with her Gears can do what ſhe pleaſeth, may attack that Ship Fore or Aft to avoid her Broadſides, and ply her with* Courſier: *So that ſome times if ſhe happeneth to give her a Shot which cometh between Wind and Water, ſhe forceth her to ſurrender; Which however happeneth ſeldom enough; for a Ship needs but a little Wind to make nothing of overthrowing five or ſix Gallies.*

Neither did I think fit to give here an Account of the number of Gallies in France, *which is twenty four at* Marſeilles, *and ſix upon the Ocean; Nor to ſpeak of the ſix ſmall Rooms in every Galley under the Deck, wherein Ammunition and Proviſions are kept, and which they call* Gavon, *the* Scandclat, *the* Campaign, *the* Paillot, *the* Tavern, *and the* Fore-room. *All theſe particulars would have carried me too far out of my way and beſides my purpoſe, which is only to give a plain and faithful Account without amplifying, of the Sufferings of the Proteſtant Galley-ſlaves.*

If there be any thing omitted in this Relation, 'twill not be be found as to any material Point: And as my ſole aim in it hath been to work a Fellow-feeling in other Mens Hearts, I

ſhan't find my ſelf at all diſappointed, although their Curioſity ſhould not be fully ſatisfied. The Lord in his Mercy pour out his Bleſſings upon this Work, and favourably hear our Prayers and Supplications, which we ſhall never ceaſe to make unto his Divine Majeſty, for the Deliverance of our poor diſtreſſed Brethren.

THE

THE SUFFERINGS OF THE PROTESTANTS IN THE *French* Galleys.

THE diſmal Accounts handed down to us by Hiſtorians, of the Torments inflicted on Chriſtians by the Heathen Emperors in the firſt Ages of the Church, might juſtly be ſuſpected, if the woful Experience of our own, did not put the Truth of them out of Diſpute. For tho' it be not eaſie to conceive how Men can put off all that is tender, and generous in their Natures, and degenerate into the ferity of Brutes; Yet it is but looking on the World round us, and we ſhall be convinc'd that they can even out-do their fellow Animals in cruelty to one another; nay, we may ſee many profeſſing Chriſtianity, under the ſpecious pretence of *Zeal* for its Intereſt, commit ſuch barbarities as exceed, at leaſt equal, the Rage of the Perſecutors of the Primitive Chriſtians. Hiſtory abounds in Inſtances that ſhew the Nature of a Spirit of Perſecution, and how boundleſs is its Rage and

and Fury; but the ſad Effects it hath of late Years produc'd in *France*, as they are ſtill freſh, and but too obvious, are ſcarce to be parallel'd in any Age or Nation. All the World knows the Proteſtants there lived under the Protection of the Edict of *Nants*, a Treaty as full, and ſolemn as any ever was. It was at firſt religiouſly obſerved, but in time ſeveral Breaches were made in it; many of its Branches were by degrees lopt off, till at laſt under the preſent King, at the continual teizing, and ſollicitation of the Jeſuits, thoſe reſtles, buſy Inſects, it was perfidiouſly broke, or as they pleaſe to term it, Revok'd.

But Religion, and its Propagation, muſt be the Cloak under which thoſe Crafty Silver-Smiths intend to play their Game, and therefore having firſt confidently taught that the King hath a deſpotick Power over their Conſciences, as well as Eſtates, and conſequently his Will the Rnle of their Religion, they, by ſeveral Arts and Methods, but chiefly by dreadful Puniſhments, force weak People to play the Hypocrites, and embrace a Religion which in their Hearts they deteſt. Such who are too good Chriſtians to proſtitute their Conſciences to vile worldly Intereſts, are deny'd the Benefit of retiring into Foreign Countries; and puniſh'd, if diſcovered, often with Death, or reſerv'd for more cruel uſage, and condemn'd to ſpin out their wretched lives in the Galleys.

Of theſe laſt I deſign to give the publick an Account, as being of all Men the moſt miſerable. The Barbarities committed in thoſe horrid Machines exceeding all that can poſſibly be imagin'd; the Ingenuity of the famous *Scicilian* Tyrants in inventing Torments, deſerves no longer to be proverbial, being far excell'd in this pernicious Art by the Modern Enemies of Religion and Liberty.

I

I ſhall endeavour to ſatisfie the Curioſity of thoſe who deſire to be inform'd of the Treatment the Slaves (and particularly the Proteſtants) in the Galleys meet with; and to convince ſuch as are loth to harbour any hard Thoughts of the *French* Court, and juſtifie its Proceedings by pretending, that what they ſuffer is not on the account of Religion, but a juſt lawful Puniſhment for Rebellion, and Diſobedience.

My being ſeveral Campaigns Chaplain aboard one of the Galleys called *La Superbe*, gave me ſufficient Opportunity of informing my-ſelf of the Truth of the following Relation; and I hope my Integrity will not be called in Queſtion by any body that hears, that during my ſtay in that Service I never receiv'd the leaſt diſguſt, or met with any Diſobligation. However the Certificates I have from Monſieur de *Montolieu*, Chief Flag-Officer of the *French* Galleys, and Monſieur *D'Autigny*, Captain of the aforeſaid Galley, whoſe Chaplain I was, a Reward alſo for my Services confer'd on me by the *French* King, in the Year 1704, at the Recommendation of Monſier *de Pontchartrin*; With the ſeveral good Offices done me by the General, and other Officers who knew me; Theſe will, I hope, Skreen me from the Suſpicions, or Calumny of ſuch who through Malice, or perhaps Intereſt, might be inclin'd to miſrepreſent me.

Neither ſhall a blind Zeal for the Proteſtant Religion, which I have lately embrac'd, hurry me beyond the ſtrict bounds of Truth, or make me repreſent things in any Colours but their own. I ſhould be an unworthy Profeſſor of that Holy Religion, if on any conſideration I ſhould in the leaſt deviate from the ſtricteſt Truth; To which end I ſhall relate nothing by hearſay, but like the Apoſtle, confine my ſelf to thoſe things my Eyes have

But before I proceed to ſhew the Sufferings and Miſery the Wretches in the Galleys labour under, I ſhall give a ſhort deſcription of that Veſſel.

A Galley is a long flat one Deckt Veſſel; And tho' it hath two Maſts, yet they generally make uſe of Oars, becauſe they are built ſo as not to be able to endure a rough Sea, and therefore their Sails for the moſt part are uſeleſs, unleſs in Cruiſing, when they are out of Sight of Land; for then, for fear of being ſurpriſed by ill Weather they make the beſt of their way. There are five Slaves to every Oar, one of them a *Turk*, who being generally ſtronger than Chriſtians, are ſet at the upper end to work it with more Strength: There are in all three Hundred Slaves, and an Hundred and Fifty Men, either Officers, Soldiers, Seamen, or Servants.

There is at the ſtern of the Galley, a Chamber ſhaped on the out ſide like a Cradle, belonging to the Captain, and ſolely his at Night, or in foul Weather, but in the day time common to the Officers, and Chaplain; all the reſt of the Crew (the under Officers excepted, who retire to other convenient Places) is expos'd above Deck to the ſcorching heat of the Sun by Day, and the damps, and inclemencies of the Night. There is indeed a kind of a Tent ſuſpended by a Cable, from Head to Stern, that affords ſome little ſhelter; but the misfortune is, that this is only when they can beſt be without it, that is, in fair Weather; for in the leaſt Wind, or Storm, 'tis taken down, the Galley not being able to endure it for fear of overſetting. In the two Winters in *Anno* 1703, 1704, that we kept the Coaſts of *Monaco*, *Nice*, and *Antibes*; thoſe poor Creatures after hard rowing, could not enjoy the uſual benefit of the Night, which puts an end to the Fatigues and Labours of the

the Day, but were expos'd to the Winds, Snow, Hail, and all other inconveniencies of that Season. The only comfort they wish'd for was the liberty of Smoaking; But that, on pain of the Bastinado, the usual Punishment of the place, is forbid.

When we consider that the Vessel being but small for the number, the Men consequently crowded, the continual Sweat that streams down from their Bodies, whilst rowing, and the scanty allowance of Linnen, one may easily imagine that this breeds abundance of Vermin; So that in spight of all the care that can be taken, the Gallies swarm with Lice, *&c.* which nesting in the plates and lappets of their Clothes, relieve by Night the Executioners who beat and torment them by Day.

Their whole yearly allowance for Clothes is two Shirts made of the coarsest Canvass, and a little Jerkin of red Serge, slit on each side up to their Arm-holes; The Sleeves are also open, and come not down so low as their Elbows, and every three Years a kind of a coarse Frock, and a little Cap to cover their Heads, which they are obliged to keep close shaved as a mark of Infamy. Instead of a Bed, they are allowed, sick or well, only a Board a Foot and an half broad; And those who have the unfortunate Honour of lying near the Officers, dare not presume (though tormented with Vermin) to stir so much as a Hand for their Ease; For fear their Chains should rattle, and awake any of them, which would draw on them a Punishment more severe than the biting of those Insects. 'Tis hard to give an exact Description of the Pains and Labours the Slaves undergo at Sea, especially during a long Campaign. The fatigue of tugging at the Oar is extraordinary, they must rise to draw their stroke, and fall back again; Insomuch, that in all Seasons, through

the continual and violent motion of their Bodies, the Sweat tricles down their harrassed Limbs; And for fear they should fail (as they often do through faintness) there is a Gangboard (which runs through the middle of the Ship) on which are posted three *Comites* (an Officer somewhat like a Boatswain in her Majesties Ships) who, whenever they find, or think that an Oar does not keep touch with the rest, without ever examining whether it proceeds from Weakness or Laziness, they unmercifully exercise a tough Wand on the Man they suspect; Which being long, is often felt by two or three of their innocent Neighbours, who being naked when they Row, each blow imprints evident Marks of the Inhumanity of the Executioner: And that which adds to their Misery is, that they are not allowed the least sign of Discontent, or Complaint, that small, and last Comfort of the Miserable; But must on the contrary, endeavour with all their Might to exert the little Vigour that remains, and try by their Submission to pacifie the rage of those relentless *Tigres*, whose strokes are commonly ushered in, and followed by a volley of Oaths, and horrid Imprecations.

No sooner are they arrived in any Port, but their work (instead of being at an end) is increas'd, several laborious things, previous to casting Anchor being expected from them; Which in a Galley is harder than in a Ship. And as the *Comite* his chief Skill is seen in dextrously casting Anchor, and that they think blows are the Life and Soul of all work, nothing is heard for some time but Cries, and Lamentations; And as the poor Slaves Arms are busie in the execution of his Commands, his are as briskly exercised in lashing them.

To support their strength under all these Hardships, during the Campaign, every Morning at eight

eight of the Clock, they give each Man his proportion of Bisket, of which indeed they have enough, and pretty good; At Ten a Poringer of Soupe made with Oil, Peaſe, or Beans, often rotten, and commonly muſty. I call it Soupe according to their uſe, though it be nothing but a little hot Water with about a dozen Peaſe, or Beans floating on the top; And when on Duty, a *Pichione* of Wine, (a Meaſure containing about two thirds of an *Engliſh* Pint) Morning, and Evening. When at Anchor in any Port, all who have any Money are allowed to buy Meat; and the Turk that commands the Oar, and is not chain'd, is commonly the Perſon employ'd for this purpoſe, as alſo to ſee it dreſt in the Cook-room. But I have often ſeen the Captain's Cook, a brutal, paſſionate Man, take the poor Mess Pot, under pretence that it troubled him, and either break, or throw it over-board; Whilſt the poor Wretches were fainting for want of that little Refreſhment, without daring ſo much as to murmur or complain. This indeed is not uſual, but where the Cook happens to be a Villain, of which ſort of Men there is plenty in the Gallies.

The Officers Table is well furniſh'd both for Plenty and Delicacy; But this gives the Slaves only a more exquiſite ſenſe of their Miſery, and ſeems to brave their Poverty and Hunger. Whilſt we ſpent the Carnaval of 1704 in the Port of *Monaco*, our Officer frequently treated the Prince of that Place aboard the Galley; Their Entertainments were ſplendid, Muſick and all things that could promote Mirth were procured: But who can expreſs the Affliction of thoſe poor Creatures, who had only a proſpect of Pleaſure, and whilſt others revelled at their Eaſe, were ſinking under a load of Chains, pinch'd with Hunger in their Stomachs, and nothing

thing to ſupport their dejected Spirits; Nay, and what is worſe, they are forced to add to the Pomp and Honour done to great Men who viſit their Officers, but in ſuch a manner as moves the Compaſſion of all who are not us'd to ſuch diſmal Solemnities. When a Perſon of Quality comes on Board, the *Comite* gives twice notice with his Whiſtle: The firſt time they are all attentive; And the ſecond, the Slaves are obliged to ſalute (as they call it) three times; Not with a chearful Huzza, as in an Engliſh Man of War, but by howling in a pitious Tone, making a lamentable, complaining Outcry.

When the badneſs of the Weather hinders the Gallies from putting to Sea, ſuch as have Trades work in the Galley, ſuch as have none learn to knit coarſe Stockings; The *Comite*, for whoſe Profit they work, gives them Yarn, and pays them about half the uſual Price; And this not in Money, but ſome little Victuals, or Wine, which they are obliged to take out of the Ship's Celler (of which the *Comite* is the keeper) though it be generally bad, and daſh'd with Water; For though they had as much Gold as they could carry, they durſt not, on pain of a Baſtinado, ſend for any Wine from the Shore. The moſt moving ſpectacle of all is, to ſee the poor Souls that have no Trade; They clean their Comrades Clothes, and deſtroy the Vermin that torments their Neighbours; Who in return give them ſome ſmall ſhare of that ſcanty pittance they purchaſe by working.

One may imagine that ſuch ill Treatment, Diet, and Infection muſt needs occaſion frequent Sickneſs: In that caſe their Uſage is thus; There is in the Hold a cloſe dark Room the Air being admitted only by the Scuttle about two Foot ſquare, which is the only paſſage into it. At each end of the ſaid Room

Room there is a ſort of a Scaffold call'd *Taular*, on which the Sick are laid promiſcuouſly without Beds, or any thing under them: When theſe are full, if there be any more they are ſtretch'd all along the Cables, as I ſaw in the Year 1703, when being on the Coaſt of *Italy* in Winter time, we had above threeſcore ſick Men: In this horrid place all kind of Vermin rule with an arbitrary ſway, gnawing the poor ſick Creatures without diſturbance. When the Duties of my Function call'd me in amongſt them, to Confeſs, advice, or adminiſter ſome Comfort, which was conſtantly twice a Day, I was in an inſtant cover'd all over with them, it being impoſſible to preſerve ones ſelf from their Swarms; The only way was to go in a night Gown, which I ſtript off when I came out, and by that means rid my ſelf of them by putting on my Clothes; But when I was in, methought I walked, in a literal Senſe, in the ſhades of Death: I was obliged notwithſtanding to make conſiderable ſtays in this gloomy Manſion, to Confeſs ſuch who were ready to expire; and the whole ſpace between the Ceiling and the *Taular* being but three Foot, I was obliged to lie down and ſtretch my ſelf along their ſides, to hear their Confeſſions; and often when I was Confeſſing one, another expir'd juſt by my ſide. Though this Relation may fall into the Hands of ſome nice Perſons, yet I cannot omit one aggravating Circumſtance; Which is, that they are deprived of all convenience of doing the neceſſities of Nature, except a little Pail always ſo naſty, that they are but little better for it, and are beſides ſo weak that they are not able to go to it; The Stench conſequently is moſt intolerable, inſomuch that no Slave, though never ſo weak, but will rather chuſe to tug at his Oar, and expire under his Chain, than retire to this loath-

loathſome Hoſpital. There is a Chirurgeon to take care of the Sick. At the firſt ſetting out of the Galley, the King lays in Drugs for the uſe of the Crew, which are always very good, and therefore the Chirurgeon makes Money of them in the ſeveral Places we arrive at, ſo that the Perſons they are intended for, have the leaſt benefit of them.

During Sickneſs, the King orders each Man in the Room we have deſcribed, a Pound of freſh Bread, and the ſame quantity of freſh Meat, and two Ounces of Rice a Day. This is the Steward's Province, and he diſcharges his Office in ſuch a manner that five or ſix Campaigns make his Fortune: We have frequently had in our Galley threeſcore and ten ſick Men, and the quantity of Fleſh allowed for that number never exceeded twenty Pound weight, and that bad Meat too; though (as I have obſerved) the King's allowance is one Pound for every Man) the reſt going into his own Pocket. Once out of curioſity I taſted it, and found it little better than hot Water. I complain'd to the Chirurgeon and Steward, but being great together, and *Commenſales*, they connive at one another: I complain'd to the Officers alſo, but for what reaſon I can only gueſs, they did not regard me, and I have too much reſpect for the Captain, to ſay that he had any Reaſon or Intereſt to wink at ſo great a piece of Injuſtice; Though he could by his own Authority do theſe Wretches juſtice, who often refuſed that Water, made only more loathſome by the little quantity of Meat put into it, and the little care uſed about it. I enquired of other Chaplains, whether the ſame was practiſed aboard their Gallies, they frankly confeſt it was, but durſt own no more.

After

After the Campaign of 1704, I having occasion to go to *Versailles*, I thought my self oblig'd when there, to give an account to Monsieur de *Pontchartrin*, one of the King's Ministers, whose peculiar Province the Sea Affairs are. I offer'd him a short Memorial, and some Advises which I thought most proper to prevent the like Abuses for the future; And he was pleas'd to be so well satisfied, and found them so agreeable to some Intimations given him before, that he regarded my Advice, and offer'd me his Interest. The King was pleas'd to order me a Gratuity; and I left the Warrant with Monsieur *Thome* Treasurer-General of the Gallies, living at the *Marias du Temple*, to serve as an Acquittance for the several Payments he has made me.

This is a brief Account of the Galley, and the Government thereof. I now proceed to shew what sort of People are condemned there.

There are in a Galley five several sorts of People, under the Notion of Slaves, besides Seamen and Soldiers, *viz. Turks*, such as are called * Deserters, Criminals, and Protestants. The King buys the *Turks* to manage the stroke of the Oars, as I have already shewn, and they are called *Voguevants*, and they together with such as are on the Seats called *Banc du quartier, de la Conille, & les espalliers*, have the same Allowance with the Soldiers. They are generally lusty strong Men, and the least unfortunate of the whole Crew; being not chain'd, but only wear a Ring on their Foot, as a Badge of Slavery. When they arrive at any Port they have liberty

* Faussoniers.

to Trade, and ſome of them are worth three or four Hundred Pounds; They frequently ſend their Money to their Wives and Families, and to the ſhame of Chriſtians be it ſpoken, there is a great deal more Charity amongſt them than is to be found amongſt us. I had taken one called *Tripoli* for my Servant, and he was a moſt religious Obſerver of his Law; during the *Romadam* (a Faſt kept by them the firſt Moon of the Year) he did never Eat, nor Drank from Sun riſing to Sun ſetting in ſpight of all the Toil and Fatigue of the Oar, nor did he ever ſeem uneaſie, tho' ready to faint through Weakneſs. I could never ſo much as perſwade him to take a little Wine, tho' I have often urged him meerly out of Compaſſion. The Officers made uſe of no other Servants, and they are ſo truſty that they are never found out in any Theft, or Roguery. If any by chance do commit a Fault, all the *Turks* importune their reſpective Maſters, to intercede for him with the Captain. If any be Sick, they are all buſie about him, to do him all the kind Offices in their Power; they club to buy him Meat, or to purchaſe any thing that may refreſh him, or do him good. In ſhort, in the Gallies, one would think that the *Turks* and the Chriſtians had made an exchange of Principles, and that the latter had abjured the Precepts of their Saviour, and that the others had taken them up; And accordingly preach up Chriſt to a *Turk* in the Gallies, and his Anſwer preſently is, that he had rather be transformed into a Dog, than be of a Religion that Countenances ſo much Barbarity, and ſuffers ſo many Crimes.

I cannot omit one remarkable Inſtance of their Conſtancy, and firm Adherence to their Religion.

One

One of them who ſpoke *French* fell Sick, I found him ſtretch'd on the Cable in the place I have already deſcribed, I had done him ſome Services, and ſeeing me do the Duties of my Function to ſome of his Neighbours, he called me to him, bid me farewel, telling me that he found he could not poſſibly live four Hours longer. I ventured to talk to him of God, our Saviour Chriſt, the Principles of his Religion, and told him that through him alone he was to expect Salvation; I found what I ſaid made ſome Impreſſion, whereupon I embrac'd him, and told him I would anſwer for his Soul, if he would renounce *Mahomet*, who was but an Impoſtor, and Believe in Jeſus Chriſt, the only Redeemer and Saviour of Mankind, whoſe excellent Doctrine he had heard me ſo often Preach. He told me then he would do what I thought fit. I anſwered, that all that I deſired was his Conſent to receive Baptiſm, without which, I told him, he could expect no Salvation. I explain'd in a few Words the Nature and Deſign of it; and having induc'd him to conſent, I went for ſome Water, and ſecretly told the Captain what had happened; But unluckily another *Turk*, a Friend of his, who alſo underſtood *French*, and had underſtood all that had paſt; whilſt I was away, ſaid ſomething to my Proſelyte in his own Language, ſo that by the time I came back he had quite alter'd his Reſolution in ſuch wiſe, that I could by no means perſwade him to perform the Promiſe he had made me. Nay, his Friend threw himſelf over him, and exhorted him to continue true to the Prophet *Mahomet*, in ſpight of the *Comite* who was preſent, and threatned ſeverely to beat him if he deſiſted not; He prevailed in deſpight of all, for the poor

Wretch dyed in my Preſence in his Error. Had I underſtood Religion as well as I do now, I ſhould not in that Extremity have inſiſted ſo much on the abſolute Neceſſity of Baptiſm, but having given him a general Notion of the Principles of Chriſtian Religion, I ſhould have admoniſh'd him to Repentance, and to implore the Divine Mercy for Pardon of his Sins through the Merits of Chriſt, and ſo in ſaving his Soul from Death, I ſhould have hid a multitude of my own Sins. The Reader, I hope, will excuſe my former Error.

Tho', as appears from what hath been ſaid, the *Turks* on the Gallies are treated ſomewhat better than the Chriſtians; and tho' they be in no wiſe moleſted on the ſcore of Religion (for whilſt Maſs is a ſaying, they are put into the *Caique*, or Long-boat, where they divert themſelves by ſmoaking, and talking) yet there is not one of them but would give all the World to be at his Liberty, for the very name of a Galley is terrible to them; becauſe, notwithſtanding their Treatment is pretty Eaſy, yet they are Slaves during Life, unleſs when they are very Old, and Unſerviceable, they meet with Friends who are willing to lay out a large Sum of Money for their Ranſom; Which ſhews how little thoſe Perſons are acquainted with the Affairs of that Nature, who ſay that there are in the Gallies Men who would not accept of their Freedom tho' it were offered them; And 'tis juſt like talking of a Battle which one never ſaw, unleſs at a great Diſtance, or knows nothing of but by Hearſay.

Thoſe who are called *Fauſſoniers* are generally poor Peaſants who are found out to buy Salt in ſuch

ſuch Provinces where it is Cheap; ſuch as is the Country of *Burgundy*, or the Country of *Dombe*. In *France* what they call a pint of Salt, weighing four Pound, coſts 3 *s.* 6 *d.* and there are ſome poor Peaſants, and their whole Families, who for want of Salt eat no Soupe ſometimes in a whole Week, tho' it be their common Nouriſhment; a Man in that ſtarving languiſhing Condition, Ventures to go abroad to buy Salt in the Provinces where it is three parts in four Cheaper, and if diſcovered, he is certainly ſent to the Gallies. 'Tis a very Melancholy Sight to ſee a Wife and Children lament their Father whom they ſee loaden with Chains, and irrecoverably Loſt, and that for no other Crime but endeavouring to procure Subſiſtence for thoſe to whom he gave Birth. Theſe indeed are condemned only for a time, perhaps five, ſix, or eight Years, but the Misfortune is, that having ſerved out their Time, if they out live it, they are ſtill unjuſtly detained; for Pennance or Maſſes avail nothing in this Purgatory, Indulgences are here excluded, eſpecially if the Man be infortunately Strong and Robuſt, let his Sentence be what it will. The King's Orders are, that when the time of the Sentence is expired, they ſhould be ſet at Liberty, and ſent home; but in this, as in many other Caſes, his Orders are not duly put in Execution; which indeed does not excuſe him, ſince a good Prince is obliged to have an Eye on the Adminiſtration of his Miniſters and Officers.

As for Deſerters, their Sentence runs during Life; Formerly they us'd to cut off their Noſe, and Ears, but becauſe they ſtunck, and commonly infected the whole Crew, they only now give them a little ſlit. Tho' theſe are inexcuſable,

becauſe Deſertion is upon ſeveral accounts Dangerous, and Baſe; yet it moves ones Pity to ſee young Men, who often happen to deſcend from good Families, condemn'd to ſo wretched and ſo miſerable a Life.

Such who are condemned for Crimes are generally *Felons*, Sharpers, Rookes, or Highwaymen; and the moſt notorious Villains are leaſt daunted, and take heart ſooneſt. They preſently ſtrike up a Friendſhip with thoſe of their own Gang; they tell over their old Rogueries, and boaſt of their Crimes, and the greateſt Villain paſſes for the greateſt Hero. The Miſery they have reduc'd themſelves to, is ſo far from working any Amendment, that it makes them more deſeperate and wicked; Inſomuch, that if any Stranger chances to come Aboard, tho' it were but an Handerchief, or ſome ſuch Trifle, they will certainly ſteal it if they can. Their common Employment is to forge Titles, to ingrave falſe Seals, and counterfeit Hand-writing, and theſe they ſell to others as bad as themſelves, that often come in ſometime after to bear them Company: But tho' they feel no remorſe, yet they feel the *Comite* who with a Rope's-end often viſits their Shoulders; but then inſtead of Complaining, they vomit out Oaths and Blaſphemies enough to make a Man's Hair ſtand an end. There was one, who ſhewing me the mark the Rope had made about his Neck, brag'd, that though he had eſcap'd the Gallows, he was not thereby grown a Coward; but that as ſoon as ever he had been at Liberty, he had rob'd the firſt Perſon he met with; and that having been taken and brought before a Judge who knew him not, he had been only condemned to the Gallies, where, he

he thank'd God, he was ſure of Bread and good Company the remainder of his Days. 'Tis certain, that how terrible and hard ſoever the Uſage of ſuch may be in the Gallies, yet it is too mild for them; for in ſpight of all the Miſery they endure, they are guilty of Crimes too abominable to be here related; over which we ſhall draw a Vail, and go on to the Proteſtants who are there purely becauſe they choſe rather to *obey God than Man*, and were not willing to exchange their Souls for the Gain of the World. It is not the leaſt aggravating Circumſtance of their Miſery, to be condemned to ſuch helliſh Company, for they who have ſo great a value for the Truth of Religion, as to prefer it to their worldly Intereſt, muſt be ſuppoſed to be indued with too much Vertue not to be in Pain, and under Concern for the open breach of its Rules, and unworthineſs of its Profeſſors.

The Proteſtants now on the Gallies have been condemned thither at ſeveral times; The firſt were put in after the Revocation of the Edict of *Nants*; The term prefix'd for the fatal choice of either abjuring their Religion, or leaving the Kingdom was a Fortnight, and that upon pain of being condemned to the Gallies: But this Liberty by many baſe Artifices and unjuſt Methods was rendred Uſeleſs, and of none Effect; for there were often ſecret Orders by the Contrivance of the Clergy, to prevent their Embarking, and hinder the ſelling of their Subſtance; their Debtors were Abſolved by their Confeſſors when they deny'd a Debt; Children were forced from their Fathers and Mothers Arms, in hopes that the Tenderneſs of the Parent might prevail over the Zeal of the Chriſtian. They indeed were not

Maſſacred

Maſſacred as in *Herod*'s Time, but the Blood of their Fathers was mingled with their Tears: For many Miniſters who had Zeal and Conſtancy enough to brave the ſevereſt Puniſhments, were Broken alive upon Wheels without Mercy, whenever ſurprized in diſcharging the Duties of their Function. The Regiſters and Courts of Juſtice where the Sentences were pronounced againſt them, are Recorded, and the Executioners of them are laſting Monuments of the bloody Temper and Fury of Popery.

The Laity were forbid, on pain of the Gallies, to leave the Kingdom on any Pretence whatſoever; But what Poſterity will ſcarce believe, the Proteſtants of all Sexes, Ages, and Conditions us'd to fly through Deſerts, and wild impracticable ways; committing their Lives to the Mercy of the Seas, and running innumerable Hazards, to avoid either Idolatry or Martyrdom. Some eſcaped very happily in ſpight of the Vigilance of the Dragoons and Bailiffs, but a great many fell into their Hands; whereby the Priſons were fill'd with Confeſſors. But the ſaddeſt Spectacle of all, was to ſee two hundred Men at a time chain'd together going to the Gallies, and above one hundred of that Number Proteſtants; And what was barbarous and unjuſt to the laſt degree was, that they were obliged, when there, on pain of *Baſtinado*, to bow before the Hoſt, and to hear Maſs; and yet that was the only Crime for which they had been condemned thither. For ſuppoſe they were in the wrong, in obſtinately refuſing to change their Religion, the Gallies were the Puniſhment; why then were they repuired to do that which had been the cauſe of their Condemnation? Eſpecially ſince there

there is a Law in *France*, that positively forbids a double Punishment for one and the same Fault, *viz.* (*Non bis punitur in idem.*) But in *France*, properly speaking, there is no Law, where the King's Commands are absolute and peremptory: And I have seen a general Bastinado on that account, which I shall describe in its proper place. 'Tis certain that though there was at first a very great number of Protestants condemned to the Gallies, the Bastinado and other Torments hath destroy'd above three parts of four, and the most of those who are still alive are in Dungeons; As Messieurs *Bansillion*, *De Serres*, and *Sabatier*, who are confin'd to a Dungeon at *Chasteau D' If* (a Fort built upon a Rock in the Sea, three Miles from *Marseilles*). But the generous constancy of this last, about eight or ten Months ago, deserves a place in this History, and challenges the admiration of all true Protestants.

Monsieur *Sabatier*, whose Charity and Zeal equals that of the Primitive Christians; Having a little Money, distributed it to his Brethren and Fellow-Sufferers in the Gallies; But the Protestants being watch'd more narrowly than the rest, he could not do it so secretly, but he was discovered and brought before Monsieur *de Monmort*, Intendant of the Gallies at *Marseilles*. Being ask'd, he did not deny the Fact; Monsieur *Monmort* not only promised him his Pardon, but a Reward if he would declare who it was that had given him that Money. Monsieur *Sabatier* modestly answer'd, That he should be guilty of Ingratitude before God and Man, if by any Confession he should bring them into Trouble who had been so charitable to him; That his Person was at his disposal, but he desir'd to be

excus'd as to the Secret expected from him. The Intendant reply'd, He had a way to make him tell, and that immediately: Whereupon he ſent for ſome *Turks*, who at his command ſtrip'd *Sabatier* ſtark naked, and beat him with Ropes ends and Cudgels during three Days, at ſeveral times; And ſeeing this did not prevail over this generous Confeſſor, he himſelf (which never happen'd to an Intendant before) turn'd Executioner, ſtriking him with his Cane, and telling the Byſtanders, *See what a Devil of a Religion this is.* Theſe were his own Expreſſions, as is credibly reported by Perſons that were preſent; And indeed, the Gazetts, and publick Letters gave us an account of the ſame. At laſt ſeeing he was ready to expire, he commanded him into a Dungeon, where, maugre all Torments, Providence hath preſerved him to this Day.

But though moſt of the Proteſtants of the firſt date are deſtroy'd, yet the Wars in the *Cevennes* have furniſh'd them with more than enough to fill the vacant Places. Theſe Wars may be properly call'd a ſecond Perſecution, becauſe the Cruelty and inveterate Malice of a Popiſh Prieſt was the occaſion, and firſt cauſe of them.

One of the moſt bitter and paſſionate Enemies of the Proteſtants was the Abbot *du Chelas*, whoſe Benefice was in the *Cevennes*; He kept an exact account of the Proteſtants in his Diſtrict, and whenever he miſt them at Maſs, he us'd to ſend for them under ſome Pretence or other to his Houſe, and us'd to make his Servants tye them (whether Men, Women or Maidens) to a Tree, ſtrip'd down to their Waſte, and then with Horſe-whips, ſcourged them till the Blood guſh'd out. This the Papiſts

pists themselves do not deny, who own that this *Du Chelas* was an ill Man, and yet this his proceeding against the Protestants being meritorious at Court, he had encouragement to hope for a Reward: But at last his Protestant Neighbours perceiving that there was no hopes of pacifying this Monster by submission and fair means, grew desperate, and one Night invested his House. He leap'd out of his Window into his Garden, but not being able to get out he begg'd Quarter; But as he had never granted any, they served him as he had serv'd them, by killing him; And because they were sure of being pursued they kept the Country, and by degrees their numbers increas'd; Whereupon all that were tormented for not going to Mass made a body and joined them. They had good success for some time, but at last they fell a Sacrifice into the Hands of their Enemies; And not only they, but the Inhabitants of the neighbouring Countries, as the *Viverrois*, and *Languedoc*. And upon the bare suspicion of being in their Interest, those with whom any Arms were found, those who refused to frequent the Mass were either hang'd, or broken on the Wheel; And that Insurrection was made use of as a pretence to send to the Gallies several rich Protestant Merchants. There is since that time a Gentleman, Monsieur *Salgas* by name, who before the repealing of the Edict of *Nants*, enjoy'd a plentiful Estate in the *Cevennes*; In order to keep it, he abjur'd his Religion, and promised to go to Mass; But his Spouse, a worthy Lady, with whom I have often convers'd at *Geneva*, where she now lives, refused, and generously rejected all proposals on that Subject.

Seeing they threatned her with a Cloiſter, ſhe endeavour'd to gain time; But at laſt her Huſband told her, that there was a poſitive Order from Court to confine her if ſhe did not comply and go to Maſs. This couragious Lady, who deſerves to be a Pattern of Piety and Zeal to Poſterity, having by Prayer, and other Acts of Devotion implored the divine Aſſiſtance, reſolves to quit her Country, her Husband, Children, and Eſtate, and all that is dear and precious here below: She took her opportunity one Day when her Husband was gone a Hunting, without communicating any thing of her deſign to any body, but to ſuch who were inſtrumental in her Eſcape; And She retired to *Geneva*, where ſhe might have liberty to make an open Profeſſion of her Religion, and bemoan the misfortune of her Family.

Sometime after the Wars of the *Cevennes* broke out, Monſieur *de Salgas* was accuſed of aſſiſting the *Camiſars* with Proviſion; And in ſpight of his Hypocriſy and pretended Zeal for his new Religion, he was ſent to the Gallies. But here we muſt admire the Wiſdom of Providence, very remarkable in this Diſpenſation; for this has prov'd the means to open his own Eyes, and to let him ſee his Error; As appears from the Penitential Letters he writes to his Friends, his Chriſtian-like Behaviour under his Sufferings, his Exhortations to his Fellow-ſufferers, and the noble and pious Example he ſhews them. He hath had frequent offers made him, of being reſtored to his Eſtate on the ſame Conditions he had preſerv'd it before, but he hath hitherto been proof againſt all their Attempts. He was ſome Years ago put into the Hoſpital-General for the

Gallies

Gallies at *Marſeilles.* This is a kind of Manufactory, where their treatment is ſomewhat eaſier than in the Gallies; But at the Siege of *Thoulon*, he, and all his Brethren, were taken out of that Hoſpital and reduc'd to their old Station and former miſerable Condition; And beſides was plunderd of a dozen or fourteen *Louis d'Or*, which he had procur'd, to purchaſe ſuch Neceſſaries as might keep up, and ſupport his Spirits under the Hardſhips he endured. This account came to *Geneva* to his Lady while I was there, who is, as one may eaſily imagine, under an unexpreſſible Concern for the Miſeries her Husband groans under.

But it is time to bring this ſad Relation to a concluſion, in order whereunto, I ſhall, according to my promiſe, give an account of the General Baſtinado at which I was preſent, and it was not the leaſt means of my Converſion. God grant it may be effectual to my Salvation.

In the Year one thouſand ſeven hundred and three, ſeveral Proteſtants out of *Languedoc* and the *Cevennes* were put on Board our Galley; They were narrowly watch'd and obſerv'd, and I was mightily ſurpris'd on *Sunday* Morning, after ſaying Maſs on the *Bancaſſe*, a Table ſo placed, that all the Galley may ſee the Prieſt when he elevates the Hoſt, to hear the *Comite* ſay, he was going to give the Huguenots the Baſtinado becauſe they did not kneel, nor ſhew any reſpect to the Miſteries of the Maſs; And that he was a going to acquaint the Captain therewith. The very name of Baſtinado terrify'd me, and tho' I had never ſeen this dreadful Execution, I beg'd the *Comite* to forbear till the next *Sunday*, that in the mean time I would endeavour to convince them of what I then thought their Duty, and mine own. Accordingly I uſed all the

means

means I could poſſibly think of to that effect, ſometimes making uſe of fair means, giving them Victuals, and doing them other good Offices; Sometimes uſing Threats, and repreſenting the Torments that were deſign'd them, and often urging the King's Command; And quoting the paſſage of St. *Paul*, that *he who reſiſts the higher power, reſiſts God.* I had not at that time any deſign to oblige them to do any thing againſt their Conſciences; I muſt confeſs that what I did at that time, chiefly proceeded from a motive of Pity and Tenderneſs: This was the Cauſe of my Zeal, which had been more fatal to them, had not God endued them with Reſolution and Vertue ſufficient to bear up againſt my Arguments, and the terrible Execution they had in view. I could not but admire at once both the Modeſty of their Anſwers, and greatneſs of their Courage; *The King*, ſay they, *is indeed Maſter of our Bodies, but not of our Conſciences*; But at laſt the dreadful Day being come, the *Comite* narrowly obſerv'd them to ſee the fruit of my Labours; There were only two out of twenty that bowed their Knee to *Baal*, the reſt generouſly refus'd it, and were accordingly by the Captain's Command, ſerved in the manner following.

Here, like another *Æneas*, with regret calling to mind the miſeries and ruin of his own Country, the very Memory whereof ſtruck his Soul with horrour, I may truly ſay, *Infandum Regina jubes renovare dolorem.*

In order to the Execution, every Man's Chains were taken off, and they were put into the hands of four *Turks* who ſtript them ſtark naked, and ſtretching them upon the *Courſier*, (that great Gun we have deſcribed in the Preface) there they are ſo held that they cannot ſo much as ſtir, during which

time

time there is a horrid silence throughout the whole Galley; And 'tis so cruel a Scene that the most profligate obdurate wretches cannot bear the sight, but are forc'd to turn away their Eyes. The Victim thus prepar'd, the *Turk* pitch'd upon to be the Executioner, with a tough Cudgel, or knotty Ropes-end, unmercifully beats the poor Wretch, and that too the more willingly, because he thinks that it is acceptable to his Prophet *Mahomet*; But the most barbarous of all is, that after the Skin is flead off their Bones, the only Balsam they apply to their Wounds, is a mixture of Vinegar and Salt; After this, they are thrown into the Hospital already described. I went thither after the Execution, and could not refrain from Tears at the sight of so much barbarity; They quickly perceived it, and tho' scarce able to speak through pain and weakness, they thank'd me for the Compassion I exprest, and the kindness I had always shewn them. I went with a design to administer some Comfort, but I was glad to find them less moved than I was my self. It was wonderful to see with what true Christian Patience and Constancy they bore their Torments; In the extremity of their Pain never expressing any thing like Rage, but calling upon Almighty God, and imploring his Assistance. I visited them day by day, and as often as I did, my Conscience upbraided me for persisting so long in a Religion, whose Capital Errors I long before perceiv'd, and above all that, inspir'd so much cruelty; A Temper directly opposite to the Spirit of Christianity: At last their Wounds, like so many Mouths preaching to me, made me sensible of my Error, and experimentally taught me the Excellency of the Protestant Religion.

But

But it is high time to conclude, and draw a Curtain over this horrid Scene, which preſents us with none but ghaſtly Sights, and Tranſactions full of Barbarity and Injuſtice, but which all ſhew how falſe it is, what they pretend in *France* for detaining the Proteſtants in the Gallies, *viz.* that they do not ſuffer there upon a Religious, but a Civil account, being condemned for Rebellion and Diſobedience; The Puniſhments inflicted on them when they refuſe to adore the Hoſt, the Rewards and Advantages offer'd them on their compliance in that particular, are a ſufficient Argument againſt them, there being no ſuch Offers made to ſuch who are condemned for Crimes. It ſhews the World alſo the almoſt incredible barbarity uſed againſt the *French* Proteſtants, and at the ſame time ſets off in a moſt glorious manner their Vertue, Conſtancy, and Zeal for their holy Religion.

F I N I S.