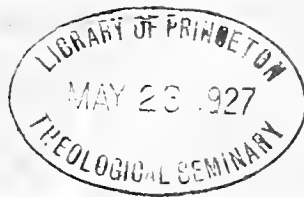




G. G. G.



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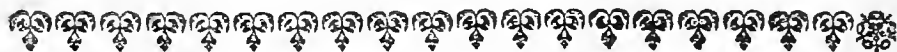


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ROGER L'ESTRANGE.



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OR THE
Ecclesiastical History

OF
FRANCE.

From the first Plantation of CHRISTIANITY there, unto this Time: Describing the most notable CHURCH-MATTERS: the several Councils holden in FRANCE, with their principal CANONS: The most Famous Men, and most LEARNED WRITERS, and the Books they have written, with many Eminent French Popes Cardinals, Prelates, Paltours, and Lawyers. A description of their UNIVERSITIES with their FOUNDERS. An impartial account of the State of the Reformed CHURCHES in FRANCE; and the Civil Wars there for Religion: With an exact succession of the FRENCH KINGS.

By the Authour of the late History of the Church of
GREAT BRITAIN.

Historia est lumen Veritatis, vita Antiquitatis.

W. Geaves,
LONDON,

Printed for Thomas Passenger at the Three Bibles on London-
Bridge; and Ralph Smith at the Sign of the Bible un-
der the Piazza of the Royal Exchange in
Cornhill. 1676.

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*Amplissimis, & Admodum Reverendis in
Christo Patribus ac Dominis, HENRICO,
Providentiâ Divinâ Episcopo Londinensi:
& Joanni eadem Providentiâ Episcopo
Roffensi; necnon Decano Westmonasteri-
ensi, Salutem in Christo sempiternam.*

Venerandî Patres, & Domini Colendissimî!

EA, quâ par est, submissione, Historicum hocce κειμήλιον, ex antiquis & recentibus Authoribus Collectum, vobis offero, nuncupo, dedico: ut splendore clarorum vestrorum nominum lux aliqua opusculo huic per viam affulgeret, omnisque sinistra obmurmurantium scæva propitio vestro favore procùl amoveatur.

Flosculus est, quem Ego pauperculus, humilisque Christi Hortulanus vobis præsentō: non ille quidem Lecissimus, sed is tamen qui in vestris pri-

Epistola Dedicatoria.

mum sacratis manibus cupiat sua qualiacunque folia explicare. Carpent illum e vestris manibus alii quoque, & delibabunt. Si enim vestro olfactui sagacissimo non ingratus fuerit; si vestræ gratiæ calorem senserit; non dubito, quin Piiis omnibus bonum publicæ ædificationis odorem captantibus, gratus & jucundus sit futurus.

Hoc mihi solamen est, quòd viri præstantissimi, & Honore & Doctrinâ præcellentes, non tam muneris oblatis dignitatem, quam gratum offerentis animum perpendere soleant. Si hunc librum accipere, & diligenter perlegere dignemini, honestior & gratia meis laboribus optima referetur. De Materia & Methodo hujus Historiæ, modum an factis servarim, Vos pro vestris acerrimis Judiciis æstimabitis. Illam si quando fortè inspexeritis, & in ea aliquid observabitis, de quo me admonendum putabitis, illud rogo significetis: & quicquid egeritis, meam non modò voluntatem, sed etiam sententiam cum vestrâ jungam: hoc etiam Beneficium, & quidem summum accipiam, quo nimirum & melior & doctior evadam. Deus Amplitudinem vestram, in Ecclesiæ suæ, nostræque patriæ utilitatem, quam diutissimè fervet incolumem.

Vestræ Reverentiæ Observantissimus.

G. G.



THE
P R E F A C E
T O T H E
R E A D E R.



The Design of this Treatise is to set forth the State of the Gallican Churches, both of the Popish, and the Reformed. As to the Popish Church in France, it is holden to be the best Privileged of all the Churches in Christendom under the Pope.

As touching their power, the Gallican Clergy stands more stoutly to their Natural Rights against the Encroachments and Usurpations of the See of Rome, than any other that liveth under the Pope's Authority; which they acknowledge so far only, as is consistent with their own Privileges, and the Rights of their Sovereign: for it was long e're they could submit to the Decrees of the Council of TRENT; nor have they yet admitted of the Inquisition.

The Doctors of the Sorbon, are accounted together with the Parliament of Paris, the principal Pillars of the French Liberty, whereof they are exceeding jealous, as well in matters Ecclesiastical as Civil.

When

The Preface

When Gerson Chancellour of Paris, had published a Book in approbation of the Council of Constance; where it was Enacted that the Authority of the Council was greater than that of the Pope, the Sorbon Doctors declared that also to be their Doctrine. For John Gerson in his defence of the Decree of that Council, speaking of the Adversaries saith, Perniciosos esse admodum adultores, qui Tyrannidem istam in Ecclesiam invexere, quasi nullis Regum teneatur vinculis: quasi neque parere debeat Concilio Pontifex, nec ab eo judicari queat.

*The Kings themselves also befriended their Clergy in the cause, and therefore not only protested against the Council of Trent, wherein the Spiritual Tyranny was generally consented to by the Popish faction; but Henry the second King of France, would not acknowledge them to be a Council, calling it in his Letters by no other name than *Conventus Tridentinus*. An indignity which the Fathers took grievously.*

*Moreover, when King Lewes XI. to gratifie Pope Pius the second, purposed to abolish the Pragmatick Sanction, the Sorbonnists in behalf of the Church Gallican, and the University of Paris, *Magnis obstitebant animis* (saith Sleidan in his Commentary) & a *Papâ provocabant ad Concilium*. The Council unto which they appealed, was that of Basil, where that Sanction was made: so that by this Appeal they verified their former Thesis, that the Council was above the Pope.*

And before the Pragmatick Sanction was ordained, the Pope had yearly drained the State of a Million

tion of Crowns, as the Court of Parliament manifested to King Lewes the eleventh.

Since which time the Kings of France have sometimes omitted the vigour of the Sanction, and sometimes also exacted it, according as their affairs with the Pope stood: therefore it was called *Frœnum Pontificum*.

And in the Year 1613. casually meeting with a Book written by Becanus, entituled *Controversia Anglicana de potestate Regis & Papæ*; the French called an Assembly, and condemned it. For, although the Main of it was against the Power and Supremacy of the King of England, yet did it reflect also on the Authority of the Pope over the Christians by the By, which occasioned the Sentence. So jealous are they of the least circumstances, in which any of their immunities may be endangered.

The Pope hath no power in France to pardon criminals. The very faculties of the Legates heretofore sent into that Kingdom, make not any mention of it, but of the Remission of Sins proceeding from crimes. And though there should be any such thing, yet they are still curbed in with this Bridle.

Le Rescript.
C. de pre-
cib. Imp. of-
fer. Gratian.
cauf. 25.

To use it in such things as are not contrary, derogatory, nor prejudicial to the Rights and Prerogatives of the King and Kingdom, nor against the sacred Councils, the Laws of the Universities, the Liberties of the Gallican Church, and the Ordinances Royal.

The Clergy of France do not hold their Ecclesiastical Jurisdiction of the Pope, but of the King

The Preface

Bellarmin. alone, howsoever the Jesuits teach the contrary, when
Tom. 1. they do not use it as they ought: when they connive
controv. 2. at the punishment of crimes, whereof they have the
lib. 4. ca. 24. Cognizance, the Courts of Parliaments may inter-
pose by means of an Appeal, as from Abuses, espe-
cially considering, it is it that grants them Jurisdi-
ction over Spirituals. And if the Question be of
granting pardon to a Priest, or other Ecclesiastick,
not only in a priviledged case, but also in a common
crime by him committed, it belongs to the King only
to grant it, not to the Pope, nor the Bishop. And so it
hath been always accustomed to be done in France.

Papon. ca.
15. & 16.
des libertez.
de l' Eglise.
Gallic.

Moreover, the Pope cannot there restore Clergy-
men to their former State, so as to free them from
the infamy which they have incurred; nor Lay-men
unless it be to receive them into Orders, Offices, and
Ecclesiastical Acts, not otherwise. As also that with-
in this Realm, he cannot pardon or remit the Hono-
rary Amends, adjudged by a Lay-man, albeit the con-
demnation were passed by an Ecclesiastical Judge, and
that against a Clerk, as making such Honorary con-
demnation a part of the civil satisfaction.

The Pope cannot make any Unions, or annexations
of the livings in France, during the life of the In-
cumbents, nor at other times: but he may grant out
Writs of Delegation concerning unions, which is
conceived to be done, according to the form prescri-
bed in the Council of Constance, and with the con-
sent of the Patron, and not otherwise.

The Kings of France have always reserved this
authority and prerogative to themselves, to determine

of the Residence of Bishops, to compel them to feed their Flocks, and wait upon their Churches when need required, and that by seizing upon their Temporals; to call them from Rome to return into France, to dispense with them, and approve the causes of their absence.

The Pope cannot in France dispense for any cause whatsoever, with that which is of the Law of God or Nature, or with that wherein the Councils do not allow him to dispense. And the Ordinances of the French Kings do expressly forbid all the Judges of the Land to have any regard to dispensations granted contrary to the sacred Decrees and Councils, upon pain of losing their places: And declare furthermore, That such as procure the said Proviso's and dispensations, shall not make use of them, unless they get leave and permission from his Majesty.

The Gallican Church is also more free from payments to the Pope than the Church of Spain, as also to the King. The Clergy of France pay only the Disme; whereas in Spain the King hath his Tertiars, Subsidio, Pyla, Escusado; in all a moiety of the Church-livings.

As to the French Churches separating from Communion with the Church of Rome, they have often been brought very low by the Popish party.

Sad was the condition of the Church of Merindol, which was cruelly rooted out by vertue of an Arrest of the Parliament of Aix, Men, Women and Children being destroyed. And yet (I doubt not) but some small remainder of them was preserved. For so the story saith expressly, pauci quidem profugi Ge-

The Preface

Ofhand. Ec-
cl. Hist.

nevam & alia loca Vicinia pervenerunt. Some few of them escaped by flight to *Geneva*, and other Neighbouring places.

*What Persecutions did the Waldenses, or Albigen-
ses suffer, when the Pope sent about his Fryars in
France (it seemeth) to preach Crusado's, viz. That who-
soever would take the Badge of the Cross upon his
Garment, and serve the Pope forty days in his Wars
against those Christians who denyed him obedience,
and opposed his Pride and Tyranny, should have full
pardon of all his sins; and if he dyed in the Wars
should presently go to Heaven, and escape the flames
of Purgatory: and by this means (as I remember) he
had at one time about an hundred thousand of the silly
people in Arms, whom he used against the most faith-
ful Christians, seeking utterly to extirpate them, and
by this means much Blood was shed. It was easie for
him in those times of darkness to draw multitudes of
poor blind Souls to Destruction. And Reimond, Earl
of Tholouse, a great Prince, and Peer of France,
was ruined, the Pope seizing on his Estate and hold-
ing it unto this day.*

Thuan. Hist.
li. 54.

*A French Historian speaking of the bloody massa-
cre in the Reign of Charles IX. saith, that many wise
men that were Papists themselves, did think, that in
all Antiquity there could not be found an example of
like cruelty. But even then remarkable was God's
Providence towards those of the Reformed Religion
in France. In the time of that cruel massacre at Paris
the Protestants being in great fear shifted for them-
selves here and there. Among the rest many of them
fled.*

to the Reader.

fled to a certain honourable Lady for protection, who being near of kin to the King, was the more bold: but being a faithful Christian, she was also willing to receive them.

Hereof complaint being made, the King in great displeasure commands her to dismiss them all, which she could not withstand: so that in one day about 300 Waggons (for the most part filled with Women and young Children) were constrained to dislodge, and without a guard to go to a strong Town for the safety of their lives. In this Journey they were to pass through their bloody enemies stragling up and down in Armes; and ready to seize on such a booty. But by the special providence of God, a certain Troop of Armed Gentlemen on Horse-back hapned to meet them, who soon perceiving and pitying their danger, conducted them along in safety; and often repulsed their enemies that were ready to assail them. And though the French Kings (have all of them) professed the Roman Religion, yet the Lord, hath had many Instruments, who with the hazard of their lives; and outward Estates, have stood for the defence of his Church, divers Princes of the Blood, Nobles; Gentlemen and others, and did strangely raise his Church again after that horrid massacre, by which it seemed to have been extinguished.

* And King James of happy Memory, speaketh thus of those worthy Patriots whom God raised up for the defence of his Church at that time, in his book of the defence of the right of Kings, I never knew yet (saith he) that the French Protestants took Arms against their

The Preface, &c.

Rome and Florence he shall destroy and burn with fire, so as salt may be sowed on that Land. The greatest Clergy who have invaded St. Peter's seat, he shall put to death, and in the same year obtain a double Crown: and at last going over Sea with a great Army, he shall enter Greece, and be named King of the Greeks. The Turks and Barbarians he shall subdue, making an Edict, That every one shall dye the death, that worshippeth not the crucified one: and none shall be found able to resist him, because an holy Arm from the Lord shall always be with him, and He shall possess the Dominion of the Earth. These things being done, he shall be called, The rest of Holy Christians. Thus far the Prophecy, which every one may credit so far as it likes him, saith my Authour.

There is another common Prophecy, viz. That from the Carolingians, that is, of the race of Charlemaigne, and Blood-Royal, shall arise an Emperour of France, by name Charles, who shall be a great Monarch, and shall reform the Church and State. He that is curious to see this Prophecy, may find it among the vulgar Revelations. Whether this Prophecy hath any weight in it, I refer my self to other Mens Judgements: When God hath appointed it to be done, he will touch their hearts that shall do it.

W. G.

THE

THE
 Ecclesiastical
 HISTORY
 OF
 FRANCE.
 Century I.



Beginning about to write the History of the *Gallican Church*, I shall begin with the first Plantation of the Gospel in *France*. Ephr. Pagit Christianogr.

Some Writers tell us, that *Philip* the Apostle, of the City of *Beshaida*, first preached the Gospel in *France*; and having afterwards preached in *Pbrygia*, he was honourably buried with his Daughters at *Hierapolis*. Others say, that the Christian Faith was first planted among the *Gauls* by some of *St. Peter's* Disciples, sent thither by him at his first coming to *Rome*, *Xyltus*, *Fronto*, and *Julianus*, the first Pastors of *Rhemes*, *Peregort* and *Mantz*, being said to be of his Ordaining in the Martyrologies. Heylin's Cofmogr. Lib. 1.

The like may be affirmed, (but on surer grounds) of *Trophimus*, said to be the first pastor, or Bishop of *Arles*. For, afterwards in a controverſie betwixt the Archbishops of *Vienna* in *France* and *Arles*, for the Dignity of Metropolitan, in the time of Pope *Leo* the first, it was thus pleaded in behalf of the Bishop of *Arles*, *Quod prima inter Gal-*

lis, &c. That *Arles* of all the Cities of *Gaul*, did first obtain the happiness of having *Trophimus* ordained Bishop thereof by the hands of *St. Peter*. *Trophimus* was a partaker with *St. Paul* in all his afflictions, and his daily companion. *Zosimus* writeth, that out of his Spiritual Fountain all the Rivers and Brooks of *France* were filled. Neither is *St. Paul* to be denied the honour of sending some of his Disciples thither also to preach the Gospel.

Euseb. Eccles.
Hist. Lib. 3. cap. 4.

Crescens, a companion of *St. Paul*, mentioned by him in his second Epistle unto *Timothy*, is said to have departed into *Galatia*, 2 *Tim.* 4. 10. which *Eusebius* saith was *France*. That he was the first Bishop of *Vienna* forementioned, not only the Martyrologies, but also *Ado Viennensis*, an ancient Writer of that Church doth expressly say. And that it was into this Country that he sent *Crescens* at that time, and not into *Galatia* in *Asia Minor*, the testimonies of *Epiphanius* and *Theodore*, which affirm the same, may sufficiently confirm. *Dorotheus* saith, that *Crescens* preached the Gospel in *France*, and was there martyred and buried in the time of *Trajan* the Emperour.

Doroth. de LXX
Discip.

In the History of *Lazarus* and *Maximinus*, we find, that they with *Mary Magdalen*, and her sister *Martha* came to *Marseilles*. *Maximinus* was one of the seventy Disciples of Christ, as divers Authors tell us. The French Antiquities tell us, That after the Ascension of our Lord, Anno 14. the Jews raised so horrible a persecution against the Christians, that the most part fled whither they could : That *Maximinus* accompanied with *Lazarus*, took *Mary Magdalen*, *Martha*, *Marcella* her handmaid, and some others, and committing themselves to the Sea to avoid the fury of the Jews, they arrive at *Marseilles*, where the Prince of *Marseilles* was baptized. *Lazarus* became first Pastor of *Marseilles*, and *Maximinus* of *Aquens*. They were ordained to those Churches in the Year of Christ, 46. in which Year these Authors tell us, that *Simon* the Leper (whom our Saviour cured of that infirmity) was Ordained to be Minister of *Mentz*, *Cenomanensium* in the Latin.

In the Year following, *Martial* was sent into *France*, who Converted divers Provinces and people, as the Annals of *France* do plainly testify.

In the Year of Christ 48. *Apbordisus*, by birth an Egyptian, and Governour of all *Egypt*, at the time when our Saviour being driven into *Egypt*, the Idols of the Temples there fell down, being the Disciple of *St. Peter* at *Antioch*, was Constituted Pastor of *Bourges* in *France*. After he had preached there six years he died, and *Ursinus* (whom some call *Nathanael*) succeeded him.

Anno Christi 54. *Paulus Sergius* was also Constituted Pastor of the Church of *Narbon*.

Anton. de Mo-
charez. Lib. 2. de
Mil.

About this time *Clement* surnamed *Flavius*, with *Celestus* and *Felix*, and our Country man *Mansuetus*, came also into *France*, and preached the Gospel there : so did *Amator* with others.

Eisingre.

Eisingrenius out of divers Authors proveth, that *Savinianus*, or *Sabinus*, one of the LXXII Disciples of Christ, was by St. Peter the Apostle sent into *France*, and was Bishop of *Sens*, when *Claudianus* was Emperour, *Anno Christi* 54. and that unto him succeeded in the Year 74. *Potentianus*, who afterwards was an Holy Martyr.

Eisingren. Cent. Part 1. distinct. 3.

Century II.

IN the second Century under the Empire of *Marcus Aurelius*, about the Year of our Lord, 168. Christian Religion began to spread in *France*, and then first began Martyrdoms, as *Sulpitius Severus* saith, who was a *Gaul*, and lived near about that time. Under *Aurelius* Son of *Antoninus* (saith he) the fifth Persecution was moved, and then first Martyrdoms were seen in *France*, the Religion of God having past very late over the *Alpes*, being seriously received, and sincerely entertained there.

Sulpit. Sever. Histor. Sacr. Lib. 2.

Many Christians there suffered Martyrdom by the Emperour's Cruel Edicts; among whom the Martyrs at *Lions* and *Vienna* (by both which Cities the River *Rhodanus* doth run) were the most eminent.

The Holy Churches there, sent a Letter touching their Martyrs unto the Churches throughout *Asia* and *Phrygia*, the Title of which Epistle thus beginneth; *The Servants of Christ inhabiting Vienna and Lions, Cities of France, unto the Brethren throughout Asia and Phrygia, obtaining with us the same Faith and Hope of Redemption, Peace, Grace and Glory from God the Father, and Christ Jesus our Lord, be multiplied.*

Euseb. Eccles. Hist. Lib. 5.

Having premised certain things by way of preamble, they proceed in these words. The greatness of this our Tribulation, the furious rage of the Gentiles against the Saints, and what things the blessed Martyrs have suffered, we are able exactly neither to express by word, nor comprehend in writing, &c. Then they shew, how they bare manfully all such Vexations as the clustered multitude laid upon them, *viz.* Exclamations, Scourgings, Draggings, Spoyling, Fettering, Stoning, Imprisonment, and that being brought before the President, who had exercised all kind of extreme cruelty against them, *Vegetius Epagathus*, a young Noble Man, being full of fervent Zeal for God; with vehement motion required that Audience might be given him to plead for the Brethren, affirming, that they had committed no impiety: Which was denied him; the President demanding whether he were a Christian, he

confessed

confessed it with a loud voice, and so was received into the fellowship of the Martyrs, and called *the Advocate of the Christians*. Then they declare, that Ten weak Christians, not able to bear the burden of so weighty a combate fell in time of Persecution, to their great heaviness, and sorrowful lamentation. They add, that out of both these Churches as many as ruled and bare the greatest sway, were taken and executed. Great was the whole rage both of President, People, and Soldiers against *Sanctius*, Deacon of the Church of *Vienna*, and against *Maturus*, lately Baptized, yet a notable warrior, and against *Attalus* a man of *Pergamus*, who was a Pillar of the Faith, and against *Blandina*, who at the time of her answer was so replenished with Grace from Above, that the Executioners which tormented her by turns from morning to night, fainted for weariness, and ceased, confessing themselves overcome, marvelling that as yet she drew breath, having her whole body rent in pieces, and the wounds open; they confessing withal, that one of these Torments was of force sufficient to cost *Her* her life, much more so many and so great sufferings: But this Blessed Woman like a Noble Wrestler, was renewed at her Confession; for as oft as she pronounced, *I am a Christian, neither have we committed any evil*: She was refreshed, and felt no pain of her punishment. And such was the constancy of *Sanctius*, that in the midst of his Torments, he uttered neither his own Name, neither his Kindred, nor the Countrey whence he was; but unto every Question he answered in the Roman Tongue, *I am a Christian*: Thus confessed he often, neither could the Gentiles get any other Language of him. When the wicked Tormentors a few dayes after had brought him to the place of Torment, and well hoped, that if they punished him now (having his whole body puffed up with swelling and festered wounds, so sore that it might not be touched, no not with the least finger) they should overcome him, or that if he died in torment, they should terrifie the rest; none of all these happened unto him, but beyond all mens expectation, his body was released of the pain, recovered it's former shape, and the members were restored to their former use.

Then *Biblis*, a Woman, was grievously tormented, who in the midst of her Torments, cryed out unto the Tormentors, and said, How could they devour Infants, which were not suffered to suck the blood of brute Beasts? Then She confessing her self a Christian, was brought to Execution.

They shew, that *Photinus* Bishop of *Lions* after great Torments was cast into prison, being about ninety years old, being weak of body, scarce able to draw breath, creeping on apace, and being strengthened in Spirit for the conceived joy of Martyrdom which he desired: He was carried by the Soldiers, and laid before the Tribunal-Seat, accompanied with the Potentates of the City, and the whole Multitude; and
being

being demanded of the President, who is the God of the Christians? Answered, If thou become worthy thou shalt understand : After this Answer, such as were nearest to him pricked at him with the hand, and spurned him with the foot, reverencing his years nothing at all; and those that stood afar off threw at his head whatsoever they had in their hands : He almost breathless is thrown into prison, where after two dayes he departed this Life.

Maturus, Sanctus, Blandina and *Attalus*, were led unto the brute beasts in the publick-spectacle of the Heathens. *Maturus* and *Sanctus* were diversly Tormented with all kinds of punishments, as if they had suffered nothing before : At length, after they had endured this grievous Tryal, they were beheaded. *Blandina* was hanged in chains on a Gibbet so low, that the wild beasts might reach her : after that she had hung a long while, and no Beast touched her, she was taken down, cast into prison, and reserved for further Torment.

Attalus also a Famous Man, and notably exercised in the Christian Profession, was led within compass of the Theatre with a Scroll before him, wherein was written in the Roman Tongue, *This is Attalus the Christian*. The President knowing that he was a Roman, commanded him to be imprisoned, and closely-kept with the other prisoners, concerning whom he had written unto *Cesar*, and expected an Answer.

Alexander, a *Phrygian* born, and a Physician, having dwelt in *France* many years, a man well known for his great Zeal towards God, and boldness of speech, stood hard by the Tribunal-Seat, and comforted and encouraged many Martyrs at their Examination : When the people that stood by took in evil part that they which before had recanted, did now confess Christ, with one consent they cry out against *Alexander* as Author thereof : Then the President demanding of him what he was, he Answered, *I am a Christian*; for which Answer he was allotted to be torn in pieces by the wild Beasts.

Attalus was fryed to death in a scalding Iron Chair, so that the favour of his broiled body filled their nostrils; who being demanded what Name God had, Answered; *God is not called after the manner of Men*.

Blandina, together with *Ponticus* (a youth of fifteen years of Age) was brought forth, whom they would have compelled to swear by their Idol's Name : But they contemning their Idol, the multitude were enraged against them, tormenting them with all manner of punishments. *Ponticus* being comforted and confirmed by *Blandina* in presence of the Pagans, after he had suffered most exquisite Torments yielded up the Ghost. Last of all, *Blandina* like a noble Mother, having exhorted her Children, and sent them before as Conquerours unto the King, pondering with her self all the punishments of her Children, hastened

hastened after them, joying and triumphing at her end, as if she had been invited, and going to a wedding dinner : After scourging, after combating with wild Beasts, after the broiling of her body as it were in a frying-pan, at length she was wrapped in a Net, and tumbled before a wild Bull, which fanned and tossed her on his horns to and fro, yet had she no feeling thereof, in the end she was beheaded ; the Pagans themselves pronouncing, That never any Woman among them was heard to have suffered for many, and so great Torments.

As many as were choked with the noisom stench of the prison, were thrown to be devoured of Dogs, the Pagans keeping a watch day and night, that none of them might be buried by their Friends: To be short, after that the bodies of the blessed Saints had been every kind of way spitefully and scornfully entreated, lying six whole dayes unburied, at length they were burned to ashes, the ashes also they gathered together, and scattered in the River *Rhodanus* which passed by, so that no jot or relique thereof should any longer remain upon the earth. This they did, that there might (as they said) be no further hope of their Resurrection.

Irenæus (after *Photinus*) was Bishop of *Lions*, he flourished in the dayes of the Emperour *Commodus*, his meek disposition, and peaceable carriage, answered to his Name *Ἐιρηνώδης*, that is, *Peaceable*, and made his Name to be in great account among Christians.

The Martyrs forementioned did highly commend *Irenæus* unto *Eleutherius* Bishop of *Rome*, as their own words do declare in this manner ; *Father Eleutherius, we wish you health in all things, and alwayes in God. We have requested Irenæus our Brother and Fellow-labourer, to deliver you these Letters, whom we pray you to accept of, as a zealous follower of the Will of Christ. For if we understood that any mans degree yielded forth, and delivered Righteousness unto the Graduate, namely, as being Minister of the Church which this man is, we would have chiefly commended this in him.*

Eusebius hath set down out of *Irenæus* a Catalogue of the Roman Bishops unto his time.

Irenæus sheweth, how unto his time Miracles were wrought by the faithful : some (saith he) do soundly and truly cast out Devils, others have the foreknowledge of things to come, they see Divine Dreams, and Prophetical Visions ; others cure the diseased, and restore them to health by their laying on of hands. The dead were raised to life (saith he) and lived together with us many years. Again, in another place, *Irenæus* thus writeth, We have heard of many Brethren in the Church which had the gift of prophesying, which were able through the Holy Ghost to speak with sundry Tongues, which could reveal the secrets of men where it so behoved, and expound the dark mysteries of God.

Then arose a Controvertie about the keeping of *Easter* ; for the Church

*Euseb. Eccles.
Hist. Lib. 4.*

Iren. Lib. 3 cap. 3.

*Iren. Lib. 3. cap.
57.*

Iren. Lib. 5.

Church of the West, and part of that of the East did Celebrate the Feast of Easter upon the Lord's day : but part of the Church of the East did Celebrate it upon the fourteenth day of the Moon of *March*, not looking for the Lord's day. Towards the end of this second Century, *Victor*, the successour of *Eleutherius* Bishop of *Rome* took that business in hand with eagerness, and for that cause separated the Oriental Churches from his Communion. *Polycrates* Bishop of *Ephesus* resisted him; *Victor* being incensed with that resistance, excommunicateth all the Eastern Churches. *Eusebius* saith, That this did not please all the Bishops, wherefore also they made him a contrary Command, that he should keep Peace, Union and Charity with his Neighbours. Among other Examples he brings forth the Epistle of *Irenæus* to *Victor*, whereby he accuseth him to have violated Charity, and to have departed from the Example of his Ancestors. *Ruffinus* relateth the same.

Eusebius makes mention of what *Irenæus* wrote concerning the Holy Canonical Scriptures, and the translation of the *Septuagint*. *Irenæus* wrote divers Epistles to confute such as at *Rome* corrupted the sincere Rites of the Church : He wrote one to *Blastus* of Schism, another to *Florinus* of Monarchy, or shewing that God is not the Author of Evil, which Opinion *Florinus* seemed to be of, but afterwards he was seduced with the Errour of *Valentinus*. *Irenæus* in his Epistle to *Florinus*, Reporteth, that he had conversed with *Polycarpus*, so that he remembered the place where *Polycarpus* sat when he taught, his course of Life, the figure and proportion of his body, the Sermons he made unto the Multitude, the report he made of his Conversation with St. *John* the Apostle, and others which saw the Lord; how he remembered their sayings, and what he heard out of their mouths touching the Lord, of his Power and Doctrine. These things (saith he) I diligently marked and printed them in my heart : And I am able to testify, if that Holy and Apostolick Elder had heard any such thing, he would have presently stopped his ears, and reclaimed it. To be short, this may be reported for true out of the Epistles which he wrote for the Confirmation of the bordering Churches, or out of the Epistles which he wrote to certain Brethren for Admonition or Exhortation sake. Thus far *Irenæus*.

There are but few of the Fathers but have some particular Opinion which the Church of *Rome* disalloweth as well as we. The Learned Dr. *Du Moulin* mentioneth many of the Ancients, and among them *Irenæus*, who saith, that Jesus Christ Taught until the Age of forty or fifty years. *Fevardent*, who hath Commented upon the Book hath written in the Margin, *Nævus de ætate Christi*; it is a fault of *Irenæus* about the Age of Christ. The same Father also Teacheth, that the Souls separated from the bodies have a bodily shape, and keep the character or form of the body to which they were joyned. The same *Ire-*

Du Moulin
Contr. Percont. 1
Lib. 1, cap. 49. j.

Iren. Lib. 4. cap. 30. *neus* saith, That the Law was not given to the Fathers that lived before the Law, because they were Righteous, and there was no need they should be warned by Reprehensions : but that this Righteousness being given in *Egypt*, God then had given his Law. The same Father in the Fifth Book, *Chap. 33* and *34* brings in bodily Feasts after the Resurrection, because Christ said, He should drink of the New Fruit of the Vine in the Kingdom of his Father. The same Father opposeth them as Hereticks, that hold that the Souls of the Faithful departed do enjoy the Heavenly Glory. His Opinion was, that at their going out of the Body, they go down into an invisible place where they expect the Resurrection.

Besides those Epistles of *Ireneus* forementioned, there is extant another very learned and necessary Book of his against the Gentiles, Entituled *A Book of Science, or, Knowledge* : Another unto *Marcianus* his Brother, Entituled, *A Declaration of the Apostles Preaching* : And another Book of divers Tracts, where he makes mention of the Epistle to the *Hebrews*, and the Book of *Wisdom*, called *Solomon's*.

Ex Platina in
vita Sixti.

In the time of the Emperour *Commodus*, *Peregrinus* flourished, who had been sent before by *Xistus* Bishop of *Rome* into the parts of *France*, to supply there the room of a Bishop and Teacher : Because of the horrible Persecutions thereabout, those places were left desolate and destitute of Ministers and Instructors ; where after he had Preached with much success among the Flock of Christ, and had established the Congregation there, returning to *Rome* he there finished his Martyrdom. Six several Synods were held about the Observation of Easter, and the fourth was held in *France*, in which *Ireneus* was Chief.

Century III.

After the Death of the Emperour *Commodus*, Reigned *Pertinax* but few months, after whom succeeded *Septimius Severus*, under whom was raised a notable Persecution against the Christians. Great Persecution was stirred up on every side, whereby an infinite number of Martyrs were slain, as *Eusebius* reporteth.

Vincent, Lib. II.
cap. 6.
Ex Martyrol.

Vincentius speaketh of one *Andoclus*, whom *Polycarpus* before had sent into *France* ; which *Andoclus*, because he spread there the Doctrine of Christ, was apprehended of *Severus*, and first beaten with staves, and after was beheaded.

About

About the same time died *Irenæus*. *Henry of Erford, Ado*, and other Martyr-writers do hold, That he was martyred with many more for the Confession and Doctrine of Christ, about the fourth or fifth year of *Severus*. This *Irenæus*, as he was a great Writer, so was he greatly commended of *Tertullian* for his Learning, whom he calleth, *Omnium doctrinarum curiosissimum exploratorem, a great searcher of all kind of learning*. In the time of this *Irenæus*, the state of the Church was much troubled, not only for the outward persecution of the foreign enemy, but also for divers Sects and Errours then stirring, against which he diligently laboured, and wrote much, although but few Books be now remaining.

Calixtus succeeded *Zepherinus* Bishop of *Rome*, and after him *Urbanus*, which both (as some Writers affirm) did suffer under the Emperour *Alexander Severus* : This *Calixtus* in his two decretal Epistles written to *Benedictus*, and to the Bishops of *France*, giveth forth divers Ordinances concerning the Bishops and Ministers of the Church. *Vincentius* affirmeth, that *Calixtus* was tied to a great stone, and so out of a window was thrown into a ditch.

Under the Emperour *Decius* (as *Gregory of Tours* observeth) *Gratian* came to *Tours* to preach the Gospel among the Pagans, Anno Christi 252. *Saturninus* preached at *Tholouse*, and was the first Bishop of that place. *Dionysius* also came to *Paris*, where he was Bishop, and suffered Martyrdom : This is he who is falsely named *Dionysius*, or *Denis* the Areopagite. *Saturninus* also was thrown down from the Capitol of *Tholouse* : *Rusticus* and *Eleutherius* also there suffered Martyrdom.

Gregor. Turon.
Hist. Lib. 5.

The Author of *St. Omer's* Life relateth, that *Fuscianus* and *Victorinus* the Companions of *Dionysius* preached at the same time the Faith of Christ. That *St. Quintin* did the same among the *Ambianians*, and suffered Martyrdom.

Aurelius Probus being invested with the Empire, Anno 276. went into *France* where he regained sixty Towns out of the Barbarians hands, and killed of them near seventy thousand. Having quieted all things in *France*, he went into *Sclavonia*, and overcame the Nations in *Scythia* : And being gone thence into the East, he gave battel to the *Persians*, and having overcome them, and taken some of their Cities, as he was returning to *Italy*, passing through *Sclavonia*, he was killed at *Sirmium* by the Soldiers, Anno 282.

M. Aurelius Carus, born at *Narbon* in *France*, succeeded *Probus*, who soon after Created his Sons *Carinus* and *Numerianus* Cæsars : And having sent *Carinus* into *France*, to keep it in peace, he with his Son *Numerianus* went against the *Persians*; there, having overcome *Mesopotamia*, he was stricken dead by a Thunderbolt. *Numerianus* was slain by the conspiracy of *Aper* his Father in Law. *Carinus* was slain by a

Tribune, whose Wife he had deflowered : *Dioclesian* succeeded him.

Dioclesian upon his Establishment, associated unto him *Maximianus Hercules* in the Government of the Empire, and they both chose *Constantinus Chlorus* and *Galerius* to be their Colleagues, and they were Created *Cesars*.

In the time before the Tenth Persecution, the Church of Christ having had above forty years of outward rest and peace through the connivance and indulgence of some Emperours (*viz.* from the death of *Valerian* until the nineteenth year of *Dioclesian*) this prosperity being abused by the Clergy, and other Christians unto idleness, contentions, &c. moved the Lord to scourge them; whereupon followed that sharp and cruel Persecution under *Dioclesian* : *Maximianus* in the West, and *Dioclesian* in the East bent all their Forces to root out the profession of Christian Religion; *Dioclesian* endeavoured to destroy all the Churches and Temples of the Christians, that they might not Assemble together to Pray, and to use Divine Service; he burnt all the Books he could get of the Holy Scripture, and would not permit any man if he were a Christian to hold any Office or Magistracy : The Soldiers being Christians, which would not renounce their Faith, he cashiered, and deprived of all military honour, and some of their lives. Many of the Bishops were plundered, slain and martyred. Great Cruelties were exercised against the Christians in *Egypt*, *Syria*, *Phrygia*, and in other parts. *Vincentius* saith, That at *Triers* (which is a City situated by the River *Mosella*) one *Rietionarius* exercised so great cruelty, that the River was red with the blood of the Christians that were slain. In *France* likewise he sent Posts up and down hither and thither with Decrees, and express Commissions to this end, that in whatsoever place any Christian was found, he should presently be put to death.

Vincent in Specul. Lib. 12.

But these two bloody Emperours, seeing the number of the Christians rather to encrease than to diminish, notwithstanding all the cruelty that they could shew, and having now (as it were) their fill of blood, they ceased at last of their own accord to put any more Christians to death; and finding themselves not able to destroy the Church, they gave over the Empire, and became private men.

Constantinus Chlorus, and *Maximianus Galerius* succeeded in the Empire. *Constantinus* parted the Empire with *Galerius*, and would Rule but in *Britain*, *Spain* and *France*. *Galerius* chose to him his two Sons, *Maximianus* and *Severus*; and *Constantinus* took *Constantine* his Son *Cesar* under him. *Constantinus* was a great supporter of the Christians; And when in the other Jurisdictions of the Empire the Congregations of the Christians were molested with Persecutions, *Constantinus* gave liberty to the Christians.

Century IV.

Constantius dying at York, Constantine his Son succeeded him in the Empire : Constantine who Ruled France, did not only abstain from shedding Christian blood, but also had the Christians in great esteem : Nazarius and Patera were esteemed rare Orators in France, living at that time. ANNO 305

The Histories of those Times make mention of one Sebastian a Martyr, he being born in that part of France called Gallia Narbonensis, was a Christian, and a Lieutenant General in the Army of Dioclesian, who also encouraged many Martyrs of Christ by his Exhortations unto Constancy, and kept them in the Faith; He being therefore accused to Dioclesian, was apprehended, and brought into the open field, where of his own Soldiers he was thrust through the body with innumerable arrows, and after that his body was thrown into a jakes or sink. St. Ambrose makes mention of this Sebastian the Martyr in his Commentary upon the 118. Psalm. Fox Ag. & Mō num. Vol. 1.

Constantine restored Peace unto the Church, Anno 311. he Reigned thirty and two years; great Tranquility enjoyed the Church under this good Emperour. Before he had subdued Licinius, he set forth many Edicts for the restitution of the Goods of the Church, for the revoking the Christians out of Exile, for taking away the Dissentions of the Doctors out of the Church, for the setting of them free from publick charges : A Copy of his Constitutions may be seen in Eusebius his Ecclesiastical History, in his tenth Book and fifth Chapter.

In the fourteenth Year of Constantine there was holden a Council at Nice, for the debating of the Controversie about the Feast of Easter, and for the rooting out the Heresie of Arius. There was likewise a Council holden at Arles under Constantine's Reign.

Constantine left three Sons, whom he had by Fausta, Maximian's Daughter, Heirs of the Empire, who also divided the Empire among themselves. A sudden Sedition after their Father's death embroiled them all in blood and wars, by the commotion and dissimulation of the Emperour Constantius.

In his Time the Arrian Heresie, which for fear of Constantine had been suppressed, began now again to lift up it's head, for Constantius propagates that Heresie.

Hilary Bishop of Poitiers in France, lived under the Reign of Constantius, a man in Religion constant, in Manners meek and courteous; he wrote sharply against the Arians; he was banished immediately after

Ruffin. Lib. 1.
cap. 31.

ter the Council of *Milan* into *Pbrygia*, as some suppose. Among divers others, he dedicated his Book, *De Synodis fidei Catholicae contra Arianos*, to the Bishops of the Provinces of *Britain*, during his Exile for the Orthodox Faith, commending them for their constancy in the profession of that Faith.

Theodor. Lib. 3.
cap. 4.

Hist. Magdeb.
Cent. 4. cap. 10.

Hilar. Lib. 10.
de Trinit.

Du Moulin cont.
Perron Lib. 1.
cap. 49.

Theodoret writeth, that he was banished to *Thebaida*, and recalled from Exile again under *Julian* : But it is more apparent that he remained in *Pbrygia* until the Council of *Seleucia*, unto which Council he was brought from banishment ; not by any special Commandment from the Emperour, but by a general command given to his Deputy *Leonis*, to assemble together the Bishops of the East, under pretence of executing the command of the Emperour, *Hillary* being banished in the East, was brought to the Council of *Seleucia* ; from thence he went to *Constantinople* : The Emperour refused to hear him dispute with the *Arians* in matters of Faith, but gave him liberty to return to his own Countrey again. He took great pains to purge the Countrey of *France* from the *Arian* Heresie ; and he prevailed so far, that *Jerome* compares him to *Deucalicon*, who both saw the flood of waters overflowing *Thessalia*, and the abating of them also ; even so *Hillary* saw both the growth and decay of *Arianism* in *France*. Yet even this Father had his Errours, for in his Tenth Book of the *Trinity*, and upon *Psal.* 138, and 53, he maintaineth, That *Jesus Christ* in his death suffered no pain, but that only he would make us believe that he suffered, and that the blows did not give him any pain, no more than if an arrow pierced the water, or prickt the fire, or hurt the air, and that the virtue of the body of *Christ* received the violence of pains without feeling : The same Father saith, That *Christ* did eat and drink, not out of any necessity, but to comply with Custom, for which Opinion he is reproved by *Claudius* Bishop of *Vienna*, in the Book of the *State of the Soul*. That Errour so gross, hath brought him to another, that in these words of the Lord [*Father, let this Cup pass from me.*] *Jesus Christ* desired his Father, that his Disciples also might suffer in the like manner : so that by his account *St. Peter* felt no pain in suffering martyrdom. It is also one of his Opinions, that Souls are Corporal. He lived six years after his return from banishment, and died under the Reign of *Valentinian*. *Stephanus Paschasius* hath these Verses of him in his *Icones*,

Et nos exhilaras Hilari sanctissime Præsul,
Et monitis victa est Arria scæta tuis.

Jerome, although he was born in a Town of *Dalmatia* called *Stridon*, and was instructed in rudiments of Learning at *Rome* ; yet from *Rome* he went into *France* of purpose to increase his Knowledge, and to divers other places.

Constantius

Constantius being dead, *Julian* his Cousin German alone governed the Empire, Anno 361. having before obtained of *Constantius* the Title of *Cæsar*, and been Entitled *Augustus* by the Soldiers in the City of *Paris*.

In the Year 375. *St. Martin* was made Bishop of *Turin* in *France*; *Exuperius* was Bishop of *Tbolouse*; *Simplicius* of *Vienna*; *Amandus* of *Bourdeaux*, *Maurice* of *Anjon*, *Philastrius* of *Breux*; these were all accounted Bishops of great fame.

About this time sprung up the Sect of the *Donatists*, who were so called from a double *Donatus* (as one faith) whereof the one planted the Sect, the other watered it, and the Devil, by God's permission, gave the encrease. The elder *Donatus* raised a Schism in *Carthage* against good *Cecilian* the Bishop there, whom he loaded unjustly with many crimes, which he was not able to prove; and vexed with this disgrace, he thought to right his credit by wronging Religion, and so began the Heresie of the *Donatists*: His most Dominative Tenet was, that the Church was perished from the face of the earth, the reliques thereof only remaining in his party.

There were two principal sides of them; first, the *Rogatists*, so called from *Rogatus* their Teacher, to whom *St. Augustine* beareth witness, *That they had zeal, but not according to knowledge*. These were people of good lives, hating bloody practices, though erroneous in their Doctrine. But there was another sort whom they called *Circumcellions*, though as little Reason can be given of their Names as of their Opinions.

Their number in short time grew to be considerable: Their Tenet was plausible and winning, and that Faith is easily wrought that teacheth men to think well of themselves. From *Numidia*, where they began, they overspread *Africa*, *Spain*, *France*, *Italy*, and *Rome* it self: Their greatest increase was under *Julian* the Emperour. This Apostate, next to no Religion, loved the worst Religion best; they fled to this Bramble for succour, extolling him for such a Godly man, with whom alone justice did remain; and he restored them their Churches again, and armed them with many privileges against Christians: Hereupon they killed many men in the very Churches, murdering Women and Infants, and ravishing Virgins, &c. The *Donatists* were opposed by the Learned Writings of private Fathers, *Optatus Milevitanus*, and *St. Augustine*, and by two Councils, one at *Carthage*, another at *Arles* in *France*. Pope *Miltiades* was by the Emperour made Judge between the Catholicks and *Donatists*, and after him the Bishop of *Arles*. This Heresie continued till about the six hundredth year of Christ; and that which put a period to this Heresie, was partly their own dissentions: but chiefly, they were suppressed by the Civil Magistrate: for *Honorius* the Emperour by punishments, mixt with

Fuller's Pro-
phane State.
Cap. 11.

August ad quod
vult Deum.

Quod apud eum
solum iustitia
locum habet.
Aug. contr.
Petil. Lib. 2.

Vi. l. August.
Epist. 162.

Vide Baron. An-
nal. in Anno
362. Num. 264.

Instructions from the Church, converted and reclaimed very many. He caused the Patent of Privilege which *Julian* granted the *Donatists*, *Publicis locis affigendum in ludibrium*, To be affixed to publick places for a reproach unto them.

Julian was slain in battel against the *Persians*, having governed the Empire after the death of *Constantius* one year and seven months. Then *Jovian* was saluted Emperour, who being a professor of the Christian Faith, rejected the *Arians*; but he died of a surfeit in the eighth month of his Reign. Then *Valentinian* was Elected Emperour, a man constant in the Christian Faith; but he died of an Apoplexy in the twelfth year of his Government, leaving his Son *Gratian* to succeed him in the Empire; who after the death of *Valens* his Uncle, had the Government both of East and West: his Brother *Valentinian* was his Colleague in the Government of the West. *Gratian* in the beginning of his Reign reduced from banishment those Bishops whom *Valens* that *Arian* Persecutor had banished: *Gratian* was slain by *Andragathius*, Captain of the Army of *Maximus*, who usurped the Empire of the West, by fraud and treachery near *Lions* in *France*, where he made his abode. But *Theodosius*, a man of Noble Parentage in *Spain*, to whom *Gratian* had committed the Government of the East, being mindful of the kindness of *Gratian* toward him, led an Army against *Maximus*: The Captains of *Maximus's* Army hereupon delivered him bound to *Theodosius*, who put him to death: *Andragathius*, who slew *Gratian*, seeing no way to escape threw himself head-long into the Sea, and fo perished.

Not long after, *Eugenius* by the Power of the Earl *Arbogastes*, usurped the Government, Anno 391. And the year following, the said *Arbogastes* slew *Valentinian* at *Vienna* in *France*: *Epiphanus* faith, he was strangled in his Palace.

Century V.

IN the Year 401. died St. *Martin*, Bishop of *Turin*, who following *Hillary* into *France* from his banishment, having there lived an austere and retired life, was Created Bishop of *Turin*, almost at that time that St. *Ambrose* was established Bishop of *Milan*, viz. in the Year 375. A man to be admired above all his Predecessors for Picty, whom the Emperours themselves have had in great esteem; and among

mong the rest *Maximus*, who feasted him *Anno 386.* in a Feast that his Wife the Empress had prepared, who supplied the place of a Waiter and Attendant at the Table her self. *Sulpitius Severus* in the life of *St. Martin* sheweth, that when he was to be chosen Bishop, one of the people having taken the Psalter in the place of the Reader then absent, began to read the eighth Psalm, where there was, *Ut destruas inimicum & defensore*; at which word *defensore*, the people cryed out against one *Defensor*, who opposed *Martin's* Election to the Episcopacy. About this time the Monastical Profession came into *Europe*, to which *Jerome* at *Rome*, and *St. Martin* in *France* did much contribute.

In the Year 446. the *Pelagian* Heresie having spread over all *Britain*, the *British* Churches being infected therewith, King *Vortigern* sent for *Germanus* Bishop of *Auxerres*, and *Lupus* Bishop of *Troyes* in *Champagne* out of *France*, men eminent for their Counsel and Doctrine, who confuting the *Pelagians*, gained to themselves great esteem among the *Britans*.

After the return of *Germanus* and *Lupus* into their own Countrey, *Pelagianism* began to sprout forth again in *Britain*: But after three years, *Germanus* returning back again into *Britain*, brought with him *Severus*, and the *Pelagian* Heresie was again condemned in a second Synod. *Britain* being thus settled in good order, *Germanus* went again into *France*, and died soon after his return.

In this Century flourished other worthy Bishops and Preachers in *France*; *Eucherius* Bishop of *Lions* was then eminent, some of whose writings are yet extant. About this time *Baronius* speaks of a Synod of *Anjou*, which saith, Let none be Ordained Priests or Deacons, but such as have one Wife only, who married Virgins. Baron. ad Annj. 453.

Hilary first Bishop of *Arles*, and afterward (as appeareth) of *Vienna*, flourished about the year 458. he opposed himself directly to *Leo* Bishop of *Rome*, and would acknowledge no Jurisdiction nor Domination of the Bishop of *Rome* over the Churches of *France*. *Hilary* called himself Primate of the Churches of *Gauls* subject to the *Roman* Empire, that is, of *Provence* and *Daulphine*: for the rest of the *Gauls* was then held by the *Visigoths* and by the *Francks*. The quarrel was, that *Hilary* conferred the degree of Bishop in his Diocess, not expecting the consent and approbation of the Bishop of *Rome*: but *Leo* would oblige him to acquaint the *Roman* See with it, and to get his approbation.

Upon that *Leo* sends Letters to the Bishops of *Daulphine*, where after he hath in swelling words exalted the Dignity of the *Roman* See; he addeth, *Hilary*, To trouble the State of the Church, and the Concord of Bishops, by new presumptions hath exceeded measure, desiring so to subject you to his power, that he will not suffer you to be subject to the blessed Apostle Peter; challenging to himself the Ordination of all the Churches in *Gauls*.

Leon. Epist. 82.
ad Episcop. per
Viennensem pro-
vinciam consti-
tutos.

But

But *Hilary* came to *Rome*, not regarding the *Anathema's* of *Leo*, and to his face affirmed, that neither did Christ appoint *Peter* to be Head of the rest of the Apostles, neither had the Bishop of *Rome* a Sovereignty over the Churches of *France*.

In that strife, *Leo* according to his custom had his recourse to *Valentinian*, who presently without hearing what *Hilary* could say for himself, gave sentence for *Leo*, and made a Law which is extant in the *Theodosian Code* among the Novel Constitutions, in the 24th Title; the Law runs in these words, *Whereas the merit of Peter, who is the Prince of the Episcopal Society, and the Dignity of the Roman City, and Authority of the Sacred Synod, have established the Primacy of the Apostolick See, let not presumption attempt any lawful thing against the Authority of that See; for then shall the peace of the Churches be maintained every where, if the Universality do acknowledge their Governour:* In which words we may observe by the way, that *Valentinian* doth not ground the Popes Primacy upon the word of God: He addeth, *We Decree by a perpetual Ordinance, That it be not lawful, either to the Bishops of Gauls, or to those other Provinces to attempt any thing against the venerable Pope, &c. but that to them and to all, whatsoever the Authority of the Apostolick See hath decreed, or shall decree, may be a Law, so that what Bishop soever being evocated to the judgement of the Roman Prelate, shall neglect to appear, he be constrained by the Governour of the Province to make his appearance.*

But *Valentinian* being deprived of *Africa* by the *Vandals* of *Africa*, and of *Spain*, and *Guienne* by the *Goths*, and of most part of *Gauls* by the *Franks*, nothing remaining to him but *Italy*, *Sicily*, *Provence* and *Daulphine*, all the East being in the power of *Theodosius*, that Law was but of little force.

How much that Law was despised in the Empire of the East it is easie to see; for in the Year 472. that is, about 22 or 23 years after that Law of *Valentinian*, a contrary Law was established by the Emperour *Leo*, which is the 16th Law in the Code, *De Sacrosanctis Ecclesiis*: The words of the Law are these, *Whereby the Emperour decreeth, that the Church of Constantinople be the first of all Churches, and the Bishop of Constantinople be the first of all Bishops: We judge and decree, that the most holy Church of this Town, which is Mother of our Piety, and of all Christians of the Orthodox Religion, and the most holy See of the same most Religious City, have all the privileges and honours concerning the Creation of Bishops, and the right of sitting before others, &c. Baronius declaimeth against that Law of Leo, and saith, It proceeded from him who is the Head over all the Sons of pride.*

Then lived *Sidonius Apollinaris*, Bishop of *Clermont* in *Auvergn*, whose Epistles are extant, great part of which are written to the Bishops of *France* his Colleagues; but in none of them is there any trace
of

of subjection to the Roman See, or of communication with the Bishop of Rome. The same *Sidonius* calls *Lupus* Bishop of *Troyes* Bishop of Bishops, and the first Bishop of the world, and saith, That he is sitting in the Apostolick See. This Man wrote all his Epistles in Latin, and Preached also in Latin : In the tenth Epistle of the second Book, he complaineth, That in his time among the Vulgar, the purity and property of the Latin Tongue decayed, and degenerated into barbaroufness. And in the Epistle to Pope *Perpetuus* (for then all the Bishops that were a little more respected than the ordinary Bishops, were called Popes) there is a Latin Sermon made by the said *Sidonius* unto the people of *Bourges*; a certain proof that the people of *Bourges* understood Latin.

About this time flourished *Prosper* of *Aquitain*, so called from his Countrey, not the place of his Bishoprick, as *Baronius* saith : He wrote *De Vita Contemplativa*, Of a Contemplative Life : In his first Book, Chap. 23. he prescribeth, That the Preacher's Language be simple and plain, though it be not very good Latin, yet that it be orderly and grave, that it may hinder no body (though ignorant) to understand it. He wrote a Book *De Ingratis*, by which name he alway marketh out the *Pelagians* that sprung out of the ashes of that Arch-Heretick *Pelagius*. He wrote many excellent things in defence of the Grace of Christ against the *Pelagians*, and sheweth himself to be a Disciple, and vehement defender of St. *Augustine*, saith *Bellarmino*.

Salvianus Bishop of *Marseilles* lived then when the Nation of the *Goths* oppressed *France*, and many began to doubt of the Providence of God, in regard that those wicked wretches had got the upper hand, and prospered so much in the world ; therefore he wrote an excellent Treatise, *De Judicio & Providentia Dei*, to *Salonius* Bishop of *Vienna* : One entitleth him, *Gallica Gentis Episcoporum Magistrum*, The Master of the Bishops of the French Nation.

Salonius wrote upon the Books of the *Proverbs* and *Ecclesiastes*.

Claudianus Mammertus Bishop of *Vienna* is praised by *Sidonius* with excessive commendations, as if all the Graces of *Jerome*, *Augustine*, *Basil*, *Naxianzen*, and many other Fathers had been incorporated in him. He wrote three Books *De Statu Anima*, Of the State of the Soul, to the same *Sidonius*, with two Epistles. How much the Popish Bishops differ from those Famous Bishops that flourished in those dayes, the Reader may understand by this following Epitaph of *Claudianus Mammertus* made by *Sidonius* :

Hoc dat cespite membra *Claudianus*,
Triplex Bibliotheca quo Magistro
Romana, Attica, Christiana fuit :
Quam totam Monachus virente in aeo

Uffer. de Britan.
Eccles. Primord.
Cap. 8.

Regiensem Episcopum fuisse recentiores commemorant. In sententia quadam Augustini Epigrammata varia conscripsit.
Catal. Test. Verita

Patr. Symf. Eccles. Hist.

*Secreta bibit instruccióne,
Orator, Dialecticus, Poeta,
Tractator, Geometra, Musicisque,
Docius solvere vincla questionum,
Et verbi gladio secare scias,
Vi que Catholicam fidem lacesunt.*

Tandem Concludit :

*At tu quisquis doles, amice lector,
De tanto quasi viro nihil superfit,
Undis parcegenis rigare marmor:
Mens & gloria non queunt humari.*

Paulinus lived about this time, he was Bishop of Nola; born in France, a man of a great wit, and an excellent Orator and Poet.

Of both Testaments he writeth thus to Severus;

Nam quia latorem duo Testamenta per unum

Pacta Deum in Christo copulat una fides.

Lex antiqua novam firmat, veterem nova complet;

In veteri spes est, in novitate fides,

Sed vetus atque novum conjungit gratia Christi.

And upon the Supper of the Lord, I will add these mystical Verses out of the same Epistle,

In cruce fixa caro est, qua pascor, de cruce sanguis

Ille fluit, vitam quo bibo, corda lavo.

Carne tua vivet, tunc illi pocula sanguis

Prebeat, in verbo vivat agatque tuo.

The next I shall mention is *John Cassian*, the Scholar of *Chrysostome*, and made Deacon by him at *Constantinople*; afterwards he was a Presbyter of the Church of *Marseilles*:

Vincentius Lirinensis, a French man, spent the first part of his life in Secular and Military employments; but afterwards he led a solitary and contemplative life, and became a Presbyter, as the Catalogue of *Gennadius* relateth; he wrote against the *Felagians* and *Nestorians*, and against prophane novelties.

In the Year of Christ 485; *Clovis* the first of that Name, and the fifth King of *France*, began his Reign, being about the Age of fifteen years; a Prince of singular Hope, born for the establishment of the *French* Monarchy; He had the honour to be the first Christian King

of

of *France*. Although *Clovis* was a Pagan before by Profession, yet was he no enemy to the Christians, fitting himself to the humour of the *Gauls*, who generally followed the Christian Religion. He suffered his Wife likewise to Baptize her Children. *Clotilda* desired nothing more than the Conversion of her Husband, which happened in this sort: The *Suevi*, a people of *Germany*, passed the *Rhine* with great Forces, Commanded by many Kings, who were personally in the Army, and came to rush on the *Gauls*, with intentions to destroy the beginnings of the *French* Monarchy: *Clovis* speedily opposeth them with good Troops, for he likewise had drawn together to his Aid the *Ribarols*, people near bordering on the *Rhine*, who were Allied to the *French*, and had first of all given notice of the Enterprize of the *Suevi*, who in a near degree threatned them.

Causins Holy
Court. Part. 2.

The encounter of the two Armies was near *Colen*, which was one of the most desperate that we find in Histories. The King undertook the Conduct of the Cavalry, and had given unto Prince *Sigebert* his Kinsman, the Infantry: There was nothing but fire, tempests, deaths, and slaughters, so great was the resistance on either side: In the end *Sigebert* valiantly fighting, was wounded with an arrow, and born all bloody out of the battel by his Son. The Infantry (through the absence of their Colonel) was defeated and put to rout. All the burden of the battel fell upon the Cavalry, which did great exploits, fighting before the eyes of their King; but in the end, the shock of their enemies was so impetuous, that it brake through and scattered them. *Clovis* covered with blood and dust, performed the duty both of a great Captain and valiant Soldier; but notwithstanding all his endeavours, terrour had so seized on these flying men, that his affairs grew desperate: Hereupon *Aurelianus*, the Kings great Favourite, perswadeth him to make a vow unto God to be Baptized, if he returned victorious from this battel; which he did, calling aloud upon the God of his Wife, and promising an absolute Conversion to the Christian Faith.

The word was no sooner spoken, but that his Troops rallied themselves up, made head against their enemies, pursued them, ran through and routed them with so great a massacre, that the fields were all covered with dead bodies: The discomfiture so terrified them on the other side of the *Rhine*, that the *Almans* which survived yielded themselves tributaries to his Majesty.

Clotilda hearing the news of this victory, and of the King's pious Resolution, went out to meet him as far as *Champagne*, accompanied with *Remigius* Bishop of *Rhemes*, a man of great Piety and Eloquence to instruct him in the true Doctrine, wherein he was very ignorant. It was necessary he should be instructed by a discreet man, that in leaving the vanity of Pagans, he might not be infected with the *Arian* Heresie, which then was dispersed in divers places; and even his own Sister *Lantielde* was infected therewith.

De Serres Hist.
in Vit. Clodov.

The preaching of *Remigius* was effectual with *Clovis*, and the Example of *Clovis* with his men of war : When he came to the Church of *Rhemes* to be Baptized, *Remigius* spake to him these words, *Bend thy neck to the yoke in mildness, worship that which thou hast burnt, and burn that which thou hast worshipp'd* : He Answered, *I worship the true God, which is the Father, Son and Holy Ghost, the Creator of Heaven and Earth*. The King being Baptized, exhorted his men to the same belief ; they cry all joyntly, *We leave our Mortal Gods, and are ready to follow the Immortal*. So *Clovis* was baptized at *Rhemes* by *Remigius*, and with him three thousand of his Soldiers, to the incredible joy of the *Gauls*, greatly affected to Christian Religion ; and this perfected the union betwixt them and the *French*, making their yoke easie, and them tractable.

The first War he undertook after his Baptism, was against *Gombaut* King of *Burgundy*, who being vanquished became Tributary to *Clovis*. *Gombaut* was an *Arian*, and this his Heresie drew upon him the vengeance of God. Afterwards *Clovis* encountred with the Forces of *Alaricus* in *Aquitain*, discomfited them, and kills *Alaricus*. The hand of God thundred and lightened at that time upon many Diadems of Heretical Kings, viz. *Gombaut*, *Godemar*, *Chilperic*, *Godegisilus*, *Alaricus*, and in the end on *Theodorick* himself.

Remigius was a man of most holy Conversation, and besides his admirable sanctity, acknowledged throughout all *France*, he had the reputation to be one of the most able and eloquent men of his time; witness *Sidonius Apollinarius*, who speaking of his eloquence with admiration, saith, He thought there was not a man living upon the face of the earth, whom *Remigius* surpasseth not, without any elaborate study at all, through the experience he had acquired of well-speaking : his conceptions were unimitable, his language so sweet and polite, that it resembled a very smooth piece of ice, whereon nothing might be seen unequal : His sentences were full of weight, his arguments forcible, and his words glided along like a river, and ever bare in them some flashes of lightning at the end of his periods : He was a very learned man, as by the Commentaries which he wrote upon the Old and New Testament evidently appeareth.

Catal. Test. verit.

Among the Collections of *Aventinus*, there is an Epistle with this Title, *The Epistle of the Bishops of Germany and France to Pope Anastasius* : This was written in the time of King *Clovis*.

Leporius a French Monk made a flourish of the *Nestorian* Heresie, but being refuted by *Augustine*, he asked pardon of his Errour.

Faustus of an Abbot was made Bishop of *Rhegium* in *France*, as *Gennadius* writeth in his Catalogue : He wrote against the *Pelagians* and *Epicureans*. A contention arose in *France* about the Doctrine of Predestination which had it's rise out of the Books of *St. Augustine*, being;

being ill understood. *Lucidus* made opposition, *Faustus* chastised him, and brought him to his Opinion : Eleven Bishops subscribed to the Epistle of *Faustus* in the Council of *Arles* ; by which *Faustus* himself affirmeth, that an hard piece of work was put upon him, of disputing concerning Grace and Free-Will. About the same time also was solemnized at *Lions* an Assembly of twenty seven Bishops.

Victorinus of *Aquitain*, at the request of *Hillary* set forth an Easter-Circle of 532 years, in the year 563.

Century VI.

THE Province of *Narbon*, which was called the first Province of *France*, remained in the *Goths* subjection, and thence it began to be called *Gothia* ; for *Amalaricus* (his Father *Alaricus* being dead) hastily flying into *Spain*, he retained under his Power *Spain*, with that part of *France*, which we have mentioned before.

The Divine Providence gave to *Clovis*, above all other Princes in the world, such happy success, as oftentimes his wars were miraculously confirmed to be guided of God ; among which is that remarkable thing, That hastening against *Alaricus*, having encamped near the River *Vigenna*, he found a shallow place by the direction of an Hind that passed over the River before him, through which he transported his Army to the other side ; and after this victory, preparing to besiege *Angoulesm*, the walls of the City falling down of their own accord, gave him an easie entrance into the City : Which things being known, the Emperour *Anastafius* the year following the victory of *Vocles* sent a Standard to *Chlodovens* or *Clovis* : And he went in Procession in *St. Martin's* Church at *Turin*, with his Belt, his Purple-gown, and his Diadem ; then coming to *Paris*, there he established his Throne *Anno* 507, with so happy successes.

Procopius saith, that the *Franky* made a League offensive with King *Theodorick* against the *Burgundians*, and that the *Goths* delaying the time purposely, at length arrived when the fight was ended ; and so without receiving any loss, they divided the spoil with the *Franky*, equally sharing the Kingdom, which it is like came to pass about the year 508, it being after the *Visigoths* great defeat, although at that time the *Burgundian* Kingdom was not utterly extinct in *France* ; for *Gundebaut* being defeated and dead, *Sigismund* his Son kept still what remained,

Petav. Hist. Orbis. Lib. 7^a cap. 2.

remained, who harkening to *Avitus* Bishop of *Vienna*, changed his *Arian* Heresie into the Orthodox Faith.

After this *Clodoveus* raging against his nearest Friends, put them almost all to death, and at last, in the year 511. died in *Paris*. *Clovis* convoked the first Synod at *Orleans*.

Then flourished in *France* *Cæsarius* Bishop of *Arles* (whom we read to have been one of the Council of *Agathus*, held in the year of Christ 506.) and lived unto the time of *Vigilius*, of whom he received a Letter, Anno 538.

Also *Avitus* Bishop of *Vienna*, by whom the *Burgundians* received the Christian Faith.

Remigius Bishop of *Rhemes*, called the Apostle of the *Francks*, died Anno 534.

In the same Year was held a Council at *Avergnies*, wherein was *Flavius* Bishop of *Rhemes*: Then are *Hincmarus* and *Flodoardus* mistaken, in saying, that he officiated in the Bishoprick 74 years, and lived 96 years.

In *France* *Launomarus* of *Chartres*, and *Maximus* of *Orleans* were renowned Friars, *Maximus* builded the *Micians* Monastery near unto the City, he was Nephew to *Euspicius*. *Clovis*, as he went first to *Orleans*, brought them both thither along with him. *Sigebert* calleth that Monastery of the *Micians* *Maximus's* Monastery; also *Avitus* and *Carilesus*, *Maximus's* Disciples: But *Clovis* being dead, his four Sons divide the Realm into four Kingdoms. *Childebert* was King of *Paris*, and under this Realm was comprehended the Provinces of *Poitou*, *Main*, *Tourain*, *Champaigne*, *Anjou*, *Guyenne*, and *Auvergne*, *Clotaire* was King of *Soissons*; and the dependance of this Realm were *Vermandois*, *Picardy*, *Flaunders* and *Normandy*. *Clodamir* was King of *Orleans*, and the Estates of this Realm were all the Dutchy of *Orleans*, *Burgundy*, *Lionois*, *Daulphine* and *Provence*. *Tbierry* was King of *Metz*, and to his Realm was subject the Country of *Lorain*, and all the Countries from *Rhemes* unto the *Rhine*, and beyond it all *Germany*, which was the Ancient Patrimony of the Kings of *France*: He was received in this Royal Partition with his Brethren, though he were a Bastard, the which hath been likewise practised by others in the first Line: And as every one of these four Kings called themselves Kings of *France*, so they also added the name of their Principal City, where they held their Court.

De Serres in vit.
Childéb.

But there was a Civil Dissention betwixt the Brethren, they Leavy Forces with intent to ruine one another: They Reigned forty and two years together as Kings of *France*, yet with a particular Title under this general, as hath been said: But in the end *Clotaire* remained King alone.

At this time were frequent meetings of Bishops in *Aurelia*, or *Orleans*;

leaus; many superstitious Constitutions were hatched among them, especially about prohibition of marriage, for this Doctrine had now got the upper hand in the West.

Symson's Church History. Lib. 6. de Conciliis.

In the second Council Simony is condemned, and the receiving of money for the admitting a man to a Spiritual Office is condemned.

In the third Council Perjury is abhorred in a man having a Spiritual Calling, but softly punished by two years, excluding him from the Communion.

In the fourth Council it is Ordained, That in the offering of the Holy Chalice, nothing shall be presented but Wine only unmixed with water, because it is a sacrilegious thing to transgress the holy mandate and institution of our Saviour Christ.

The Bishops met in the Synod at Orleans, direct their letters thus to the King, To our Lord, the most Illustrious King Clovis, the Son of the Catholick Church, all the Clergy whom you commanded to come unto the Council, &c.

In the fifth Council it is descended, that no man shall be Ordained Bishop without consent of King, Clergy and People, according to the Ancient Constitution of the Church, and that no Spiritual Office shall be bought by money.

There was an heap of Constitutions about the keeping of Lent and Easter, about the prohibition of Marriage betwixt Christians, and unconverted Jews, about Servants not to be admitted to Ecclesiastical Orders, about Assemblies to be (at the least) yearly Convocated by Bishops, about Ecclesiastical Rents not to be dilapidated.

And it is said in the Preface to the second Council of Orleans, We are here Assembled by the Command of our most Illustrious Kings, in the City of Orleans.

Under the Reign of Theodebert King of Lorain, Burgundy and Turinge, the Fathers who were present at the Councils of Orleans, convened also in the Council of Orlernie, and ordained, that no man should arrive to the Office of a Bishop by the favour of men in Authority, but by the merits of an honest and unreprouable life.

That the dead body of a Bishop in time of his Funeral, should not be covered with the Pall (otherwise called *Opertorium Domini corporis*) lest the honour done to the body, should be a polluting of the Altar, with many other Constitutions.

Under the Reign of Cherebert King of France, a Council was Assembled at Tours. In this Council it was Ordained, that the Clergy and People in every Congregation should provide relief for their own poor, and not permit them to walder up and down.

It was also Ordained, that a Bishop should count his Wife as his Sister, and that he should no manner of way company with her, and for this cause should have Presbyters and Deacons so familiarly conversant with him, that they might bear testimony of his honest behaviour, viz. that he never companied with his Wife. The Papists themselves could not overpass this Canon without a censure.

Moreover it was Ordained, That no Priest or Monk should receive in bed with him another Priest or Monk, to the end they might be so unreprouable, that they would abstain from all appearance of evil.

In this Council were set down very strict prohibitions, that no man should

should oppress the Church, and convert to his own use any thing duly belonging to them, lest he incur the malediction of *Judas*, who was a Thief, and kept the bag, and converted to his own use a part of that money which belonged to the poor.

A Council likewise was holden at *Paris*, wherein order was taken concerning admitting of Bishops to their Offices, That no man should be admitted Bishop without the full consent of Clergy and People, and that no man should presume by favour of Princes only, without the consents aforesaid, to become Bishop in any place.

Now *Clotaire* remained alone King of *France*, his Brethren being dead, their Children also were dead; and *Childebert* the eldest died without Issue. The Reign of *Clotaire* was short and wretched; He sought to extort the thirds of all Ecclesiastical Things to his private Affairs: but the Clergy opposed themselves against him, so as threats prevailed not. He dies *Anno 567*.

Before that he Rules as King alone, he Erected the little Realm of *Yvetot* upon this occasion. Upon good Fryday he slew *Ganter* of *Yvetot* his Servant in the Chappel where he heard Service. It is said, that the King had ravished his Wife lodging in his house, so as he that was beaten suffered the punishment. Pope *Eugenius* displeas'd with this infamous murder, condemned him to repair the fault upon pain of Excommunication: *Clotaire* for satisfaction Ordaineth, That from thenceforth the Lords of *Yvetot* should be free from all homage, service, and obedience to the King for the Land of *Yvetot* in the Countrey of *Normandy*: And so this small seignury hath continued long with the Title and Prerogative of a Realm, until that this Title of a Realm was changed into a Principality, the which the house of *Bellay* doth now enjoy. *Clotaire* had by two Wives five Sons and one Daughter; four survived him, viz. *Cherebert*, *Chilperic*, *Sigebert*, *Gonthran* and *Clofide* his Daughter.

Cherebert was King of *France*, *Chilperic* King of *Soissons*, *Gonthran* King of *Orleans*, *Sigibert* King of *Metz* or *Lorain*, although each of them called himself King of *France*, and commanded absolutely over the Countries under their obedience: All of them Reigned together fifteen years.

The second Council of *Matiscon* was convened in the twenty fourth year of King *Gunthran*: In it complaint was made, that Baptism usually was ministred on every holy day, infomuch that upon Easter day scarce were two or three found to be presented to Baptism: This they Ordained to be amended; and that no man (except upon occasion of infirmity) presume to present his Child to Baptism, but to attend upon the Festival dayes prescribed of old, that is, Easter and Whitsunday.

Also it was Appointed and Ordained, that the Sacrament of the Altar should be Administred before any of the Communicants had tasted
That

That no person who fleeth to the Church, as to a City of Refuge, should be drawn back again by violence from the bosome of the Church, or be harmed in that holy place.

That a Bishop shall not be attached before a Secular Judge.

That the Houses of Bishops shall be kept holy with exercises of prayer and singing of Psalms, and shall not be defiled with the barking of dogs, and muting of Hawks.

That Secular men shall do reverence to those of the Clergy, even unto the lowest degree of them; in such sort, that if the Secular Man do meet any of the Clergy walking on foot, he shall honour him by uncovering his head: But if the Secular man be riding on horseback, and the Clergy-man on foot, then the Secular man shall light down from his horse, and shall do reverence to the Church-man.

In the third Council at *Matifcon*, we read of nothing but a contentious disputation between two Bishops, *Palladius* and *Bertram*, and foolish questions scarce fit to be disputed in Grammar-Schools.

Chilperic, a crafty man, seizeth on his Father's Treasure, and labour-eth to become Master of the City of *Paris*, but was not able to effect it.

Cherebert having cast off his Lawful Wife, and being Excommunicated by German Bishop of *Paris*, dieth at *Blavia* in *Sançon* in the ninth year of his Kingdom about the year 570, whose Kingdom his Brothers divide among themselves.

Chilperic and *Sigebert* waged War one against the other: *Chilperic* enters the Countrey of *Sigebert*, and takes from him the City of *Rhemes*: Hereupon *Sigebert* pursues his Revenge, and takes from *Chilperic* *Soissons*, the Capital City of his Realm, with his Son *Theodobert*, forcing him to retire to *Tournay*. *Sigebert* comes a Conquerour to *Paris*, where he is received by common consent; and so all the Cities belonging unto *Cherebert* yield him obedience. But as he thought himself settled, behold two young soldiers (suborned by *Fredegund* an harlot of *Chilperic*'s) came to his Court, enter freely into his Hall, and getting near unto him, each of them stabs him with his dagger, and he falls down dead in the place: These murtherers were suddenly torn in pieces, so as they could not be known, nor declare by whose instigation they had committed this murther: Yet was it generally thought, it was the practice of *Fredegund* to free *Chilperic*, and to make her way the more smooth by the death of *Sigebert* who crossed her most. Now is *Chilperic* received King of *France* in the place of his elder Brother, Anno 578. and Reigned fourteen years at *Paris* and *Soissons*, while that *Childebert* the Son of *Sigebert* Reigned in *Austrasia* or *Lorain*, and *Gontran* at *Orleans* and *Burgogne*. He found *Brunhault* the widow of *Sigebert* at *Paris*, a subtil and audacious woman, whom he confined to *Rhoven*, whither he likewise sent his Son *Merovee* to take possession of

the City; but there he was surpris'd by the beauty of *Brunebault*: She so insinuated into the Bishop, that he allowed of this Marriage, although she was his Aunt: *Chilperic* moved herewith came to *Roven*, degraded and banished the Bishop, and puts *Merovee* into a Cloyster. *Merovee* fleeing, is pursued, taken, and slain by his Father's command; and left *Andovere* his Mother, (a virtuous Princess) and *Clovis* her other Son, should seek means of revenge, he rejects his Wife, and causeth *Clovis* his other Son to be slain.

For these disorders the Nobility complain against *Fredegunde*; hereupon *Chilperic* takes *Galsonde* to Wife, the Daughter of *Athanagild* King of *Spain*; but by the instigation of *Fredegunde* *Chilperic* strangleth his second Wife, and publickly marieth *Fredegunde*.

Chilperic when he had seen *Clotharius* born to him of *Fredegunde*, the fourth moneth after, a little before night, returning from hunting, is by privy murderers killed *Anno* 584. That murder was hatched by *Fredegunde*, and committed by *Landerick* an Adulterer of hers: thus died this detestable *Chilperic*. Historians make him guilty of impiety, as well as of execrable wickedness; for he denied the truth of the three persons in one Deity, and the Incarnation of the Son of God.

Gunthran dieth in the year of Christ 593. having left a good memorial behind him of Piety and other Virtues, the which being committed to Church-Tables, is repeated every year on the 28th of *March*. His Kingdom came to *Childebert*.

Childebert, *Anno* 596. is taken away by poison, together with his Wife, whom *Theodoric* and *Theodebert* his Sons succeed, under the tuition of their Grandmother *Brunebault*. They fight against *Clotharius*, and being overcome in battel, they force him to part with the greatest part of his Kingdom.

Sagittarius Bishop of *Ebreduna*, and *Salonius* Bishop of *Vopinga* in *France*, for their wickednesses, and also because being armed they fought in manner of soldiers, in the Assembly of *Lions* were before this deprived of their Episcopacy in the sixth year of *Gunthran*; but they appealing to Pope *John*, were restored by his command. At last, because they continued in hainous offences, they were again by the *Caillonian* Council deprived of all Dignity.

At *Augustoritum* died *Radegund*, *Anno* 587. in whose Monastery were some Virgins sprung from a Royal Stock, who being lifted up in pride against *Leubovera*, the Governess of the Nunnery, first of all departed from her: The Guardians being sent into the Monastery, and all things taken away, they drew out *Leubovera* by force from thence. At length by the command of *Childebert* a Council of Bishops being gathered together in *Pictavia*, they were Excommunicated, and *Leubovera* restored unto her former place.

About the year 590. *Serenus* Bishop of *Marseilles* seeing his people falling to the adoration of Statues, brake them, and cast them out of the Church : About which Pope *Gregory* the first reproveth him in two Epistles, saying, *That Images indeed ought not to be worshipped, but that they ought not to be broken neither, because they are instead of Books unto the ignorant.*

But it was not long before the Popes became the great Patrons of the adoration of Images, and made it a means of their rising; for when the Greek Emperours fell to the breaking of Images, *Gregory* the second took thence occasion to shake off the yoke of the Emperours, as enemies of the Saints, and made *Rome* and part of *Italy* to revolt from the Obedience of their Sovereign : And he made himself a Temporal Prince, under colour of defending Images, as *Sigonius* relateth.

Sigon. Lib. 3. de regno Ital.

Venantius, Honorius, Clementianus, Fortunatus, by Nation an *Italian*, came into *France*, seating himself first at *Tours*, afterwards at *Poitiers*; he was first made a Presbyter, then he became Bishop of that place. He is reported to have reduced the *French* to a more gentle kind of life, by his writings and example.

Illyricus make's mention of one *Alcimus*, of the Ancient Family of the *Aviti*, whose Great Grandfather, Grandfather, Father, Uncle, Brother, were famous and eminent for Ecclesiastical Dignities : His Father succeeded *Mammertus* in the Bishoprick of *Vienna*, *Alcimus* succeeded his Father : Many excellent Verses of his are extant unto this day.

Catal. Test. verit. Lib. 6.

Concerning the first sin of Man, and the Grace of Christ, you may read what he saith in these following Verses :

*Quòd varii eveniunt humana in gente labores,
Unde brevem capiunt mortalia tempora vitam :
Vel quod polluti vitiantur origine mores,
Quos aliena premunt priscorum fata Parentum :
Addatur quanquam nostrà de parte reatus,
Quodque etiam amisso dudum peccatur honore,
Adscribam tibi, prime Pater : qui semine mortis
Tollis succidue vitalia germina proli.
Et licet hoc totum Christus persolverit in se,
Contraxit quantum percussa in stirpe propago :
Attamen Auctoris vitio, qui debita lethi
Instituit, morbosque suis ac funera misit.
Vivit peccati moribunda in carne cicatrix.*

And speaking unto Christ, he addeth,

Nulum aliud, præter te unum, solamen habemus.

Then speaking of Christ the Mediator, whose Figure was that Bow in the Heaven after the flood, and of the salvation of those that believe in him, he saith,

*Nunc quisquis semel allatam servare salutem
Optas, signatum potiùs signo, inspicere Christum :
Verus enim atque unus firmati federis arcus
Ille deum atque homines inter, qui virgine carne
Virgineo ex utero sumptâ, jam munere lucet
Multiplici in cælo Varius, sed fulgidus omni;
Vitalem monstrat sacraei pignoris arcum,
Hunc coram aspicias, quisquis baptifmate tinctus.
Ad cælum liber culpis pereuntibus ibis.*

And of the water flowing out of the Rock, he thus speaketh,

*Nec portentificæ cæpit me oblivio virgæ,
Quo signo summus percussâ rupe sacerdos,
Protulit irriguos poculis sitientibus haustus.
Insinuans Christam stabilem consistere petram,
Percussus jaculo largus qui præbuit undas,
Porrexitque suis sacro de vulnere potum.*

Hist. magdeb.
Cent. 6, cap. 9.

King *Chilperic* before his death called a Synod, made up of the *Gàlican* Bishops at *Prennaccum* upon this occasion. The Earl *Leudaster* applyed himself to *Riculphus* a Presbyter, a perverse man, and rebellious against *Gregory* Bishop of *Tours*, his own Bishop; these two reported to the King, as if *Gregory* had said, that *Queen Fredegund* had carnally lain with *Bertram* Bishop of *Burdeaux*; hereupon *Bertram* accuseth *Gregory* before the Synod, *Chilperic* being present, *Gregory* constantly denieth it: But the King asserteth, that he could convince *Gregory* of this calumny by witnesses; yet first of all he propoundeth it to be debated by the Synod, whether witnesses ought to be admitted against a Bishop, or whether the bare assertion of the Bishop only ought to be believed: The Synod pronounceth, That they could not safely give credit to an inferiour person bearing witness against a Bishop: Yet they require *Gregory* to say Masses at three Altars, and that he purge himself by Oath: which being done by *Gregory*, he was absolved.

But the Synod excommunicated his Accuser, and certified other Bishops by Letters concerning the absolution of *Gregory*.

In this Century *Rupertus* Bishop of the *Francks*, with twelve other Divines came into the Country of the *Boii*, and there *Rupertus*, by preaching the Gospel, converted *Theodon* the Prince of the Countrey, with

with his Son, from Heathenish Idolatry unto Christ, and baptized them both at *Ratisbon*: Many others also were converted by him.

In this Age flourished *German* Bishop of *Paris* forementioned. When he was an Abbot, in a dream he saw the Keys of the Gates of *Paris* delivered to him; and demanding the cause of it, he was answered, That he should, as Pastor, feed the Lords Flock belonging to that Church. Not long after the Bishop of *Paris* dying, he was Constituted Bishop there by King *Childebert*. With singular zeal he provoked the People to Godliness; great was his gravity in preaching, and his words were weighty and powerful; he was liberal towards the poor, and redeemed many Captives. King *Chilperic* after his death (who was wont to deride and contemn other Ministers) wrote this honourable Epitaph upon him, which I thought fit to set down:

Ofiand. Eccles:
Hist. Cent. 6.
Lib. 2.

Ecclesie speculum, patrie vigor, ara reorum:

Et pater, & medicus, pastor amorque gregis.

Germanus virtute, fide, corde, ore beatus,

Carne tenet tumulum, mentis honore polum.

The Histories of this Age make mention of one *Etius* Arch-Deacon of the Church of *Paris*, who when he understood that *Innocent Pretextatus* Bishop of *Rothomagum* (accused of Treason against the King) was in danger to be condemned in a Synod at *Paris*, he with great boldness entred into the Synod, and admonished the Bishops and Assessours, to beware of having an hand in the condemning of an Innocent person, he told them they ought rather to reprove King *Chilperic* for his sins.

In the Reign of this King many Jews were baptized in *France*, but many of them returned to their vomit, and perfidiously renounced the Christian Religion.

In those dayes there were great inundations of waters, which did much hurt in many places, especially at *Lions*, where part of the walls of that City were thrown down. Horrible earthquakes made great concussions in part of *France*, and overturned some mountains toward *Spain*, which overwhelmed many men and beasts. A fire falling from Heaven consumed the City of *Orleans*, and the streets of *Bourdeaux*, together with the fruits of the earth. Other places were sorely afflicted with a grievous hail. There followed almost through all *France* a malignant Cough and bloody Flux, which destroyed very many men and women; by which disease that wicked *Austigildis*, Wife of King *Gunthran* perished. The cause of these evils was said to be the dissensions, civil wars, and horrible impieties of those three Brothers forementioned, *Sigebert*, *Chilperic*, and *Gunthran*, Kings of *France*, and their Counsellours and Ministers, who provoked them to those impie-

ties;

ties ; who were punished of God for their flagitious practices with most grievous judgements.

Here I shall make mention of the various fortune of *Theodorus* Bishop of *Marseilles* in the Reign of *Childebert*, *Divamius* (a most wicked man) being Governour of that Province : This man hated *Theodorus*, and laid divers snares to entrap him. And when *Theodorus* was going to King *Childebert* to implore his help, he was seized on by *Divamius* in the midst of the City of *Marseilles*, and injuriously dealt with, and so dismissed. In his journey *Theodorus*, by the instigation of *Divamius*, is taken by *Guntbran* King of *Orleans* : then the Clergy of *Marseilles* being no better than *Divamius*, being very joyful at the news of it, do immediately invade and plunder all the substance and treasures of the Church, and load *Theodorus* with divers calumnies. King *Chilperic* setteth *Theodorus* at liberty, and sendeth him back with *Gundulphus* the Governour to *Marseilles*, that there he might be restored to his former dignity. At the coming of *Gundulphus* and *Theodorus*, *Divamius* and the Clergy do shut the gates, and drive them back reproachfully. But *Gundulphus* by Art getting into the City with his Soldiers, soon brake the power of *Divamius*, and sharply rebuked him ; yet *Gundulphus* being appeased with deprecations and gifts, *Divamius* having taken an oath that he would restore *Theodorus* to his Bishoprick, and for the future be faithful to the King, he returned to his house.

But *Divamius* despising his Oath, signifieth the restitution of *Theodorus* to King *Guntbran*, adding, That while *Theodorus* held his Government, King *Guntbran* could never enjoy the City of *Marseilles*. *Guntbran* being angry sendeth Soldiers to take *Theodorus*, who seizing upon the Bishop unexpectedly, they carry him on horseback bound with chains most ignominiously to their King : But King *Guntbran* knowing the innocency of *Theodorus*, without doing him any harm suffers him to return to his charge, bestowing many gifts upon him. Upon this occasion great enmity grew between King *Guntbran* and *Childebert* : Many other calumnies, and grievous indignities did this innocent Bishop suffer from other of his wicked and malicious enemies. About that time *Mundericus*, *Episcopus Ternoderensis*, being by force taken away from his Church, is thrust into a close and strong Tower built upon the bank of the River *Rhodanus*, and there was detained almost two years, and most grievously handled.

Under the Jurisdiction of *Gregory* Bishop of *Tours*, there was a certain Presbyter who denied the Resurrection of the Body. The fore-said *Gregory* disputed against him, which disputation you may read at large in the *Magdeburgensian* History. The disputation being ended, the Presbyter promised, that he would afterward believe the Resurrection of the dead. This *Gregory* hath put out these works, *Hist. Francorum* ; *de Gloria Martyrum* ; *de Gloria Confessorum* ; *de vitis quorundam Patrum*.

Patrum. I find him by a certain Writer thus filed, *Antiquissimus & fidelissimus Francorum Scriptor.* He wrote sharply against the *Jews* and *Arians*; yet there are divers errors found in his writings, which are mentioned by *Osiander.* He was very intimate with *Gregory* the Great, Bishop of *Rome*, flourishing at that time.

*Osiand. Cent. 6.
Lib. 4. cap. 17.*

Century VII.

THe Author of the Book, called the *Catholick Traditions*, first in French, and then Translated into English, searcheth the difference of all Churches, and except in Rites or Ceremonies hath not marked any great difference of the *Abyssines* and *Jacobites*, from our Reformed Churches. And in his Preface, he saith, They pretend to have their name [*Jacobites*] from *Jacob* the Old Patriarch, and the name [*Coptes*] because they are circumcised; and in *Qu. 5.* he saith, They call themselves Christians of the first Conversion.

Phocas, a mean Captain in *Thracia*, in a sedition of the people did kill his Sovereign *Mauritius* the Emperour, usurped the Crown, and held the Empire seven years. He gave unto Pope *Boniface* the Title of Universal Bishop, which Title *Gregory* his Predecessour had disclaimed.

Gregory devised many new Rites, yet tied not others to follow them: For when *Augustine* (whom he sent into *Britain*) demanded of him, seeing the Faith is one; why are the customs of the Church divers? and why is one sort of Mass in *Rome*, and another in *France*? *Gregory* answereth, Thy Brotherhood knows the custome of the Roman Church, in which thou hast been nourished; but it pleaseth me, whether in the Church of *Rome*, or of *France*, or in any other, thou hast seen any thing that may please the Almighty God, that thou diligently follow it.

In *France* the two Sons of *Cbildebert*, *Teodorick* and *Theodebert* (their Grandmother *Brunebault* working that thing) reigned with perpetual disagreement among themselves, and with *Clotharins*. *Theodebert* being overcome by his Brother in Battel, Anno 612. is slain by his own Soldiers at *Colonia*: *Theodorick* dieth the year following: *Brunebault* being hated of the *French*, Anno 613. *Clotharius* having obtained the whole Kingdom of the *French*, bound *Brunebault* with a Cable rope, led her about with wild Horses; and tare her to pieces.

Thus

De Serres Hist.

Thus by God's judgement She died most justly, who had cruelly caused many others to die. Thus died *Brunebault*, only commended in Histories to have built many Temples, and given great revenues for the maintenance thereof, whilst she wallowed in her pleasures. *St. Gregory* hath set down certain Letters of his to *Brunebault*, wherein he commends her highly (though basely flattering her) for her Piety and singular Wisdom.

Clotharius seeing himself King of so great a Monarchy, after a long and horrible confusion of intestine wars, used all diligence to pacifie the Realm. He augmented the great Authority of the Maires of the Palace, who controlled Kings, and in the end usurped the Royalty, whereas they were before but Controllors of the King's House, not of the Realm. He had one only Son, whose name was *Dagobert*: He committed him to *Arnulph* Bishop of *Metz*, a learned and good man to be instructed by him.

Petries Church-
Hist. in Cent. 7.

Agrestin who had been Clerk to King *Theodorick* entred the Abby *Lexovien* with all his wealth, but he soon became weary of the superstitious Rites, and left the Abby: Then went he to *Aquileia*, (which then was not under the Romish yoke) and from thence he wrote unto *Eustasius* Abbot of *Lexovien* against the Rites of the Monks, exhorting him to reject those Rites. *Eustasius* and his Convent exclude him out of their Society. For removing this Controversie was Assembled the fourth Council at *Matifcon* in *Burgundy*; there *Agrestin* accuseth *Eustasius* of many superstitious Ceremonies, contrary to Canonical Institution, viz. That they did use to lick a Cockle marked with a Cross, and used Hallowings when they went in or out of an house; they multiplied Prayers and Collects in the Mass; they ridiculously cut off their hair, and abstained from the company of men: but the Bishops condemned *Agrestin*. Hence we see, that some persons did not allow the Rites creeping in, and the Inventers of them were but private persons, and the Abettors were pleased with the least shadow of Reason.

Catal. Test. Ve-
rit. Lib. 7.
Ex Vit. Eustaf.
Abb.

Clotharius dieth in the year 631. having Governed 44 years from his cradle, and passed happily through many perillous difficulties: He left his Son *Dagobert* for his Successour.

Dagobert at his coming to the Crown found great difficulties among his Subjects, being bred up without Justice, under the long licentiousness of Civil Wars, and the lenity of *Clothaire*; whereto he provided wisely, reducing Justice, fortifying it by his Authority, with so good a moderation, as no man was offended at his severity, neither durst any man attempt any thing against the Laws, seeing both the reign and the rod in the hands of their Lawful Prince: To this good Order he professed to love holy things; and the better to confirm this Opinion in the minds of his Subjects, he built and enriched many Temples, especially that of *St. Denis*, the which hath since been the Sepulchre of the French Kings.

This

This King was much ruled by the forenamed *Arnulph* Bishop of *Metz*, and by *Pepin* Major of the King's Palace : This *Pepin* was Grandfather to that *Pepin*, who was the first King of the second Race of the *French* Kings, and began to deal absolutely in the Government of the Realm. *Dagobert* and all his Realm were in great honour and tranquillity, till the death of *Arnulph*, after which the King began to change his conditions to the hurt of his whole Realm.

Fabian's Chron.
Part. 5.

There were at this time great numbers of Jews in *France*, the which were hurtful to the Realm : *Dagobert* banished them by a perpetual Edict out of the Territories under his obedience. But this Zeal of Religion was blemished with the foul blot of Adultery, which made him infamous both to his Subjects and to Strangers. *Amandus* Bishop of *Paris* reprov'd him for his fault ; but *Dagobert* impatient thereof banished him : Yet by the earnest perswasion of *Pepin*, he yielded to Reason, and having dismissed many of his lewd followers, he calleth home *Amandus* again from banishment. *Amandus* was a man famous for Holiness in those dayes. At that time *Austregesil* was Bishop of *Bitures*, *Lupus* Bishop of *Seus*, *Bavo* was converted from a robber by *Amandus*. *Columban* likewise being much vexed by *Brunehaut*, lived under *Clotharius*, and his Scholar *Gallus*.

Projectus was a Martyr in *Aquitain*, he was successeur to *Serenus* Bishop of *Marseilles*.

Dagobert having Assembled the Estates of *France* in great solemnity at *Bygnage*, he made his Testament, and Ordained, that he made his younger Son *Clovis* King of *France*, and his elder Son *Sigebert* King of *Austrasia* or *Lorain*. His Testament he had caused before to be written in four sundry skins, endented to be read, and then sealed with certain seals ; whereof the one he willed to be kept in the Treasury of *St. Denis* ; the second in the Treasury of the City of *Lions* ; the third in the Treasury of *Metz* in *Lorain* ; and the fourth in the Kings Treasury. *Dagobert* died having Reigned fourteen years, and was buried in the foresaid Monastery.

Fabian's Chron.
nic.

To maintain the invocation of Saints, the Papists say, that at that time the soul of *Dagobert* King of *France* was delivered out of the hands of the Devil by *Dionysius* and *Maurice* Martyrs, and *Martin* the Confessor, whom *Dagobert* had Adored.

A Council was Assembled in a Town of *France*, called in Latin *Al-tissidorum*, vulgarly *Auxerre*, in which were met a number of Abbots and Presbyters, with one Bishop, and three Deacons.

Symon's Church-
Hist. Lib. 4.
Cent. 7.

In this Council they condemned Sorcery, and the consulting with Sorcerers, in the first, third, fourth and fifth Canons, whereby it appeareth, that Sorcery hath been in frequent use in *France*.

Many superstitious Constitutions were set down in this Synod concerning the number of Masses ; prohibition of tasting meat before Mass,

concerning burial; prohibition of Baptism before the Festivity of Easter, except upon necessity, and fear of approaching death; prohibition of Matrimonial copulation with their own Wives to Presbyters and Deacons after their Blessing and Consecration; with prohibition of Marriage also to the Widows of the defunct Presbyters, Deacons, or Sub deacons; Brothers and Sisters Children are forbidden to marry.

They Ordained, that it is not lawful for a Presbyter to sit in judgement, when any man is condemned to death.

That it is not lawful for a Clergy-man to cite another of the Clergy before a Secular Judge.

That it is not lawful for a Woman with a naked hand to touch the Holy Eucharist.

That it is not lawful to take refreshment of meat with an excommunicate person.

If any of the Clergy receive an excommunicate person, without the knowledge of him who did excommunicate him, he shall receive the like sentence, that is, he shall be likewise excommunicated.

That it is not lawful for a Presbyter in Banqueting-time to sing or dance.

Many Canons, to the number of 45, were concluded in this Council: But I shall not trouble you with an heap of unprofitable, unnecessary and superstitious Canons.

Another Council was afterwards called at *Cabillon*, vulgarly called *Chalon*, which is a Town in *Burgundy*, not far distant from *Matiscou*. In this Town, by the Commandment of *Clovis* King of *France*, convened 44 Bishops: *Gandericus* Bishop of *Lions* was President, and *Laudilemus* Bishop of *Vienna*. *Théodorus* Bishop of *Arles*, because he refused to appear before the Council, was suspended from his Office until the next Council.

In this Synod the Canons of the Council of *Nice* had great allowance. It was forbidden that two Bishops should be Ordained in one Town; that no man should sell a Christian Servant to a Jew; and that two Abbots should not be chosen to govern one Monastery.

That no labouring of the ground, or other secular work shall be done on the Lord's day; with many other Canons coincident with the Canons of other Councils.

Clovis the second married a Gentlewoman of *Saxony*, named *Baudour*, a Lady of good life, and much given to Devotion, as the Abby of *Shelles*, St. *Baudour*, with other Foundations do witness. Whilst she busied her self in her Devotion, and to build Monasteries, *Clovis* addicted himself to sensuality: Yet one memorable thing is recorded of him, In a time of great dearth, to relieve the poor people, he suffered them to take the Silver wherewith the Temple of St. *Denis* had been covered by *Dagobert*,

Aimo saith, that two years after, a famous Assembly of Bishops being had, he appointed the Monastery of *Dionysius*, which his Father had built nigh unto the City, to be free from the Jurisdiction of all Bishops, *Landerick* the Chief Ruler of *Paris* agreeing to it. *Clovis* died *Anno 660.* of his Reign 17. At the same time *Erchenwald* Major of the Palace dying, *Ebruin* succeedeth him : From which time the *French* Kings being let loose into sloth and riot, the Government of the Affairs of State came to the Majors of the Palace : The Kings being contented only with the Name or Title, contained themselves in their Palace, neither came they but once every year (*viz.* in the *Kalends of May*) into open view of the people.

Clotharius, the eldest Son of *Clovis* succeeded his Father, but having Reigned four years he died, *Anno 664.*

Theodorick his Brother for a short space was Chief; but the *French* being weary of this man, shut up *Theodorick* in a Monastery, being shaven at *St. Denis* in *Paris*, and *Ebruin* at *Luxovien* : Then *Childe- rick* was made King, who after three years Reign was slain by *Bodille* a Noble *French* man, whom he had commanded, being bound to the stump of a tree, to be whipped with rods. His Queen also being great with Child, was killed by the same *Bodille*.

Ebruin secretly breaking out of the Monastery, again invadeth the Lieutenantship of the Palace, and killeth *Leudesius* the Son of *Erchenwald* Major of the Palace, and *Leodegar* Chief Ruler of *Augustodunum*, whom after he had been tortured with divers torments, and in an Assembly of Bishops spoiled of his Dignity, he commanded to be smitten with a sword.

Petav. Hist. Lib. 8.

In those times there were many in *France* flourishing in Holiness, among whom *Eligius* Bishop of *Noviomum*, and *Andoenus* Bishop of *Roven* are mentioned. *Eligius* died in the seventieth year of his Age. *Andoenus* died being ninety years old, in the 44 year of his Bishoprick. Private persons also graced *France* with an exact holiness of Life, *viz.* *Fursus*, *Foillanus*, *Utan*, who having come out of *Ireland* built Monasteries in *France*.

Thierri the first is now made King of *France*, a King in siew, who is a spectator of divers Tragedies. *Thierri* dieth having reigned 19 years.

Ebruin in the third year after the death of *Leodegar* was thrust thorow by *Hermenfrid*; then *Pepin* governeth the Kingdom.

Clovis the third, the eldest Son of *Thierri* reigned four years, and dieth without Children : His Brother *Childebert* the second succeedeth him.

Century VIII.

C Hildebert Reigned 17 years, and died *Anno 711.* having left two Sons, *Dagobert* and *Clothaire.*

Pepin made great shew of love to Religion, and for this cause makes war against *Robod* Duke of *Frisia*, a Pagan, whom he conquered, and forced to receive the Christian Religion, with all his Subjects. He restored *Lambert* Bishop of *Traict* to his Dignity, being expelled by *Ebruin*, and confined unto a Monastery; and one of his chiefest cares was, to advance them that had charge over the Church: He commanded absolutely, being armed with the Authority of his Sovereign, neither was there any appeal from him to the King.

Yet *Pepin*, besides his Lawful Wife called *Pleürude*, held a woman named *Alpaid*, for the which the forenamed *Lambert* reprov'd him. Of this *Alpaid* he had a Son whom he named *Charles*; which *Charles* was after surnamed *Martel*, and was very profitable to the Realm of *France.* *Alpaid* caus'd Bishop *Lambert* to be slain by her Brother *Dodon*, who soon after felt the punishment of this blood; for being diseas'd with Worms, not able to endure his own stench, he cast himself headlong into the River *Meuze.*

Pepin upon his death-bed Ordained *Charles* his Bastard to succeed him in the Government of the Realm. But *Pleürude* after the death of *Pepin* causeth *Charles* to be imprison'd at *Colen*, and advanceth *Thibauld* to the Government, although in effect She under his Name govern'd all the Affairs of State. *Dagobert* dying at this time, the *French* took a Prince of the blood, called *Daniel.* out of a Cloyster: Him they called King, under the Name of *Chilperic* the second; and they give him a Noble Man of *France*, called *Rainfroy* to be his Major, who having leav'd an Army, defeated *Thibauld*, and his Grandmother *Pleürude* in battel. But *Charles Martel* getting out of prison assisteth *Pleürude*, gathereth Forces, and overcometh the new King and *Rainfroy.*

Charles is now received and installed Major of *France*, and having assur'd himself of the Children of King *Dagobert*, he caus'd them to be gently brought up in a Monastery.

At *Colen* he seizeth on *Pleürude* and *Thibauld*, and inflict's no other punishment upon them, but enjoyns them to live quiet, and to attempt nothing without his liking. He pardons *Rainfroy*, and gives him the Government of *Anjou.* He degradeth *Chilperic*, being advanced against Law, and causeth the eldest Son of *Dagobert* to be chosen

sen King, named *Chilperic* the third. *Chilperic* dies having reigned five years, and in his place his Brother *Thierry* was crowned King: He reigned ten years, and dying left his Son *Childerick* the last King of this first race of the *Merovingiens*.

Charles Martel from Major of the Palace, is chosen Duke or Prince of the *French*.

Endo, Prince of the *Gascoigns*, to whom *Rainfroy* joyned himself, called in the *Saracens* with their King *Abdiram* out of *Spain*, Anno 725. whom *Charles* met, and killed them with an universal slaughter: there were slain in one day three hundred seventy and five thousand, and of the *French* fifteen hundred, among which were many of the Nobility and men of Note. And having recovered *Burgundy* and *Liöns*, in the year following *Endo* dying, he invaded *Aquitain*, and overthrew the *Saracens* in great numbers invading *France* in the year 731, and regained *Avignon* taken by them, and forceth them to abandon *Narbon*, and the whole Country to his mercy. At that time divers devout Monks lived in *France*, viz. *Vandegrifil* of *Fontinel*, a builder of Monasteries, of whom *Sigebert* makes mention: *Urfmar* of *Lobia*, a Founder of a Monastery: *Bertine*, Abbot of *Sithiena*, and holy *Ægidius*.

Childeric was King in shew nine years, five under the Authority of *Charles Martel*, and four under *Pepin* the Son of *Charles*, who dispossessed him.

Charles Martel having governed the Kingdom five and twenty years dieth: He had four Sons, *Carloman*, *Pepin*, *Giles* and *Grypho*: *Giles* was made Bishop of *Rhotomagum*, and left his Government assigned him by his Father unto *Carloman* and *Pepin*, and they two divide the Kingdom, and Govern each one his own part under the Title of their Father, as is apparent by the first words of the Council under *Carloman*: In the Name of our Lord *Jesus Christ*, I *Carloman*, Duke and Prince of the *French*, in the year from the incarnation of *Christ* 742. on the 11th of the *Kalends* of *March*, by the advice of the servants of *God*, and of my Nobles, I have Assembled the Bishops in my Kingdom, &c. Within seven years after this Synod, he laid aside his Princely Authority, saith *Bellarmino*, and entred into a Cloyster, becomes a Monk, and so dieth at *Vienna*, and then all the Authority was in *Pepin* alone. *Grypho* had rebelled against *Carloman*, but at last *Pepin* took him in *Italy*, and caused him to be beheaded. Anno 753. *Pepin* having the Government alone aimed at an higher Title.

Blondus and others, who have written the Acts of the *French*, say, that the Nobility and Commonalty of that Nation, duly considering the worthiness of *Pepin*, and sottishness of *Childeric*, consulted with *Zachary* Bishop of *Rome*, whether they should tolerate so foolish a King any longer, and defraud *Pepin* of his deserved Princely honour.

And.

Anno 744. *Pepin* in the time of King *Childeric*, called a Council at *Soissons*, where he assisted in person, together with the greatest Peers of the Land.

Blond. dec. 21.
Lib. 10.

Petrie's Church-
Hist. Cent. 8.

Concil. apud Pa-
lat. Vernes.

And when the Pope answered, That he was most worthy to be a King, who could best discharge the Office of a King, the *French*, with the publick consent of the whole Nation, did pronounce *Pepin* for their King, and *Childerick* was shaven, and made a Monk. Then the Pope wrote unto *Boniface* Bishop of *Mentz* to Anoint *Pepin* King of *France*, and declare all his Subjects free from their Oath of Allegiance unto their lazy Sovereign. The Pope was chiefly moved hereunto, with hope to draw help from *Pepin* against the *Lumbards*, his mortal enemies. *Pepin*, Anno 755. called almost all the *Gallican* Bishops to meet at the Council of *Vernes* the Palace.

About this time *Aponius* a French man wrote several Books.

Concil. Tom. 2.
Edit. Crab.

In the Council called by *Carloman* (of which I hinted before) he beginneth thus, *I Carloman, &c.* have Assembled the Bishops which are in my Kingdom, with the Priests into a Council and Synod, These are, *Boniface* Arch-Bishop of *Mentz*, *Burchard* of *Wirtzburg*, *Reginfrid*, *Guntharius*, with the rest of the Bishops and their Priests: That they should give me Counsel how the Law of God, and Religion of the Church may be restored, which in the dayes of former Princes hath been shattered and fallen; and how Christian People may attain the salvation of their souls, and not perish, being deceived by false Priests: And by the advice of my Priests and Nobles, We have Ordained Bishops through Cities, and set over them the Arch-Bishop *Boniface*, who is the Legate of *St. Peter*. And we have Ordained that Synods should be called every year, that in our presence the Decrees of Canons, Rites and Laws of the Church may be restored. And we restore unto the Churches the Monies that have been taken from them. We have also discharged all the Servants of God from hunting and wandring in woods with Dogs, and that they have no Hawks nor Faulcons. We have also Decreed according to the Holy Canons, That each Presbyter dwelling in a Parish be subject unto the Bishop where he dwelleth; and that alwayes in Lent he give an account of his Ministry, whether of Baptism, or Catholick Faith, and prayers and order of Masses. Then he forbiddeth sacrifice to the dead, and other profane Rites of the Heathen. He appointeth punishments against the Fornications and Adulteries of Monks. It was also decreed, that Monks and Nuns should live within their Abbies and Cloysters, according to the Rule of their Father *Benedict*.

Pope *Stephen* confirmed *Pepin* and his Heirs for Kings of *France*, and of him asked aid to withstand the Power of *Aistulphus* then King of *Lombardy*, who then had exacted Tribute from certain Lands belonging to the Bishop of *Rome*, and because it was refused, took up Arms. The Pope wrote a Letter, directed to the Kings of *France*, and to all Bishops, Abbots, Priests and Monks, and to the Glorious Dukes and Counts, and unto the whole Army of the Kingdom of *France*:
Stephen,

Stephen, Pope, and all the Bishops, Priests and Deacons, Dukes, Counts, People and Army of the Romans, all being in anguish, with how doleful and bitter grief we are encompassed on every side, with how great perplexity and doubtfulness we are distressed, and how many tears our eyes do shed, because of the continual troubles which are multiplied upon us, we think that the smallest part of all the elements do declare: for who beholding our tribulations will not mourn? who hearing of our calamities will not lament? Affliction is on every side, and we know not what to do! O ye Christians! behold the dayes of trouble, the dayes of mourning and bitterness are come upon us; It is come (as we feared) from the Lombards; for we are afflicted, distressed, and besieged on every side by their most ungodly King Aistulph, and that Nation: Therefore with the Prophet, we pray the Lord, saying, Help us O God of our Salvation, and for the honour of thy Name deliver us, &c. And now because Aistulphus with an Army hath pitched his Tents, and encamped against us, and hath often said unto us, Open unto me the Gate of Salaria, that I may enter into your City, and give me your High Priest, and I will shew Clemency unto you: If not, beware, lest when I have battered down your walls, I kill you altogether with the sword; and let me see, who can deliver you out of mine hand: Wherefore our Beloved, I beseech you, and (as if I were present) I adjure you by the mysteries before the true and living God, and before St. Peter the Prince of the Apostles, that with great speed you help us, lest we perish; seeing under God we have committed all our lives into your hands, forsake us not.

After this the Pope sent another Letter in the Name of St. Peter, as if it had been written from Heaven, which beginneth thus: Peter called an Apostle, Grace, Peace, and Power, to deliver the Holy Church of God, and the People of Rome committed to me from the hands of their enemies, be fully given from the Lord God unto you most excellent men Pepin, &c. and to the most holy Bishops, Abbots, Presbyters, and all Religious Monks, &c. I Peter, the Apostle of God, who have you my adopted Children, to deliver from the enemies hand this Roman City, and the people committed of God unto me, provoking all your Love, do exhort, and protesting do admonish you to deliver the Church of God, which by Divine Power is commended to me, seeing they suffer very great afflictions and oppression by the most wicked Nation of the Lombards. Think not otherwise, but certainly believe it; that I my self am standing alive in the flesh before you; and our Lady, the Mother of God, the Virgin Mary, with us, doth adjure you with the greatest Obligations, and Protesteth, Admonisheth, and Commandeth, &c. Behold, here with what fooleries and impieties they would bewitch the world.

But Pepin did not leavy an Army until Pope Stephen came into France: And when he took his journey, he commended himself to St. Mary, and his flock unto St. Peter: Pepin hearing of his coming,

sent

A Letter sent in the name of St. Peter.

sent his Son *Charles* an hundred miles to meet him, and when he came within three leagues of *Carisiac*, *Pepin* went forth unto him, and returned on foot, and the Pope on horseback : Then *Pepin* was crowned again by the Pope for the greater pomp. *Pepin* went into *Italy*, and forceth *Aistulph* to give hostages to render unto the Pope all due Right : But after the return of *Pepin* into *France*, *Aistulph* with new Forces doth more mischief to *Rome*. Then Pope *Stephen* wrote another Supplication to *Pepin*, who made no delay, but forceth *Aistulph* to perform the former conditions, and to give unto the Pope the exarchate of *Ravenna*. Within a year *Aistulph* dieth, then a division ariseth between *Rachis* and *Desiderius* for the Kingdom. Then *Stephen* wrote his fourth Epistle unto *Pepin*, giving him thanks for his aid, wishing many blessings unto him, and shewing, that *Aistulph* was stricken by the hand of God, and drowned in the bottom of Hell, and that by the hands of *Peter* Prince of the Apostles, and by thy most powerful arm [speaking unto *Pepin*] *Desiderius*, a most mild man, was Ordained King of the *Lombards*, who had sworn to restore unto St. *Peter* the Cities, *Faventia*, *Insubres* and *Ferrara*, with all their Territories ; and also *Ausimo*, *Ancona*, *Humana*, *Bona*, with all their Territories ; and he had sworn to keep peace with the Church of St. *Peter*, and to be Loyal unto the Crown of *France*, and entreated *Pepin* to approve the Coronation of *Desiderius* upon these conditions. Henceforth the Pope began to lift up his head, and having large Territories given unto him, will not rest until he be Monarch of the world. When *Stephen* had peace he began to repair the Churches which *Aistulph* had caused to be thrown down, and died in the sixth year of his Papacy.

Fabian's Chroni.
Eart. 6.

Then *Gaifer* Duke of *Guienne* imposed a Tribute upon the Lands of the Clergy in his Dukedom without their consent ; wherefore the Bishops for a redress complained unto King *Pepin* thereof ; *Pepin* reproved the Duke for it : but the Duke not regarding the Kings Admonition, *Pepin* soon after with an Army entred the Territory of *Guienne*, wasting and spoiling the Countrey. Hereupon the Duke hearkened to him, and bound himself to restore unto the Clergy what he had extorted from them. But the King being returned into *France*, the Duke gathering Forces together, sent them to the City of *Chalours* in *Burgundy*, and did much hurt to that Town and Countrey.

The King being sorely discontented at it, returned with his People into *Guien*, and therein beat down many strong holds and Castles, and took or won *Burbon*, *Cancarville* and *Cleremont*, and wasted the Countrey with fire and sword till he came to *Limoges*. The winter coming on, the King having strengthened the foresaid Cities, Towns and strong Holds that he had won, and then rode to a place called *Caus*, there kept his Christmas and Easter. In the next Spring he re-entered the foresaid

foresaid Dutchy, and took by force the Cities of *Bourges* and *Tours*.

The People of that Countrey considering the obstinacy of their Duke, murdered the said Duke, and after yielded themselves and their Country to the King, with all such Treasure and Jewels as to the said Duke belonged; whereof King *Pepin* offered a great part unto St. *Denis*. Then this victorious Prince was vexed with grievous sickness; wherefore in all hast he sped him to St. *Martin's*, where he made certain Prayers and Oblations: And from thence (his sickness increasing) he was conveyed unto *Paris*, where he shortly after died, when he had reigned as King there by the space of eighteen years.

After the death of *Pepin* the Estates of *France* Assemble, and by their consents *Charles* and *Carloman* his Sons divide the Realm between them by equal portions. *Charles* was Crowned at *Wormes*, *Carloman* at *Soissons*: But by the death of *Carloman* the whole Realm came to *Charles* within three years after the death of his Father.

Charles was endued with singular gifts both of body and mind; he had the instructions of a virtuous Conversation, and was bred up in Learning and Arms: He was Religious, and revered the Churches and Pastors; he was a great Justiciary, a reliever of the poor, and kept his Faith both to friend and foe; he was a lover of Learning and learned men: *Paul* of *Pisa* instructed him in the Greek and Latin Tongues, and *Aimon* in Philosophy and the Mathematickes: He delighted in Poetry, but especially in History, in which he was well read. The University of *Paris* built (or enriched) by him, doth witness the love and honour he bare to learning. A valiant man, none commanded with more obedience, nor performed any thing with greater fortune, nor used his Victories with more mildness and judgement. Never did King reign with more Authority, nor was more reverently obeyed than *Charlemagne*.

About the Year 786 *Charles* King of *France* made a league with *Archaius* King of *Scots*: *Archaius* sent unto him *Albinus*, or *Alcuinus*, *John Melrose* (so named from the Abby *Melrose*) *Claudius*, *Clemens* and *Anthony*, all very devout and learned men.

John Melrose became Abbot of the *Augustinians* at *Ticino*, and *Claudius* was Bishop of *Auxerre*: They wrote several works, as *John Bale* sheweth. Bale in Cent. 14.

Alcuinus had good knowledge of the Latin and Greek Languages: *Charles* calleth him his *Master*, in an Epistle written unto him, *De Septuages. & Sexages.* He hath many excellent things in divers of his Books and Writings. Biblioth. de la Bigne, tom. 3.

Desiderius began to make War first against the City of *Ravenna*, and the Marches thereof, and took the Cities of *Ferrara*, *Faventia*, and other Towns. The Pope sent to *Charles* the Great for aid, who came into *Italy* with great Forces: *Desiderius* fled to *Pavia*, and was there belieged: G

besieged: *Charles* leaving an Unkle of his at the siege of *Pavia*, went against *Verona*, which he took without any great difficulty: From thence he went to *Rome* to kiss the Pope's Foot, and to hold the Feast of Easter, where he was received with great Solemnity.

After this his coming thither, he confirmed to the Church and Popes of *Rome*, the Donation which his Father *Pepin* had made of *Ravenna*, and other Lands, and made another of many other places, among which is reckoned the Isle of *Corfica*, and all the Coast of *Genova*, with the Cities of *Parma*, *Ancona*, *Urbino*, and many other Towns, besides *Rome* and the Territories thereof, which the Popes had already in possession; so as to the Emperours remained only that part of *Italy*, which is part of *Calabria*, and of *Puglia*, and a great part of that which now is the Kingdom of *Naples*.

Charles having been only eight dayes in *Rome*, returned against *Desiderius*, who after six moneths besieging in *Pavia*, yielded upon composition, and *Charles* carried him with him, and banished both him and his Sons into a certain Island, and then took *Milan*, and all the other Cities in *Lombardy*, which is the Ancient *Gallia Cisalpina*, where he placed *French* men for Dukes and Governours: So *Italy* remained in his Obedience, excepting those Lands and Provinces which were left to the Church of *Rome*: so ended the Kingdom of the *Lombards*, which had continued 204 years in *Italy*.

Rhegno. Sub.
Anno 787.

In the Year 787, *Charles* being departed from *Rome* to come into *France*, as soon as he was arrived at *Wormes* (saith *Rhegno*) he called a Synod, and declared the Reasons of his journey to the Clergy and Princes of his Realm.

We find the *French* Synods in those dayes oftentimes to have consisted both of Lay-men and Clergy-men, joyntly to determine of matters, as well Ecclesiastical as Civil.

Charles the Great did the like in the Council of *Franckford*, where he discoursed points of Faith, and made them deliver their Opinions upon such as himself proposed. The Canons and Decrees also run in his Name, the Emperour (saith he) hath Ordained with the consent of the Synod, &c.

Wide Acta Con-
cil. Franck. in
libello sacro.
Tom. 3. Concil.
Pag. 655.

In the Year 794 *Charles* Assembled this Council at *Franckford*, partly in regard of the Heretick *Felix*, who called Christ, *The Adoptive Son of God in humane nature*, and was condemned in a Council Assembled at *Ratisbon*. But he was returned to his vomit again, and therefore was now again condemned as a notable Heretick in the Council of *Franckford*; partly also in respect of the great contention which arose every where concerning the worshipping of Images, disallowed in the Council of *Constantinople*, and allowed in the second Council of *Nice*.

Not only the Bishops of *France*, but also of *Germany* and *Lombardy*
(as

(as Provinces subject to the King of *France*) were present at this Council: The Pope sent his Ambassadors, *Theophilact* and *Stephanus* to the Council, King *Charles* himself also was present thereat.

Alcuinus wrote against the Hereſie of *Felix*, and *Elipandrus* Bishop of *Toledo*, and in his second Book ſaith, Shew us any Nation, Town or Church, either *Roman* or *Constantinopolitan*, or of *Jerusalem* (which was Dedicated by the presence of the Lord himself) or of *Antioch*, where first the Name of Christianity is read to have been, or of *Alexandria*, or of any other Church, either in *Italy*, or *Germany*, or in *France*, or in *Aquitain*, or in *Britain*, which agreeth with you in your assertion. Here he acknowledgeth all these to be true Churches at that time, and distinguisheth them one from another.

Alcuin. contr. Fœlic. Lib. 2.

Felix continued in his error till *Alcuinus* wrote against him, and then he became Zealous of the Truth, and wrote a Recantation unto the Presbyters and Deacons of his Church, That as he had been a scandal unto them, so by his means they may be brought again from Error unto the Truth, as he himself writeth: And this Recantation is printed among the Works of *Alcuinus*. But *Elipant* Arch-Bishop of *Toledo*, having read the seven Books of *Alcuinus*, wrote very sharply for maintaining the same Error.

R. Hoveden writeth, that *Charles* the Great sent over into *England* the Acts of a Synod sent him from *Constantinople*, for the Adoration of Images: Against this Adoration (saith he) *Alcuinus* wrote an Epistle well-grounded on Divine Scriptures, and carried it with some Synodical Acts in the names of the *English* Princes and Bishops to the King of *France*.

R. Hoveden in continuat. Bedæ.

All *Italy* being now in peace under the protection of King *Charles*, two Cardinal Priests of great account, called *Pascal* and *Capulus*, conspired against Pope *Leo*, who with their complices apprehended him on a day as he was going in Procession: Some say they put out his eyes, and cut out his tongue, committing him prisoner to the Monastery of *St. Erasmus*, publishing abroad, that they did it for the crimes by him committed, and the Errors by him maintained. Some Authors affirm, that he was miraculously restored to his sight and speech. Hereupon King *Charles* cometh to *Rome*, accompanied with many great Dukes, and other Princes, his Subjects: To him came out of *Italy*, and from many other parts, many Bishops and Prelates. After eight dayes abode there, he commanded all the Princes and Prelates which then were in the City to be Assembled; and the Pope himself, and all the rest being together, there were some that accused the Pope to the Emperour. Then the Emperour openly asked every mans opinion concerning those accusations; all answered, That no man ought to judge the Head of the Church: which the King observing, he asked no more questions.

The next day all being Re-assembled, the Pope went up into the Pulpit, and taking a Book of the Holy Evangelists in his hands, said with a loud voice, That he sware by God, and those Holy Evangelists, That all that which his Adversaries had laid to his charge, was false and untrue; and that he had neither committed, nor thought any such matter as they objected; but that they had of malice and envy slandered him; and that he therefore publickly made this Protestation, and confirmed it by his Oath, seeing that to them all the manner of his Life and Government was well known.

His Oath was allowed, and himself commended, and the King commanded his Accusers, *Pascal* and *Capulus* to be sought out, and put to death: But the Pope was content their lives should be spared, so as they might be committed to prison, and thence be condemned to perpetual exile.

Eight dayes after, the Pope having considered, first, how much the Greek Emperours envied his Greatness, together with the small affection they bare to the worshipping of Images, and other points, wherein they were opposite to the Church of *Rome*; and then how requisite it was to have an Emperour which might maintain the Provinces of *Italy* in peace, which were often disturbed; but chiefly to shew himself grateful for the benefits, which he and the Church of *Rome* had received from him and the House of *France*: But above all, for accepting his Protestation in his own defence, for a proof of his Integrity, he resolved to make *Charles* the Great Emperour, and to Translate the Head of the Empire into the West. And having ruminated hereupon, against the day of the Nativity of Christ, he commanded all the Priests, Cardinals, and all the other Prelates to come to a Mass, whither *Charles* was also invited, and came; together with all the other Princes; and so about the midst of the Mass, the Pope then saying it, he turned about from the Altar to the People, and with a loud voice said, That he did there Elect, Create and publish *Charles* the Great, the most Mighty and Victorious King of *Italy*, of the *Germans*, and of the *Frenchmen*, Emperour and ever *Augustus*. Which being done, he set the Imperial Crown upon his head, and all those which were present consented thereunto, with acclamations and applauses, saying, *To the most Godly, ever Augustus, Great and most Victorious Emperour Charles, God grant long life and victory.*

This acclamation being ended, the Pope anointed him, and then and there also anointed and entituled his Son *Pepin* (with the good liking and consent of his Father) King of *Italy*. Which Coronations were performed with great Feastings and Solemnity, upon Christmas day, *Anno* 800.

So *Charles* remained Emperour, and the Empire was transported from the *Greeks* to the *Germans*.

Pope *Adrian* with his whole Synod (which consisted of one hundred fifty three Bishops, Abbots, and Religious persons) had given before the right and power of Electing the Pope unto *Charles* the Great, and further Ordained, That the Arch-Bishops and Bishops of all the Provinces should receive their investiture from him, in such sort as no Bishop can be Consecrated by any man, unless he be approved and invested by the King, pronouncing an *Anathema* against such as shall do otherwise.

Century IX.

C *Charles* having left his Son *Pepin* in *Italy*, visiteth *Germany*, subdueth the *Saxons*, and reduceth them to the Christian Faith. He had Wars with them for the space of thirty years; he oftentimes subdued them, and gave them their Liberty upon condition they would embrace the Christian Religion: but on every occasion their Duke *Wedekind* cast off both Loyalty and Christianity. At several times when *Charles* had obtained a Victory he erected a new Bishoprick: He founded seven Episcopal Cities in that Province, giving them Princely Power, because he judged that those fierce people might be tamed by Religion rather than by Arms. These were *Bremen*, *Verda*, *Minda*, *Padeburn*, *Osnaburg*, *Hildesheim*, *Halberstadt*. The Historian saith, Although *Charles* gave unto the Bishops power of Governing; yet the Nobles did not altogether lose their Power: whence it came to pass, that when the War was ended, the Secular Power beyond the *Vefer*, was acknowledged by them all to belong unto him. At last, because the *Saxons* had so often revolted, he removed ten thousand of them, with their Wives and Children into *Brabant* and *Flanders*, and sent and settled some *French* in that Province, and left his Son *Charles* there with an Army to keep them in obedience.

Charles understood that the Latin Translation of the Bible was much corrupted through the negligence of Writers, and gave it in charge unto *Alcuinus* to amend the Translation; who did Correct both the Old and New Testament, as *Baronius* testifieth.

Alcuinus was Governour of the Monastery of *St. Martin* at *Tours*; yet was he neither a Monk, nor a Priest, but contented himself with the Order of a Deacon: He died on Whitsunday, Anno 804.

Pepin King of *Italy* and *Charles*, two Sons of *Charles* the Great died before him.

When

Crantz. in Saxonia.
Lib. 2. cap. 23.

Baron Anual.
Tom. 9. ad Ann.
908.

Symon's Church-
Hist. Cent. 9.

When *Charles* the Emperour was now Aged, and saw many abuses in the Church, he endeavoured by all means possible to procure Reformation of the lewd manners of Churchmen : therefore he appointed at one time, (namely in the year 813.) five National Councils, to be Convened in divers places for the Reformation of the Clergy and People : One was Convened at *Mentz*, a second at *Rhemes*, the third at *Tours*, the fourth at *Cabillon* or *Chalon*, and the fifth at *Arles*. In all these Councils no opposition was made to the Council of *Frankford*; neither was the adoration of Images avowed in any of the Councils: So available is the Authority of a Prince for suppressing of false Doctrine and Heresie.

In the Council of *Mentz* were Assembled thirty Bishops, twenty five Abbots, with a great number of Priests, Monks and Judges. After three dayes abstinence and fasting, joyned with Litanies, publick prayers, and imploring Gods assistance, they divided themselves into three Companies.

In the first were the Bishops with some Scribes, reading the History of the Gospel, and the Epistles, and Acts of the Apostles, together with the Canons and Works of the Ancients, and the Pastoral Book of *Gregory*, to the end, that by the Precepts contained in those Books, the enormity of mens lives might be corrected.

In the second Company were Abbots and Monks, reading the Rules of *St. Benedict*, for the reformation of the lives of Monks.

In the third Company were Lords and Judges, pondering the causes of all men, who came to complain that wrong was done unto them.

The first, second and third Canons of this Council, entreat concerning Faith, Hope and Charity.

The fourth concerning the Sacraments to be ministred, chiefly at Easter and Whitsunday, &c.

The fifth, that unity and concord shall be kept in the Church, because we have one common Father in Heaven, one Mother, viz. the Church on Earth, one Faith, one Baptism, and one Celestial inheritance prepared for us, &c.

The sixth and seventh Canons entreat of Orphanes and poor People, whose weakness is to be supported.

The eighth Canon recommendeth unity to be kept betwixt men in spiritual Offices, and Civil Judges.

The ninth and tenth Canons prescribe to the Clergy Precepts of a modest and sober life, with abstinence from the delicate pleasures of the world, from theatrical spectacles, from pomps and unhoneft banquets : Usury, Avarice and Ambition, Deceit and Conjurations, and many other sins were also restrained.

I pass by the Precepts concerning the behaviour of Monks and Nuns, and the fabrick of their dwelling places.

In the 32 Canon, the difference between *λιτήνια* and *ἕξομολόγησις* is set down.

In the 33th, the great Litany, or Rogations to be observed three dayes by all Christians, with fasting, sack-cloth, ashes, walking bare-footed, and all kind of humble carriage.

In the 34, 35, and 36, publick fastings, and keeping of festival dayes is commanded.

In the 37, That the Sabbath-day be kept holy, that in it no Merchants wares be sold, and no criminal cause be judged.

In 38 and 39, That Tithes be precisely paid, and men fleeing to Churches for safeguard, are not to be violently drawn out from thence.

In the 40, In Churches and the porches thereof, let no secular judgement be exercised.

In the 41, That no Ancient Church be spoiled of Tithes and Possessions for the building of new Oratories.

In the 42 concerning Church-rents bestowed for reparation and upholding of Churches.

In 44, That no Priest say Mass himself alone, for if he have none but himself, how can he say, *Dominus vobiscum*, or, *sursum corda*, or other such passages? All frequent offering of the sacrifice of the Mass, and presenting of the Paxe is recommended to Christian people.

In 45, That every person be acquainted with the Creed, and the Lord's Prayer; and that every one (at least) learn them in their own vulgar language.

In 46, That they who continue in drunkenness be excommunicated.

In 47, That Godfathers shall see that their spiritual Children be brought up in the true Faith.

In 48, That lascivious songs be not sung in Churches.

In 49, The cohabitation with Women is forbidden to all the Clergy.

In 50, That all Bishops, Abbots and Church-men, have such Agents in their affairs, who are men that fear God, and hate all unrighteous dealing.

In 51, That the dead bodies of the Saints be not transported from place to place, without the advice of the Prince of the Country, or the Bishop and Synod.

In 52, That no dead body shall be buried within the Church, except the body of a Bishop, or of an Abbot, or of a worthy Presbyter, or of a faithful Laick person.

In 53, That incestuous persons be separated from the fellowship of the Church, except they be penitent.

In 54, 55 and 56, Marriage in the fourth degree of consanguinity is forbidden; and that no man shall marry his God-daughter, nor spiritual.

tual Sister; neither the Woman, whose Son or Daughter he hath led to the Sacrament of confirmation: And in case they be found to be married, they shall be separated again. And no man shall take in marriage his Wives Sister; neither shall a woman marry her Husband's Brother.

Of the Council of Rhemes.

A Council was also Assembled at *Rhemes*, by the Commandment of *Charles* the Great, *Anno* 813. In this Council *Wulfarius* the Archbishop was President: forty four Canons are rehearsed in the second *Tom*e of Councils, made in this Council.

In the 1. Canon it was concluded, That every man should diligently acquaint himself with the Articles of his Faith.

2. That he learn the Lords Prayer, and understand the meaning of it.

3. That every man in holy Orders shall walk worthily according to his Calling.

4. The Epistles of *St. Paul* were read to give instructions to *Sub-Deacons*, how they should behave themselves.

5. The Gospel was read to give instruction to Deacons, to Minister worthily in their Office.

6. Ignorant Priests are instructed to celebrate the Service with understanding.

7. They are also instructed how to prepare the *Catechumeni* to the Sacrament of Baptism.

8. The holy Canons were read out of the Decretal of *Innocentius*, for ordering the lives of *Chanons*.

9. The Rule of *St. Benedi*ct was read to reduce Abbots and their Convents to a remembrance of their Order.

10. The Pastoral Book of *Gregory* was read, to admonish Pastors of their Duty.

11. Divers sentences of the Ancients were read, to admonish both Prelates and People to a holy life.

12. Then they set down a form of receiving confessions, and prescribing of penance, according to the Canonical institutions.

13. They reasoned about the eight principal vices, that every one might know what vices to eschew, and teach others to beware of the same.

14. That Bishops should take heed to the reading of the Books of Canonical Scripture, and the Books of Fathers, and should attend upon the preaching of the Word of God.

15. That Bishops should preach the Sermons and Homilies of the Holy Fathers, so as the People might understand them.

16. The sixteenth Canon is coincident with the twelfth.

17. That

17. That Bishops and Abbots permit no man to solace the company with filthy jesting in their presence : but that the poor be refreshed at their Tables with Lectures of Divine Scripture, and praising of God.

18. In the 18th Gluttony and Drunkenness is forbidden to the Ministers of God.

19. That no Bishop judge rashly in things secret, which are to be referred to the judgement of God.

20. Presbyters shall not transport themselves from a low place to a greater.

21. Whosoever by giving money procureth a preferment in the Church, shall be deposed.

22. No Church-man shall cohabit with a Woman, except it be with his Mother or Sister, or such like person, by whose company no suspicion of uncleanness can arise.

35. That the Sabbath-day be kept holy, and no servile work be done in it.

36. That no man bestow upon the Church that thing which he hath fraudulently taken from others.

37. Nor yet by lies and deceit withdraw any thing duly belonging to the Church.

38. That Tithes be precisely paid.

39. That no man receive rewards for his Decree and Sentence.

40. That Prayers be made for the Emperour and his Noble Race.

41. In the 41 Canon mention is made of a certain Rent left by King *Pepin*, which they with the Emperour *Charles* should not alter, nor transfer into another sum, lest many perjuries and false testimonies might ensue.

42. That no man should be removed from his Mansion, to whom the Emperour's Almes is distributed.

43. That the Statute may be confirmed by his Highness's allowance, whereby all contentions are Ordained to have an end.

44. That the Statute made in *Bononia* concerning false witnesses may be ratified; with augmentation if need require, for eschewing of perjuries, false testimonies, and many other inconveniences.

Of the Council of Tours.

In the same Year 813, at the Commandment of the Emperour *Charles* the Great, a Council of many Bishops and Abbots was Assembled there about establishing Ecclesiastical Discipline.

1. In the first Canon, all men are admonished to be obedient to the Emperour *Charles*, and to keep the Oath of Allegiance made unto him, and to make prayers for his prosperity.

2. All Bishops shall frequently read all the Books of holy Scripture, together

together with the Books of Ancient Fathers written thereupon.

3. It is not lawful for any Bishop to be ignorant of the Canons of the Church, and of the Pastoral Book of *Gregory*.

4. Let every Bishop feed the Flock committed to him, not only with Doctrine, but also with an holy Example.

5. That a Bishop be content with a moderate diet, that holy Lectures be read at his Table, rather than the idle words of Parasites.

6. Let strangers and poor people be at Bishops Tables, whom they may refresh both with corporal and spiritual repast.

7. That the delicate pleasure of the eye and ear be eschewed, lest the mind be enchanted therewith.

8. Let not the Lords Servants delight in vain jesting, nor in hunting and hawking.

9. Let Presbyters and Deacons follow the footsteps of their Bishops in leading a pious life.

10. Let Bishops take care of the poor, and faithfully dispense Church-goods.

11. That Bishops may, with consent of Presbyters and Deacons, bestow somewhat out of the Church-treasure to support needy people of that same Church.

12. A Presbyter is not to be Ordained till he is thirty years old.

13. Let the Bishop see, that in his own Parish Church, no Presbyter coming from any other parts do Service in his Church without Letters of Recommendation.

14. Let a Presbyter leaving a low place, and presuming to an higher, incur that same punishment which a Bishop taken in the like fault should incur.

15. A Presbyter who getteth a Church, by giving money for it, let him be deposed.

16. Let Tithes bestowed upon Churches by advice of Bishops, be faithfully distributed to the poor by the Presbyters.

17. The Families of the Bishops shall be instructed in the summe of the true Faith, in the knowledge of the retribution to be given to good men, and the condemnation of evil people, and of the resurrection and last judgement, &c.

18. That the Bishop instruct his Presbyters concerning the Sacrament of Baptism, what it is they should desire the baptized people to renounce.

19. That Presbyters when they say Mass, and do communicate, do not distribute the Lord's body indiscreetly, to children, and to all persons who happen to be present, &c. Then Reader, take notice, that private Masses had no place in those dayes, but they who were duly prepared did communicate with the Priest.

20. Presbyters shall not suffer the holy Chrism to be touched by any man.

21. Presbyters

21. Presbyters shall not haunt Taverns.
22. Bishops and Presbyters shall prescribe to sinners, who have confessed their sins, penance discreetly according to the nature of their fault.
23. Chanons, who dwell in one City shall eat in one Cloyster, and sleep under one roof, that they may be ready to Celebrate their Canonical hours.
24. From the 24 to the 32 Canon, are Constitutions concerning Monks and Nuns, which I overpass with silence.
32. All Christians are exhorted to peace and concord.
33. Lords and Judges should hearken to the good admonitions of their Bishops; and Bishops on the other side should reverently regard them.
34. Lords and Judges are not to admit vile persons to bear witness in their Judicatories.
35. Let no man for his Decree receive a reward.
36. Let every one be careful to support indigent persons of his own kindred.
37. That Christians do bow their knees in prayer, except upon the Lord's Day, and other Solemn dayes, on the which the Universal Church keepeth a memorial of the Lord's Resurrection. At such times they use to stand and pray.
38. That none enter into the Church with noise and tumult; and in time of prayer and celebration of the Mass not to be busied in vain confabulations; but even to abstain from idle thoughts.
39. Let not the Consistories of Secular Judges be in the Church, or porches thereof in any time to come, because the House of God should be an house of prayer.
40. That Merchandize be forbidden on the Lord's Day: that the whole day be spent in God's service.
41. That paricides, murderers, and incestuous persons be reduced to Order, by the discipline of the secular power.
42. That all people abstain from Magical Arts, which are the deceitfull snares of the Devil.
43. A frequent custom of swearing is forbidden.
44. That the causes of many Free Subjects, brought to poverty by oppression, be examined by the Emperour.
45. That false weights and measures are an abomination to the Lord.
46. The 46 Canon bewaileth, that Tithes were not duly paid to the Church, shewing the ill effects thereof.
47. When general Fastings are appointed for any impendent Calamity, let no man neglect the fellowship of the humble Church, &c.
48. Drunkenness and surfeiting are forbidden, &c.

49. Lords and Masters are to be admonished, not to deal cruelly with their subjects; yea, and not to seek that which is due unto themselves, with excessive rigour.

50. Let Laick people communicate at least thrice in a year, unless they be hindered by some great sins committed by them.

51. In the last Canon mention is made, that they diligently examined the cause of them who complained to the Emperour, that they were dis-inherited by the donation of Lands, which their Fathers and Friends had bestowed on the Church; and in their bounds they found no man who did complain: yet in that matter, if any thing was done amiss, they humbly submitted themselves to be corrected by their Sovereign Lord and King.

Of the Council of Chalons.

This Council was Convened in the same year of our Lord 813, by the Commandment of *Charles* the Great, for the Reformation of the Ecclesiastical Estate.

Many of the Canons of this Council are co-incident with the Canons of the former, which I shall overpass, and mention only some of the other.

Can. 3. Let Bishops Constitute Schools, wherein Learning may be encreased, and men brought up in them, that may be the salt of the earth, to season the corrupt manners of the people, and to stop the mouths of Hereticks.

4. Let Church-men shew humility, in word, deed, habit and countenance.

5. Let Priests be unrepveable, adorned with good manners, and not given to filthy lucre.

7. Bishops and Abbots, who have circumvented simple men, and shaven their heads, and by such means do possess their goods, let them be subject to Canonical or Regular Repentance.

8. If Church-men lay up provision of Corn in Victualling-houses, let it not be to keep them to a dearth, but therewith to support the poor in a time of need.

11. The Bishop or Abbot must not resort to Civil Judicatures to plead their own Cause, except it be to support the poor and oppressed. Presbyters, Deacons and Monks having obtained Licence from the Bishops may appear in Civil Judgement-seats, accompanied with their Advocate.

12. Let no Presbyters, Deacons or Monks be Farmers or Tillers of the ground.

13. An Oath used by some in the time of Ordination inhibited.

14. Bishops in visiting of their Parishoners, not to be chargeable unto them.

15. This

15. This Canon was against the Tyranny of Arch-Deacons.
16. That Bishops provide Balm and Chrism for the Lights of the Church.
17. That Presbyters pay no Tribute to the Bishop.
18. Against taking of pawns from incestuous persons, and from those who pay not their Tithes, and from negligent Presbyters.
19. Let people give their Tithes to those Churches wherein their Children are baptized, and whereto they resort all the year long to hear Church-service.
23. The Ordination of Presbyters and Deacons, is to be made at certain prescribed times.
24. Concerning Presbyters, Deacons and Monks, who shall happen to be slain, let the Emperour determine to whom the satisfaction of blood shall belong.
25. That the Emperour be entreated, that the Ancient Discipline may be restored again, and they who sin publickly, may be brought to publick repentance; and every man according as he deserveth, may either be excommunicated or reconciled.
27. Neither the Sacrament of Baptism, nor the Sacrament of Confirmation should be re-iterated.
28. Concerning the degrees of Affinity, and in what degree Marriage may be bound up, every one is to go to the Canons of the Church to be resolved.
30. Rules concerning the Marriage of Servants.
31. That such Women as either negligently, or fraudulently present their own Children to Confirmation, shall be forced to do penance all the dayes of their life; neither shall they be separated from their Husbands.
32. Let a sinner confess unto his Father-Confessor, all his sins which he hath committed either in thought, word or deed.
34. In prescribing of penance, let favour and hatred of any person be laid aside, and let the Injunctions be given according to the Rule of Holy Scripture, and according to the Canons and Customs of the Church.
36. Let no man sin of purpose, to the end he may abolish his sins by Alms-deeds; for that is all one, as if a man should hire God to grant unto him a liberty to sin.
37. That such Canons of Councils are especially to be read, as appertain unto Faith, and reformation of Manners.
38. Books called *Libelli Pœnitentiales*, are to be abolished.
39. In the Solemnities of the Mass, prayers are to be made for the Souls of them who are departed, as well as for them who are alive.
40. Degraded Presbyters, remaining impenitent, are to be excommunicated.

41. No Presbyters to be admitted in strange places, without the testimony of the Bishop, and other sufficient witnesses.
42. Let no Church be committed to a Presbyter without consent of the Bishop.
43. In some places are found *Scotch* men, who call themselves Bishops, and they Ordain Presbyters and Deacons, whose Ordination we disallow.
45. Against the going of the Clergy and Laicks to holy places, such as *Rome, Turon, &c.* men imagining, that by the sight of these places their sins are remitted.
- 46 and 47, That the receiving the Sacrament be not long deferred; and none to come to it without due preparation: That when the Sacrament is to be universally received in one day, none do neglect to receive it, except some grievous crime do hinder him from receiving it.
48. According to the Precept of St. *James*, that weak persons should be anointed with oyl by the Elders, which oyl is blessed by the Bishop.
- From Canon 52 unto the 66 are contained Precepts of chast and honest living prescribed to Prioreesses and Nuns.

Of the Council of Arles.

The Canons of this Council were in number 26.

1. They set down a confession of their Faith.

The five following Canons are some of those mentioned in the former Councils.

The 7 and 8 Canons belong to the ordering of Monks and Nuns.

The 9th pertaineth to the payment of Tithes, and First-fruits.

10. That Presbyters shall preach the Word of God, not only in Cities, but also in every Parish. From thence to the 17th are some of the Canons of the other Councils.

17. Let every Bishop Visit his Bounds once every year, and support the oppressed.

18. Let Presbyters keep the Chrism, and give it to no man under pretense of Medicine.

19. Parents and Witnesses shall bring up baptized Children in the knowledge of God.

20. Ancient Churches shall not be deprived of Tithes, nor of any other possession.

21. That the Constitution of the Ancients shall be kept concerning burial in Churches.

22. That Civil Judgement-seats shall not be in Churches.

23. If goods belonging to the poor be bought, let it be done openly

ly in fight of the Nobles and Judges of the City.

24. Let fugitive Church-men be fought out, and sent back again unto the Bishop.

25. He who hath a Benefice bestowed upon him, for helping the fabrick of Churches; let him support the building of them.

26. They who sin publickly, let them make their publick repentance according to the Canons.

All these Canons were presented unto the Emperour, to be corrected by the wisdom of his Highness.

Charles at the request of Pope *Adrian*, I. Banished the *Ambrosian* Service out of his Kingdom, and against the will of the *French* Clergy, by force established the *Gregorian* or *Roman* Office. By this change the Latin Tongue in the Publick Service was fully established.

Here I shall make mention of one notable passage written in the Life of *Charles* the Great, namely when he made war against the *Saracens* of *Spain*: *Agoiland* one of the *Saracen* Kings made shew of friendship with *Charlemagne*, and open hatred of the other *Saracen* Kings; with whom notwithstanding he had a most strict correspondencé; to betray *Charles*, *Agoiland* seemed to encline to peace: After many Messengers sent on either part, they resolve to parley: So upon *Charlemagne's* Faith, *Agoiland* cometh to the Camp of the *French*.

Charles told the Pagan he should have his Friendship, if he would be baptized, and become a Christian: *Agoiland* answered; That he was not yet so Abject, nor his Forces so weak as to refuse the battel: But because it would be an infinite loss to hazzard so many men, he desired to make tryal of the Right by some Troops; and he that vanquished should have the Right, and True Religion on his side, protesting to yield to that Religion which should appear to be the best by that Tryal. The condition was accepted by *Charlemagne*: The Combat being made, the Christian Troop vanquished the *Saracen*.

Now *Agoiland* protesteth openly to be a Christian, but in heart he meant otherwise, and takes this occasion to break the Treaty. One day he finds *Charlemagne* at Table, well accompanied with his Chief Followers; (for then it was the custom of the *French* Kings not to eat alone) and seeth twelve poor men ill-apparelled, sitting by upon the ground near to the Table of the Noblemen: He demanded what those poor miserable Creatures were that did feed apart: One answered, They were the Messengers and Servants of God: He then said, Their God was of small account, seeing his Messengers and Servants were so miserable and contemptible, and thereupon retired himself; having by this Treaty qualified the Force of *Charles*, viewed his Train, and made shew of his Courage, even without an Ambassadour.

De Serres Hist.
in vit. Caroli
magni.

Charles Resolved to avenge this affront of the *Saracen*, He raiseth

an

an Army of an hundred and thirty thousand men, He returneth into *Spain*, at the first encounter he defeated *Agoiland's* Army near to *Pampelona*, and for a seal of his Victory carrieth away the Head of *Agoiland*, slain by the hand of *Arnold of Belange*, a Noble and Valiant Knight.

Charles wrote divers Books : He began a Grammar of the *German* Language, but ended it not. He changed the names of the Winds and Months from the Heathenish manner. In the Epistle to *Alcuinus* before his Books *De Divinis Officiis*, he saith, when Christ was at supper with his Disciples, he brake the bread, and gave the cup to them in figure of his body and blood, and left a great Sacrament, which is profitable unto us.

Lib. 1. cap. 15.

He saith elsewhere, The Miracles which they say have appeared in Images, if they did not appear truly (as no Authentick History sheweth) were but lies. If by some imaginary over-shadowing they did appear to deceive mens minds, it is most dangerous, lest that Old Enemy by his subtilty, through shew of wonders perswade to do unlawfull things. But if these things did verily appear, we should understand, that when many wondrous things are done at the pleasure of God by some Creatures; or in whatsoever Creatures they be done, yet these things are not to be worshipped, by which, or in which these wonders are made; because God, who sheweth many signs unto men by visible and palpable things, to mollifie the hardness of mens hearts by these visible things, worketh not these signs to confirm the worship of any Creature; for he hath commanded to worship himself alone. Because God spake out of a bush to *Moses*, should the bush therefore be worshipped? Because a Woman was healed by touching the hem of Christ's garment, should hems therefore be worshipped? The Catholick Church professeth to serve God, not by Images, not by men, nor ethereal powers; but by Christ our Lord.

Lib. 3. cap. 25.

Charles the Emperour made many Laws and Ecclesiastical Constitutions, which *Angifus*, Abbot of *Lobien*, and then Arch-Bishop of *Senon* gathered together, with the Constitutions of his Son *Lewis*, and divided them into seven Books. *Sinderus* testifieth, that they were in the Abby of *St. Galus*, and were not long since printed at *Paris*.

Alcuin. cont. Elipant.

Alcuinus saith thus of him, *Charles* was a King in Power, a Catholick in Faith, an High-Priest in Teaching, a Judge in Equity, a Philosopher in Liberal Studies, famous in Manners, and excellent in all Honesty. He was never served at Table with more than four dishes at once; his Recreations were hunting, and reading of Histories. He died in *February*, Anno 814, and was interred at *Aix la Chapelle*, where he was born, and his Memory honoured with a goodly Epitaph. The greatness of his Monarchy is admirable, for he quietly enjoyed

Pedro Mexia Hist.

enjoyed all *France*, *Germany*, and the greatest part of *Hungary*, all *Italy*, and a part of *Spain*. He left his Son *Lewes* sole Heir of his great Kingdoms, who was the weakest of all his Sons.

The *French* Monarchy being come to the height of it's Greatness, not long after the death of *Charlemagne* it began to decline. The foolish lenity of *Lewes* was the beginning, the which was continued by the disordered confusions of his Successors, who (in spite one to another) hastened the ruine of their House, making way thereunto by their Vices and Misfortunes. *Lewes* (more fit to be a Monk than a King) was so given to Devotion, and of so soft a spirit, that he made his Authority contemptible both within and without the Realm: This made divers Nations subject to the Crown, to fall from their obedience.

Bernard King of *Italy*, an ambitious young man, was perswaded by the Bishops of *Orleans* and *Milan*, to seize upon the Realm of *France*. But being in field to go into *France* against his Uncle, with an imaginary favour of the *French* to be proclaimed King, both he and all his Counsellours were taken by *Lewes* his Subjects.

Lewes having both his Nephew and Counsellors in his Power, despoils him of all his Realm of *Italy*, confines him to perpetual prison, and puts out his eyes: the like he doth to all the Bishops and Noble Men he could get, and after a few dayes causeth them to be beheaded. This act from *Lewes*, and committed against such persons, began to breed a general dislike, the which was aggravated by a domestical disfection.

After the death of *Bernard*, *Lewes* gave *Italy* to his eldest Son *Lotharius*, and associated him in the Empire. To his Son *Pepin* he gave *Aquitain*, to *Lewes* *Bavaria*, and would have them all bear the name of Kings.

Lewes had a Son by *Judith* his second Wife, an ambitious Woman, called *Charles*. This Woman play'd the Empress and Queen over all, which caused *Lewes* to be hated and contemned. His Sons, *Lotharius*, *Pepin* and *Lewes*, by the Advice of the Bishops (who were incensed against the Emperour by reason of the death of those Church-men) resolve to seize upon their Father, Mother, and younger Brother, to dispossess them of all Authority, and then to govern the States after their own wills, wherein they must use force, and a publick consent.

Lotharius lieves a great Army, and calleth a National Council of the *French* Church at *Lions*, supposing sooner to suppress *Lewes* by this means than by a Parliament. *Lewes* appeareth, and yieldeth to the censure of the Prelates, which was to retire himself into a Monastery, there to attend his Devotion, and to resign the Empire and the Realm to his Children. So *Lewes* was conveyed to *Soissons*, to the Monastery of *St. Medard*; his Wife and her Son *Charles* were committed to other

places, and the whole Government committed to *Lotharius* and his Brethren. And the greatest of the Church-men were guilty of this Out-rage, seeking to maintain their Decrees. *Lewes* continued in prison five years, viz. from the year 829, unto the year 834.

Then *Lotharius* being forced to yield to his Father, goes to field, takes him prisoner again, and leads him back to the Convent at *Soissons*, where he stayed not long, for the *French* did bandy openly against *Lotharius*, and his Brethren abandoned him, so as he was forced to yield unto his Father, and to crave pardon. Then *Lewes* gives portions to his Children, to *Lotharius* he leaves the Realm of *Austrasia*, from the River of *Mens* unto *Hungary*, with the Title of Emperour; unto *Lewes Bavaria*, and unto *Charles France*: *Pepin* enjoyed *Aquitain* without contradiction.

Lewes not content with *Bavaria*, levies an Army, and passeth the *Rhine*. The miserable Father prepares an Army to go against him, but he falls sick and dieth, Anno 840.

There was a Council held at *Paris* by the Command of *Lewes*, and his Son *Lotharius*, Anno 829, and three others at the same time in other places, as is collected from the Preface. It was Ordained, that Synods should then be Assembled in four several places of their Empire.

Falmer's Chron.

In his Reign, in *France* was used of Priests and Church-men precious and shining Vestures, and golden and rich staring Girdles, with Rings and other Ornaments of Gold: Wherefore the said *Lewes* procured of the Pope a correction for all such as used such strange apparel; causing them to wear brown and sad colours.

After the death of the Emperour *Lewes*, *Lotharius* his eldest Son, and Emperour by his Fathers Testament, would force his Brethren to a new division. He quarrelleth with *Charles* King of *France*, and *Lewes* Duke of *Bavaria*; but the two Brethren unite together, and joyn their Forces to oppose *Lotharius*.

Lotharius finding himself the stronger, refuseth the Conditions of Peace offered by his Brethren: Then *Lewes* and *Charles* charging the Army of *Lotharius*, overthrew it with a notable slaughter. *Lotharius* after this defeat changeth his humour with his estate; he enjoyed the titular mask of the Empire with *Austrasia*, yet much curtailed and divided to his three Sons, *Lewes*, *Charles* and *Lotharius*. Then *Lotharius* having remorse of Conscience for attempting against his Father and Brethren, professeth himself a Monk in the Abby of *Pluviers*, and dies a Monk in the Year 855.

Charles and *Lewes* after the Victory call the Bishops to take their Advice upon Occurrents, who being solemnly Assembled exhort them to Concord: They hearken to them, make an Alliance, and come to the dividing of their parts. *Charles* remains the sole King of *France*.
Daulphine

Daulphine and *Provence* were left to *Lewes* in his partage, for the commodity of *Italy* which was given him, notwithstanding the pretensions of *Bernard's* Children : But he died soon after without any Issue-male, leaving one only Daughter, called *Hermingrade*, Heir of all his great Estates.

Charles married his Neece *Hermingrade* to *Boson* Earl of *Ardennes*, Brother to his Wife *Richilde*, who called himself King of *Arles*. Concil. Meldens. Cap. 78. Tom. 3.

At the Council at *Meaux* held about this time, it was Decreed, that the Capitular Laws concerning the Church, made by *Charlemagne*; and his Son *Lewes*, should be strictly observed. The same Council entreats King *Charles* the Younger, to grant the Bishops a freer liberty for the execution of their Ministeries in their Parishes.

Charles called the Bald, began his Reign, Anno 841. He caused himself to be proclaimed Emperour after the death of *Lewes*, who survived *Lotharius*, without contradiction : He went to *Rome*, and was Crowned Emperour by the Pope, with the Imperial Diadem; then raising his Spirit very high, after the custom of the *Grecians*, he walketh with a Surplice. King Charles was present at the Council holden at Pistis upon Seiv., Anno 963. He is named first, the Decrees are conceived in his name.

This King *Charles* the Bald, relying on the Popes help, favoured the Pope with all his Power, and brought the *French* Clergy to the subjection of the *Roman* See, as much as he could : Then began the Popes Legates to come to the Councils of *France*, and there to preside. Then also the *French* Kings began to tremble under the thunderbolts of the Vatican, and to fear the Excommunications of the Pope.

The first Pope that made tryal of his Excommunications against them was Pope *Nicholas* the first, who threatned *Lothary* to Excommunicate him, unless he recalled *Tietberga* his Wife; whom he had put away, to take *Waldrada* whom he loved, which also this Pope did Excommunicate : Whereupon there was great murmuring of the Prelates and People of *France* against the Pope, being displeas'd both at the Pope's Usurpations, and the pusillanimity of their Kings. These things happened from the Year 863 to 866.

After that *Nicholas*, came *Adrian* the second, who favouring *Lewes*, Grand-child to *Lewes* the Gentle, against *Charles* the Bald his Uncle, sent peremptory Letters into *France*, whereby he declared, That if any presumed to make an enterprize upon the Kingdom of *Lewes*, not only he would make void by his Authority all that he should do; but also that such a man being bound with the bonds of *Anathema*, and deprived of the name of Christian, should be lodged altogether with the Devil. Du Moulin cont. Perron. lib. 3. c. 9.

* This is seen in the Epistle which *Hinemar* Arch-Bishop of *Rhemes* * Pope John the 8. having excommunicated Count Lambert, and Count Adalbert, and some others which had ill entreated him in Italy, came in-

to *France* Anno 870, where he called a Synod at *Troyes*, consisting of the Bishops of that Kingdom, to desire their Consent to that Excommunication; which they accordingly granted him.

writes to the said *Adrian* upon the said subject, where he saith, That both Ecclesiastical and Secular men being Assembled at *Rhemes*, would say in a reproachful way, That never any such Mandate was sent from that See to any of the Kings Predecessors : Adding, That the Bishops of *Rome* had never withdrawn themselves from the obedience of Heretical Emperours : Wherefore (said they) we will not believe, that we cannot otherwise attain to the Kingdom of Heaven, but by receiving him for a Temporal King, whom this Apostolical Lord recommendeth to us.

It was in this ninth Age, that the Decretals were forged by *Riculpus* Bishop of *Mentz*, as is supposed, who published them under a false Title. And at that time, and a long time after the Arch-Bishops of *Mentz* were the first promoters of Papal Authority in *Germany*. And nothing hath helped more to the establishment of the Papal Empire, than these Epistles, which have for a long time been held for Oracles in the West ; by them the Father of lies hath wrought very powerfully.

These Decretals were forged under the Reign of *Charlemagne*, and of his Son *Lewes* the Gentle, being unknown before, and never mentioned in all Antiquity, bearing on the front the name of *Isidorus Pectorator* ; and in some Copies *Isidorus Mercator*, a man unknown, and a name forged at will.

That Collection of Decretals began to go about in *France* in the beginning of the Reign of *Charles* the Bald. The first that used them, was *Hinckmar* Bishop of *Laon* upon this occasion : *Hinckmar* Arch-Bishop of *Rhemes* had promoted to the Bishoprick of *Laon* another *Hinckmar* his Nephew, who having excommunicated his Clergy, and hindered the Divine Service, and the Baptism of Children in his own Bishoprick, and committed divers crimes and excesses, was cited to appear before his Uncle, who was his Metropolitan : But he would not obey nor appear. Upon that *Hinckmar* of *Rhemes* disannulled all the Acts of *Hinckmar* of *Laon*, and would synodically proceed against him.

Hereupon *Charles* the Bald Convocated a Council in *France* at *Acinciacum*, consisting of ten Bishops ; the Bishops of *Lions*, *Vason* and *Triers* were Chief Presidents in the Council. *Hinckmarus* Bishop of *Rhemes* proposed unto the Council fifty Canons, which he desired to be read in the Synod. *Hinckmar* of *Laon* to defend himself brought forth the Collection of the Decretals, of the ancient Popes made by *Isidorus*, where by the Popes Decrees such causes are referred to the Apostolick See.

Hinckmar of *Rhemes* being not learned enough to know the forgery of the Author of these Decretals, and not daring to reject them openly, brought divers things to invalid their Authority. He said, that

Hinckmar

Hinckmar of *Laon* was mistaken, if he thought that he was the only man that had those Epistles; that the Countrey was full of them, and that *Riculfus* Bishop of *Mentz* had published the Book of Epistles collected by *Isidorus*, which was brought to him out of *Spain*.

Hinckmar also (to defend himself against those Epistles) said, that they had been good in their time, but that the Fathers Assembled in Council had altered those things, and made Canons of greater Authority, which are to remain perpetually; and that those Decretals were never put in among the Canons of the Church. That strife between the two *Hinckmars* happened *Anno 870*.

The Synod forenamed, accused *Hinckmar* Bishop of *Laon* of petulancy, and compelled him to subscribe obedience to King *Charles*, and to his Metropolitan: He was also deprived of his Office, and both his eyes were thrust out. But Pope *John IX*, under the Reign of *Charles the Gros*, restored him to his Office again, being the more affectioned to him, because he had appealed from his own Bishop, and from a Decree of a Synod in his own Countrey to be judged by the Chair of *Rome*.

Hist. Magdebi:
Cent. 9, cap. 9.

Pope *Nicholas* bestirred himself with violence against *Hinckmar* of *Rhemes*, complaining that he despised the Decretals collected by *Isidorus*. *Hinckmar* resisted him stiffly, neither did he ever suffer the causes which he had judged to be revised at *Rome*, nor any man that had been deposed by the Synods of *France*, to be restored by the Pope. And all his life time he maintained with great constancy so much liberty as remained to the *Gallican* Church, which liberty suffered by his death a great diminution. The Popes durst not touch him because he was the King's Uncle.

Baronius writing of this *Hinckmar* of *Rhemes*, notably abuseth him; for he saith, That upon the testimony of *Fredoard*, *Hinckmar* had obtained of Pope *Leo IV*, by the mediation of the Emperour *Lothary*, a *Pallium*, or Archiepiscopal Cloak, with a privilege to use it every day. But *Hinckmar* himself in the Book of the fifty five Chapters, saith the contrary, speaking in this manner, *Leo IV*, and *Benedictus* did confer upon me some privileges, which I did not ask for. For the privileges which are conferred upon every Metropolitan by the sacred Canons; are sufficient for me. It was a generous part of *Hinckmar*, to declare that he had no need of the Pope's privileges, and that he held his dignity from the Canons, not from the *Roman* Prelate.

As for the writings of this *Hinckmar*, there are his *Opuscula & Epistole: Admonitio de potestate Regia & Pontificia*. We find this character given of him.: *Fuit vir doctus, & pietatis studiosus sub Carolo secundo Ludovici pii filio circa 870, Domini annum; tamen & magni Caroli tempora adolescens attigerit. Is dum corrigere vitia morbosque Clericorum conatus est, multum molestiarum a perditæ vitæ Clero, eorumque*

ad Papam appellationibus, imo & à Papis ipsis sustinuit, Illyr. Catal. Test. verit. lib. 9.

Petries Church-
Hist. Cent. 9.

In this Century *Clandius* Bishop of *Turin*, was defamed as an Heretick by *Theodomire* an Abbot; who did accuse him unto the Pope. He wrote his own Apology, that it might appear wherefore he was accused, and to shew how Godly men have been traduced from time to time.

Agobard Bishop of *Lions* took part with *Lotharius* against *Lewes* his Father, and therefore was deposed: after their reconciliation he was restored, and being a man of wisdom and knowledge, was employed about the great Affairs of the Kingdom. His Works were printed at *Paris*, Anno 1605. from which Impression these passages are extracted, pag. 52. There is one immovable Foundation, one Rock of Faith, which *Peter* confesseth, *Thou art the Son of the Living God*. And pag. 128, The uncleanness of our time deserves a fountain of tears, when so ungodly a custom is become so frequent, that there is none almost aspiring to temporal honour, who hath not a Priest at home, not whom he obeyeth, but of whom he exacteth all manner of obedience incessantly, not in Divine, but in worldly things; so that many of them do serve at Table, or mix wine, and lead dogs, feed horses, or attend Husbandry; neither regard they what manner of Clerks these be, but only that they may have Priests of their own; and so they leave Churches and Sermons, and publick Service: it is clear, that they seek them, not for honour of Religion, because they have them not in honour, and speak disdainfully of them. He is large against the worship of Images.

Bellarmin. de Scri-
ptorib. Eccles.
Sc. 9.

Bellarmin saith, that *Jonas*, and other Bishops of *France* in that Age, were overtaken with *Agobard's* error. By the Jesuites confession then many Bishops of *France*, were against the present errors of *Rome*.

Catal. Test. ve-
rit. Lib. 10.

Then *Angelom*, a Monk of *Luxovia*, a man of great reading, at the entreaty of *Drogo*, wrote many Books. *Druthmarus* of *Aquitain* wrote some things upon the Evangelists.

Trithem. Catal.
illustr. viror.

Then *Raban Magneutius*, otherwise surnamed *Maurus*, was famous in the University of *Paris*, for Poësie, Rhetorick, Astronomy, Philosophy and Theology, unto whom neither *Germany* nor *Italy* brought forth an equal, saith *Trithemius*. He became Abbot of *Fulda*, where he was born, and there he wrote Commentaries on all the Books of the Bible. He was sometime Scholar to *Alcuinus*. His Monks were offended, that he did so much study the Scriptures, and did no better attend their Revenues; therefore after 24 years he left the Abby; they besought him to return, but he would not: He abode with *Lewes* the Emperour, until *Orgar* Bishop of *Mentz* died, and then succeeded. *Thomus Walden* in the Acts of Pope *Martin V.* reckoned him, and *Heribald*, or *Reginbald*, Bishop of *Auxerre*, among Hereticks, because they favoured *Bertram*.

At

At that time there was much debate about the Doctrine of Predestination. *Gotteschalk* (by birth a *Franck*, or *Belgick*, as *Aventinus* calleth him) was Ordained a Priest by *Rigbold Chorepiscopus*, in the vacancy of the See of *Rhemes*. The forenamed *Hinckmar* writeth, that he held these five Articles :

*Avent. Lib. 4.
Annal. Bojor.*

1. God did before all Ages, and ere he made any thing, predestinate unto salvation whom he would, and also unto destruction whom he would.

*Hinckmar. in
Epist. ad Eccles.
Lugdun.*

2. That they who are predestinated unto destruction cannot be saved.

3. That whereas the Apostle saith, God willeth that all men be saved, he meaneth, only all them who shall be saved.

4. That Christ came not to save all men, nor did he suffer for all men, but only for them who shall be saved by the mystery of his passion.

5. Since the first man fell of his Free-will, none of us can use Free-will to do good, but only to do evil.

Remigius Bishop of *Lions*, in the name of the Church of *Lions* defended these five Articles ; whereupon *Hinckmar* wrote unto Pope *Nicholus* against *Gotteschalk*, and calleth these Articles, the heresie of the *Predestinarians*, which was overthrown in *Africk*, and afterwards in *France*, by Authority of Pope *Celestine*. When *Gotteschalk* returned from *Italy*, *Raban* Bishop of *Mentz* summoned him to a Synod, and when he could not perswade him to change his mind, he wrote unto *Hinckmar* and others. *Hinckmar* summoned *Gotteschalk* unto a Synod of twelve Bishops, and some Priests and Abbots in *Carisiac* on *Isara*, where four Articles were enacted against him. He was condemned of Heresie and contumacy ; he was whipt with rods, and cast into prison. The Church of *Lions* after sight of these four Articles, sent forth their censure of them.

*Vid. Petries. Ch.
Hist. Cent. 9.*

Remigius; was a man of a most holy Conversation, and very learned, as appeareth by the Comments which he wrote upon the Old and New Testaments.

At this time was published a Commentary on the thirteen Epistles of the Apostle *St. Paul*, which was lately printed at *Rome*, under the name of *Remigius* of *Rhemes*.

Lupus, Abbot of the Monastery of *Ferraria*, by the water *Lupa* running into *Sein*, at the same time wrote several Epistles unto King *Lewes*, and to *Hinckmar*, which were printed at *Paris*, Anno 1588. He comforteth his Master *Einbard* after the death of his wife : He speaks honourably of Marriage, and comfortably of the estate of the Godly after this life, without any mention of purgatory, or Mass for the defunct.

At the same time also was a question of the presence of Christ's body.

in.

in the Sacrament. *Charles* the Bald King of *France*, commanded *Bertram*, a Priest at *Corbey*, to search and write what was the Doctrine of the Fathers, and Ancient Church in this Article: *Trithemius* saith, *Bertram* was singularly learned, of an excellent eloquence and utterance, pregnant in judgement, and no less famous for holiness of life, and wrote many excellent Treatises. In obedience unto King *Charles* he compiled a Treatise, *De corpore & sanguine Domini*, which is all inserted in *Catal. Test. verit. lib. 10.* This Book was forbidden to be read by order from the *Roman* Inquisition, confirmed afterward by the Council of *Trent*. The Divines of *Doway* perceiving that the forbidding of that Book did not keep men from reading it, but gave them rather occasion to seek more earnestly after it, thought it better *Bertram* should be suffered to go abroad, but handled in such sort, as other ancient Writers that made against them were wont to be. *Bishop Ridley* highly commends this *Bertram*.

Usher's Anfw. to
the Jesuites
challenge.

Ridl. Pref. at
cœn, Dom.

Paschasius Rashbert, Abbot of *Corbey* at the same time wrote a Book of the Eucharist. *Remigius* Bishop of *Auxerre* flourished about the year 880; he wrote many Books: He was called Doctor *Sententiosus*.

Charles the Bald died at *Mantua*, Anno 879, being poisoned by *Secdecias* the Jew, whom he employed for one of his Physicians, leaving the Realm to his Son *Lewes* the second, called the *Stuttering*.

Lewes King of *Germany* had vowed that he would take both Empire and Kingdom from *Charles* the Bald, but was arrested with sickness at *Frankford*. There he divided his Kingdom among his three Sons, to *Lewes* he gave *Saxony*, *Turingia*, *Frisia*, and the Provinces within them, with the Title of *East-France*: to *Carloman* he gave *Bavaria*, *Austria*, *Bohemia*, and *Moravia*, with the Title of King of *Bavaria*: To *Charles* his third Son he gave *Suevia*, *Franconia*, with some parts of *Lorain* (which he had taken after the death of *Lotharius*) with the Title of King of *Germany*.

De Serres Hist.

Charles the Fat King of *Germany* strove for the Empire, and was Crowned by the *Romans*. Pope *John* would not consent, and therefore was imprisoned; he escaping goes into *France*, and confirmeth *Lewes* the *Stutterer*. He was courteously received by *Lewes*, stays in *France* a whole year, and there holds a Council at *Troyes* in *Champagne*.

The Pope was scarce gone but *Lewes* dieth, having reigned only two years. He had no lawful Children, but two Bastards: he left his Wife with Child. The Queen was afterward delivered of a Son, which was saluted King, and called *Charles*.

During the minority of *Charles*, *Lewes* and *Carloman* Brothers, the two Bastards of *Lewes* the *Stutterer*, are chosen by the States to Govern the Realm of *France*. *Lewes* was defeated by the *Normans*, and dies

dies for grief. Soon after his Death it is said, that *Carloman* fell down and brake his neck. Another *Lewes* succeedeth to these two Brethren, but he quickly dyed. Then the States called *Charles the Gross*, King of *Bavaria*, to this high Dignity. He began his reign, *Anno* 885, and reigned nine years. His entrance was goodly, but his end Tragical. He was crowned King with promise to restore the Crown to the lawful Heir, and to govern according to the will of the States. He was Son to *Lewes* called *Germanicus*, Son to *Lewes* the Gentle: Being defeated by the *Normans*, he yieldeth to a prejudicial peace, and is much hated of the *French*. At length the *French* and the *Grmans* resolve to dispossess him.

The *Germans* made choice for their Emperour of *Arnulph* Son to *Carloman*, the Son of *Lewes* the Gentle. The *French* likewise reject this miserable *Charles* from the Regency of the Realm, and call *Eudes* of *Odon*, Duke of *Angers*, named by the will of *Lewes* the Stutterer.

So this poor Prince is cast out both from Realm and Empire, and remains naked without an house to shrowd himself in from this disgrace; being banished from Court, and driven into a poor Village of *Suevia*, where he lived some days in extreme want, without any means of his own, or relief from any Man; in the end he dyed, neither pitied nor lamented of any, in a corner unknown, but to have been the Theatre of so extraordinary a Tragedy, that one of the greatest Monarchs in the World, should dye without House, without Bread, without Mourning, and without Memory, but the note of this end so prodigiously memorable.

Century X.

C *Charles* the Third, called the *Simple*, was Crowned in the Year 902. *Eudes* governing with him eight Years from his Coronation. *Charles* remaining alone after the Death of his Regent, Reigned 27 Years. His Reign was miserable throughout. Now begins a notable league against the King. *Robert* Duke of *Anjou* becomes the Head of this League, accompanied with many great Men of *France*. This *Robert* was Governour by the Death of his Brother *Eudes*.

They caused *Charles* to quit the Crown, discharging him with the name of simple or foolish, and declaring him incapable of so great a charge. *Robert* arms boldly against *Charles*, to dispossess him of his Estate. *Charles* flees to *Henry* the third Emperour, and laboureth to calm this storm.

At the approach of their Armies, *Robert* (to have some Title to make a War) causeth himself to be Crowned King at *Rhemes*, by *Herve* the Arch Bishop, who died three days after this unlawful Coronation.

As the Armies approach near *Soissons*, striving (in the view of *Paris*) they joyn, the combate is cruel, but *Robert* fighting in the Front is slain, leaving for that time the victory to King *Charles*, who seeks a Treaty of Peace, out of an unseasonable fear. *Hebert*, Earl of *Vermandois*, Son-in-law to *Robert*, beseecheth *Charles* to come to *St. Quintins* to confer together. *Charles* cometh thither without Hostages. *Hebert* there takes him Prisoner, and conveys him to *Soissons*, where he had assembled the chief of the Realm, chosen after his own humour, where he makes him to resign the Crown to *Raoul* his God-son, the first Prince of the Blood by his Mother *Hermingrade*, Daughter to *Lewes*; and Wife of *Boson* King of *Burgundy*. So this poor Prince is led from Prison to Prison for five years and dyeth of a languishing melancholy.

He had by his Wife *Ogin* a the Daughter of *Edward* King of *England*, a Son named *Lewes*. She takes her Son *Lewes*, and flees into *England*, to her Brother *Athelstan* who then Reigned.

But the Reign of *Raoul* was unfortunate, who Reigned thirteen years during *Charles* his imprisonment, and after his Death.

But *Raoul* after many broils dyeth at *Compiègne*, Anno 936. Now are great confusions in *France*; there is nothing sacred; all is violated for Rule, all respect is laid aside, every one plays the King within himself; for one King there are many; and where there are many Masters, there are none at all. In this confusion there were many Kings, Dukes and Earls, although these Titles were but temporary, having no other Title but the Sword. There was no Governour of any Province throughout the Realm, which held not proper to himself and his Heirs, those things which were given to them but as Offices. From hence sprang so many Dukedoms, Earldoms, Baronies, and Seignories, which for the most part are returned to their beginnings. *Italy* (given to an Infant of *France*) was now possessed by divers Princes. *Germany* (withdrawn from the Crown) was banded into divers factions, so as the Empire of the West, confirmed in the person of *Charlemagne*, continued scarce one hundred years in his Race: for *Lewes* the Son of *Arnulph*, was the last Emperour of this Blood. In his place the *Germans* erected *Conrade*, Duke of East *Franconia*, Anno 920.

920. the Empire being then very weak. After *Conrade* was chosen *Henry the Fowler*, Duke of *Saxony*, and after him his Son *Otho*, Princes adorned with singular virtues fit for the time to preserve the West. For the Emperours of the East did run headlong to their ruine, who were men either of no valour, or altogether wicked, attending the last blow by the hand of the *Mabumetans*, whose power they strengthened by their vitious lives, until they had lodged them upon their own heads.

In these confusions of State the power of the Pope of *Rome* encreased daily, by the ruines of the Empire. The design of the Popes was to erect a Monarchy in the Church, by Power and Authority, Seignories, civil Dissentions, Arms, Revenues, and Treason: And soon after they grew to that greatness, as they sought to prescribe Laws to Emperours and Kings, who refusing it, and disputing this primacy, many dissentions arose, and were dispersed among the people.

After the Death of *Raoul*, *Athelstan* King of *England* (having drawn unto him *William* Duke of *Normandy*) sends an honourable Ambassage to the States of *France*, entreating them to restore his Nephew *Lewes*, to his lawful and Hereditary Dignity. The *French* consent to it: So *Lewes*, the Son of *Charles*, is called home by the Estates of *France*, being accompanied with a great Troop of *English-men* and *Normans*.

Lewes began to Reign, Anno 935, and Reigned 27 years.

About this time, *Ambrose Ansbert*, a *French-man*, wrote Commentaries on the *Psalms* and *Canticles*, and part of the *Revelation*.

In this tenth Century there was little study of liberal Sciences, the Schools were few, and empty of Languages. The Popish Priests and Clergy (having forsaken their old Discipline) were given to filthy lucre, nor were they respected by their flocks; only Monks were noted to have some Eloquence. And such was the corruption of the times, that none durst scarce speak of the Corruptions, Idolatries, Superstitions, and wickednesses of that Age, which at that time were so luxuriant. Divers Signs were seen in Heaven: and great changes happened almost in every Kingdom, The *Hungarians* oppress *Italy* and *Germany*, besides many other broils in both those Nations. *France* will shortly have another Race of Kings: great were the Wars in *Spain* between the *Moors* and the old Inhabitants, and the *Saracens* suffered neither *Greece* nor *Asia* to rest in peace.

Bellarmino speaking of this Century, saith, Behold an unhappy Age, in which are no famous Writers, few or no Councils, bad Emperours, and no good Popes.

Baronius on the beginning of this Century, saith, A new Age beginneth, which for rudeness, and barrenness of goodness may be called *The Iron Age*, and for deformity of evil abounding, *The Leadens*

Bellarmin. in
Chronol.

Baron. ad Anno
900. S. II. r.

Ago, and for want of Writers is called, *The Dark Age*.

Under the Reign of *Charles* the Simple, King of *France*, a Council was called at *Rhemes*; for correcting the abuse of Church-rents: for Noble-men in Court, such as *Hugo*, and his Brother *Robert*, Master of the King's Horses, and *Vincmarus* with divers others, under pretence of sustaining the King's Honourable Estate, and paying wages to Souldiers, had converted to their own use a great part of Church-rents, especially belonging to Abbeys. *Fulco*, Arch-Bishop of *Rhemes* uttered his mind freely in the Council. *Vincmarus* one of the notable oppressours in the Court, defiled the Council with Blood, and killed *Fulco* Bishop of *Rhemes*. The Fathers of the Council returned unto their own Churches with great fear: for the like of this was not heard since the second Council of *Ephesus*, in which *Flavianus* Bishop of *Constantinople* was slain.

Dr. Haillan in
vit: Caroli Simpl.

A Council also was held in *France*, in which it was permitted Priests to marry Virgins.

At this time there was a great Famine in *France*.

The People had been much given to Gluttony and Drunkenness, and God punished them with penury and scarcity of Victuals.

Lewes dyeth *Anno* 955. at *Rhemes*, hated of the *French*, leaving to *Lothair*, his Son, a Crown near the ruine, and to *Charles* the youngest, the favour of his eldest Brother.

Lothair detested of all men, died *Anno* 964. leaving behind him an execrable memory of his actions, and *Lewes*, his Son, for a final conclusion of his race, as an out-cast of great *Charlemagne*.

Lewes V. reigned one year only, and dyed without Heir, leaving his place void in troubles of State, and confusion of times horribly corrupted, unto the House of *Hugh le grand*, Earl of *Paris*, God had prepared the means, both for the Father to lay the foundation, and for his Son *Hugh Capet*, (appointed for the Regal Dignity) to finish this goodly building.

Now cometh in the third race of the Kings of *France*, called *Capets*, of the name of *Hugh Capet*.

Charles Duke of *Lorraine*, was first Prince of the Blood-royal, he was Son to *Lewes* IV. Brother to *Lothair*, Uncle to *Lewes* V. the last King, to whom the fundamental Laws of *France* did adjudge the Crown. But *Hugh Capet* was chosen King by the *French* assembled in Parliament, and *Charles* Duke of *Lorraine* was rejected from the Crown.

This change happened in *July*, *Anno* 987. This new King was first named *Capet*, or *Capitofus*, either for that he had a great Head, or that (being young) he was accustomed to catch at his Companions caps, as a presage of that he should do unto Kings. *Otbo* and *Henry* two other Sons of *Hugh le grand*, were Dukes of *Burgundy*, one after another; his other Sons were advanced to Ecclesiastical Dignities, the one Arch-Bishop

Bishop of *Tholouse*, the other of *Rovan*, and another dyed young.

Charles of Lorraine gathered an Army, and entering *France* came to the City of *Laon*, within which City he by the Treason of *Anselm* the Bishop of that City, was taken and delivered with his Wife and Children into the hands of his Enemies.

Hugh being crowned King, causeth his Son *Robert* to be crowned King at *Rhemes*, Anno 990. three years after his Father's election. *Hugh* decreeth, that the elder Son should reign alone among his Brethren: and suppresseth the Majors of the Palace.

He likewise decreed, that hereafter Bastards should not be only rejected from the Crown, but also from the fir-name of *France*, the which before was allowed them. To him likewise are due the goodly Ordinances of Justice. *Paris* was the chief place of *Hugh's* residence, which City was greatly augmented and beautified in his Reign.

Arnulph, Bastard to *Lothair*, was the only Man which had favoured *Charles* of *Lorraine*, against *Hugh Capet*. This Man was both perverse and disloyal, having deceived both *Charles* of *Lorraine*, and *Hugh Capet*, who had given him the Arch-bishoprick of *Rovan*, in recompence of the service he promised him against *Charles*, to whom (notwithstanding) contrary to his Faith, he gave means to seize upon the Cities of *Rhemes*, *Laon* and *Soissons*. *Hugh* therefore resolves to suppress *Arnulph*: but respecting his quality, he assembled a National Council of the *French* Church in the City of *Rhemes*. This Assembly deposed *Arnulph*, as guilty of Treachery, and a troubler of the publick quiet; and they substitute *Gilbert* in his place, who had been School-master unto *Robert*. Afterwards *Hugh* confines him to *Orleans* with *Charles* of *Lorraine*, there to end his days in rest.

The Prelates of *France* in this Synod, made a Declaration, that the Popes have nothing to do to usurp the power and authority of Kings. *Arnalt*, Bishop of *Orleans*, maintained in that Synod, that the Popes have no power at all over the Bishops of *France*, so as to have any cognizance of Cases belonging to them: and he declaimed most stoutly against the avarice and corruption of the Court of *Rome*.

Seguin, Arch-Bishop of *Sens*, was sent also to *Orleans*, to be imprisoned, because he consented not freely to the deposition of *Arnulph*.

Pope *John 12.* being displeas'd with *Hugh*, for that he had not appeal'd to him for his confirmation in this new Royalty, disannulleth this Decree of the Council of *Rhemes*, excommunicates the Bishops which had assisted, restores *Arnulph*, and deprives *Gilbert* of the Arch-bishoprick of *Rovan*; and to temper this sharp and rough proceeding with some lenity, he doth invest *Gilbert* with the Arch-bishoprick of *Ravenna*. And this was a means to raise him to the dignity of Pope.

Acta Synodi
Rhemensis, Ar.
no 990.

The Acts of this Council of *Rhemes* under *Hugh Capet*, have these words. Poor *Rome*! What clear lights of Fathers hast thou brought forth in the time of our Predecessors? What horrible darkness hast thou poured out upon our times, which will redound to our shame and dishonour in future Ages?

The Pope threatens his curse against *Hugh*, and his Son *Robert*, The King returned Answer, that he had done nothing in contempt, but that he was willing to justify what He or his Bishops had done, if it pleased the Pope to meet him at *Gratianople*, on the Frontiers of *Italy* and *France*, or, if rather he would come into *France*, he promised to receive him with the highest honour. The Pope sent his Legates into *France*.

Morn. in Myft.
iniqu.

Hift. Magdeb. in
Actis Synodi.

Cerebert, Arch-Bishop of *Rhemes*, sent an Epistle unto *Seguin* fore-mentioned (who was said to favour the deposed *Arnulph*) the tenour whereof is. It became your worthiness, to eschew the craftiness of deceitful men, and to hear the voice of the Lord, saying, *Here is Christ, or there is Christ, follow not.* One is said to be in *Rome*, who justifieth those things which ye condemn, and condemneth those things which ye think just. God saith, *If thy Brother offend against thee, go and rebuke him.* How then say some, that in the deposition of *Arnulph*, we should have waited the determination of the *Romish* Bishop? can they say, that the Judgement of the Bishop of *Rome* is greater than the Judgement of God? But the Prince of the Apostles saith, *We must obey God rather than Man.* St. *Paul* also cryeth, *If any Man Preach unto you otherwise than what you have received: although he were an Angel from Heaven, let him be accursed.* Because Pope *Marcellinus* offered Incense unto Idols, should therefore all Bishops offer Incense? I say boldly, that if the Bishop of *Rome* himself sin against a Brother, and being often admonished will not hear the Church; even the *Roman* Bishop according to the command of Christ, should be esteemed as an Heathen and a Publican, for the highest rise hath the lowest fall. And if he think us unworthy of him, because none of us assenteth to him, when he judgeth contrary to the Gospel, he cannot therefore separate us from the Communion of Christ, seeing even a *Presbyter*, unless he confess, or be convict, should not be removed from his Office, &c. The Priviledges of *St. Peter* (saith *Leo* the Great) are not, where Judgement is not exercised according to Righteousness. Wherefore occasion should not be given unto these our envyers, that the Priesthood, which is one every where, as the Catholick Church is one, should be subject unto one Man, that if he be corrupt with Money, favour, fear or ignorance, none can be a Priest, except whom these virtues recommend unto him. Let the Law of the Catholick Church be common. Farewel, and suspend not your selves from the sacred Mysteries.

Pope *John* had intelligence of this Letter, and summoned the Bishops

shops of *France* unto a Synod, first at *Rome*, then at *Aken*. The Bishops answered, They were not obliged to go out of their own Country. At last he named *Munson* on the borders of *France*: where only *Gerebert* appeared, and boldly maintained the cause of the *French* Church: so that the Legate *Leo* could do nothing without new instructions from the Pope, save only that he appointed another Synod at *Rhemes*; and in the mean time he suspends *Gerebert*, who wrote the Apology of the *French* Church, as his Epistle unto *Wilderodon* Bishop of *Argentine*, testifieth.

Gerebert excelled in Learning; and came afterward to the *Roman* Chair, and called by the name of *Silvester* the second: he was promoted to that dignity by the Emperour *Otho*.

Hugh Capet having reigned peaceably nine years, died *Novemb. 22. 996.* leaving his Son *Robert* his successour; a Prince wise, resolute, peaceable and continent: he is said to have been Learned, a lover of Divinity and humanity. They sing Hymns of his Invention, the which thus beginneth. *O Constantia Martyrum mirabilis*; the which bearing resemblance with the name of his Wife *Constance*, he was wonderfully pleased with the humour she had to be honoured with his writings, being then greatly esteemed throughout the World.

He preferred virtue before the prerogative of primogeniture, and caused *Henry*, his younger Son, to be Crowned in his life time, decreeing by his Will that his eldest Son *Robert* should content himself with the Dutchy of *Burgundy*, doing homage for it to the Crown of *France*.

Century XI.

IN the beginning of this Century, *Arnold* Earl of *Sens*, used great Tyranny among the Bishops and Ministers of the Church. Hereupon *Leofricus*, Bishop of that See, through the advice and aid of *Reginald* Bishop of *Paris*, put out the said *Arnold*, and delivered the City unto King *Robert*. But the Brother of the said *Arnold*, with divers of his Knights, fled to the Castle, and held it by force. Then the King belieged the said Castle, and took both it and *Fromond*, the Brother

Brother of *Arnold*, and sent him to *Orleans*, where being imprisoned he dyed shortly after.

This *Robert* builded the Castle of *Mountfort*: He founded also divers Monasteries and Temples, at *Orleans* the Temple of *St. Avian*, at *Stamps* a Church dedicated to the Virgin *Mary*, and many other in divers places of his Realm. And he endowed the Church of *St. Denis* with many great priviledges, and had special devotion to *St. Hypolite*, above all other Saints.

At this time flourished *Fulbert*, Bishop of *Chartres*, a very learned Man: Sundry Sermons and Treatises that are amongst the works of *St. Austin* are said to be his. He wrote an Epistle to *Adeodatus*, wherein he first reproveth a gross opinion of some Men, who held that Baptism and the Eucharist were naked signs. Then he proveth that these should not be considered as meer and outward signs, but by Faith according to the invisible vertue of Mysteries. The Mystery of Faith it is called, saith he, because it should be esteemed by Faith, and not by sight, to be looked into spiritually, not corporally; the sight of Faith only beholdeth this powerful Mystery, &c. Then he illustrates the same by comparison of a baptized Man, who albeit outwardly he be the same he was before, yet inwardly he is another, being made greater than himself, by encrease of invisible quantity, that is, of saving grace, &c. Here is no word of substantial change of the Elements; the Bread is still Bread: But we find two other changes, the Faithful are transposed into the body of Christ, and Christ is infused into the habitation of a faithful Soul; yet so, that Christ's body remaineth in the Heavens; and by the Revelation of the Spirit saith beholdeth Christ present, or lying in his Mother's bosom, and dying, rising, and ascending: and he entreteth into the gracious habitation of a faithful Communicant, and many waies refresheth him. Here also we see, that the substance of Bread remaineth, as the substance of him who is Baptized remaineth, albeit inwardly he be another.

Biblioth. part de
e bigne Tom. 3.

Hist. Magdeb.
Cent. II.

Some say, that *Fulbert* composed many Songs in praise of the Virgin *Mary*; and that he built a Temple and dedicated it unto her. Historians also do feign, that *Fulbert* being sick was visited by the Virgin *Mary*, and that she cherished him with her own Milk. O impudent forgers of lies! O foolish Mortals, who gave credit to such palpable lies.

King *Robert* dyed Anno 1031. His Son *Henry* succeeded him; and reigned 33 years. In his time the Realm of *Burgundy* had an end in the posterity of *Boson*, and the Emperours of *Germany* challenged the right and title of it.

Robert Duke of *Normandy*, had maintained the Hereditary love of his Father with King *Henry*, greatly relying upon his friendship. Having resolved upon a long and dangerous Voyage to the Holy-land, he

he intreated him to take the protection of *William* his Bastard Son, whom he had made his Heir, excluding his lawful Children. *Robert* settled his Estate before his departure, appointing him good Governours, and putting the strongest holds, and treasure into their hands. *Robert* dyed in this long Voyage beyond the Seas, at the City of *Bythinia*; having before his departure commanded the Lords of *Normandy*, and sworn them, and *Robert* Arch-Bishop of *Rovan*, to perform their Allegiance unto his Son *William*, and to take him for their Lord and Duke, if he return not again.

When King *Henry* had settled his Land in quietness, he then builded the Monastery of *St. Martin*, called *Des Champs*, besides *Paris*, and set therein secular Priests. King *Henry* after he had reigned 31 years dyed, and was buried at *St. Denis*.

Anno 1046. *Gregory* VI. created *Odilo* Abbot of *Cluny*, Arch-Bishop of *Lyons*, sending him the Pall and the Ring, which he received, yet without accepting the dignity, saying, he would reserve it for him that should be chosen Arch-Bishop.

Berengarius a French-man, Deacon of *St. Maurice* in *Anjou*, was the Disciple of *Fulbert*. He was the first that was accounted an Heretick for denying of Transubstantiation, and troubled for the same. In his days it was broached, that the Bread of the Eucharist was the very body of Christ, and the Wine his Blood, substantially or properly. *Berengarius* on the contrary, taught that the Body of Christ is only in the Heavens, and these Elements are the Sacraments of his Body and Blood.

Adelman Bishop of *Brixia* wrote unto him. In the beginning he saluteth him as his holy and beloved Brother, and Con-disciple under *Fulbert* Bishop of *Chartres*. Then he sheweth, he heard it reported, that *Berengarius* did teach, that the Body and Blood of Christ, which are offered upon the Altar throughout the Earth, are not the very Body and Blood of Christ, but only a figure or certain similitude, howbeit indeed *Berengarius* had said nothing so. To the intent *Adelman* may bring his Brother from this opinion, he entreateth him not to depart from the Doctrine of their Master *Fulbert*, and of the Catholick Church. Then he appealeth to the testimony of *Ambrose*, *Augustine* and *Hierome* [who never taught the Doctrine of Transubstantiation.] He writeth also, that the very Flesh and Blood of Christ, was given unto the Apostles at the first Institution, and are still given unto faithful Communicants. *Adelman* enlarged much on this subject.

What answer *Berengarius* did return to him, we find not. But he wrote an Epistle to *Lanfrank*, declaring the abuses of the Sacrament, and commending the Book of *John Scotus* upon that question. And he wrote expressly, that the Body of Christ is not in the Sacrament, but as in a sign, figure or mystery. He spake also in his Preachings a-

Occampad. Epist. l. 5.

gainst the *Romish* Church in the Doctrine of Marriage, and necessity of Baptism. And *Bellarmino* witnesseth, that *Berengarius* called the Church of *Rome* the malignant Church, the Council of vanity, and the seat of *Satan*; and he called the Pope, not *Pontificem*, vel *Episcopum*, sed *pompificem*, & *Pulpificem*.

It happened, that *Lanfrank* was not at home, and the Convent opened the Letter of *Berengarius*, and sent it with a Clerk of *Rhemes*, unto Pope *Leo IX.* The Pope summoned a Synod at *Vorceles*. *Berengarius* was advised not to go himself to the Synod, but send some Clerks in his name to answer for him. The two Clerks were clapt in Prison. *Scotus* was condemned 200 years after his death, and the Doctrine of *Berengarius* was condemned, yet nothing done against his Person at that time, because many favoured him. *Lanfrank* pleaded for him: but he was commanded by the Pope to answer him, under no less pain than to be reputed as great an Heretick as he. *Lanfrank* following the sway of the World (for afterwards he was made Arch-Bishop of *Canterbury* by *William* the Conquerour) performed the charge.

Petries. Ch. Hist.
Cent. 11.

Guitmund, Bishop of *Aversa*, wrote more bitterly, and less truly against *Berengarius*.

Nevertheless *Berengarius* abode constant, and was in great esteem both with the Nobility and People: And therefore Pope *Victor* the second, gave direction to the Bishops of *France*, to take order with him. The Pope's Ambassadors were present at the Council, and *Berengarius* answered, that he adhered to no particular opinion of his own, but he followed the common Doctrine of the Universal Church, that is, saith he, as the Fathers, Primitive Church, and Scriptures have taught. This gentle answer mitigated the fury of his Adversaries: yet he persisted in his own opinion; and for this cause *Lanfrank* objected against him, that he deluded the Council of *Tours* with general and doubtful words.

Du. Moul. Con-
ar. Perron li. 1.

Afterwards, Pope *Nicholas* the second hearing that he was honoured of many, assembled a great Council against him at *Rome*, of 113 Bishops, where it was declared and pronounced, That the Bread and Wine which is put upon the Altar, after the Consecration is not only the Sacrament, but also the true Body of our Lord *Jesus Christ*. And that not only the Sacrament, but the Body of the Lord is * sensually and in truth, handled by the hands of the Priest, broken and bruised by the teeth of the faithful.

* It seems they
meant sensibly.

When *Berengarius* with many Arguments defended, that the Sacrament (to speak properly) was the figure of *Christ's* body, and Cardinal *Albericus*, who was nominated to dispute against him, could not by voice resist him; and neither of the two would yield unto the other, *Albericus* sought the space of seven days to answer in writing. And

Signon de rege 1-
tal. li. 9.

at

at last when disputation could not prevail against him, he was commanded to recant, or else he must expect to be burnt. They prescribed to him a form of Recantation of his error as they called it. The Recantation was penned by Cardinal *Humbert*, and is registred by *Gratian*. Nevertheless the words of the Recantation are far from Transubstantiation.

Gratian de consecrat. dist. 2.

These are the words so far as they concern our present purpose, faithfully translated. *I Berengarius, do consent to the Apostolick and Roman See, and with my Mouth and Heart confess, that the Bread and Wine laid on the Altar, after the Consecration, are not only the Sacrament, but the very body and blood of our Lord Jesus, and sensibly, not only in Sacrament but in truth, are handled with the hands of the Priest, broken and chewed with the hands and Teeth of the faithful.*

Massons Annal. Franc. li. 3.

John Semeca, the Glossator of the Decrees, expressly condemneth the words of this Recantation, and saith, If thou understandest not the words of *Berengarius* soundly, thou shalt fall into a greater Heresie than he did: for we break not Christ's body into pieces, *nisi in speciebus*.

Usser de success. Eccles.

Berengarius returning home, returned also to his former Doctrine, and wrote in defence of it. Some have written, that *Berengarius* denied the Baptism of Infants: But Arch-Bishop *Usher* saith, that in so many Synods held against him, we never find any such thing laid to his charge.

Illyricus gives this Character of him, *Tempore Leonis noni, circa 1049. Berengarius, Vir pietate & eruditione Clarus, Andegavensis Ecclesie Diaconus, quum videret Pontificios Doctores quam plurimos ingenti fastu Transubstantiationis fundamenta sternere, quod mentem Augustini & aliorum Veterum non intelligerent, sed Sacramentales & Hyperbolicas nonnullas locutiones ad novum sensum inducendum detorquerent, veram sententiam ex Orthodoxo consensu repetitam his corruptelis opposuit, & verbo Dei Testimoniisq; Veterum Theologorum refellere conatus est, scriptis etiam & vulgatis libris, ut pii in vera Doctrina confirmarentur. Catal. Test. Verit. lib. 22.*

vid. Thevet vies des hommes illustres li. 2.

Berengarius dyed (holding his first Doctrine) at *Tours*, in the Isle of *St. Cosina*, and was buried at *St. Martins*, where his Tomb was reared: and *Hildebert* Bishop of *Cænoman*, and then of *Tours*, and made his Epitaph, which *William* of *Malmesbury* hath set down. And this is a part of it.

Quem modo miratur, semper mirabitur orbis,

Ille Berengarius non obiturus obit.

Quem sacre fidei vestigia summa tenentem,

Huic jam quinta dies abstulit, ausa nefas.

Illa dies damnosa dies, & perfida mundo,

Quâ dolor & rerum summa ruina fuit,

Guil. Malmsh de Gest. Anglor. li. 3.

*Quâ Status Ecclesie, quâ spes, quâ gloria Cleri,
Quâ cultor jaris, jure ruente ruit.
Post obitum secum vivam, precor ac requiescam,
Nec fiat melior fors mea sorte sua.*

Platina calleth *Berengarius*, famous for learning and holiness. He was a great friend to learning, and bred many Students of Divinity at his proper charge, and by means of them his Doctrine was sowed through all *France*, and the Countries adjacent. This was matter unto his adverfaries to envy him the more. Albeit he did waver as *Peter* did; and although his Doctrine was so often condemned by the Popes, yet it could not be rooted out of the minds of men: for *Matthew Paris* writeth, that all *France* was affected with this Doctrine, and *Matthew* of *Westminster* at the same time faith, That the Doctrine of *Berengarius* had corrupted all the *English, Italian* and *French* Nations: So that the *Berengarians*, that is, the Preachers of the true Faith, (which the *Romanists* call Heresie) against the rising errors did not lurk in a Corner.

And *Sigebert* in his Chronicle faith, that there were many disputations among divers persons, both for him, and against him, both by word and by writing.

Ihnanus also hath noted, that in *Germany* were many of the same Doctrine; and that *Bruno* Bishop of *Trevers*, banished them all out of his Diocess, but sparing their Blood. And *John Tossington* a Franciscan, in his confession set forth Anno 1380. faith thus. The Heretical sentence which is raised of the dreams of *Berengarius* affirmeth openly, that all the Fathers of the Church, and Doctors of the second thousand years (as they speak) that is, who have been within 380 years have been after the loosing of Satan, and the Doctrine which we (faith he) hold to be the Faith of the Church; concerning the blessed Eucharist, they say it is not right, but an error and heresie, and the tares of Satan being let loose.

To defend the words of the former Recantation, which was given in the Synod at *Lateran* unto *Berengarius*, these flatterers of the *Romish* Idol have devised a new distinction of oral manducation, viz. That oral eating is either visible or invisible. And they called the opinion of eating Christ's flesh visibly, the error of the *Capernaites*, and they said, the eating of Christ's flesh with the mouth invisibly, was the explication of Christ. But the Fathers of higher antiquity condemned all oral eating as *Capernaitism*; neither were the *Capernaites* so subtle, as to make such distinctions: yea surely Christ would have made his correction according to their error. Mark what *St. Augustine* faith, who abideth not in Christ, and in whom Christ abideth not, without all doubt, he neither spiritually eateth Christ's flesh, nor drink-

*Platin. in vit.
Joann. 15.*

*Math. Paris Hist.
Anglor. Math.
Westm.*

*Sigeb. Gemblac.
Chroni.*

*Thuan. Hist. in
Epist. Dedicat.*

Ulmer ca. 3.

*August. Tract.
27 in Johan.*

drinketh his blood, albeit carnally and visibly he with his teeth do press the Sacrament of the Body and Blood of Christ. And *Tract.* 28. What is it? They are Spirit and Life, they are spiritually to be understood: Understandest thou them spiritually? they are Spirit and Life. Understandest thou them carnally? so also they are Spirit and Life, but not to thee. They understanding spiritual things carnally, were scandalized.

Here St. *Augustine* opposeth carnal eating unto spiritual eating, and he saith, that carnally men eat not the flesh of Christ, but the Sacrament of his flesh.

Philip the first, succeeded his Father *Henry*. This *Henry* had caused his Son *Philip* to be crowned King being but seven years old, and gave him *Baldwin* Earl of *Flanders*, for Tutor and Regent of the Realm. He lived but a little time after his Son's Coronation. The King's Minority passed quietly by the wise government of *Baldwin*, who having accompanied his Pupil to the Age of 15 years, dyeth, and leaveth him his Realm in peace. *Baldwin* left two Sons, *Baldwin* and *Robert* with their Mother *Richilde*. Then their Uncle *Robert* the *Frisson*, pretended the Inheritance to belong to him, and supplanting his Nephews, seizeth on the Earldom of *Flanders*: and King *Philip* forsakes *Baldwin's* Children at their need, forgetting the good Offices he had received from their Father.

Now *William* Duke of *Normandy* is received King of *England*, and Crowned in a solemn Assembly of the *English*, and homage is done unto him as their lawful Lord, Anno 1066. He had encountred King *Harold* and overcome his Host, in that place where afterward was builded the Abbey of *Battle* in *Suffex*.

The day after the *Battle* very early in the morning, *Odo* Bishop of *Baieux* sung Mass for those that were departed, being slain in the *Battle*.

Before this time Priests were forbidden to marry, but could not be restrained from their liberty.

In the Year 1074. Pope *Gregory VII.* otherwise *Hildebrand* in a Synod at *Rome*, condemned all married Priests as *Nicolaitans*. He directed his Bulls (as they called them) to Bishops, Dukes, and other Powers, declaring every one to be no Priest, that had a Wife. His Bull was sent into *Italy* and *Germany*. This Decree being proclaimed through all *Italy*, he sent many Letters unto the *French* Bishops, commanding that they should upon pain of an everlasting curse, put away all the Women from the Houses of Priests. But the residue of the Clergy stoutly withstood the Pope's decree, and would not agree thereunto.

Then there arose such a Schism in the Church, that the people would not send their Priests unto the Bishops, but did elect them among themselves, and put them in Office without the knowledge of the Bishops. And *Nauclerus* saith, that both Priests and people did
oppose.

oppose the Pope's decree, and that not only in *Germany*, but in *France* also. Yea *Gebuiler*, a late Papist, testifieth, that in those times 24 Bishops in *Germany* and *France*, with their Clergy, did constantly maintain the liberty of Priests marriage. If other Nations had followed the like concord and constancy of these *German* and *French* Ministers, the devilish decree of this *Hildebrand* had been avoided.

Math. Paris Hist.

About this time at *Nantes*; a Letter was presented unto a Clerk, as directed from Hell; in it Satan and all that fry, gave thanks unto all the Popish Clergy, because they were not wanting to do their wills and pleasures, and because by negligence of preaching they had sent so many souls to Hell, as no Age preceding had seen so many.

After the death of *Hildebrand*, *Victor* the third, Abbot of *Cassa*, was made Pope, not by the Election of the *Romans* or Cardinals, but was thrust in by the aid of his Harlot *Matilda*, and the *Normans* that were of his faction.

He being established, began to defend *Gregorie's* pranks, against the Emperour and others. But the hastiness of his death, shortened his malice.

Avent. Annal.
li. 5.

When *Gregory* and *Victor* were dead, the Bishops of *Germany* and *France*, considering the calamities of the Church, by that unhappy schism, met at *Gurzburg*, to end the controversie. There *Conrade* Bishop of *Utrecht* made a long Oration in the Assembly. The Papal party had chosen *Gebhard* Bishop of *Salisbury*, to speak in their name, but when he heard the Oration of *Conrade*, he would not open his mouth to speak on the contrary.

At length a Synod was convocated at *Mentz*, whither came the Emperour, the Electors, and many Dukes, *Peter* Bishop of *Portua*. and Legate of *Clemens*, and many Bishops of *Germany* and *France*, There the faction of *Hildebrand* by common suffrage was condemned, as contrary unto Christian piety, and a decree was published, that all Christians should shun the company of those accursed persons.

Review of the
Counc. of Trent
p. 295.

Hildebert Arch-Bishop of *Tours*, lived under *Philip* the first King of *France*. At that time the Kings of *France* furnished the Churches with Pastors after the death of the Incumbent. Then *Hildebert* approved the presentation made by the King to a certain Bishoprick of his Realm, commending him in this manner. *I congratulate with vertue, that hath her reward under our King. He hath found that the power of a King shines more bright by gifts and liberality, than by the Scepter, and that it is not sufficient for a Prince to stir up his Subjects, to well-doing by Examples, unless they be also provoked by rewards.* Hence it is, that your good manners were honoured by a great Priesthood. The disposition of the King was sound and prudent, considering, it could not better provide for the Church than by placing you in it.

At

At this time *Ivo* Arch-Bishop of *Chartres* in *France*, after he was elected by the Clergy, was presented to the same King *Philip* the first, and received his Investiture, and pastoral staff from him, upon the refusal of the Arch-Bishop of *Sens*, he was consecrated by the Pope; whereat the said Arch-Bishop was highly offended, inasmuch that He with other Bishops at the Synod of *Estampes*, were upon the point of revoking the said consecration made by the Pope, as prejudicial to the King's Authority. See here what the same Bishop saith of it in a Letter unto Pope *Urban*. *Moreover, I give your Holiness to wit, that the Arch-Bishop of Sens being infatuated by the Counsel of the Bishop of Paris, having summoned the said Bishop of Paris, and two others of the same humour (viz. he of Meaux and He of Troyes) did very indiscreetly accuse me this present Year, because of the consecration which I had received from you; saying that I had offended against the King's Majesty, by attempting to receive my consecration from the See Apostolick.*

Ivo Epist. 122

This *Urban* the second, forbade the Bishops of *France* to Crown King *Philip*, whom he had excommunicated: but they were readier to obey their King's commands, than his prohibition. In the Council of *Clermont* in *France* (saith *Matthew Paris*) held Anno 1094. Pope *Urban* excommunicated *Philip* King of *France*.

Ivo Epist. 134

Math. Paris in Will. 2.

And another *English* Author saith, In this Council the Pope excommunicated King *Philip* of *France*, and all such as should call him their King or their Lord, and which should obey him, or speak unto him. In like manner *Ivo* Bishop of *Chartres* speaks of them both. By reason of this accusation King *Philip* was excommunicated by Pope *Urban* at the Council of *Clermont*, and having resumed the same Wife after he was divorced from her, he was afterwards excommunicated at the Council of *Poitiers* by the two Cardinals. *John* and *Bennet*. Notwithstanding which Excommunication he was Crowned by the Arch-Bishop of *Tours* in a full Assembly of other Bishops.

Will. Malmsb. li. 4.

Know you therefore (saith the same Bishop of *Chartres* in a Letter of his to Pope *Urban*) that contrary to the prohibition of your Legate, the Arch-Bishop of *Tours* hath set the Crown upon the Head of the King. He speaks afterwards of the Election of a Bishop, made at the same time by those who were assembled with the said Arch-Bishop.

Ivo Epist. 28. ad Urban. secund.

In another Epistle written to the same *Urban*, he sheweth him how *Philip* had sent Ambassadors unto him with prayers in one hand, and threats in the other, such as these, *That the King and Kingdom would relinquish their obedience to him, unless he did restore the King unto his Crown, and absolve him from the sentence of Excommunication.* And afterwards he adviseth him, *How the Arch-Bishop of Rhemes, Sens and Tours, had by injunction from the King; appointed their suffragan Bishops*

Bishops

Bishops to meet at Troyes, the first Sunday after All-Saints day, after he should have returned his Answer.

Whence we collect two things. 1. That the Bishops of *France* did not cease to acknowledge their King, nor to obey him, and communicate with him, notwithstanding the prohibition from the Council of *Clermont*. 2. That they were very ready to put in Execution those threats which the Ambassadors went to make unto the Pope, in case he did not condescend unto the King's pleasure.

The same *Ivo* complains of the Pope's Legate, because he had chosen the City of *Bloyes*, there to decide the cause of the Clergy of *Chartres*, who could not repair thither with safety by reason of the populousness of that City.

The same Bishop having a controversy with some of his Clergy, depending before the Arch-Bishop of *Sens*, his Metropolitan, intreats him to appoint a place for Judgement, whither they might go and come in safety.

Ivo Epist. 166.

The Legate fore-mentioned, having appointed a Council, consisting of *French* Bishops to meet at *Sens*, for the absolution of King *Philip* the first, from the Excommunication which was darted out against him by the Pope, by reason of his unlawful marriage, he gives him notice that he might have done better, to have proceeded to that absolution in another place than *Sens*, that so every one might have had means to speak his opinion freely.

Idem. Epist. 116.

The same Bishop of *Chartres* continuing his devotion to Pope *Urban*, upon the Election of an Arch-Bishop of *Rhemes*, assureth the Pope that one was chosen, who was very zealous for the See Apostolick, adding afterwards. *No how necessary is it for the Church of Rome, to place in that See a Minister, which is devout and affectionate unto her, it is not for me to inform your Wisdom, which knows very well, that this See wears the Royal Diadem, and serves for a pattern to all other Churches of France, either of Ruine or Resurrection.*

This *Ivo* of *Chartres*, although he had received his Investiture from King *Philip*; yet inasmuch as he had gotten his confirmation from Pope *Urban*, he was always affectionate to him, and the *Roman* See, even to the prejudice of the King and Kingdom, as may be collected from some of his Epistles.

Lup. Epist. 40.

On the contrary because *Lupus* had gotten the Abbey of *St. Peter de Ferriers* in the Diocess of *Sens*, by the donation of *Charles* the bald, he was always loyal, and even brags of it in one of his Epistles.

Tho. Fuller. Hist. of the holy War lib. 1. ca. 8.

It happened, that there came a *French* Pilgrim to *Jerusalem*, called *Peter* an Hermit, born at *Amiens* in *France*; one of a contemptible person, yet a man of a quick apprehension, and eloquent Tongue, and one that was counted very Religious. With him *Simon* the Patriarch of *Jerusalem* often treated, concerning the present miseries of the Christians

Christians under the Turks, what hope of amendment, and how the matter might be secretly contrived, that the Princes in *Europe* might assist and relieve them. *Peter* moved with the Patriarch's persuasions, the equity and honourableness of the cause, and chiefly with a Vision (as they say) from Heaven, took the whole business upon him, and travelled to *Rome*, to consult with Pope *Urban* the second, about the advancing so pious a design.

Some think, that the Pope first secretly employed this Hermit to be his Factor, and to go to *Jerusalem* to set on foot so beneficial a Trade for the Church of *Rome*; because the Pope alone was the gainer by this great adventure, and all other Princes of *Europe* came off losers.

Pope *Urban* had called the Council of *Clermont* in *France* forementioned; where met many Princes and Prelates to whom he made a long oration: which was to this effect. First, he bemoaned the miseries of the Christians in *Asia*, and the vastation of those holy places. Next, he encouraged the Princes in the Council to take Arms against those Infidels; and to break their bonds in sunder, and to cast their cords far from them (as it is written) *to cast out the Handmaid and her Children.* Tyrius li. i. c. 15.

Otherwise, if they would not help to quench their neighbours houses, they must expect the speedy burning of their own, and that these barbarous Nations would quickly over-run all *Europe*.

Now to set an edge to their courage, he promised to all that went this Voyage, a full remission of their sins, and penances here, and the enjoying Heaven hereafter. Lastly, he thus concluded, Gird your Swords to your Thighs, O ye men of might: It is our parts to pray, yours to fight: ours with *Moses* to hold up unwearied hands to God, yours to stretch forth the Sword against these Children of *Amaleck*. *Amen.*

This motion was most cheerfully entertained, so that the whole Assembly cried out, *God willeth it*: A speech which was afterward used as a fortunate Watch-word in their most dangerous designs. Sabell. An. 9. lib. 3.

Then many took a cross of red cloth on their right shoulder, as a badge of their devotion: And to gain the favourable assistance of the Virgin *Mary* to make this War the more happy, her Office was instituted; containing certain prayers, which at Canonical hours were to be made unto her.

One observeth, that it is enough to make it suspicious, that there were some sinister ends in this War, because *Gregory VII.* otherwise called *Hildebrand* (and by *Luther* in his Chronology, *Larva Diaboli.*) the worst of all that sate in the Papal Chair, first began it: but death preventing him, *Urban* the second (whom Cardinal *Benno* called *Turban*, for troubling the whole world) effected it. Tho. Fuller Hist. sacri belli.

Now a great controverſie was in Chriſtendom about the inveſtiture of Biſhops, whether the right lay in the Pope, or in ſecular Princes.

Now the Pope diverted this queſtion out of Princes Heads, by opening an iſſue another way, and gave vent to the activity of their ſpirits in this Martial employment, and in the mean time quietly went away without any corrvival. concluding the controverſie for his own profit.

Moreover, he got a Maſs of Money by it. He had the office to bear the bag, and what was put into it, as contributed to this action from pious people, and expended but ſome few drops of the ſhowers he received.

As the Pope, ſo moſt of the Clergy improved their Eſtates by this War: For the ſecular Princes who went this Voyage, ſold or morgaged moſt of their Eſtates (ſelling for Gold, to purchaſe with Steel and Iron) and the Clergy were generally their Chapmen. *Godfrey* Duke of *Bovillon*, ſold that Dukedom to the Biſhop of *Liege*, and the Caſtle of *Sarteny* and *Monſa* to the Biſhop of *Verdun*. *Baldwin* his Brother ſold him the City of *Verdun*. Yea by theſe ſales the third part of the Feoffs in *France*, came to be poſſeſſed by the Clergy, who made good bargains for themſelves, and had the conſcience to buy Earth cheap, and Heaven dear.

Many Prelates and Fryars left their paſtoral Charges and Covents to follow this buſineſs.

The total ſum of thoſe pilgrim Souldiers amounted to three hundred thouſand. The *French*, *Dutch*, *Italian* and *Engliſh*, were the four Elemental Nations, whereof this Army was compounded. But *France* contributed more Souldiers to this Army than all Chriſtendom beſides. The ſignal men were *Hugh*, ſurnamed *le Grand*, Brother to the King of *France*. *Godfrey* Duke of *Bovillon*, *Baldwin* and *Euſtace* his younger Brothers; *Stephen* Earl of *Bloys*, Father to *Stephen* afterwards King of *England*; *Reymund* Earl of *Tbolouſe*; *Robert* Earl of *Flanders*; *Hugh* Earl of *St. Paul*; *Baldwin de Burge*, with many more: beſides of the Clergy *Aimar* Biſhop of *Pny*, and Legate to the Pope, and *William* Biſhop of *Orange*.

Out of the fartheſt parts of *Italy*, *Boemund* Prince of *Tarentum*, and *Tancred* his Nephew, (both of the *Norman* ſeed, though growing on the *Apulian* ſoyl) led an Army of twelve thouſand Men. Many Souldiers alſo went out of *Lombardy*.

England alſo (the Pope's pack-horſe in that Age) ſent many brave men under *Robert* Duke of *Normandy*, Brother to *William Rufus* (now King of *England* after the Death of his Father) as *Beauchamp* and others whoſe names are loſt.

All theſe Princes being called up by Pope *Urban*, gathered together great

Æmil. de geſt.
Franc. p. 109.

Daniel in Hen-
ric. 1.

great Armies at divers times and places unto that War. After many difficulties, and the loss of many men they arrived in *Palestine*, and *Jerusalem* was won by the Christians, and twenty thousand *Turks* therein slain on *July 15. Anno 1098.*

Robert the Norman refuseth the Kingdom of *Jerusalem*, and *Godfrey of Bovillon* is chosen King. In this choice, that they might know the nature of the Princes the better, their Servants were examined on Oath to confess their Master's faults. The Servants of *Godfrey* protested their Master's only fault was this, That when Mattens were done, he would stay so long in the Church, to know of the Priest the meaning of every Image and picture, that Dinner at home was spoiled by his long tarrying: All admired hereat, and unanimously chose him their King.

In the latter end of this Century, *Bruno*, Chanon of the Church of *Colen* and *Rhemes*, bare the praise of Learning and Holiness, and was Master of the Schools, by whom the order of the *Caribustians* was begun.

The *Cistercian* Order was begun *Anno 1098.* by *Robert*, Abbot of *Molisma*, as *Sigebert* saith.

Godfrey of *Bovillon* dyed, having reigned one year, wanting five days. After his death, the Christians with a joynt consent sent to *Baldwin* his Brother, Count of *Edeffa*, (a City in *Arabia*, the Lord whereof had adopted this *Baldwin* to be his Heir) and entreated him to accept of the Kingdom, which honourable offer he courteously embraced, *Anno 1100.*

He was a Prince of the largest size, higher by the Head than his Subjects; Bred he was a Scholar, entred into Orders, and was Prebendary in the Churches of *Rhemes*, *Liege*, and *Cambray*, but afterwards turned secular Prince, but *Baldwin* put not off his Scholar-ship with his habit, but made good use thereof in his Reign.

Century XII.

ANNO 1107. Pope *Pascal* the second, gathered a Council at *Troyes* in *France*, to throw out of the hands of the Emperour *Henry V.* the right of Investiture of Bishops.

In the beginning of this Century, Great *Hugh* of *France* was buried at *Tarsus* in *Cilicia*, Duke *Guelpbo* at *Pappos* in *Cyprus*. *Diemo* the Arch-Bishop of *Salzburgh* saw his own Heart cut out, and Martyred by the *Turks* at *Chorazin*, so many thousand Souldiers, were consumed with Plague, Famine and the Sword, that *Conrade*, Abbot of *Ursburg*, who went and wrote this Voyage, saith, God manifested by the event, that this War was not pleasing to him.

Ursburg. in
Chronico p. 38,
39.

Rabbi Solomon Jarchi, a learned *French Jew*, who hath commented on the whole Bible, to whom *Lyra* is beholden for the Hebrew, dyed Anno 1105.

Philip King of *France* having resigned his Crown to his Son *Lewes* at *Orleans*, and caused him to be Crowned King, dyeth at *Melun*, Anno 1109.

Calixtus the second, before called *Guido* of *Burgundy*, descended of the Kings of *England* and *France*, succeeded Pope *Gelasius*. He was chosen Pope at *Clugny* in *France* by a few Cardinals, whom *Gelasius* had brought with him, yet was Pope *Gregory* alive, whom the Emperour himself had created.

Calixtus besiegeth *Satrium*, a Town where *Gregory* was, and having taken the Town, and his fellow Pope, he caused him to be set upon a Camel, with his Face to the Camel's Tail, so he was brought through the streets of *Rome*, holding the Tail in his hand instead of a Bridle: and afterwards being shorn he was thrust into a Monastery.

This Pope *Calixtus* was the first that established the decrees of the Papal See, against the Emperour. He held a general Council at *Rhemes*, and decreed that Priests, Deacons and Sub-Deacons should put away their Concubines and Wives: and whosoever was found to keep his Wife, should be deprived of Benefice, and all other Ecclesiastical living, whereupon a certain *English* Writer made these Verses following.

*O bone Calixte, nunc omnis Clerus odit te,
Quondam Presbyteri poterant Uxoribus uti.
Hoc destruxisti, postquam tu Papa fuisti,
Ergo tuum meritò nomen habent odio.*

He sate five years, and ten months. *Honorius* the second succeeded him. In the time of this *Honorius*, *Arnulph* a singular preacher of Christian Religion flourished. *Hugo*, *Platina* and *Sabellicus* say, he was Bishop of *Lions* in *France*. *Trithemius* saith he was a Priest, whose History I will briefly set down. *Arnulph*, was a devout, and zealous Man, a worthy preacher; Coming to *Rome*, he rebuked in his preaching the dissoluteness, incontinency, avarice, and pride of the *Romish* Clergy, provoking all to follow Christ and his Apostles, rather in their poverty and pureness of Life: by reason whereof this man was well accepted and liked of the Nobility of *Rome*, for a true Disciple of Christ: but of the Cardinals and Clergy he was no less hated, than favoured of the other; insomuch that privily in the night season they took him and destroyed him. This his Martyrdom (saith he) was revealed unto him before by an Angel, he being in the desert when he was sent forth to preach. Whereupon he thus spake unto them publickly. I know (saith he) ye seek my Life, and will destroy me privily, because I preach to you the truth, and blame your pride, avarice, incontinency, with your unsatiable greediness in getting and heaping up riches, therefore you are displeas'd with me.

I take here Heaven and Earth to witness, that I have preached unto you that which I was commanded of the Lord, but you contemn me and your Creator, who by his only Son hath redeemed you. And no marvel, if you seek my death, being a sinful man preaching to you the truth, whereas if *St. Peter* were here this day, and rebuked your vices, which do so multiply above measure, you would not spare him neither. And as he was saying this with a loud voice, he added, for my part I am not afraid to suffer death for the truth's sake, but this I say unto you, that God will look upon your iniquities, and be avenged of you. You being full of all impurity, play the blind guides to the people committed to you, leading them the way to Hell. Thus the hatred of the *Popish* Clergy being incens'd against him for preaching, they conspired against him and killed him. *Sabellicus* and *Platina* say, that they hanged him, and others that they drowned him. All the Clergy were defamed for his death; the Pope took it ill, but he revenged it not.

Fox Act. & Mon.
num. ad ann.

1131.

Hildebert forementioned, Arch-Bishop of *Tours*, about this time wrote many Epistles: in one unto an Earl going in Pilgrimage, he condemneth Pilgrims for visiting of Monuments. And speaking of the

the *Romanists*, he saith their business is in ease, their prey is in peace; their fighting is in fleeing, and victory in cups: they regard no man, nor order, nor time: they are in Judgement *Scythians*, in Chamber vipers, at Feasts peasants; in understanding stones, in respect of anger fire, to forgive iron, in discretion prating Daws; in friendship Panthers, in deceit Foxes, in pride Bulls, to devour Minorants. He wrote to *Honorius II.* refuting appellations to *Rome*, because it was a novelty contrary to the Scripture, and very hurtful to the Church. He sheweth the condition of *Rome* briefly in two Verses.

Morn. in Myff.

*Urbs felix, si vel Dominis urbs illa careret,
Vel Dominis esset turpe carere fide.*

He was apprehended, and imprisoned at *Rome*.

King *Lewes* called a Council of the Lords and Bishops of *France*, at the City of *Orleans*, where, of the Bishop of the same place, he was solemnly anointed and Crowned, but not without the grudging of the Arch-Bishop of *Rhemes*. The *French* begin to fall from their obedience, and rebellions are kindled in divers places of his Realm: and the places near unto *Paris* began these first revolts; his Reign was very troublesome.

He had crowned his eldest Son *Philip*, who going to take the Air on Horse-back, an Hog passed under the Belly of his Horse, which being scared threw him down, and bruised him so, that within few days after he dyed. Then King *Lewes* marieth his Son *Lewes* to the Heir of *Gnienne*. He made *Henry*, his third Son, Bishop of *Beavois*, another *Philip* Arch-Deacon of *Paris*, *Peter* Earl of *Courtney*, *Robert* Earl of *Dreux*, and married his only Daughter *Constance* to *Reimund* Earl of *Tholouse* and *St. Giles*. *Lewes* the gros having thus settled his Children, dyed Anno 1137.

His Son *Lewes VII.* succeeded him, and reigned three and forty years, his long reign was nothing happy, and contains in it nothing that was memorable, but that the foundation was laid for a long calamity for *France*.

After the death of *Baldwin*, King of *Jerusalem*, *Baldwin de Burgo* his Kinsman, was chosen King.

This *Baldwin* was a proper Personage, and of able body, born nigh *Rhemes* in *France*, Son to *Hugh* Count of *Roster*. He was very charitable to the poor, and pious toward God; witness the brawn on his hands and knees made with continual praying, valiant also, and excellently well seen in martial affairs.

After the death of *Arnulph*, Patriarch of *Jerusalem*, *Guarimond* born in *France* succeeded him.

About this time the two great orders of *Templers* and *Teutonicks* appear-

appeared in the World, The former under *Hugh de Paganis*, and *Ganfred* of *St. Omer* their first Founders. They agreed in profession with the Hospitallers, and performed it alike, vowing poverty, chastity and obedience, and to defend Pilgrims coming to the Sepulchre. It is falsely fathered on *St. Bernard*, that he appointed them their rule, who prescribeth not what they should do, but only describeth what they did.

At the same time began the *Teutonic* Order, consisting only of *Dutch-men* well descended, living at *Jerusalem* in an house, which one of that Nation bequeathed to his Country-men that came thither on Pilgrimage.

King *Baldwin* was afterwards taken prisoner, and *Eustace Grenier*, chosen Vice-Roy while the King was in durance, stoutly defended the Countrey. *Baldwin* a little before his death renounced the World, and took on him a religious habit. He dyed not long after, *viz.* in the thirteenth year of his Reign, and was buried with his predeceffours in the Temple of the Sepulchre.

Fulco, Earl of *Tours*, *Mam* and *Anjou*, coming some three years before on Pilgrimage to *Jerusalem*, there married the King's Daughter, he was chosen the fourth King of *Jerusalem*.

He was well nigh 60 years old. By his first Wife he had a Son, *Geoffery* of *Plantagenet*, Earl of *Anjou*, to whom he left his Lands in *France*, and from whom our Kings of *England* are descended.

Fulco having reigned eleven years with much care and industry, was slain as he followed his sport in hunting. *Thomas Fuller* brings him in thus speaking his Epitaph.

*Tyrinus lib. 25:
ca. ult.*

*A Hare I hunted, and Death hunted me,
The more my Speed was, was the worse my Speed:
For as well-mounted I away did flee,
Death caught and kill'd me falling from my Steed.
Yet this mishap, an happy miss I count,
That fell from Horse, that I to Heaven might mount.*

*Fuller's holy
War. lib. 2.*

Baldwin the third succeeded his Father. He was well learned, especially in History, liberal, witty and facetious. His mother *Millicent* continued a Widow, and as for Children's-sake she married once, so for her Children's-sake she married no more. *St. Bernard* and she often conversed together by Letters: He extolled her single Life.

This *St. Bernard* Abbot of *Clarevaux*, or *Clareval*, was famous in that time. He often complains of the defection of the Church.

He sharply rebuked the vitious lives of Bishops and Abbots. Yea, he did not spare the Popes, as appeareth partly by what he wrote unto

Bern. Ep. 42.

Epist. 173. Apo-
log. ad Willerm.
Abbat.

unto Pope *Eugenius*, and unto *Innocent* the second. And for his liberty in speaking against the errors of his time, he was reproached, so that he was constrained to publish Apologies, where he saith, that they called him the most miserable of Men, one who presumed to judge the World, and by the shadow of his baseness insult over the lights of the World.

And he saith there, that he was like to be killed every day, and was judged as a sheep for the slaughter; yet nevertheless he was not afraid to speak of their vices, because (said he) *melius est ut scandalum oriat-ur, quam veritas relinquatur: It is better that a scandal should arise, than truth should be relinquished.* Who at the beginning when the order of Monks began (saith he) could think that Monks would become so naughty? Oh how unlike are we to those in the days of *Anthony*? did *Macarius* live in such a manner? did *Basil* teach so? did *Anthony* ordain so? did the Fathers in *Egypt* carry themselves so? how is the light of the World become darkness? how is the salt of the Earth become unsavoury? I am a Lyar (saith he) if I have not seen an Abbot having above sixty horses in his train: when ye saw them riding, ye might say, These were not Fathers of Monasteries, but Lords of Castles; not feeders of Souls, but Princes of Provinces.

They have carried after them their Table-Cloths, Cups, Basons, Candlesticks, and Portmantua's stuffed not with straw, but ornaments of Beds, scarce will any of them go four miles from his house, but he must have all things with him, as if he were going into a leaguer, or through a Wilderness, where necessaries could not be had. O vanity of vanities! the Walls of Churches are glorious, and poor folks are in necessity.

Yet may it be said, that *Bernard* was a follower of the Popes. I answer, yes; he gave them all the Titles that others gave them: but see what blows he gave them, as appeareth by what he wrote to *Innocentius*, and *Eugenius*, he lays on them the blame of all the wickedness in the Church, in rites he was carried with the sway of the times, but his Doctrine was far different from the Tenets of the Church of *Rome*. In one of his Epistles he writes thus. I would be in that Council, where the Traditions of Men are not obstinately defended, nor superstitiously observed, but where they search diligently and humbly, what is the good, perfect and acceptable will of God: thither am I carried with all my desire; and there would I abide devoutly.

Bern. Epist. 91.
ad Abbates Suevis
Congreg.

In Tract. de prae-
cept. & Disp. n. f.

And elsewhere he saith, many things were devised and ordained; not because they might not be otherwise, but because it was so expedient, and certainly but for conserving charity: therefore so long as the things do serve charity, let them stand without change; nor can they be changed without offence, no not by the Rulers.

But contrarily, if they be contrary unto charity, in the judgement of

of such only unto whom it is granted to oversee, is it not clearly most just, that what things were devised for charity, should also be omitted, or intermitted for charity, when it is so expedient? or (at least) that they be changed to another thing more expedient: as on the other side, certainly it were unjust, if these things that were ordained for charity, be held against charity. Let them therefore hold fast that which is immoveable.

The same *Bernard* informs us, that then was held a Council at *Rhemes*, wherein the Pope was president. And saith he, Brethren I tell you of another Synod, where the Lord God will sit in Judgement, where we must all stand, and there will God judge all the World. Here (on earth) unrighteousness is shut up in a bag; but in that Judgement God will judge righteously: and there we must all appear whether he be a Pope, or a Cardinal, or an Arch-Bishop, or a Bishop, or poor or rich, or learned or unlearned, that every one may receive according to what he hath done in the body, whether good or ill.

Moreover, he said unto the Council, that the Imposthume was spread through all the body of the Church, from the sole of the Foot to the Head, the Bride was spoiled, and even they that were called the Bridegrooms of the Church, were not the friends of the Bridegroom? And the Council so far took with this rebuke, that some Acts were made for Reformation, though no reformation followed.

About that time had been started that opinion concerning the Virgin *Mary*, viz. of Universal freedom from original sin: which opinion had been in the minds only of some private persons, but yet was not come among the ceremonies of the Church, nor into the minds of the learned. About the year 1136. the Chanons of *Lyons* durst first bring it into the service of the Church. *St. Bernard* flourishing at that time for piety and learning, before all the Divines of that Age; and so immoderate in the praises of the blessed Virgin, that he calleth her, *the neck of the Church*; as if by her all Grace did flow from the Head; nevertheless he sharply writeth against these Chanons, that without reason, and without example of former times, they had brought in so dangerous a novelty. He confesseth, that they had matter enough to commend the blessed Virgin; but such ambitious novelty (which is the mother of fondness, the sister of superstition, and daughter of levity) he saith, could not please her.

Bernard dyed in the 63. year of his Age, Anno 1153. From erring *Bernard* that frequent proverb of writers erring drew it's Original, *Bernardus non vidit omnia*: neither is it a wonder, seeing he flourished in the darkest midnight (as it were) of Popery. He is much commended by divers learned Protestants: as by Bishop *Morton*, Bishop *Carleton*, *Vossius* and others. He hath solidly disputed concerning the chief Heads of Faith, of the Scriptures of the Church, of the misery of man, of

Bern. de consider. ad Eugenium li. 3.

Recentissimus est vixitque post confirmatam Episcopi Romani Tyrannidem. Cham. de Occum. Pontif.

Carler. Consens. Eccles. contr. Trident. l. 6. Hist. Pelag. li. ca. 21.

free justification, of grace, of new obedience, with the Catholick Church against the Tridentine Fables, so that nothing can be found more solid.

In the Council of *Rhemes* forementioned (where were assembled 434. Prelats) these five principal acts were concluded.

Fox Act and
Monum.

1. That no Man should either buy, or sell any Bishoprick, Abbotship, Deanry, Arch-Deaconship, Priesthood, Prebendship, Altar, or any Ecclesiastical promotion, or Benefice, Orders, Consecration, Church-hallowing, Seat or Stall within the Quire, or any Office Ecclesiastical, under pain of Excommunication, if he did persist.

2. That no Lay-person should give Investiture, or any Ecclesiastical possession, and that no spiritual man should receive any such at any Lay-man's hand under pain of deprivation.

3. That no man should invade, take away, or detain the goods or possessions of the Church, but that they should remain firm and perpetual, under pain of perpetual curse.

4. That no Bishop or Priest should have any Ecclesiastical Dignity, or benefice to any, by way of inheritance. Adding moreover, that for Baptism, Chrism, Anointing, Burial, no Money should be exacted.

5. *Item*, That all Priests, Deacons, and Sub-Deacons, should be utterly debarred and sequestred from company of their Wives and Concubines, under pain of excluding from all Christian Communion.

The Acts thus determined were sent soon after to *Henry* the Emperour, to try (before the breaking up of the Council) whether he would agree to the Canonical Elections, free consecration, and investing of spiritual persons; and to other Acts of the said Council. The Emperour maketh answer, that he would lose nothing of that Antient Custom, which his Progenitors had given him: Yet because of the authority of the general Council, he was content to consent to the residue, save only the investing of Ecclesiastical function to be taken from him, unto that he would never agree. Upon this, at the next return of the Pope to the Council, *Henry* the Emperour was excommunicated.

In the Year 1142. Pope *Eugenius* came to *Paris*, where that he might usurp the right of investiture, and deprive the King of it, he gave the Arch-Bishoprick of *Bourges*, to his Chancellour of the Apostolical Chancery, named *Peter Aimery* without the consent of King. *Lewes*, a Prince very much given to obedience unto the Papal See. Yet the King was so angry at it, that he swore upon the Holy Relicks, that never so long as he lived, *Aimery* should set his foot in *Bourges*.

But the Pope knowing the King's timorous nature, excommunicated him, put his person in interdict, and gave order that in *France*, in all

all places where the King came, divine Service should cease; and all his Court were deprived of the Communion.

This lasted three whole years till St. *Bernard* came to the King, and perswaded him to receive the said Arch-Bishop.

But because by so doing, the King brake his Oath made upon the Holy Relicks, he was enjoyned for satisfaction to take a Journey to the Holy Sepulchre in *Syria*, to fight against the *Saracens*. In which Journey the King lost the flower of the *French* Nobility, and returned afflicted and full of confusion, as you shall see more hereafter.

Peter Bishop of *Clugny* was in great account with Pope *Eugenius*.

Bernard wrote many Epistles to him: in one Epistle he calleth him a Vessel of Honour, full of Grace and Truth, and endued with many gifts.

The loss of *Edeffa* (wherein Christianity had flourished ever since the Apostles times) moved *Conrad* Emperour of the West, and *Lewes* VII. fir-named the young, King of *France*, to undertake a Voyage to the Holy Land.

Pope *Eugenius* III. bestirred himself in the matter, and made St. *Bernard* his solicitour to advance the design. The Emperour's Army contained two hundred thousand foot, besides fifty thousand Horse: nor was the Army of King *Lewes* much inferiour in number. In *France* they sent a Distaff and a Spindle to all those that went not with them, as upbraiding their effeminate-ness. But by the way, the *Grecian* Emperour did them all possible mischief, by mingling lime with their meal, by killing of straglers, by holding intelligence with the *Turks* their enemies, by corrupting his Coyn, so that the *Dutch* sold good Wares for bad Money, and bought bad Wares with good Money, by giving them false conductors, which trained them into danger, so that there was more fear of the guides than of the way.

Paul. Emil. in
Lud. VII.

The King of *France* followed after the Emperour, and drank of the same Cup at the *Grecians* hands, though not so deeply, till at last, finding that those who marched through the Continent, met with an Ocean of misery, he thought better to trust the Wind and the Sea than the *Greeks*, and taking shipping, safely arrived in *Palestine*, where he was welcomed by *Reimund* Prince of *Antioch*. Some weeks were spent in entertainment, and visiting holy places, till at last, *Eliazor* Wife to the King of *France*, who accompanied her Husband, made Religion her Pander, and plaid Bankrupt of her honour, under pretence of Pilgrimage, keeping company with a base *Saracen*-Jester, whom she preferred before a King.

Tho. Fuller holy
War. lib. 2.

The Emperour and the *French* King besiege *Damascus*: but some of the Christians corrupted with *Turkish* Money, perswaded the King of

France to remove his Camp to a stronger part of the Walls; which they long besieged in vain, and returned home at last, leaving the City and their honours behind them. The *French* Proverb was verified of this Voyage: *Much bruit, and little fruit.* Many thousand Christians perished in this adventure.

The *French* King coming homeward, was taken prisoner by the Fleet of the *Grecian* Emperour, and rescued again by *Gregory*, Admiral to *Roger* King of *Sicily*. When he was arrived in *France*, his Wife was in open Parliament divorced from him. He gave her back again all the Lands in *France* which he had received with her in portion. Herein he did nobly, but not politickly, to part with the Dukedoms of *Poitou* and *Aquitain*, which he enjoyed in her right: for hereby he dismembred his own Kingdom, and gave a torch into the hands of *Henry II.* King of *England* (who afterwards married her) to set *France* on fire. *St. Bernard* was condemned among the vulgar sort for the murder of those that went this Voyage; and it was an heavy affliction for his aged back, to bear the reproach of many people. In his book of *Consideration* he maketh a modest defence of himself, whether we refer the Reader. Upon the departure of the Emperour *Conrade*, and King *Lewes*, *Noradine* the *Turk* much prevailed in *Palestine*.

Beñ. de confi-
der. l. 2. ca. 1.

Peter de Bruis, a priest at *Tholouse*, preached in sundry places against the Popes, and the Doctrine of *Rome*, calling the Pope the Prince of *Sodom*, and *Rome* he called *Babylon*; the mother of Whoredoms and confusion. He preached against the corporal presence of Christ in the Sacrament, against the sacrifice of the Mass, he condemned the worship of Images, prayers to Saints; single life of priests, pilgrimages, multitude of Holy-days, &c.

Morn. myst. 1-
siqu.

The fore-named *Peter*, Abbot of *Clugny* wrote against him. This *Peter de Bruis* began to preach about the year 1126.

After him, his Disciple *Henry*, a Monk, continued preaching the same Doctrine. *Guilerm*, an Abbot, writing the life of *St. Bernard* saith of this *Henry*, That he denied the grace of Baptism unto Infants; he despised the prayers and oblations for the Dead; the excommunication of Priests; the pilgrimage of Believers; the sumptuous buildings of Churches; the idleness of Festival-days; the consecration of chrisom and oyl, and all the ordinances of the Church. He sheweth them that the people sent for *Bernard* to come against him, but he refused until *Albericus* Bishop of *Ostia* was sent Legate against him, and he perswadeth *Bernard* to go with him to *Tholouse*. And then *Bernard* wrote his 240. Epistle unto *Hildefonsus*, Count of *St. Giles* against this *Henry*. Certain it is (as the proverb is) *Bernard saw not all things*, and howbeit he wrote bitterly against him, yet he commendeth him as a learned man, and he was so revered, that the people did follow.

Guilerm. lib. 3.
ca. 5.

follow him. *De Bruis* was burnt at *Tbolonse*, and *Albericus* carried *Henry* into *Italy*. Their Books were burnt.

In *Palestine* King *Baldwin* was poisoned by a *Jewish* Physician. And *Almerick* Brother to King *Baldwin*, succeeded to the Crown. In the Church of *Jerusalem* one *Almerick* was Patriarch, a *French-man* born, though little fit for the place.

King *Almerick* against his promise invadeth *Egypt*, but his perjury was punished with the future ruine of the Kingdom of *Jerusalem*, and himself dies of a bloody-flux.

Baldwin his Son, the fourth of that name, succeedeth. This *Baldwin IV.* had excellent Education under *William* Arch-Bishop of *Tyre*; a pious man, and excellent Scholar, skilled in all the Oriental Tongues, besides the *Dutch*, and the *French* his Native Language, a moderate and faithful Writer: For in the latter part of his History of the holy War, his eye guided his hand, till at last the taking of the City of *Jerusalem* so shook his hand that he wrote no more.

Tho. Fullers
Hist. Holy Wars;
li. 2. ca. 38.

Treasurer he was of all the Money's contributed to the holy War; Chancellour of this Kingdom, employed in several Embassies in the *West*; present at the *Lateran* Council, the Acts whereof he did record. Cardinal he might have been but refused it.

Lewes the *French* King caused his Son *Philip* to be crowned at *Rbemes*, at the Age of 14 years, Anno 1179. He betrothed him to *Isabel* the Daughter of *Baldwin* Earl of *Henault*. King *Lewes* having thus disposed of his affairs, died Anno 1180.

The Title of *Augustus* was given to *Philip* his Son and successour. In the beginning of his Reign he purged the corruptions that were then prevalent among the people, viz. Blasphemies, Plays, Dicing-houses, publick dissoluteness in infamous places, Taverns and Tipling-houses. He expelled the *Jews* (dispersed throughout his Kingdom, and given to griping usury) and albeit they obtained a return for Money, yet in the end he banished them out of all the Territories of *France*.

The Patriarch of *Jerusalem* being arrived in *France*, Anno 1184. with the Prior of the Hospital of *Outremer*, and the Grand Master of the *Templars*, to demand succour of King *Philip Augustus* against the *Saracens*, he sent out a *Mandamus* to call a general Council of all the Arch-Bishops, Bishops, and Princes of the Realm, which was holden in the City of *Paris*. *Philip* also calls a Parliament at *Paris*: they diswade him from the Voyage, but he fighteth against all difficulties. Great charges were imposed upon such as went not the Voyage, to pay the tenth of all their revenues, both Temporal and Spiritual; called for this occasion, *the Saladines Tenths*.

Rigordus de ge-
stis Philippi Au-
gusti.

Richard I. King of *England*, and King *Philip* of *France*, laying aside their private dissentions, unite their forces against the *Turks*,

King;

King *Richard* was accompanied with *Baldwin* Arch-Bishop of *Canterbury*, *Hubert* Bishop of *Sarisbury*, *Robert* Earl of *Leicester*, *Ralph de Glanvil*, late Chief-Justice of *England*, *Richard de Clare*, *Walter de Kime*, &c. His Navy he sent about by *Spain*, and with a competent number took his own Journey through *France*.

Roger Hovedon
in Ricard. 1.

At *Tours* he took his Pilgrim's Staff and Scrip from the Arch-Bishop. His Staff at the same time casually brake in pieces, which some construed a token of ill success. Likewise when He and the *French* King passed over the Bridge of *Lyons*, on the fall of the Bridge this conceit was built, That there would be a falling out betwixt these two Kings, which accordingly came to pass.

At *Lyons*, these two Kings parted their Trains, and went several ways into *Sicily*. At *Messana* in *Sicily*, these two Kings meet again, where King *Richard* beheld his Navy safely arrived. *Tankred*, a Bastard born, was at this time King of *Sicily*, who secretly applyeth himself to the *French*, which King *Richard* easily discovered. Mean time the Citizens of *Messana* did the *English* much wrong: wherefore King *Richard* took *Messana* by assault, seized on most Forts in the Island. *Tankred* gave to our King what rich conditions soever he demanded, to pacifie him.

Worse discords daily increased betwixt the Kings of *England* and *France*, King *Richard* slighting the King of *France* his Sister, whom he had promised to marry. King *Philip* hastened presently to *Ptolemais*, *Richard* followed with more leisure, and took *Cyprus* in his way. *Cursac* reigned then in *Cyprus*, who killed the *English* that landed there. But King *Richard* speedily over-ran the Island, bound *Cursac* with silver fetters. The Island he pawned to the *Templars* for ready money; and there took to Wife his beloved Lady *Beringaria*, Daughter to the King of *Navarr*.

The City of *Ptolemais* was taken, the Houses which were left, with the spoil and Prisoners, were equally divided betwixt *Philip* and *Richard*. Here the *English* cast down the Ensigns of *Leopold* Duke of *Austria*, who had fought so long in assaulting this City, till his Armour was all over gore-blood, save the place covered with his belt. But King *Richard* afterward paid dearly for it. King *Richard* caused seven thousand of his *Turkish* Prisoners to be put to death, and *Saladine* in revenge, put as many of our Captives to death. But the *French* King reserving his Prisoners alive, exchanged them to ransom for many Christians.

Philip the *French* King, *Odo* Duke of *Burgundy*, Duke *Leopold*; most of the *Dutch*, all the *Genoans* and *Templars*, side with King *Conrade*. King *Richard*, *Henry* Count of *Champaigne*, the *Hospitallers*, *Venetians*, and *Pisans*, take part with King *Guy*. But King *Conrade's* side was much weakened by the departure of the *French* King.

About

About that time *Conrade* King of *Jerusalem* was murdered in the Market-place of *Tyre*.

Now King *Guy* exchanged his Kingdom of *Jerusalem* for the Island of *Cyprus*, which he had redeemed from the *Templars*, to whom he had pawned it. *Henry* of *Champaign* was chosen King by the procurement of King *Richard*, who after many notable exploits done in *Palestine*, and a peace made with *Saladine*, in his return passing through *Germany* in a disguise, was taken Prisoner in *Austria*, sold and sent by Duke *Leopold* to *Henry* the Emperour. At last he was ransomed for an hundred and forty thousand marks, a sum so vast in that Age, that to raise it in *England*, they were forced to sell their Church-plate to their very Chalicees.

After this Money, *Peter* of *Blois* made an Apotrophe to the Duke or Emperour, sending this good prayer.

*Bibe nunc Avaritia,
Dum puteos argenteos,
Larga diffundit Anglia,
Tua tecum pecunia,
Sit in perditionem.*

*And now thou basest Avarice,
Drink till thy Belly burst;
Whilst England pours, large silver showers,
To satiate thy Thirst.
And this we pray, Thy Money may,
And thou be like accurst.*

King Richard after eighteen Months imprisonment returned into *England*. And in *Austria* the Duke with his Money built the Walls of *Vienna*. But God punished the Dominions of *Leopold*, with fire and water, and by famine; for the Ears of Wheat turned into Worms: A Gangreen seized on the Duke's body, who cut off his Leg with his own hand, and dyed thereof: who by his Will caused some thousand Crowns to be restored again to King *Richard*. Soon after, *Henry* King of *Jerusalem*, as he was walking in his Palace, fell down out of a Window, and broke his neck.

Roger Hoveden tells us, that near about this time, there was in the City of *Tbolouse* a great number of Men and Women whom the Pope's Commissioners, (*viz.* *Peter* Cardinal of *St. Chryfogon*, and the Pope's Legate, with the Arch. Bishops of *Narbon*; and *Biturium*, *Reginald* Bishop of *Batbe*, *John* Bishop of *Pictavia*, *Henry* Abbot of *Clareval*, &c.) did persecute and condemn for Hæreticks: of whom some were scourged naked, some chafed away, some compelled to abjure.

Now

Now sprang up the Doctrine and name of them, which were then called *Pauperes de Lugduno*, which of one *Waldus*, a chief Senator in *Lyons*, were named *Waldenses*; they were also called *Leoniste*, & *In-sabbatati*, about the year of our Lord 1170.

It happened on a day as divers of the principal men of the City assembled together, consulted upon divers matters, that one of the company fell down and dyed suddenly, the rest of the company looking on. This *Waldus* being terrified at the sight of it, was converted, and presently reformed his Life. He ministred of his Goods large Alms to the Poor, he purchased a Bible, studied the Scriptures, instructed himself, and his Family with the true knowledge of God's word. He admonished all that resorted to him to repentance and amendment of Life. He gave out to them that were ready to learn certain rudiments of the Scripture, which himself had translated into the *French* Tongue, for he was both Wealthy and Learned.

The *Popish* Prelates threatned to excommunicate him: but he neglecting their threatnings, said, *God must be obeyed rather than Man*. At length they drave both *Waldus*, and all his adherents out of the City. The Articles of the *Waldenses*, I find in order and number to be these.

1. That only the Holy Scripture is to be believed, in matters pertaining to Salvation, &c.
2. All things to be contained in Holy Scripture necessary to Salvation.
3. That there is one only Mediator; that other Saints are in no wise to be made Mediators, or to be invoked.
4. They rejected purgatory, asserting that all men, either by Christ are justified to Life, or without Christ be condemned, and besides these two, neither any third or fourth place to be.
5. That all Masses, *viz.* such as be sung for the dead, be wicked, and are to be abrogate.
6. That all Mens Traditions are to be rejected, at least not to be reputed as necessary to Salvation, &c. That constrained Fasts, difference of Meats, such variety of degrees and orders of Priests, Fryars, Monks and Nuns, superfluous Holy-days, so many sundry benedictions, and hallowing of Creatures; vows, peregrinations, with all the Rabblement of Rites and Ceremonies to be abolished.
7. The supremacy of the Pope usurping above all Churches, and especially above all politick Realms, and Governments, not to be acknowledged; neither that any degree is to be received in the Church, but only Bishops, Priests and Deacons.
8. The Communion under both kinds to be necessary to all people, according to the Institution of Christ.

9. That

9. That the Church of *Rome*, is *Babylon* spoken of in the *Revelation*, and the Pope is Antichrist.

10. They reject the Pope's pardons and indulgences.

11. They hold the Marriage of Priests and Ecclesiastical persons to be pious, and necessary in the Church.

12. That such as hear the Word of God, and have a right Faith, are the true Church of Christ.

John Arch-Bishop of *Lyons*, excommunicated *Waldus* and all his followers, They were dispersed into divers places, of whom many remained long in *Bohemia*, who writing to their King *Vladislaus* to purge themselves against the slanderous accusations of one Doctor *Austin*, gave up their confession, with an Apology for their Christian profession, defending with strong and learned Arguments, the same which is now received in most reformed Churches, concerning Grace, Faith, Hope, Charity, Repentance, and Works of Mercy.

Keynerius, an *Italian* Inquisitor, under Pope *Innocent* the third, writes of them thus. Among all the Sects that ever were, or now are, none is so hurtful to the Church, as these poor men of *Lyons*, for three causes.

1. Because it continueth longest: for some say, it hath been from the days of Pope *Sylvester* I. and others say from the days of the Apostles.

2. Because it is most general, seeing there is no Nation where it spreadeth not.

3. Whereas all other are conjoynd with blasphemy against God, this Sect of the *Leonists* hath a great shew of Godliness: for they live justly before men, and believe all things concerning God, and all the Articles of the Creed: only they reproach and hate the *Roman* Church, and the multitude is ready to accept such things.

Keynerius saith, there were accounted forty Churches defiled with this Heresie, as he calleth it: and in one Parish they had ten Schools. So *He. Vernerus* saith, there were some most subtil persons among them, who endeavoured to maintain their opinions. And *James de Rebiria* saith, Because they who were called Priests and Bishops at that time, were ignorant almost of all things, it was easie unto the *Waldenses*, being learned, to gain the first place among the people. Some of them disputed so accurately, that the Priests permitted them to preach publickly.

Verner in Faci-
cul. Tempor.

Catal. Test. ve-
rit. li. 15.

As for the continuance of this Sect in following times, one having inserted the Confession of Faith, which they sent to the King of *Hungary*, Anno 1508. saith, It differeth not much from those things that are now taught by Some, meaning *Luther*. And he addeth, that the

Waldenses may be better known from that confession, than by the Catalogue of Hereticks, set forth by *Bernard of Lutzenburgh*.

Naclerus saith, that the *Hussites* followed the Sect of the *Waldenses*. And *Thuanus* saith, that *Peter Waldus* leaving his Country went into *Belgium* and *Picardy*, finding many followers; he passed thence into *Germany*, abiding a long space in the Cities of *Vandalia*, and lastly he settled in *Bobemia*, where to this day (saith he) they who embrace that Doctrine, are called *Picards*.

Du Hasillan
Hist. in Phil.
August.

His Companion *Arnold* went into *Aquitain*, and abode in *Albium*, whence the followers of him were called *Albigesi*, or *Albigenses*. Their liberty of Speech, wherewith they used to blame the vices and dissoluteness of the Princes of *France* and the Clergy, yea to tax the vices and actions of the Popes, this was the principal thing that brought them into Universal hatred, and which charged them with more evil opinions than they had.

M. Joan. Da.
Tillet greffier en
ses memoires.

Philip Augustus intending to declare his Son *Philip*, his successour in the Realm, called a general Council at *Paris*, of all the Arch-Bishops, Bishops, Abbots, together with the principal Lords of his Kingdom. In this Council they treated of all things Temporal and Spiritual. Whence that appears to be true, which a learned *French-man* hath written long ago, *That antiently the affairs of France, were managed by the Clergy, and Lay-men joyntly*.

De. Serres Hist.
in vit. Philip.
August.

King *Philip* had put away *Queen Isabel* his Wife, and married *Alix* the Daughter of the King of *Hungary*, who lived not long with him. She being dead, he took *Jugerberga*, Sister to the King of *Denmark*, whom likewise he put away, and in her place married *Mary* the Daughter of the Duke of *Moravia*, yet after a long and bitter controversy upon the repudiation of *Jugerberga*, he received her again, and ended his days with her. The King of *Denmark* vehemently pursued *Philip* in the Court of *Rome*, *Philip* prepares his Advocates to shew the reasons why he had put her away. The cause was to be pleaded before the Pope's Legate, in the great Hall of the Bishop's Palace at *Paris*, saith, *de Serres*. In this great Assembly *Philip's* Advocates pleaded well for him against his Wife, but no Man appeared for her. As the Cryer had demanded thrice, if there were any to speak for *Jugerberga*, and that silence should be held for a consent, loe, a young man unknown, steps forth of the presse, and demands audience, it was granted him with great attention.

Every man's ears were open to hear this Advocate, but especially *Philip's*, who was so touch't and ravish't, with the free and plain discourse of this young Advocate, that they might perceive him to change his countenance. This Advocate having ended his discourse, returns into the presse again, and was never seen more, neither could they learn what he was, who sent him, nor whence he came. The Judges

Judges were amazed, and the cause was remitted to the Council. *Philip* presently takes Horse, and rides to *Bois de Vincennes*, whither he had confined *Jugerberga*: having embraced her, he receives her into favour, and passeth the rest of his days with her in Nuptial Love.

An antient Historian saith, that there was a Council holden at *Soissons*, in which King *Philip* was assitent, with the Arch-Bishops, Bishops, and chief Lords of his Realm, where the point of the divorce or confirmation of the King's Marriage with *Jugerberga* was discussed.

Rigord. de gest.
Philip. August.

After the death of King *Richard I.* of England, *Philip Augustus* having some difference with King *John* of England, concerning the Dukedom of *Guyen*, and Earldom of *Poitiers*, which *Philip* supposed to belong to him, because homage was not done for them; and concerning the Dukedom of *Britain*, which was confiscated unto him by the murther of *Arthur*, King *John's* Nephew, whom he had killed; he was summoned to *Rome* by *Innocent III.* upon the information made by *John*, supposing that the Pope ought to have the determining of their controvertie, by reason of an Oath upon the settling of the Lands formerly made between the two Kings, and the violation thereof: concerning which, he writ at large to the Bishops of *France*, that they would approve of his proceedings, which was so well liked by his Successours, that they Canonized his Decretal, which nevertheless hath been disliked by some Divines. And for the *Canonist's*, some of them have said, that the protestation which he makes at the beginning of it, contradicts the Act it self; inasmuch as he declares he will not meddle with the jurisdiction of *France*, which nevertheless he did: for the feudal differences being determined by the Peers of *France*, betwixt *Philip* the Lord, and *John* the Vassal, yet the Pope would have his Legates to take cognizance of them: for hearken how he speaks. - That *Philip* would patiently suffer the Abbot of *Casemar*, and the Arch-Bishop of *Bourges*, to have the full hearing, whether the complaint put up against him be just, or his exception legal. See what learned *Cujacius* observeth upon that Chapter. He protesteth (saith he) doing one thing, and pretending another, not to intermeddle, nor usurp the cognizance of the Feoffs belonging to the King, which he knoweth to appertain to the King and the Peers of *France*, but only to have the cognizance of the perjury. And he afterwards adds. All this he wrote to appease the Peers of *France*, and bear them in hand that he proceeded justly against their King, and put all his Kingdom into an Interdict upon this occasion, yet for all that he gained nothing by it.

Gabr. Biel sign.
Canonistæ sect.
75.

Cujac. in d. c.
novit. de Judic.
extr.

In this Century, *William* Arch-Bishop of *Senon*, wrote unto the Pope thus. *Let your Excellency, most Holy Father, bear patiently what*

we say, for our Soul is in bitterness, and so is your devoted Son, the Most Christian King of France, how all the Church of France is troubled with scandalls flowing in time of your Apostleship, from the Apostolical See; seeing (as our Nation saith) Satan is let loose there to the ruine of all the Church; there Christ is Crucified again, and manifestly sacrilegious persons and murtherers go free.

Peter, a Monk of Paris, being of great Age, dyed Anno 1167. he commendeth God's Word, and taxeth the idleness and impieties of Priests, the curiosity of School-men, the multitude and abuses of Masses, the multitude of Men's Traditions, whereby the precepts of God are made void: He calleth Indulgences a godly deceit.

Bernard, a Monk of Clugny about that time wrote a large Satyr, not sparing the Pope nor Cardinals, of which here are some passages.

*Pontificalia corde carentia corde probavit,
Pontificalia corda pecunia contenebravit,
Pontificum status antè fuit ratus, integer antè
Ille statum dabat, ordine, nunc labat ille labante.
Qui super hoc mare debuerat dare se quasi pontem,
In Sion, omnibus est via plebibus in Phlegetontem,
Stat sibi gloria, pompa, superbia divitiarum.
Hoc prope tempore nemo Studeus fore pons animarum.
Qui stat in agmine primus in ordine Presbyteratus,
Est vitio levis, officio brevis, inguine fractus.*

Then of the Popish Prelats and Clergy, he saith.

*Vos volo credere quod volo dicere, Pseudopphetas,
Nulla feracius ac numerosius hæc tulit ætas.
His sacra nomina, sacraque tegmina, corda superba;
Agnus eis patet in tunica, latet anguis in Herbâ;
Quilibet improbus extat Episcopus: Abba creatur
Vi, precio, prece: Dignus homo nece scepra lucratur.
Nullus ei timor, haudque sui memor, est aliarum
Non sine Simone, sed sine Canone dux animarum.*

Divers others he hath of this Nature, which I shall pass by.

Peter Abailard spoke and wrote against the Holy Trinity, and against the Office of Christ. In the Doctrine of the Trinity he was an Arian; of Grace, a Pelagian; of the person of Christ, a Nestorian. He was summoned to answer in a Council at Soissons, where he did appear but would not answer, but only did appeal unto the Court of Rome, and did glory that his books had found acceptance there. The Bishops did.

did note and condemn his Errour, and the sentence against his person, they did refer unto Pope *Innocent*.

Peter Cantor flourished about this time, he was of *Paris*. He wrote a Book *de verbo abbreviato*.

In that Book, he not only taxeth the loose life of the Clergy, and the neglect of their Office, but also many other abuses of the Pope and his Mafs-Priests. *John de Vesalia* in his Book against Indulgences, writeth that this *Cantor* said, that Indulgences are pious frauds. Among other things he sharply taxeth many abuses of the Mafs, especially the too-frequent multiplication, and prophanation of it: he reprehendeth the heap and impiety of *Popish* Traditions, saying, that for the Commandements of Men, they made void the Commandements of God.

Hugo de Sto. Viçtor, was by Nation a *Saxon*, but Abbot of *St. Viçtor* at *Paris*. His Works are extant in three Volumns, and many of them mentioned in *Oxford* Catalogue.

Richard of *St. Viçtor*, flourished at the same time with *Hugo* aforementioned, and lived in the same Monastery with him. His Works are extant in two Volumns. In that he was esteemed for a very learned Man, and was Religious in his outward conversation, he wrote many things, of which much is lost. Catal. Rest. veter. lib. 15.

Peter Lombard Bishop of *Paris*, at this time followed the footsteps of his Brother *Gratian*, and gathered the sum of Divinity into four Books of *Sentences*, out of the writings of the Fathers, and he is called, *The Master of the Sentences*. *Gratian* compiled the Pope's decrees, or the Canon-Law. Pezel. Mellis. Hist.

These two Brethren were the greatest doers in finding out, and establishing the blind opinion of the Sacrament, that the only similitude of Bread and Wine remained; but not the substance of them, and this they call the spiritual understanding of the mystery.

Lombard's Sentences were authorized as the Text in all Schools, and to the end that no man from thenceforth should search antiquity and truth any more from Fathers or Councils, under no less danger than guiltiness of Heresie.

Hear what *Cornelius Agrippa* saith of this Scholastick Theology. It is (saith he) of the kind of *Centaures*, a two-fold Discipline blown up by the *Sorbon* of *Paris*, with a kind of mixture of Divine Oracles, and Philosophical reasonings, written after a new form, and far different from the Antient Customs, by questions and sly syllogismes, without all ornament of Language, &c. He addeth that the faculty of Scholastick Divinity is not free from error and wickedness. These cursed Hypocrites and bold Sophists have brought in so many Heresies, which preach Christ, not of good will (as *St. Paul* saith) but of contention; so that there is more agreement among Philosophers than among; Cornel. Agripp. de vanit. scient. ca. 27.

among these Divines, who have extinguished antient Divinity with humane opinions, and new errors.

Bartholomew Gravius, a Printer at *Lovain*, in his Preface before his Edition of these Sentences telleth us, that he had a purpose to reduce all the Testimonies unto the first Fountains sincerely : but to his great admiration he was told by the Masters there it could not be so ; because albeit in their Editions, innumerable places were corrected, yet many errors were as yet remaining and these not little ones. And not a few things in the Edition at *Paris* were changed : not according to the truth of the old Books, but in conjecture ; yea, and oft-times the old words were corrupted through an immoderate desire of amending, and in many places the worse was put for the better, &c. And seeing these Books have been so often changed, little credit can be given to any of their late Editions, and that even the Master himself had not written soundly according to the Fathers which he citeth.

Century XIII.

A Legat came into *France*, and commanded King *Philip* upon pain of Interdiction, to deliver one *Peter* out of Prison, that was Elected to a Bishoprick, and thereupon he was delivered.

In the Year 1203. *John* King of *England*, lost all his holds and possessions in *Normandy* through the force of the *French* King.

The Pope had Excommunicated King *John*, not only for the perdition of his Nephew *Arthur*, but also for the ill usage of his Clergy. King *John* sends confiding men in all hast to Pope *Innocent* IV. beseeching him, to protect him against the King of *France*, promising thereupon to bind the Realm of *England*, and Seligniory of *Ireland*, to hold of him and his successours, and in sign of obedience to pay him a yearly tribute of a thousand marks of silver. *Innocent* sends his Legat presently to absolve him, to pass the contract, and receive the homages of Fealty, as well of himself as of his Subjects. *John* is absolved, and having laid down his Crown, Scepter, Cloak, Sword and Ring,

Ring, at the Legats feet. he doth him homage for the Realm of *England*, kissing his Feet as his Tributary, and binds the *English* to the like duty by a solemn Oath. He was willing also to discharge what he had taken from his Clergy. This was done, *Anno 1215*:

Then the Legat returning into *France*, requireth *Philip* in the Pope's name, that he should suffer *John* to enjoy his Realm of *England* in peace, and freely to possess the Lands which he held by homage of the Crown of *France*. Moreover that he should satisfie the great complaints which the Clergy of his Realm had made against him, restoring that which he had exacted from them during the Wars, upon pain of Excommunication if he did not obey presently. *Philip* promiseth to submit himself; and before the Legat's departure, he frees the Clergy of his Realm of the Tents which he had exacted for the charge of the Wars, according to the decree of a National Council held at *Soissons*.

King *John* being freed by the Pope, and pressed by him to perform his command, oppresseth his Subjects by extraordinary impositions; and Tyrannical exactions. The *English* Nobility therefore reject *John*, and offer the Realm to King *Philip*, who sendeth his Son *Lewes*, giving him a train fit for his person in so great an exploit.

Lewes having taken Hostages of the *English*, for assurance of their Faith, passeth into *England*, and so to *London*; where he is joyfully received. In the mean time complaints come to *Philip* from Pope *Innocent*, who in a general Council held at *Rome*, did Excommunicate *Lewes* the eldest Son of *Philip Augustus* with all his adherents. Math. Westm. 17. 2. sub anno 1215.

King *John* dyeth, and the *English* receive *Henry* the Son of *John*, and dismiss *Lewes* of *France*.

King *Philip* instituted the Provost of Merchants, and the Sheriffs at *Paris* for the politick Government thereof: he caused the City to be paved, being before very noisome by reason of the mire and dirt: he built the Halls and the *Louvre*. He Walled in *Bois de Vincennes*, and replenished it with Deer and other Wild Beasts: he finished that sumptuous building of our Ladies Church. In his Testament he ordained many notable things: he left towards the winning the City of *Jerusalem* III. C. M. pounds of *Paris* Money; to the Hospital in *Mountfort*, one C. M. pounds; and to be distributed among the poor Commons of his Land he gave XX. M. pounds. But a pound of *Paris* Money was then but two shillings six pence *sterling*. King *Philip* dyed and was buried with great pomp in the Monastery of *St. Dennis*, *Anno 1223*. and *Lewes* VIII. his Son succeeded him, who was crowned at *Rhemes*.

Pope *Innocent* III. having gathered together an Army of one hundred

died thousand pilgrims, set forward for the final extirpation of the poor *Albigenses*, The best Champions for the Pope herein were the Duke of *Burgundy*, the Earls of *Nevers*, *St. Paul*, *Auxerre*, *Geneva*, *Poitiers*, with *Simon* Earl of *Montfort*. Of the Clergy, *Mila* the Pope's Legat, the Arch-Bishops of *Sens* and *Rovan*, the Bishops of *Clermont*, *Nevers*, *Lysieux*, *Bayeux*, *Chartres*, with divers others: every Bishop with the Pilgrims of his jurisdiction; to whom the Pope promised Paradise in Heaven, but not one penny on Earth.

Tho. Fullers history War. li, 3. ca. 21.

Their work was to destroy the *Albigenses*, which were in great numbers in *Daulphinè*, *Provence*, *Narbon*, *Tbolouse*, and other parts of *France*. Their commission also extended to the rooting out of all their friends and favourers, whether detected, or only suspected; such as were *Reimund* Earl of *Tbolouse*, *Reymund* Earl of *Foix*, the Vice-Count of *Besiers*, *Gaston* Lord of *Bern*, the Earl of *Bigorre*, the Lady of *la Vaur*, with divers others.

The first piece of service these Souldiers performed, was in sacking the City of *Besiers*, and Burrough of *Carcassone*, in which many of the *Papists* dwelt, and promiscuouly were slain with the *Albigenses*. Yea, Priests themselves were cut in pieces in their Priestly Ornaments, and under the banner of the Cross.

As for the City of *Carcassone*, which was not far from the Burrough, whilst the City was besieged, they escaped out by the benefit of a Vault under-ground, and so shifted abroad for themselves. Hitherto this War was managed by the Pope's Legat.

Simon Earl of *Montfort* is now chosen Captain of this Army, who swears to vex the Lord's enemies.

After he was seized of the Vice-County of *Besiers*, he took many other Castles and Cities.

When the Quarantine, or forty days service of this Army was expired (the time the Pope set them to merit Paradise in) they would not stay any longer, but ran away. And though the Bishops perswaded some few to stay, yet could they little prevail, which was no small advantage to the *Albigenses*.

The Earls of *Tbolouse*, *Foix*, and *Comminge*, and Prince of *Bern*, sheltered themselves under *Peter* King of *Arragon*, whose homagers they were, receiving investiture from him, though their Dominions lay on this side the *Pyrenean* Hills.

This King suspected the greatness of the Earl of *Montfort*, therefore he fomented a faction in them against the Holy Army: he charged Earl *Simon* for seizing on the Lands of good Catholics, for supposed Hereticks, and complained that the Vice-Count of *Besiers*, who lived and dyed firm in the *Romish* Faith, was lately trained into the Legat's hand, and against Oaths and promises of his safe return, was kept Prisoner till his death, and his Lands seized on by Earl *Simon*.

A pitched Battle was fought near the Castle of *Moret*, where the King of *Arragon* being wounded to death fell from his Horse, and immediately his Army ran all away. *Simon* pursued them to the Gates of *Tholouse*, and killed many thousands. The Fryars imputed this Victory to the Bishop's Benediction, and adoring a piece of the Cross, together with the fervency of the Clergyes prayers, that remained behind in the Castle of *Moret*.

Yet within few years, the face of this War began to alter, for young *Reimund*, Earl of *Tholouse*, exceeding his Father in valour and success, so bestirred himself, that in few months he regained what Earl *Simon* was many years in getting. And at last, Earl *Simon* besieging *Tholouse*, with a stone which a Woman let fly out of an Engine, had his Head parted from his body: Some conceived, they saw God's finger in the Womans hand, that because the greater part of his cruelty lighted on the weaker Sex (for he had buried the Lady *La Vaur* alive, respecting neither her Sex nor Nobility) a Woman was chosen out to be his Executioner. He dyed even then when the Pope and three Councils, of *Vaur*, *Lateran*, and *Montpelier*, had pronounced him Son, Servant, favourite of the Faith, the invincible defender thereof. Among other of his titles, he was Earl of *Leicester* in *England*, and Father to *Simon Montfort* the *Cataline* of this Kingdom, who under pretence of curing this Land of some grievances, had killed it with his Physick, had he not been killed himself in the battle of *Evesham* in the Reign of King *Henry* the third.

See Camden in
Leicester-shire;
also in Worcester-
shire.

Here ended the storm of open War against the *Albigenses*, though some great drops fell afterward. And the Pope grew sensible of many mischiefs in prosecuting this people with the Holy War. Three hundred thousand of these croised Pilgrims lost their lives in this expedition within the space of fifteen years, so that there was neither City, nor Village in *France*, but by reason hereof had Widows and Orphans, cursing this expedition. The Pope therefore now resolves upon a privater way, namely to prosecute them by way of Inquisition. The chief promoter of that War was *Dominick*, the Authour of the Order of the *Dominicans*.

Perin de Albi-
genlib. li. 2. ca. 4.

His Mother being with child of him, dreamed, that she had a dog vomiting fire in her Womb. This ignivomus Cur (as one calleth him) did bark at and deeply bite the poor *Albigenses*; who put above two hundred thousand of them to death.

Du. Moul. Con-
tr. Perron. l. 7.

Almerick for his laziness was deposed by the Pope, and *John Bren* was made King of *Jerusalem*. - In the beginning of his Reign, this accident fell out: In *France* a Boy for his years went about singing in his own Tongue.

*Jesus Lord, repair our loss,
Restore to us thy Holy Cross.*

Numberless Children ran after him, and followed the same tune their Captain and chanter did set them.

No bolts, no bars, no fear of Fathers, nor love of Mothers could hold them back, but they would to the Holy Land to work wonders there, but this merry musick had a sad close, all either perishing on Land, or being drown'd by Sea. *Math. Paris* saith, it was done by the instinct of the Devil.

Math. Paris
p. 324.

King *Lewes VIII.* having compounded with *Almery*, the Son of *Simon* Earl of *Montfort*, for *Languedoc*, resolves to unite this rich Province to the Crown.

To this end he levies a great Army, fortified with cruel Edicts against the *Albigenses* as Hereticks; and Rebels. Count *Reymund* submits himself to Pope *Honorius*, and yieldeth to *Lewes*, and perswades the Earl of *Cominges* to the like obedience. Thus both of them abandon the people, and go to *Rome*, leaving the poor *Albigenses* to the mercy of *Lewes*, who presently subdues all *Languedoc* and *Provence*. The House of *Montlor*, one of the greatest in the County of *Vivaret*, having followed the *Albigenses* party makes his peace, by means of the Town of *Argenriere*, given to the Bishop of *Viviers*, who enjoyeth it to this day. Many Families were made desolate: These poor miserable people were dispersed here and there; and such as remained in the Country were forced to acknowledge the Pope's Authority. *Lewes* ordered the Marshal *Foy*, of the house of *Mirepois* to command his Forces, leaving the Lord of *Beaujeu*, for Governour and Lieutenant-General of *Languedoc*.

Fox. Ag. & mon-
ast. Vol. I.

All this mischief was contrived by the Pope, who had sent his Legat into *France*, to summon a Council at *Biture*, whither the King with six Arch-Bishops, and the Bishops and Suffragans of nine Provinces repaired, to the number of an hundred, besides the Abbots, Priors, and Proctors of all the Covents of *France*. Having dispatch'd the business of Earl *Reymund*, and the *Albigenses*, the event whereof hath been before declared; *Romanus* the Pope's Legat gave leave to all Proctors of Covents, and Chapters to return home, only retaining with him the Arch-Bishops, Bishops, Abbots, to whom he opened another part of his Commission; which was to obtain of every Cathedral Church two Prebend-ships; one for the Bishop, the other for the Chapter. And in Monasteries also after the like sort, where the Abbot and Covent had divers and several portions, to require two Churches, one for the Abbot, the other for the Covent, keeping this proportion, that how much should suffice for the living of one Monk,

so much the whole Covent should find for their part, and as much the Abbot for his likewise.

The Clergy of *France* answered, that the thing he enterprized could not be brought to effect without great offence taken, and inestimable damage to the Church of *France*.

In conclusion, when the matter came to debating with the Legat, the objections of the inferiour Clergy were these following.

1. They alledged the great damages and expence; which they were like to sustain thereby, by reason of the continual procurators of the Pope, which in every Diocess must live, not of their own, but must be sustained upon the charges of the Cathedral Churches, and other Churches also; and many times they being but procurators will be found as Legats.

Math. Paris;

2. By that means (they said) great perturbations might ensue to the Covents and Chapters of Cathedral Churches in their elections; Forasmuch as the Pope's Agents and Factors, being in every Cathedral Church and Chapter-house, perchance the Pope would command him in his person to be present at their elections, and so might trouble the same by delaying and deferring, till it might fall to the Court of *Rome* to give, and so should be placed more of the Pope's *Clientele* in the Churches of *France*, than of the proper Inhabitants of the Land.

3. By this means they affirmed, that all they in the Court of *Rome*, should be richer and receive more for their proportion, than the King of the Realm: by means whereof the Court of *Rome* would delay and drive off great suits, and would scarce take any pains with small causes. Thus would Justice be turned aside, and poor suitors should dye at the gates of *Rome*: and for the better speeding of their causes, they thought, seeing it was meet they should have friends in the Court of *Rome*, by keeping them needy, their gifts might be the sweeter, and their causes sooner dispatched.

4. Seeing it is impossible that the Fountain of greedy desires should be stopped, it was to be feared, that either they would do that by others, which they were wont to do by themselves, or else they should be enforced to give greater rewards than before, for small gifts with great Rich Men are little regarded.

5. Whereas the removing away the slander was alledged which goeth on the Court of *Rome*; by this means rather the contrary were to be feared, wherein that sentence was alledged.

*Quod virtus reddit non copia sufficientem,
Et non paupertas, sed mentis hiatus egentem.*

That great riches stop not the taking of much, but a mind contented with a little.

6. They added, that great riches would cause factions among the *Romans*, and taking of sides and parties, so that by great possessions sedition might follow to the ruine of the City.

7. That though they would oblige themselves to that contribution, yet their Successours would not be so bound, nor yet ratifie that bond of theirs.

8. They desired the Legat, that the zeal of the Universal Church, and of the Church of *Rome* would move him: for if this oppression of the Church should be Universal, it were to be doubted, lest an Universal departing might follow from the Church of *Rome*, which God forbid (said they) should happen.

The Legat hereat excused himself, that he being in the Court never agreed to this exaction; and that the Letters came not to him before he was in *France*, and as for him he would stir no more in the matter, before it were proved what other Countries would say and do therein.

King *Lewes* passing with a great Host by *Bourges* and *Nevers*, marched to *Lyons*; and from *Lyons* to *Avignon*, which for disobedience to the Church of *Rome* had stood accursed by the Pope for seven years. The Citizens of *Avignon*, shut their gates against the King and his Army, not suffering them to come within the City. Wherefore the King assaulted the City, and lost there many of his Men, among which *Guy* Earl of *St. Paul*, and the Bishop of *Lemerick*, and others to the number of two and twenty thousand there were slain. In the end they submitting to the King's pleasure, and the correction of the Pope, an agreement was made; and the King and his Army were received into the City, and the Citizens received absolution from the Pope's Legate.

King *Lewes* to avoid the pestilence that was in his Camp, went into an Abbey not far off, where shortly after, he dyed, and was carried to *Paris*, where he was interred, *Anno* 1226.

Near unto this time, *Gulielmus de Alta Petra*, Bishop of *Paris*; wrote a Book *de Clero*, wherein he thus speakerh of the Clergy of his time. No godliness or Learning is seen in them, but rather all devilish filthines, and monstrous vices; they are not the Church, but *Babylon* and *Egypt*; and *Sodom*; the *Popish* Prelats build not the Church but destroy it; they mock God, and they and their Priests do prophane the

the body of Christ; they lift up to the Heavens with all manner of Ecclesiastical honour the limbs of the Devil: in a word; they bring *Lucifer* into the Church of Christ. He taught also that there is no Law belonging to the salvation of man, but the Gospel of Christ.

King *Lewes IX.* called *St. Lewes*, succeedeth his Father in the Kingdom of *France*, being but twelve years old, and was Crowned at *Rhemes*.

There is extant a constitution of this King *Lewes*, bearing date, *Anno 1228. sub. Tit. de Taliis*, wherein he regrateth the Avarice of Popes, saying, that exactions, and grievous burthens of Moneys are laid upon the Churches of our Kingdoms by the Court of *Rome*, whereby the Kingdom is miserably exhausted. We will therefore, that these be levied upon no condition, nor gathered, except only for a reasonable, pious, and most urgent necessity, and by our exprefs and willing consent, and with the consent of the Church it self of our Kingdom.

At that time the Senate of *Paris*, did present unto *John Santroman*, the King's Advocate, the Pope's Bull to be read and answered. He replied, saying, The greatest confusion of all things would arise upon the accepting of that Bull: for by authority of such in former times, the *French* people had in great numbers gone out of the Kingdom to *Rome*, of whom some became slaves or clients to the Cardinals; and some living more liberally, had idly wasted their Patrimony: and others in the City, or by the way had perished with the badness of the Air, and frequent pestilence: and so *France* was exhausted of Subjects, especially of Learned men. He sheweth also, how vast sums of Moneys were carried away for vacancies, and Advouzons of Bishopricks and Abbeys, and other Titles in the Church, so that sometimes ten or twelve Bulls were sold for one Priesthood. And if this custom shall continue (saith he) it shall come to pass, that who hath any store of Moneys, will send to *Rome*, and buy a Priesthood unto his Son or Cousin. The Rector of the University of *Paris*, spake to the same purpose; and having protested at length against the Bull, he appealeth from the iniquity thereof to the next Council.

Brut. Fulmen ex
Chronic. Britan.
Armor. li. 42.

The Pope's Legate having raised an immense sum of Money in *France*, *Lewes* prohibited that the Money (which was yet in *France*) should be delivered to the Pope's Assigns, or transported out of the Kingdom.

King *John Bren* resigneth the Kingdom of *Jerusalem* to *Frederick* the second Emperour. There was also a Peace with the *Turks* concluded for eight years.

John got now more in a twelve-month than in seven years before, going from Country to Country. In *France*, besides rich gifts left to himself, he had the managing of sixty thousand Crowns, the Legacy,

P. Emil. 13
Phil. 2.

Math. Paris. p.
627.

gacy which *Philip Augustus* the King on his Death-bed bequeathed to the *Templars*, and the Holy War. In *England* he received many presents from King *Henry III.* though afterward he proved but unthankful for them. In *Spain* he got a rich Wife, marrying *Beringaria*, the Daughter of the King of *Castile*: In *Italy* he tasted largely of the Pope's bounty; but at last perfidiously raised rebellions against *Frederick*, his Son-in-Law, by the Pope's instigation. It is conceived that the Pope provided that match for *Frederick*, to employ him in *Palestine*, whilst he at home might play his game at pleasure.

Frederick recovereth all *Palestine* and *Jerusalem* without expence of time or blood: and concluded a ten years truce with the *Sultan* without the Pope's consent. And on *Easter-day* tryumphantly entering *Jerusalem* crowned himself King with his own hands. For *Gerard* Patriarch of *Jerusalem*, and *Oliver* Master of the *Templars*, with all the Clergy absented themselves: neither was there any Mass sung in the City, so long as the Emperour being excommunicated remained there. In the Interim, the Christians every where build and repair the Cities of *Palestine*, being now resigned into their hands: *Joppa* and *Nazareth* they strongly fortified; the Walls of *Jerusalem* were repaired, the Churches adorned. But short were the smiles of this City, which groaning under God's old curse, little joyed her self in this her new bravery.

About the year 1232. the *Greeks* recover their Empire from the *Latines*, who had made an hard shift to hold *Constantinople* almost sixty years under five succeeding Emperours. 1. *Baldwin* the first, Earl of *Flanders*. 2. *Henry* his Brother. 3. *Peter*, Count of *Auxerre* in *France*, *Henry's* Son-in-Law. 4. *Robert*. 5. *Baldwin* the fifth, and last.

At this time the *Tartarians* over-run the North of *Asia*, and many Nations fled from their own Countries for fear of them. Among other, the *Corasines*, a fierce and Warlike people, were forced to forsake their Land.

Being thus unkennelled, they have recourse to the *Sultan* of *Babylon*, who bestows on them all the Lands the Christians held in *Palestine*. They march to *Jerusalem*, and take it without resistance. Soon after the *Corasines* elated herewith, fell out with the *Sultan* himself, who in anger rooted out their Nation, so that none remained.

The *French-men* make War against *Reymund*, Earl of *Tholouse*, and think to enclose him in his Castle of *Saracene*: but the Earl lying in Ambush for them in Woods, slew many of them, and 500 of the *French* Souldiers were taken; and of their Servitors to the number of 200 men in armour were taken, of whom some lost their eyes, some their ears, some their legs, and so were sent home: the rest were carried away Prisoners into the Castle. Thrice that Summer were the

the

the *French-men* discomfited by the aforesaid *Reymund*.

King *Lewes* puts a stop to the persecution of the *Albigenses*, saying, that they must persuade them by reason, and not constrain them by force, whereby many Families were preserved in those Provinces.

In those times lived *Gulielmus de sancto amore*, a Doctor of *Paris*, and Chanon of *Beauvois*, exclaiming against the abuses of the Church of *Rome*. He wrote against the Fryars and their hypocrisie, but especially against the begging Fryars.

In his days there was a most detestable and blasphemous book set forth by the Fryars, which they called, *Evangelium Æternum*, or *Evangelium spiritus sancti*: *The Everlasting Gospel*, or, *The Gospel of the Holy Ghost*. Wherein it is said, That the Gospel of Christ was not to be compared to it, no more than darkness to light. That the Gospel of Christ should be preached but fifty years, and then this everlasting Gospel should rule the Church.

He mightily impugned this pestiferous Book. He was by the Pope condemned for an Heretick, exiled, and his Books were burnt. His story and Arguments may be read in Mr. *Fox* his first Volumn. Pope *Alexander* armed *Thomas Aquinas*, and *Bonaventure* (men of violent spirits) against him, but he was too hard for these reprovers: his followers were called *Amoræi*.

Fox Aft and
Monum. p. 410.
ad 416.

Pope *Gregory* succeedeth *Innocent*, and is a great Enemy to *Frederick* the Emperour, who had entred *Italy* with a great Army. After his Election he sends his Nuncio into *France*, to exhort *Lewes* to succour him. The Pope comes into *France*, and calls a Council at *Lyons*, whither he cites *Frederick*, but yet upon so short a warning as he could not appear. *Frederick* (having sent his Ambassadors to require a lawful time, and to advertise the Pope of his coming) begins his Journey to perform his promise. Being arrived at *Thurin*, he hath intelligence given him, that the Pope had condemned him as *Contumax*, excommunicated him, and degraded him of the Empire. But this was not without the consent of the Princes Electors of the Empire, who after mature deliberation proceeded to a new Election. They chuse *Henry Landgrave* of *Thuring* for Emperour; but he besieging the City of *Ulmes*, was wounded with an Arrow whereof he dyed shortly after.

Frederick writes to the *French King*, against the sentence against him at *Lyons*.

Then the Electors chose *William*, Earl of *Holland* for Emperour. In all the chief Cities, the *Guelph's* Faction was the stronger, through the Authority of the Council of *Lyons*. *Frederick* over-pressed with grief, dyeth, leaving *Italy* and *Germany* in great combustion.

The Pope having Canonized *Edmond* Arch-Bishop of *Canterbury* soon after *Blanch*, Queen Regent of *France*, came into *England* to

worship that Saint, representing to him, that he had found refuge for his Exile in *France*, and beseeching him not to be ungrateful. She said, my Lord, most Holy Father, confirm the Kingdom of *France* in a peaceable solidity, and remember what we have done to thee.

Now *Lewes IX.* came to assist the Christians in *Palestine*. His nobility diswaded from that design. *Lewes* takes up the Cross, and voweth to eat no Bread, until he was recognized with the Pilgrim's Badge. Their went along with him, his two Brothers, *Charles* Earl of *Anjou*, *Robert* Earl of *Artois*; his own Queen, and their Ladies, *Odo* the Pope's Legat, *Hugh* Duke of *Burgundy*, *William* Earl of *Flanders*, *Hugh* Earl of *St. Paul*, and *William Longspath* Earl of *Sarisbury*, with a band of valiant *English-men*.

The Pope gave to this King *Lewes* for his charges, the tenth of the Clergy's revenues through *France* for three years, and the King employed the Pope's Collectors to gather it; whereupon the Estates of the Clergy were shaven as bare as their crowns; and a poor Priest, who had but twenty shillings annual pension, was forced to pay two yearly to the King. Having at *Lyons* took his leave of the Pope, and a blessing from him, he marched toward *Avignon*; Where some of the city wronged his Souldiers, especially with foul Language.

His Nobles desired him to besiege the city, the rather, because it was suspected, that therein his Father was poisoned. To whom *Lewes* most christianly said, I come not out of *France* to revenge mine own quarrels, or those of my Father, or Mother, but injuries offered to Jesus Christ. Hence he went without delay to his Navy, and so committed himself to the Sea.

Lewes arrives in *Cyprus*, where the pestilence raging, two hundred and forty Gentlemen of note dyed of the infection. Hither came the Ambassadors from a great *Tartarian* prince, invited by the same of King *Lewes* his piety, professing to him, that he had renounced his Paganism, and embraced Christianity, and that he intended to send Messengers to the Pope to be further instructed in his Religion: but some Christians which were in *Tartary* diswaded him from going to *Rome*. King *Lewes* received these Ambassadors courteously, dismissing them with bounteous gifts. And by them he sent to their Master a Tent, wherein the History of the Bible was as richly, as curiously depicted in Needle-work, hoping thus to catch his Eyes, and both in his presents; pictures then being accounted Lay-mens books.

The *French* land in *Egypt*, and *Damiata* is taken by them. Discords grew between the *French* and *English*, the cause was, for that the Earl of *Sarisbury* in sacking a Fort got more spoil therein than the *English*. Then dyed *Meladine*, the *Egyptian* King. *Robert* Earl of *Artois*, Brother to King *Lewes*, fighting with the *Egyptians*, contrary to the Counsel of the *Templars*, is overthrown. In his flight he cryed to the

the Earl of *Sarisbury*, flee, flee, for God fighteth against us. To whom our Earl, God forbid my Father's Son should flee from the face of a *Saracen*. The other seeking to save himself by the swiftness of his Horse, and crossing the River was drowned. The Earl of *Sarisbury* slew many a *Turk*, and though unhorfed and wounded in his Legs, stood on his Honour, when he could not stand on his Feet; and refusing all quarter, upon his knees laid about him like a desperate man. He fought till at last he breathed forth his Soul in the midst of his Enemies. Of all the Christians there escaped no more than two *Templars*, one *Hospitaller*, and one common Souldier, the Messengers of this heavy news. The Plague swept away many thousands of the *French* daily. Mean time King *Lewes* sent many of the weakest of the people down the River to *Damiata*, *Melechsala* King of *Egypt*, meeting them by the way, either burned or drowned them all, save one *English-man*, *Alexander Giffard* (whose antient Family flourisheth to this day at *Chellington* in *Stafford-shire*) who wounded in five places of his body, escaped to the *French*, and reported what had happened to the rest. *Melechsala* came upon the rest with an infinite multitude, and put them all (being few and feeble) to the Sword, taking King *Lewes* with his two Brethren, *Alphonse* and *Charles* prisoners. Then was there a general Lamentation over all Christendom, chiefly in *France*, where all were sorrowful.

Melechsala is slain by *Tarqueminus*, a sturdy *Mammaluke*, who succeeded him in the *Egyptian* Kingdom. *Lewes* at last was restored to his Liberty upon condition, that the Christians should surrender *Damiata*, and he also pay back to the *Turks* many thousand pounds, both for ransom of Christian Captives, and in satisfaction of the vastations they had committed in *Egypt*.

Lewes for the security of this Money pawned to the *Turk*, the *Pyx* and *Hoft* (that is the body of *Christ* Transubstantiated in the *Eucharist*) as his chiefest Jewel, which he should be most careful to redeem. Hence in perpetual memory of this conquest, we may see a Wafer-cake and a box, always wrought in the borders of that Tapestry which is brought out of *Egypt*.

Hence *Lewes* failed to *Prolemais*, being forsaken of the Pope, Friends, Subjects, Brothers. *Alphonse* and *Charles*, though sent into *France* to solicit his suit, and to advance his ransom with speed, yet being arrived forgot the affliction of *Joseph*. *Blanch*, the King's Mother, having gathered a considerable sum of money, and shipped it for *Palestine*, a Tempest in a moment cast that away, which her care and thrift was many months in getting. His Queen *Margaret* was with him, which somewhat mitigated his grief. Here she bore him a child, which because another *Benoni*, or son of sorrow, was called *Trisram*.

King *Lewes* being an excellent Antiquary, and Critick on sacred

Q

Mo-

Du. Serres. Hist.
in Lud. 99.

Monuments, much employed himself in redeeming of old sacred places from the tyranny of Time and Oblivion.

Mean-time, in his Kingdom of *France*, hapned this strange accident. An *Hungarian* Peasant, who is said to be an Apostate to *Mahomet*, and well learned, gathered together many thousands of people, pretending they had intelligence from Heaven to march to the Holy Land. These took on them the name and habit of *Pastorelli*, poor Shepherds, in imitation be like, of those in the Gospel, who were warned by Angels in a Vision to go to *Bethlehem*.

Being to shape their course into *Palestine*, they went into *France*. They pillaged and killed the poor *Jews* as they went. But at last near *Bardeaux* sixty thousand of them were slain, and the rest dispersed. A Rhimer of that Age made this Epitaph on them.

Magdeb. Cent.
13. ca. 16. Col.
698.

*M. semel, & bis C. L. I. Coniungere disce,
Duxit Pastorum sava Megera Chorum.*

*Learn to put together well,
What M C C L I. do spell.
When some Devilish Fiend in France,
Did teach the Shepherds how to dance.*

Anno 1254. *Lewes* returneth into *France*, being loaden with Debts to his *Italian* Creditors. He made an ordinance for the banishment of common Whores out of all Cities and Towns, to be done by his Judges and Officers, and their goods to be seized by them.

After fourteen years *Interregnum* Pope *Urban IV.* appointed *Charles* Duke of *Anjou*, younger Brother to King *Lewes* of *France*; King of *Sicily* and *Jerusalem*. *Charles* subdued *Manfrid*, and *Conradin* his Nephew, and possessed *Sicily*, but for the gaining of *Jerusalem*, he never regarded it, nor came thither at all. *Hugh* King of *Cyprus*, was crowned King of *Jerusalem*.

In the Year 1253. was great contention between the Masters of *Sorbon* in *Paris*, and the preaching Fryars, who were so increased in number and honour, becoming the Confessors and counsellors of Kings, that they would not be subject unto the former Laws and Customs. The School-men convened, and were content to want somewhat of their weekly portion to satisfy the Court of *Rome*, from which the Fryars had obtained their priviledges.

About this time or a little before, arose a strife between the gray Fryars, and Prelates, and Doctors of *Paris*, about nine conclusions, condemned of the Prelates to be erroneous.

1. Concerning the divine essence, that it cannot be seen of the Angels or men glorified.
2. Concerning the Essence of the Holy Ghost.
3. Touching the proceeding of the Holy Ghost, as he is love.
4. Whether men glorified shall be *in calo empyreo*: or, *in calo Chrystallino*.
5. That the evil Angel at his first Creation was evil, and never good.
6. That there have been many verities from the beginning, which were not of God.
7. That an Angel in one instant may be in divers places.
8. That the evil Angel never had whereby he might stand; no more had *Adam* in his state of Innocence.
9. That he which hath more perfect strength of nature working in him, shall have more full measure of necessity to obtain Grace and Glory. To which Articles the Prelates answering, did excommunicate the same as erroneous.

The Abbot of *St. Denis* having extorted great sums of Money out of his Abbey, to present unto the Pope as others did, in hopes one day to be made an Arch-Bishop, King *Leves*, as Patron of that Abbey, compelled him to re-pay the said sum out of his own purse. Math. Paris.

Whilst this King was gone to the Holy War, the Nobles of *France*, finding themselves vexed by the Pope, made a league, and set forth a Declaration, against him, where they say (among other things) that the Clergy (pointing at the Pope) swallow up and frustrate the jurisdiction of Secular princes; so as by their Laws, the children of slaves, pass judgement upon Free-men and their children, whereas by the secular Laws of our Kings and Princes, they ought rather to be judged by us.

Another piece of their Declaration runs in this manner. All we, the prime Men of the Kingdom, perceiving out of our deep judgement; That the Kingdom was not got by Law written, nor by the Ambition of Clergy-men, but by the sweat of War, do Enact and Ordain by this present Decree, and by joynt-Oath, that no Clerk nor Lay-man shall sue one another before the Ordinary, or Ecclesiastical Judge, unless it be in case of Heresie, Marriages, and Usury, upon pain of confiscating all their goods, and the loss of a limb to the transgressors thereof; for which, certain Executioners shall be appointed, that so our jurisdiction being resuscitated may revive again: and those who have enriched themselves by our poverty (among whom God for their pride hath raised up prophane contentions) may be reduced to the State of the primitive Church; and living in contempla-

Math. Paris Hist.
Angl. p. 798. &c
Math. West. ii. 2.

tion may shew us those miracles, which are fled out of the World long ago; and we in the mean time lead an active life as it is fitting. The Historian adds, the Pope having heard these things, sighed with a troubled mind, and desiring to appease their hearts, and break their courage, after he had admonished them, he frightened them with threats but he did no good for all that.

Tho. Fullers ho-
ly War. li. 4.

The Christians were now plagued with *Bendocdar*, the *Mammaluke* Prince in *Egypt*, who succeeded *Melecham*, and every where raging against them, either killed or forced them to forswear their Religion. The City of *Joppa* he took, and burnt, and then won *Antioch*, slaying therein twenty thousand, and carrying away captive an hundred thousand Christians. These woful tidings brought into *Europe*, so wrought on the good disposition of *Lewes* King of *France*, that he resolved to make a second Voyage into *Palestine* to succour the Christians.

And to that end he provideth his Navy, and is accompanied with *Philip* and *Tristram* his Sons, *Theobald* King of *Navarr*, his Son-in-Law, *Alphonse* his Brother, and *Guido* Earl of *Flanders*: there went also *Edward*, eldest Son to *Henry III.* King of *England*.

Lewes having now hoisted up sail, it was concluded, that to secure and clear the Christians passage to *Palestine* from Pirates, they should first take the City of *Carthage* in *Africa* by the way.

This *Carthage* long wrestled with *Rome* for the Sovereignty, till *Scipio* crushed out her bowels with one deadly fall. Yet long after the City stood, before utterly demolished: at last by the counsel of *Cato* it was quite destroyed; it being within a days Sail from *Rome*. Out of the ruins of this famous City, *Tunis* arose, which was not then considerable in bigness, great only in mischief, being seated betwixt *Europe*, *Asia*, and *Africa*, and so became a worse annoyance to Christian Traffick, than a whole Countrey of *Saracens* elsewhere.

Str. Walt. Raleigh
Hist. part 1. li. 5.
ca. 3.

The siege of *Tunis* being begun, the Plague seized on the Christian Army, whereof thousands dyed, among others *Tristram*, King *Lewes* his Son: and he himself of a Flux followed after. Many good Laws he made for his Kingdom: that not the worst, He first retrenched his Barons power to suffer parties to try their Titles to Land by duels. He severely punished Blasphemers, searing their Lips with an hot Iron. And because by his command it was executed upon a rich Citizen of *Paris*, some said he was a Tyrant. He hearing it, said before many, *I would to God that with searing my own Lips, I could banish out of my Realm all abuses of Oaths*. He loved more to hear Sermons than to be at Mass, yet was he somewhat superstitious, as appeareth by some Instances.

For about the year 1240. *Baldwin* keeping by force the Empire of *Constantinople*

Constantinople, which the *French*, and other pilgrims of *Syria* had surprized, and held it by right of conveniency, being in great want of Money, writ to King *Lewes IX.* that the Holy Crown of Thorns of our Saviour was found, and if he would help him with a sum of Money, he would send it to him. This King being of easie belief treated with the said Emperour for a great sum of Money, and bought that crown, which was put in the holy Chappel of *Paris* with great solemnity.

Shortly after the *Venetians* having bought a piece of the true cross (as they said) for two thousand and five hundred pounds, sold it again to the same King *Lewes* for double the price. The King himself carried it bare-headed and bare-foot to our Lady of *Paris*: and the Pope gave to it fourty days of pardon.

His body was carried into *France* there to be buried, and was most miserably tossed. He was Sainted after his Death by Pope *Boniface VIII.*, and the 25th. day of *August* (on which day in his first Voyage to *Palestine* he went on Ship board) is consecrated to his Memory. *Tunis* was surrendred on conditions; the *French* return home, whilst Prince *Edward* valiantly setteth forward for *Palestine*.

Philip the third, called the bold, or the Hardy, succedeth to the Kingdom of *France*. At the return of *Philip*, Queen *Isabel* his Wife dies in *Sicily*. And his Uncle *Alphonse* with his Wife the Countess of *Tholouse*, dye soon after at *Bologne*, without any children, so as according to the contract of the Marriage, the Earldom of *Tholouse*, should be incorporate to the Crown.

Anno 1271.

Richard Son to *Henry* King of *England*, is traiterously slain by *Guy* of *Montfort*, the Son of *Simon* (of whom we have spoken) walking in *St. Laurences* Church at *Viterbo*, a City of the Pope's.

Pope *Clement IV.* (born in *Languedoc*) being dead, the Cardinals disagree about the Election of a new Pope, and continued in this contention two years, nine months, and one day, as *Platina* reporteth.

The causes of so long a dissention are variously reported by several Historiographers. But the chief were as follow.

Hist. of Cardinals
part 3. lib. 11.

The first and most forcible of all, was the contrariety in the Natures of the Cardinals which were present at the Election at *Viterbo*, who were eighteen in number; all obstinate and untractable, and had sworn each of them never to yeild to his companion in the least.

All of them believed themselves worthy of the Papacy, and every one negotiated for himself, without speaking a word of other pretenders, so that it was not possible among eighteen several competitors, to come to any resolution. But that impediment being removed, in which the Cardinals continued obstinate for above ten Months, there arose.

arose another which lasted above a year, and was the second occasion of the tediousness of the Election, and that is, that the Cardinals were divided into two Factions, one of them *Italians* the other *French*. These would have a Pope of their own Nation, and the *Italians* would have him of theirs; neither of them complying with the other, and the number of the *French* being equal to the *Italians*, there being no way to gain the two thirds of their Votes, they remained divers weeks obstinate, and doing nothing but the heaping diffention upon diffention.

The other reason was, that this delay growing tedious to the Princes, and particular to *Philip* King of *France*, and *Charles* King of *Sicily*, these two Princes resolv'd to come in person to *Viterbo*, and sollicit the Cardinals to expedite the creation of the Pope. Upon this occasion the Cardinals which were adherents to these two Crowns, having notice of their Resolutions, would do nothing till they were arrived: who when they did come, serv'd for nothing but to protract the election, though their desire was to hasten it; each of them recommending different persons. The Princes finding all their intercessions ineffectual, returned as they came, leaving the whole business to the Cardinals.

In the first assembly after the Kings were departed, *John* Cardinal of *Porto*, observing the pertinacity of the Cardinals, whilst they were together invocating the Holy Ghost, cryed out publickly, and with a loud voice. *My Lords! let us uncover the Roof of this Chamber, perhaps the Holy Spirit will not come where we are thorow so many Roofs. It would be necessary to have a Holy Ghost for every one, seeing there is no two will agree: The Holy Ghost descended upon the Apostles, because they were met together with one mind: but how can we expect him that are so strangely divided?*

At length the Cardinals being weary of going up and down to the places of their Assemblies, and doubting by their delay to bring in some new schism into the Church, two thirds of the Cardinals agreed in the Election, of *Tibaldo Visconte*, a *Milanese*, Arch-Deacon of *Lodi*, who was called *Gregory* the tenth, not yet return'd from his Voyage into *Asia*, whither he was sent by *Innocent IV.* upon whose Election, Cardinal *Giovanni del Porto* made these Verses.

*Papatus munus tulit Archidiaconus nuns,
Quem Patrem Patrum fecit discordia fratrum.*

*The Cardinals at odds, and out of hope,
Arch-Deacon Tibald was created Pope.*

Gregory endeavouring to make peace between the *Genoans*, and *Venetians*,

Venetians, who had been at Wars one with another for several years together, went into *France* in the year 1273. where he gave beginning to the Council of *Lyons*; *Philip* King of *France* was present at that Council, with an infinite number of Noble and Learned persons, both *French* and *English*. He called four Bishops from *Germany*, four from *England*, four from *France*, two from *Spain*: from *Sicily*, from the Kingdom of the Church, *Hungary*, *Dacia*, *Bohemia*, *Poland*, *Sweden*, *Norway* and *Scotland*, from each of these one. There were two Patriarchs, fifteen Cardinals, five hundred Bishops, and one thousand mitred Prelates, besides the King of *France*, the Emperour of *Greece*, and many other Princes.

Spottiswood's
Hist. of Ch. of
Scotland. lib. 2.

1. In this Council the first proposition was for the Holy War, and for it they decree, that a tenth part of all Benefices in Christendom (the privileged Churches not excepted) should be paid for six years. That all Penitentiaries, or Confessors should urge offenders to assist that holy business with their wealth and riches: and that every Christian, without exception of Sex or Quality, should pay a penny yearly during that space, under pain of Excommunication.

2. For remedying abuses in the Church, it was ordained. 1. That no procurations to Bishops, nor Arch-Deacons should be paid, unless they do visit the Churches in their own persons. 2. No Church-man should possess more Benefices than one, and should reside at the Church he retaineth. 3. None of the Clergy shall without the Pope's license, answer the impositions which shall be laid upon them by any Prince or State. 4. The mendicant Fryars shall be reduced to four Orders, the *Minorites*, *Predicants*, *Carmelites*, and *Hermites* of St. *Augustine*, who shall continue in their present Estate, until the Pope shall otherwise think good. 5. A prohibition was made, to admit or advise any new order, besides these named. Here also was decreed the Union of the Greek and Latin Church, and the peace betwixt the Princes of Christendom.

Petr. Church.
Hist. Cent. 13.

But many of these Statutes in a short time turned into smoak, pluralities being of new dispensed, with the clause of *non obstante*, which then first came in use. The Orders of Fryars and Monks were restored one by one. The *Cisterians* redeemed their liberty by payment of 50000 Marks.

The *Bernardines* paid 60000 Crowns; and other Orders made their composition. Whereby it appeareth, that the Statutes which were enacted, were only devised to raise sums of Money, and not of any purpose to redress their abuses. This Pope advanced the *Dominicans* highly, even to the wearing of red hats.

In that Council of *Lyons*, Canons were made for the manner of electing,

Hist. of Cardinals
part 3. lib. 1.

electing the Pope: for from *Sylvester's* time, unto this *Gregory's* Popedom, they were not used to be shut up in a conclave; but if they were in *Rome*, the Electors met, either in the Church of *St. John Lateran*, or of *St. Peter*, or in some other place as occasion offered: if they were out of *Rome*, they met in the Cathedral of the place where they were, or in some other Church more convenient. But the Electors many times regarded not expedition in their Elections of the Pope, whilst they had liberty to command, to go and come as they thought fit, therefore the invention of the conclave by *Gregory*, was rationally thought very good and necessary.

There were likewise established by the said *Gregory*, several Laws and Orders for the conclave, which were afterwards by several Popes reduced into better form, till that in process of time they were reduced into that which I shall insert in this place.

*The principal Laws which are usually observed in the
Creation of the Pope.*

1. That the Election be made in a proper and convenient place, and ordinarily there where the last Pope dyed. If that cannot commodiously be done, let it be made in that City, to whose jurisdiction that place doth belong, provided it be not under interdiction: for in that case they are to chuse another City in the same Diocess, or at least not far off, &c.

2. That after the death of the Pope, there shall be no discourse of the Election of a Successour, till ten days be past, in which time the absent Cardinals are to be expected; and the nine days obsequies for the deceased Pope be celebrated with due respect; by all the Cardinals that are present in the place.

3. That no absent Cardinal shall send his Vote in any manner whatsoever: by which it is intended, they shall be deprived of their Voice as often as they are absent from the Election.

4. That the nine days ceremony for the death of the Pope being over, the Mass *Dello Spirito santo* solemnly said, and the prayer *de eligendo Pontifice* recited, let all the Cardinals which are present in the palace, which shall be called, *the Conclave*, (which is to be in a secure place, close in all parts, and well guarded) be shut in, with two or three servants only, for their necessities. Let it not be lawful for any to enter after the conclave is shut up, nor for any to come forth, except in the case of infirmity. And if any be obliged to go in or out, let it be by consent of the whole Colledge. Nor is this conclave to have any Wall or partition, to distinguish one chamber from another: but let there be certain traverfes of Linnen or cloath, to divide their Lodgings, and they to be given to the Cardinals

nals by lot, to prevent all controversies for place.

5. That it be not only unlawful to Elect those that are absent, but that it be not permitted to the Cardinals to chuse any but one out of their own Order, and of those that are present in the conclave.

6. If the Election be made in *Rome*, the place, the Gates and Doors of the conclave shall be well guarded. The first Guards are to be kept by the Souldiers of the Pope's ordinary guards. After them by the Barons of *Rome*, and the Ambassadors of Princes, who are all to be sworn in the conclave it self before it be shut up, That they will keep the said guards faithfully and diligently; and last of all in the nearest places to the door of the conclave, by the Bishops and Conservators of the City. If the Election be made out of *Rome*, the guard of the conclave is to be made by the Temporal Lords of that place, with the same formality and Oath as in *Rome*. The Guards are to prevent any violence shall be offered to the freedom of the Cardinals Votes; to observe what provisions come in, that there be no Letters conveyed in them: and if any such be found, let them be consign'd to the Marshal, to be kept till the conclave be finished. That they take care that the Cardinals be not incommoded, that they be all ready at their beck; and in case of delay, that they force them (first with entreaties, and afterwards with threats) to hasten the Election. Those who are appointed to guard the conclave, are to preserve it from all violence and disturbance.

7. That the Cardinals may not go out of the conclave, or adjourn their Assembly to any other place for any person whatsoever, the Election being ended, then they may go forth; if otherwise they should go out, let them be forced back again by the guards of the conclave.

8. That those Cardinals who come after the conclave is shut, and before the Election of the Pope, may enter and give their Voices as the rest. And that no Cardinal can upon any occasion or pretence whatsoever (although he be excommunicated) avoid being present at the Election, and giving his vote. But all this is to be done by the consent of the whole Colledge, and not of the Governour of the conclave only.

9. That three days being past after their entrance into the conclave, if in that time the Pope be not chosen, the Prelates and Barons of *Rome*, and such others as are deputed guards to the conclave, may require an account of the Cardinals transactions within, and restrain them of their variety of dishes, reducing and lessening them by degrees, according as they find the Election delayed.

10. That in the time of the Election, no person whatsoever, whether Secular or Ecclesiastick, is to give, promise, or entreat,

teat, thereby to encline the hearts of the Cardinals to their private desires, under pain of the Pope's Excommunication, &c.

11. That no person be declared or elected Pope, if he hath not first two whole parts in three of the Voices of the Cardinals which are present in the conclave, which Votes are to be given in secret, and afterwards read publicly, that all persons may take notice who is chosen.

12. That after the death of the Pope all Magistrates and Ecclesiastical Offices are to cease, except such as are in the persons of the Cardinals, which are perpetual. Which Offices are to remain unexecuted; all but the Office of the chief Penitentiary, and the Chamberlain.

13. That there be a Governour of the conclave, that he be a worthy person, and of good qualifications; that he be chosen by the body of the Cardinals before they enter into the conclave; whose Office it shall be to give seasonable orders, that things may go within as they ought to do, and that the Cardinals may not want any thing convenient.

14. That an Oath be given to the Cardinals, to keep secret all the transactions and argumentations of the conclave, relating to the Election; that it be not permitted to any body to bear Arms in so sacred a place, nor to revenge any injury whatsoever, either with words or deeds, but that they bear all things patiently, and endeavour to avoid that mischief.

Thus *Gregory* being pleased with the Introduction of this form into the conclave, dismissed the Council of *Lyons*. Then he began his journey, in order to his journey into *Italy*: and refusing to pass by *Florence* (lest he should be obliged to take off the interdiction) he took his way towards *Arezzo*, in which place he arrived, fell sick, and dyed, *Anno 1276*.

Afterwards when the Emperour *Paleologus* dyed, the *Grecian* Priests would not that he should be buried in any consecrated place, because he had consented in the Council of *Lyons*, to an Union of the Greek and Latin Churches.

Papon titre de
la jurisdiction
temporelle. art.
1. Er titre de
Dismes art. 9.

We read in an ordinance made by King *Philip* the third, *Anno 1274*. that if one Lay-man sell unto another Lay-man, the Tythes which he hath bought of a Clerk, and there arise a suit about the price, the cognisance thereof doth not belong to the Ecclesiastical Judge. And it is one of the priviledges of the *Gallican* Church, that the Pope cannot by any *Provisio's* about Benefices or otherwise, derogate from, or prejudice Lay foundations, and the Rights of the Lay-patrons of the Realm.

There is also a decree of this King *Philip*, dated *Anno 1274*, which
pro.

prohibits a Bishop the granting the seizure of the moveable goods of a certain Clerk, condemn'd in a personal Action, considering that those Goods were not within his Episcopal Jurisdiction. There is also a prohibition to Ecclesiastical Judges to cause any execution to be made of the immoveable goods of any Clerk condemn'd in a personal Action; because the immoveable goods are out of his Episcopal jurisdiction. According hereunto a certain Bishop of *Paris* was declared not to be admitted into the Court, in a pretence which he made of the power of arresting certain Moneys belonging to a Clerk inhabiting in certain Lands, subject to the jurisdiction Royal, and he was cast for attempting it by an Arrest of *Paris*.

Lewes, the eldest Son of King *Philip* dyeth, with apparent signs of poyson. Queen *Mary*; his Mother-in-Law, and *Peter de la Broche* (chief Chamberlain to the King, and his Treasurer, being the Queens favourite) is accused for this Fact: and being imprisoned he confesseth the crime, and accuseth the Queen, as having poisoned *Lewes* by her command. *La Broche* also is found guilty of Treason, by his Letters having given Intelligence to the King of *Castile* of the Estate of *France*, being then no friend to the Crown: for which he was hanged.

Mary denies the Fact by Oath. The King for want of proof sends a Bishop and an Abbot to a Witch in *Holland*. They at their return absolve the Queen by her report, but they free her not from the jealousy of the *French*, nor in the King's conceit.

Thomas Aquinas and *Bonaventure*, two learned School-men, dyed Anno 1274. *Lewes*, Bishop of *Tbolouse*, Son to *Charles* the second, King of *Sicily*, and *Apulia*, dyed also.

After the death of Pope *Gregory X.* the first conclave was in *Arezzo*, where the Pope dyed. The Guards lasted but one night: for the same night the Cardinals entred, they agreed to chuse *Pietro Farantasio* (a *Burgundian* and *Dominican* Fryar) Pope, who took upon him the name of *Innocent V.* *Innocent* was crown'd in *Rome* forty days after his Election.

After the death of *Innocent*, which happened in the year 1276. six months exactly after his Election, *Alexander V.* who succeeded him, being created in *Rome*, with all the formalites of the conclave, revoked the order established by *Gregory*, concerning the affairs of the conclave, though in due form it had the approbation of a general Council. Divers other succeeding Popes were all created according to the order observed before the time of *Gregory X.*

King *Philip* the third dyeth, having reigned fifteen years, and lived forty; of his first wife *Isabel*, he had *Philip* and *Charles* remaining. *Philip*, his eldest Son was King of *France* after him. *Charles* was Earl of *Valois*, of *Alanson*; and of *Perche*, Father to that *Philip*

of *Valois*, who in his course shall succeed to the Crown:

Fryar *John* of *Paris*, a Doctor in Divinity, of the Order of pre-dicants, wrote about the year 1280.

Joann. Paris in
Tract. de potest.
Regia & Papal.
in pro.

In his Tract of the Royal and Papal power; he saith, I am of opinion, that truth it self hath made a *medium* here, namely, that it is not utterly impossible, that Clergy-men have Dominion and Jurisdiction in Temporal matters; but yet it belongs not unto them by reason of their profession, and as Christ's Vicars, and the Apostles successors, but is convenient for them to have it by the grant and permission of Princes, if so be they have bestowed it upon them out of devotion, or if they have got it by other means. And in the eighth Chapter he sets down this conclusion.

Whence it appears, that seeing Christ as Man, had no power nor jurisdiction in Temporal matters, the Priest (be what he will) hath not received any power over them from Christ; inasmuch as he did not give unto them what he had not in himself.

Du. Tillet en
l'advis sur les li-
bertez del eglise
Gallicane p. 5.

Philip the fair, now King of *France* was advised by the Princes and *French* Barons, not to suffer the Pope to make any Ordinances belonging unto his Kingdom, without the Council of him and his, nor any new and unwonted thing to be brought in thither. So saith Mr. *John du Tillet* in his advice concerning the Liberties of the *Gallican* Church. And it is the very counsel which *Eudes* Duke of *Burgundy* gave him; which is yet to be seen in the Treasury of *Chartres*.

This King loved Justice and Learning, wherein he was well instructed for that Age. His Wife *Joan* builded in her name that goodly Colledge of *Navarr*.

Peter Morone an Hermit, was chosen Pope, and assumed the name of *Celestine* V. a Pope little practised in politick or Ecclesiastick affairs.

The Cardinals in short time (by reason of the many errors that he fell into by his insufficiency for the Popedom) made several Instances to him, that he would spontaneously be pleased to renounce the Papacy, and not expose the Church to so many perils.

Hereunto they were stirred up by the instigation of *Benedetto Gaetano* (who was afterwards *Boniface* VIII.) Who was a Cardinal of great Learning and Experience, but so extremely ambitious of the Papacy, that he left no Stone unturn'd to compass his designs. And because he saw he might easily bring it about, if *Celestine* would renounce, he perswaded *Celestine* to resign, laying it to him as a scruple of conscience, telling him, that at the day of Judgement it would be imputed to him, if any ill did happen to the Church. *Gaetano* likewise suborned some of *Celestine's* friends, to make an hole, corresponding with that part of the chamber in which the Pope's bed stood, from whence they cryed all night long with a most dismal voice, as if it had been the

the Judgement of Heaven, *Celestine*, *Celestine*, lay down the Popedom for it is a charge too great for your abilities. *Celestine* hereupon resigneth the Papacy in the sixth Month after his creation, and returned to the Cell from whence he came.

The same day in which *Celestine* renounced, the Cardinals without the form of the conclave, chose the said *Gaetan* with open Votes. He being declared Pope, and having assumed the name of *Boniface VIII.* began his Reign with so much insolence and Tyranny, that in a short time he gain'd the Title of *Nero II.*

A great Assembly meet in the City of *Gramont*, Anno 1296. Where *Adolph* the Emperour, *Edward* King of *England*, the Duke of *Austria*, *John* Duke of *Brabant*, the Earl of *Juliers*, and his Son; *John* Earl of *Holland* and *Henuault*, *Robert* Earl of *Nevers*, *William*, *Henry*, and *Guy* of *Flanders*, unanimously resolve to make War against King *Philip*. The colour was to maintain *Guy* Earl of *Flanders*, unjustly afflicted by *Philip*, who had violently taken and stoll'n away his Daughter, and detained her against the right of Nations, refusing to restore her to her Father, It was decreed, that *Guy* should begin by force, and be well seconded by the Emperour, and the *English*.

But before they come to Arms, Pope *Boniface*, should make the first point by the lustre of his Authority. This Pope commandeth *Philip* by his Nuncio to restore to the *English* and *Flemmings* what they demanded; and for not obeying, he cites him to appear at *Rome* upon pain of Excommunication. *Philip* sends an honourable Embassage to *Rome*, by the Arch-Bishop of *Rhemes*, and the Earl of *St. Paul* to lay open his right against the Deputies of the King of *England*, and the Earl of *Flanders*, who were then at *Rome* to complain, as being wronged.

All parties being heard, *Boniface* decreeth, that *Philip* should yield unto *Edward*, and to *Guy* all they demanded both in *Guienne* and *Flanders*, charging the Arch-Bishop of *Rhemes*, to signify this Bull unto the King upon pain of Excommunication for not obeying.

Philip being undaunted, prepares to defend himself, invades *Flanders* and defeats the *Flemmings*; seizeth upon all *Flanders*, and the Earl of *Flanders* is forsaken by his confederates. *Guy* with his children and followers are imprisoned in sundry places in *France* under sure guards. *Philip* getting *Flanders*, and uniting it to the Crown of *France*: He comes to *Gaunt*, where he is received as their Sovereign, appointing *James* of *Chastillon* Lord of *Leuse*, and *Condé*, for Governour and Lieutenant-General, and so returneth to *Paris*.

The people of *Flanders* being oppressed, revolt from *Philip*. All the Cities (*Gaunt* excepted) make an offensive and defensive League against

against King *Philip*, and for their Earl's delivery: At *Bruges* the *French* are slain by their Hosts. The Nobility joyn with the people.

Philip prepares an Army of 40000 Men, but even at his entry into *Flanders*, returns again. His sudden retreat incensed this mutinous people more, and gave courage to their Commanders. *Philip* seeing his Errour, raiseth another Army of 40000 men, and puts them under the command of *Robert* Earl of *Artois*, accompanied with the Constable of *France*, and many other great Personages.

Century XIV.

THE Armies forementioned meet near unto the Town of *Courtray*, in a place called *Groeming*. The *French* were defeated. Of this great Army there hardly escaped three hundred: not one Commander escaped, and very few Noble-men. There were taken *Robert* Earl of *Artois*, General of the Army, the Constable of *France*, *James* of *Chastillon*, Governour of *Flanders*, *John* King of *Majorca*, *Godfrey* of *Brabant*, and his Son the Lord of *Viezon*, the Earls of *Ewe*, *la March*, *Damartin*, *Aumale*, *Ange*, *Tanker-ville*, and many other great Personages. Twelve hundred Gentlemen were slain by this enraged Multitude. All *Flanders* now revolted from the *French*. This happened in the Year, 1302. on *July 11*. *John* of *Namour* is their Governour in the absence of their imprisoned Earl.

All the threats of the King of *England*, and the Emperour now vanished away: only Pope *Boniface* had Excommunicated King *Philip*, and interdicted his Realm in the hottest of these *Flemish* affairs, upon this occasion.

The Christians Estate was lamentable in the *East*, the *Tartarians* encreased daily. The Pops, *Anno 1301*. sent *Boniface* Bishop of *Apamea* unto King *Philip*, requiring him to go into the Holy Land. When the Bishop saw no appearance of obedience, he threatned the King, that the Pope would deprive him of his Kingdom.

Wherupon the Bishop being charged of Arrogancy and Treason,
and

and cast into Prison, the Pope sends to him again one *Peter*, a Roman born (Arch-Bishop of *Narbon*) commanding him to set the Bishop at liberty, and to take a Voyage against the Infidels, and not to meddle with the Tenths of the Clergy. *Philip* answered, his troubles at home hindred him from going into the *East*, and constrained him to impose a Subsidy upon the Clergy: and he was willing to dismiss the Bishop.

The Arch-Bishop replied, that he was ignorant of the Pope's Authority, who was not only the Father of Christian Souls, but also Sovereign Lord in Temporal things.

And therefore by that Authority he did excommunicate him, declaring him unworthy to reign, and his Realm forfeited to the Pope, to invest whom he pleased.

Moreover, he brought another Bull directed to the Prelates and Noblemen of *France*, whereby he acquitted all *French-men*, and dispensed with them as to their Oath of Allegiance to *Philip*. And cited all the Prelates and Divines of the *French* Church to appear before him at *Rome*, disannulling all indulgences and privileges granted to the *French* by any Popes his predecessors.

The Earl of *Artois* disdainning this affront, takes the Bull and casts it into the fire. *Philip* was so born out by the Peers of *France*, that when he demanded their advice, how he should demean himself, and whether he should put up that wrong; they answered, That they were ready not only to spend their goods (which they there wholly offered unto him for that end,) but also to expose their persons even to death for him, not refusing any torments. Adding further, and that more plainly by word of mouth, That if the King (which God forbid) would suffer it, or connive at it, yet for their parts they would never endure it.

Mr. *John Tillet* Bishop of *Paris* speaking of this Fact in his *French* Chronicle, The impudence of this man (saith he of *Boniface*) was wonderful, who durst affirm, that the Realm of *France* was a Benefice of the Papal Majesty. But I think them (saith he) the greater fools who dispute the point, whether the Pope hath this power or no: he put our *France* under an Interdict for the time, but the Bishops took the King's part.

King *Philip* appealed from the usurpations and insolencies of *Boniface VIII.* to the See Apostolick then vacant (as he said) and to a future Council as *Platina* saith in his Life. The States of *France* disannulled *Boniface's* excommunication. *Boniface* by a glosing Letter of his written unto the Bishops, endeavoureth to make them approve his unjust proceedings against King *Philip*: where he saith among other things; Those who hold that Temporal matters are not subject to spiritual, do not they go about to make two Princes? He complains also

also of the Parliament holden at *Paris*, where it was enacted (saith he) by under-hand and begged voices, that none should appear before him upon the summons of the See Apostolick ?

Math. Westm.
li. 2. sub. Ann.
301.

He complains also of the Report which was made to that Assembly by Mr. *Peter Flotte*, whom he calleth *Belial*, half blind in body, and quite in understanding. This was the man, who being sent in Embassage to him by King *Philip*, to that saying of his, [*we have both the one power and the other*] made this reply in behalf of his Master, *yours is verbal, but ours is real.*

This Pope will have it necessary to salvation, to believe that all the faithful people of Christ are subject to the Pope of *Rome*: and that he hath both the swords, and that he judgeth all men, and is judged of none. This *Boniface* was the Authour of the sixth book of the Decretals.

King *Philip* sends back the Pope's two Nuncio's to *Rome*, and forbids the Prelates of *France* to go, or send any Money to *Rome*. This being done, *Philip* raiseth new forces, to return into *Flanders*, and subdueth the *Flemmings*, but by the instance of *John Duke of Brabant*, he makes peace with them upon strict conditions. During this Treaty *Guy Earl of Flanders*, and his Daughter do both dye. *Robert, William*, and *Guy*, Brethren, the Sons of the Earl *Guy of Flanders* were freed with all the Prisoners. *Isabel* the Daughter of *Philip* is married to *Edward the second, King of England.*

This War of *Flanders* had wasted above three hundred thousand *French-men* in eleven years, during the which it continued.

Adolph was deposed from the Empire by a Decree of the Electors, and *Albert of Austria* was seated in his place, who pursuing him with War, slew him with his own hand in an encounter near unto *Spire.*

Albert being chosen and installed Emperour, *Boniface* presently seeks to win him against King *Philip*. He proclaims him Emperour, and invests him King of the Realm of *France*, giving him both the Title and Arms; and taking occasion to sow division in the heart of the Realm by means of the Clergy, who by reason of their Revenues had great power in the State. He also wrote Letters to *Philip* in this manner.

Boniface Bishop, Servant of the Servants of God, to *Philip King of French-men.* Fear God, and observe his Commandments. *We Will thee to understand, that thou art subject unto us both in Spiritual things, and in Temporal; and that it belongeth not to Thee to give any Prebend or Benefice. If thou hast the keeping of any of them being vacant, thou must reserve the profits of them to the Successors. If Thou hast given any, we judge thy gift to be void, and do revoke all that hath been done.*

And

And whosoever believeth otherwise, We judge them Hereticks. Given at Lateran, the fourth of the Nones of December, in the sixth year of our Popedom.

Unto this Letter of the Pope, King *Philip* makes Answer in manner as followeth.

Philip, by the Grace of God, King of France, to Boniface, calling himself the Sovereign Bishop, little or no health. Let thy foolishness know, that in Temporal things we are subject to no Man, and that the Gifts of Prebends and Benefices made, and to be made by Us, were and shall be good, both in time past and to come: and that We will defend manfully the possessour of the said Benefices, and We think them that believe or think otherwise, fools and mad-men. Given at Paris the Wednesday after Candlemas, Anno 1301.

After these and other Writings had passed to and fro, between the French King and the Pope, within a year and an half after, the King summoneth a Parliament, sending down his Letters to his Sheriffs and other Officers, to summon the Prelates and Barons of the Realm unto the said Court of Parliament according to the Tenour of the King's Letters Patents.

Then *William Nagaretta*, Knight and professour of the Laws, made a large Declaration and appeal against Pope *Boniface VIII.* at *Paris* before the King and his Council.

Vid. Fox Act & Monum. Tom. I. p. 418.

He taxeth *Boniface* to be an Intruder into the Papacy, that entering not in at the door, he is to be judged a Thief and a Robber. He declares him to be guilty of many Heresies, and to be an horrible Simoniack. He chargeth him with cursing and blasphemy, a blood-thirsty man, a destroyer of the Churches, one that is very greedy after gold, and rooted in all sins, that he is the *Abomination of Desolation*, described by *Daniel* the Prophet.

Then he thus speaks to King *Philip*, *I beseech you, my Lord and King, that you would declare thus much to the Prelates, Doctors, People and Princes, your Brethren in Christ, and chiefly to the Cardinals and all Prelates, and call a Council. In the which, when the aforesaid Boniface is condemned by the worthy Cardinals, the Church may be provided of a Pastor. And I beseech and require the said Cardinals by you, and I require them and the Church of God, that this wicked Man being put in prison, the Church of Rome may be provided of a Vicar, which may minister those things that shall appertain, until the Church of God be provided of a Bishop, utterly to take away all occasion of Schism.*

After this protestation of *Nagaretta*, immediately ensued the Appeal

peal of the King, pronounced and published against the said *Boniface*. The manner and form is set down at large by Mr. Fox, *Act & Monum.* Tom. 1. p. 449. 450. This was done, Anno 1303.

Indictione prima, June 13. on the 14th day of the same Month of *June*, the aforesaid King *Philip* being present, and also the Lords, Arch-Bishops, Bishops, Abbots, Priors, and many witnesses being present, *William* of *Plesiano* Knight, objected, propounded, affirmed, and read out of a certain paper which he held in his hand divers Articles against Pope *Boniface*, to the number of thirty, charging him with denying the immortality of the Soul, with asserting that Whoredora is no sin, charging him with Witch-craft, Simony, Sodomy, Murther, Oppression, Bribery, Adultery, and many other detestable sins.

These things being thus read and done, King *Philip* answered, and his Appeal is as followeth.

We Philip by the Grace of God, hearing and understanding the Objections propounded by our beloved and faithful Knight, W. of Nagaretta against Boniface, having now the Regiment of the Romish Church, &c. We earnestly beseech and require, in the Bowels of Jesus Christ, you Arch-Bishops, and other Prelates here present, as Children of the Church, and pillars of the Faith, that you would labour the calling and assembling of a Council, in which We intend to be personally present, &c.

Then the Arch-Bishops, Bishops, Abbots, and Priors, answered the premises, provoked and Appealed, &c. And made an Appellation, Agreement, and protestation, as was contained in a certain paper, there openly and plainly read, in Tenour and Form following.

We Arch-Bishops of Nicosen, Remen, Senorem, Narbon, and Bishops of Landviren, Belnacen, Carolacen, Antilidore, Meldimen, Nurmen, Chartres, Orleans, Anjou, Constance, with many others. And we Abbots of Clugny, Præmonstrator of the greater Monastery of the Court of St. Denis in France, St. Victor, St. Genoveue, St. Martin, &c. and Fryar Hugh, Visitor of the Houses of the Order of Knights of St. John of Jerusalem in France, and the Father Prior of St. Martin in the fields, &c. Hearing these things which were said, propounded, and objected yesterday, and to day, by you the Lords, Earls, and Wil. aforesaid, against Pope Boniface VIII. &c. We answer you, our Lord and King, and you, our Lords, Earls, and William, that (the Honour and Reverence of the Holy Romish Church salved in all points) we agree to your due Request in this behalf for the calling of the Council, and are ready to assist to the calling together of the said Council, according to the Decrees of the Holy Fathers, and to the lawful Orders of the Cænon; not intending by

any means to make parties of this matter, nor to stick to any that maketh parties. And lest we should be hindred by any means by the said Boniface, by Excommunication, suspension, interdiction, deposing, deprivation, &c. And that we may sit in the same Council to judge and do all other things that belong to the Office of Prelates; that We, our friends, our Subjects, Parish-Churches, &c. may remain safe. We provoke, and Appeal in Writing to the aforesaid Council that is to be gathered, and to him that shall be the true and lawful highest Bishop, and to him or them to whom of right we should Appeal, and do earnestly require our Appellations: committing us, our Parish-Churches, and them that stick to us; our state and theirs, &c. to the godly defense of the aforesaid Council, and of him that shall be true and lawful highest Bishop. And we protest to renew this Appellation, where, when, and before whom it shall be thought meet.

This was done at Paris, at Lupara, in the Chamber of the King, many Lords, and Earls, Knights and Clerks, and others being Witnesses.

After these things thus in the Parliament decreed, and agreed; the Prelates consulting with themselves what to do in so doubtful a matter, and dreading the Pope's displeasure for what was now done, to clear themselves to the Pope, partly to certify him what was done, and partly also to admonish him what he should do, sent this ensuing Letter to him, thus directed.

To their most Holy Father, and dearest beloved Lord, Boniface, the chief Bishop of the Holy Romish Church, and the Universal Church: his humble and devout Arch-Bishops, Abbots, Priors, Conventuals, Deans, Provosts, Chapters, Covents, and Colledges, of the Cathedral and Collegiat Churches, Regular and Secular, of all the Realm of France, being gathered together, do offer most devout kissings of your blessed Feet.

We are compelled with sorrow to signify unto your Holiness, that our most dear Lord Philip by the Grace of God the noble King of France, when we saw the Letters sealed and sent to him of late on your behalf by the Cardinal of Narbo, your Notary, and by him were presented to him, and certain others of his Barons, upon the perusing of these bloody Letters, being read unto them sitting by him, both our Lord the King, and the Barons were highly incensed. Then the King commanded to be called before him the other Barons then absent, and us also to appear personally, &c. Being all thus called, and come together, we stood before the King this Wednesday being the tenth of this present April, in St. Mary's Church in Paris. There our Lord the King told us, that it was signified

Fox A& Mō-
num. Tom. 1. p.
453. 454.

to him (among other things) by the aforesaid Cardinal and Letters; that for his Kingdom (which he and his Ancestors hitherto do acknowledge they hold of God only) now ought in Temporal things to be subject unto you, and hold of you.

And ye have called to appear before you the Prelates and Clergy of the said Realm, for the correcting of such wrongs as ye pretend to be done to Ecclesiastical persons, both Regular and Secular abiding within the Realm and elsewhere, &c.

Ye are charged also for reserving, and wilful ordering of Arch-Bishopricks, Bishopricks, and bestowing of great Benefices of the Realm upon Strangers, whereby the decay of God's Worship hath ensued, the pious wills of the godly Founders, are defrauded of their godly purpose, the poor of this Realm are without their accustomed Alms, the Realm is impoverished; and the Church is in danger of Ruine, the Churches being unserved; whilst the Prophets are taken away, the fruits of those that serve them being given unto strangers.

Also He complained of new Taxes laid upon the Churches, with unmeasurable exactions, by which the general State of the Church is changed, &c.

Therefore he required us all, both Prelates and Barons to ordain wholesome things, for the easing of the aforesaid grievances, and for redressing the Realm and the French Church: and therefore we should regard to be ready with counsel to help in season (as we are bound by the duty of fidelity) in these things.

Then the Barons having debated together on these matters, coming to our Lord the King, and thanking him for his laudable purpose, answered with one voice, that for those things they were not only ready to offer to spend their goods, but also to yield their persons unto death: adding, that if the King would suffer these things, yet they would not.

Then our answer being demanded, we said, that we would not offend against the liberty of the Realm, nor by any means innovate things contrary to the King's honour in that behalf.

We exhorted him to keep the bond of Unity, which hath continued until now, betwixt the Holy Romish Church, and his predecessors; but when we were told, that if any Man were of a contrary mind, from thenceforth he should be manifestly counted an Enemy of the King and the Realm; we answered, that we would help our Lord the King with due counsel and Aid, for the preserving of his person, and of the Laws and Liberties of the said Realm, like as we are (certain of us) by the duty of Allegiance bound to him, which hold of him Dukedoms, Earldoms, Baronies, Fees, &c. by the form of the Oath as all others do. Yet we requested the King that seeing we were bound to obey your Holiness, he would suffer us to go according to the Tenour of your aforesaid calling. Then it was answered on the behalf of the King and Barons, that in no case they would suffer us to go out of the Realm.

There:

Then we considering of so great an anger, and trouble so jeopardous: and also what things are attempted against Churches and Church-men, to spoil their Goods and Riches, with jeopardy of life; seeing that the Laity do now abhor the obedience of Clerks, and have taken courage to condemn the Ecclesiastical censure and process, &c. We thought good in this point of greatest necessity to run with sighs and tears to the Wisdom of your Holiness, beseeching your Fatherly mildness, that some wholesome remedy may be provided in the premisses, by which the sound profitable agreement, and mutual love, which hath continued so long a time betwixt the Church, the King and the Realm, may be maintained in that old sweet Concord, the State of the French Church may continue in godly and quiet peace, and that ye would vouchsafe to foresee how to withstand the dangers and offences aforesaid, that we and our States may be provided for by the aforesaid Commandement of your calling, by the study of your Apostolical Wisdom, and Fatherly Love. The Almighty preserve your Holiness to his Holy Church a long time.

In the next year, viz. 1304: about the Nativity of our Lady; came a number of Harneffed Souldiers well appointed, sent partly by the French King, partly by the Cardinals of *Columna* (whom the Pope before had depofed) unto the Gates of *Arvagium*, or *Anagni*; where the Pope had hid himself. There *Sciarra Colonna*, Brother to the aforesaid Cardinals, after many affronts done to his person and those that were about him, and the plundering him of all his Wealth and Riches, carryed him to *Rome*, where at the end of 35 days he dyed of Anger, in the ninth year of his Pontificate: so that some took occasion to say, he entred like a Fox, governed like a Lyon; and dyed like a Dog, he dyed *October 11*.

The Cardinals went into the conclave the 21 of the same Month, and the next morning, they elected the Cardinal *d' Ostia*, called *Fra. Nicholas di Treviso*, of the order of the preachers, who took upon him the name of *Benedict II*. but he dyed in *Perugia*, in the eighth month of his Pontificate, in which City the whole Court being at that time; it was resolved a new Pope should be chosen: but they trifled away their time in disputes and clamours for two months.

The reason was, the Cardinals were divided into three factions: one stuck close to *Charles* King of *Naples*, who would have a Pope according to his way: another was for the principal Barons of *Rome*; and a third stood firm to the interest of *Philip* King of *France*, who had sent no small sums of Money and other presents to Cardinal *Pietro Colonna*, to the end, that with *James* his Uncle, a Cardinal of the same name, they might keep up the interest of *France*.

At length Cardinal *Peter* corrupted such with his gold, as he knew were covetous of it; feeding them on with promises besides; so that part

part of the Cardinals being fast in those Chains, and part of them intimidated with the threats of the *Perugians* now in Arms, Cardinal *Colonna* proposing the Bishop of *Burdeaux*, who was a great lover of the King of *France*, he was chosen by common consent, and a Courier sent post to him (who was then at his Bishoprick) to know what name he would carry: he replied, he would not change the name he was baptized with, which was *Clement*, and so he was published accordingly to the people. and called *Clement* the fifth.

After publication in the usual place, the Cardinals dispatched several messengers to the new Pope, to entreat him to hasten his Journey into *Italy*.

But the Pope being instructed by the King of *France*, made answer, that the Flock was to follow the Shepherd, and not the Shepherd the Flock, commanding the Cardinals immediately to repair to him in *France*, and particularly in the City of *Poitiers*, as they also did.

II. Cardinalismo
p. 234.

This *Clement* was the first of seven *French* Popes, which held the See one after another, unto *Urban VI.* under whom the *Italians* recovered it again with much trouble. These seven Popes were *Clement V.* *John XXII.* *Benedict XII.* *Clement VI.* *Innocent VI.* *Urban V.* *Gregory XI.*

Clement V. being chosen Pope, he came to *Lyons*, where King *Philip* received him, accompanied with the Kings of *England* and *Arragon* in great pomp.

The Pope was on Horseback, and the King with his two Brethren on Foot, holding the Reigns of his Horse. He was crowned in the Temple of *St. Justus*, where they had built a great Theatre for so goodly a spectacle. But the press of people was so great, that the Scaffold brake, so that the multitude fell one upon another. The Pope; King, Princes and Noble-men were all on an heap, and the Scaffold fastned to an old Wall pulled it down. The King was hurt in the Head, the Pope in the Foot, and the Duke of *Britain* slain, with many Noble-men, and multitudes of the common people, that were smothered under these ruins. The Pope's Crown fell from his Head into the press, where he lost a Carbuncle, valued at six thousand florins of Gold.

Thus this feast gave no cause of joy, but was famous to posterity by this notable accident, and by the translation of the Pope's seat from *Rome* to *Avignon*, Anno 1305. unto the year 1379. under *Urban VI.* viz. the space of seventy four years.

This unlucky pomp being ended, *Clement* created many *French* Cardinals (and not one *Italian*) and removed the Court presently to *Avignon*. He avouched openly to keep a Concubine, the Daughter of Count de *Fuxa*; he sent three Cardinals with Senatorial power

to govern *Rome* and *Italy*. He ordained, that none should use the Title, or exercise the power of Emperour, until he were confirmed by the Pope.

In the year 1307. a Parliament was summoned against Pope *Clement* by King *Philip*, touching temporal jurisdiction belonging to Princes, and Ecclesiastical belonging to the Church. Forasmuch, as Pope *Clement V.* extolled himself above all Princes, as in other Countries, so also in *France* he extended his usurped jurisdiction above the Princely Authority of the King, claiming to himself full government of both the States, as well Secular as Ecclesiastical; the King therefore directeth his Letters mandatory to the Prelates and Barons of the Realm of *France*, to assemble themselves together at *Paris* in the Year afore-mentioned in the beginning of *December*.

At the day specified in those Letters the Prelates and Clergy assembled themselves before the King at his palace in *Paris*, where after due reverence done unto the King, there sitting in his own person with his Barons and Council about him, a certain wise and noble Lord, *Peter de Cugneris*, one of the King's Council, stands up, and makes an Oration before the Parliament in the King's behalf. His Oration is divided into two parts. 1. He sheweth, that obedience and reverence is due unto the King. 2. That there ought to be a difference betwixt the jurisdiction of the Clergy and Laity, so that spiritual matters should be defined and ordered by the Prelates and spiritual men; and Temporal causes ruled and determined by the King, his Barons, and Temporal men.

All which he proved by many reasons, both of Fact and Law. His Oration being ended, he repeated certain words in the *French* Tongue, which imported, that the King's Will and pleasure was in some points to renew the Temporal State and jurisdiction: and therewith he exhibited a certain Bill in *French*, whereof also he gave a Copy to the Prelates, containing sixty five Articles, which may be read at large in Mr. *Fox* his *Acts and Monuments*, Vol. 1. p. 462. 463. 464. 465.

After he had spoken, the Prelates required to have time to answer thereunto: whereupon the *Friday* next ensuing was appointed for the same, on the which day the Bishop *Edven*, and the Arch-Bishop of *Senon* Elect, in the name of the whole Clergy, answered for them all before the King, holding his Parliament on that day at *Vincennes*. They endeavour to prove, that both the Temporal and Spiritual jurisdictions are compatible, notwithstanding the distinction of them one from the other: Then they proceed, to prove that a person Ecclesiastical; which hath Jurisdiction Spiritual, may also have Temporal jurisdiction; and that the Jurisdiction Temporal may be in an Ecclesiastical person, they alledge for this the example of *Melchisedeck*, who was both King and Priest; and of *Samuel*, who was both Priest and Prophet; and for a long

Fox Act & Mo-
num. li. 2. p. 1
461. 462.

Articles against
the Clergy of
France.

long time appointed Judge over the people in Temporal matters. They assert also that Christ by his humane nature had both powers, shewing that he was a Priest after the order of *Melchisedeck*: and that he had both in his vesture, and on his Thigh written, *King of Kings, and Lord of Lords*. Many other places they cite out of the new Testament.

Then they offer to prove it by the Civil Law, and by reason, and many places in the Canon Law: they shew, what priviledges of this nature had been granted to the Clergy by *Charles* the Great, King of *France*, by *Lewes* the second, and by other Kings of *France*, which priviledges they offered to shew. Moreover they assert, that whatsoever things be offered up to the Church, and are converted to the dominion and property of the same, be God's, and appertain unto him, forasmuch as they be said to be dedicated and sanctified by him. But this jurisdiction which is diversly converted to the Dominion and property of the *French* Church, is God's, and therefore to be reserved to and for him.

They urge the King to consider, that at what time he was crowned he swore only these things following.

1. That he would defend and maintain the Canonical Law, priviledge and Justice granted to the Bishops, and the Church, and (as much as in him lay) to enlarge and amplify the same.
2. Also that by his Arbitriment all Christian people at all times should keep the true peace of God and his Church.
3. That he should forbid to all Nations, all kinds of sacriledges, spoilings and iniquities, and that in all kind of Judgements he should will and command equity and mercy.
4. That throughout his whole Territory and jurisdiction, he should labour to exterminate and cut off from the Church, the noted Hereticks.

They argue also, that by the possessions of the Church, many Brethren and Kinsmen of the *French* Nobility be maintained: *Ergo*, such possessions are not to be grudged at.

And because a Bill of many Articles was exhibited, whereof part did infringe the whole Ecclesiastical jurisdiction, to the defence thereof (they said) they would stand to the death.

On the next *Friday* following, being *Decemb. 29.* the Prelates assembled themselves again together at the King's Palace in *Paris*, where the Lord *Peter Bertrand*, Bishop of *Eduen*, spake openly before the King, sitting with his Counsellours, and Barons about him. In his speech he extolled the King's person, and his miraculous attaining to the Crown of *France*, adding, that he ought to be the Champion and Defender of the Faith, all which he proved in few words by many

reasons and Authorities. Afterwards he touched those propositions which were propounded by the aforesaid Lord, *Peter de Guigneris*.

He besought the King for his Soules health to maintain the rights and liberties of the Church; desiring him to consider what commodities he daily receiveth by the Church: and that his Church never failed him yet when he had need of the Laity; shewing the dangers and examples of them who did to the contrary. Further, he entreated the King, to weigh how entirely his Lord the Pope doth love his person and Realm.

After this, in the said Session, the aforesaid Bishop of *Edven*, answered particularly to the Articles exhibited by the Lord *Peter* in writing, to the King and Parliament. Which because they touch more the subtilty of the Law, and stiles of the Courts, than are necessary to this our History: and because I would not burthen this Treatise with them, little profit being contained in them, I have here purposely for brevities sake omitted them.

The next *Friday* after this; the Prelates assembled at *Vicenas* before the King to hear their answer: Where the aforesaid *Peter de Guigneris* (being Prolocutor for the King) said that their King was to keep the rights of the Church and Prelates, which they had by Law, and by good and reasonable custom: where between the first and second conclusion he went about to prove, that the cognition of civil causes ought not to appertain to the Church; for that such things were Temporal, and ought to pertain to the Temporality, as Spiritual things to the Spirituality. And besides his other reasons, he alledged the 86. *Distinct.* declaring, that for this intent, the Clerks Crowns were first shaven, in sign that they should be free from all worldliness, and forsake all Temporal things. He added, that their Lord and King was ready to hear them, who would instruct him of any custom, and those customs which were good and reasonable he would observe.

The Bishop *Edven* answered for all the Prelates, saying that the words of the Lord *Peter* engendred darkness and obscurity, and might give occasion to the Temporal Lords to break and infringe the Rites and Customs of the Church. As to that which was spoken, concerning the shaving of the crown, it was answered, that the crown did betoken rule and excellency; and the shaving did signifie, that they ought not to heap up Temporal things; so as to apply their hearts thereunto; but that the Temporal things ought to be subject to them, and not they to the Temporality. After divers other speeches, the said Bishop concluded, and besought the King, that it would please his Grace to give them a more plain and comfortable Answer; and that they might not go away sad and pensive out of his presence, whereby occasion might be given to the Laity to impugn the Rites and Liberties of the Church. In the end it was answered to them in the behalf of

the King, that his mind and intent was not to impugn the Customs of the Church.

The Sunday following the Bishops assembled themselves again before the King at *Vicenas*, where the Bishop of *Senou* in the name of all the Prelates gave humble thanks for it: and he besought that such Proclamations as were made to the prejudice of the Ecclesiastical jurisdiction might be revoked and repealed. Hereunto the King himself answered with his own mouth, that they were not published at his commandement, neither did he know of them, nor ratifie them.

Moreover, the Bishop proposed, that those abuses which the Temporality complained of, should be so ordered and reformed, that every man should be content therewith. Finally he besought the King, that he would give them a fuller and more comfortable answer. Then answered the Lord *Peter* in the name of the King. That if the Prelates and Bishops would see reformation of those things which were to be amended (about which he would take respitè betwixt this and *Christmas* next following) his Majesty would innovate nothing in the mean time. And if in the foresaid space they would not correct and reform what was amiss, his Majesty would appoint such order and remedy, that should be acceptable both to God and his Subjects. Then the Prelates had leave of the King to depart and went home.

A brief recapitulation of Bishop *Edven's* answer, with certain notes in answer to his *Papish* reasons, may be read in the *Acts and Monuments* of the Church, p. 476. 477.

The Ecclesiastical Judges have since that time attempted to usurp this jurisdiction over the Laity in case of Adultery, &c. but the complaint which was made of it by *Peter de Cugneris*, on the behalf of the King's Judges (which we may read at this day extant) did put an end to that trouble. And always whatsoever the Clergy attempted to meddle in such matters, they have been prohibited by the Parliaments upon Appeals, as from abuses, which have been put in against their decrees.

Pope *Clement* had promised unto King *Philip* to abolish the memory of Pope *Boniface VIII.* and to annull all his Acts, but by advice of Cardinal *Pratensis*, he delayed unto a general Council, and this he summoned to be held at *Vienna* in *France*, where the King required from the Pope the performance of his promise. The Council did acknowledge *Boniface* to have been a lawful Pope: but they did declare all his Acts against the King to have been unjust, and that none of them should be prejudicial to the King, or to his Successours. In this Council the Pope propounded the aid of the Christians in *Syria*, the punishment of the *Templars*, and the reformation of the Church: Wars were proclaimed, and Indulgences were offered in these words. *We Will, that the punishment of Hell, be no way laid upon him, who is*
signed

In Libr. compos.
super facto Prae-
lator.

Næcler. p. 372.
and 373.

signed with the Cross, granting also unto every signed person power to pull three or four Souls out of Purgatory at their pleasure. Hereat the Divines of Paris were offended, because it was written in the same Bull, We command the Angels to carry the absolved Soul into Paradise. It was then a received Article, that the Pope may command the Angels as his Serjeants. Pope *Clement* granted great Indulgences to such as could not go, but could find Money for that use; so as he that gave a penny, was to have one year's pardon: he that gave twelve pence twelve year's pardon: and he that would give as much as would maintain a man going over Seas, a plenary pardon for all. The Pope appointed certain men whom he put in trust for the receiving of this Money. Unspeakable were the sums of Money that were given for the purchasing these pardons for five years together. At the end whereof, when the good men were ready to go, and perform what they had promised and vowed, the business was broke off, but the Pope kept the Money, the Marquess his Nephew had a share of it, and King *Philip* the fair, and his three Sons, who had taken up the crosses to go thither in person, *Edward* King of *England*, and other noble persons stayed at home.

Out of an old
French Chroni-
cle.

In this Council it was ordained, that the feast of *Corpus Christi* should be kept, with many Indulgences granted unto them who should celebrate this Feast.

In the same Council Pope *Clement* V. set forth a Book of Papal decrees, called *Liber Clementiarum*, which was received, allowed and ratified by this Council. *Nauclerus* saith, that *Clement* before his death repented the setting out of this Book, and commanded it to be burnt: Yet notwithstanding the succeeding Popes, and particularly *John* XXII. confirmed and Authorized the said Book again, together with the Decretals of *Gregory* and *Boniface*, because these Books highly advanced the See of *Rome*, exempting the Bishop of *Rome* from subjection to general Councils, and attributing power to him to receive or reject the Emperour after he is chosen, comparing the Pope to the Sun, and the Emperour to the Moon. Finally, counting it a thing necessary unto Eternal Life, that every person be subject to the Bishop of *Rome*.

Symon Eccles.
Hist. in Cent. 14.

It was also ordained, that Schools should be erected, and foreign Tongues should be learned, namely, the *Hebren*, *Chaldaick*, and *Arabick* Languages. It was also ordained, that the name and remembrance of the *Templars* should be rooted out: which decree was put in execution by all Christian Princes.

Know then, that about nineteen years after the Christians had lost all in *Palestine*, by the cruel deed of Pope *Clement* V. and toul Fact of *Philip* the fair, King of *France*, the *Templars* were finally extirpated out of all Christendom.

Tho. Fuller sup-
plen. Hist. sacri-
belli ca. 1.

Pope *Clement* having long sojourned in *France*, had received many great courtesies from King *Philip*; yea he owed little less than himself to him. At last *Philip* requested of him a boon, great enough (saith my Authour) for a King to ask, and a Pope to grant, namely, all the Lands of the Knights *Templars* in *France*, forfeited by reason of their horrible Heresies, and licentious living. The Pope was willing to gratifie him in some good proportion for his favours received, and being thus long the King's Guest, he gave him the *Templars* Lands, and Goods to pay for his entertainment.

On a sudden all the *Templars* in *France* are clapt in prison, damnable sins were laid to their charge; as sacrificing of Men to an Idol they worshipped; roasting of a *Templar's* Bastard, and drinking his blood, spitting upon the cross of Christ, conspiring with *Turks* and *Saracens* against Christianity, they were charged with Sodomy, Bestiality, with many other Villanies out of the Road of humane corruption, and as far from Man's Nature as God's Law.

The sole witness against them was one of their own Order, a notorious Malefactor, who at the same time being in prison, and to suffer for his own offences, condemned by the Master of their Order, sought to prove his Innocency, by charging all his own Order to be guilty. And he swore most heartily to whatsoever was objected against their Order. Besides, many of the *Templars* being brought upon the rack, confessed the accusations to be true, wherewith they were charged. Hereupon all the *Templars* were most cruelly burned to death at a stake through all *France*, with *James*, the Grand-Master of their Order.

Many men accounted not the *Templars* Malefactors, but Martyrs: First, because the witness was insufficient, a Malefactor against his Judge; and Secondly, they bring tortured men against themselves. And a confession extorted upon the Rack (say some) is of no validity.

But being burned at the stake, they denied it at their death, though formerly they had confessed it.

A *Templar* being to be burned at *Bardeaux*, and seeing the Pope and King *Philip* looking out of a Window, cryed unto them, *Clement* thou cruel Tyrant, seeing there is no other among mortal men, to whom I should appeal for my unjust Death, I cite Thee together with King *Philip* to the Tribunal of Christ, the just Judge who redeemed me, there both to appear within one year and a day, where I will lay open my cause, and Justice shall be done without any by-respect. In like manner, *James* Grand-Master of the *Templars*, though by piece-meal he was tortured to death, craved pardon of God, and those of his order, That forced by extremity of pain upon the rack, and allured with hope of life, he had accused them of such damnable sins where-

of they were innocent. True it is, they were generally cryed up for innocents.

But Pope *Clement* and King *Philip*, were within the time prefixed summoned by death to answer to God for what they had done. Besides, King *Philip* missed of his expectation, and the morsel fell besides his Mouth, the Lands of the *Templars* which were first granted to him as a portion for his youngest Son, being afterwards by the Council of *Vienne* bestowed on the Knights-Hospitallers.

William Durand Bishop of *Mende* in *Languedoc*, being summoned by *Clement V.* to the general Council at *Vienne*, to come and see what was fitting to be reformed in the Church, made a Book *de Consiliis*, toward the beginning whereof he saith. *It seemeth to be a thing considerable, and it is most expedient and necessary, that before any thing else we should proceed to the correction and reformation of such things as ought to be corrected and reformed in the Church of God, as well in the head as the Members.* And in the first Chapter of the third Book. *Verily, as concerning the Reformation of the Catholick Church, to bring it about profitably and effectually, it seems expedient that it begin at the Head, that is, at the Holy Church of Rome, which is the Head of all others.* Then he sets down in particular, such things as stood in need of reformation, notably representing many abuses of the See of *Rome* that deserved to be corrected. But for all his learned discourse there was nothing done therein in that Council, Witness the Bishop of *Panormo* in his advice touching the Council of *Basil*. This decree concerneth the general Estate of the Church; and the matters belong to a general Reformation, which may be hindred by a dissolution, as it was by the dissolution of the Council of *Vienne*.

Durand further said in that Council, that the Court of *Rome*; and the Colledge of Cardinals, together with the Pope, would have a certain allowance of all Bishops that are preferred there; it seems very requisite that this were taken order with. For this error doth much corrupt the Catholick Church; and the common people: and the remedies which have been applyed hitherto are quite disregarded, inasmuch as the contrary is usually practised in the Court of *Rome*, as if it were no sin at all to commit Simony, or as if it were not all one to give first, and then take, as first to take, and then to give.

The thing was taken into consideration at the Council of *Vienne*, so as they were once advised, to allow the twentyeth part of all livings in Christendom to the Pope and his Cardinals: but at last it was shifted off, without resolving upon any thing. A Doctor of the Canon Law saith, it was better for that, *because their covetousness is so insatiable, that if that had been resolved upon, they would have taken both.*

This Bishop of *Mende* mentioned another abuse fit to be reformed.

For;

Joann. Andr. in
Ca. inter ext. de
offic. ordinari.

For, after he had said, that every Bishop's jurisdiction ought to be preserved entire to himself, he addeth, *That Ecclesiastical Benefices, which belong to the collation and disposal of Bishops, are bestowed by the See Apostolick, and others, even before they be void; and that not only in the Court of Rome, but out of it; howbeit, the Bishops must give account of the cure, and of those that execute them, whose Consciences they are utterly ignorant of, inasmuch as they are none of their preferring.* He would never have demanded the reformation hereof, unless the abuse had been notorious.

Durand also perswaded the abolition of *Fraternities*, for two reasons, for their dissoluteness, and for their conspiracy against superiours.

Durand de modo celebr. concilii. part. 2. tit. 35.

It would be also useful (saith he) that Fraternities, wherein both Clergy and Laity do nothing but pamper themselves with delicates, live in dissoluteness and drunkenness, and busie themselves in divers plots against their superiours were abolished.

Durand de modo celebr. concilii. Tit. 4. part. 1.

Then speaking of dispensations, he saith, *That the very Nerves of the Canons and decrees are broken by the dispensations which are made according to the stile of the Court of Rome, that they are against the common good.* And citing the Authority of St. Hierom writing to Rusticus Bishop of Narbon, he saith, *Since Avarice is increased in Churches as well as in the Roman Empire, the Law is departed from the Priests, and seeing from the Prophets.*

He gives us the definition of a dispensation according to the Lawyers, which he saith, *is a provident relaxation of the general Law counter-vailed by commodity or necessity: that if it be otherwise used, it is not a dispensation but a dissipation, that the question is now about the staining of the state of the Church; that those who dispense upon unnecessary causes, do err.* Lastly, for matter of dispensation he would have that observed which Pope Leo said, viz. *That there are some things which cannot be altered upon any occasion: others which may be tempered in regard of the necessity of the times, or consideration of Mens Ages, but always with this Resolution; when there is any doubt or obscurity, to follow that which is not contrary to the Gospel, nor repugnant to the Decrees of Holy Fathers.*

Concerning Exemptions, he further declareth in that Council, *That they give occasion to the persons exempted to live more dissolutely, and more at their liberty. That they take away the reverence and obedience which the exempted owe unto their Prelates and Ordinaries, and make them think themselves as good men as the Bishops, and other their superiours. That the correction and punishing of faults and excesses is hereby hindered and brought to nothing; That they are prejudicial to the whole Church Catholick, inasmuch as the exempted cannot be judged but by the Pope; and he cannot do it by reason of his remoteness from them; That they rob men of the means of doing many good works in Religion; That they are*

Durand de modo celebr. concilii. general. Tit. 5. part. 1.

cause

cause of many scandals. That those to whom they are granted abuse their priviledges: That they draw after them the ruine of Monasteries, being rather a burthen than an honour or profit to them.

The same Durand maintaineth, that the Pope hath no power to grant such exemptions, considering that they overthrow the general order of the Catholick Church, which proceeds from God, the Apostles, the Holy Fathers, and general Councils, and which was approved and confirmed by Popes. That by this order, all the Monasteries, Religious places, Abbots, Abbesses, Monks and Nuns, and all other Religious and Ecclesiastical persons are immediately subject to the government and guidance of Bishops within their Cities and Diocesses, as unto their Superiours, the Apostles Successours, and such as have power and Authority over them.

Pasquier saith, there were these remarkable excellencies in William Durand: he was a great Divine, a great Lawyer, and an excellent Poet. He put out a Book entituled *Speculum Juris*, divided into three great Tomes. As Lombard among Divines is not usually quoted by his own name, but by that of *Master of the Sentences*; so among the Lawyers he is not quoted by the name of *William Durand*, but he is stiled *Speculator*. He delivered this Sentence about the Sacrament. *Verbum audimus, modum Sentimus, modum nescimus, presentiam credimus.*

Pasqu Recherch.
de la France 12.
9. ca. 35. Leigh's
Treat. of Relig.
and Learning.

I find this given as his Character. *Gulielmus Durandus, omnis Divini Humanique juris Consultissimus, Natione Vasco, Gallus Episcopus Mimatensis. Scripsit Speculum juris, unde speculator est dictus. Multa profectio utilia auctor monuit, & precipue de Reformatione Papæ & Civri.* Illyr. Catal. Test. verit. lib. 16.

Lewes Hutin, called Lewes X. began to reign over France, Anno 1315. and dyed Anno 1316. He left his Wife with child, who was delivered of a Son, which lived but eight days. Lewes left one Daughter named Jane, which was Queen of Navarr, and Countess Palatine of Brie and Champaign.

Philip V. called the long, succeeded his Brother Lewes, Anno 1316. He dyed in the sixth year of his Reign, viz. Anno 1322.

Pope Clement V. dyed, Anno 1314. after whose death the Papacy stood void two years and three months. The Cardinals at last did yield all their suffrages unto Jacob de Ossa Carduicensis, who afterwards went up into the Papal Chair, and seld, *Jam Pope*. This was John XXII. He was a Cistercian Monk, he sat in that seat eighteen years.

This John believed, that the Souls do not enjoy the presence of God before the day of Judgement. He sent two Preachers to Paris, the one a Dominican, the other a Franciscan, to assert and maintain the same Heresie.

But one Thomas, an English Preacher, withstood the Pope, and the Pope

Pope threw him into prison. Hereupon the French King summoned a Council unto his palace in *Vintiana Sylva*, the whole Assembly subscribed against the Pope. Immediately the King sent to Pope *John* to reform his error, and to set the Preacher at liberty, which he did. Some say, that the Divines of *Paris* made him to recant his error publicly.

Append. to Mar-
tin. Polon. in
Joann. 22. sub.
Ann. 1317.

This *John* XII. erected the Church of *Tboloufe* in France to an Arch-Bishoprick, divided the Diocess of *Tboloufe* into six Bishopricks, the Bishops whereof should be suffragans to the Arch-Bishop of *Tboloufe*; and turned six Villages into Cities, viz. *Montauban*, *Rieux*, *Lombes*, *Abbey*, *St. Papoul*, *Lavaur*, and *Mirepoix*. He created two Bishopricks; within the Arch-Bishoprick of *Narbon*: the first at *Limoux*, whose Seat he translated to *Alet* not long after: the second in the Abbey of *St. Pons*, setting out their Diocesses. He divided also the Bishoprick of *Alby* into two, and created one at *Castres*.

He erected divers others besides, which are reckoned up in particular by the Authour of the continuation to *Martinus Polonus*.

Clement V. predeceffour to this Pope, had ordained, that Emperours by the German Princes elected, might be called Kings of the *Romans*, but might not enjoy the Title or right of the Empire to be nominated Emperours, without their confirmation given by the Pope. Wherefore because *Lewis* of *Bavaria* being chosen Emperour used the Imperial dignity in *Italy*, before he was authorized by the Pope, the said Pope *John* therefore Excommunicated the Emperour, who often desired of him a Treaty of peace, which the Pope refused to hearken to. At the same time divers learned Men disallowed the doings of the Pope, as *William Ocham*, whose transactions were afterward condemned by the Pope for writing against that See: and *Marsilius Pativinus*, who wrote the Book entituled, *Defensor pacis*, which was put into the hands of the said Emperour; wherein the controversy of the Pope's unlawful jurisdiction in things Temporal is largely disputed, and the usurped Authority of that See is set forth to the uttermost. Some Writers say, that a great cause of the varlance was, for that one of the Emperour's Secretaries (unknown to the Emperour) had likened in (divers of his Letters) the Papal See to the Beast rising out of the Sea in the *Apocalypse*. At length when the Emperour, after much suit made to the Pope at *Avignon*, could not obtain his Coronation from him, he went to *Rome*, where he was received with great honour; and both he and his Wife were both crowned by the consent of all the Lords and Cardinals there; and another Pope was there set up, called *Nicholas V.*

Not long after Pope *John* dyeth at *Avignon*, after whom succeedeth *Benedict XII.* Anno 1335.

This Man was as uncourteous to the Emperour as *John* had been,
he

he renewed the curses against him, bereft him of all Regal Dignity, and by his sentence deprived him of the Dukedom of *Bavaria*. Hereupon the Emperour cometh into *Germany*, and assembleth the Princes, Dukes, Nobles, Bishops, and other learned men in a Council at *Franckford*, where he caused an injunction to be dispatched, wherein he affirmed the sentence pronounced against him unjust, and that his Excommunication did no way bind him.

Wherefore he commanded upon great penalties, that no man should obey his censures and interdictions in that behalf, which injunction caused great alterations in *Germany*, especially among the Clergy, some holding with the Emperour, others with the Pope.

Dantes, a man of profound Learning, at that time wrote a Book, called, *The Monarchy*, wherein he favoured the Emperour; for which he was afterward condemned, and his Book held for Heresie. And other great men wrote Books and Treatises, defending the Pope's supreme Authority.

Charles IV. Brother to *Philip* the long, succeeded in the Kingdom of *France*, being the last Son of *Philip* the Fair. He dyed *Anno* 1328. having reigned six years, leaving the Crown to the second royal Branch of *Capets*, whereunto the order of the fundamental Law did lawfully call them.

Philip the Hardy had left two Sons, *Philip* the fair, and *Charles* Earl of *Valois*; of whom it is said, that he was the Son of a King, Brother to a King, Uncle to a King, Father to a King, and yet no King. *Philip* the Son of *Charles* of *Valois* is saluted and proclaimed King of *France*, and anointed and crowned at *Rhemes* according to the usual custom.

Near the beginning of his Reign, the Courts of Parliament and all the Sovereign Judges (assembled from all the Provinces) made a general complaint against the Clergy of *France*, accusing them of sundry abuses, and namely that against the right of their charges they intermeddled with the politick jurisdiction. The suit was vehement, and famous for the greatness of the parties. The King to reconcile this quarrel, calls a general Assembly of his whole Realm at *Paris*. The cause was pleaded before him with great liberty by *Peter de Cugneris* (this is He whom in derision they call *M. Peter Cugnet*, who is in the great Temple in *Paris*, noted with a little Monkey's head, placed betwixt two pillars to put out the Candles, being odious by reason of his pleading) and as coldly defended by *Peter Bertrand*, both famous Advocates in those times. The issue was doubtful, and *Philip* seriously exhorted the Prelates to reform themselves; and in reforming the abuse to avoid these popular complaints, referring the matter to a further hearing.

De Serres Hist.
in vit. Philip. de
Valois.

This Pope *Benedict* took from the Emperour the Senatourship of *Rome*: he first took upon him to usurp the presentments of all Bishopricks. He abridged many unlearned men of Priesthood: He reformed many Sects of Monks: He commanded that all his Chaplains should lye in one Dormitory together, and should have no other Revenues than for Dyet and Apparel: He published certain Acts against the *Dominicans*, he kept divers Concubines. And leaving great store of Treasure to the Church, he dyed *Anno* 1342. of whom these verses were made.

*Iste fuit verò Laicis mors, vipera Clero,
Devius a vero, turba Repleta mero.*

Clement VI. born in *Lemonia*, by profession a *Benedictine*, called before *Peter Rogers*, being Abbot of *Fisca*, succeeded *Benedict* at *Avignon*. This Man Excommunicated all the Princes, Lords, and Bishops that consented to the doings of *Lewes* the Emperour. He made *Avignon* part of *St. Peter's* patrimony. He ordained, that the Jubilee should be kept every fiftyeth year, after the manner of the *Jews*, and so it was kept at *Rome*, *Anno* 1350.

Now there were great Wars in *France*, between *Edward* III. King of *England*, and the King of *France*.

Robert a *French-man* by name and Nation, a *Franciscan* by profession, the longer he was in that Order, he loved the Fryars the worse. A Treatise in his name is Printed with the Prophecies of *Hildegardis*.

Pope *Clement* VI. sent a Letter to the King of *England* in behalf of the *French-men*, whilst he lay at the siege of *Calais*, which siege he continued from the third of *September*, *Anno* 1346. till the third day of *August* next ensuing, upon which day it was yielded up to the said King *Edward*, and subdued unto the Crown of *England*.

The King of *England* returneth an answer to the aforesaid Letter of the Pope. Then by the intercession of two Cardinals, *Ambaldus* and *Stephanus*, a Truce was concluded betwixt *England* and *France* for a time.

In the year 1350. dyed *Philip* King of *France*; after whom succeeded his Son *John* in the Kingdom.

At this time flourished *Francis Petrarch*, a *Florentine*, Arch-Deacon of *Parma*, a sententious Poet and Oratour. He calleth *Rome* the Whore of *Babylon*, the School and Mother of Errour, the Temple of Heresie, the nest of Treachery, and seemeth plainly to affirm, that the Pope was Antichrist, declaring that no greater evil could happen to any Man than to be made Pope. In one of his Epistles he directeth his Speech to *Babylon* in *France*, that is to *Avignon*, thus. Shall I call thee

Petrarch. Epi.
18.
Petrarcha vir
omnium seculo-
rum memoria
dignissimus. Pi-
nor. Symbol. E-
pist. 14.

a famous or infamous Whore; who hast plaid the Harlot with the Kings of the Earth? Indeed thou art the same, that the Evangelist saw in the Spirit sitting upon many Waters: the people and the Nations are the Waters upon which thou fittest. Whore, know thy habit; a Woman clothed in purple and Scarlet, and Gold and pretious Stones, having a Golden Cup in her hand full of abomination and uncleanness of Fornication: Dost thou not know thy self *Babylon*? unless that deceive thee which is written in her Fore-head, *Great Babylon*, and thou art little *Babylon*: little indeed in compass of Walls, but in vices and compass of infinite lusts and passions, and multitude of all evils thou art greatest. And what followeth, agreeth unto thee and no other, *Babylon, the Mother of Fornications, and abominations of the Earth*. If thou wilt yet dissemble, mark what followeth. *And I saw the Woman drunken with the Blood of the Saints, and with the Blood of the Witnesses of Jesus*. Why art thou silent? either shew another drunken with this Blood, or deny that thou art drunken, if thou canst; for the Vision must be true. The life of *Petrarch* is written by *Papirius Massonus*. Many resorted to him from *France*, and all *Italy*.

About this time *Hayabad* a *Franciscan*, preached in *Avignon* before Pope *Clement*, that he was commanded by God to declare, that the Church of *Rome* is the Whore of *Babylon*, and that the Pope and his Cardinals are the very Antichrist, and that his predeceffours *Benedict* and *John* are condemned. When the Pope challenged him, he said he was commanded in a Vision to speak so, and therefore he durst not fail to speak it.

Catal. Test. verit. li. 18.

John Rochetalada, another *Franciscan*, preached the same, and is said to be one of them who were burnt at *Avignon*. Anno 1353.

At the same time *Gregory de Arimino* opposed the Doctors in the Articles of Justification by works, and of free will. At *Paris* he taught that man hath free will to do evil, but no good without special grace: and that we are justified by Faith only. And he said the Schoolmen deserve to be called *Semipelagians*. *Andreas de Castro*, and *John Buridan*, two famous Men at that time, agreed with him.

Then *Eudo* Duke of *Burgundy*, perswaded the *French* King that he should not receive into his Realm the new Decretals and Extravagants. His sage advice is extant among the Records of *France*.

A new War arose between King *John* of *France*, and *Edward* the third, King of *England*. The Pope sent the Cardinal of *Peregort*, to these two Princes (being ready to fight) to calm this storm. *John* being the stronger, demanded that *Edward* should give him four Hestags; and as one vanquished, should remain at his mercy and discretion. *Edward* was content to yield up all that he had taken from

him

him, but without any blemish to his honour. *Edward* encouraget himself, and prepares to fight the *French*, and vanquisheth them at *Poitiers*. King *John* is taken prisoner, and his Son *Philip*, by *Edward* the Black Prince, Son to *Edward* the third, King of *England*, they are brought to *Burdeaux*, and from thence sent into *England*, where they are lodged in the City of *London*, in the Duke of *Lancaster*'s house; under a sure Guard. Many others of the Nobles of *France* were also taken Captive. 1700 Gentlemen were slain in this Battle, among which were 52 Lords. King *John* continued five years a prisoner, for he was taken in *September*, Anno 1356. and delivered in *May*, Anno 1361.

There hapned in *France* a certain contention, between the *French* Prelates, and the Fryars of *Paris*. The *French* Prelates assembling in the City of *Paris*, caused by the Bedles to be called together all the Students, Masters and Batchellors of every faculty, with the chief heads of all the Religious Houses and Fryars of the University of *Paris*. Who being all congregated in the Bishop of *Paris* his house; where there were present four Arch-Bishops, and twenty Bishops; the Bishop of *Biture* preached to the Students of *Paris* against the Fryars.

He told them that true charity would compel them to provide for their flocks, to withstand errors; that they were bound to give their lives for the flock committed to their charge.

That no Man ought to busie himself with what belonged not to his Office. For thereby (saith he) all Ecclesiastical Order is dissolved: He shewed how the *Dominican* and *Franciscan* Fryars did usurp what belonged to the Prelates. They charged the Fryars for preaching against their wills throughout all their Diocesses, and for hearing confessions, saying, that they have the Pope's priviledge to bear them out therein.

Then stood up another in the publick place, and read the priviledges of both the orders, and afterwards read the constitution of Pope *Innocent III.* written in the fifth of the *Decretals*. Which constitution was repugnant and contrary to the aforesaid priviledges. Then rose up the Bishop of *Ambian*, a great Lawyer, who discoursing from Article to Article, there proved by good Law, that the said constitution stood in it's full force and vigour, and ought not to be infringed by the Fryars priviledges in any part: and therefore by vertue of that constitution, the Fryars ought not so disorderly to hear confessions, enjoyn pennance, and preach in Churches without special licence of the Bishop of the Diocess, and leave from the Curate of the Parish: unto whose words none of the Fryars replied at that time. So the Bishop proceeding to the conclusion, desired the University to assist them in that case, wherein they were all determined to stand firmly to the shedding

ding of their blood in resisting that intrusion of the Fryars. This hapned on *Decemb. 6.*

The next day being *Sunday*, one of the Order of the *Minorites*, or *Franciscans*, went to the Church of the *Majorites*, or preaching Fryars, where he made a Sermon (which was never seen before, for the one Order to come and resort to the other) beginning in the aforesaid matter to reply, and to expound in order through every Article, adding moreover, that they went not so far in their priviledges as they lawfully might. And said, that when they obtained those priviledges in *Rome*, the Bishop of *Ambian* was there present himself, resisting the same with all his power: yea all the Prelates of *France* sent and wrote up to the Court against the same, and yet did not prevail. For when the Fryars there declared to the Pope how far they had used their priviledges, the Pope at the same time said, *Placet*, shewing that he agreed unto the same.

And now (saith he) the Prelates demand of us to send up our priviledges to the Court, which were great folly in us; for in so doing we should give way to the revoking the Authority which is given into our hands already. Moreover, our Warden and Master, is now lately dead, and the Master of the *Dominican* Fryars here is not now present: wherefore we dare not determine in so weighty a cause (touching the priviledges of our order) without the presence of them. And therefore we desire you of the University to hold us excused, who are not the worst part of the University.

The next day being the eighth of the same month it was determined that one of the *Dominick* Fryars should preach in the Church of the *Franciscan*, or *Gray-Fryars*, and so he did, going the same way as the other Fryar had done before in the other Church.

All the Heads of the University met together on the Vigil of *St. Thomas's* day in *St. Bernard's* Church at the same time.

A Sermon was preached by a Divine of the University, wherein he with many words and great Authorities, argued against them that would not be obedient to their Prelates. The Bishop of *Ambian* (the Sermon being ended) prosecuted the same Argument. And in conclusion the Fryars priviledges were in disputation confuted at *Paris*.

Certain Articles had formerly been given out against the Fryars by the Students of *Paris*, why they should not be admitted to their Society:

- 1, Say they, our Society ought not to be Co-active, but free and voluntary.
2. Because we have often proved their community many ways to be hurtful and incomodious.

3. Seeing

3. Seeing they are of a diverse profession from us (for they are called *Regular*, and not *Scholastical*) we ought not therefore to associate together in one Scholastical Office.

4. Because they work dissentions and offences, therefore we ought to avoid them.

5. Because they devour Mens houses, searching and sacking the Estates and Consciences of all persons, circumventing those whom they find easie to be seduced, and leading them from the Counsel of their Prelates.

6. They suggest, that the Fryars are false Prophets, who being neither Bishops, nor Parish-priests, nor yet their Vicars, nor sent by them, yet they preach (*not sent*) against the mind of the Apostle *Rom. 10.*

7. Because they are so curious in searching and enquiring out other Mens doings and spiritual demeanour: Wherefore seeing them in no order, we are by the sentence of the Apostle commanded to avoid them.

Besides these Articles above rehearsed, certain propositions were proposed in the Schools of *Paris*, solemnly to be disputed and defended against the Fryars, which were these.

1. That the begging Fryars were not in a state of Salvation.
2. That they were bound to labour with their hands that could, and not to beg.
3. That they ought not to preach, or hear the confessions of any, although they be Licensed thereunto by the Pope, or by the Diocessan, forasmuch as the same is prejudicial to the Ministers and Priests of the Parishes.

All those aforefaid Articles and conclusions, Pope *Alexander IV.* had condemned to be abolished and burnt, writing his precepts to the *French King*, and the University of *Paris* in favour of the Fryars, commanding all Liberties and priviledges to be restored to the said Fryars. Another priviledge was given to the Fryars by Pope *Clement IV.* who succeeded *Alexander IV.* Anno 1263.

But in the year 1281. Pope *Martin IV.* renewed again the Canon in behalf of the Curates against the Fryars.

In the year 1294. *Boniface VIII.* granted to the Fryars, that without licence of Vicars of Churches, they shall first present themselves to the Prelates to be admitted; by whom if they be refused the second time, then they upon special Authority of this Pope shall be priviledged without either Bishop or Curate, to preach, to bury, and to hear confessions from any that shall come unto them: so revoking all that

that was decreed by his predeceffours to the contrary.

Anno 1303. Pope *Benedict* II. revoked the constitution of *Boniface* his predeceffour. Then followed Pope *Clement* V. who in his general Council holden at *Vienna* revoked the constitution of *Benedict* his predeceffour, and renewed again the former decree of *Boniface*.

Upon this variable diversity of the Popes (one dissenting from and repugning another) arose among the Divines and Schoolmen in Universities great matter of contention, in the Universities of *Oxford* and *Paris* about the begging Fryars, some holding one way some another.

Five principal opinions be noted of learned men, who then disputing against the Fryars, were condemned for Hereticks, and their assertions reproved.

The first was the opinion of them which defended that the Fryars might not by the licence of the Pope and of the Prelates, preach in Parishes, and hear confession.

Of this opinion was *William de sancto amore* with his fellows, who had been condemned.

The second opinion was, that Fryars, although not by their own authority, yet by priviledge of the Pope, and of the Bishop, might preach and hear confessions in Parishes, but yet not without licence of the Parish-priests. Of this opinion was *St. Bernard*.

The third opinion was, that Fryars might preach and hear confessions without Licence of the Parish-priests; but yet the said Parishioners notwithstanding were bound by the Canon [*omnis utriusque sexus*] to repeat the same sins again, if they had no other to their own proper Curate. And of this opinion were many, as *Godfr. de fontibus*, *Herr. de Gandavo*, *Joannes Monach. Cardin.* *Joannes de Poliaco*. Pope *John XXII.* caused *John de Poliaco*, openly to retract in *Paris*. The Assertions which he held were these.

The first was, they which were confessed to Fryars, although having a general Licence to hear confessions, were bound again to confess their sins to their own Parish-priest by the aforementioned Canon.

The second was, that the said Canon, standing in force, Parishioners were bound once in a year to confess their sins to their Priest. For the doing otherwise importeth a contradiction in it self.

The third was, that the Pope could not give general licence to hear confessions so, but that the Parishioner so confessed, was bound to reiterate the same confession made

Fox A&B:
Monum.

unto

unto his own Curate. Which he proved by divers places of the Canon Law.

The fourth opinion was, that the Fryars by the Licence of the Pope and of the Bishops, might lawfully hear confessions, and the people might be of them confessed and absolved. But yet notwithstanding it was just, honest, and profitable, that once in the year they should be confessed to the Curates (although confessed before to the Fryars,) because of the administration of the Sacraments, especially at *Easter*, of which opinion was *William de monte Landuno*.

The fifth opinion was, that albeit the Fryars might at all times, and at *Easter* also hear confessions, as the Curates did, yet it was safer at the time of *Easter* to confess to the Curates than to the Fryars. And of this opinion was *Richard of Armagh*, Arch-Bishop and Primate of *Ireland*.

Symphon Eccles.
Hist. p. 321.

In the time of Pope *Clement VI*. *John King of France*, invented the Sect and Order of those Monks, which are called *Stellati*, whose manner is always to wear a star upon their Breast, signifying thereby, that there is nothing in them but the light of perfection, and the clear shining of good works: yea, that they themselves are the light of the World. Item, That they shall rise again at the last day all shining and glistering, as the most clear and pleasant stars, according as it is written, *Dan. 12. 3. They that turn many unto Righteousness, shall be as the stars for ever and ever.*

After the death of Pope *Clement VI*. succeeded *Innocent VI*. before whom the aforefaid *Richard of Armagh* published nine Articles against the begging Fryars. This Pope builded Walls about *Avignon*, and founded an house of *Carthusian* Monks without the City.

Pope *Urban V*. succeeded him, *Anno 1364*. *Nicholas Orem* made a Sermon before the Pope and his Cardinals on *Christmas*-even, in which he rebuketh the Prelates and Priests of his time, declaring their destruction not to be far off, by certain signs taken of their wicked and corrupt life. He proveth the *Popish* Clergy to be so much worse than the old Synagogue of the *Jews*, by how much it is worse to sell the Church and Sacraments: than to suffer Doves to be sold in the Church.

In the year 1370. *Peter Belfort of Lemonsin*, who took the name of *Gregory XI*. was created likewise at *Avignon*, who thought good to transfer the Apostolical Chair from *Avignon* back again to *Rome*, a thing almost incredible: for so many *French* Popes succeeding one another, they had so weakned the *Italian* party, that there were scarce any *Italian* Cardinals among them all, and of the *French* there were more than twenty.

Several reasons are alledged to have moved *Gregory* to this resolution, but particularly these following. The first was, that he saw all *Italy* in Arms, not only by the Wars betwixt *Venice* and *Genoa*, but by a resolution several Cities had taken to shake off the yoke of their servitude, and re-establish themselves in a state of Liberty, which he believing to be occasioned by the absence of the pilot from the Vessel of *Rome*, he began to think of resettling his pontifical residence in *Italy*. The second was, That one day reprehending a certain Bishop (his familiar) that he left the Bishoprick to follow the Court, the Bishop confidently replied. *And you who are Pope of Rome, why are you in France? Why are you so long from the place where your Church doth lye?* Others will have it, that a Letter from St. *Bridget*, (whom the Pope lookt upon as a true Saint) contributed much, in which she advised him as from God, to return to *Rome*. He gave order for twenty Gallies to be ready in the *Rhone*, pretending to go somewhither else with them, because he suspected, that the *French* (who had so much advantage by the residence of his Court in *France*) would obstruct it, if they had the least notice of his removing the See to *Rome*.

Hist. of Cardinals
part. 3. lib. 1.

But indeed they took not the least Alarm at all the preparations, which were made, as not imagining, that a *French* Pope would put such an affront upon his Nation. So that they had no notice of it till the Pope was at Sea, being passed as far as *Genoa*, and from *Genoa* to *Cornetto*, where, being weary of his Gallies, he made the rest of his Voyage by Land: and being arrived at *Rome*, he began to apply fit Medicines and specifical to the maladies of *Italy*. But he dyed Anno, 1280. of a great distemper in his Bladder, after he had fate six years in *France*, and five in *Italy*.

It is reported, that at the hour of this Pope's Death, the palace of the Pope at *Avignon* was set on fire, and could not be quenched, till the greatest part thereof was burnt. Afterwards ensued the greatest schism and division that ever hapned in the Popedom.

Bale's Pageant
of Pope's

King *John* dyed, Anno 1364. to whom succeeded his Son *Charles*, the fifth of that name. King *John* dyed in *England*: for the *French* King had an earnest desire to see the King of *England* again, because he had so honourably entertained him whilst he was his prisoner. So he went, and was entertained very Royally. But shortly after, he fell sick, and dyed at *London*. His Body was conveyed over into *France*, and buried in the Town of *St. Denis*, the King of *Cyprus* being present at his Funerals.

Charles V. called the Wise, was crowned at *Rhemes*, together with his Wife, the Daughter of *Peter* Duke of *Bourbon*. He made his younger Brother *Philip*, Duke of *Burgundy*, who had been prisoner with his Father in *England*.

Many Lords in *Gascoign* revolted from Prince *Edward*
X
unto

unto the *French* King. Prince *Edward* after his great victories, had carried himself roughly toward the Noble-men his Subjects. But the *French* King besides his excellent Wisdom, was also gentle and courteous, insinuating himself into the affections of all men.

The Duke of *Anjou* marching with his forces from *Tholouse*, easily recovered all the Towns and holds that were pertaining to the *English* in those quarters. The King of *England* lost all his whole Seignory of *Gascoign*, the people partly rebelling; and partly yielding themselves willingly to his enemy. *Poitiers* also yieldeth to the *French*. The men of *Rocheb* yield also unto the *French*.

King *Charles* dyed of poison taken long before. He was a Prince so wise and politic, that sitting in his Gown at *Paris* in ease and quietness, he recovered many things by counsel and policy, which his predecessours had lost in the field to their Enemies. And among other vexations which hapned to King *Edward* at his last Voyage that he intended into *Britain* for the rescue of his men besieged, when he was forced back by the extremity of Weather: this one thing troubled him above the rest, that he must make war with such an enemy as never bare Arms; nor came into the field; it is reported that he said, he never dealt with any enemy, which used so little armour, and put him to so much trouble. For King *Charles*, after he came to the Crown, never put on Armour himself, but managing all his affairs by Wisdom and policy, committed the execution thereof to his Brothers.

Froillard's chron.
nic. in Charl. V.
Anno 1380.

Review of the
Counc. of Trent.
lib. 6. ca. 6.

In the time of *Charles V.* a Book was written in *France*, called, *The Vergers Dream*, first in *Latin*, then translated in *French* by his command. In the seventh and eighth Chapter whereof the Clergy-man and the Knight confer together on this wise. *I call* (saith the Clerk) *and account the Decrees and Decretals of the Holy Fathers of Rome to be good Law, which oblige every true Christian as a Subject and Son of a Holy Church our Mother.* To whom the Knight replyeth, *If the terms of Rome be Decrees, or Decretals, Ordinals, or Constitutions touching the Temporal affairs of Kings, Princes, or other Secular Lords, you Clerks among your selves shall call and account them Law, if you please.* But the truth is, That no Man can establish, or ordain any thing where he hath no power nor Authority. So as the King of *France* hath no power to make a Law or Ordinance to bind or tye the Empire; so neither can the Laws of the Emperour bind the King of *France* and his Subjects. And a little after. *I hold it therefore a frivolous thing, and very ridiculous, that the Holy Father should make any Decree, Decretal, or constitution about Temporal matters.*

In the thirteenth years of the aforesaid *Charles V.* *Charles IV.* Emperour of *Germany* came into *France* by *Cambray*, to do certain pilgrimages at *St. Denis*, and elsewhere, and so was conveyed with hono-
noura-

nourable men unto St. *Quintin*, and from thence to *Paris*.

Matthias, a *Bobemian*, abode a long time in *Paris*, and was called *Parisiensis*, he wrote a large Treatise of Antichrist, in which he proveth that the Pope is the Antichrist. He inveigheth against the Clergy for negligence in their callings, and calleth them the Locusts mentioned in the *Revelation*. He complains that every City, and almost each man had his proper Saint or Saviour, besides Christ: the Images and Reliques that are set up in Churches to be adored, he calleth the Invention of Antichrist. He saith, the worship of God is not tyed to persons, places, nor times; he rebuketh the Cloysterers for contemning the Lay-men, and calling themselves the only Religious; he refuteth the merit of works, and calleth them the cause of salvation, *sine quâ non*. In the end he prophesied, That God will once again send Godly preachers, who in the zeal of *Elias*, will openly disclose Antichrist unto the eyes of all the world.

Catal. Test. Verit.

After the death of Pope *Gregory*, the Church began to be miserably torn with new schismes, which began to arise betwixt the *French* and *Italian* Cardinals, each Nation choosing it's own Pope, and in it's own manner. The *French* not able to digest the affront they received from *Gregory*, in transporting the See from *France* into *Italy*, departing privately from *Rome*, they removed to *Fondi*; and being arrived there, they used many invectives and Satyrs against *Urban VI.* whom they had already with the *Italian* Cardinals elected in *Rome*. They pretended, that they were forced to it by the people of *Rome*, otherwise it was never their intention to make an *Italian* Pope.

For these reasons, the Chair (in their Judgements) being vacant, by the favour of *Joan* Queen of *Sicily*, who was their friend, they chose another Pope, one *Roberto*, a Cardinal, with the Title of the Holy Apostles. He was of *Geneva*, and particularly of the Antient Family of the *Conti*: in that City he took upon him the name of *Clement VII.* From *Fondi*, *Clement* removed with his Cardinals to *Avignon*, where he was obeyed by the *French* and *Spaniard*. These disputes lasted long; the Legitimate Pope at *Rome*, and the Anti-Pope at *Avignon*, firing their Bulls upon one another, and sending them forth into all parts of the World. The adherents of both sides set forth several defamatory Libels, calling one another *Schismatick*, *Herctick*, *Tyrant*, *Thief*, *Traitor*, *Wicked*, *Sower of Sedition*, *Son of Belial*, and such like Stuff: of which there are two Treatises extant at this day; one of them written by Dr. *John de Ligni*, in favour of *Urban* against *Clement*, and the other by the Abbot of *St. Vast* in favour of *Clement* against *Urban*.

11. Cardinalis sine part 3. lib. 1.

Whilst *Clement* was contriving which way to remove the Pope who resided in *Rome*; he dyed, Anno 1392. and was buried in *Avignon*.

He being dead *Boniface IX.* who was Pope at that time in *Rome*, writ a Fatherly Letter to the *French* Cardinals exhorting them to desist from their Schism, and return to their obedience to the Holy Mother the Church, of which he was (he said) the lawful Head. But the *French* laughing (as it were) at such perswasions, chose a successour to *Clement*, which was *Pietro della Luna*, who took the name of *Benedict XIII.* who had argued very much in *Clement's* justification; and that was the principal point upon which he was chosen by the Cardinals, who concluded, that he who defended another's cause with such ardour, would doubtless more vehemently defend his OWE.

Whilst this Anti Pope had his residence in *Catalonia*, in the Castle of *Paniscola*, administering the Sacramentss, and conferring of dignities. He was condemned together with the Cardinals which elected him by the Authority of a general Council.

Afterwards he assembled a Council at *Perpignan*, where he created several Cardinals, and commanded them after his death to follow his orders, which were to choose another Pope without losing of time, which they did. For this Anti-Pope being dead at *Paniscola*, the Cardinals chose one *Giles Mungot*, a Chanon of *Barcelona*, in his place, calling him *Clement IX.* who at the Instance of King *Alphonso* created Cardinals forthwith, and began to Act in every thing as the true Popes use to do.

But afterwards upon Pope *Martin* the fifth's accomodation with King *Alphonso*, *Giles* (being commanded) renounced the rights of the Papacy, and was declared Bishop of *Majorca*: and the Cardinals which he had created, were likewise forced to renounce their Cardinalial dignity.

Charles VI. succeeded his Father in the Kingdom of *France* at the Age of 12 years, he was crowned in the year 1380. married in 1384. he falls into a Phrensie, Anno 1393. and dyes, Anno 1422.

Charles the Wise, left two Sons, viz. this *Charles VI.* and *Lewes* Duke of *Orleans*. And *Charles VI.* had three Sons, *Lewes*, *John* and *Charles*, and one Daughter named *Katherine*. These three Sons were *Daulphins* one after another in their Father's Life. And *Katherine* was married to *Henry V.* afterwards King of *England*, a mournful gage of an horrible confusion for this Realm.

Century XV.

Charles VI. having called a Council at *Paris* to consult about the schism which then was in the Popedom, would not suffer the Arch-Bishops and Bishops of *Rhemes, Rhoan, Sens, Paris, Beauvis,* and some others, to assist there, because they were *Benedict's* partizans, by reason of the great courtesies they had received either from him or his predeceffour.

Jacob. Mejer. Ed.
annalib. rerum
Flandricarum.

In a Decree made *February 18. 1406.* we find a complaint by *Charles VI.* They take occasion to reserve the First-fruits in the vacancies, and to extort great sums of Money, whereby the Kingdom is exhausted; and to thrust themselves upon the Popedom, for to enrich both them and theirs. And when there is any question (saith he) of preferring men to elective dignities, they never used those ways which ought to be observed, and which are appointed to examine and try them. Whence it comes to pass, that it being not possible that the Pope should know all Men, and the state of the Churches, he admits divers into those dignities who are unworthy of them, and sometimes such as are unknown to him but by their money. He addeth, They insert divers clauses in their Bulls, which are sometimes inextricable: they make divers Rules besides the Law, or else quite against Law, which they revoke at their pleasure; insomuch that the most clear-sighted cannot discern who hath best right among divers pretenders. Hence arise infinite Suits in Law, which they must prosecute out of the Kingdom with great expence and charges.

In another Decree, made the same year, he accounts this among other extortions, *Imposing Tenths, and other Subsidies at their pleasure, without ever consulting the rest of the Bishops about it, in the raising whereof there is no mean observed either of Justice or equity:* It was then ordained, that none should pay Tythes to Popes nor Cardinals.

And in another Decree made in *March, Anno 1408.* mention is made of certain presidents by *Charles VI.* established at a Council at *Paris.*

Not long ago (saith he) it was proposed and demanded by our Attorney-General at a Council holden at *Paris,* consisting of the Bishops and Clergy, of the Churches within our Kingdom, and *Daulphiny,* where our Cousin *Lewes, King of Sicily;* our eldest Son *Duke of Aquitaine and Visennois;* the *Duke of Bourges* our Uncle by the Father's side; the *Duke of Burgundy* our Cousin, and the *Duke of Burbon* our Uncle by the

Mother's

Mother's side, did preside for us, that the Pope's exactions and other grievances formerly rehearsed might be utterly abolished.

We read of another Decree made afterwards, wherein complaint is made by the same King *Charles VI.* *That an infinite deal of Gold and Silver, and Rents were transported out of the Kingdom and the Province of Dauphiné, to the prejudice of the antient Customs, and the undoing of the Realm; to the irreparable loss and damage of the Common-wealth, and the miserable desolation of the Churches, as well such as were of Royal Foundation as others. And elsewhere he complaineth, That certain Collectors, and other the Pope of Rome's Officers particularly for his Monies have of late oppressed the Church and Church-men of our Realm and Province of Dauphiné, by an insufferable slavery, in seizing upon the Goods of the Bishops and Clergy-men, both Regulars and Seculars, presently upon their Decease; An Ediēt was made discharging the payment of Annates.*

Pope *Urban VI.* being dead in *Rome*, after he had managed the Popedom for eleven years, with little satisfaction either to the people or Clergy, the Cardinals created *Boniface* the ninth, in the 33. year of his Age, who shewed much prudence in the whole course of his Papacy. He sate fourteen years, and nine months, and dyed *Anno 1405.*

Guliel. Noubri-
genfis. li. 4. ca. 1.

King *Charles VI.* bestirred himself to remove the schism which was between *Benediēt XIII.* and *Boniface IX.* and to dispose all the Princes of Christendom for the same design, according to the Testimony of an *English* Historian. *He heard with patience (saith he) the Legates of either Pope: but by the advice of his Divines he would not submit himself, neither to the one, nor to the other. He rather thought on a means whereby he might relieve the Church, by removing out of her all matter of dissention. Having therefore sent his Ambassadors to the Emperour, as also to the Kings of England, Bohemia, and Hungary, he conjured them not to be wanting to the publick good and tranquillity. He perswaded Wenceslaus the Emperour to come to Rhemes, where a general Council was held on that occasion.*

Vid. Libell. de
Ecclef. Gallic. in
Schismat. p. 15.

I find another Ordinance of the same King *Charles VI.* made by the counsel and assistance of the Lords and Clergy of *France*, wherein he saith, *That the Royal power is ordained of God for the preservation of the Church, and that the Kingdom of Heaven increaseth by means of the Earthly Kingdom, when those which destroy the Church are crushed by the rigour of Princes. That the sacred Canons will have recourse to be made unto Princes, when such things are committed by great men in the Church, and that according to the opinion of Holy Doctours the Pope ought not to be obeyed in such things wherein the state of the Church is notoriously disturbed.* And in another Ordinance of *April 17. 1410.* *These things being considered that it belongs unto us who are the Guardi-*
an,

an, Protector, and Defender of the Churches of our Kingdom, and of Daulphinè, and who have ratified and approved the Statutes and Ordinances aforesaid, made in the Council aforesaid, to cause all this, and all that followeth upon it to be kept inviolable, &c.

There is an Arrest of the Parliament of Paris toward the latter end of this King's Reign, wherein it is said, that Pope *Benedicti* and his Officers should from thenceforth give over and abstain from the exaction of Annates in the Kingdom of France, and the County of Daulphinè.

The same *Charles VI.* being excommunicated by *Benedicti* the XIII. put the bearers of his Bulls to the * *Honourable Amends*, making them to be carried in Tumbrels, apparelled in painted Coats, with paper Mitres upon their heads, and the Pope's Bull represented in their hands, and his Arms reversed. All which was done by the advice of his Princes, Lords, and the Prelates and other Ecclesiasticks of his Kingdom; together with the Parliament and University of Paris, as appeareth by the Acts published concerning this particular.

* *Arrende honoraire*: So they call this ignominious kind of punishment.

After the death of Pope *Boniface IX.* the Cardinals created *Cosmo di Sulmona* Pope, who took the name of *Innocent VII.* he lived but two years after, and dyed in a time when all Italy was in an ill condition.

Whilst this schism continued, Three Princes in France (who by reason of the King's indisposition did then govern that Kingdom) viz; the Dukes of Berry, of Burgundy, and of Orleans, went all of them together to *Pietro di Luna* (who was called *Benedicti XIII.*) to *Avignon*, beseeching him to provide against this disorder, by renouncing the Papacy; urging, that it was much better to have the publick interest take place than the private; and the rather because he had promised in his Election to lay down, whensoever things should be adjusted with Rome.

They also promised him, That *that* Pope, which should be made in Rome after *Innocent* should do the like, every one believing, that if these two favourites (one of France, the other of Italy) were dispossessed of the power of the Keys, which they both exercised at that time, a third ought to be created, who should be the certain and undoubted Pope.

Benedicti replied, that he could not without offending God, consent to the counsels proposed for his renouncing the Church, and abandoning the flock of Christ, which by the common consent of so many good and worthy persons and Electors, was committed to his custody, being unwilling to bring a thing in question which he had so legally obtained. And for what respected the taking away the schism; and restoring concord to the Church, it pleased him very well, and he would condescend to it with all his heart; provided a secure place were cho-

sen,

fen, in which every one might speak his mind freely. For his own part he swore, that in case the schism could not be taken away by any other means, that he would renounce the Papacy upon condition the other at *Rome* would do the same; otherwise it was to no purpose to sollicite it.

The Princes understood *Benedict's* mind, and how little he was disposed to an accomodation, and among themselves consulted of some way to bring him over to their desires. *Benedict* fearing some violence, fortified himself in his palace, and was besieged there the space of five or six months.

But being weary of so long and close a confinement, he embarked in the *Rhone* upon certain Galleys (which he had caused to be put in order for such an enterprize, whilst he was besieged in his palace) and in them he escaped into *Catalonia*, which was his own Country.

Some say, that these three Princes discoursed in this manner with *Benedict* at the importunity of the *French* Cardinals, who hated the said *Benedict*, because he was a *Catalonian*, not a *French-man*.

The *Italian* Cardinals, and the Cardinals of other Nations which were present in *Rome*, after the death of *Innocent*, being entred into the conclave, in a place near *St. Peters*, they swore all of them solemnly upon the Holy Evangelists, which their Dean held in his hand, that they would every one renounce the Papacy if they were chosen, so that the *French* or *Catalonian* Anti-Pope renounced his Anti-Papacy first.

The cause of this Resolution was to satisfy the *French*, who having introduced the custom of creating of Popes according to their own mode, it seemed impossible to turn them out of that way with reputation, unless the *Italians* resolved to do the same; and the rather, because *Benedict* declared, it would be in vain to think of a remedy for the scandal of the Church, without a renunciation of both the Popes; whereas if they renounced, another would be chosen out of the whole College of Cardinals, that would be true and undoubted Pope, whom the Princes and people would readily obey.

Angelo Corraro, a *Venetian*, was chosen in *Rome*; he was Cardinal of *St. Mark*, and assumed the Name of *Gregory XII*. Before he came out of the conclave, they made him promise under the hand of the Notary in writing, to observe what he had promised and subscribed with his own hand; and at last gave him an Oath. But the place where these two Popes were to meet being in dispute, and they not like to come to an agreement; both *Gregory* and *Benedict* alledging a thousand difficulties, the *French* Cardinals resolved to abandon *Benedict*, and the *Italians* *Gregory*, and to declare them breakers of their Faith.

The Cardinals both of *Avignon* and *Rome*, being met at *Pisa*, did by common consent deprive *Gregory* and *Benedict*, all the rest of the Nations concurring with them, except *Catalonia*, and the hither part of *Spain*, the King of *Scots*, and the Count of *Armignac*, who were favourers of *Benedict*.

But in despite of their contradictions, they chose *Pietro Filardo*, a Fryar Minor, and Arch-Bishop of *Milan*, who took upon him the name of *Alexander V.* a name suitable to his Actions, for which reason it was pleasantly said by himself, that he was a *rich Bishop*, a *poor Cardinal*, and a *beggarly Pope*.

Gregory hearing that *Alexander* was created Pope, and understanding what sentence the Cardinals had passed against him and *Benedict*, fled towards *Romagna*, urging and insisting (wheresoever he came) upon a general Council. He stayed at *Rimini* for a time, where he was magnificently entertained by *Carlo Malateste*.

Benedict having held a Council in the City of *Perpignan*, by the intervention of his own friends, retireth again for his greater security into his Castle of *Paniscola*, where he had been long before.

But though these two Anti-Popes had been deprived by the Council of *Pisa*, yet they desisted not from their Papal, and Ecclesiastical functions.

They created Cardinals, and particularly *Gabriel Condolmero* was created Cardinal, who was afterwards *Eugenius IV.*

Alexander lived not above eight months Pope, he dyed in *Bologna*. Then the Cardinals chose *Baltasar Cossa* (a *Neopolitan*) Pope, who would be called *John XXIII.*

Christendom being weary to see so many schisms on foot, was contriving which way to put an end to it. Therefore by the orders of all Nations, *John* was cited to appear at a general Council.

He sent two Cardinals immediately to negotiate with the Princes of *Germany* and of *France*, about the choice of a fit place for the celebration of a Council. At length *Constance* was pitcht upon as the most convenient City of all. At the time appointed, they met, and *John* among the rest, who carried along with him certain men very Learned, with whom he held the *Germans* for a long time in variety of disputes.

But the Emperour *Sigismund* arriving at the same time many great delinquencies were objected against *John*, who being conscious of their truth, and fearing corporal punishment, as well as to be deprived of the Papacy, fled out of *Constance*, in the disguise of a Foot-man, and retired to *Sbaffusen*, a City belonging to *Frederick Duke of Austria*, whither divers Cardinals of his creation fled also.

John being recited by the Council, fled to *Friburg*, to be under the protection of the Duke of *Burgundy*. But he was taken, and by order

of the Council imprisoned in the Isle of *St. Mark* near *Constance*. Above forty Articles were proved against him; and all the Fathers concurring in the sentence, *John* was legally deposed, and the sentence sent to him to subscribe, which he willingly did.

Then was he delivered unto *Ludovico Bavaro*, to be kept in safe custody. Three years he continued a prisoner in the castle of *Haldelberg*. In this Council a Decree was published, that a general Council lawfully assembled was above the Pope.

Gregory came not to the Council, but sent by *Carlo Malatesta* to the Council to let them understand his willingness to renounce. *Gregory* was hereupon declared Legate *Della Marca*, and went to his charge, but he dyed soon after at *Ricanati* of discontent. *John* and *Gregory* being removed, there remained a third still, which was *Benedict XIII.* who declared that he would never renounce. Hereupon *Sigismund* the Emperour went in person to the Kings of *France* and of *England*, to advise with them about forcing *Benedict* to a renouncing also: *Sigismund* having received a satisfactory answer from these two Princes, he went to *Narbon*, and discoursed personally with *Ferdinand* King of *Arragon*, whose Subjects paid obedience to *Benedict*.

But *Benedict* still alledged, that he was the true Vicar of Christ, saying, that *Constance* was not a place convenient for the liberty of an Ecclesiastical Council, seeing that *John* had been condemned and deposed from the Papacy, by those very persons who had been formerly his Friends, and received him to the Pontifical dignity.

The Princes of *Spain* observing the pertinacity of *Benedict*, concurred with the opinion of the Council, which was managed by five several Nations, *viz. Italy, Germany, England, France, and Spain.* What these Nations had done was approved, and published by a Trumpet, or a publick Notary. Then *Benedict's* cause being discussed, he was at last deposed, and declared void of the Papacy, no reckoning being made of the absent *Scots*, and Count *d' Armignac*, who continued their obedience to him. About this time *John Huss*, and *Jerome of Prague*, his Disciple, were condemned and burnt for Hereticks.

On *Novemb. 8. Anno 1417.* thirty two Cardinals entred the conclave, with thirty others for the several Nations, which is six a piece, and on the 11th. of the same Month, which was the Feast of *St. Martin*, about three in the Morning, Cardinal *di san Gregorio* (called *Oddo Colonna* before) was created Pope, with great satisfaction to the people. The Emperour presently went into the conclave, and having thanked the Cardinals, kissed the Pope's Feet. The Pope embraced him, and thanked him for his great industry in that affair. This Pope would needs be called *Martin*, because his Election hapned on that Saint's day. Then all the *French* Cardinals left *Benedict*, and came in unto *Martin*; the

the Scots, and *d' Armignac* did the same, and all Christendom except *Paniscola* which remained divided.

Martin being desirous to put an end to the Council, *Anno* 1418. he made a publick Assembly; after which by common consent, but especially of *Sigismund*, *Ibald* Cardinal of *St. Vito*, by order from the Pope, pronounced these words of dismissal, *Domini ite in pace*, and so all had liberty to depart.

Then *Martin* hastned to *Rome*, travelling by *Milan* as the nearest way. He sate fourteen years, and dyed of an Apoplexy, *Febr.* 20. *Anno*, 1431.

When *Benedict* had sate thirty years, and was dead, his Cardinals chose Pope *Clement VIII.* but he compounded with *Martin*, and so the schism was ended.

Henry V. King of *England* had invaded *France*, and soon after at the Battle of *Agin-Court* ten thousand *French-men* were slain. *Anthony* Duke of *Brabant*, with his Brother *Philip* Earl of *Nevers*, were also slain by the *English* Bow-men. These were Brethren to *John* Duke of *Burgundy*. *Charles* Duke of *Orleans*, and *Lewes* of *Burbon*: the Earls of *Richemont*, *Ev.* and *Vendosme* (the strongest pillars of the *Orleans* faction) with many other Noble-men and Gentlemen were taken prisoners, and carried into *England*. *Lewes* the *Daulphin* dyeth soon after this defeat.

The Emperour *Sigismund* cometh into *France*, making shew of the great desire he had to make a peace betwixt the *French* and the *English*.

The *English* take all *Normandy*, and *Rhoan* is besieged and taken, and all the Isle of *France* yeldeth to King *Henry*, even to the Gates of *Paris*.

France was now strangely divided into divers factions. The King's Authority were for the Queen and the *Burgundian*. *Piccardy*, *Burgundy*, and many other Towns in *Bry*, *Champagne*, and *Beausse*, obeyed them absolutely after the great massacres that had been lately done in *Paris*. Only *Seus* adhered to the *Daulphin Charles*.

The Prince of *Orange* (of the *Burgundian* Faction) makes War in *Daulphinè* and *Languedoc*, to cross the affairs of *Charles*, who notwithstanding had the greatest part of the Countrey at his devotion, with the friendship of *Avignon*, and the Earldom of *Venes*. The *English* possessed all *Normandy*, and a great part of *Guienne*. But *Rochel*, *Poitiers*, *St. John de Angelo*, *Angoulesm*, *Fontenay*, and some other Towns acknowledged the *Daulphin*.

All *Anjou* was his, *Avergne*, *Berry*, *Burbonois*, *Forrest* and *Lionois* obeyed him. He likewise took upon him the Name of Regent.

The Duke of *Britain* leaves the *English*, and joyns with the *Daulphin*. The people grow in dislike with the Duke of *Burgundy*, and

the *Parisians* mutiny against the *Burgundian* faction, and kill his Servants.

At length a peace is made betwixt the *Daulphin* and the *Burgundian*, Anno 1419. but soon after the *Daulphin* causeth *John Duke of Burgundy* to be murdered in his presence. This *John* had slain *Charles Duke of Orleans* traiterously, and now he is treacherously slain by *Charles the Daulphin*.

Philip Son to *John Duke of Burgundy*, stirs up great troubles against *Charles the Daulphin* in revenge of his Father's death. By his means *Isabel*, an unkind Mother, makes War against *Charles* her Son, and peace with *Henry V.* King of *England*, then a Capital Enemy to the State. She gives him her Daughter *Katherine* in Marriage, and procures King *Charles VI.* her Husband to declare *Henry* his lawful Heir, and to disinherit his only Son *Charles*, from the Realm of *France*.

But in the midst of these occurrences, *Henry V.* dyeth, in the vigour of his age and spirit on the last day of *August*, Anno 1422. and *Charles VI.* the *French King*, dyed fifty days after, on the 22. of *October* the same year.

After his Funerals, *Henry VI.* an Infant, Son to *Henry V.* is proclaimed King of *France*, and after is crowned King at *Paris*.

Charles VII. after the decease of his Father *Charles VI.* took upon him the name of King of *France*, notwithstanding the pretension of the *English*: He was 21 years old when he began to reign, and reigned 39 years. The beginning of his reign was troublesome, till he was installed King, and thereby acknowledged of all the *French*.

Afterwards he reduced the Cities subdued by the *English* to his obedience, beginning with the City of *Paris*, and so proceeding to the rest of the Realm, expelling the *English* from all, except *Calais*. In the close of his Reign he had many Domestical discontents, which hastened him to his Grave, after the happy events of all his difficulties.

At this time flourished *John Gerson*, a divine of *Paris*, he was present at the Council of *Constance*, and in some written Treatises highly commendeth the decree, that the Bishop of *Rome* should be subject to the Council: and saith, *The thing is worthy to be written in all places for a perpetual memory.* He was the most learned Man of his time, and the only Doctor and Leader of the Council of *Constance*. He was counted a subtle disputer, and profound School-Doctor. One calleth him the learned and devout Chancellour of *Paris*.

He was much acquainted with Temptations, and wrote a Book *de variis Diaboli tentationibus.* He was surnamed Doctor *Christianissimus.* His works are Printed in four Volumes; his *French* works are mentioned by *Antoine du Verdier* in his *Bibliotheque.*

In his Treatise *de defectu virorum Ecclesiasticorum*, he sets down such things

Bishop Juell's preface to his defence of his Apology. Bishop Bedel Waddelew. 1stt. p. 107.

things that ought to be reformed in the Church, and among others, mentions this, *That known Men, and such as are most fitting, be Elected out of the same Country: that strangers in manners, language, and education, be not sent and set over Churches.*

And in his Book of Ecclesiastical power, after he hath spoken of the divers abuses of the Popes, he addeth, *What shall we think is to be said of an infinite number of such like things that are done, casting aside all care and regard of all Spiritual and Divine matters, which concern the Christian Faith and Religion? What think you? What shall we say for the present of that so easie a dispensation as they speak of, granted by the Pope and the Prelates over lawful Oaths, reasonable Vows, for the excessive plurality of Benefices, the general non obstantes of Councils, the privileges and exemptions against common right? Who can number all the ways whereby the force of Ecclesiastical (yea of Evangelical) Discipline is enfeebled, consumed, and quite annihilated?*

Gerson lib. de
Ecclesi. potest.

He addeth the cunning and glozing flattery of Up-starts, whispering the Clergy, but especially the Pope in the Ear. *Oh how great is the height of your Ecclesiastical power! O sacred Clergy! all secular Authority is but a Toy in comparison of thine, seeing that as all power is given to Christ, both in Heaven and Earth, so Christ hath bequeathed all to St. Peter, and his Successors.*

So that Constantine gave nothing to Pope Silvester, which was not originally his own; but only restored unto him what he unjustly detained from him. Again, as there is no power but is of God, so there is nothing Temporal or Spiritual, Imperial or Regal, which is not of the Pope, upon whose Thigh God hath writ, King of Kings, and Lord of Lords. So as to dispute his power is a kind of Sacrilege.

To whom no Man may say, why do you so? Although he should exchange, purloin, or sell all the Temporals, the Goods, Lands and Lordships of the Church! Let me be a Lyar if all these things be not written by such as seem to be wise men in their eyes; and if they have not been believed also by some Popes.

Stephanus Paschasius in his Icones hath these Verses of Gerson.

*Quid potuit Sorbona, doces meritissime Gerſo;
Tu magni Gerſo luxque, decusque Chori.*

At the same time flourished Nicholas de Clemangin, a Master of Paris, and Arch-Deacon of Baion, a man pious and Learned, one calls him one of the most Learned and Eloquent Divines of his time. He wrote a Book of the ruine and reparation of the Church. Of which I shall set down some passages in general terms. First, (saith he, let us speak of the Head; upon whom all the rest depends. He afterwards addeth, For the supream Bishops, who by how much they see themselves

Nic. de Clemang.
de ruio. & ce-
par. Eccles.

ſelves.

selves ranked above others in greatness, and Authority, by so much they labour the more to overthrow them, out of a domineering humour for the enlarging of their primacy and supreme power, considering that the commodities of the Bishoprick of *Rome*, which is very large, and above any Kingdom (though it hath been sufficiently curtailed by their negligence) can no way suffice to maintain the greatness of their State, which they have purposed to raise high enough above all the Kings and Emperours in the World, have cast themselves into those flocks of others that abound in breeding, in Wool and Milk. He afterwards specifies the looseness, the luxury, vanities, worldliness, rapines, vexations, usurpations, oppressions, and other such like abuses and vices of the Popes and their Courts. In another Book of his he sheweth, that the Court of *Rome* hath infected *France*; by coming there, specifying all the vices and blemishes that are communicated unto it, and those not a few.

Clemang. lib. de lapsu & reparat. justit. p. 10.

There was a time (saith he) when the Apostolick Bishop, being vexed with the Tyranny of the *Italians*, made choice of *France* for his seat, and for all the Court of *Rome*, supposing he could not find assured refuge else-where: to whom I could wish (saith he) the strength of *France* had not proved a Staff of a Reed, as it was a long time before fore-told that it should. What was it else that brought *France* upon the sudden into these miseries, making her fall away from eminent glory which made her flourish above all other Nations, but that degenerating from those Ancient vertues which adorned her with such an excellency of Honour, she is changed from Valour to cowardise; from diligence to sloath, from honesty to ignominy, from gravity to a wanton lightness; from temperance to luxury; from courage to presumption; from liberality to covetousness, and unrestrained spoiling, from order to confusion, from zeal of the publick good to private gains, from correction and discipline to a general impunity and license of all wickedness and mis-demeanours, and from Justice to all iniquity.

Traſ. de prez. ſul. p. 66-

And elsewhere he complaineth thus, *So the Church which Christ hath taken for his Spouse without blemish disfigured by this horrible villany, is now the shop of all Pride, of all Trading, filching and stealing; where the Sacraments are brought out for a sheep, and all the orders, even the Priesthood it self: where favours are sold for silver, dispensations for not preaching, licenses for non-residence: Where all Offices and Benefices, yea even sins are bought and sold: Lastly, where Masses, and Administration of the Lords body are set to sale. Would any Man have a Bishoprick? let him provide his Money, and that no small sum, but a great one for so great a Title: and let him not stand upon emptying his purse, for the purchase of such a Dignity, seeing he will quickly fill it again, and that more soundly than he could do by many sorts of Merchandize*

dize. Doth any desire a Prebend, a Provost's place, or some other dignity? it is no matter for knowing his deserts, his Life and Conversation; but so many Crowns as he hath in his Chest, such hopes may he conceive of compassing his desire. For what should I speak of poor folks, who are accounted unprofitable in all things, and unworthy of all charge or government, and who have no other hopes but to wax old, and pine away in misery disrespected and despised? What should a poor Man go to Market for with an empty pouch, when he hath nothing to buy the Wares with?

And in another place speaking of the Popes, he saith, *They have arrogated unto themselves the right of disposing of all Churches, in all places as far as the Christian Religion reacheth, of all Bishopricks and Dignities, which are conferred by election, voiding and disannulling the Decrees formerly made by the Holy Fathers, with so much care and commodity, that so they may by this means fill their own Budgets the better. And since this custom was used, there have been none but Dunces, Worldlings, Money-men, and such as were raised to those Dignities by Simony. And again, To the end that the Rivers of Gold derived from all parts, may flow unto them in a fuller stream, they have taken away the power of presentations, and the liberty of bestowing and disposing of Benefices; by any means whatsoever, from all Diocesans, and lawful Patrons, forbidding them upon pain of Anathema, rashly to presume (for so their Writs run) to institute any person into a Benefice within their jurisdiction, till such time as some one be presented to it, to whom by their Authority they have granted it.*

And again (saith he) *What greediness is this (speaking of the Cardinals) to hold such a number of repugnant and incompatible Benefices? They are Monks and Chanons, Regulars and Seculars. Under the same habit they enjoy the Rights, Degrees, Offices, and Benefices of all Religions, of all Orders, of all Professions; not two or three, but ten, twenty, an hundred, two hundred, yea sometimes five hundred, and upwards: and those no petty ones, nor contemptible, but of the best and fattest. And how great a number soever they have of them; they are never content, but still would have more. They are daily suing for new Graces, new Grants. Thus they catch up all the Vacancies, and go away with all.*

Charles VII. now King of France, was so distressed, that he had only two entire Provinces left him, viz. Gascoign and Languedoc, and his enemies were about them: and all the rest was possessed by the English, who (besides) had besieged the City of Orleans, and brought it to that pass, that the highest hopes of those therein, was to yield on good terms. Three French Noble men conclude to set up a Virgin, called Joan of Arc, to make her pretend that she had a Revelation from Heaven, to drive all the English out of France.

By the mediation of the Lord of *Baudricourt*, she is brought to the presence of King *Charles*, whom she instantly knew, though never seen before, and at that time of set purpose disguised. To the King she saith boldly, That this was the time wherein the sins of the *English*, and the sufferings of the *French*, were come to the height, and she appointed by the God of Heaven, to be the *French* Leader to conquer the *English*.

Ever after she went in Man's cloaths, being armed *Cap-a-pe*, and mounted on a brave steed. No sword would please her, but one taken out of the Church of St. *Katherine* at *Firebois* in *Tourain*. Her first service was in twice victualling of *Orleans*, whilst the *English* made no resistance.

Polid. Virgil in
Henr. VI. p. 471.

Under her conduct, the *French* drive away the *English* from *Orleans*. Hence she marched on into other Countries, which instantly revolted to the *French* Crown. The *English* in many skirmishes were worsted and defeated with few numbers. The *French* following their blow in one twelve-month recovered the greatest part of that the *English* did possess. This was done, *Anno* 1429.

But this *Joan of Arc* after the Coronation of King *Charles* at *Rbemes*, seeking to surprize St. *Honories* Ditch, near the City of St. *Denis*, she was not only wounded her self, but also lost a Troop of her stoutest Souldiers, and not long after, nigh the City of *Compiegne*, was taken prisoner by the Bastard of *Vendosme*, who sold her to the Duke of *Bedford*, and by him she was kept a prisoner a twelve-month, and burnt in *Rboan*, being condemned by the *English* for a Witch.

The pragmatick Sanction of King *Charles VII.* was made in a Synod assembled at *Bourges*, consisting of Arch-Bishops, Bishops, Chapters, Abbots, Deans, Provosts, and other Ecclesiastical persons, together with Doctors of Law, Divine and humane, and other Learned Men of the Realm, and also of the chief Lords of *France*, and others of the King's Council, about receiving the Councils of *Constance* and *Basil*. The Sanction hath this complaint; The Prelates, and other ordinary dispensers, as also the Patrons, are deprived of their right, the Hierarchy of the Church is confounded, and many other things are committed contrary to the Laws of God and Man, to the loss of Souls and the oppression of the Churches of our Realm. The Council of *Basil* did provide a remedy against this abuse, and the pragmatick after it, but so as the Popes have cast off the yoke of it, having difanulled almost all the Decrees of that Council.

Du.Moulin con.
tr. Perron. li. 3.
cap. 37.

The Popes for a long time branded all the *French* for Hereticks, by reason of that pragmatick Sanction.

Pope *Martin V.* dyed, *Anno* 1431. whom *Eugenius IV.* succeeded, who was deposed by the Council of *Basil*, assembled by himself to reform the Church. In the place of *Eugenius*, the Council chose *A-madeus*

madeus Duke of *Savoy*, who called himself *Felix*. But *Eugenius* brought against *Basil* the *Daulphin* of *France*, who was afterward *Lewes XI.* who in all things opposed his Father *Charles VII.* and his confederates. He brought four thousand horse against *Basil* to break the Council; which yet he could not have effected, had not the pestilence within *Basil*, forced the Fathers of the Council to separate themselves, after they had condemned *Eugenius* as an Heretick, and unworthy to govern the Church.

But *Eugenius* took Arms, and being held up by Princes, maintained himself against the Anti-Pope *Felix*, who after he had been five years Pope, retired to *Ripaille*, a pleasant house in *Savoy*, there to lead a private Life. So the Popedom remained in the hands of a Man deposed by a Council assembled by the Pope himself, where Bishops met out of all parts of the *Roman* Church. Note, that after this deposition, he created many Cardinals and Bishops, whose Office was null, since they were created by an Usurper, who had by force maintained himself in the Office of a Pope after his deposition. And yet those very Cardinals, created by this Usurper of the Popedom, are those very men that elected the Successours of *Eugenius*, *Nicholas*, and *Pius* the second, from whom is descended the succession of the Popes of our time, as the learned *Dr. Dn. Moulin* hath well observed.

The Arch-Bishop of *Lyons* in the Council of *Basil* did declare, that in the time of Pope *Martin*, there came out of *France* to the Court of *Rome*, nine millions of Gold, which was gathered of the Bishops and Prelates, besides innumerable sums of the poor Clergy, which daily without number ran unto the Court of *Rome*, carrying with them all their whole substance. The Arch-Bishop of *Turenne* said also at *Basil*, that three millions of Gold came unto *Rome* in his time, within the space of fourteen years, from the Prelates and prelacies, whereof no account could be made, besides the poor Clergy, which daily ran to that Court.

Fox, Act and
Monum.

The Emperour *Sigismund* required *Peter de Aliaco*, Chancellour of *Paris*, and Cardinal of *Cambray*, to put in form some Articles concerning the Reformation of the Church, that might be propounded to the Council of *Constance* aforementioned, which he did. In that Book he insisteth on four things. 1. He propoundeth, that general and Provincial Councils be kept, especially General, for amending all persons and estates. 2. That for Reformation of the *Roman* Court, it is sufficient that there be but one Cardinal out of every Province, because the Cardinals are the causes of Schisms. 3. That Prelates be not chosen young, imprudent, nor ignorant. 4. He requireth the reformation of Monks, speaking against their multitude and diversity, he taxeth the *Romish* Court, that they despise Divines, and advance only such as can bring them in gain. He complaineth also of *Pagan* abuses,

abuses, and Diabolical superstitions at Rome. But (saith he) as there were seven thousand who never bowed to *Baal*, so we may be confident, that there are some who are desirous of the Churches Reformation.

Alanus of *Chartres*, Secretary to King *Charles VII.* wrote a Book in *French*, entituled the *Courtier*, in which he extolleth the single life of Priests.

Libel. de Stat. Eccles. Gallic. in schismate. p. 75.

This King *Charles VII.* in the Ordinance made; *Anno 1422.* thus complaineth. *Divers of our Subjectis, and others by vertue of resignations, or Apostolick Bulls, do take, and receive, and endeavour to get and obtain Benefices within this Realm, and take possession of them, and labour to summon, or cause to be summoned, our Liege-Subjectis unto the Court of Rome, or before some Commissioners or Delegates appointed by our Holy Father; which is down-right to oppose the Church and Clergy.*

Panormit. in Tract. de Concil. Basil. Circa princip. num. 6.

The Council which was begun at *Ferrara*, *Anno 1438.* and continued at *Florence*, was never received and approved of in *France*. The Bishop of *Panormo* saith, the King of *France* did expressly forbid upon great penalties, that any of his Dominions should go to *Ferrara*, to celebrate the œcumenical Council. *Charles VII.* tells some Cardinals down-right so, who were sent Ambassadors from *Eugenius*, and were come to *Bourges* to get him to accept of it; and among others to present him with this Article. *That since such time as it was translated to Ferrara, the King should reject the Council of Basil, and receive the Council of Ferrara with the Acts thereof.*

Whereto he made Answer, after six days deliberation with his Prelates, and others assembled at *Bourges*. That he had received the Council of *Basil* for a Council indeed; that he sent his Ambassadors thither; that many things were there wisely determined, concerning Faith and Manners, and such as he liked well of: but for that of *Ferrara*, he never did, and never would take it for a Council. This *Charles* favoured Pope *Eugenius*, but so as that he professeth he will stand to the Decrees of the Council of *Basil*.

Jacob de Paradiso. in lib. de Sep. temp. statib. Eccl.

James de Paradiso, of *Chartres*, who wrote a little after the Council of *Basil*, saith. *Seeing we hold it possible to proceed to a Reformation as well of the Head as of the Members, by such as have Authority and Presidency both Spiritual and Temporal, it must be either by one Man or more. That it should be by one Man is against all reason, how eminent soever he be for his virtues, his knowledge, his worth, although he be renowned for his miracles, nay in my opinion not by the Pope himself alone. For there are so many Canons, Decretals and Constitutions made by them already, as are good for nought but filling up Parchment to no purpose, without working any Reformation. Besides, seeing it is evident, that his own Court stands in great need of Reformation, as hath been well known by the common cries of the last General Councils which Court of his if be either*

either cannot or will not reform, which he covers under his Wing, how is it credible that he should reform the Church, which is of so large an extent? Besides, it may be objected to him, Apply the salve to your own sores first as being the Head; for when that is cured, you may with less difficulty cure the Members; wherefore Physician heal thy self. Unsavoury salt is not good for seasoning. Wherefore (by the just judgement of God) his Decrees are scarce well received yet, nor ever will be till he have reformed himself and his Dependents. And verily I think the chief cause of the deformation in the Church is the wound in the Head, which hath need to be cured in the first place.

And anon after, Wherefore it seemeth to me an incredible thing, that the Catholick Church should be reformed, unless first the Court of Rome be so, but as the World goes now, we may see what an hard thing that is. Those who have the Presidency in Councils on the Pope's behalf, when they see that matters in the Council make against their Masters and them, what can be expected from them, but that they will withstand the Decrees of such Councils with might and main, either by dissolving them, or sowing dissensions in them; and so the thing shall remain unperfected, and we driven to return to the old Wilderness of Error and Ignorance: Every body knows this to be true, unless it be some one haply who is not experienced in time past. The Tragedy which was acted in our Age at the Council of Basil doth sufficiently prove it, as they knew well who have laid down the story before our eyes.

At this time flourished the Panormitan Abbot, the most famous of all the Canonists. In the Council of Basil forenamed, Amadeus, Archbishop of Lyons, and Primate of all France, a Man of great Authority, being toucht with the zeal of Faith, which he saw there to be suppressed, said, Most Reverend Fathers, I do see here a new sort of Prelates come in, which unto this present have kept silence, and now begin to speak. Is not this like to a Miracle? I would to God they came to defend the truth, and not to impugn Justice.

The Cardinal of Arles required that the Concordat of the twelve men should be read; and many whispered him in the Ear that he should go forward. Then Panormitan as soon as the Concordat began to be read, rising up with his companions and other Arragons, cried out with a loud voice, saying: Your Fathers do contemn our Requests, you contemn Kings and Princes and despise Prelates. It is not for you to conclude: We are the major part of the Prelates, we make the Council, and it is our part to conclude, And I in the Name of all other Prelates do conclude that is to be deferred. Then there was such a rumour in the Council, as is wont to be in Battles with the sound of Trumpets, and noise of Horsemen, When two Armies joyn; some cursing that which Panormitan went about, others allowing the same.

Then Nicholas Amici, a Divine of Paris, said; Panormitan, I appeal

peal from this your conclusion to the judgement of the Council here present; neither do I affirm any thing to be ratified which you have done, as I am ready to prove, if it shall seem good. Many grave and Antient men exhorted *Panormitan* to give over his conclusion. But neither the Fathers of the Council were determined to depart without a conclusion, neither was *Panormitan* minded to alter his intent and purpose.

Then *Thomas Rhedon*, a *French Carmelite*, was a famous Preacher: he preached in *England*, *France* and *Italy*; and in his Sermons said, *Rome* is the mother of Abominations: the Church hath great need of reformation; Prelates should leave their pride and luxury, and follow the example of Christ and his Apostles.

For such preaching he was burnt at *Rome* by the command of Pope *Eugenius*. *Baptista Mantuan* speaking of this man's Death, saith, *Ab mad envy, what doest thou? Thou hast not killed him, for his Soul cannot dye: but by hurting his Earthy body, he is the sooner partaker of Eternal Life.*

Stephen Brulifer, a Doctor of *Sorbon*, and a *Franciscan*, taught in his Lectures, and maintained in disputes, that neither the Pope nor Council can make any Statute or Article to bind the Conscience of a Christian; that all their Authority consists in urging of obedience unto God's word, in preaching it, and administering the Sacraments which he hath instituted, so that they bring nothing without his command. He called justification by merits a devilish Doctrine since the Lamb of God was sacrificed, and hath satisfied God's Justice for us. The Doctors of *Sorbon* would not suffer him among them. But he went to *Diether* Bishop of *Mentz*, which had been deposed for speaking against the Avarice of *Rome*, and was restored.

Antonius de Rosellis, was a famous Reader of the Laws at that time, and writ several Treatises against the Pope.

About this time lived also *Wesselus Gantsfort*, a Master in the University of *Paris*, who for his free speaking and writing was forced to return to *Groning*, his Native Country. Then he lived in the Monastery of *St. Agnes Hill* near *Swol*, where he taught many young men, and had correspondence with sundry Learned men.

Charles VII. dyed *July 22. Anno 1461.* *Lewes XI.* his eldest Son succeedeth him in the Kingdom.

The late King *Charles* willing to follow the Council of *Basil*, had summoned a Parliament at *Bitures*, where by the full consent of all the States in *France* both Spiritual and Temporal, a certain constitution was decreed and published, called the *Pragmatick Sanction*, wherein was comprehended, briefly the pith of all the Canons and Decrees concluded in the Council of *Basil*, of which constitution I hinted before. The same the said King *Charles* commanded to be observed

and

Mantuan de vit.
beat. ca. ult.

Fascicul. rerum
expet. fol. 164.

Peetries Church
Hist. Cent. 15.

and ratified inviolably throughout all his Realm, for the honour and increase of Christian Religion for ever. Now King *Lewes XI.* successor to *Charles*, had promised before (being *Daulphin*) unto Pope *Pius* the second (called before *Aeneas Sylvius*) that if ever he came to the Crown, the aforesaid *Pragmatick Sanction* should be abolished. Pope *Pius* hearing him to be crowned, sent unto him *John Balveus* a Cardinal with his Letters Patent, willing him to be mindful of his former promise. The King hereupon directed the Pope's Letters Patent with the said Cardinal to the Council of *Paris*, requiring them to consult upon the cause.

The matter being proposed in the Parliament-house, the King's Attorney named *Joannes Romanus*, a learned and eloquent Man, proved the said Sanction to be profitable, good, and necessary for the wealth of the Realm, and in no case to be abolished. Unto whose sentence the Univerity of *Paris* adjoining their consent, did appeal from the attempts of the Pope to the next general Council. The Cardinal fretting thereat, returned to the King, his purpose being not obtained. And the same King *Lewes*, Anno 1463. to secure himself from the censures of the said Pope, with the advice of his Parliament, ordained an Arrest, that the Cardinal of *Constance* should be punished, because he had resisted the Rights and Authorities of the King, saith Mr. *John du Tillet*:

Du. Tillet en son advis sur les libertez de l' Eglise Gallic.

King *Lewes XI.* caused a Council of the *Gallican Church*, and all the Universities to be assembled in the City of *Orleans*, to be more fully informed in the business of the *Pragmatick Sanction*; at which, *Peter Duke of Bourbon*, Lord of *Beauvoir*, presided instead of the King.

And the Court of Parliament in those Remonstrances which they made unto King *Lewes*, among other inconveniences, which they urged would follow upon the abrogation of the *Pragmatick Sanction*, say, By this means Strangers would be preferred by the Pope, and not the Natives of the Countrey, wherein the Benefices lye; not of the same qualities and conditions with the Countrey: Whereupon would ensue questions and controversies betwixt the Church-men or Seculars, to the great hindrance of salvation of Souls, and irreverence of the blessed Sacraments.

The Parliament of *Paris* in the Remonstrance made by *Lewes XI.* touching the defence of the *Pragmatick Sanction*, hath inserted this Article; Item, It belongeth to our Sovereign Lord the King, who is the principal Founder, Guardian, Protector of the Liberties of the Gallican Church, when she suffers in her Liberties, to assemble and call together the Prelates, and other Clergy-men as well within this Realm, as of *Daulphinè*, and in the same Assembly and Congregation of the Gallican Church so-called together, there to preside, and provide a remedy against such

Remonstr. de la Cour de Parlem. de Paris. Art. 3. 1

such attempts as may be prejudicial to the said Liberties.

We find an Ordinance made, (relating to Abbeyes, Bishopricks and Benefices,) by the same King, Anno 1464. which runs in this strain. *Howbeit that by Priviledges Express, and Ordinances Royal, no Man can have any Elective Benefice within our said Kingdom, and Daulphinè, it concerns us much, that the Bishopricks, Abbeyes and other Dignities, and electiue benefices, be furnished with able and known Men, such as will comply with us, and be firm and sure for us, especially such as hold the said Benefices, and by reason of them diuers places and Fortresses, for which diuers duties and services belong unto us from them: Yet notwithstanding our late pious Father granted the said favour and Patents so plentifully, and to all manner of Persons of what Nation, Kingdom, or Religion soever they were, without distinction, that many under shadow and pretence of these Licences and Patents, have insinuated and intruded themselves into the said Dignities, and electiue Benefices of our said Kingdom, and do hold them; Howbeit many of them are Strangers unknown, and not to be trusted by us; and such as neither can nor ought to perform those Duties and Services, which they are bound to do unto us by reason of the said Benefices.*

Ludov. Jacob. de
Clar. script. Ca-
bilon.

In this Century flourished Stephen Pasquier, a learned French man, a notable moral Philosopher, a Man well skilled in the Greek and Latin Tongues, and in all the liberal Sciences. He hath published also Icones, Epigrams, and Epitaphs, and several other works. He hath written an excellent Treatise in French, stiled, *La Recherche de la France.*

After the death of Pope Nicholas V. which happned in the year, 1455. the Cardinals entering into the conclave made four factions, eleven of them pretending to the Papacy themselves, and yet there were but XV. for any one. After this there began strong practices in the behalf of Cardinal Bessarion, a Grecian, of Constantinople, an opposite to the Latin Church. He had disputed much against purgatory unleavened bread, and against the very person of the Holy Ghost, who (he asserted) proceeded from the Father alone, and not from the Father and Son.

Cardinal Bettone, Arch-Bishop of Avignon, laboured to frustrate that enterprize, who thus expressed himself.

H Cardinalismo.
part. 3. lib. 1.

Most Illustrious Lords, shall we prefer a Grecian to the Latin Church, and establish a Neophyte in the highest place of the Vatican? Who can assure us his conversion is true? Heterodox opinions in matter of Religion, though renounced and altered with the Tongue, do yet leave a muddiness and disturbance upon the heart. Shall we give the Keys of Heaven to him, who for so many years, and with so many Arguments denyed that there was a purgatory? Shall we make him Head of the Catholick Church who opposed it with so much boldness? Is the Church of Rome so poor and

and indigent, that there cannot be one person found out who was born in her bosom, and is worthy of the Government of the flock of Christ? What will the rest of the Nations say, to see us go up and down begging our Popes of this Countrey, and of that? Kousze up your selves most noble Companions, and permit not a thing so scandalous in the Church of Christ. I am sure of this, He which is a Friend to Christianity, will not give his voice for such a Pope:

These words being spoken with great energy, had such an effect upon the Cardinals, that they chose Cardinal *Alphonso Borgia*, of the City of *Valenza* in *Spain*, who took the name of *Calixtus III.*

He lived three years, and dyed *August 6. 1458.* and on the 20th of the same Month, Cardinal *Aneas Piccolomini* of *Siena*, was created Pope by 18. Cardinals which were present in the conclave, in which there were but two competitors for the Papacy, *viz.* Cardinal *Rotomagensis* and *Aneas* aforesaid: so that for the four days time in which it was debated in the conclave, they had no other difficulty but to make choice of the one or the other of these two.

It was strange to see each of these two persons driving on his own promotion; magnifying his own virtues, and debasing the qualifications of his Adversary.

Rotomagensis in this manner went from one Cardinal to another, saying; What have ye to do with *Aneas*? How can ye think him worthy of the Papacy? What passion blinds you, so as to confer an office of that import upon a gouty Beggar? Where is his Knowledge? Where is his Learning? Will ye make him a Pope because he is a Poet? It is not long since he came out of *Germany*; and may he not be likely to transfer the See into *Germany*? I should not have ambition'd it, had I not seen a person stand for it of much weaker parts than my self. Besides, I am the Ancienter Cardinal of the two. And I believe you think I have parts and Learning enough to govern the Church of Christ. Moreover, I am of Royal extraction, and have wealth, friends, and faculties wherewithall to accommodate and alleviate the necessities of the Church: and upon my Election, the many Benefices I hold will be divided among you.

The Cardinal of *Avignon* pursued the interest of *William Rotomagensis*, not so much as he was a *French-man*, as because upon the promotion the Church of the said *William*, he hoped, with his Palace and Chancery would fall to him. He assembled therefore certain Cardinals in an house of Office, as in a secret place in the night, and agreed with them about the way how *William* should be chosen. The Cardinal of *Bologna* discovered the business to *Aneas* after midnight.

In the morning early *Aneas* went to Cardinal *Roderigo*, a *Spaniard*, and one of the conspirators for *Rotomagensis*; who had received a promise.

mise in writing from the said *Urban*, and the Cardinal of *Avignon*, that the Chancellourship should not be taken from him.

He excused himself to *Aneas* that he had concurred, because he certainly believed he would be chosen, and he was unwilling to hang off, and lose his Chancellours place. *Aneas* answered, will you then sell your Vote, and by Simony run your self into the displeasure of God? Do you take so little care then to obtrude a youth upon the *Vatican*, and one that is an enemy to your Nation? Know that the Chancellourship which is promised to you, is promised likewise, and confirmed to the Cardinal of *Avignon*: and can you think that a *French* Pope will do more for a *Spaniard*, than for one of his own Nation. But *Roderigo Borgia* gave him not a word.

So *Aneas* departing found out the Cardinal of *Pavia*, who was one of the conspirators likewise, and accosted him in this manner. I hear you resolve to choose *Rotomagensis* Pope: you ought to be ashamed to degenerate so much from Cardinal *Brando* your Uncle, who with so much labour and sweat tyred himself out, to transfer the Pontifical court from *Germany* to *Rome*: and you that are his Nephew would transport it from *Italy* into *France*. Surely *Rotomagensis* will never give the *Italians* the precedence before the *French*, and yet you an *Italian* will confederate sooner with *France* than with your own Countrey. Can you have the heart to see your self a slave to the *French*, when it is in your power to make the *French* obedient to our Nation?

Cardinal *Pavia* replied, that he did not believe that the *French* had any thoughts against the profit of the Church, they having given with so much generosity most of the Provinces it possessed, and they would not probably take away that which they had so lately given. To which *Aneas* replied thus.

But suppose that should be, ought it not to stir up your heart against *Rotomagensis*; to consider the infamy of his manners, who is given to all lasciviousness. You have often told me, you would sooner dye, than give your voice for *Rotomagensis*. What is the reason of so great a change? Is he in the twinkling of an eye become an Angel of a Devil? Or are you become a Devil of an Angel?

Pavia was astonished at these words, and wept, replying, All that you say *Aneas* is true: But I have past my word to make *Rotomagensis* Pope, and if I do not, I shall be held infamous, and a Traytor. To which *Aneas* answered. Things stand so, that which way soever you turn you, you cannot avoid the blemish of a Traytor: It is in your power whether you will betray *Italy* and your Countrey; or betray him, and be faithful to your Countrey and *Italy*.

With these words *Pavia* was overcome, and resolves to betray *Rotomagensis*. Then meeting with Cardinal *Pietro di Santa Maria*

nova, and other *Italian* Cardinals in the Cardinal of *Genoa's* chamber, they all resolv'd to prefer *Æneas* before any body else.

Rotomagensis fearing things would not happen as he expected, seeing *Æneas* going toward the Schedule, he said to him with an humble voice, *Æneas*, I recommend my self to thee: remember me I beseech thee, and have compassion on me. *Æneas* answer'd him only thus, *Poor Worm*, thou mistakest in recommending thy self to me. The Scrutiny being published, it appeared, that *Æneas* had three voices more than *Rotomagensis*, but they could not obtain their two thirds, this astonish'd the *French* Cardinals.

The Cardinals *Roderigo* and *Santa Anastasia* declared *Æneas* with a loud voice, which Cardinal *Prosper Colonna* observing, being ambitious to have the honour of making the Pope (forasmuch as there wanted but one voice) arose, took his way toward *Æneas*, and though he was restrained by Cardinal *Niceno*, and *Rotomagensis* he cry'd aloud, I joyn my self to Cardinal *Æneas*, and do make him Pope. This being heard by the rest of the Cardinals, they all threw themselves down at *Æneas's* Feet, saluted him Pope, and confirm'd the election afterwards with the usual suffrages. Then Cardinal *Bessarion* apologized for himself to the new Pope, and for all the rest of the Cardinals who had favoured *Rotomagensis*.

To whom *Æneas*; I assure you, you shall be all equally dear to me; for I acknowledge my Election, not from this person, or from that, but from God, and the whole body of the Colledge inspir'd by the Holy Ghost, from whence all perfection cometh.

The States assembled in the City of *Tours*, in a bill which they presented to King *Lewes XI.* among other things, say, That if the King do not undertake to defend them, considering the quality of their persons, the power and Authority of the Holy See Apostolick, they shall not be able to resist the usurpations and impeachments which any Subject of the Realm, and others ambitious of preferment, will make against the Electors, which have the right of Election, or ordinary Donation by Apostolick censures. And by this means all this Kingdom (which is already at a low ebb, and very poor) shall be strip'd and dispoiled of that little Money which remains of the former Exactions.

In one Ordinance of this King *Lewes* we find these words. *It is a strange thing* (saith he) *that the unjust exactions of the Court of Rome should be suffered; such as their expectative Bulls, and other like knacks, their Money for vacancies, which is levied contrary to the holy Canons and Decrees, and contrary to the determination of the Catholick Church, and sacred Councils, that what is so gotten may be employed in purchasing of Earldoms and Lordships, to bestow upon people of mean condition, and to prefer them without any precedent merit, with-*

out any service or use which they can do to the Church, or for the defence of the Faith.

At this time lived *Philip de Commines* Knight, he was born at *Commines* a Town in *Flanders*. In his youth he served *Charles* Duke of *Burgundy*, and afterwards *Lewes XI.* King of *France*, who employed him in his most secret and weightyest affairs. He hath written the History of *France*, under *Lewes XI.* and *Charles VIII.* his Son. He wrote so plainly of the greatest affairs of State, that *Queen Katherine de Medices* used to say, that he had made as many Hereticks in State-policy, as *Luther* had done in Religion. *Stephanus Paschasius* hath this Epitaph of him.

*Gallorum, & nostræ Laus una & gloria gentis,
Hic Cominæ jaces, si modo fortè jaces.
Historix vitam potuisti reddere vivus,
Extincto vitam reddidit Historia.*

Le recueil. des
ordonnances de
Fontanon. Tom.
3. au Titre De l'
indult.

We find certain proviso's made by King *Lewes XI.* taken out of an Antient Register.

Lewes by the Grace of God King of *France*, to our welbeloved and faithful Counsellour the Bishop of *Limoges*, and to our Trusty and welbeloved the Dean and Chapter of *Limoges* aforesaid, and to every one of you, as well joyntly as severally, sendeth greeting.

Whereas our Trusty and beloved, the Chancellours, Presidents, Masters of Ordinary Requests for our Household, Counsellours, Registers, Notaries, together with our Advocates, and Attorney-General for our Court of Parliament, every Man in his place and Office are appointed and ordained to wait continually upon the employment and administration of our said Court, and the administration of Justice Supream and Capital for our said Realm, which is a very laudable thing, commendable and necessary for us, our Subjects, and the whole Common-wealth of this our Kingdom, in which our Court, the Rights and Liberties of the Church of *France*, whereof we are the Guardian and Protector, are preserved.

And for this reason our said Court doth consist in part of Counsellours and Officers, which are Clergy-men, and Ecclesiastical Persons. And in consideration of the great, and laudable services of the said Chancellour, Presidents, Masters of Requests, Counsellours, Registers, Notaries, Advocates and Attorney, they or others by their nomination, by means of the intercession of our Predecessors to the Prelates, and other Patrons and conferrers of Benefices, have been preferred unto, and generally provided of Church-Livings, which the said Prelates, or others the Patrons, or bestow-

ers

ers of the same, have freely conferred upon them, or have presented them unto the said Patrons in favour and consideration of us, and their own great and commendable services as aforesaid. Which said Chancellour, President, Master of Requests, &c. since our coming to the Crown, nor a long time before, have not had any such preferment upon our entreaty and request to the said Prelates, Patrons, and Collatours, as they were wont to have. And for this Reason the said Court hath with our leave and Licence, made a certain Roll, wherein every one of them are presented and nominated, or have presented and nominated others in their stead, each one to some other preferment belonging to you, or other the Collators and Patrons of the Benefices of our said Realm.

And whereas our Trusty and Welbeloved Counsellour, Mr. German Chartelier, hath nominated his Son unto one of your Collations, and presentations, We intreat and require you, to give, present, and bestow upon the said Mr. German Chartelier, the first Benefice that shall be void within your Disposal, Collation, or Presentation, as our said Counsellour shall require, or cause you to be required thereunto, hoping that you will not make any denial of this our Request, which is most just and reasonable, but will obey it: especially considering, that our said Chancellour, Presidents, Masters of Requests, &c. are employed daily, and in continual trouble about the maintenance and defence of the Rights and priviledges of the Churches of our said Realm, and the administration of Justice to our said Subjects: signifying unto you, that you shall herein do us such an acceptable favour, as nothing more, by means whereof we take you and your affairs into special recommendation. Given at Mascon, August 18. in the sixth year of our Reign, thus subscribed. By the King. In the presence of my Lord Cardinal D' Amboise Legat in France, and others. Robertet. Sealed with yellow Wax, with the King's broad Seal.

There is in the same Book an exemplification of the privy Letters, which the Court of Parliament writ to the Prelates about these nominations, the Tenour whereof is this.

Reverend Father in God, We send greeting to you,

It hath pleased the King to grant unto the Presidents, Counsellours and other Officers of this Court, his Letters and nomination to some Benefices, which are in the hands of some Collatours and Patrons of this Realm, and among others to our Brother, such a Counsellour of our said Sovereign in this Court, to the Benefices which are in your gift and disposal. Wherefore we earnestly beseech you, that in obedience to the said Letters, and in consideration of the deserts of our said Brother, you would bestow upon him the first Benefice that falls in your gift, being by him required

thereunto. And in so doing you shall do us a most acceptable courtesie, for which we shall take your affairs into special Recommendation. Reverend Father in God, we beseech the blessed Son of God to grant you your desire. Written at Paris in the Parliament, under the Seal thereof, Septemb. 7. The Men celebrating the Parliament. And this Annotation is written in the Margin. *Antiquitus siebant aliter.*

Voyez le recueil
Du Fontan. les
grand.ordonnan-
ces. Tom. 4. Tit.
2. cap. 1.

The said King Lewis XI. in an Ordinance of January 8. 1475. makes this Narration. *When any Questions or differences come upon us, as well concerning the state of the Church of our Kingdom; as other our affairs, we that ought to have recourse to them, cannot be assisted, aided, or advised therein by reason of their absence, where we and the Common-wealth are oftentimes much interested.*

Then after this he ordains in this manner.

We Will, Ordain, and declare by these Presents, that all Arch-Bishops, Bishops, Abbots, Prelates, and others, that hold any Dignities within our Kingdom, and do reside out of the bounds thereof, and out of our Obedience: Do Return and Repair within five months after the publication of these Presents, unto their Benefices within our said Realm, or unto some one of them if they have any more, and there make continual Residence, there to celebrate and continue divine Service as belongs unto them, and as they are bound to do. As also to the end that they may serve and assist us in our Councils, and otherwise to the behoof of us, and the Common-wealth of our said Kingdom when need shall be. And this upon pain of being deprived of the Temporals of their said Benefices.

Fabian's chroni.

King Lewis falling into a long and grievous sickness, gave much Ailms: and in the Church of St. John Baptist in Paris, he founded certain Priests to sing Masses for him perpetually, for whose maintenance he gave of yearly Rent a thousand pounds of Paris Money: So he remained in a languishing condition three years before he dyed.

He dyed August 30. 1483. and his Son, Charles VIII. succeeded him in the Kingdom, Charles being crowned at Rheims, was from thence with pomp brought to Paris. A general Parliament was held at Tours, where the Pragmatick Sanction was restored to use it as they had accustomed.

In the year, 1494. this King Charles VIII. carried an Army of fifty thousand of Foot and Horse out of France into Italy, and in two months space, he became Lord of the whole Kingdom of Naples, except some little Towns on the Sea-side, which held for King Ferdinand.

The Pope seeing the success of King Charles, makes a League with the Emperour Maximilian, and the Venetians. Into this League also entred

entred *Lewes* Duke of *Milan*, notwithstanding that by his procurement King *Charles* took occasion to come into *Italy*. King *Charles* having Intelligence of this League, resolves to leave such forces in the Kingdom of *Naples*, as might be sufficient for the defence thereof, and with the rest of his Army to return into *France*; and marching toward *Rome*, he gave the Pope to understand, that he came to do his duty to his Holiness. Pope *Alexander* not daring to abide his coming departed from *Rome*, wherein, and in other of the Pope's Towns, the King's Troops did much harm.

The *French* King departing from *Rome*, continueth his journey toward *France*. Coming near to *Parma*, passing the River *Tarro*, he met a great Army of his Enemies, whereof *Francis Gonzaga*, Marquess of *Mantua* was General, with whom they came to a Battle, in which there dyed a thousand Men of both sides, Anno 1495. But after some Treaties between the two Armies, the *French* in a night went toward *Astè*, where the King remained certain days, and a Peace was concluded between him and the Duke of *Milan*; and *Lewes* Duke of *Orleans* rendring *Navarra*, King *Charles* returned into *France*; and *Ferdinand* King of *Naples* recovered that Kingdom.

Concerning the abuses of the Court of *Rome*, among the Statutes of this King *Charles VIII*. I find in a Statute of *February 18. 1496*. this complaint. "Some years ago the Popes of *Rome*, in despite and contempt of the Decrees of Antient Fathers and General Councils; have brought all Ecclesiastical Dignities, Cathedral and Collegiate under their disposal, and all other of greatest value next after Bishops: they have granted Livings in reversion upon the Vacancy to any that would sue for them; which hath been the occasion for one to thirst after the death of another. They have invented abundance of tricks, whereby they have utterly annihilated the power and Authority of the Bishops, Chapters and Colledges; insomuch that there is none now, that hath the power to present to a living.

Review of the
Counc. Trident.
li. 2. ca. 6.

In the Year, 1498. King *Charles VIII*. dyed of an Apoplexy at *Amboise*. In him failed the direct Line of the Kings of *France*, descended from *Philip* of *Valois*, and the Crown fell to the collateral Line, of the which the nearest Prince of the Blood was *Lewes* Duke of *Orleans* and *Valois*, who succeeded in the Kingdom of *France*. He was an excellent Prince, of a liberal Nature, affable, temperate, and of great moderation, and was happy in his Reign. Who subdued under his obedience, *Milan*, with *Lombardy*, and *Genoa* with her two Rivers; East and West, together with the Islands of *Corfica* and *Chio*, reconquered and divided the Realm of *Naples*, with the King of *Spain*, but in the end lost it by his Treachery, suppressed the Pope's insolency, and defeated the *Venetians*. He was crowned

in the Abbey of Saint *Denis* in *France*, on the first of *July* following, and on the next day made his triumphant entry into *Paris*.

Century XVI.

Lewes XII. after he had worthily performed the Funerals of his Predecessour, he first purchased the love of the Noble-men of his Court, maintaining every man in his State and Dignity, and the Magistrates in their Office. He sought to cut off the tediousness of Suits; he freed his Subjects from the third part of the Subsidies which oppressed them: he put the Men at Arms into Garrisons, reducing them to the Antient Discipline of War. He made many good Laws against the abusive charges in the pursuit of Justice: neither did he ever publish any Edict before it was confirmed by the Judgement of Sovereign Courts.

De Serres Hist.
in vit. Ludovici.
XII.

His Decrees contained some limitation of the priviledges granted in old time to Universities, the which they abused to the oppression of the people. The University of *Paris* opposeth against the publication thereof, and many infamous Libels were published against the King and the Chancellour of *Rochefort*. The Scholars flock together, resolving to abandon both study and the exercise of Learning. *John Cave* being Rector; forbids the Regents to read any more, and the Preachers to preach, until the Univerfity had recovered her Antient priviledges. The King hereupon draws many Men at Arms into *Paris*, and in Parliament confirms the abovenamed ordinances by an Edict.

The Rector fearing a check, keeps all the Scholars within their Lodgings, and revokes the commandement he had given. *John Standon*, a Doctor of Divinity, one of the chief of the Faction; was banished the Realm. *Thomas Warnet* of *Cambray* (who in preaching had railed against the King's Authority) banished himself. All things being thus settled, *Lewes* takes upon him the Title of Duke of *Milan*.

He

He puts away *Joan* his Wife, and marries with *Ann*, the Widdow of the late King *Charles*.

Our Ladies Bridge at *Paris* fell, threecore houses were ruined with it, and a great number of persons were swallowed up in the River.

As touching the priviledges of the Kings of *France*, we find, when the Parliament of *Paris* gave their opinion, and all the Chambers met together about receiving the Cardinal of *Amboise*, and the qualifications that should be put to his faculties (which was on *Decemb. 11. 1501.*) the Laws of the Land and the Liberties of the *Gallican* Church were represented at large, among which this was one, That the King of *France* cannot be excommunicated, that his Kingdom cannot be put under an Interdict, as is collected out of the Antient Registers.

In the beginning of this Century, Mr. *John le Maire* one of the *French* Historians wrote his Book of Schism, and therein gives us to understand, that there were endeavours then for the Reformation of the Church. Every good Christian (saith he) ought to pray to God, that the two last Councils of the *Gallican* Church, may engender one great, Universal, and general Council of all the *Latin* Church, to reform that Church, as well in the Head as the Members; so as the general Councils use to do. And that if it be not kept at *Lyons*, it may be kept in some other place most expedient and necessary for the publick good: which may be very well done at this present, considering the great peace, amity and union which is betwixt the two greatest Potentates in Christendom, the Emperour and the King, together with a third confederate in the League, the Catholick King *Ferdinand* of *Arragon*, who ought altogether to reform the abuses of the Church of *Rome*. Which Reformation must of necessity be made.

This he speaks of the aforementioned *Pragmatick Sanction*. Forasmuch (saith he) as the Pope's are not content, that the *Pragmatick Sanction* be in force, although it be founded upon the Holy Canons, and Authorized by the Council of *Basil*, but it derogates from the insatiablen covetousness of the Court of *Rome*, therefore they say it is a pure Heresie.

In the time of this King *Lewes XII.* lived *Robert Gaguin*, who wrote the *French* History. *Erasmus* his intimate Friend, calls him a most discreet Historiographer: he compares him to *Salust* and *Livy*, for purity of speech and composition of his History. He was also a good Poet, and an excellent Oratour, and a Man well skilled in all polite Learning. He was sent Ambassadour by the King of *France* into *England*, *Italy*, and *Germany*.

About this time flourished *Jacobus Faber*, skilled in all Learning; and especially in Divinity. *Farel* and *Calvin* were his Scholars.

Sleidan

Le Maire en la
2 part. de la dis-
fer de schismes.

Au erti Mirai.
Elog. Belg.

Illyr. Catal. Test:
verit.

Sleidan saith, he suffered great persecution for the truth, from the Masters at *Paris*.

He was very low, of a modest countenance, and a sweet disposition his mind wholly estranged from all injustice. I find him thus characterized. *Celeberrimus nostri seculi Philosophus, Belg. quinimò & totius Gallie unum decus. Primus apud Gallos (ut Cicero apud Romanos) Philosophiam rudem & impolitam cum eloquentiâ junxit. Est in dicendo sublimis, in sententiis gravis, in attentione exquisitus, in compositione diligens ac curiosus. Tritem. de Viris. Illustrib.*

Jodocus Clichtoveus, a most learned Man of *Paris*, was contemporary with *Jacobus Faber*.

De Serres Hist.
in vit. Ludov.
XII.

King *Lewes* and the Emperour being at variance, a Treaty was agreed on, and for this Treaty the Cardinal of *Amboise*, Lieutenant-General for his Majesty at *Milan*. went to the Emperour to *Trent*, where first they Treated of the marriage of *Charles* the eldest Son to the Arch-Duke *Philip* of *Austria*, with *Claude*, the only Daughter of *Lewes XII.* then about the calling a General Council to reform the Church, not only in the members, but even in the Head doubtless there is small assurance in the friendship of Princes, who thirst after nothing but their own greatness.

Moreover, seldom shall we see any thing succeed well with them, who have coloured their passions with the name of the Church, and the Reformation thereof, which they did not really intend. And likewise all the malicious practices, and School-tricks of a Cardinal, (whose ambitious spirit gaped after the Popedom) what could they produce but smook for *France*, and combustion for *Italy*?

The Arch-Duke *Philip* with his Wife, Daughter to *Ferdinand* King of *Arragon*, and *Isabel* Queen of *Castile*, passed through *Paris* Novemb. 25. and from thence to *Blois*, where the King and Queen remained, where they concluded the marriage of their children. *But Man purporeth, and God disposeth.*

The Duke of *Milan* was soon after made Prisoner by the Treachery of the *Suissers*: Cardinal *Ascanius* leaves *Milan* abandoned, but he is betrayed, and led prisoner to *Venice*: but the *French* King sent for him to *Venice*, and not only the person of the Cardinal was delivered to him, but also all those of *Milan* that were taken with him. The City of *Milan*, which had revolted from the *French*, sent speedy Ambassadors to the Cardinal *D^r Amboise* to solicit for pardon. He received them into grace, and pardoned the Rebellion in the name of the King, but under this bond, to pay three hundred thousand Ducats, of the which the King afterwards discharged them in a great part. He pardoned also other Towns that had rebelled, which he taxed according to their Quality, making the Victory profitable, and the transgressions of the Offenders an increase of the King's Treasure.

Ludovi-

Ludovicus Sforza Duke of *Milan* was carried to *Lyons*, where the King was at that time: and entering the Town at noon-day, multitudes of people flocked to see a Prince who from such greatness and Majesty was fallen into so great a misery. And not obtaining leave to be brought into the King's presence, which he much desired, he was conveyed within two days after to the Tower of *Loches*, wherein he remained prisoner ten years, even to the end of his Life. The Cardinal *Ascanius* followed him a little after, but he was both received with more honour and humanity, and graciously visited by the Cardinal *D' Amboise*, by whose intercession he was sent to the great Tower at *Bourges*, a prison more honourable, wherein the King that sent him had before been restrained two years in captivity.

Gucciardia's
Hist. li. 4.

He *Alexander VI.* being dead, *Anno 1503.* *Pius III.* was chosen, but he dyed within 27. days. Then was *Julius II.* chosen, a Man froward, cruel, factious and turbulent.

Anno 1506. the *French King*, albeit the year before he was much discontented with the Pope, for that he had disposed and inducted the Benefices which were void by the death of Cardinal *Ascanius*, and others in the Dutchy of *Milan*, without his participation: and for that also in the creation of other Cardinals, he had refused to call the Bishop of *Achz*, Nephew to the Cardinal *D' Amboise*; and the Bishop of *Baieux*, Nephew to Monsieur *Trimoville*; being earnestly solicited by the King, who in those regards had caused to be sequestred the fruits of the Benefices, which the Cardinal *S. P. ad Vincula*, and others of the Pope's Amity possessed in the State of *Milan*. Yet the King on the other side judged it necessary to re-enter into reconciliation with the Pope, to whom after he had released all the sequestrations, he sent the Bishop of *Sisteron*, the Pope's Nuncio, to negotiate with him many plots against the *Venetians*, to whom he knew the Pope could not but continue to bear an ill will, for the desire he had to recover the towns of *Romania*.

The Bishop of *Sisteron* being received and heard with gladness agreeable to the nature of his desire, was dispatched, and sent back again with diligence, to solicit between them a re-union and amity: wherein the better to dispose the mind of the King, and the Cardinal *D' Amboise*, he promised by writ (which the said Nuncio carried with him) the Dignity of Cardinal to the Bishops of *Achz* and *Baieux*. Yet notwithstanding in so great an heat of forwardness, he entred oftentimes into many doubts and difficulties, either for a certain hate he had conceived against the *French King*, at such time as himself fled into *France* to avoid the trains laid for him by Pope *Alexander*; or for that it much discontented him to be as it were drawn by compulsion by the power and importunity of the *French King*, to transfer to the Cardinal *D' Amboise* the Legation of the Kingdom of *France*: or

lastly, for that he suspected lest the said Cardinal (who aspired to the Popedom) not having patience to tarry for his Death, would seek to climb up to it by ways sinister and extraordinary. These things made him often to waver in his Resolutions, determining not wholly to joyn with the *French King*; and yet without his conjunction, he knew it was impossible, that at that time any thing of consequence should succeed with him.

Pope *Julius* resolves to recover *Bologna* by force of Arms, for a hatred newly kindled against *John Bentivoglio*, because in the time of his adverity, when he durst not abide in *Rome*; and seeking safety in *Cento*, a Town of his Bishoprick in *Bologna*, he was driven to flee away by night, hearing a bruit published that he should be apprehended prisoner at the instance of Pope *Alexander*.

The Pope took *Cesena* and *Forlivio*, from *Cæsar Borgia*, the Son of Pope *Alexander VI.* He expelled the Family of *Bentivogli* out of *Bononia*: he excommunicated the *Venetians*, and gave their Lands to the first that could take them. King *Lewes XII.* overthrew the *Venetians* at *Abdua*: and albeit he gave the greatest part of his purchase unto *Julius*, yet he envyeth the prosperity of *Lewes*, and combined again with the *Venetians*, to expell him out of *Italy*.

Anno 1510. died the Cardinal *D' Amboise*, Uncle to the Lord of *Chamont*, a man of a great spirit, and well experienced in affairs: but with the service of his Master, he did not forget the content of his own private ambition.

The Pope reneweth the War against those of *Ferrara*, and seeing himself unable to prevail with his Temporal Forces, he excommunicates *Alphonso* of *Este*, and all those who were or should come to his succour, namely *Charles* of *Amboise*, with all the chief of the *French Army*.

This furious course made King *Lewes* to assemble all the Prelates of his Realm at *Tours*, with the most famous Doctors of all his Universities, as well in Divinity, as in the Civil and Canon Laws, who resolve upon eight notable conclusions against the Pope.

De Serres Hist.

Eight conclusions made by the French against the Pope at Tours.

1. That it was not lawful for the Pope to assail any Temporal Princes by force in their Territories not belonging to the Church.
2. That it was lawful for any such Prince, for the defence of his Subjects and Countrey, not only to repel this injury by force, but also to invade the Territories of the Church possessed by any such Pope, not with an intent to hold them, but to the end (the Pope being dispossessed thereof) he should have no more means to molest his Estates; seeing the Pope had through the aid of the said Prince recovered the same Lands usurped before by certain Tyrants.

3. That

3. That for so manifest a wrong and unjust attempt, any such Prince might withdraw himself from the Pope's obedience, for the defence of his Temporal Estate, seeing he had stirred up many other Princes and Common-weals to invade the Dominions of the said Prince, who deserved reward and love from the Apostolical See.

4. That this subtraction being made, they should observe in *France* the common and Antient Law, and the *Pragmatick Sanction* enacted at the Council of *Basil*.

5. That any such Prince might by force defend another Prince, his confederate, and of whom he had lawfully taken the protection for those Seigneuries which he had long enjoyed with a just Title, seeing this confederacy had been made with the consent of the said Pope, who (as the chief) was comprehended therein: and that this Prince allyed according to the form of the League, had given aid for the recovery of the patrimony of *St. Peter*.

6. That the Pope pretending any thing due for any Rights belonging to the Church of *Rome*, and the Prince on the other side challenged to hold of the Empire, and should refer this controversy to the censure of indifferent Judges, as Equity required; that in this case it was not lawful for the Pope without further knowledge of the cause, to make War against any such Prince, which if he did, the said Prince might oppose his Forces with other Princes his confederates, so as that right had not been possessed by the *Roman* Church within an hundred years.

7. That if the Pope would not accept this honest and lawful offer, but contrary to order and right should give sentence against any such Prince, maintaining his right not to depend upon the Church; neither he nor any other by opposing should incur the censure of that sentence, seeing that Prince had no free access, neither to go nor send to *Rome* to defend his Rights.

8. That if the Pope unjustly (the due course of Law not observed) should by main force pronounce any censures against any such Princes, their Allyes and Subjects, resisting in such a case, the sentence were of no force, neither could it be by any means binding.

The King hereupon sent Ambassadors to Pope *Julius* in the name of the *French* Church, to admonish him, that leaving his designs, he should attend to peace, and reconcile himself with the aforesaid Princes, and upon refusal they should summon him to call a Council according to the Decrees of the Holy Council of *Basil*. But the Pope despiseth all.

Then the Emperour's and the King of *France* his Deputies, assisted

by the Cardinals of *St. Croix*, *St. Malo*, *Baieux*, *Colense*, *Albret*, and many others on *May 19. 1511.* publish a general Council to be held at *Pisa* for the first of *September* following, the which City was lately returned to the obedience of the *Florentines*.

To cross this Council, the Pope (following the advice of *Anthony de Mont* of *St. Sansevin*, one of the eight Cardinals newly created at *Ravenna*) appointed a general Council on *May 1.* at *St. John de Lateran* in *Rome*. And to keep the King's forces quiet, he colourably gave ear to a peace, which the Bishop of *Tivoli* his Nuncio, and the King of *Scots* Ambassadour treated for him with the King, and the Cardinals of *Nantes* and *Strigonium* with the Pope.

But *Julius* having been sick, and being freed from the fears of death, he makes a new League with the Senate of *Venice*, and the King of *Arragon* against the *French*: to maintain (as he said) the union of the Church, to defend it from apparent Schism, and to recover all such places as depended either mediately or immediately upon the Church.

The first day of *September* being come, the Cardinals Attorneys in their names do celebrate the Acts appertaining to the opening of the Council at *Pisa*.

The Pope being wroth, declared *Florence* and *Pisa* subject to the Ecclesiastical censure, by vertue of the Bull of the Council which he had caused to be published: and he pronounced the abovenamed Cardinals void of the Dignity of Cardinals, and subject to the punishments of Hereticks and Schismaticks.

The *Florentines* and *Pisans* appeal from this curse to the Holy Council of the Universal Church. At the first Session the Cardinals call the Clergy to assist in the Cathedral Church: but not one appeareth: the Priests deny their Ornaments to the Cardinals offering to celebrate the Mass, and shut the Church doors; so that the Cardinals fearing they should not remain safe in *Pisa*, decreed to have the Council transported to *Milan*.

They found the like difficulties at *Milan*. The Clergy abstain from saying Service, as before accursed persons; the Commons curse them and openly deride them, especially the Cardinal of *St. Croix*; chosen President of the Council. This dealing of the *Milanois*, made them to transport the Council to *Lyons*, where *Julius* was suspended from his Popedom: and prohibitions were made throughout all *France*, not to send any Money to *Rome*, nor to bring any Bulls from thence. Hereupon Pope *Julius* did not only excommunicate all the *French*, but also granted Bulls of pardon to any one that should kill a *French-man*, giving the Realm of *France*, and that of *Nauarr* (in hatred of *John of Albret*, allyed to the King, and at the perswasion of *Ferdinand* King of *Arragon*) in prey to the first conquerour.

But :

But King *Lewes XII.* beat the Pope in a Battle near *Ravenna*, which beating wrought this effect, that the King was sued to, and received with as many spiritual graces as he was pleased to have, and the Kingdom of *France* was reconciled unto his Holiness. But soon after by Treachery the *French King* loseth the whole Estate of *Milan*. *Maximilian*, Grand-child to *Lewes Sforza*, is restored, and named Duke of *Milan*. And *Navar* is usurped by the King of *Arragon*. Pope *Julius* dyeth, *February 21. Anno 1513.* and *John Cardinal of Medicis* succeeded him, who was called *Leo* the tenth. The same year dyed *Ann* the *French Queen*, and the next year *Lewes King of France* marieth the Lady *Mary*, sister to *Henry VIII.* King of *England*.

Vid. Nich. Gyles
in the life of
Lewes XII. fol.
134 and 135.

But as *Lewes* pleased himself exceedingly in the excellent beauty of his new Spouse, behold a Fever accompanied with a flux of blood frees him from the cares and troubles of this World. So *Lewes* dyed, on *January 1. 1514.* greatly lamented of all his Subjects.

Francis, the first of that name, succeeded him in the Kingdom: he was before Duke of *Valois*, and Earl of *Angolessm*, Son to *John* Earl of *Angolessm*, who was the youngest Son of *Lewes Duke of Orleans*, (murdered by the *Burgundian* at *Paris*, in the time of *Charles VI.*) who was also the youngest Son of King *Charles V.* He was anointed at *Rhemes* being 22. years old.

William Budew, born at *Paris*, was Secretary to King *Francis* the first, and keeper of his Library, and afterwards his Counsellour, and Master of Requests. His Commentaries upon the Greek Tongue, his Epistles, Philology, his Commentaries upon the Pandects, and other of his works, shew his great knowledge in the Greek and Latin Tongues. In those things which he wrote before the preaching of *Luther*, he doth sharply and largely accuse the Pope, Prelates, and Popish priests; especially in his Book *de Assè* which was published, *Anno 1513.* He thus describeth the State of the Church at that time; saying, *The Clergy are worse than the worst of the people in all kind of Vice and wantonness: Prelates are ignorant, and enemies of Learning, having no respect to the salvation of Souls, but rather thrusting them down to Hell by their false Teaching, and wicked example.*

Illyr. Catal. Test.
Verit. li. 19.

Montacut. An. 2.
lect. exercit. 5.
Sect. 4.

He was a Man of great Learning, and worthy to be had in perpetual memory: for this cause especially, that He and Cardinal *Bellay*, Bishop of *Paris*, did counsel and perswade this King *Francis* to do a most noble Act, that is, to appoint great stipends for the Readers of Tongues and good Arts in *Paris*. *Buchanan* hath this distich of him.

Leigh's Treatise
of Religion and
Learning. l. 3. c. 2.

*Gallia quod Græca est, quod Græcia Barbara non est;
Utraque Budæo debet utrumque suo.*

Buchan. li. 2. Epigram.

Stephanus Paschasius in his *Icones* hath these Verses of him.

*Et Latie nobis debent Graeque Camene :
Laudem utram queras, magnus utraque fui.*

He dyed at *Paris*, Anno 1539.

The several courses King *Francis* took for the restoring of Learning in *France*, *Antoin du Verdier* mentions in his learned preface to his *Bibliotheque* : and in his Book he saith, he was deservedly called, *The Father of Learning*, because he founded Colleges in *Paris* for the instructing of youth in the *Hebrew*, *Greek* and *Latin* Tongues, and gathered together Learned men of good life out of all parts of the World, to read publicly in the University of *Paris*. *Thevet* and *Postellus* travelled into the East, to procure him rare Books for his Library.

Through long use and custom he had acquired much knowledge : for Dining and Supping, his talk was commonly of Learning, and that most eagerly, using many years for the same purpose *James Coline*, a Learned man, and in the vulgar Tongue most eloquent : and after him *Peter Castellan*. Of these two he had learned whatsoever was written in the Books of Poets, Historiographers, and Cosmographers. Moreover, he attained to a perfect knowledge of whatsoever *Aristotle*, *Theophrastus*, *Pliny*, and such other like, have written of the nature of Plants, Herbs, Beasts, Mettals, pretious Stones, and by daily use and hearing, did remember them. He used also to confer much of the Mathematical Sciences, and often to reason out of the Scriptures. In his own Tongue he was always accounted right grave and eloquent. Throughout *Greece* and *Italy*, he had those that sought and copied out for him the works of old Writers, and he made a great Library, the keeper whereof was *Castellan*.

William Bellay was a man of much honour and vertue, and a special Ornament of the *French* Nobility, by reason of his notable Learning, Eloquence, Experience, and singular Dexterity in all affairs.

Andrew Thevet was Cosmographer to the King of *France*. He hath written an Universal Cosmography in *French* in two Tomes, in Royal paper, in which he doth not only rehearse what he learned from the Books of others, but what himself had seen by travelling almost over the World, and by viewing all the Seas : so that some think there is no thing more learned, and more orderly disposed. He hath also written, *Les vies des hommes illustres*, the lives of Illustrious men in *French*, in a great Folio with their pourtraicts.

William Postellus was a good Linguist, but he was little better than mad, for he held that *Adam's* Soul was in him, with many other gross opinions.

Height of Relig.
and Learn.

Sleid. Comment.
Li. 19. p. 283.

Bibliand. de rat.
Comm. on R.
lingu.

opinions. *Bibliander* makes honourable mention of him, because he was the first Christian man that published the rudiments of the *Arabick* Grammar. There are these works of his:

De Linguarum 12 Differentium Alphab.

Clavis absconditorum eterne veritatis.

De Phœnicum Lit.

De Orbis Terræ Concordiâ.

De Etruriæ Origine.

Peter Castellan was Bishop of *Orleans*, a Man highly esteemed in *France* at this time for his excellent Learning. He hath written four Books *de esu carniûm*. Turneb. advers.
li. 24.

Marguerite, Queen of *Navarr*, was Sister to *Francis* the first. There are her Memoires. In the Epistle to the Reader are these words, *Que Roïne vante tant qu' il luy plaira les Commentaires de son premier Empereur, La France a maintenant les Memoires d' une grande Roïne qui ne leur cedent en rien.* Her poetical works are joynd together.

Claudius Espenceus, a Doctor of *Sorbon* flourished at this time. None of the Divines of *Paris* had a greater concurrence of all Degrees and was more admired for his frequent Sermons to the people than He. There are many questions concerning Religion, discussed by him in *Latin* and *French* with great subtilty.

He was very eloquent. His Commentaries upon *Timothy* and *Titus*, are well approved. In his Comment on *Titus* he proves by many good Authorities that Clergy-men are subject to Secular Princes, and owe all honour unto them as to their Lords.

On the same Epistle he sets down a List of the many tricks and devices of the Court and Chancery of *Rome*, invented meerly for catching of Money; where he puts in among the rest expectative graces or reversions, secret reservations, bestowing of Benefices upon the first comer, uniting of many Benefices to one Chappel, Prebend, or other Benefice, Mandates, preventions, propinations, small or ordinary services, conditional resignations, detaining of all the revenue in lieu of pension, and a number of such like things which were not heard of for a long time in the Church, and which would be strange news to *Peter* and *Paul*, if they should come into the World again.

This learned Divine hath spoken much of these things.

And those that desire further to be informed herein, I will refer to the Book entitled, *Taxa Cancellariæ Apostolicæ*, Printed at *Paris* by *Toussaint Denis*, Anno 1520.

And yet this is nothing in comparison of the *Penitentiary Tax*; Printed with the same book, where every sin, every crime, how heinous.

nous soever, hath it's price set; so that to have a License and impunity for sinning, there needs no more but to be rich; to have a passport to Paradise, both for a man's self, and for his misdeeds.

But that which might make *Rome* blush (if there were any shame in her brow) is, that pardons and indulgences are denied to the poor and indigent, who are not of means sufficient to raise these criminal and incestuous impositions.

It may seem that the Bull of Pope *Leo X.* added at the end of the *Concordat*, and confirmed by the Letters of King *Francis I.* hath derogated from the *Pragmatick Sanction*. But that Bull was never received and approved in *France*, as Mr. *Peter Rebuffus* doth testify. *This constitution*, (saith he) as being about a money-mater, *was never received by the Inhabitants of this Kingdom.* Nor is it comprehended within the *Concordate*; nor the King's Declaration concerning it verified in the *Court of Parliament*.

Petr. Rebuff. in
Concord. Ru-
bric. de mandat.
Apostol.

In the year, 1516. Pope *Leo X.* under pretext of collecting money to wage War against the *Turk*, sent Indulgences through all Christendom, granting pardon of sins both for guilt and punishment unto all which would give Money. *Tecelius* exposeth these Indulgences to sale in *Germany*, and *Luther* writeth against the abuses of them, some write against *Luther*, and others defend him.

Luther proceedeth, and writeth against other corruptions of the Church of *Rome*, and many are enlightned by him. *Charles V.* being Emperour, calleth a Dyet at *Wormes*, and thither is *Luther* summoned *Anno 1521.* who stoutly defendeth his Doctrine, and many Priests began to preach, and even in *Wormes* after they had seen the constancy of *Luther*, they receive the preachers of the Gospel; and because they could not have the liberty of the Churches, they set up a portable pulpit, and heard the preachers in many places of the Town until the year 1525. The Gospel was preached in *Saxony*, and embraced there, as also at *Halberstat*, *Hamburg*, *Pomerania*, *Liveland*, and many other places.

Charles Duke of Savoy was desirous of truth and purity, *Luther* understanding it by *Annemund Coot* a *French Knight*, writes unto him a confession of Faith to confirm him in the zeal of piety. In the closure he saith, *Well! Illustrious Prince, stir up that spark which hath begun to kindle in thee, and let fire come from the house of Savoy, as from the house of Joseph, and let all France be kindled by thee; yea, let that Holy fire burn and encrease, that at last France may be truly called for the Gospel's sake the most Christian Kingdom.*

In the year 1523. the Gospel began to be openly preached in *France* at *Gratianople* in the *Daulphinatè* by *Peter Sebevilla*. *Zuinglius* by writing encouraged him to lift up his voice like a Trumpet, and sound forth the Gospel in *France*.

At the same time in *Melda* about ten miles from *Paris*, was Bishop *William Briffonnet*; he was a Lover of Truth and Light, he passeth by the Monks, and sought learned Men to teach the Gospel. So from *Paris*, he calleth *Jacobus Faber*, *William Farel*, *Arnold*, and *Gerard Red*, who did most fervently instruct the people in the truth.

But the Bishop's courage was soon abated by terrible menaces of the *Sorbonnists*, nevertheless the word of God was planted in the hearts of many, and by the wondrous counsel of God from the persecution of that one Church many Churches through *France* were planted, for both the Teachers and hearers were spread abroad.

After *Martin Luther* had opened the way in *Germany*, *John Calvin* born at *Noyon* in *Piccardy*, a Man of a great wit, marvellously eloquent, and generally Learned, departing from the Faith then generally held, proposed in his Books which he published in Print; and in his Sermons which he preached in divers places in *France*, one hundred twenty eight axiomes (so he called them) disagreeing from the *Roman Church*.

The *French Wits*, curious by Nature, and desirous of Novelties, began at first rather for pastime than through choice to read his writings, and frequent his Sermons. But as *Davila*, a *Papist*, observeth in his History of the civil Wars of *France*, as in all business of the World it useth often to fall out, *that things beginning in jest, end in earnest*; so these opinions sowed in God's Church, so crept up (saith he) that they were greedily embraced and firmly believed by a great number of people and persons of all qualities, insomuch that *Calvin* came to be revered of many in a short time, and believed for a new miraculous Interpreter of Scripture, and (saith my Authour) as it were a certain infallible Teacher of the true Faith.

Davila Hist. of the Civil Wars of France lib. 1.

The foundation of this Doctrine was in the City of *Geneva*, scituate upon the Lake Antiently called *Lacus Lemanus*, upon the confines of *Savoy*; which having rejected the Government of the Duke and Bishop, to whom formerly it paid obedience under the name of *Terra Franca*, under pretext of liberty of conscience, reduced it self into the form of a Common-wealth. From thence books coming out daily in print, and men furnished with Wit and eloquence insinuating themselves into the Neighbour Provinces, who secretly sowed the seeds of this new Doctrine, in progress of time, all the Cities and Provinces of the Kingdom of *France* were filled with it, though so covertly, that there appeared openly only some few marks and conjecures of it.

This began in the time of King *Francis* the first, who though sometimes he made severe resolutions against the preachers and professors of this Doctrine, yet notwithstanding being continually busied in Foreign Wars took little notice thereof.

Peter Viret was an eloquent French Divine, whom *Calvin* desired for his Colleague. His French Books are mentioned by *Antoine du Verdier* in his Bibliothéque.

William Farel was also a learned Divine of Geneva. He hath written *De Uray Usage de la Croix*, and other Books.

Upon *Calvin*, *Farel*, and *Viret*, there is this Epigram of *Beza*.

*Gallica mirata est Calvinum Ecclesia nuper,
Quo nemo docuit doctius.
Est quoque te nuper mirata, Farelle, tonantem,
Quo nemo tenuit fortius.
Et miratur adhuc fundentem mell'a Viretum,
Quo nemo fatur dulcius.
Scilicet aut tribus his servabere testibus olim,
Aut interibis Gallia.*

Stephen Pasquier a French Writer and a Papist, doth much extol *Calvin's* piety, wit, and learning. *Recherch. de la France. li. 8. ca. 55.*

John Clerk was apprehended at *Melden* in France, Anno 1523. for setting up upon the Church-door a certain Bill against the Pope's pardons lately sent thither from *Rome*; in which Bill he named the Pope to be Antichrist. For which he was three several days whipped, and afterwards had a mark imprinted in his Forehead, as a note of infamy. His mother being a good Christian-woman (though her Husband was an Adversary) when she beheld her Son thus grievously scourged, and ignominiously deformed in the face, did boldly encourage her Son, crying with a loud Voice, *Blessed be Christ, and welcome be these prints and marks.*

After this execution and punishment sustained, the said *John* departed that Town, and went to *Kosie* in *Brie*, and from thence to *Metz*; where he was taken for casting down Images: and there his hand was first cut off from his right Arm: then his Nose with sharp pincers was violently pulled from his Face; after that both his Arms and his paps were likewise pluckt and drawn with the same Instrument. He quietly endured these Torments, in a manner singing the Verses of the 115 Psalm, *Their Idols be Silver and Gold, the work only of Man's hand*: The rest of his body was committed to the fire, and therewith consumed.

Anno 1525. Doctor *John Castellan*, after he was called to the knowledge of God, he became a true preacher of his word in France at *Barleduc*, also at *Vittery* in *Partoise*, at *Chalon* in *Champagne*, and in the Town of *Vike*, which is the Episcopal Seat of the Bishop of *Metz* in *Lorraine*. After he had laid some foundation of the Doctrine of the Gospel in *Metz*, in returning from thence he was taken prisoner by the

the Cardinal of *Lorraine's* servants, and carried to the Castle of *Nomenie*: from thence he was carried to the Town and Castle of *Vike*, always constantly persevering in the same Doctrine. He was degraded by the Bishop of *Nicopolis*, and condemned to be burnt quick: which Death he suffered, *January 12. 1525.* with that constancy, that not only many ignorant people were thereby drawn to the knowledge of the truth, but also multitudes which had tasted thereof in some measure already were greatly confirmed by his constancy in his Death.

Then *Wolfgangus Schuch*, coming to a certain Town in *Lorraine*, called *St. Hippolitus*, and being received in the Town for their Pastor, laboured by all means to root out of the hearts of the people Idolatry and Superstition. Hereupon Duke *Anthony* Prince of *Lorraine*, threatens the Town of *St. Hippolitus*. *Wolfgangus* humbly wrote to the Duke in defence both of his Doctrine and Ministry, and of the whole cause of the Gospel: and having confuted the Fryars in disputation, he was condemned to be burnt. Shortly after his death, the Commendator of *St. Anthony* of *Vienna*, who sat as spiritual Judge over him, and gave sentence of his condemnation, fell down suddenly and dyed. In like manner his Fellow, which was Abbot of *Clarilocus*, suddenly at the coming of the Dutchess of *Denmark* into the City of *Nancy*, being stricken with sudden fear at the noise of Guns, fell down and dyed.

In the beginning of the year, 1525. was the Battle of *Pavia*, where *Francis I.* the *French* King was taken Prisoner, and carried to *Madrid* in *Spain*, but after many Months confinement he is enlarged, and returneth into *France*.

The Pope understanding the King was set at Liberty, sent to congratulate with him, and to make a confederation against the Emperor. The which being ratified in *Cngvac*, *May 22. 1526.* between Him, that King, and the Princes of *Italy*, under the name of the most Holy League, the Pope absolveth the *French* King from the Oath taken in *Spain*, for the observation of the things agreed upon.

Hist. Concil.
Trid. li. i.

Now followeth a Table of French Martyrs.

Fox, Act and
Monum.

1. *J Ames Pavane*, Schoolmaster at *Paris*, Anno 1524. being first taken by the Bishop of *Meaux*, was compelled by Dr. *Martial* to recant. Afterwards returning again to his confession, he was burnt at *Paris*, Anno 1525.

2. *Dionysius de Rieux* at *Melda*, or *Meaux*, was burned at *Melda*,

for saying that the Mass is a plain denial of the Death and Passion of Christ, *Anno 1528*. He had often in his mouth these words of Christ. *He that denyeth me before Men, him will I also deny before my Father.*

3. *Joannes de Cadurco*, Batchellour of the Civil Law, for making an exhortation to his Country-men of *Limosin*, was accused, taken, degraded, and burnt.

4. *John Burges* Merchant, the receiver of *Nantes*, *Bartholomew Mylen* a lame Cripple, *Henry Poille* of *Couberon*, *Catella* a School-Mistress, *Stephen de la Fogge* Merchant, were condemned and burned in *Paris*, *Anno 1533*. *Henry* of *Couberon* had his Tongue bored through, and with an Iron wire tyed fast to one of his cheeks, and so was burned with the other, as is-aforesaid.

5. *Alexander Canus* a Priest for the confession of the true Religion, was also burnt at *Paris*, *Anno 1533*.

6. *John Pointer*, a Chyrurgeon, because he would not do homage to a certain Idol at the commandment of a Fryar that came to confess him, his Tongue was cut off, and then he was burned at *Paris*.

7. *Peter Gaudet*, a Knight sometime of *Rhodes*, after long torments was burnt for the defence of the Gospel, *Anno 1533*.

8. *Quoquillard* was burnt for the Testimony of Christ's Gospel at *Bizanson* in *Burgundy*, *Anno 1534*.

9. *Nicholas Scrivener*, *John de Poix*, *Stephen Burlet*, were burnt on the same account in the City of *Arras*, *Anno 1534*.

10. *Mary Becaudella* was burnt at *Fountains*, for finding fault with the Doctrine of a Grey Fryar, in the City of *Rochel*, *Anno 1534*.

11. *John Cornon*, an Husband-man of *Mascon*, one of such wisdom, that he confounded his Judges, was condemned by them, and burnt, *Anno 1535*.

12. *Martin Gonin* in *Daulphinè*, being taken for a Spie in the Borders of *France* towards the *Alpes*, was committed to prison. In his going out, his Gaoler espyed about him Letters of *Farellus* and *Viret*. Wherefore being examined of the King's procurator, and the Inquisitor touching his Faith, after he had rendred a sufficient reason thereof, he was cast into the River and drowned.

13. *Claudius Painter*, a Goldsmith at *Paris*, going about to convert his Kinsfolks; was by the Parliament of *Paris* condemned to have his Tongue to be cut out, and then to be burned, *Anno 1540*.

14. *Stephen Brune*, an Husbandman at *Rutiers*, was condemned to be burnt at *Planvol*, where the wind arose, and blew the fire so from him, as he stood exhorting the people, that he there continued an hour in a manner.

manner unharmed; so that all the Wood being consumed, they renewed the fire with other Faggots, and Vessels of Oyl, and yet could he not with all this be burned, but stood safe. Then the Hangman with his pike thrust him through the belly and the guts, and so threw him down into the fire, and burnt his body to Ashes, throwing away his Ashes afterwards into the Wind.

15. *Constantine*, a Citizen of *Rhoan*, with four others, were condemned to be burnt, and put in a Dung-cart, who rejoiced that they were reputed as excrements of this world: but yet their death was a sweet odour unto God, *Anno 1542*.

16. *John du Beck* Priest, for the Doctrine of the Gospel was degraded and burnt at *Troyes* in *Champagne*, *Anno 1543*.

17. *Aimond de Lauoy*, a preacher of the Gospel in *Aijou*, after nine months imprisonment at *Bourdeaux*, being put to cruel torments, he was first strangled, whose body was afterwards consumed with fire.

18. *Francis Bribard*, Secretary to Cardinal *Bellay*, was also burnt for the defence of the Gospel, his Tongue being first cut out, *Anno 1544*.

19. *William Hussion* an Apothecary, for scattering Books concerning Christian Doctrine, and the abuse of humane Traditions, had his Tongue cut out, and was afterwards burnt at *Rhoan*. *Delanda* a Carmelite Fryar, one of his persecutors, was afterwards converted, and preached the Gospel, *Anno 1544*.

20. *James Cobard*, a School-master in the City of *St. Michael* in *Lorraine*, was burnt for the Truth, *Anno 1544*.

21. *Peter Clerk* Brother to *John Clerk* aforementioned, and 14 more who dwelt at *Melda*, were burnt, *Anno 1546*.

22. *Peter Chapot* was strangled and burnt at *Paris*. *Saintinus Nivet*, and *Stephen Polliot* were also burned at *Paris*, *Anno 1546*.

23. *John English*, was burnt at *Sens* in *Burgundy*, being condemned by the high Court of *Paris*, *Anno 1547*.

24. *Michael Michelot*; was burnt at *Warden* by *Tourney*, *Anno 1547*.

25. *Leonard de Prato*, going from *Dion* to *Bar* in *Burgundy* with two false Brethren, and talking about Religion with them, was bewrayed of them, and afterwards was burnt, *Anno 1547*.

26. *John Taffington*, *Joan* his Wife: *Simon Mareschal*, *Joan* his Wife: *William Michaut*, *James Boulerau*, *James Bretany*. These seven being of the City of *Langres*, for the word of Christ were committed to the fire, who dyed comfortably, *Anno 1547*.

27. *Michael Mareschal*, *John Camus*, *Great John Camus*, *John Serarphin* were burnt the same year in *Paris*.

28. *Ottavian Blundel*, a Merchant of precious Stones at *Paris*, was also burnt for his profession, Anno 1548.

29. *Hubert Burre*, a young Man a Taylor of nineteen years was burned for the Gospel at *Diion*.

30. *Florent Venote*, a Priest at *Paris*, after four years and nine hours imprisonment, having endured many torments, at last when there was a great Show in *Paris* at the King's coming into the City, and divers other Martyrs in sundry places of the City were put to death, he having his Tongue cut out, was brought to see the execution of them all; and last of all was burnt in the place of *Maulbert*, Anno 1549.

31. *Ann Aubert*, a Widow at *Orleans*, Anno 1549. going to *Geneva*, was taken and brought to *Paris*, and by the Council there judged to be burnt at *Orleans*.

32. A poor Taylor at *Paris*, dwelling in *St. Antonie's* street, who boldly defended the Gospel before the King and his Nobles: he was burnt in the presence of the King, his strength and courage in suffering did greatly astonish the King and others, Anno 1549.

33. *Claudius Thierry* was apprehended coming from *Geneva*, and was burned at *Orleans*, Anno 1549.

34. *Leonard Galimard* was burnt at *Paris* the same year.

35. *Macæus Morcon* was burnt in *Troyes*, Anno 1549.

36. *John Godeau*, and *Gabriel Berandinus* were burnt at *Chamberiace*.

37. *Thomas Sanpaulinus*, after cruel wracking was burnt in *Paris*, Anno 1551.

38. *Maurice Secenate* was burnt in *Provence*, Anno 1551. *Joannes de puteo*, fir-named *Medicus*, was also burnt at *Uzez* in *Provence* the same year.

39. *Claudius Monerius* was burnt at *Lyons*, he was meek and learned: some of his Judges wept at his death, while he was in prison he wrote certain Letters, but one especially very comfortable to all the faithful. He also wrote the questions and interrogatories of the official with his answers likewise to the same, which being summarily contracted, you may read in *Mr. Fox. Act. and Monument. Vol. 2. p. 137.*

40. *Renate Poyet*, Son of *William Poyet*, which was Chancellour of *France*, for the sincere profession of the Gospel, was burnt at the City of *Saulmure*, Anno 1552.

41. *John Joyer*, and a young Man his Servant, were burnt at *Tboloufe*.

42. *Hugh Gravier* a School-master, and after Minister of *Cortillon*, was burnt at *Burge* in *Bresse*, a days Journey from *Lyons*. *Martial Alba*, *Peter Scriba*, *Bernard Seguire*, *Charles Faber*, *Peter Navibere*,

five Students of the University of *Lausanna* were burnt at *Lyons*, Anno 1553. *Peter Bergerius*, shortly after suffered the same Martyrdom at *Lyons*. *Stephen Peloquine*, and *Dyonisius Peloquine* Brethren suffered at *Ville Franche* about *Lyons* in the same year.

43. *Lewes Marsacus*, *Michael Gerard*, *Stephen Granot*, suffered also at *Lyons*, Anno 1553. *Matthew Dimonet* Merchant suffered there also. At his burning he spake much to the people, and was heard with great attention.

44. *William Neele* an Austin Fryar, suffered at *Eureux* in *France*. *Simon Laloe* at *Dion*. The Executioner called *Justus Silvester*, seeing the faith and constancy of *Laloe*, was converted: and he with all his Family removed to the Church of *Geneva*.

45. *Nicholas Nayle*, a Shoo-maker was burnt at *Paris*, and *Peter Serre* a Priest, was burnt at *Tholouse*, Anno 1553.

46. *Stephen King*, and *Peter Denscheus* were burnt at *Chartres*: Anno 1553.

47. *Antonius Magnus* was burnt at *Paris*, Anno 1554.

48. *William Alencon*, a Bookseller, and a certain Clothworker were burnt at *Montpellier*, Anno 1554.

49. *Paris Panier*, a godly Lawyer for constant profession of the Gospel was beheaded at *Dola*, Anno 1554.

50. *Peter du Vall*, Shoo-maker, after grievous wrackings was burnt at *Nismes*, Anno 1554.

51. *John Filieul*, Carpenter: *Julian le ville* Point-maker, were burnt at *Sauferre*, Anno 1554.

52. *Dyonisius Vayre*, leaving his Popish Priesthood went to *Geneva*, where he learnt the Art of Book-binding, and many times brought Books into *France*. Afterwards in the Reign of *Edward VI.* King of *England*, he preached the word in *Jersey*: but after his death, thinking to return again to *Geneva*, he came with his Books into *Normandy* unto a Town called *Fueille*, where he was taken with his Books, and after the suffering most cruel torments was burnt at *Rhoan*.

53. *Thomas Calbergn* at *Tourney* was burnt, Anno 1554.

54. *Richard Ferrus* a Goldsmith, born at *Rhoan*, after he had been in *London*, where he first tasted of the Gospel, he went to *Geneva*; where he remained nine or ten years. From thence returning to *Lyons*, he was apprehended, and condemned. Then he appealed to the High Court at *Paris*: where in the way as he was led to *Paris*, he was met by certain whom he knew not, and by them taken from his Keepers, and so set at liberty. Anno 1551.

After that continuing at *Geneva* for the space of three years, he came into *Daulphine*, and there as he found fault with the Grace said in *Latin*, he was detected, and apprehended. The next day.

day he was sent to the Justice, from him to the Bishop: who ridding their hands of him, he was brought to the Lieutenant, who sent his Advocate with a Notary to him in Prison to examine him of his Faith: for which I shall refer the Reader to Mr. Fox. *Act. and Monum. Vol. 2. p. 146. 147, 148.* He was sent back to the Bishop's prison, and from thence shortly after to Lyons, where he had his Tongue cut out, and then was burnt.

55. *Nicholas du Chesne*, suffered at Ory near Bizancon, Anno 1554.

56. *John Bertrand*, Keeper of the Forrest of *Marchenoir*, was burnt at Blois, Anno 1556.

57. *Peter Rousseau*, after three wrackings, had his Tongue cut out, and a ball of Iron put in his mouth. He was drawn upon an Hurdle all broken to the fire, where he was lifted up into the Air, and let down thrice. And when he was half burnt, the ball fell from his mouth and he with a loud voice, called on the name of God, saying, *Jesus Christ assist me*: so he dyed.

58. *Arnold Moniere*, and *John de Cazes*, were burnt at Bourdeaux, Anno 1556.

59. *Philip Cone*, James his fellow, *Archambant Seraphon*, Mr. *Nicholas du Rousseau* were burnt at Diion, Anno 1557.

60. *Philip Hamlin* suffered at Bourdeaux.

61. *Nicholas Sartorius*, at Oest near Piedmont, Anno 1557.

62. *George Tardiff*, with one of Tours a Broiderer, *Nicholas* a Shoemaker at *Jenville*, suffered at Tours.

I must now return back to the Reign of King *Francis I.*

Hist. Concil.
Trident. li. i.

The Lutherans having presented a confession of their Faith, the Princes of Germany being assembled before the Emperour in a Hall (Anno 1530) capable to receive 200 persons, it was read with a loud voice. And the Cities which followed the Doctrine of *Zuinglius*, presented apart the confession of their Faith, not differing from the former but only in the point of the *Eucharist*. The confession of the Princes was afterwards from this place called, the *Augustan Confession*. The Pope's Legate would not censure the confession, but gave order that a confutation thereof should be read, and no Copy given.

The Pope was displeas'd with the Emperour, for meddling in Religion, but especially for promising a Council.

He writes to all Princes, that he would call a Council, though he never meant it: and his collusion is discovered by many. The Protestants likewise do write to all Princes, praying them not to believe the calumnies raised against them, and to suspend their Judgements, until those that are accused have place to acquit themselves publickly. And therefore they will desire the Emperour, that he will call a godly, and free

free Council in *Germany*, as soon as might be, and not use force until the matter be disputed, and lawfully denied.

The *French* King answered with very courteous Letters, in substance giving them thanks for communicating unto him a business of so great weight.

He shewed them that he was glad to understand of their innocency, and did approve the instance they made, that the vices might be amended, wherein they shall find his will to concur with theirs; that their requiring a Council was just and holy, yea necessary, not only for the affairs of *Germany*, but of the whole Church, that it was not necessary to use Arms, where the controversies may be ended with Treaties.

The Emperour promiseth the calling of a Council within six months. The Pope resolveth to make an Alliance with *France* to be able to withstand the Emperour.

After the Assembly of the *Protestants* at *Smalcald*, the *French* King Treateth with the Landgrave of *Hassia*, at the Pope's request about the Council. The Pope is displeas'd for the proposal of *Geneva*, for the place of the Council. Anno 1534. Pope *Clement VII.* dyeth, and Cardinal *Farnese* is created Pope, and named *Paul III.* He maketh a shew that he desireth a Council: he perswadeth the Cardinals to reform themselves.

The custom is, that in the first days the Cardinals obtain favours easily of the new pope. Therefore the Cardinal of *Lorraine*, and other *French*, in the name of the King, desired him to grant to the Duke of *Lorraine* the nomination of the Bishopricks, and Abbacies of his Dominion. The Pope's Answer was, that in the Council which should be called shortly, it was necessary to take away the faculty of nomination from those Princes that already had it: which was some blemish to the Popes his predecessors, who had granted them.

A Bull is made for the convocation of the Council at *Mantua*, May 27. 1537. The Pope prayeth the *French* King, and all other Kings and Princes to be there in person.

The *Protestants* approve not the Bull of convocation.

The Duke of *Mantua* makes a Grant of his City, and afterwards recallesh it. The King of *England* opposeth the Council by a publick manifest.

Then the Pope sent out a Bull for the convocation of the Council at *Vicenza*. The Legates went to *Vicenza* at the time appointed; and the Pope to *Nizza* in *Provence* at the same time, to speak personally with the Emperour and the *French* King, which he gave out was only to make peace between those great Princes, though his principal end was to draw the Dukedom of *Milan*, to his own house, Anno 1538.

The Council intimated is suspended during pleasure.

The Emperour gave order for a Dyet to be held in *Germany*, where *Ferdinand* thought good, inviting the *Protestant* Princes to be there in person, and promising publick security unto all. Cardinal *Farnese* hearing of this conclusion made without his knowledge, went immediately away: and passing by *Paris*, obtained of the *French* King a severe Edict against the *Lutherans*: which being published was executed in that City, and after through all *France* with much rigour, King *Francis* commanded that all should be appeached who had Books differing from the Church of *Rome*, that made secret Conventicles; that transgressed the commandments of the Church; and especially that observed not the Doctrine of Meats; or prayed in any Tongue but the *Latin*; and commanded the *Sorbonnits* to be diligent Spies against them. Afterwards understanding the Emperour's cunning, who assayed to incite the Pope against him, he caused the *Lutherans* to be really proceeded against, and commanded that a form to discover and accuse them should be instituted in *Paris*, proposing punishments to the concealers of them; and rewards to the Delators.

This was done, *Anno* 1542.

The Emperour gave divers orders to the Prelates of *Spain*, and the *Low-Countries*; and commanded that the Divines of *Louvain* should assemble together, to consider of the Doctrines which were to be proposed; which they reduced to XXII. heads, without confirming them by any place of Scripture, but explicating Magisterially the conclusion only.

The *French* King also Assembled at *Melun*, the *Parisian* Divines, to consult of the necessary positions of the Christian Faith, to be proposed in the Council, where there was much contention. For some desired to propose the confirmation of whatsoever was constituted in *Constance* and *Basil*, and the re-establishment of the *Pragmatick Sanction*. And others doubting that the King would be offended by destroying the *Concordat*, made between him and *Leo* (which would necessarily follow) gave counsel not to set that disputation on foot.

And afterwards; because there were divers opinions in that School concerning the Sacraments; unto which some gave effective Ministerial vertue, and others not, every one desiring that his opinion should be an Article of Faith, nothing could be concluded; but that they should keep themselves within compass of the XXV. heads published two years before.

The Council is appointed to be in *Trent*, and thither the Legates are sent. While they meet in *Trent* to convince Heresies by a Council; in *France* they did the same by force of Arms; against a small

remainder of the *Waldenses*, Inhabitants of the *Alpes* of *Provence*, who (as hath been said before) maintained a separation from the See of *Rome*, with divers Rites and Doctrine.

These Men after the Reformation of *Zuinglius*, enlarged their Doctrine by his, and reduced their Rites unto some form at the same time when *Geneva* embraced the Reformation.

Sentence was pronounced against these many years before by the Parliament of *Aix*, which had never been executed. The King now commanded to execute the Sentence.

The President mustered together as many Souldiers as he could in the places bordering upon them, and in the Pope's State of *Avignon*, and went with an Army against these poor Creatures, who had neither Weapon nor thought, otherwise than by flight to defend themselves, those that could. They went not about to teach them, or by threats to make them leave their Rites and opinions; but first of all filling all the Countrey with Rapes, slew as many as stood to their mercy, because they could not fly, without sparing young or old. They rather razed the Countries of *Cabriers* in *Provence*, and of *Mérindol* in the County of *Vivoinis* belonging to the Pope, and all other places in those Precincts. More than 4000. persons were slain. They that fled to the Woods and Mountains, partly were famished, partly otherwise slain, partly sent to the Gallies: twenty five persons that fled into a Cave near the Town of *Mussy* were smothered to death with smoak.

Certain of the *Helvetians* sued unto the *French* King to favour the *Waldenses*, but no entreaty would serve. But the bloody Tyrant *Minerius* the Governour of *Provence*, escaped not the just Judgement of God: for God smote him with a terrible Disease, and he felt as it were a fire burning him from the Navel upward, and the lower parts were rotten and consumed away with Vermine, with an extream stink, and profusion of Blood in place of his Urine, and so with great torments he ended his wretched Life.

Lewes de Vaine, Brother-in-law to the said *Minerius*, the President, and also the Brother, and the Son-in-law to *Peter Durant*, Master Butcher of the Town of *Aix*, these three did slay one another upon a certain strife that fell between them. And upon the same day the Judge of *Aix*, who accompanied *Minerius* in the same persecution, as he returned homewards going over the River of *Durance* was drowned.

By an Ordinance of this King *Francis I.* dated *January 15. 1546.* the Visitation of the Hospitals and other charitable places; is committed to the Judges Royal, Ordinaries of the place where such Hospitals are scituate. *All Governours and Administrators of Hospitals, or other charitable Foundations, shall be compelled by our Judges of the pla-*

Voyes le recueil
des ordonnances
fait par Fonta-
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ces next adjoyning to give up their accounts of the Revenues and Administration of the said Hospitals, by what Title soever they hold them; together with the Charters and Titles of their Foundation, if they have any; within two months after the publication of these presents. Whom we Command, and expressly enjoyn, every one respectively within his Precincts and Jurisdiction, that immediately after the publication of these presents, they visit the said Hospitals and charitable Foundations, to enquire of the Revenue, Estate, and reparation of the places, and the number of beds, and poor people whom they shall find there.

Orontius Fineus was professor of the Mathematicks at Paris at this time.

There were four Stevens, French-men, Henry the Father, and Robert his Son, Henry, Robert's Son; and Paul the Son of that Henry, all learned Men, and Printers:

Robert Stevens, not only Printed; but made many excellent works himself. His *Thesaurus Linguae Latinae* is incomparable. *Antoine du Verdier* in his *Bibliothèque* commends him and this Work. *Dictionarium seu Latinae Linguae Thesaurus, non singulas modo Dictiones continens, sed integras quoque Latinae loquendi & scribendi formulas, ex optimis quibusque Latinae Linguae Scriptoribus. Opus excusum Parisiis apud Authorem, divisum in Tomos tres. Anno 1542.*

Gesner Bibliothec.

He published an Edition of the Latin Bible, wherein he had conferred the copies that were in use at that time with some old Manuscripts, and according to them he amended some errors. The University took this ill, that he had attempted to change the Translation. He defended himself that he had changed nothing, but had Printed according to old Copies which he had by him. His answer was tolerable in the Judgement of reasonable men.

In respons. Rob. Steph. ad censuram Theologorum Paris. pag. 109.

Nevertheless, they pursue him before the Court of Paris, and do petition that he may be burnt. But their petition was burnt. Then he printeth the Bible, retaining the corrupt Translation: and in the Margin he addeth the words of the Manuscripts with Notes, shewing the Copies whence he had these words. These do accuse him before King Francis and his Council, but were put to shame and silence.

Then he Printed the ten Commandements in great Letters, and in such a form, that they might be fixed upon Walls of Houses for common use: and so did he with a sum of the Bible. This did provoke them yet more, especially because he had Printed the second Commandement, *Thou shalt not make unto thy self any graven Image, &c.* And they accuse him. But the King gave him a Warrant to reprint, both the Ten Commandements, and the sum of the Bible, both in Latin and French: They summoned him to appear before them, saying, that his work was worse than the Teaching of Luther. Fifteen persons did approve him, and added their seals unto his attestation. So the most of them seeing the King's Warrant, and that attesta

testation, were ashamed, and their Deputies did assail him. *R. Stevens* did first distinguish the Verses of the Bible with Arithmetical figures.

Henry Stevens, his *Thesauri Linguae Graecae*, and his other works, shew his great abilities. *Scævola Samaritanus* in his second Book of Epigrams, hath these Verses. *In Gellii Noctes Atticas ad H. Stephanum.*

*Quis Stephanum esse neget Phœbi de semine cretum ?
Obscuris adfert noctibus ille diem.*

Henry Stevens, *Robert's* Son; made also the Greek Concordance. *Beda's* Works were Printed in three *Tomes* at *Paris*, Anno 1545.

At this time flourished *Francis Vatablus*, *Regius* Professor of the Hebrew Tongue in *Paris*. King *Francis* ordered him to expound the old Testament out of the Original, and his Hearers did write his exposition and his Annotations. The King's Printer dealeth with the Hearers, and receives from them a new Translation, which he printeth with the old Translation, and with the Annotations. This work being perfected in the year, 1545. he sheweth it unto some of the University; entreating them to shew him, if any part thereof had not been rightly observed by the Hearers, to the end if there be any thing amiss, he may amend it. They do approve the work, and assure him, that no evil could proceed from the Lectures of *Vatablus*. But the Books being sold, some observed, that the Translation and the Annotations were contrary unto the present Doctrine of the University, and therefore the Books should not be sold seeing they were Printed without the knowledge of the Faculty.

The Printer goeth unto the Court, and sheweth *Peter Castellan* Bishop of *Maseon*, that the University was offended, and intend to hinder the selling of his Books. He seeing the Bishop doubtful what advice to give, saith, if the Divines will give him their censure, he is willing to Print it with the Bible, and he will neither be ashamed, nor take in ill part, to advertise the Reader of whatsoever error is in the Book.

This overture did please the Bishop, and he relates all unto the King, who willet the Bishop to write in his name unto the University, that they shall revise the Translation and the Annotations, and note what doth not please them, and subjoyn unto every fault a reason of their Judgement; and deliver their censure to be printed either apart, or with the Bible.

Castellan writes so unto them, and they promise to obey. But they were often required to deliver their censure: They evade it; and send unto the Divines of *Louvain*, entreating them to reckon that Translation

tion among the Heretical and forbidden Books.

The King was informed of their shifts, and of that Letter: Wherefore he ordereth the Bishop to require them again. After divers exhortations to this purpose, they send fifteen places which they had marked. The Bishop conferreth with their Deputy *Gagueius* upon these Instances, and writes a large Letter unto them commending the Annotations, and shewing what course they should observe in their censure.

They were the more enraged at that commendation, and would not go on in their censure, but would have the Book to be condemn'd which they had declared Heretical. Then the King sent his Letters Patent, and sealed, charging them to proceed in their censure, and to deliver it unto his Printer. They do still refuse, and at that time King *Francis* dyeth, viz. on *March 31. Anno 1547.*

His Son King *Henry II.* who succeeded him, sendeth the like charge unto them on *August 16. 1547.* They return Answer, that they shall perfect their censure before *November 1.* But then in place of the censure they send a supplication, craving that the Books may be forbidden, because he is a Sacramentarian, and had written that mens Souls are mortal.

The Printer is informed of it, and addresseth himself to answer before King and Council. Then they return unto *Paris.* But he shews how false their calumnies were.

At that time they sent unto the King forty six Articles which they had collected. It was told unto their Deputies that they had spoken of some thousands of Errours, and were these all turned to forty six? They answered, the Univerſity had more, but had not as yet put them in form.

The Printer returns to *Paris,* chiding some of the Divines for accusing him falsely.

The Printer craves of the King protection from the malice of his Enemies. The King grants it under his Seal. This form being over, he gathereth fifteen old Manuscripts of the new Testament in *Greek,* and printeth it with the divers lections on the Margin, and gives the first copy unto *Castellan.*

The Pope sends into *France Jerome Boccaferrius* a Roman, Cardinal of *St. George,* in shew to condole with the King for the death of his Father, and to give him joy of the beginning of his Kingdom, but with commission to make confederation with him. The Pope gave the Legate most ample power to grant the King all his demands in matter of Benefices, without regarding the Decrees of the *Tridentine Council:* a strong Alliance is made between the Pope and the *French King,* and two Cardinals are created at the King's instance, viz. *Charles of Guise,* Arch-Bishop of *Rhemes,* and *Charles of Vandosme,* of the Blood-Royal.

The

The Cardinal of *Guise*, made an open discourse in publick consistory in the name of the *French King*, shewing, that King *Francis* had never spared any cost or danger to maintain the liberty of other Princes.

Hist. Concil.
Trident, li. 3.

In conformity whereof *Henry* not degenerating from the vertue of his Ancestors, as soon as he had left to mourn for his Father's death, was willing to declare his observance towards the See of *Rome*. That the merits of the Kings of *France* were famous, and exceedeth all those of other Nations. But this was above all which the King now doth, promising all his Forces to preserve the Papal Dignity, now when it is so contemned. He prayed the Pope to receive the King for his Son, and to promise to himself all assistance from him, and to take care that the Church should receive no damage nor shame, in regard that from small beginnings great factions have risen, which have brought the Popes into great calamities. He exemplified in many Popes afflicted, who were defended and raised by the Kings of *France*, concluding, that the present King will not yield to his Ancestors in preserving the Dignity of the Apostolick See.

In the year 1549. The *French King* making his first entry into *Paris*, caused a solemn procession to be made, and published an Edict, wherein he signifieth that he received the protection of the Catholick Religion, and of the See of *Rome*, and the care of the Ecclesiastical Order, and that he abhorred the Noivity of Religion, and testified unto all his will to persevere in the Doctrine of the Church of *Rome*, and to banish the new Hereticks (so he called the *Protestants*) out of all his Dominions.

He caused this Edict to be printed in *French*, and sent it into all parts of his Kingdom. He gave leave also to his Prelates to make a Provincial Assembly to reform the Churches: Which being known at *Rome*, was thought to be a bad example, and might be a beginning to make the *French Church* independent of the Church of *Rome*.

He caused also many *Lutherans* to be put to death in *Paris*, himself being present at the Spectacle; and in the beginning of the next year, he renewed the Edict against them, laying grievous punishments upon the Judges, who were not diligent in detecting and punishing them.

Pope *Paul III.* dyeth, Anno 1549. the Cardinals were divided into three factions about the choice of a new Pope, Imperialists, *French*, and dependents on the dead Pope, and by consequence, on his Nephews. They made agreement among themselves, that nine Cardinals should be named, of each Faction three: but that the nomination should be made by two only of the Faction of *France*, and that after-

Hist. of Cardin.
part 3. li. 2.

afterwards it should be lawful for the Imperialists to take one of the said nine at their pleasure, and that the rest should be obliged to concur.

Of the *French* Faction accordingly were named, the Cardinals of *Lorraine, Tornon, and Bellai.*

Of the Imperial Faction *Theatino, Monte, and San Marcello,* and three others of the other Faction, *Salviati, Ridolfi, and Trani.* The Imperialists refused all the nine persons which were named, which gave great offence to the other two Factions, insomuch that it was proposed by the *French* to the *Farnesians*, to unite among themselves, and to choose a Pope in spite of the Imperialists. But they could not agree in the choice of their persons, because there were several Cardinals among the *Farnesians*, who were much obliged to the Emperour, and much afraid of his displeasure.

But after a tedious discussion of the Cardinals for the space of three months, during the vacancy of the See, *Gio Maria del Monte* was created Pope on *February, Anno 1550.* by the name of *Julius* the third. And now the Faction of the *Nipotisme* was introduced into the conclave, having over-powered the Factions of the Emperour and King of *France*, with no small reputation.

The Council having been translated to *Bolonia*, the Emperour having protested against it, the Pope deliberates about the remitting of it to *Trent.* The *French* King offered to the Pope whatsoever he was able to do for him, promised to assist the Council, and to send the Prelates of his Kingdom, and all favour and protection for the maintenance of the Papal Authority.

The Book of *Francis Duranens* a learned Lawyer, entituled *De Sacris Ecclesie Ministeriis* came forth, *Anno 1551.*

At this time a War was denounced against King *Henry* the second by the Pope and the Emperour, and that upon an unjust quarrel. He gave some hopes (saith *Onuphrius*) of composing the differences in Religion, when at the request of the Emperour, he declared by his Bull in the first year of his Popedom, that the Council should be continued at *Trent* at the beginning of the next *May.* And presently after he addeth, he unwittingly put himself upon the War of *Parma*, and thereby set all *Italy*, nay all *Europe* on fire.

The first Session of the Council on *May 1. 1551.* and the second upon the first of *September* were only for Ladies, for there was nothing done. King *Henry II.* set forth an Edict at the same time, dated the third day of *September* the same year, containing a restraint of transporting Gold and Silver to *Rome*: where he sets down at large the occasions of the War of *Parma*, begun by the Pope. And among other things he saith. *Which holy Father upon a sudden fit of Cholera, had caused a certain company of Men of War, both Horse and Foot to be*

he levied and set forth: and also enticed and perswaded the Emperour (with whom we were in good Terms of Peace and Amity) to take Arms; to aid his forces in the design of the recovery of Parma. And after he had harassed and laid wast all things whatsoever he pleased in the Countrey of Parma, he caused his said Forces to march toward the Territories of Mirandola: which hath for a long time, even during the Life of our late most Honour'd Lord and Father, been in the known protection of the Crown of France, which he beleagured, using most incredible and inhumane cruelties towards the Inhabitants of the said Territory; yea such as Barbarians and Infidels would not have us'd the like: giving the World to know very stoutly that he meant them to us, who have not deserved any such things at his hands, or the Holy See.

Edict du Roy
Henric. II. imprimé
à Paris l'année
1551.

There were six Sessions holden in the time of that War, those two forementioned, and four more: in two whereof the most material points of Faith, of Manners and Church Discipline, were discuss'd and determin'd, as those of the Sacrament of the Eucharist, Transubstantiation, Penance and extreme Unction; as also about the Jurisdiction of Bishops, where many blows were struck at the Liberties of the French Church, and the rights of the Crown.

Another Edict of King Henry II. was made at the Camp near *Weldenagges*, May 21. 1552. and Printed at *Paris* the same year. From this time till the beginning of the year, 1560. the Council of *Trent* did nothing. What time Pope *Pius IV.* as soon as he got into the Chair, sent forth a Declaration for the continuation of it against *Easter-day* the next year.

The French King makes preparation for a National Council, and protesteth against the Council then assembled in *Trent*. *Jacobus Amiotus*, Abbot of *Bellofana* appeared in the name of the French King, with Letters of his Majesty, which he presented to the Legate, desiring they might be read, and his credency heard. The Legate receiving them, gave them to the Secretary to be read.

Hist. Concil.
Trident. li. 4.

The Supercription was, *Sanctissimis in Christo Patribus Conventus Tridentini*. Much fault was found with the word *Conventus*. The Bishop of *Mentz* said, if they would not receive a Letter from the King of *France*, who called them, *Sanctissimus Conventus*, how would they hearken to the *Protestants*, who called them *Conventus Malignantium*? Then the King's Letter was opened and read.

The French King dismisseth the Pope's Nuncio: but fearing that by his dissention with the Pope, those that desired change of Religion would make some innovation, or that himself might come into the bad opinion of his people, as if his mind were averse from the Catholick Faith, and perhaps to open a way for reconciliation with *Rome*, he made a most severe Edict against the *Protestants*, confirming all the other which he had published before, adding greater punishments,

more ways to discover the guilty, and greater rewards to the promoters. Hereupon many were apprehended, condemned and burnt, as I have shewed before in the Table of *French Martyrs*, concluding it at the year 1557.

On the fifth of *September*, 1557. in *Paris*, at night about two hundred persons were assembled in an house to celebrate the Communion, which being discovered by the common people, the house was assaulted, and some fled, but the women and weaker sort were taken, and seven were burnt, and the greater part of the others reserved for the same punishment to be inflicted when the complices were found out. The *Suisses* made intercession for these, and the King gave order that the proceeding against them should be moderate, but the Pope is angry with the *French King*, for using any moderation.

But the number of the *Protestants*, being now increased in *France*, their courage increased also. And there being a custom among the people of *Paris* in the Summer Evenings, to go out of the Subburbs of *St. German* in great multitudes, to take the *Fresco*, and to solace themselves with divers kinds of sports, those of the new Religion instead of doing so, began to sing the *Psalms of David* in *French Verses*.

Anno 1558.

The multitude first laughed at the Novity; then leaving the sports joyned themselves unto the singers. And the number of those who came to that place began to increase more than usually. The Pope's Nuncio told the King of this Novity, as of a thing pernicious and dangerous, because said he) the Ministeries of Religion, usually celebrated in the Church in the *Latin Tongue* by Religious men only, were put into the mouth of the common people in the vulgar Language, which was an invention (said he) of the *Lutherans*, telling him that if he did not resist the beginnings, all *Paris* would be *Lutheran*. The King gave order that the principal Authours should be proceeded against, wherein they went not very far, having found *Anthony King of Navar* and his Wife in that number. But for hereafter it was forbid upon pain of death.

The King now understanding that some of the Parliament were *Protestants*, in a Mercurial (so they call the Judicature instituted to examine and correct the actions of the Counsellours of Parliament, and Judges of the King) held in *Paris*, *June 15. 1558.* where they were to treat of Religion, after the congregation was assembled, entred in person. And having commanded them to prosecute the things begun, *Claude Vile* one of them, spake much against the manners of the Court of *Rome*. and the bad customs grown to be pernicious errors, which have caused the new Sects.

Therefore it was necessary to mitigate the severe punishments, until the differences of Religion were removed, and the Ecclesiastical Disci-
pline

pline amended by Authority of a General Council, the only remedy for these evils, as the Councils of *Constance* and *Basil* have judged, commanding that one should be celebrated every ten years.

His opinion was followed by *Ludovicus Faber*, and some others; *Anne du Bourge*, did add, that many villanies were committed condemned by the Laws, for punishment whereof, the rope and fire were not sufficient, *viz.* frequent blasphemies against God, perjuries, Adulteries, not only secret, but even cherished with impudent license; making himself to be plainly understood, that he spake not only of the Grandees of the Court, but of the King himself also: adding that while men lived thus dissolutely, divers Torments were prepared against those who were guilty of nothing but of publishing to the World the vices of the Church of *Rome*, and desiring an amendment of them.

In opposition of all this, *Egidius Magister*, the prime President, spake against the new Sects, concluding that there was no other remedy, but that which was formerly used against the *Albigenses*, of whom *Philip Augustus* put to death six hundred in one day, and against the *Waldenses*, who were choaked in the caves, whither they retired to hide themselves.

All the voices being given, the King said, he had now heard with his own Ears, that which before was told him; that the contagion of the Kingdom doth hence arise: that there are in the Parliament who do despise the Pope's Authority, and His: that he well knoweth they are but few, but the cause of many evils. Therefore he exhorted those who are good Subjects to continue in doing their duty: and immediately gave order that *Faber* and *du Bourge* should be imprisoned, and afterwards caused four more to be apprehended in their houses.

But at the same time (as if there had been no danger at all) the Ministers of the Reformed (for so the *Protestants* are called in *France*) assembled in *Paris* in the Suburbs of *St. German*, made a Synod, in which *Francis Morellus* the chief man among them was President, ordaining divers constitutions; of the manner of holding Councils, of removing the domination in the Church; of the Election and Offices of Ministers; of censures; of Marriages, of Divorces, of degrees of consanguinity and affinity, that throughout all *France* they might not only have an Uniform Faith, but Discipline also. And their courage did increase, because the fame of the severity used in *France* coming into *Germany*, the three Electors, and other *Protestant* Princes, sent Ambassadors to the King to dissuade him from that rigour against the professors of their Religion. But the King (though he gave them a courteous Answer, yet) remitted nothing of the se-

verity, but after the Ambassadors were gone, he deputed four Judges, of the body of the Parliament, in the causes of the prisoners, with the Bishop of *Paris*, and the Inquisitor *Anthony de Mocrates*, commanding them to proceed with all expedition.

Nicholas Clinet, one of the Elders of the Church at *Paris*, and *Taurin Gravelle*, a Lawyer, and Advocate in the Court of *Paris*, and elder of the same Church, were both burnt at *Paris*.

Bartholomew Heñor was burnt at *Thurin*. Mistress *Philippa de Luns* was strangled at *Paris*, Anno 1558. after she had a little felt the Flame with her Feet and Visage.

Of the same company was also *Nicholas Cene* a Physician, (Brother to *Philip Cene* above-mentioned and Martyred at *Diion*) and *Peter Gabart*, which two were brought forth to their execution, *Oñob. 2*. They were holden long in the Air, over a small fire, and their lower parts burnt off, before that the higher parts were much harmed with the fire. Nevertheless these Holy Men ceased not in all these torments to turn up their eyes to Heaven, and to shew forth infinite Testimonies of their Faith and constancy. In the same fire many Bibles and Testaments were burnt.

Among divers young Scholars and Students that were in the little Castle with *Peter Gabart*, there were these two, viz. *Frederick Danville*, and *Francis Rebezies*, neither of them being past 20 years of Age. How valiantly they behaved themselves in the cause of Christ what conflicts they had, disputing with the Doctors of *Sarbonne*, what confessions they made, their own Letters left in writing do make Relation: these valiantly suffered Martyrdom.

Crispin. li. 6. &
comment Gallie.
de Statu Relig. &
Reipub.

Rene Sean, and *John Almerick*, were almost wracked to death in prison; and afterwards both of them dyed in prison. *John Bordel*, *Matthew Vermeil*, *Peter Bourdon*, *Andrew de Fou* at the Countrey of *Bresil*, were also Martyrs. *Vilegaignon*, Lieutenant to the French King, brought three of them to the top of a Rock, and there being half-strangled, without any Judgement, threw them into the Sea. The fourth, viz. *Andrew de Fou*, he caused by manifold allurements, somewhat to incline to his sayings: so he escaped the danger, not without a great offence taken of a great part of the *French-men* in that Countrey.

Benet Romain, a Mercer at *Draguignan* in *Provence*, was wracked and burnt.

Francis Civaux, who had been Secretary to the French Ambassadour here in *England* in *Queen Maries* time, after being desirous to hear the word of God, went to *Geneva*. Also he was placed to be Secretary to the Senate of *Geneva*, where he continued about the space of a year. Having then certain business, he came to *Diion*, where

where he was betrayed by a Priest, apprehended, and carried to prison, and within seven days after was first strangled, and then burnt.

Peter Arondeau of *Rochel* was burnt quick at the place called *St. Jobu* in *Greve*, at *Paris*. The Heroick constancy which God gave him and wherein he endured victorious unto death, was a mirrour of patience to *Anne du Bourg*, Counsellour in the Parliament of *Paris*, and to divers other then prisoners, and was to them a preparation toward the like death, which shortly after they suffered.

Thomas Moutard was burnt at *Valenciennes*. Divers others also suffered Martyrdom at *Paris* for the profession of the Gospel.

Philip the second, King of *Spain*, after the death of his Wife, *Mary* Queen of *England*, was married to *Elizabeth* eldest Daughter to King *Henry II.* *Philibert Emmanuel* Duke of *Savoy* married with *Margarite* the King's only Sister: and *Charles* Duke of *Lorraine*, with *Claude*, a younger Daughter of *France*.

The King yielded to *Philip* all that he had taken from him, as well on this side, as beyond the Mountains. To the *Savoyard* he restored *Bresse*, *Savoy*, and *Piedmont*: to the *Genevois* the Isle of *Corse*, and about four hundred places more, conquered during the late fatal Wais, which had made so many Provinces desolate, ruined so many Castles, Towns and Villages, drunk up so much Christian blood, and slain so many millions of Men of all qualities, retaining nothing but the Territories of *Boullen* and *Calais*.

The prisons were now full of the *Protestants*: the Marriages of the King's Daughters and Sister were solemnized with all the pleasures and sports that could be devised. The Court exceeded in sumptuous Plays, Masks, Dances, and Bon-fires: the people expressed publick joy by reason of the peace, with loud acclamations in these ceremonies. But this pleasant Comedy was converted by a sad Catastrophe, into a mournful Tragedy. The King on *June 10. Anno 1558.* would be one of the Challengers at the Tilt in *St. Anthonie's* street, being seconded by the Dukes of *Guise* and *Ferrara*. And to run his last course in favour of the Queen his Wife, he sent a Lance to the Earl of *Montgomery*. The Earl excuseth himself to run against his Majesty. But having a second charge from the King to enter the List, he runs, and breaks his Lance upon the King's cuirass, and with a splinter thereof (his Bever being somewhat open) strikes him so deep into the eye, as on *July 10.* he dyed at his house of *Tournelles* in the 42 year of his Age.

The King when he caused *Faber* and *Anne du Bourg*, to be imprisoned, vowed to see them burnt within few days if they persisted in their opinion, but he was prevented by death. The

The King's death in *France*, which the Reformed did ascribe to miracle, increased their courage, though they durst not shew themselves openly in *Paris*. For his Son *Francis* the second, the new King, after he was consecrated at *Rhemes*, *Septemb. 20.* gave order to prosecute the process of the Counsellours who were in prison, and deputed the president of *St. Andreas*, and the Inquisitor *Antonius Democares*, to discover the *Protestants*.

The Judges having gained some of the common sort formerly professors of that Religion, had notice of the places where they secretly assembled. Therefore many both men and women were imprisoned, and many fled, whose goods were confiscated after a citation by three Edicts. And the example of *Paris*, the same was done in *Poytze*, *Tbolouse*, and *Aix* of *Provence*, by the instigation of *George* Cardinal of *Armignac*, who not to abandon that enterprize, would not go to *Rome* to the election of the Pope, using all diligence, that those who were discovered might be apprehended. The professors of that Religion being stirred up hereby, and imboldened, because they knew they were many; sent about many writings against the King and Queen, and those of *Lorrain*, (by whom the King was governed) Authours of the persecution, intermixing some points of Religion, which being willingly read by all, as things composed by publick liberty, did imprint the new Religion in the minds of many.

In the end of the process against the Counsellours, after a long contestation all were absolved, except *Anne du Bourg*, who was burnt on the eighteenth of *December*, not so much by the inclination of the Judges as by the resolution of the Queen provoked against him, because the *Protestants* did divulge in many writings and Libels spread abroad, that the late King had been wounded in the eye by the providence of God, for a punishment of his words used against *du Bourg*, that he would see him burnt.

But the death and constancy of a man so conspicuous, did make many curious to know what Religion that was, for which he had so courageously endured this punishment, and made the number increase.

There was a great conspiracy in many parts of *France*, into which many were entred, and the major part for cause of Religion, disdain- ing to see poor people drawn every day to be burned at the stake, guilty of nothing but of zeal to worship God, and to save their own souls. To these were joyned others, who thinking the *Guisards* to be the cause of all the disorders of the Kingdom, judged it an Heroick Act to deliver it from oppression by taking the publick administration out of their hands.

Both these cloaked themselves with the cover of Religion, to gain more followers: and the better to confirm their minds, caused the principal Lawyers of *Germany* and *France*, and the most famous *Protestant* Divines to publish in writing, that without violating the Majesty of a King, and Dignity of the lawful Magistrate, they might oppose with Arms, the violent Domination of the house of *Guise*, who offended true Religion and lawful Justice, and kept the young King as it were in prison.

Great tumults of the people were raised in *Provence*, *Languedoc*, and *Poitou*; whither the preachers of *Geneva* were called, and came willingly. By whose Sermons the number of *Protestants* did increase.

This general combination made the Governours of the Kingdom resolve, that there was need of an Ecclesiastical remedy, and that very quickly, and a National Synod was proposed by the whole Council. The Cardinal of *Armignac* said, nothing was to be done without the Pope, to which opinion some few Prelates did adhere. But the Bishop of *Valence* said, that *France* had Prelates of its own to regulate the causes of Religion, who best knew the wants of the Kingdom, that it would be a great absurdity to see *Paris* burn, having the Rivers of *Seine* and *Marne* full of Water, and to believe that water must be brought from *Tibur* to quench the fire. The resolution of the Council was, that there being need of a strong and sudden remedy, the Prelates of the Kingdom should assemble to consider of these things, and *April* 10. the Synod was intimated for the tenth of *September*.

A Currier was dispatcht to *Rome*, to acquaint the Pope with this Resolution. The Pope blameth the King for pardoning Hereticks, and will not approve the National Synod: but sendeth a Nuncio into *Spain* to dissuade it. And the King of *Spain* dissuadeth the *French* King from the National Synod. Therefore he dispatched away *Antonio di Toledo*, Prior of *Lyons*, to pray him not to go on herein. The assaulting of *Geneva* was proposed. But this proposition was not well taken in *France*, because it would make the *Protestants* unite themselves. Besides, none going to that War, but the Catholics, the Kingdom would be left open to the opposites.

The *French* King answered; that he would not make a National Council to separate himself, but to unite to the Church those that went astray, that a general Council would more please; and in likelihood be more profitable, if his urgent occasions would suffer him to expect the time, which must needs be very long: that the National Council which he desireth, shall depend upon the Apostolick See, and the Pope, which shall cease when the General shall be assembled, and shall incorporate with it. And that his deeds may answer to his words,

he

he desired the Pope to send a Legate into *France*, with power to assemble the Bishops of the Kingdom, and to settle the affairs of Religion.

The *French King* doth not think *Trent* a fit place for the Council; nor that the Doctrines already discussed there should be maintained without re-examination.

This troubled the Pope, who thought it did not proceed from the King's own motion, but from the *Protestants*.

The *Protestants* were formerly called *Hugonots*, because the first conventions they had in the City of *Tours*, (where that belief first took strength and increased) were in certain Cellars under-ground, near *Hugo's* gate, from whence they are by the vulgar sort called *Hugonots*.

Theodore Beza, a man of great eloquence, and excellent Learning, having by his Sermons drawn many to embrace the Reformed Religion, even many of the chief Nobility and greatest persons of the Kingdom, their Assemblies and Sermons were then no more celebrated in Stables and Cellars, as in the Reign of King *Henry* second, but in the Halls and Chambers of the best Gentry, and most eminent Nobility.

Beza's Translation of the new Testament, and his accurate notes upon it, have made him famous.

His *French Psaltery* was so well liked, that it was well Translated into the *German, Bobemian, English, Scottish*, and many Languages: and it is both in use and esteem with all the Orthodox Churches, *Thuanus* saith, that *Beza* would repeat whole *Psalms* in *Hebrew*, and whatever Chapter one could name out of *Paul's* Epistles, he would rehearse it all in *Greek*, for the things he had formerly learnt, his Judgement failed him not.

He lived eighty six years, and toward his latter end he began to forget what he had spoken. His *French* works are mentioned by *Verdier* in his *Bibliothèque*. His *Latin* are known.

News was brought unto the Pope, that his Subjects of *Avignon* had taken up Arms against him, accounting his succession unlawful; because that Countrey was not justly taken from *Raimond*, Count of *Ibolouise*; concluding also that the Ecclesiasticks cannot by the commandment of Christ, possess any Temporal Dominion. And resolving to rebel by the means of *Alexander Guilotimus* a Lawyer, they put themselves under the protection of *Charles de Montbrun*, who being in Arms for Religion, was much followed in *Daulphinè*. *Charles* entering the Territory with three thousand foot, made himself Lord of the whole Countrey, with much joy of the Inhabitants. *James Maria*, Bishop of *Viviers*, Vice-Legate of *Avignon*, made opposition, and very hardly kept the City. The Pope therefore sent Cardinal *Farnese* to defend the

the City. But the danger was moderated, because Cardinal *Tornon* (whose Neece *Charles* had married) made him desist, and go to *Geneva*, by promising restitution of his Goods confiscated for Rebellion; and to be recalled shortly with liberty of Conscience, if he would go out of *France*. So the Pope's Territory, deprived of that protection, did remain in subjection, but full of suspicions, and ready to embrace every Novity.

Davila saith, that *Godfrey de la Barre, Sieur de la Renaudy*, is made head of the conspiracy aforementioned, who was one of a desperate fortune, with whom many others joynd themselves; some led by Conscience, others thrust on through desire of change; and many also invited by the natural humour of the *French Nation*, who cannot endure to live idly.

Davila Hist. of the Civil Wars of France.

To those of best quality among these he gave several charges to raise men, and to bring them to a place appointed, dividing to all their several Provinces. To the Baron of *Castelnaw* was committed the care of *Gascoign*.

To Captain *Mazares* the charge of *Bearn*; To *Mesny* the Countrey of *Limoges*; To *Mirabel Xaintonge*: To *Cocccaville Piccardy*; To the *Sieur de St. Mary Normandy*, and to *Montejan Britany*: Men, who as they were all of Noble Families, so were they of known courage, and reputed principal leading-men, in several Cities, and their own Countries where they lived.

All these departing from the Assembly at *Nantes*, a City in *Britany*, and returning every one with great expedition to the Province allotted him, in a few days working with wonderful secrecy, brought a great number of people of several conditions to be at their devotion.

The Conspirators prepared a great multitude, who should appear before the King without Arms, to demand that the severity of the Judgements might be mitigated, and Liberty of Conscience granted, designing they should be followed by Gentlemen, who should make supplication against the government of the *Guifsards*.

The Conspiracy was discovered, and the Court retired from *Blois* an open place to *Amboise* a strong Fortrefs- This troubled the Conspiratours, who while they were thinking of a new course, some of them who took Arms were beaten and slain, and others taken and sentenced to dye: and to appease the tumult, pardon was granted by the King's Edict, dated *March 18.* to all, who simply moved with zeal of Religion, had entred into the conspiracy, so that they disarmed within 24 hours.

Then the King forbad all Assemblies for Religion, and committed to the Bishops the hearing of the causes of Heresie.

Ordonnance des
Estats d'Orleans
P Ann. 1560.
Art. 5.

An Ordinance was made by the States at *Orleans*, Anno 1560. in the short Reign of King *Francis* the second, That the Abbots and Curates who hold many Benefices by dispensation, or reside upon one of their Benefices requiring a Ctual service and residence, shall be excused from residence upon their other livings. Always provided, that they depute sufficient Men for their Vicars, of a good life and conversation: to every one of whom they shall assign such a portion of the revenue of the Benefice, as may suffice for their maintenance. Otherwise in default hereof, we admonish and enjoyn the Arch-Bishop, or Bishop of the Diocess to take order for it, and most expressly command our Judges and Proctors to assist them therein: to cause the Temporalties of such Abbeyes or other Benefices to be seized upon without dissembling, a Month after they shall have warned and required the Prelates, and other Titulars, to reside, or cause some to reside upon their Benefices, and to fulfill the contents of this present Ordinance.

Another Ordinance was to this effect, That a Prebend, or the revenues thereof, shall be assigned for the maintenance of a School-master, who shall be bound in the mean time, to teach all the youth of the City *Gratis*, without any wages. Which School-master shall be chosen by the Arch-Bishop, or Bishop of the place, calling in the Canons of the Church, together with the Mayors, Sheriffs, Counsellours, or Capitons of the City, and to be put out by the said Arch-Bishop or Bishops, with the advice of them aforesaid.

Here I will set down the Indulgences granted to divers Churches, Brother-hoods and Hospitals, granted by divers Popes, and Printed about this time at *Chartres*, by *Philip Hotot*. I shall transcribe the whole.

1. The Statutes and Ordinances of the Worshipful Fraternity of the most blessed Body of our Lord Jesus Christ, newly founded and erected in the Church of *St. Hilary* of *Chartres*, together with a summary of the Pardons and Indulgences given and granted by our Holy Fathers the Popes. and by our Holy Father Pope *Paul* the third of that Name, confirmed to the said Fraternity, and all others of like denomination, as well at *Rome*, as out of *Rome*, erected or to be erected. Which Statutes and Ordinances, by vertue of taking out of those Bulls made thereupon by Authority of Pope *Julius III.* of that name. Given at *Rome*, May 6. 1550. shall be observed, and kept in manner and form following.

The Pardons, Indulgences, and Jubilee, and plenary Remissions, granted to such as visit the Altar, where the blessed Sacrament and precious Body of Jesus Christ, is placed in the said Church of *St. Hilary* upon the days in the year, and according to the manner and form here-

hereafter declared and expressed, to the end that every Christian desirous of his Salvation, may purchase and come by them.

And first of the Declaration of the Indulgences given and granted to the Brethren of the said Fraternity found in the Church of *St. Hilary of Chartres*, verified, approved and confirmed for ever, but made valid by our Holy Father, Pope *Julius III.*

The Indulgences granted to the Hospital of *St. James in Augusta.*

The Indulgences granted to the Church of *St. John of Florence.* and to the Company and Society of the said Nation, and of *St. Cosmas*, and *Damianus of Rome.*

The Indulgences granted to the Society of the Holy Camp of *Rome.*

The Indulgences granted to the Brethren and Sisters of *St. Saviour, ad Sancta Sanctorum.*

The Indulgences granted to the Company of the Charity of *Rome.*

The Indulgences of the great Hospital of the Holy Ghost in *Saxia*, of the Order of *St. Austin of Rome.*

The Indulgences of our Lady *del Popolo* of *Rome.*

The Catalogue and Declaration of the Indulgences aforesaid, and the Names of the Popes that granted them, and the days upon which they may be had.

First, our Holy Father Pope *Leo*, hath granted to all, and every one of the said Brethren, which shall be present at processions, and other Divine Service celebrated upon *Corpus Christi* day, remission of all their sins, provided they be confessed and penitent, or have a full resolution to confess themselves at the times appointed by our Holy Mother the Church.

Plenary Pardon to those of the Brethren that shall name the name of Jesus at the point of Death.

Item. He hath granted a plenary Pardon to all such of the Brethren of the said Fraternity, as shall name the name of Jesus at the point of Death, and they shall be partakers of all the good works of the whole Church Catholick.

Plenary Pardon upon all the Feast-days of our Lady, upon All-Souls day, and upon St. Philip and James day.

Item, He hath granted to every one of the said Brothers and Sisters, who upon any of the Feasts of our Lady, upon *All-Souls* day, and upon *Philip* and *James* day, from the Vespers of the Eves, until the Vespers of the said days, shall, being confessed and penitent, visit the great Altar of *St. Hilary*, upon which the most precious blessed Sacrament is set, plenary Pardon of all their sins upon every one of the said days.

Plenary Pardon upon all the second days in June, and upon the sixteenth of July.

Item, Pope *Sixtus*, hath given and granted to every Brother and Sister that shall visit the said Altar, upon the second day in *June*, and the sixteenth day of *July* every year, for every of the said days a plenary remission of all their sins.

Plenary Pardon to the Dead.

Item, He hath granted to every Brother that shall give any Alms, or offer any sacrifice, according to his means and ability, by way of suffrage for the Soul of any one deceased, that he shall obtain plenary Pardon for the sins of him so deceased.

Plenary Pardon upon our Ladies day in mid-August which is the Assumption.

Item, Pope *Gregory* hath given and granted to every Brother that shall visit the Altar of the blessed Sacrament in the said Church of the said *St. Hilary* upon our Ladies day in mid-August, &c. plenary remission of all his sins.

Plenary

Plenary Pardon upon the Feasts of our Lady, and the Octaves of them, &c.

Item, he hath given to all the Festivals of our Lady, and the Octaves of them, and to every Feast of the Apostles, plenary pardon of all their sins.

Easter-day, and eight days following.

Item, Pope Innocent hath granted to the said Brothers and Sisters, upon Easter-day, and eight days following, four thousand eight hundred years of *Quarantains*, and remission of the third part of all their sins.

Twelfth-day, and the Octaves of that Festival, and the Nativity of our Lady.

Item, He hath granted to Twelfth-day, and the Octaves thereof, five thousand years : to the day of the Nativity of our Lady, and the Octaves of it thirty thousand years of true pardon.

Ascension-day, and the Octaves thereof.

Item, Pope Clement V. hath granted to the said Brothers and Sisters upon Ascension-day, and the Octaves thereof two thousand years of true pardon.

Pope Boniface VIII. hath granted to the said Brothers and Sisters upon the said Ascension-day, and the Octaves thereof, two thousand years of true pardon.

All-Saints Day.

Item, Pope Bennet XII. hath granted to the said Brothers upon All-Saints Day, three thousand eight hundred *Quarantains* of true pardon.

Plenary Pardon upon all the Festivals of our Lady, to those that shall visit the Altar upon which the blessed Sacrament standeth in the Church of St. Hilary.

Item, Pope Sixtus IV. hath granted to the said Brothers and Sisters, that shall visit the said Altar in the Church of St. Hilary, on which the blessed Sacrament of the Altar standeth, upon any of the Festivals of our Lady, from the first Vespers to the second, plenary pardon of all their sins.

All the Saturdays in Lent.

Item, He hath granted to the said Brothers, which shall visit the said Altar all the Saturdays in Lent, for every day a thousand eight hundred years of true pardon.

From Thursday in Mid-Lent till Low-Sunday.

Item, He hath granted to the said Brothers and Sisters, visiting the said Altar as before, from Thursday in Mid-Lent, till Low-Sunday, for every day a thousand eight hundred years, and two thousand Quarentains of true pardon.

The day of entrance into the said Fraternity.

Over and above the said Pardons and Indulgences so granted as abovesaid, our Holy Father Pope Paul III. doth give and grant, as appears by his Bull, plenary Indulgence and remission of all their sins in manner of Jubilee, to every one that shall enter into the said Fraternity, and shall be confessed and penitent for his sins upon the day of his entrance, and shall have received the most blessed Body of our Lord Jesus Christ.

Plenary Pardon three times in their Life.

Item, He giveth and granteth moreover to every one of the said Brothers and Sisters plenary pardon, and Indulgence of all their sins thrice in their Life, upon what day and hour they please.

To all that accompany the Body of our Lord, when it is carried to Sick Folk.

Item, He grants an hundred years of pardon to all that shall accompany the blessed Sacrament of the Altar, when it shall be carried to sick folks, and as much to those who cannot go themselves, but shall send one of their Servants with a Candle; and to those that can neither go nor send, if they say one *Pater-Noster*, and an *Ave-Maria*, to every one an hundred years of true pardon.

To those that shall visit the Church of St. Hilary every Friday.

Item, He grants to the said Brothers and Sisters, which shall visit the said Church, and the said Altar of *St. Hilary* every Friday, and shall devoutly say one *Pater-Noster* and an *Ave-Maria*, in honour of the most blessed Sacrament of the Altar, ten years, and ten *Quarantains* of true pardon.

Of choosing their Confessour.

Item, He hath given and doth give to every one of the said Brothers and Sisters licence to choose three times in their life, any Priest, Secular or Regular for their Confessour, who shall absolve them from all sins, how hainous soever; yea, though they be reserved to the Holy See, always excepted such as are contained in the Bull which is read at *Rome* upon *Maundy Thursday*.

For visiting the aforesaid Altar every day in Lent.

Item, According to the priviledges granted in the Hospital of the Holy Ghost, and other places particularly mentioned, at which the stations both within the City of *Rome*, and without the Walls of the said City are appointed to be, our said Holy Father, doth give unto all the said Brothers and Sisters which shall visit the said Altar, upon which the blessed Sacrament of the Altar resteth in the Church of *St. Hilary* aforesaid, upon the days following.

Imprimis, The first day of *Lent*, three thousand years of true pardon, and plenary remission of his sins over and above.

Thursday

Thursday, Ten thousand years. *Friday*, Ten thousand years.

The first *Sunday* in *Lent*, eighteen thousand years of pardon, and remission of all sins to boot.

Monday, Ten thousand years, and a plenary Indulgence.

Tuesday, Twenty eight thousand years, and as many *Quarantains*, and remission of the third part of their sins, and the delivery of one Soul out of purgatory.

Wednesday, Twenty eight thousand years, and as many *Quarantains* and remission of the third part of their sins.

Thursday, Ten thousand years of true pardon, and remission of all their sins.

Friday, Thirteen thousand years of true pardon, and plenary remission of all their sins.

Saturday, Twenty eight thousand years. and as many *Quarantains*, and besides remission of all their sins.

The second *Sunday* in *Lent*, twenty eight thousand years, and as many *Quarantains*.

Monday, Ten thousand years of pardon, and remission of the third part of their sins.

Tuesday, Ten thousand years.

Wednesday, Ten thousand years.

Thursday, *Friday*, and *Saturday*, to each day ten thousand years. And besides on *Saturday* remission of all their sins, with the deliverance of one soul from the pains of purgatory.

The third *Sunday* in *Lent*, Ten thousand years, and twenty eight *Quarantains* of true pardon, and deliverance of one soul out of purgatory.

Monday, *Tuesday*, *Wednesday*, *Thursday*, *Friday*, on each day ten thousand years. *Saturday* ten thousand years, and plenary remission of all their sins.

The fourth *Sunday*, remission of all their sins, and deliverance of one soul from the pains of purgatory.

Monday, Ten thousand years,

Tuesday, Ten thousand years, and remission of the third part of all their sins.

Wednesday, Ten thousand years, and remission of the third part of all their sins.

Thursday, *Friday*, and *Saturday*, on each day ten thousand years.

The fifth *Sunday*, which is the passion *Sunday* of our Saviour, twenty seven thousand years, and as many *Quarantains*, with remission of the third part of all their sins: and these pardons they may get twice a day, visiting the said Altar as aforesaid.

Monday, *Tuesday*, *Wednesday*, and *Thursday* ten thousand years.

Friday, The deliverance of one soul from the pains of purgatory.

Saturday, Twelve thousand years of pardon, and deliverance of one soul out of purgatory.

The sixth *Sunday* being *Palm-Sunday*, twenty five thousand years, and forty eight *Quarantains* of true pardon, and besides remission of all their sins. Upon this day they may get the said pardons twice, as was said of the former *Sunday*.

Monday, twenty five thousand years, and remission of the fourth part of all their sins, and besides plenary remission of all their sins.

Tuesday, twenty eight thousand years, and plenary pardon of all their sins, over and above.

Wednesday, Eighteen thousand years:

Thursday, Twelve thousand years, and as many *Quarantains*, and remission of all their sins.

Good-Friday, a great number of Pardons and Indulgences, and plenary remission of all their sins.

Saturday before *Easter*, two and twenty thousand years, and forty eight *Quarantains* of pardon, and plenary remission of all their sins.

Easter-day twenty eight thousand years, and as many *Quarantains* of pardon, and plenary remission of all sins.

Easter-Monday the same as on *Easter-day*.

Easter-Tuesday, Ten thousand years.

Wednesday, fifteen thousand years, and as many *Quarantains*, and the deliverance of one soul out of purgatory.

Thursday, Fifteen thousand years, and plenary remission of all sins.

Friday, Fifteen thousand years.

Saturday, Fifteen thousand years, and plenary remission of the third part of all their sins. And they may have them twice a day as before.

Low-Sunday, Fifteen thousand years, and plenary remission of the third part of all their sins. And they may get them twice a day.

To those that shall assist at Masses, Services, and Processions.

Item, He gives unto all the Brothers and Sisters of the said Fraternity, that shall assist at the Service and processions made in the Church of St. Hilary in *Chartres*, in honour of the blessed Sacrament, to every one an hundred years of true pardon.

The Stations after Easter in the said Church of St. Hilary, doing as is set down before, and visiting the said Altar of the blessed Sacrament.

Imprimis, St. Mark's day, eighteen thousand years, and as many *Quarantains*.

Ascension-day, twenty eight thousand years, and as many *Quarantains*.

Whitsunday, twenty eight thousand years, and plenary remission of all sins. *Whit-*

Whitsun-Eve, fifteen thousand years, &c.

Whitsunday, Twenty eight thousand years, &c.

Whitsun-Monday, remission of all sins.

Tuesday, Twenty three thousand years.

Wednesday, Twenty eight thousand years, and as many *Quarantains*, and remission of the third part of their sins, and the delivery of one soul out of purgatory beside.

The Stations of Advent in the said Church of St. Hilary.

The first *Sunday in Advent*, twenty eight thousand years, and as many *Quarantains*, and remission of the third part of all their sins.

The second *Sunday*, eleven thousand years, and plenary remission of all their sins, granted by *St. Silvester*.

The third *Sunday*, twenty eight thousand years, and as many *Quarantains*, and plenary remission of all sins.

The fourth *Sunday*, eleven thousand years, and plenary remission of all sins.

St. Stephen's day, and *St. John's day*, twenty eight thousand years, and as many *Quarantains*, and full remission of all sins. *Innocent's day*, fifteen thousand years, and as many *Quarantains*, and remission of all sins.

On *New-years day*, twenty five thousand years, and plenary remission of all sins. *Twelfth-day*, twenty eight thousand years, as many *Quarantains*, and plenary remission of all their sins.

Septuagesima Sunday, eleven thousand years, and forty eight *Quarantains*, and the remission of the third part of their sins, with the delivery of one soul out of purgatory.

Sexagesima Sunday, thirteen thousand years, and forty seven thousand *Quarantains*, and remission of the third part of their sins.

Quinquagesima Sunday, twenty eight thousand years, and as many *Quarantains* of true pardon.

And the said Pardons and Indulgences here above-mentioned, are granted only to the Brothers and Sisters of the said Fraternity, which shall upon the days aforesaid every year visit the said Altar in the said Church of St. Hilary of Chartres in France, upon which the blessed Sacrament and precious body of Jesus Christ is placed:

Medard Thiersault, Priest, Licentiat in the Laws, Chanon of Chartres, Official, and Vicar-General, both in the Spirituality and Temporality of the Reverend Father in God Monsieur Lewes, by the Grace of God Bishop of Chartres: To all and singular, the Parsons and Vicars, of the Churches within the City of Chartres, sendeth greeting, &c. Pope Paul the third, did heretofore of his own proper motion, for the honour of the blessed Sacrament, grant unto the Brothers of the Fraternity of the blessed Body of Jesus Christ, in the Minerva of Rome, certain Indulgences, plenary remission of sins, and other graces, the good devotion, and upon petition of the faithful Christian Brothers. Which Indulgences and plenary remission of Sins, our holy Father Julius III. Pope, to the end that all Christians might come devoutly, and honour the blessed Sacrament, of his own Authority hath willed and decreed, that they be of perpetual force and efficacy. And these Indulgences and other graces aforesaid, at the instance of the most noble Personage Mr. Christopher de Herovard, the Lieutenant General of the Most Christian King, within the Bailiwick of Chartres, hath granted them to the Brothers and Sisters of the Fraternity of the blessed Body of Jesus Christ, heretofore erected and instituted in the Church of St. Hilary of Chartres: always provided, that like grace and gift was not formerly granted to any other Church of the said City of Chartres. And so much as we have viewed the contents of the said Indulgence, in the publick Instrument out of the Copy of Dominick Bishop of Hostia, Cardinal of the holy Church of Rome, by Title Traven, Dean of the sacred Apostolical College, Protectour and Patron of the Fraternity of the blessed Body of our Saviour, founded in the Church of our Lady of Minerva, of the order of Fryars Predicants in the City of Rome, in manner of an exemplification, published, drawn, signed and sealed by Geneſe Bulter, Secretary to the said Fraternity. Given at Rome, May 6. 1550. And furthermore, whereas by a certain declaration made unto the Court of Rome, by the command and with the leave of the Reverend Father in God, the Lord Bishop of Chartres, and as it seems to us truly and lawfully made; that 'tis certain the like grace was never granted to any other Church in the City of Chartres. Wherefore we command you to publish, and cause to be published in your Churches the said Indulgences, and the exemplifications of the Letters aforesaid according to their form and tenure. Giving leave to the said Christopher de Herovard, to cause the said graces and Indulgences to be published within the City and Church of Chartres, whether by Siguis's or otherwise the same Herovard shall think good. Given at Chartres under the seal of the Chamber of the said Bishop of Chartres, Anno 1550. July 31. Subscribed.

P. le Seneux.

Rope.

Pope *Pius IV.* in his Bull of the publication of the Council of *Trent*, which was for the continuation of it, bearing date *December 30.* 1560. sheweth in effect, that it was begun, continued, and ended among the troubles in *France* and *Germany*. And (as *Sleidan* saith) as soon as new broils were raised in the neighbouring parts of *Germany*, and a great war was kindled in *Italy* and *France*, the Council was afterwards suspended and adjourned. Sleidan. l. 16.

After the suppression of the Conspirators forementioned, in a secret Council held in the Kings chamber it is resolved to punish the favourers of the Conspiracy. And to get the Favourers of the *Hugonots* into their power, it was resolved to call an Assembly of the States, at which among others the Princes of the Blood are to assist.

But the Queen-Mother and the *Guises* doubting more than ever new Insurrections, the Prince of *Conde* who was as a prisoner is discharged of his Guard, and set at liberty. He presently departed from Court, and went into *Bearn* to the King of *Navarre*. The Constable, the Admiral of *France*, and the rest, were entertained with kind Letters and Commissions and Charges of trust.

The dissensions and suspicions of the *Grande*es in *France* encreasing, on the 21. of *August* the King called a very great Assembly at *Fountainbleau*, in which the necessities of the Kingdom were declared by the Chancellour, which he compared to a man sick of an unknown disease. The Assembly at Fountainbleau. Afterwards *Jasper Coligni* gave the King some Petitions, which he said, were delivered to him by a multitude of people, when he was in *Normandy*. The sum of them was, That the faithful Christians dispersed throughout the whole Kingdom did pray his Majesty to look on them with a favourable eye: that they desired a moderation of their punishments until their cause were heard: and that they might make publick profession of their Religion, to avoid suspicion by private Assemblies.

Then *John Montuc* Bishop of *Valence* shewed, That the principal remedy of these distempers was to flie unto God, to assemble godly men out of the whole Kingdom, to find a way to root out the vices of the Clergy, to forbid infamous and immodest Songs, and instead of them to command the singing of Psalms and holy hymns in the vulgar tongue: and if the common interpretation be not good, to take away the errors, suffering that which is good to be used by all.

Another remedy was, the General Council, alwaies used to compose such differences; saying, That if a General Council could not be obtained, they were to assemble a National: that they did grievously err, who troubled the publick quiet with Arms upon pretence of Religion: that their error was as great who condemned to death those who adhered to the new Doctrine, only for the opinion of piety, who dying constantly, and contemning the loss of their goods, stir up the

minds of the multitude, and make them desirous to know, what Faith that is for which they endure so great punishment. *Charles Marillac*, Bishop of *Vienna*, spake in the same manner, adding, That the disease of *France* was so sharp, that there was no time to call a Physician from far : therefore they were to call a National Council.

Coligni added, that requiring those who gave him the Petitions, to subscribe them, he was answered, That five thousand men would subscribe if there were occasion.

Francis of Guise concerning the point of Religion, said, he referred himself unto the judgement of learned men ; but protested, that no Council should make him decline one jot from the old belief.

The Cardinal of *Lorain* said, That the Petitions presented were most proud, and that to grant the Orators publick Exercise, were to approve their Doctrine : he said, that the greater part used Religion for a pretence : and therefore his opinion was, they should be proceeded against with more severity, mitigating the punishment of those who assemble without Arms, only for Religion, instructing and admonishing them : and to this purpose to cause the Prelates to reside, hoping that by these remedies they would need neither National nor General Council.

A Decree was made the 27. of that month, That there should be an Assembly of the States at *Meaux* the 10. of *December* : and if the General Council shall not be called suddenly, the Bishops shall assemble on *January* 13. to treat of celebrating a National : in the mean-while the punishments for cause of Religion were suspended, except against those who took up Arms.

The Pope hereupon wrote to Cardinal *Tournon*, to hinder the meeting of the Bishops, and if he could not, to return to *Rome*. The Pope makes shew to call a General Council suddenly. He received answer from *Tournon*, that having tried all means, he was not able to remove the King or any of his Council, nor could hope for any better success hereafter. The Pope's secret purpose was to avoid the Council, or to defer it, but makes a contrary resolution against his Will, and is much troubled with the occurrences of *France*. A Currier went in haste to *Rome* out of *France*, with protestations from the King, that if the General Council were not called, he could no longer defer the National : adding, that if any place in *France* were chosen for the meeting of the Council, it should be most secure.

Then the Convocation of the Council was published in the Confistory, the Bull whereof was entitled, Of the Intimation of the Council of *Trent* : the Latine word was *Indictionis*. *Vergerius* wrote a Book against this Bull.

At this time News came to *Rome*, that the *French* King had imprisoned the Prince of *Conde*, and set a guard upon the King of *Navarre*, which pleased the Pope much, as a thing that might hinder the National Council. *Saga* servant to the King of *Navarre*, is taken at *Estampes* with divers letters about him, and being tortured confesseth certain practices against the Crown. The Prince of *Conde* had attempted to possess himself of *Lions*, but without success. The Governour of the City condemned many of the *Hugonots* to be hanged, and the rest he sent alive to the Court, who served afterwards to confirm the Depositions of the Prisoners against the discontented Princes.

The King departeth with his Guard from *Fountainbleau* and summoneth the States to meet at *Orleans*, where the first thing that was done was to make a profession of their Faith. Which being set down by the Doctors of the *Sorbon*, conformable to the belief of the *Roman* Church, and publickly read by the Cardinal of *Tournon*, President of the Ecclesiastical order, was by a solemn Oath approved and confirmed by every one of the Deputies : because none should be admitted into that General Assembly, either unwittingly, or on purpose, that was not a true Catholick.

Then the High Chancellour in presence of the King proposed those things which were necessary to be consulted of for the reformation of the Government. But this was the least thing in every mans thought, for the minds of all men were in suspence about the Prince of *Conde's* imprisonment, who being interrogated, excepts against his trial, and appeals to the King : but the Appeal is not accepted : and he was declared to be held as convict, because he had refused to answer the Delegates. So they proceeded judicially, until the very last pronouncing of sentence.

The Commissaries having pronounced the sentence against the Prince of *Conde*, the King one morning being under the Barbers hand, was on a sudden taken with an Apoplexy, and laid by his servants on his bed, and on *Decemb. 5.* he died.

Charles IX. brother to *Francis*, and second Son to the Queen, succeeded to the Crown, being yet but about eleven years old : in regard of his Minority the Government fell principally upon the King of *Navarre* as first Prince of the Blood. *Navarre* did almost openly favour the new Religion, and was wholly governed by the Counsel of *Jasper Coligni* the old Admiral, who made profession of it : so that the Protestants were more confident to obtain liberty of Religion, as they desired. They assembled almost publickly. Hereupon the King's Mother and the chief of the Council, resolved to hold the States at *Orleans*, and begun to do it on the 13. of *December*, where the business of Religion was debated. The Chancellour shewed, That there

was need of a Council, which the Pope had promised : and that in the mean time it was not to be tolerated, that every one should shape out his own Religion, and bring in new rites at his pleasure. He said, That it was necessary that the names of *Lutherans*, *Hugonots* and *Papists* (no less factious than those of the *Guelphs* and *Gibelines*.) were to be taken away ; and Arms to be taken against those who cover their avarice, ambition, and desire of innovation with the cloak of Religion. *John Angelo*, Advocate in the Parliament of *Burdeaux*, spake much against the bad manners and discipline of the Clergy. *James Earl of Rochford* said, That all the present evils did arise from the large donations made by the King and other Grandees to the Churches, especially of jurisdictions : in the end he gave a Petition in the name of the Nobility, demanding to have publick Churches for their Religion.

Jacobus Quintinus, a *Burgundian*, spake for the Clergy : he said, The States were assembled to provide for the necessities of the Kingdom, not to amend the Church which cannot err, though the Discipline in some small part may somewhat need reformation. He said, That they that demand Churches apart from the Catholics, are to be punished as Hereticks ; and that the King ought to force all his Subjects to believe and live according to the form prescribed to the Church : that those who have forsaken the Kingdom for Religion, ought not to be suffered to return : that those who are infected with Heresy, ought to be proceeded against Capitally : that the Ecclesiastical Discipline will easily be reformed, if the Clergy be freed from payment of Tents, &c. In the end he demanded, that all priviledges of the Clergy should be confirmed, and all grievances removed.

The King ordained, That the Prelates should prepare to go to the Council of *Trent* : commanded, that all that were in prison for Religion should be set at liberty, their offences until that time pardoned, and their goods restored. The Pope sends a Nuncio to the *Queen-Mother*, praying her to be careful of the Religion in which she was born and bred, and not to suffer Schism to arise by too much licence, nor to seek remedies else-where for the present and imminent evils, but from the Church of *Rome*, for which end the Council was intimated.

The Prince of *Conde* was set at liberty, and by an Edict in the Parliament of *Paris* absolved from the imputation laid upon him, and the Sentence declared null and irregular, which was pronounced against him, by the Judges Delegates, as incapable of judging the Princes of the blood.

In *France*, though the *Queen* and Prelates did desire to satisfy the Pope in referring the causes of Religion to the Council, yet a Congregation of Prelates was put in order, at which the Pope is offended, and

and sendeth for Legate the Cardinal of *Ferrara* into *France*, giving him four particular Commissions, *viz.* to favour the Catholicks, and oppose the Protestants : to divert the National Synod, and Assembly of the Prelates : to sollicit the going of the Prelates to the Council : and to cause an abrogation of the Constitutions made in matters Ecclesiastical.

Afterwards, it was ordained in *France* that the Bishops should meet in *Poisy* on *August* 10. and that the Protestant Ministers should have a safe-conduct to come thither. At the time prefixed the Prelates assembled in *Poisy*, the Cardinals of *Tournon*, *Lorain*, *Bourbon*, *Ar-*
magnac, and *Guise*, many Doctors of the *Sorbon*, and other Divines sent for from the most famous Universities of the Kingdom. There appeared for the Protestants, *Theodore Beza*, *Peter Martyr*, *Francis de Saint Paul*, *John Raimond*, *John Virel*, with many other Preachers, which came, some from *Geneva*, some out of *Germany* and other neighbouring places, in number fourteen. These gave a Petition to the King, which had four parts. 1. That the Bishops might not be Judges in that business. 2. That the King with his Councillours would preside. 3. That the Controversies might be decided by the word of God. 4. That what should be agreed on and decreed, might be written by Notaries elected by both parties. The Queen would have one of the four Secretaries of the King to write, and granted that the King should preside, but so, that this should not be committed to writing, alledging that it was not fit for them, nor profitable for the King, considering the present times. Before the Parties were called to the combate, the Prelates made a Procession, and did all Communicate, except the Cardinal *Chastillon*, and five Bishops. The others protested one to another, that they meant not to handle points of Doctrine, nor matters of faith.

The Colloquy of
Poisy in *France*.

Anno 1561.

The second of *September* they began in presence of the King, Queen, Princes of the blood, and the King's Councillours; together with six Cardinals, and forty Bishops. The King spake, desiring them to labour to compose the differences of the Kingdom, and not to depart till that were done. The Chancellour speaks more largely to the same purpose. The Queen commandeth *Beza* to begin. Who having prayed on his knee, and recited the profession of his Faith, complained that they were accounted seditious, and perturbers of the publick peace, though they had no other end than the glory of God, nor desired to assemble themselves but to serve him, and obey the Magistrates appointed by him. Then he declared in what the Protestants agree with the Church of *Rome*, and in what they dissent : he spake of faith, of good works, of the authority of Councils, of sins, of Ecclesiastical Discipline, obedience to Magistrates, and of the Sacraments : and entring into the matter of the Eucharist, he spake with such heat,
 that

H. A. Concil.
Triden., li. 5.

that he was commanded to conclude. And having presented the Confession of his Churches, and desired it might be examined, he made an end. Cardinal *Tournon* disdaineth at *Beza's* speech. The Queen answered, that nothing was done but by the advice of the Princes of the King's Council, and the Parliament of *Paris*, nor to change or innovate any thing in Religion, but to compose the differences.

The Assembly being dissolved, the Bishops and Divines consulted what to do. The Congregation being again assembled the 16. of the month, the Cardinal of *Lorain* makes a long Oration for the Papiſts, to whom *Beza* was willing to answer, but was not suffered. But on the 24. day in another Assembly *Beza* spake of the Church, and of the conditions and authority thereof, shewing they may err, and the dignity of the Scripture.

Espenceus answered, he had alwaies desired a colloquy in matter of Religion; and abhorred the punishments the Protestants had endured: but he much wondred by what authority the Protestants were called into the Ecclesiastical Ministry, who had laid hands on them to make them ordinary Ministers? and if they pretended an extraordinary vocation, where were the miracles to demonstrate it? Then he treated of Traditions, shewing that many things are believed by Tradition only, as the *Consubstantiality* of the Son, the Baptizing of Infants, and the Virginitie of the Mother of Christ after his birth. He added, that no General Council was ever corrected by another in point of Doctrine. Divers Replies and Disputations passed on both sides, so the Colloquy was put off till the next day.

In which *Beza*, who began to speak, provoked the Bishops. For having justified his vocation to the Ministry, he discoursed of the vocation of those Prelates, shewing what Simony was committed: and passed from thence to the Article of the Eucharist. The parties not being able to agree, a *Spanish* Jesuite having reproached the Protestants, did reprehend the Queen for meddling in matters which belonged not to her, but to the Pope, Cardinals, and Bishops. Finally, not being able to conclude any thing by this manner of parly, it was ordered, that two Bishops and three Divines of the most moderate, should confer with five of the Protestant Ministers, to see if they could find out a way to make an agreement. But this doth as little good as the former: so an end was put to the Colloquy.

The Pope was glad to hear that the Colloquy was dissolved without doing any thing, and much commended the Cardinal of *Lorain*, and *Tournon* more. The zeal of the Jesuite pleased him. He said the Oration of the Chancellour was heretical in many parts, and threatened to call him into the *Inquisition*.

x The Cardinal of *Ferrara* had been received by the King and Queen with much honour, and acknowledged for Legate of the Apostolick See. But the Parliament having discovered, that among his Commissions, one was to desire a revocation or moderation (at the least) of the things accorded in the States of *Orleans* concerning the distribution of Benefices, and particularly the paying Annates to *Rome*, and sending money out of the Kingdom to obtain Benefices there, or other favours, did immediately publish the Decrees, which had not been published until that time, under the date of *September 13.* that the Cardinal might not obtain his purpose, and did resolve not to give the Legate lieve to use the faculties given him by the Pope. For the custom of that Kingdom is, that a Legate cannot exercise his office, if his faculties be not first presented, and examined in Parliament, and regulated by a Decree thereof, and confirmed in that form by the King's Brief: So that when the Bull of the Faculties of the Legation was presented to be approved, it was refused by the Chancellour and Parliament. Besides, Pasquins were made and spread abroad, concerning the loves of *Lucretia Borgia* his Mother, and Pope *Alexander VI.* his Grandfather by the Mother's side, with repetition of the obscenities, divulged throughout all *Italy*, in the time of that Popedom, which made the Cardinal ridiculous to the people.

The first thing he undertook, was to hinder the preaching of the Reformatists, who after the Colloquy did practise it more freely than before. To gain reputation he made acquaintance with the Nobles of the *Hugonots*, and went to their feasts, and sometimes was present at their Sermons in the habit of a Gentleman. But this displeased the Court of *Rome*.

The Queen-Mother understanding that the King of *Spain* took the Colloquy in ill part, sendeth an Ambassadour into *Spain* to excuse it.

After the Colloquy was ended, and the Protestants departed, the Prelates remained, and treated of the Communion of the Cup; the Bishop of *Valence* with consent of the Cardinal of *Lorain*, proposing, that if it were allowed, the increase of the Protestants would be interrupted. But the major part would not consent it should be done, but by grant, or (at least) by favour of the Pope.

Lieve is given to the Legate by the King's Brief to exercise his faculties, which the Chancellour refuseth to subscribe, according to the style of the Kingdom; Yet was it subscribed by the Queen, the King of *Navarre*, and by the principal Officers of the Kingdom. For this favour, he began to think well of the Communion of the Cup, and to write thereof to *Rome*. In conclusion of the Assembly at *Poisy*, the Prelates granted power to the King to sell an hundred thousand crowns of the yearly rents of the Lands of the Church, so that the Pope would allow it.

The

The Legate informeth the Pope, that there are but two wayes to preserve Religion in *France*. One, to give satisfaction to the King of *Navarre*, and to interest him in the defence of it : the other, to grant the people generally the Communion *sub utraque specie*. And the *French* Ambassadour desireth the Pope to grant the Communion of the Cup to the *French* men. The Pope giveth a favourable answer, for which afterwards he was sorry, and at length resolveth not to grant the Communion of the Cup to the *French*.

At the same time when the Petition of the *French* Prelates was published in *Rome*, News came out of *Germany*, that the same men had sent to the Protestants there to perswade them to persevere in their Doctrine, promising to favour them in the Council of *Trent*, and to draw other Prelates to do the like, for which they are suspected in *Trent* and in *Rome*.

The Nuncio resident in *France*, returned to *Rome*, who having related the state of that Kingdom, the Pope wrote to the Legate, that he should represent to the King's Council, that the Council in *Trent* was to be celebrated for *France* only ; because neither *Italy* nor *Spain* had need of it, and *Germany* did refuse it, and tell them, that therefore it did concern them to promote it.

But the bad conceit which the Court of *Rome* had of the *French*, was increased by an advice sent from *Paris*, that the Parliament had with much solemnity condemned to recant, one *John Tancherel*, a Bachelor of Divinity, because with intelligence of some Divines he had proposed and defended publick questions, That the Pope, Vicar of Christ, is Monarch of the Church, and may deprive Princes who disobey his commands, of their Kingdoms, States and Dignities ; who being accused, cited, and having confessed the fact, did flie. And the Judges (as in a Comedy) caused the Bidel of the University to represent his person, and to make a publick satisfaction and recantation, forbidding the Divines to dispute such questions hereafter, making them go to the King to ask pardon for having suffered so important a matter to be disputed on, and to promise to oppose themselves alwayes against that Doctrine. For which the *French* men are much censured in *Rome*. The Pope promiseth a reformation in the Court, and hasteneth the opening of the Council.

John Fernelius was a learned *French* man and Phyfician to *Henry* the second King of *France*. *Medicinam Universam doctissimis & politissimis scriptis complexus est. Thuan. Hist. Tom. 1. li. 21.*

About this time also flourished *Andrew Tiraquel*, an excellent Lawyer. He is styled by *Conradus Ritterhusius*, *Varrò ille Gallicus*. He hath written well upon *Alexander ab Alexandro* his Book *Genialium dierum*. What *Alexander* hath written briefly, and without mention of Authours, he hath illustrated with his Commentary, and shewed

shewed to whom he was beholden for what he had. *Thuanus* thus extols him. *Cum vario literarum genere excultus, tum celeberrimus nostrà aetate Juris-consultus.*

Julius Caesar Scaliger died near this time at *Agen* in *France*. He was thirty years old before he fell to study, yet was a singular Philosopher, and an excellent Greek and Latin Poet. *Vossius* calls him *natura miraculum*, and saith thus, *Vir ille nunquam sine laude dicendus, vir ad unguem factus.* *Lipsius* highly admires him. He was an excellent Historian, and great was his skill in Physick, and his Practice therein was happy. A Noble and learned pen doth thus commend him.

*Non hunc fefellit ulla vis recondita
Salubris herba, saltibus signam aviis
Celat nivofus Caucasus, seu quam procul
Riphae duro contigit rupes gelu.*

*Hic jamque spectantes ad orbem non semel
Animas repressit victor, & membris suis
Herere succis compulit foelicibus,
Nigrique avaras Ditis elusit manus.*

Steph. Boetius
Senator Burdigale ad Vidum
Brassacum Præfidentem.

On Snowy *Caucasus* there grew no root
Of secret Power, but he was privy to't,
On cold *Riphaean* Hills no Simple grew,
But he the force thereof and vertue knew.
Wherewith (apply'd by his successful Art)
Such fullen Souls as would this world depart,
He forc't still in their bodies to remain,
And from death's door fetcht others back again.

His skill in Physiognomy was wonderful. But his excellent Parts were attended with prodigious Pride.

His Son *Joseph Scaliger* was one of the great lights of *France*, and *Holland* too. One saith thus of him. *In antiquis Scriptores nimium petulans & protervus. Montacut. Exercit. 2. sect. 10.* For variety of Learning and Skill in the Oriental Languages (besides his acuteness in Chronology) he exceeded his Father. In the first Volume of the Lord of *Plessis* his Letters and *Memoirs*, *Casaubon* relating to him *Scaliger's* death, saith, This loss of so Learned a man, wrought in him an incredible grief, and that he for his particular had lost another Father. *Monsieur du Plessis* likewise condoles with him in so great a loss, and saith, That *Scaliger* indeed made one of the integral parts of the better Learning of this Age. *Thuanus* honourably mentions him in his History, and in the first book of his Commentaries *De vita sua* saith, he continued in a league of friendship with him thirty eight years. And saith also, That

Julius Scaliger
Vir incomparabilis nisi Josephum genuisset.
Meric. Casaub.

Leighs Treat. of
Relig. and
Learnin.
ll. 5. ct. 12.

in all that while in which he was acquainted with him, he never heard him dispute of the Controverted points of Religion, or that he was accustomed to write to others about them.

Ille sternitate
digna Adver-
saria. *Thuan. Hist.*
Tom. 2. li. 36.

Adrian Turnebus was Professour of Philosophy and Greek in *Paris* under King *Charles IX.* *Thuanus* calls him *grande nostri seculi ornamentum.* He was admirable both in the Greek and Latin Languages, and in knowledge of all Antiquity, as his Books entitled *Adversaria* do evidently testify: of which *H. Stephanus* thus speaketh. *Utinam non tantâ brevitatē in suis Adversariorum libris esset usus. Paulo enim luculentior & plenior quorundam locorum explanatio, & majorem illi operi gratiam laudēque conciliasset, & lectori multo magis satisfacisset.* *Stephanus Paschasius* in his *Icones* saith thus of him.

*Quicquid in arcano condebat avara vetustas,
Turnebus tacitis eruit è latebris.*

He hath rectified *Plinies* Preface to his *Natural History* by Ancient Copies, and added Annotations upon it. He hath commented also upon *Horace's* first Book of verses, and upon his obscurer places.

Vide Lectium de
vita Sadeelis et
Ecriptis.

At this time flourished *Anthony Sadeel.* *Anthony Bourbon* King of *Navarre* greatly respected him, and was wont to hear him Preach. His friends in *France* were especially *Beza, Hottoman, Goulartius, Fains* and others.

John Auratus, *Regius* Professour in *Paris* for the King of *France,* was much respected by *Charles IX.* and was the chiefeft Poet of his time. He was most skilful in Greek and Latine. Some of his Poems are published.

Papys. Masson.

*Auratum nemo te dicat, magne Poeta,
Aurea namque tibi Musa lepósque fuit.*

Antoine de Chandieu was a learned *French* Divine. *Beza* highly commends his Book of the Marks of the true Church. There are other works of his also, viz. *De l'unique sacrifice, Contre les traditions.* *Beza* gives him this character. *De la tres rare erudition, pietè entiere; diligence incroyable, & dextérité admirable; Beze. Epistre au Roy devant son Traitte Des Marques De l'Eglise Catholique.*

Andreas du Chesne was the King of *France* his Geographer: he hath put out divers *French* Books. *Gilbert Genebrard* was a Divine of *Paris,* and the King's Professour of Hebrew. He was a most petulant writer. By whom (saith *B. Andr.*) it is verified, that much Learning and sailing may be accidents in one Subject.

Papyrius Massonius was such a writer of the *French Chronicle*, as *Cambden* of the *English*. There are four Books of his *Annals*. One speaks thus of him. *Non tam undiquaque Pontificius, quin verò Pontificum vitia libere fateatur. Mortoni causa Regia, cap. 3. Sect. 19.*

Jacobus Cujacius was a great light of *France*. His *Life* is written by *Papyrius Massonius*. He is praised by *Peter Faber* (whose Master he was) as the greatest Lawyer of his time. *Pasquier* saith, In many Universities of *Germany*, when those in the Chair alledge *Cujacius* and *Turnebus*, they put their hands to their hats for the respect and honour they bear them. He was thought to be somewhat inclinable to the Protestant Religion. But when any Theological question was askt him, he was wont to answer, *Nihil hoc ad Edictum Pratoris*.

John Passeratius was a learned *French* man, the King's Professour of Eloquence in *Paris*, an excellent Oratour and Poet. He hath put out Orations and Prefaces, a Commentary on *Catullus*, *Tibullus* and *Propertius*, *Varia Opuscula*. His *French* Works are mentioned by *Antoine du Verdier* in his *Bibliotheque*.

At the same time lived *Dionysius Lambinus*, a Learned *French* man: he hath Commented well on *Lucretius*, *Horace*, *Plautus*. *Turnebus* often makes honourable mention of him in his *Adversaria*.

× The Queen of *Navarre*, Prince of *Conde*, the *Admiral*, and the Dutchess of *Ferrara*, having for many Months made request that places should be allowed to the Protestants for their Sermons and Ceremonies; and all these, and many more Grandees even in the Court it self making Profession thereof, the inferiour Protestants Assembled themselves apart: whereupon dangerous Popular tumults were raised in many parts of the Kingdom with slaughter on both sides. Two divers tumults were raised by Sermons, one at *Dijon*, the other in *Paris*. Hereupon the Presidents of all the Parliaments were called, and certain Councillours Elected to deliberate what was best to be done. All these being Assembled at *Saint German*, where the Chancellour told them, That the differences in Religion should be referred to the Prelates: but when the Peace of the Kingdom is in question, this could not belong to the Ecclesiasticks, but to those whom the King would appoint to consult of it. That this Particular was then to be considered of, whether it were good service for the King to permit or prohibit the Congregations of the Protestants, wherein they were not to dispute which Religion was the better, because they took not in hand to frame a Religion, but to put in order a Republick. In the end they concluded that the Edict of *July* was to be remitted in part, and the Protestants to have lieve to Preach. The Edict contained many Points. That the Protestants should restore the Churches Possessions, and other Ecclesiastical goods usurped. That they should for-

bear to beat down Crosses, Images and Churches upon pain of death. That they should not Assemble themselves to Preach, Pray, or Administer the Sacraments in publick or in private, by day or by night within the City. That the Prohibitions and Punishments of the Edict of *July*, and all others made before, should be suspended. That they shall not be molested in their Sermons made out of the City, or hindered by the Magistrates. That none shall scandalize another for Religion, or use contumelious words of Faction. That the Magistrates and Officers may be present at the Sermons and Congregations. That they shall not make Synods, Colloquies, or Consistories, but with lieve, and in presence of the Magistrate. That they shall observe the Laws for Feasts, and Degrees prohibited for Marriage. That the Ministers shall be bound to swear to the Publick Officers, not to offend against this Edict, nor to Preach any Doctrine contrary to the *Nicene Council*, and the Books of the Old and New Testament. This was Registred and published by way of Provision, with this express Clause and Condition, Until such time as the General Council, or the King himself should order it otherwise.

The Duke of *Guise*, the Constable, and the Cardinals (among which the Cardinal of *Tournon* was lately dead) with the Marshals of *Brisac* and St. *Andre* being discontented hereat left the Court, contriving how they might hinder the execution of the Edict, and oppose the Protestants. But because they saw, that whilst the King of *Navarre* stood united with the Regent, they had no right to intermeddle with the Government of the Kingdom, therefore they proposed to themselves to dissolve that Union. And knowing, that the Queen intended to continue with the same power till her Son came of Age, they thought it more easie to gain the King of *Navarre*, who was already much averse to the Protestants Religion by reason of the different opinions he found among them about the Points in Controversie. And now the King of *Navarre* joyns himself with the Duke of *Guise* and the Constable. These three the *Hugonots* called the *Triumvirate*. Queen *Joan* was highly displeas'd at this so unexpected deliberation of her Husband, and leaving the Court, carrieth with her Prince *Henry*, and the Princess *Katherine*, her Children (whom she brought up in *Calvinism*) into *Bearn*, being determin'd to separate her self from the Counsels and conversation of her Husband. The Queen Regent was also terrified herewith, and in opposition to the *Triumvirate* joyns with the Prince of *Conde* and the Admiral. The Prince of *Conde* takes upon him openly to Head the *Hugonots*, who ardently desire to revenge his past affronts upon those that were his chief persecutors. His power and boldness was moderated by the wise Counsel of the Admiral of *Chastillon*. Their Authority led after them, being of the same Faith, the Prince of *Porcien*, the Count de *la Roch-fou-caut*, *Messieurs de Genlis*,

Genlis, de Grammont, and Duras; the Count of *Montgomery*, the Baron *des Adrets, Messieurs de Bouchavane, and Soubize*, and many other the Principal in the Kingdom. Thus upon a sudden the King of *Navarre* went over to the Popish party, and Queen *Katherine* (though dissemblingly) took upon her the Protection of the Protestants. The King of *Navarre* staying in *Paris*, laboureth to hinder the Assemblies of the Protestants, to diminish their force and credit, and finally to take away their liberty of Religion.

The Prince of *Conde* being likewise in *Paris*, on the contrary encourageth the Preachers, and (as he could) enlargeth their licence and liberty. The King of *Navarre* deliberating to drive the Prince of *Conde* out of *Paris*, for this purpose sends for the other Popish Lords to Court. The Duke of *Guise* makes a journey thither, and passing through *Vassy*, his Servants heard a noise of Bells; and having askt what was the reason of it, answer was made, That it was the hour wherein the *Hugonots* used to Assemble at their Sermons. The Pages and Lacquies of the Duke that went before the rest of the Company, moved with the Novelty of the thing, and a curiosity to see (for then those Congregations began first to be kept in Publick) with jesting speeches and a tumult went towards the place where the *Hugonots* were Assembled at their Devotion. Who understanding that the Duke of *Guise*, their great Persecutour, was there, and seeing a great Troop come directly toward them, inconsiderately fell presently to gather up stones, and began to drive back those that advanced first to the place of their Assembly. By which injury the Popish party rashly betook themselves to Arms. The Duke putting himself in the midst of them, was hit with a blow of a stone upon the left cheek, which bled much, which caused him to withdraw from the hurly burly. His followers impatient of such an affront done to their Lord, with their fire-arms presently assaulted the house whither the *Hugonots* retired to secure themselves, killed above sixty of them, and grievously wounded the Minister; who climbing over the Tyles saved himself in some of the adjoining houses. The tumult being ended, the Duke of *Guise* called for the Officer of the place, sharply reproving him for suffering such a pernicious Licence to the prejudice of Passengers. He excusing himself as unable to hinder it, by reason of the Edict of *January*, which tolerated the publick Assemblies of the *Hugonots*, the Duke no less offended at his answer than at the thing it self, laying his hand upon his Sword, replied in choler, *This shall soon cut the Bond of that Edict, though never so binding.* From which words many afterwards concluded, that he wasthe Authour of the ensuing War.

But the *Hugonots* incensed by this Chance, now full of rage, stirred up such horrible tumults and bloody Seditious, that (besides the slaughter of men in many places) the Monasteries were spoiled, Images thrown

*David. Hist.
of the Civil
Wars of France.
lib. 3.*

thrown down, the Altars broken, and the Churches defiled. The people in all places ran headlong to take Arms; and the Heads of the Factions went about gathering Forces, preparing themselves for a manifest War. And now each Faction desired to draw the King to their party, and to possess the Persons of the King and Queen. But the Catholicks prevent the *Hugonots*, and lead them both to *Paris* from *Fountainbleau*. The Prince of *Conde* therefore possesseth *Orleans*, and prepareth for the War. The Popish Lords under the King's name likewise raise an Army. Many writings are published on each side, and both Armies go into the Field. The Queen-Mother labours for a Peace. To this end she comes to a parley with the Prince, but without success: notwithstanding she continues to Treat of an Agreement, which at length is concluded. But the Prince by the perswasion of the rest, again takes Arms, purposeth to assail the King's Camp by night, but misseth of his design. Forces come to the King's aid out of *Germany*, and many thousands of *Swisses*, whereupon the Prince is forced to retire unto the Walls of *Orleans*, where being unable to keep the Army together, he divides it. He sendeth for succour from *Germany* and *England*, consents to give *Havre de Grace* to the *English*, and to receive their Garrisons into *Deiye* and *Roven*, to obtain aid from them. The King's Army takes *Blois*, *Poitiers*, *Tours*, and *Bourges*, besieges *Roven* and takes it, and sacks it, where *Anthony* King of *Navarre* received a Musket shot in the left shoulder; which breasing the bone, and tearing the Nerves, he presently fell down on the place as dead, and died shortly after.

Succours come to the Prince of *Conde* out of *Germany*, with which being re-inforced he makes haste to assault *Paris*: The King and the Queen arrive there with the Army: and the Prince after many attempts is necessitated to depart. Both Armies go into *Normandy*, and there follows the Battel of *Dreux*, in which the Prince of *Conde* is taken Prisoner on the one side, and the Constable on the other. The Duke of *Guise* being Victorious, layes siege to *Orleans*, and is ready to take it, and istreachersly slain by *Polrot*, *Sieur de Mereborn*, of a Noble Family, near *Angoulesme*. He feigns to forsake the Protestant party, leaves *Orleans*, insinuates himself into the Duke of *Guise's* Court: and whilst the Duke gives order for an assault, shoots him in the shoulder, whereof he dieth. *Polrot* aided by the swiftness of his horse, saved himself in the neighbouring Woods, and the Duke being carried to his Lodging, died three dayes after of his hurt. *Polrot* was taken, and being taken, was by sentence of Parliament publickly quartered.

After the death of the Duke of *Guise* an accommodation followed: Conditions of Peace were concluded at *Orleans March*. 18. 1563. *viz.* That all those that were free Lords over the Castles or Lands
that

that they possessed, not holding of any but the Crown, might within their jurisdictions freely exercise the Reformed Religion; and that the other Feudataries, who had not such dominion, might do the same in their own houses, for their Families only, provided they lived not in any City or Town. That in every Province certain Cities shall be appointed, in the *Faux-bourg* whereof the *Hugonots* might Assemble at their Devotion. That in all other Cities, Towns and Castles, in the City of *Paris* with the jurisdiction thereof, and all places whatsoever where the Court resided, the exercise of any other but the *Romish* Religion should be prohibited. Yet every one to live free in his Conscience without any trouble or molestation. That the Professours of the Reformed Religion should observe the Holy-dayes in the *Roman* Calender, and in their Marriages the Rites and Constitutions of the Civil Law. That all the Lords, Princes, Gentlemen, Souldiers and Captains should have a full Pardon for all Delinquencies committed during the time of the War, and every one to be restored to his charges, goods, dignities, priviledges and prerogatives. That the *Germans* should be sent away, and have safe-conduct out of the Kingdom: and that it should be in the King's power to recover all his places, Towns and Castles from any person that should with-hold them from him.

This Capitulation being published in the Camp, and in the Court, on *May* 18. the Prince of *Conde* and the *Constable* came out of Prison; and *Andelot* delivered the City of *Orleans* into the Queen's hands: and the Kings Army recovereth *Havre de Grace* from the *English*. The King cometh out of his Minority. The Queen useth divers artifices to work the discontented Princes to her will. The King and Queen make a general visitation of the whole Kingdom. And from *Bearn* they went to *Lions*, in which the *Hugonots* had so great a party. And considering the importance of the place, the neighbourhood of *Geneva* and *Germany*, they resolved that a Citadel should be built between the *Rhosne* and the *Saone* (two great Rivers that run through that Town) whereby to bridle the people, and secure it from the treachery of its neighbours. Which being then begun, was afterwards brought to perfection by the diligence of *Monsieur de Losse* newly put into that Government. From *Lions* the King being come to *Valence* in *Dolphinè*, he caused the City to be dismantled, and built there a new Fortrefs: that Town having ever been a receptacle for those that were in Rebellion.

From *Lions* they went to the Castle of *Roussillon*, where there was an Interview between the King and the Duke of *Savoy*. From thence they went to *Avignon*, where the King and Queen gave answer to the Pope's Ambassy, shewing that they were ready to extirpate *Calvinism*, and to cause the Decrees of the Council of *Trent* to be observed in their Dominions. Then they came to an Interview with the Queen of *Spain* at *Baionne*.

By

By an Ordinance of King *Charles IX.* Anno 1563. it was Decreed, That none should be admitted to sue, by vertue of the priviledge of his Clergy, to be sent back to the Ecclesiastical Judge in any Case whatsoever whether Civil or Criminal, unless he were a Sub-deacon at the last: which is as much as to exclude simple shavelings, whether they be married or no.

I find an ordinance of the same King made at *Mante* on Sep. 10. 1563. which speaks of defamatory Libels, placards, pasquils, and such-like things in matter of Religion: and as for the point of jurisdiction ordains as followeth, *Commanding all publique Magistrates, Commissaries of the Countrey, and other our officers whom it may concern, to have regard hereunto; charging our Proctors in every place and Advocates to do their endeavour herein (all other business laid aside) to the finding out and punishing such faults as they shall find concerning this particular.* And afterwards they are commanded to observe the said Ordinance punctually, and proceed against the breakers hereof by the punishments there assigned, peremptorily without observing the ordinary forms of Justice.

For as much as many large Indulgences are most commonly granted to Fraternities, as appears by divers of the Pope's Bulls, King *Charles IX.* required in his demands of the Council of *Trent*, a reformation of the abuses of such Fraternities. The Council found nothing to be corrected in them, but tacitly confirm'd them, by ordaining, That the Administrators of them shall give account of their administration every year unto the Ordinary. They were wary enough to touch upon that point, seeing it directly concerns the Pope's authority. By means of these Indulgences, and the superstition which he useth in them, he gains millions of men unto himself, who devote themselves so much unto him, for the special favour which they suppose they receive by the means of these Indulgences, that they do not acknowledge any other superior.

The Ambassadors of this King *Charles* sent to the Council of *Trent*, had such Articles as these given them in their Instructions; as concerning the reformation of the Court of *Rome*, Excommunications, the restoring of the Cup, marriage of Priests, Prayers in a known tongue: and to demand that Psalms might be sung, the Sacraments administered, and a Catechism made in the vulgar Tongue. And besides, to assist all such as should require a just reformation in all other matters. The originals of these instructions were signed by King *Charles*, the Queen-Mother, the Chancellour of the Palace, and divers others. Hereupon the King of *France* his Oratour said, when they proposed these demands, That they did wonderfully agree with those of the Emperour; and for that reason they had deferred the Proposal of them: supposing that if the other were assented unto, they should also be satisfied. But perceiving the lings and delays that were used in that behalf, and with-

wichal pressed by the Letters of the King their Master, they were constrained to make a motion of them. They required further, that all Mandates of provision of Benefices, all Reversions, Re-assumptions, Resignations, holding of Livings in Trust, and Commendams might be quite taken away, as contrary to the Decrees; and that resignations in Favour might be banished the Court of Rome, as forbidden by the Sacred Canons. That a course might be taken for instructing the people what they ought to believe concerning the Worship of Images, and to clear it from all superstitions and errors, if any were crept into it. And the like Essay to be made about Indulgences, Pilgrimages, Reliques of Saints, and Fraternities: that not only the ancient form of publick Penance might be restored in the Church for hainous and publick offenders, but also publick Fasts for the appeasing of God's wrath. That general Councils might be holden every ten years: that for abrogating of suits about Benefices, that distinction of *Petitory* and *Possessory* might be taken away: or rather for the utter extinguishing of such Suits, that Bishops might be enjoyned to bestow them not upon such as seek after them, but on those that are worthy of them and avoid them: and for certain proof of their Merits to make them Preach sometimes; and those such as have taken some Degree in the Universities, upon whom only Livings might be conferred by the consent of the Bishop and people.

Augustine Marlorat, one of the Ministers of the Reformed Church at *Rhoan* in *France*, was taken by the *Guisians*, and hanged upon a Gibbet there before our Ladies Church. He was a man excellently learned, and of an unblameable Life, who had the testimony even of the Papists themselves, that in his Sermons he never uttered ought tending to Sediion or Rebellion. He hath written upon *Genesis*, *Isaiah*, and the *Psalms*, and an Ecclesiastical Exposition upon the New Testament, which hath been well esteem'd of.

Clement Marot was a famous *French* Poet. He turned fifty of *Davids* Psalms into *French* Metre, which are read with admiration of his excellent Wit. He set them forth at *Geneva*, for he might not safely longer abide in *France* for suspicion of *Lutheranism*.

Marcus Antonius Muretus was a very eloquent and diligent Writer. Scarce hath he passed by any Latine Authour, either Historian, Oratour, or Poet, which he hath not explained, amended, and restored to his purity, either with his Commentaries, *Scholias*, or Notes, *Terence*, *Petronius*, *Tibullus*, *Catullus*, *Propertius*, *Seneca*, *Salust*, *Tacitus*. His Book of divers readings sheweth how Learned he was. His excellent Orations shew his great Eloquence. *Gesner* mentions his Latine works, and *Antoine du Verdier* his *French*. *Thuanus* styles him, *Magnam non solum Gallia nostra, sed ipsius Roma lumen*: not only a great light of our *France*, but also of *Rome* it self.

Le Pedagogue
d'Armes, cu. 8,
p. 9.

About this time Father *Edmond* in a Book of his Printed at *Paris* by *Sebastian. Nivelle*, and by him dedicated to King *Charles IX.* with this Inscription, *The Pedagogue of Arms, to instruct a Christian Prince to undertake a good War well, and accomplish it with success, to be Victorious over all the Enemies of his State, and of the Catholick Church*] gives such Rules as these. *That Wars have been alwaies accounted not only profitable, but necessary. That the Pope is bound to take Arms against Hereticks. That to a Monarch undertaking such a War, a man cannot urge any of his former Edicts or Ordinances. That no man (how Potent soever he be) can Contract with an Infidel, or one that hath revolted from his Conscience. He gives this reason. For what King is there, how redoubted soever he be, that can (without falsifying his Oath made to God) permit and give lieve to the Enemies of all truth, and condemn'd by the general sentence of all the world, to sow heresies in his Countries, and allure souls? He adds further, That what conditions of Peace soever he can grant unto his Rebels in this case, will not endure long. But it will behove him not to awake such strong and Potent Enemies. That to make a Peace with them at last, he must resolve to make a good War. And anon: As oft as by the Articles of Peace-licence is granted to every man to adhere to which of the two opposite Parties he please without being offended at it, it is all one, in my opinion, as if one should cast a man into the fire, and forbid him to burn himself.*

In the seventh Chapter he saith, *If such persons were Infidels or hereticks I would never excuse the Monarch, that having sufficient means in his own hands should not assay by all waies, even of fact, to reclaim such a Kennel, or drive them far out of his Country, out of the Territories of Catholicks. And so much the more roughly ought he to proceed against them, as he knows them perverse in all respects, and of the Hugonote stamp, which should be accounted the most pernicious, most devilish upholders of lies, that ever rose up against the Church. Thus he.*

Waferi Comment.
ad Milit.
thrid. Gesneri.

In this Age flourished *Gulielmus Sallustius Bartassius*, an excellent French Poet. *Ille Poetarum Gallicorum Coryphaeus Sallustius, Barthassii Dominus, cujus Poemata apud exteros etiam in laude sunt.* He is translated into many Languages. He may be read in *Latine, French, Italian, English, Dutch.* *Pasquier* sheweth, that the French Poets imitating the Latine, have often equalled and sometimes exceeded them. *Antoine du Verdier*, and *Thuanus* do commend him.

Near this time also lived *Guido de Bres*, a holy Martyr. He hath written against the *Anabaptists* in French, of the Authority of the Magistrate, and the immortality of the Soul.

Johannes Quinquarboreus was Professour of Hebrew and Chaldee to the French King in *Paris.* There is his Chaldee Paraphrase with Scholia

Scholia upon Ruth, Lamentations, Hosea, Joel, Amos.
Franciscus Rabelæsus was a witty, but Atheistical French writer, and Doctor of Physick.

Robert Constantine was *Beza's* great friend: he was (saith *Thuanus*) *trium linguarum peritissimus*, most skilful in three Languages, especially in Greek and Latine. He lived till he was a hundred and three years old, his Senses of Body and Mind being perfect, and his Memory strong. These are his Works. *Nomenclator insignium Scriptorum, Dictionarium abstrusorum vocabulorum, Lexicon Græco-Latinum.*

John Croy was a learned French Divine. He hath written a Treatise entitled, *Observationes Sacrae & Historicae in novum Testamentum.* That Book, and his *Specimen conjecturarum & observationum in quædam loca Origenis, Irenæi, Tertulliani & Epiphanijs,* &c. and his French Book entitled, *La vérité de la Religion Reformée,* declare him to be a good Linguist, and a General Scholar. He hath written a Book against *Morinus*, not yet published, but commended and quoted by those who have perused it. *John Morinus* was a learned Papist. There are his *Exercitationes Biblicæ de Hebræo Græcoque Textu, Exercit. Ecclesiastica.*

In the late Progress of King *Charles IX.* was discharged all Preaching and exercising of the Reformed Religion in the Towns of France, wherein it should happen the King to be, during the time of his Progress.

Many new interpretations of the Edict of *March* were invented, whereby the liberty granted to the Protestants was utterly infringed.

The Prince of *Conde* having heard that the Kings of *France* and *Spain* had made a League for the rooting out of the Protestants, addresseth himself to the King on the behalf of the Protestants, complaining, that contrary to the Edict of *March* they were injured and cruelly slain, demanding redress for the foresaid injuries, and that they might have liberty to enjoy their Religion without molestation. The King hearing of the Prince's coming (being with four hundred Armed men) with all expedition and in great fear hastens to *Paris*, and caused the *Parisians* to give thanks to God, as if he had been delivered from a great peril and imminent danger.

Symon Eccles.
Hist. li. 1.
 Cent. 16.

After this the second War for Religion brake forth. The Prince of *Conde* approached with an Army to *Paris*, and distressed it for want of food. The *Parisians* under the Conduct of the Constable sally out of the Town, and come to *Saint Denis* where the Prince of *Conde's* Army lay. There the Admiral put the *Parisian* Souldiers to flight, and the Constable was shot by a *Scottish* Souldier, of which wound he died shortly after.

After the Battel the Prince of *Conde* marched toward *Lorain* to joyn with the *German Army*, which was to be sent for his succour from the Count *Palatine* of the *Rheine*, under the Conduct of *Cassimire's* Son. This *German Army* joyned with the Forces of the Prince of *Conde* at *Pontamonson*, a Town in *Lorain* on the River *Mosel*. Being thus conjoyned, they march to *Chartres* and besiege it. The danger of *Chartres* brings on a new Treatise of Peace, which at last is concluded. The Armies are disbanded, and the Towns by him subdued are delivered into the King's hand, the *German Souldiers* were dismissed, and every man returned to his own house. But this pacification was but a subtil snare to entangle the Protestants withal: for the Protestants were compelled to lay down their Armour when they entred into the Towns where they dwelt, and strictly commanded to remain in their houses, being not permitted to visit one another.

In all the parts of the Country great cruelty was used and many cruelly butchered, so that within the space of three months moe than three thousand were slain by the Sword. All means also were sought to intercept the Prince of *Conde*, the Admiral *Andelot*, and other principal Personages. The Prince of *Conde* and the Admiral fled with their Wives and young children to *Rochel*. God's Providence so conducted them, that albeit all the Bridges and Passages were strictly kept, yet God provided a Foord in the River *Loyre* near unto *Sanser*, which was unknown before, neither was any passage found to be there two daies after. By this way they passed safely to *Rochel*.

The Prince of *Conde* had sent letters to the King, greatly complaining of the Cardinal of *Lorain*, who abused the King's Name and Authority, and so maliciously sought the lives of the King's innocent Subjects for their Religion, expressly against the King's Edict of Pacification, which had been sealed with the King's own hand-writ, and ratified with his Oath. To those Letters no answer was given, but all the Country was in Arms, and the Duke of *Anjou* Brother to the King was made General Commander of the Army.

The Queen of *Navarre* on the other part, adjoyned herself and her Forces to the Prince of *Conde*; and from *Britany* came *Andelot* and his Forces, who passed the *Loyre* by a certain Foord not known before, and unpassable afterward; no less miraculously than the Prince of *Conde* and his Family had done in another place of the same River before. After whose coming *Angolesme* was besieged and taken by the Prince of *Conde*. Likewise *Avierius* brought with him to the Prince out of *Dolphine*, *Provence* and *Languedoc* twenty three thousand men.

The Duke of *Anjou* was come with his Army to *Poitou*, and pitched his Camp at *Castellerault* near to the River *Vienna*. The Prince of *Conde* and the Admiral daily provoke him to fight, but he politickly delayeth. The Duke of *Anjou* receiving ayd from *Germany* forceth the

Prote-

Protestants to fight. A Battle was fought at *Blansac*, wherein the Prince of *Conde* was taken and slain, and two hundred more of the Protestants, and forty taken Prisoners. The Admiral led the rest of the Army back to Saint *Jande-Angeli*. Soon after *Andelot* died at *Saineres*, to the great grief of all the Army: his body being opened was found to be poisoned.

The Queen of *Navarre* comforted the Army of the Protestants. And her Son the young King of *Navarre*, with the Prince of *Conde's* Son took upon them the Government of the Army, and sent Count *Montgomery* to relieve the Town of *Angolesme*, which was then besieged by the Duke's forces, at whose coming the siege was raised.

Then the Duke of *Bipont* cometh from *Germany* to ayd the Protestants, and takes the Town of *la-Charity* in *Burgundy*, and dieth within two daies after, having appointed *Wolrod* Count of *Mansfelt* to be General in his room. In this Army were seven thousand and five hundred horse-men, and six thousand foot-men; besides two thousand *French* horse-men, who came in their company, and ten Ensigns of foot-men. The Prince of *Orange* with his Brothers *Lodowick* and *Henry*, were also in this Army.

In the Country of *Poitou* the Princes had taken many Towns, and *Poitiers* was besieged by them, but they were forced to raise the siege. At length both Armies met and joyned in a Battel near *Montconvoire*, where the Duke of *Anjou* had the Victory. Hereupon all the Towns which the Protestants had taken in *Poitou* were recovered by their Enemies. *St. Jan-Dangely* was also besieged and surrendered. At the siege of this Town *Martiques*, Governour of *Britany*, was slain. This *Martiques* perswaded *la Marpinolis* to yield the Town to the King: and desired the Town to remember the Battel of *Montconvoire*, wherein their strong God had forsaken them, and said it was time for them to sing, *Help us now O God, for it is time*. Not long after this proud Blasphemer felt that this strong God was living, able to help the weak; and confound the proud.

The Princes now resolve to make *Languedoc* the seat of War, because the Town of *Nimes* was lately surprized by the Protestants, and many Towns in that Country favoured their Religion.

This occasioneth a new Edict of Pacification to be set forth, granting liberty of Religion to the Protestants again; and for their further security the keeping of four Towns during the space of two years, *viz. Rochel, Cognack, Montallan, and Caritea*. Thus was an end put to the third Civil war in *France*.

About this time was a notable Suit of those who with a presumptuous and partial Title termed themselves, *of the Society of Jesu*, decided in the Court of Parliament, *Strep. Pasquier* pleading against them for the University.

city of *Paris*, a most grave Advocate of so rare a Cause, and *M. Peter Versoris* for their Company. Their pleadings are read, and their beginnings, and first entry into *France*, their advancement, and all that concerns their Sect, is so learnedly expressed in an Epistle of the fourth Book of the said *Pasquier*, and in his pleading, as it is needless to insert here.

Then the King offereth his Sister in Marriage to the King of *Navarre*, and passing to *Bloyes* sent for the Queen of *Navarre*, whom he received so courteously, that the Queen was fully perswaded, that this Marriage would be a more sure pledge and bond of constant peace. The *Admiral* also was sent for, and met the King at *Bloyes*, whom the King seemed highly to honour. The *Admiral* and other Nobles are solicited to be present at the Marriage.

The Queen of *Navarre*, as she was busied in making preparation for the Marriage, died hastily by the scent of empoisoned Gloves, which she received from an *Italian* the King's Unguentary. But the Marriage was celebrated notwithstanding on *August 18. Anno 1572.*

Soon after, *viz. August 22.* the *Admiral*, as he went from the *Louvre* to his house, was shot with two or three bullets in his arm. This was taken in ill part by the King of *Navarre* and the Prince of *Conde*, desiring liberty to depart from *Paris*. But the King with so many attestations protested his dislike in that matter, and that he would diligently search out and severely punish the Authours of that deed, that in some part he quieted the minds of the complainers.

The King likewise came to visit the *Admiral*, pitifully lamenting the chance that was fallen out, affirming the dishonour to be done to him, although the *Admiral* had received the hurt. He would also have had the *Admiral* transported to the *Louvre* for his better security, to which the *Admiral* seemed unwilling. Therefore the King appointed some of his own Guard to attend upon the *Admiral's* house, and the Protestants were required to prepare their Lodgings near to the *Admiral's* house, to be a Guard unto him, in case any commotion should happen in the Town.

The Massacre of
Paris August 24.
Anno 1572.

All this was done under deep dissimulation, to put the Protestants in security, that they should not once imagine of the Tragedy that was to come. The night after was the appointed time for the horrible Massacre of the Protestants, that were in *Paris*. The Duke of *Guise* went from Court, with order from the King to find *President Charron Provost des Merchants*, the chief Head of the people of *Paris*, giving him direction to provide 2000. Armed men, who should wear every one a shirt-sleeve upon their left arm, and white Crosses in their hats, which upon notice given were presently to execute the Kings commands. That he should cause to be in readiness the Sheriffs (*Echevins* they call them) of the several Wards, and that upon ringing of the Bell of the

the Palace-clock, lights should be put in every window through the Town : which things were all presently performed : the Dukes of *Montpensier* and *Nevers*, with many other Lords of the Court took Arms, all the Guards being in Arms at the Gate, and in the Court of the *Louvre*. At the prefixed hour the Duke of *Guise*, the Duke of *Aumale*, and *Monsieur d' Angolesme*, Grand-Prior of *France*, the King's Bastard-Brother, with other Commanders and Souldiers to the number of 300. going to the Admiral's house, forcibly entred the gate of the Court, kept by a few of the King of *Navarre's* Halberdiers, and the servants of the house, which were all killed without mercy.

The Lords stayed below in the Court, and one *Besme*, a *Lorainer*, and *Achille Petrucci*, a Gentleman of *Siena*, one of those Strangers which he maintained, with Colonel *Sarlabous*, and the other Souldiers, went up to the Admiral's chamber. He hearing the noise, got up, and kneeling down, leaned against his Bed, when seeing *Cornafon*, one of his servants come frighted in, he asked him what noise it was; who answered, *My Lord, God calls us to him*, and ran out hastily at another door. They presently entring, *Besme* ran him into the Breast, and the rest when they had made an end of killing him with their Daggers, threw his body out of the window into the Court, and presently it was dragged into a stable. In the same Palace were slain *Teligny*, the Admiral's Son-in-Law, and *Guerchy* his Lieutenant, who wrapping his Cloak about him died fighting manfully, Colonel *Montaumar* and *Raura* Son to the Baron *des Adrets*, with all the rest that had relation to him.

Then the Colonel of the King's Guards called the Principal *Hugonots* that were in the *Louvre* one by one, who being come in the Court, were all killed by the Souldiers that stood in two long Ranks with their Arms ready for that purpose. There died the Count *de la Roch-foucault*, the Marquess *de Renel*, *Piles* who had gallantly defended *Saint Jean de Angeli*, *Pombreton*, *Pulviant*, *Bandine*, *Franccourt* Chancellour to the King of *Navarre*, *Pardillan*, *Lavardin*, and others to the number of 200.

Then at the ringing the Bell of the Palace-Clock, they fell a killing the *Hugonots* throughout all the Lodgings and houses wherethey were dispersed, making an infinite slaughter of them without any distinction of Age, Sex, or Condition.

The King of *Navarre*, and the Prince of *Conde*, were kept in the King's Chamber during the Massacre, and after are kept Prisoners. They are threatened, except they will renounce that Religion which they professed; they shall surely die.

The King of *Navarre* requested the King to regard that new bond of friendship that was bound up between them, and not to urge him so strictly to forsake that Religion wherein he had been trained up from his youth.

The

The Prince of *Conde* added, that his life was in the King's hands, to dispose of it as it pleased him. But as for his Religion he had received the knowledge of it from God, and he would not renounce it for any fear or danger of this present life.

Some of the Protestants then lodged in the *Fobers* of *S. German*, as Count *Montgomery*, and the Vidame of *Chartres*, for intercepting of whom the King had given command to the Dean of *Gild of Paris*, to have in readiness 1000. Armed Souldiers. But these Souldiers were not in readiness; so they escaped. The Duke of *Guise*, the Count of *Angolesme*, and others, pursued them to *Montfort*, which is eight leagues distant from *Paris*, but could not overtake them, and so returned back again to *Paris*. Besides the Nobility, more than ten thousand persons were slain, whose bodies were laid on heaps upon carts, and cast into the River *Seine*, which was coloured red with the blood of the slain.

Peter Ramus was slain at this time: he was the King's Professour of Eloquence and Philosophy at *Paris*, in the 36. year of his age. In the 21. year of his age he published a Logick with animadversions upon *Aristotle*. Being murdered, his body was reproachfully dragged up and down the streets, and many of his works unperfected there perished. *Jacobus Pascharius* hath these Verses of him.

*Fertilior quavis cum sit sacer arbore Ramus;
Arboris hic dignus nomine Ramus erit.*

Dionysius Lambinus, a very learned man, was also slain in this Massacre.

John Mercer, a learned Protestant, a man well skilled in the Hebrew tongue, and Hebrew writers, succeeded *Vatablus* in the Profession of the Hebrew tongue at *Paris*. He escaped at the cruel Massacre at *Paris*, being thrown into the River, and after put forth his learned Commentary on *Genesis*.

Peter Merlin, a godly and learned French Divine, who was *Beza's* Scholar, was miraculously preserved in that Massacre.

In many other Towns there was a general slaughter of Protestants. So that within the space of a month more than thirty thousand were reckoned to be slain. To all this Tragedy was added the defection of *Rozarius*, a Preacher at *Orleans*, by whose Apostasie, example, and persuasions the King of *Navarre* and the Prince of *Conde* were induced to renounce the Protestant Profession for a time. Yet afterwards this same *Rozarius*, being gravely admonished of the vileness of his Apostasie, departed out of *France* into *Germany*, and writ Letters to the Prince of *Conde*, wherein he acknowledged his errour, begged mercy of God, for that he had been a snare and stumbling block unto him. I read in the life of the learned Dr. *Peter du-Moulin* the elder, that his

his Father *Joachim du-Moulin*, was called to be Minister at *Cœnures* near *Soissons*, Anno 1570. The Protector of that Church was *Mon-*
sieur d'Estree, called since *Marques de Cœnures*, who then professed
 the Protestant Religion. But when he heard of the great Massacre of
Paris, August 24. 1572. and that the like was to be speedily execu-
 ted over all *France*, he presently forsook the Protestant Profession, and
 to approve himself a true Convert, expelled the said *Joachim du-Moulin*
 out of *Cœnures*.

See the Life of
 Dr. Peter du
 Moulin written
 by his Son.

X Then was the good man in great extremity, and in this general Massa-
 cre the murtherers were seeking for him. And how to dispose of his
 Wife and four little Children he knew not. At last this he did, he left
 his Children with a Woman of contrary Religion half a mile from *Cœ-*
naures. Himself with his Wife fled to *Muret*, a Town belonging to
 the Prince of *Conde*, and so to *Sedan*, with the Duke of *Bovillon* of the
 house of *de la March*, who passed that way flying from the Court.
 The Murtherers that were sent to kill *Joachim* and his Family (for
 they spared neither Age nor Sex) found the Womans house where the
 Children were left. *Ruffina*, the Woman to whom the Children
 were committed, hid the Children in the straw of a Bed, the ordinary
 bottom of beds of the lower sort in *France*, and laid a feather-bed
 and a blanket over them. Scarce had she laid the blanket, when
 the Murtherers came into the room, and searched it, but lookt not in
 the Bed. *Peter* then under four years of age, not liking to be thus laid
 up would cry; but his Sister *Esther* then seven years old, who had
 been made apprehensive of their danger, stopt his mouth with her hand,
 whereby she made him struggle, and to make some noise; which to
 drown with another, *Ruffina* pretending to reach something upon a
 shelf made the Pewter fall, and then took it up again with much rust-
 ling till the Murtherers were gone. As soon as they were out of doors,
 she ran to help the Child, whom she found well-nigh smothered with
 the stopping of his wind: but he soon recovered, and the Children
 were kept safe in her house till their Parents sent for them. Thus God
 doth many times preserve the infancy of his servants from the rage of
 Satan and the world.

The day before that terrible execution, the King dispatched Posts in-
 to divers parts of the Kingdom, commanding the Governours of Ci-
 ties and Provinces to do the like: but this Commission was perform-
 ed with more or less severity according to their several inclinations:
 for the same night at *Meaux*, and the daies ensuing at *Orleans*, *Roven*,
Boarges, *Angiers*, *Tholoufe*, and many other places, but above all at
Lions, there was a most bloody slaughter of the *Hugonots*. On the
 other side, in those places where the Governours were either Depen-
 dants on the Princes, or followers of the family of *Montmorancy*, the
 Order was but slowly and remissly executed. And in *Provence* the

Count of *Tende* refused openly to obey it, for which cause being a while after at the City of *Avignon*, he was secretly made away, and (as it was believed) by the King's Commission.

The third day after the death of the Admiral, the King accompanied by all the Princes and Lords of his Court, went unto the Parliament, where he pretended, that he had miraculously discovered the conspiracy of the Admiral and his Complices to take away his life, and not his alone, but the lives of the Queen-Mother, and the Dukes of *Anjou* and *Alan*, on his Brothers, and even the King of *Navarre's* also, who because he was alienated from their party, was esteemed no less their enemy than all the rest. He gave order it should be recorded among the ordinary Acts of that Court, that whatsoever had befallen the Admiral and the rest of his faction, either in *Paris* or any other part of the Kingdom, was done by his will, order, and express Commission.

Then he commanded them to proceed to the examination of Prisoners, to defame the memory of the dead by laying open their Rebellions, and by inflicting such punishments upon them as the strictness of the Law required. And lastly, he caused to be published, not only in the Parliament, but likewise in all the Streets of *Paris*, that they should desist from further effusion of blood. The Parliament condemned *Briquemald*, and *Cavagnes*, two Protestant Noble-men. They laboured by torturing them to extort from them a confession of the fore-alleged Conspiracy. But the Noble-men died constant in the true Faith, without any confession of such Treason as was alledged. They were publickly torn with Pincers, and their bodies quartered. Notwithstanding they were not ashamed in their names after their death to publish a confession of horrible Treason, which they never confessed whilst they were yet alive.

The King commanded also a Statue of the Admiral's to be broken in pieces, and burned, declaring him a Rebel, a disturber of the Kingdom, an Heretick, and an enemy to all good men. The Magistrates also sentenced the *Hoftel de Chastillon* to be razed to the very ground, and all his Posterity to be deprived of Nobility, and made incapable of bearing any Office or possessing any goods in the Kingdom of *France*. The King therefore dispatched his *Grand-Provost*, with all diligence to seize upon his Wife and Children. But his eldest Son, with the Widow-Lady his Mother-in-Law, the Wife of *Teligni*, and *Monsieur de la val*, the Son of *Andelot* deceased, were already fled secretly to *Geneva*: and the better to avoid their danger, went to live among the *Swisses* in the *Canton of Bearn*. The younger Children were condemned to death in their tender years, coming to that end, which in the variety of worldly affairs accompanies the ruine of great Families.

*Davil. Hist. of
the Civil Wars
of France, lib. 5.*

At the same time this execution was done in *Paris, la Charite*, which was still held by the Protestants, was surprized by the *Gens d'Arms* of the Duke of *Nevers*.

✕The Town of *Rochel* was the Town of greatest importance of all the rest of the Towns, that were yet in the hands of the Protestants. The King with a mighty Army besieged it by Sea and Land, which siege began in the Month of *December*, and endured until the Month of *July* next following. The marvellous providence of God was seen in this siege, for God sent a number of Fishes, called *Surdornnes*, to the support of the poor, during the time of the siege; and at the end of the siege the Fishes were found no more in that coast.

A. M. 1573.

Sanferre, a Protestant Town, after eight Months siege was forced to surrender to *Casfrius*, the King's Lieutenant in those parts.

Upon the ninth day of *May* 1572. *Henry* Duke of *Anjou*, was with a general consent chosen King of *Poland*. Wherefore, he having long besieged *Rochel*, and seeking to come off from that siege with such moderation, that his reputation might be safe, and the minds of his new subjects not unsatisfied, from whom he endeavoured to remove all suspicion of his taking away their liberty of Conscience, he proceeded not so violently against the Protestants, who now being quite tyred out, desired peace. This was favoured by the Duke, and the City was yielded upon these conditions: That the King should declare the Inhabitants of *Rochel, Nismes, and Montauban*, to be his faithful Subjects, pardoning all faults whatsoever had been committed by them during the Civil War. That in those three Cities he should allow the free and publick exercise of the Reformed Religion, they meeting together in small numbers, and without Arms, the Officers appointed for that purpose being there among them. That in all other outward matters (except Baptism and Marimony) they should observe the Rites and Holy-days observed and commanded by the Church of *Rome*. That the King should confirm all the liberties and priviledges of those three Towns, not permitting them to be in any part diminished, altered, or violated. That the *Rochellers* should receive a Governour of the King's appointment (but without a Garrison) who might freely stay there, inhabit, go, and return into the City at his pleasure. That they should be governed by the Laws and Customs with which they had been governed under the Kings of *France* ever since they were Subjects to that Crown. That they should not lend any aid to those which should continue up in Arms, though of the same Religion. That the use and exercise of the Catholique Religion should be restored in those Cities whence it had been taken, leaving freely unto the Church-men, not only the Churches, Monasteries and Hospitals, but likewise all the Profits and Revenues belonging to them. That all Lords of free Manours through the Kingdom might in their own houses lawfully celebrate Baptism and Marimony

mony after the manner of the Protestants, provided the Assembly exceeded not the number of ten persons. That there should be no Inquisition upon mens consciences, and that those who would not dwell in the Kingdom might sell their Estates and go live where they pleased, provided it were not in places that were enemies to the Crown: And that for the observing these Articles, the said three Cities should give Hostages, which should be changed every three Months, and alwayes should follow the Court. When these conditions were established, and the Hostages given, which by the Duke were presently sent to the Court, *Monsieur de Byron*, the Governour appointed by the King, entred *Rochel* with one of the publick Heralds, took possession of the Government, and caused the Peace to be Proclaimed. After which the Duke of *Anjou* (now King of *Poland*) having dismissed the Army, went with a Noble Train of Princes, Lords and Gentlemen, unto the City of *Paris*, where assuming the title of his new Kingdom, and having received the Polish Ambassadors, he prepared for his journey to go and take possession of the Crown.

All the Protestants dwelling in *Languedoc*, *Dolphinè* and *Provence*, were offered those conditions which the *Rochellers* had embraced. But they craved liberty first to assemble themselves together before they should give their answer. Which being granted, and the Assembly convened at *Miliald*, they craved these Conditions, viz. That in every Province of *France* two Towns might be granted unto the Protestants for their further security, and those Towns to be kept by the Guards of their own Souldiers, and have all their pay out of the King's Treasury: and that liberty should be granted to all that were of their Religion, to exercise the same freely, without any exception of places. Also that all those that should be found guilty of the horrible Murthers committed at *Paris* August 24. should be severely punished.

The Queen-Mother when she had read the Conditions which were required, said with great indignation, That if the Prince of *Conde* had been in the midst of *France* with twenty thousand Horse-men, and fifty thousand Foot-men, yet would he not have required the half of those conditions. This great boldness of the Protestants, put the Enemies in suspicion that the Nobles of *France* were confederate with them.

About the same time Count *Montgomery* had returned out of *England* and taken some Towns in *Normandy*, but soon after he was besieged in *Donfront*, a Town of *Normandy*, where he is taken and sent to *Paris*, and condemned to death. This is that Noble man who had slain King *Henry* the second with a Spear, whom King *Henry* would not suffer to be harmed for it. But when he came into the hands of this cruel woman he must die. She caused divers of the Nobility to be imprisoned, and spared not her own Son the Duke of *Alançon*. The Prince of *Conde* conveyed away himself secretly into *Germany*.

In *November* following after the bloody *Massacre* a new *Star* was seen in the Constellation of *Cassiopeia*, which continued full sixteen Months, being carried about with the daily motions of the Heaven. *Theodore Beza* wittily applyed it to that *Star* which shone at the Birth of *Christ*, and to the murdering of the Infants under *Herod*, and warn'd *Charles IX.* King of *France*, who confessed himself to be the Authour of that bloody *Massacre* at *Paris*, to beware, in this Verse.

*Tu verò Herodes sanguinolente cave.
And thou bloody Herod, look thou to thy self.*

*Cambden's Hist.
of Qu. Elisa.*

And he was not wholly deceived in his belief, for in the fifth Month after the vanishing of this *Star*, King *Charles* died of a bloody *Flix*. As he had caused much Protestant blood to be shed, so in his sickness before his death, great store of blood issued out by vomiting, and by other passages of his body in the two last weeks of his sickness, and in his bed he could have little rest, but horribly Blasphemed the name of God, which he had accustomed himself unto even from his Child-hood. Such was his unquietness and affrightments in the night, that he endeavoured to appease it by Musick. *Thuan. Hist.
l. 57.*

Andrew Melvin hath these Verses to *Charles IX.* dying with an unusual Flux of blood.

*Naribus, ore, oculis, atque auribus undique & ano,
Et pene erumpit qui tibi, Carle, cruor :
Non tuus iste cruor, Sanctorum at cæde cruorem.
Quem ferus hausisti, concoquere haud poteras.*

In those Verses are compris'd both the cause and manner of his death. He died *May 30. 1574.* before he was full five and twenty years of Age.

As soon as *Henry* King of *Poland* heard of his Brother's death, he returned privily and speedily, and was Crowned King of *France*.

Michael Hospitalius, Chancellour of *France* under *Charles IX.* was removed from the Court, and made a Prisoner as it were, only because he opposed those wicked Counsels against the Protestants in the *Massacre* at *Paris*. *Beza* mentions him in his *Icones illustrium virorum*. And *Grotius* styles him, *Unicum avi nostri decus*, the only ornament of our Age. There are these of his Works published. Six Books of Epistles in Latine Verse. *De Caleto expugnato. Epistola & carmen cum aliis*. In the Preface to his Epistle one saith, it appeared by a most Ancient Coyn, that he much resembled *Aristotle*. *Summum illum om-*
*T. Hist. Tom. 3.
lib. 56.
Gro. Præf. ad
Poem.*

nium Philosophorum principem Aristotelem sic ore toto retulit, ut alterius ex altero Imago expressa videri posset.

At this time flourished *Michael Montanus*, or *Michael de Montaigne*, Knight of the Noble Order of St. *Michael*, and one of the Gentlemen in Ordinary to the *French King Henry III.* his Chamber. His elegant Books of Miscellanies written in *French*, are by him modestly styled *Essayes*, or *Moral, Politick and Military Discourses*. He hath thereby gotten a great opinion of his Learning and Wisdom, and *Rome* hath chosen and adopted him for one of her Citizens.

Charles, Cardinal of *Lorain*, dieth *December 23. 1574.* of a Frenzy in the midst of a cruel tempest, and violent whirl-wind which uncovered the houses, and loosened the bars of Iron in the *Carthusians* Covent in the Suburbs of *Avignon*.

According to the advice of the Queen-Mother, the King assaults the Protestant Towns in *Provence, Languedoc* and *Dolphinè*. *Lusignan* was besieged, and yielded upon Composition. *Poussin* is besieged, and taken: but the Town of *Libero* in *Dolphinè*, though besieged, was not taken. In *Languedoc, D'anville*, although he was of the *Roman Religion*, yet had joyned himself to the Protestants, and took *Aques Mortes*, a Town of great importance in those Parts, with many other Towns. In *Dolphinè Mombrim* was chief Commander, and had great success in his attempts. But in the end being sore wounded he was taken beside *Via* a Town in *Dolphinè*, and by the Commandment of the King and Queen-Mother was carried to *Grenoble*, and there was executed in the sight of the people.

The Prince of *Conde* had required help of *Casimire* the Son of Count *Palatine*, who had also condescended to succour the Protestants. The Conditions they agreed on were these. That they should not lay down their Arms until that liberty were obtained to the Protestants fully to enjoy their own Religion. And likewise that *Casimire* should have the Towns of *Metis, Tullion, and Verdum* in his hands, besides other Towns in all the Provinces of *France*, which the Protestants were to require for their further assurance, and as pledges of the King's fidelity and faithfulness to them.

The Army of the *Germans* and *French* entered into *France* under the Prince of *Conde* and *Casimire*, and came forward to *Charossum*, a Town in *Bourbon*, not far from *Molins*, where *Alanson* the King's Brother joyned with them: and the whole Army conjoyned, was found to be of horse-men and foot-men thirty thousand. The King of *Navarre* at the same time departeth from Court, and returneth into his own Country. The Army draws near to *Paris*, but at length was concluded upon certain Conditions. That *Casimire* should receive from the King a great sum of money instead of those Towns which should have been

put in his hands : and that liberty should be granted to the Protestants to exercise their own Religion openly and freely without exception of places ; the Court and the City of *Paris* with a few leagues about only excepted. They were also declared to be capable of places in Parliament, and Courts of Justice : and all Judgements which were made against them for any enterprize whatsoever, were declared void ; the cruel day of *St. Bartholomew* disavowed ; and for better assurance and performance of these conditions, they had eight Towns delivered unto them, with the Conditions of their Governments. *Aques Mortes, Bencaire, Perigneux, Le mas de Verdun, Nions, Yissure, La grand tour.* The Edict of Pacification was Proclaimed *May 10. 1576.* and an end was put to the fifth Civil War in *France* for Religion.

By the Bull of Pope *Gregory XIII.* sent into *France Anno 1575.* we may see all the Judges Royal both superiour and inferiour utterly despoiled of the Cognisance of criminal Causes. The Sixteenth Article is this, *We Excommunicate and anathematize all and every one the Magistrates, Counsellours, Presidents, Auditors, and other Judges, by what name soever they be called, the Chancellours, Vice-Chancellours, Notaries, Registers, and Executors, their servants and others which have any thing to do, in what sort or manner soever, with Capital or Criminal Causes against Ecclesiastical persons, in banishing or arresting them, passing or pronouncing sentence against them, and putting them in Execution, even under pretence of any priviledges granted by the See Apostolick, upon what causes, and in what tenour and form soever, to Kings, Dukes, Princes, Republicques, Monarchies, Cities, and other Potentates, by what name and title soever they be called, which we will not have to be useful to them in any thing, repealing them all from henceforth and declaring them to be nullities.*

The twelfth Article speaks on this sort. *We Excommunicate all and every the Chancellours, Vice-Chancellours, Counsellours, Ordinary and Extraordinary, of all Kings and Princes, the Presidents of Chanceries, Councils, and Parliaments, as also the Attorneys General of them and other Secular Princes, though they be in Dignity Imperial, Royal, Ducal, or any other, by what name soever it be called ; and other Judges, as well Ordinary, as by Delegation : as also the Archbishops, Bishops, Abbots, Commendatories, Vicars, and Officers, who by themselves or by any other, under pretence of Exemptions, Letters of Grace, or other Apostolical Letters do summon before them our Auditors, Commissaries and other Ecclesiastical Judges, with the causes concerning Benefices, Tithes, and other spiritual matters, or such as are annexed to them and hinder the course of them by any Lay-authority, and interpose themselves to take Cognisance of them in the quality of Judges.*

Vide Collect.
diversa-consti-
tut. Romanor.
Pontif. in fine.
Et Eclogam
Bullarum & mo-
tuum proprio-
rum. p. 316.

This is not all, for in the following Article he goes yet further, striking an heavy blow at the Ordinances of the French Kings. Those also which under pretence of their Office, or at the Instance of any man whatsoever, draw before them to their Bench, Audience, Chancery, Council, or Parliament, Ecclesiastical persons, Chapters, Covents, and Colledges of all Churches, or cause them to be brought in question before them, or procure them directly or indirectly, under what colour soever, beyond the appointment of the Canon Law: Those also which ordain and set forth Statutes, Ordinances, Constitutions, Pragmatiques, or other Decrees whatsoever, in general or in special, for any cause or colour whatsoever, even under pretence of Apostolical Letters, not now in practice, or repealed; or of any Custom or Priviledge, or any other manner whatsoever: or that make use of them when they are made and ordained, when by them the Ecclesiastical liberty is abolished, impaired, depressed, or restrained in any manner whatsoever, or who do any prejudice to our Laws, and those of our See directly or indirectly, implicitly or explicitly.

See yet another which follows after this. Those likewise who do any ways hinder the Archbishops, Bishops, and other Prelates superiour and inferiour, and all other ordinary Ecclesiastical Judges, in the exercise of their Ecclesiastical jurisdiction against any person, according as the Canons, the sacred Constitutions of the Church, the Decretals of General Councils, and principally that of Trent do ordain. There is further in the same Bull some Excommunications against those which appeal from the Pope's Sentence to General Councils: Against those that hinder Clergy or Lay-men from going to plead at Rome, which is a remarkable thing. Against Kings and Princes which make the fruits of Ecclesiastical Livings to be sequestred upon any occasion whatsoever, which concerns the right of the Crown. Against those which impose any Tenths, Subsidies, or other Taxes. All this was levell'd against the rights of the King, and the liberties of the Gallican Church.

A Bull had been granted by Pope *Alexander VI.* in the year 1500. for the union of the Parish-Church of *Doway*, with the Chapter of the Cathedral-Church of the same place. But the Parliament of *Paris* upon the appeal, as from abuse, exhibited from the Curate of *Doway*, to stop the Execution of it, disannulled the union by an Arrest of the first of *May* 1575. because there wanted a Writ for Commission *In Partibus*. Divers other unions besides have been declared to be abusive, because they were made without the consent of the Lay-Patrons; and the Bulls have been annulled, as well by the Parliaments, as by the Grand Council.

King *Charles IX.* in his demands of the Council of *Trent*, required a reformation of the abuses of *Fraternities*. That Council found nothing

Rebuff. in praxi
benefic. de union.
benef. num. 25.

Papon. lib. 3.
tit. 8. art. 2.

thing to be corrected in them, but tacitely confirmed them, by ordaining, That the Administrators of them shall give account of their Administration every year unto the Ordinary. We read, that Leagues and Monopolies, and Conspiracies against the State, have been hatched in such Fraternities as these, and that disorders and other unlawful things have been committed among them. They have been prohibited in all well policied Kingdoms and Common-wealths; and particularly in *France*: where we must observe, That as they have been Instruments of trouble and dissoluteness, so they have been judged hurtful to peace and concord. And for that reason they are condemned by the Edicts and Declarations of the *French Kings*, as the Mothers, or (at least) the Companions of Conspiracies. For they are so joyned together by the same Ordinances, as in that of King *Henry III.* of *September 1577.* And all Leagues, Associations, and Fraternities, made or to be made, under any pretence whatsoever, to the prejudice of this our Edict, shall be utterly void and of no effect. And in that of the same Prince given the 20. of *December* in the same year. We expressly forbid all our said Subjects, of what quality soever they be, to begin, make, or prosecute any League, Association, or Fraternity among themselves, to the prejudice of our said Edict of Pacification.

The forty fourth Article of the Conference of *Flex* saith in express terms. All the foresaid (*viz.* Provosts, Majors, Consuls, Sheriffs of Towns, &c. mentioned in the former Article) and other Subjects whatsoever of this Realm, of what Condition soever, shall depart from, and renounce all Leagues, Associations, Fraternities and Intelligences, as well within the Realm as without.

Duke *Casimire* had no sooner turned his back from *France*, but they began to find the Peace to be counterfeit, being made only to disarm them, and to divide the Commanders. The Prince of *Conde* first felt the breach of these Promises. They deny him his Government of *Picardy*. *Peronne* is seized upon. Divers enterprizes upon the Princes person, make him to leave the Duke of *Alançon*, and to retire into *Guienne* to the King of *Navarre*, (who had before declared himself for the Protestants,) and whom those of *Rochel* received into their Town with much honour on *June 28.* All such of his Train as they suspected were excluded.

Upon denial of *Peronne*, the King granted to the Prince the Town of *S. Jean d'Angeli*: but the Inhabitants had a Watchword, and a mutual Oath (after the manner of a private League, made by sixty Gentlemen of *Poitou*, who would have no exercise of any Religion but the Catholick) to maintain one another, and not to give access to any one of what Religion soever, to the end their quiet might not any way be disturbed. The Prince finding this repulse, caused some Captains to enter secretly,

and so assured himself of the place. But finding this place too weak for the assurance of his Person, in the end of *October* he takes *Brouage*, a strong place near unto *Rochel*.

The Protestants complain unto the King, that in divers places they are disturbed in the exercise of their Religion, granted by the Edict. That many Preachers move the people to Sedition. That the Chambers of both Religions are not erected, and that justice is denied them. That both great and small bandy against them. And they produce ample proofs of these complaints.

Now those of the house of *Guise* studied to discover those terrible Projects which they had long hatched. Their chief designs were to overthrow the succession brought in by *Hugh Capet* in the full assembly of the States, and to cause the naming of a Successour to be subject unto the said Estates; to cause the Princes of the blood that should oppose against the Decrees of the Estates, to be declared incapable to succeed unto the Crown. And the residue, of what qualities soever, Noble-men, Gentlemen, and others, to be degraded of their Dignities: the money growing of their Confiscations to be employed for the War, and their Bodies to be executed. To make the Estates protest to live and die in the Faith set down by the late Council of *Trent*, to cause it to be signed in the open Parliament. To revoke and disannul all publick Edicts, in favour of the Protestants and their Associates, and to pursue them to the death that should hinder the extirpation of Heresies. To cause the King to revoke the Promises made unto the Protestants; and to prescribe a certain time unto their Associates, in the which they should present themselves before the Ecclesiastical Judges to be absolved; and then to be sent unto the King, to purchase pardon of the Crimes committed against his Majesty. To cause the King to make the Duke of *Guise* his Lieutenant General, a Person fit to encounter the Rebellion of Princes, that should seek to hinder the effect of the precedent Articles. To cause Judges to be appointed to examine the crime committed by the Duke of *Alançon*, declaring himself Chief of the Hereticks. To cause the said Duke to come to Court, with the King of *Navarre*, and the Priuce of *Conde*, and to seize upon the said Duke, King, and Prince, and all their Accomplishes. That the Captains that should be under the Duke of *Guise*, should put all Protestants and adherents to the Sword, both in the Country and in Walled Towns. To subdue the revolted Princes. To be Masters of the Field: To block up the Towns that were opposite, and to put all to fire and sword that should make head against them. Then to take exemplary punishment of the Duke of *Alançon* (now henceforth to be called the Duke of *Anjou*), and his Complices. Then by the Pope's consent to put the King and Queen into a Monastery, as King *Pipin* in former time had done *Childe-ric*: and in favour of the *Roman* See to abolish the liberties and priviledges of the *French* Church.

De Serres Hist.
in vit. *Henry III.*

A League of the
Guisian Faction.

These

These high projects were hearkened unto, received and favoured in the Court of *Rome*. The Articles of this Association were first drawn at *Peronne* in *Picardy*, but disguised with goodly shews to blind them that would examine them more exactly: which were, *To maintain the Law of God, to restore the holy service thereof. To preserve the King and his Successours in the Estate, Dignity, Service, and Obedience due unto him by his Subjects. To restore unto the Estates of the Realm their Rights, Preheminencies and Ancient Liberties.* And for the execution of these Articles, a certain form of Oath was propounded, inflicting pains of eternal damnation to the Associates, that for any pretext whatsoever should withdraw themselves from this League; and a Bond for such should be enrolled, to employ their goods, persons, and lives, to punish, and by all means to ruine the enemies and perturbers thereof, and to punish them that should fail, or make any delays by the Authority of the Head, as he should think good.

This being done, many Posts went to and fro carrying the news of these designs. They cast many Libels through the Streets in many great Towns. They murmure that the Protestants are too much supported by the Edict. And under this plausible name of the Church, the people give ear to such as are ready to thrust them into Mutiny. The King was daily advertised of these things. But on the other side he hated the Protestants, and sought to ruine them by degrees, but not by any Instruments without his Authority. His Mother likewise hated them to the death. She causeth the Duke her Son to come to the Court, and the King to be reconciled to him.

The King calls an Assembly of the States at *Bloyes*, where *Peter d'Espinaç* Arch-Bishop of *Lions*, and the Baron of *Senecy* are Speakers, the one for the Clergy, the other for the Nobility: and both conclude a publick Exercise of one only Religion in *France*. *Peter Verforis*, Advocate in the Court of Parliament in *Paris*, Oratour for the third Estate, insists on the Union of all the Kings Subjects in one Religion, but by mild means and without War. The King seemed to encline only to alter some Articles in the last Edicts of Pacification, and not to abolish it quite.

But at length the King consenteth to root out all other Religion but the Popish, to banish all Ministers, Deacons, and Overseers of the Reformed Religion, and yet to take all his other Subjects of the said Religion into his protection, attending that by better instructions they might be brought into the bosome of the Church. But the King of *Navarre*, the Prince of *Conde*, the Marshal of *Montmorency, d'Anville*, and other Noble-men, both of the one and the other Religion, refusing to assist at this present Parliament, conclude a nullity of all that was Decreed to prejudice the Edict of Pacification, protesting to maintain themselves in the Rights, Liberties and Freedoms which the last Edict

had granted them. The King of *Navarre* beseecheth the Estates by the Duke of *Montpensier* (who was sent unto him) not to infringe the Edict of Peace, but to suffer the Protestants to enjoy that which had been so formerly granted. He desireth time to attend the opinion of an Assembly of those of his Religion, and of the Catholick-Associates which was to be shortly made at *Montaubon*.

The Prince of *Conde* answers more sharply, That he doth not acknowledge the Assembly at *Bloys* for the Estates of the Realm, but a Conventicle of persons corrupted by the sworn enemies of the Crown, who have solicited the abolition of the Edict to the subversion of the Realm. That he hath alwaies honoured the Clergy and Nobility, but he pities the people, whom this Assembly at *Bloys* sought to ruine.

The chief of the Politicks declare, that they adhere not to any other Religion than that of their Fathers, but they are against the taking from the Protestants the publick Exercise which had been so solemnly allowed them. The Duke of *Montpensier* (being returned) perswaded to have the Edict confirmed. *John Bodin*, a man famous for Learning and experience in State-affairs, one of the Deputies of the Commons of *Vermandois*, sheweth to the Assembly how ruinous and fatal the new taking up of Arms would be, repeating from the beginning all the dangers and miseries of the late Wars, which made a deep impression on the minds of the third Estate. But the other Orders being byassed and pre-ingaged, it was determined by plurality of voices, that request should be made unto the King, to establish only the *Romish* Religion in the Kingdom, and to exclude for ever all Communion with the *Hugonots*. Nevertheless *Bodin* procured certain words to be entered in the Records of the Order of Commons, to certifie their desire of unity in Religion without the noise of Arms, and the necessity of War.

This *Bodin* was a man eminent as well among Protestants as Papists, though himself professed the *Romish* Religion. His Learning and skill in Politicks, appears in his great Book *de Republicâ*. *Thuanus* highly commendeth his writings. *Posseline* dislikes his *Methodus Historica*, because he makes such honourable mention of the Protestants there. Some commend his *Theatrum Naturæ*, for a choice piece, a Book full of natural curiosities.

The King gives notice to his Governours, and publisheth by his Letters Patents, that he is resolved to grant the Estates their requests touching the Exercise of one only Religion. And thus the sixth Civil War begins in *Guienne*.

During the Parliament the Deputies of the Low Countries demand succours of the King, and the Duke of *Anjou* for Protector of their Liberties against the insolencies of the *Spaniards*. *Anjou* is now declared

red the King's Lieutenant General. They deliver him a mighty Army, with which (contrary to the Oath taken by him in the observati- on of the accord, and promise pass'd with the Prince of *Conde* and Duke *Casimire*) he besiegeth and taketh *La-Charitiè* by Composition, and *Ysoire* in *Auvergne* by force, where the blood of the Inhabitants shed without pity by the Duke of *Anjou*, confirmed the Protestants in the bad opinion they had conceived of him.

The Duke of *Mayenne* sends forth a Navy to Sea under the Com- mand of *Lansac*, which coming before the Isle of *Ré*, retired, seeing the Islanders resolv'd to fight if they approached. The *Rochellers* Arm seven Ships, those of the Islands five, entreating aid from *Holland* and *Zealand*, to withstand the force of the Fleet. The Nobility invite all others to charge themselves willingly for the maintenance of this Army. *Mayenne* assaulteth *Brovage*, a little square Town built in a Marsh, recovered out of the Sea, fortified during the third Peace: and after the *Rochellers* had cut off six hundred of his men, the Town for want of Victuals entred into Capitulation, and departed *August* 28. 1577. with their Arms and Baggage, leaving the place at the Duke's devotion. But a Peace was concluded at *Poitiers*, and was in the end of *September* Proclaimed with great joy of either party. This last Edict cut off some Articles of the former, made no mention of Strangers, left their consciences free, yet without exercise of Religion, but in Towns and places where then it was publickly used: in the houses of Gen- tlemen Feudatories or (as they call them) *de Haute justice*, free ad- mission was given to every body: but in the houses of private Gentle- men, not above the number of seven was allowed, and in a prefixed place, in every jurisdiction and Baili-wick, except in *Paris* and ten Leagues about it, and two Leagues compass from the Court, whereso- ever it should be.

But the Marshal *D'anville* (who every day withdrew himself fur- ther from the Protestants) ceased not to prosecute those by whom he pretended to be injured in *Languedoc*, under colour of reducing the places of his Government under his own Command. Nor did the *Sieur des Diguieres* in *Dolphinè* dare to trust the Peace, nor hazard him- self upon the King's word, remembring what had befallen *Mon- brun*, in whose company he had made War, and therefore still conti- nued Armed for his security. And the Papists when they saw the Pro- testants meet at their Sermons, could not suffer them without mur- murings and detractions, which occasioned many contentions, and sometimes dangerous bloody accidents, whereby a great part of *France* (though the Peace was made) continued still in broyls and insurrections.

About that time the King created two Marshals, men valiant in War, and very prudent in Government, viz. *Armand Sieur de Byron*, and

and *Jaques Sieur de Matignon*, men free from the Interests of the Duke of *Guise*, depending wholly upon the King's will. And *Renato di Birago*, the High Chancellour, being made Cardinal, *Philip Hurault*, *Viscount de Chiverny* is chosen in his place.

In the year 1579. the King shews himself in publick for a mirrour of Reformation and Piety: he builds many Monasteries, Chappels, and Oratories, undertakes many Pilgrimages on foot, confirms the brotherhood of *Penitents*, erects the Order of *Feronomites*, is daily conversant with the *Capuchins* and *Fucillans*, called *Jesuites*, and by their instructions erects many Congregations. He carrieth a Crucifix and Beads in Procession, with a Whip at his Girdle. He causeth many Books of Devotion to be Printed: And leads a Life more besiting a Cloyster than a Court. He institutes the Order of *The Knights of the Holy Ghost*, binding them to Conditions which carry a strict bond to the Church of *Rome*.

The Duke of *Anjou* dies, and now the King of *Navarre* is by quality the first Prince of the Blood, and first Peer of *France*, and most part of *France* cast their eyes upon him as upon the Sun rising.

This amazeth the Duke of *Guise* and his adherents, they assemble the Heads of their house at *St. Dennis*, and endeavour to renew the Catholic League, which before was almost laid aside: for seeing that the King ballanced the forces very carefully with those of the *Hugonot* Lords, and that he would not suppress that party, which (as they believed) he might easily have done, and that under several pretences he deusted all the dependants of both Factions of their places and honours, to bestow them upon such as should acknowledge them meerly from himself, they were the more highly incented. Nor could it satisfie them to see the King taken up with Religious thoughts, and addicted to a quiet unactive life: for they knowing his nature, where-with they had been conversant from his very Childhood, interpreted that course of life to subtil deep dissimulation.

Wherefore the Duke of *Guise*, a man of a very quick insight, discerning judgement, and high thoughts, determined to prevent, and not stay to be prevented. In which resolution he was seconded by his Brother *Loüis* the Cardinal, a man of an high spirit, and great wit, as also by *Henry* of *Savoy* Duke of *Nemours*, and *Charles* Marquess of *San-Sorlin* (both Sons of *Anna d'Esté*, and therefore his Brothers by the Mother) *Charles* of *Lorain* Duke of *Anmale*, and *Claude* his Brother, a Knight of *Jerusalem*, *Charles* of *Lorain* Duke of *Elbens*, *Emanuel* Duke of *Mercure*, and his Brothers. Only *Charles* Duke of *Mayenne* proceeded more slowly than the rest, who thinking how dangerous it would be to hazard their safety by rash resolutions, advised them to proceed with more patience, and more respect toward the Lawful possessour of the Crown. But the Duke of *Guise* resolute in his

his thoughts, by the Authority of his Person, Vivacity of his courage, and Eloquence of his Language, drew all the rest to his Opinion; and excluding his Brothers advice settled all his thoughts upon the machinations of the League, for the establishment whereof, dissembling his discontents no less than his jealousies and private interests, he made shew of stirring only for the respects of Religion, and the general good, making an ill interpretation of all the King's actions, and with many arts and circumstances aggravating that danger which he pretended hung over the Catholick Religion in *France*.

He grounded his fears upon the death of the Duke of *Alanson*; and the Queens barrenness, which in the space of ten years had had no Son, whereby the King dying without heirs of the house of *Valois*, the Crown fell to the Princes of *Bourbon*, and in the first place to the King of *Navarre*, whom he termed a relapsed Heretick, and an open enemy to the *Roman* Religion. He urged, that his coming to the Crown, would be the universal ruine of Religion, and the total Conversion of all *France* to the Doctrine and Rites of *Calvin*, and therefore shewed how all good Catholicks were obliged to look to it in time, and to prevent the terrible blow of that imminent subversion. He shewed, that when sometimes he had been constrained to make War against the King of *Navarre*, he employed the *Mareschal de Byron*, who (though a Catholick in outward appearance) was yet by many former proofs known to be a favourer of the *Hugonots*, and interested in their Factions, that therefore he had lately taken *Geneva* into his Protection, shewing clearly to all the world how little he esteemed the Catholick Religion, and how much he was inclined to the enemies of the Bishop and See of *Rome*. That therefore he had excluded all the Catholick Lords from any access to the Court, or administration in the Government; particularly those who had spilt so much blood for the preservation of the Kingdom and Religion; and had brought in a new people that were privy to his designs, and friends to the House of *Bourbon*. That therefore he deprived all the old Servants of the Crown of all their Offices and Honours, of the most Principal Governments, and most suspected Fortresses, to put them into the hands of men that were Catholicks in shew, but really partial to Hereticks, and inwardly adherents to the King of *Navarre*. He added, that notwithstanding the King's publick shews of Devotion, yet in his private Lodgings he gave himself over to the unbridled lusts of the flesh, and to the perverse satisfying of his loose depraved appetite. From which things set forth with many specious reasons, he concluded it was time to unite themselves for their own defence, and to destroy those designs before they were brought unto perfection.

Now the Duke of *Guise* by means of the Preachers and Friars in
Pulpits

*David Hist. of
the Civil Wars
of France. lib. 7.*

Pulpits and other places of Devotion, labours to insinuate the Catholick League into the People.

Among these the chief were *Guillaume de la Rose*, a man of great eloquence, who came afterward to be Bishop of *Sentis*; *Jean Prevost*, chief Priest of *S. Severin*, an eloquent and learned man; *Jehan Boucher* by birth a *Parisian*, and Curate of *S. Benet's* Parisha in the same City; one *Poneet*, a Frier in the Abby of *S. Patrick* at *Melun*; *Don Christin* of *Nizza*, in *Provence*, and *Jehan Vincestre*, all famous Preachers. And finally, most part of the *Jesuites*. And as these profecuted the business of the League in *Paris*, the same was done at *Lions* by *Claude Mattei*, a Priest of the same Society at *Soissons*, by *Mathew de Launoy* Canon of that Cathedral: at *Roven* by Father *Egide Blovin* of the Order of the *Minims*; at *Orleans* by *Bourlate* a very noted Divine; at *Thoul* by *Francois de Rosier*, Arch-Deacon of that Church, and an infinite number of others disperfed through the several places of *France*, who by their Credit and Eloquence, sometimes in their Pulpits, sometimes in the Congregations of the Penitents, sometimes in their secret conferences at Confessions, did allure the people, and entice them to enter into that Combination; which it is likely very many did, out of a respect to Religion, believing that thereby the *Calvinists* would utterly be rooted out, and the Authority of the Church be restored to its pristine greatness. But many entred into that League invired by other ends, and drawn to it by different hopes, or else necessitated by their particular interests, though all shrouded themselves under the same cloak of the preservation and maintenance of Religion. *Charles* Cardinal of *Bourbon*, the third Brother of *Anthony* King of *Navarre*, and *Louys* Prince of *Conde* deceased, and Uncle to *Henry* the present King of *Navarre*, is desired for the Head of the League, a man alwaies most observant of the *Romish* Religion, and an open enemy to the *Hugonots*. Then the Preachers did publickly in all places term the King a Tyrant, and favourer of Hereticks; the people did applaud them, and from this deadly hatred which they had conceived against the King, his Council and favourites, sprung that fury which soon after was disperfed over all the body of *France*.

On July 15. 1582. *Renauld* of *Beaune*, Archbishop of *Bourges*, and Primate of *Aquitain* had then spoken at *Fountainbleau* in this sort. The whole Church Christian and Catholick assisted by the Legates and Ambassadors of the Emperour, of this your Kingdom, and of all other Christian Princes; Did call, assemble, and celebrate the Council of *Trent*, where many good and wholesome Constitutions, useful for the Government of the Church, were ordained. To which Council all the Legates and Ambassadors did solemnly swear, in the behalf of their Masters, to observe and keep, and cause it to be inviolably kept by all their

their Subjects: yea even the Ambassadors of this your Kingdom solemnly took that Oath. Now it is received, and observed by all Christian Catholick Kings and Potentates, this Kingdom only excepted, which hath hitherto deferred the publication and receiving of it, to the great scandal of the *French Nation*, and of the Title, MOST CHRISTIAN, wherewith your Majesty and your Predecessours have been honoured; so that under colour of some Articles touching the liberty of the *Gallican Church*, the stain of *Schism* resteth upon your Kingdom among other Countries. Wherefore the Clergy doth now most humbly beseech your Majesty, that you would be pleased to hearken to this publication; and make an end of all to the glory of God, and the union of his Church.

There was a Nuncio from the Pope who arrived in *France* in the beginning of the year 1583. who prosecuted this matter with great vehemency: yet for all this he could not move King *Henry III.* at all, the King of *Navarre* having written to King *Henry III.* concerning it, the King of *France* made him this answer.

Brother, Those that told you, that I would cause the Council of Trent to be published, were not well-informed of my intentions, for I never so much as thought it. Nay, I know well how such publication would be prejudicial to my affairs, and I am not a little jealous of the preservation of my Authority, the priviledges of the Church of France, and also of the observation of my Edict of Peace. But it was only proposed unto me, to cull out some certain Articles about Ecclesiastical Discipline, for the Reforming of such abuses as reign in that State, to the glory of God, the edifying of my Subjects, and withal the discharge of my conscience: A thing which never toucheth in those Rules which I have set down in my Edicts for the Peace and tranquillity of my Kingdom, which I will have inviolably kept on both sides.

On *October 14.* 1585. the Bishop and Earl of *Noyon* in the name of the Clergy assembled in the Abbey of *St. German* near *Paris*, presented to the King a Book, written by the advice of the Prelates of the Council of *Trent*. They told him, They brought unto him the Book of the Law of God, which they humbly entreated him to receive.

The Provincial Synod held at *Roven* made this instance to the same Prince. After that a good number of Bishops and Proxies for those that were absent, together with Ecclesiastical Persons, from all quarters of our Province of *Normandy*, were met in our Metropolitan Church at *Roan*, they tendered nothing more than earnestly to sollicite the publishing and promulgation of the Council of *Trent* within this Realm. Wherefore this our Assembly by common consent, have resolved to present their humble Petition to our most Christian King in like manner as was formerly done by the States of *Bloys*, and the Clergy convened at

Melun, that he would be pleased for proof of his true Piety and Religion, to enjoyn the publication of the said Council, whereby the maintenance of the Church is well-provided for, which is observed to be daily impaired and abated.

And the Provincial Council of *Aix* in *Provence*, Anno 1585. Petition the King at the beginning of the Acts, That he out of his singular Piety, would command the Council of *Trent* to be published, which had so exactly provided against all dangers, wherein the Christian. Commonwealth was then impugned.

We must not think, that these earnest solicitations which the *French* Ecclesiasticks here made, did proceed so much from them as from the Pope. One argument hereof which may be alledged, is this, that they were not now interested herein; for most of the Decrees which concerned them, were admitted; and there was no default in the observation of them, unless it were on their part: and one company of them were inserted in the Edict of *Blois*, the rest in divers other Provincial Councils holden afterwards in *France*, the Canons whereof are to be seen in Print; at *Rouen* 1581. at *Bourges* 1584. at *Tours* 1585. and at *Aix* in *Provence* the same year.

The better to countenance the League forementioned, it is presented to Pope *Gregory XIII*, that he might bless it. The Pope was well-pleased they should attempt any thing against the Protestants, but he did not approve those Popular Rebellions which were made against a most Christian King, neither would he be the fire-brand of a War which he could not quench; and so he sent the Deputies back without any answer.

The King of *Navarre* causeth the Deputies of the Protestants to assemble at *Montauban*, to resolve of the means to maintain themselves, if the League (abusing the King's name and authority) should seek to offend them. The Duke of *Espernon* goeth also to the King of *Navarre*, to confer with him privately in the King's name.

The chief of the League presume, That the King means to Arm, and to employ the King of *Navarre*'s Forces against them. They send forth many Commissions in the King's name, that what they did might be thought as done for his Majesty's service. The King in the end of *March* disavows them, and forbids all Leavies of men of War. The King made no War but by writing, seeking first by gentle means to pacifie them; He declares the Zeal he hath alwaies born to the Catholick Religion, and the necessity that forced him to a Peace. Then having promised to restore the Church to her beauty, to content the Nobility, to ease the people; he entreats, conjures, exhorts, and commands all Clergy-men, Gentlemen, Parliaments, and Towns Corporate, to abandon all Leagues and Associations, and to unite themselves under his obedience.

The King of *Navarre* likewise sets forth a Declaration : and whereas he was accused of Heresy, he answereth, That he was born under the toleration of two Religions in *France* : That he will leave that wherein he was bred, when by a Lawful Council they shall shew him another truth than that which he believeth. He saith, he is not relapsed, seeing he was not fallen from his first Opinion. That he is no enemy to the Catholics, for that when the Edicts had granted Liberty of Conscience, he presently laid down Arms. That in all places he maintains his Subjects in the same Liberty as he found them after the decease of his Mother. That he hath requested of the King a prolongation of the Towns which he holds for assurance of the last Edict, and will deliver them before the time, so as the League lay aside Arms, and yield unto the King the places they had seized. That whereas they declare him incapable of the Crown, it toucheth him very near; yet doth he think least of it, hoping that God by his bounty will long preserve the King for the good of his Realm, and will give him issue to the grief of all his enemies.

The Queen-Mother (accustomed to fish in troubled waters) winkt at the Duke of *Guise*. She was contented the Duke should terrifie the King, to make him abandon the Protestants, and to force him to banish his new Minions from Court, who had brought her in disgrace with the King her Son. Her ambition moved her hereunto, rather than any desire she had to advance the Duke, and to bring disorder and confusion into the State, and to stand alone in the midst of these furious tempests.

The Heads of the League march with an Army of 12000. men to *Verdun*, a City upon the Confines of the Duke of *Lorain*, which they take. And the Duke of *Guise* being entred the City, drove out the Governour with all his adherents, and placed *Gnittald* in his place. The City of *Thoul* drave out the King's Officers, and freely gave up it self into the hands of the League.

The City of *Marseilles* riseth in favour of the League, but the Conspirators are suppressed by the rest of the Citizens. They call the Grand-Prior of *France*, Governour of that Province, who was then at *Aix*, at whose coming (though with but 200 Horse) the Fort *de la Garde* was taken, and in it the Consul *Daries*, and Captain *Chabanes*, who the next morning were executed, by which severity the City was kept under the King's obedience. The same happens at the City of *Bordeaux*.

Lions, *Bourges*, and many other places in the Kingdom, side with the League. The King laboureth to disunite the League, by drawing many particular men from that party, as also the City of *Lions*: but seeing his design succeedeth not to his mind, he resolves to Treat an agreement with the Confederates. The Queen-Mother goes into *Champagne*

to confer about it with the Duke of *Guise*, and Cardinal of *Bourbon*. And after many Negotiations the Peace is concluded.

The King by his Edict of *July 18*. revokes all other Edicts in favour of the Protestants, he commands their Ministers to depart the Realm, and all his Subjects within six Months to make profession of the *Romish* Religion, or to avoid the Country. He approves the Leaguers Arms, as Levied for his Service, allows of their pretexs, and by secret Articles concluded at *Nemours*, contents them in all matters, only with this condition, to leave the League, and instantly to lay down Arms. Yet would they have in their power the Towns of *Chalon*, *Verdun*, *Thoul*, *S. Disier*, *Reims*, *Soissons*, the Castle of *Dijon*, *Beawne*, *Rue* in *Picardy*, *Dinan* and *Coneq* in *Britain*. They caused the King to pay onethousand two hundred and six crowns, and twothird parts for the Strangers which they had Levied. They had a discharge for vast summes which they had taken upon the General Receipts. They obtained an hundred thousand crowns to build a Citadel at *Verdun*, and entertainment for Guards on horseback for all the Lords of the League. This Peace had made a great breach in the King's Authority.

The King of *Navarre*, seeing this Cloud ready to break upon his party, complains that the King hath Armed his enemies with his own forces and Authority, against his Estate, his blood and himself. He layes open by a publick Declaration the causes which made the League to take Arms, the vanity of their pretexs, the fruit which all *France* may expect by the Treaty of *Nemours*, &c. He protesteth by a Lawful and necessary defence to maintain the fundamental Laws of Families, and the Estate and liberty of the King and the Queen his Mother.

Gregory XIII. being dead, Pope *Sixtus V.* his Successour, casts out his lightning against the King of *Navarre*, and the Prince of *Conde*, he Excommunicates them, degrades them from all Dignities, especially their pretensions to the Crown of *France*, exposeth their Persons and Countries as a prey to such as should first seize on them. The Court of Parliament declares the Pope's Bull to be void. The Princes likewise protest against it, and appeal from it as abusive and scandalous unto the next free and General Council.

The King of *Navarre* causeth the Pope's Bull to be answered, and his appeal to be posted up in *Rome* it self on *November 6.* in the night. He writes to all the States of the Kingdom of *France*, exhorting them not to suffer the rights of the Succession of the Crown of *France* to be decided in the Consistory of *Rome*. Many Volumes were written against and in favour of this Bull by the chiefest Wits of *Europe*.

King *Henry* the third caused some Orders to be cried down in the City of *Paris*, because he was certified of the Conspiracies which they made against the State: it being notoriously known, that the League was sworn in *Tholouse* by the black Penitents, and that as many of these Orders as are in *France*, did all conspire to the like ends:

The *French* Exiles, who dwelt at *Mompelgart* in the Dutchy of *Worttemberg*, did in the year 1586. first sollicite the Divines there, and then the Duke *Frederick*, That there might be a publick Conference between the *German* and *French* Divines about some Controversies between them. They assemble in *March*: the Duke was present all the time. On the one side was *Jacob Andrewes* Chancellour of *Tubing*, *Luke Ofsander* of *Worttemberg*, and two *Civilians* from the Duke. And on the other side were *Theodore Beza*, and *Anthony Fauns* from *Geneva*, *Abraham Musculus*, and two *Civilians* from *Bern*, and *Claudius Alberius* from *Lausanna*. Many were the Hearers. The Articles of which they were to Dispute, were, 1. Of the Supper of the Lord. 2. Of the Person of Christ. 3. Of Images, Temples, and such like things. 4. Concerning Baptism. 5. Of Predestination.

Ofsan. Epit.
Eccles. Hist.
Cent. 16.
lib. 4. cap. 23.

The first day, *viz.* on *March* 21. Those of *Worttemberg* gave in writing *Theses* of the Lord's Supper, shewing that all do agree that All do eat Christ's flesh, and drink his blood spiritually: all do condemn the renting of Christ's flesh with mens teeth, as also *Transubstantiation*, and *Physical* or *Local* presence. So that the only Question is, whether in the Supper the very body and blood of Christ, be verily and substantially present, and be distributed and received with the Bread and Wine by the mouth of all them who receive the Sacrament, whether worthy or unworthy, believers or not believers, yet so that the believers only receive comfort, and the unbelievers do eat to their own damnation?

We hold the affirmative (say they,) that is, by those Words [*In, with, and under the Bread,*] we understand nothing but that they who eat that Bread, and drink that Wine, do receive Christ's body and blood with the Bread and Wine. 2. By the words [*Substantially, Essentially, Really, and Orally,*] we mean no other but the very eating and presence of his body and blood. 3. They argue from the truth of Christ's words, [*This is my body,*] and the Almighty power of Christ, seeing his words declare his will, and by his power he can give his body unto all Receivers. 4. The manner how the worthy and unworthy receive Christ's body, is not expressed in Scripture, and we say, it is supernatural and incomprehensible by the wit of men, and should not be disputed, nor curiously searched.

Petr. Eccles. Hist.
Cent. 16, part. 3.

These *Theses* were given unto *Beza*, as it was appointed, and the next day he brought his answer and Propositions. The Summ is,

1. A Sacrament in the strict sense, is a sensible thing appointed (by Divine institution) to be separated from common use to signifie spiritual and holy things : and this signification consists not in a bare representation, whereby the mind is admonished to conceive the thing signified (this is the use of Pictures) but on God's part : with the signs is also a very giving of those things which are signified and offered unto our souls. 2. We teach, that according to Christ's Institution, by the Bread is signified Christ's body, by the Wine his blood : by breaking of the Bread and pouring out of the Wine are signified those grievous torments which he suffered for us in his body and soul : by outward giving the Bread and Wine, the spiritual giving the things signified by Christ unto our souls : by outward taking the signs is signified the spiritual receiving of Christ by Faith Sacramentally and truly. 3. The Sacramental union of the signs and things signified consists in a mutual relation, as is now said : for the verity of Christ's body (which is local, and circumscribed both before and after his glorification) cannot consist otherwise. Again, many passages of Scripture that shew the true and Physical ascending of Christ from the Earth, and his returning from Heaven unto judgement, do confute the Doctrine of *Consubstantiation*. 4. When the word *Sacrament* is taken in a more large sense, it consists of two things, one Earthly, another Heavenly. We teach, That Earthly things are received by Earthly Instruments, *viz.* the Hand and Mouth ; but the Heavenly things are apprehended only Spiritually by Faith : because albeit Christ's body is a truly Organical body, yet analogy requires, That such as the nourishment and end thereof is, such also must be the manner of receiving it. But the nourishment and end thereof is spiritual, that is, they concern our spiritual union with Christ, and eternal life through him. Therefore the manner of receiving those must also be spiritual, by the proper Instrument of the soul, which is Faith. And therefore seeing the bodily receiving of the signs, is a pledge of the spiritual receiving, these words, [*Eat and Drink*] as they are properly spoken of receiving the signs, so are they spoken figuratively of the thing signified, *viz.* by a Sacramental Metonymy, whereby that which agreeth unto the signs, is spoken of the things signified, and so both those receivings cannot be by the mouth. Again, if the substance of Christ's body were received bodily, it should remain in the faithful at least, and they should become the substantial or bodily members of Christ; and so the Church were not his mystical body, but a body verily and substantially consisting of the substance of his body, and of the bodies of all Believers. 5. The proper effect of the Supper is the salvation of the worthy Communicants by confirming their spiritual union in Christ : and another effect (but by accident) is the condemnation of them who come unworthily, that is, ignorant of this mystery, or meerly incredulous and without repentance ;

pentance; and this condemnation proceeds not from the Supper, but from the unworthy using of it.

Then unto the question (as it was propounded) *Beza* answered negatively, not denying that the body of Christ is truly offered unto all that come, but to be received by Faith, and not by the Mouth: and albeit the whole Sacrament be tendered unto all that come, yet unbelievers receive only the signs, and they are guilty of Christ's body and blood, not which they have received, but which they have condemned. Unto the two arguments he answered, we deny not the truth of Christ's words, but we expound them according to the Analogy of Faith contained in the Creed, unto which Faith Consubstantiation is contrary. And although Christ, as he is God, is Almighty, yet his Manhood is not Almighty: and as he is God he cannot do what he hath not decreed to do, or what is contrary unto his decree; not because he is not Almighty, but because to change his Will (and so to be mutable) is not a power, but an infirmity. But God hath ordained, that Christ's body should be local and circumscribed, &c. On this Article the Disputation continued three daies, the one pressing the truth of the words, *This is my body*: and *Beza* urging the Analogy of Faith, and the like phrase of other Sacraments. Neither of the two would yield.

Then they passed unto the Article of the Person of Christ. Those of *Worttemberg* agreed that the Son of God hath assumed the nature of man, and became like unto us in all things except sin: that he hath assumed this nature into the unity of his Person; and he is one person; so that the two natures are most strictly united, not by confusion or commision, or absorption, or transmutation of either of these natures before nor after his ascension: for unto the perfect Person of the Mediatour both natures are required, neither can the properties of the one nature be the properties of the other; for then would follow an abolition of one of these natures. Also the properties of the humane nature are the gifts that were given unto him without measure, by which he excelleth all men and Angels: In the Person of Christ is a Communication of properties, whereby the properties of both natures are spoken of his person; and the properties of the one nature are given unto the other, by that Doctrine which is called *Doctrina idiomatum*. So when it is said, the Son of God communicates his properties unto the assumed nature (*viz.* his Omnipotence, or Omnipresence) it is not meant as if he poured into the assumed nature (as a thing is poured from one Vessel into another) his properties; as if humane nature by it self, or of it self, or considered *in abstracto* without his person, had proper Omnipotency: neither may we think that his humane nature is made an infinite substance, or uncircumscribed, or extended unto all places, &c. When we speak of the real communication,

tion of properties, we mean not that one nature passeth into another, but we oppose real unto verbal communication, which makes only names common unto the natures.

Then the question is, whether for the Personal union there be a real communication of properties between the two natures in his Person; or that the one nature communicates its properties unto the other, and how far this communication is extended? We believe (said they) that upon the Personal union follows so real a communication of properties, whereby the Son of God communicates unto the assumed nature his omnipotence, omnipresence, &c. by which communication the Godhead becomes not weaker, but his humane nature is exalted, and not abolished, as is the union of the body and soul, and the fire and iron. They said, that the humane nature is Almighty, because the Scripture ascribes to him as he is Man, all Power, &c. They added, This our Mediatour is to be adored with all Religious worship according to both natures, for we have not two Christs; but of whole Christ it is said, *Let all the Angels worship him.*

On the morrow *Beza* answered thus; There is ambiguity in the word *Communication*; it signifies the Personal union, and also the effects of it. We believe (saith he) a real communication, that is, an union of natures: in which union both natures remain distinct, both in their own properties; and therefore that communication is not so much as verbal, but is as false, as if you would say, his Humanity is become his Deity. Although all the properties of the Deity may be attributed unto Christ-man, that is, unto his Person even named by his Manhood, or *in concreto*, as we say, The Man Christ is Almighty and eternal: but neither may the natures be spoken one of another, neither the properties of the one be given to the other. For this is a sure rule, In the Personal union both natures remain distinct, and they both distinctly do what is proper unto them. Briefly, as there are two natures in Christ, distinct in number, and not separated one from the another, so there are two wills, and two workings or operations, but one work as there is but one Person. We profess also that Christ reigneth now, and hath all Power both in Heaven and in Earth according to both natures, but not *presenter* in respect of his flesh; for now (as the Apostle saith) we are strangers from Christ, and he desired to be out of the body, that he might be with Christ. And it is said, he will come again, *viz.* bodily, and visibly. Lastly, in that one adoration of our one and only Mediatour according to both natures, we divide not the Person, but we distinguish the natures: for the *Word* is the true and absolute object of our adoration, and adoration is due unto God only. But we exclude not that flesh from our adoration, lest (with *Nestorius*) we divide his Person; yet so, that we worship that flesh not in
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it self, but respectively as it is the flesh of the Son of God. They disputed on this Article other three daies, but no agreement.

On *March 27.* Those of *Worttemberg* gave their Propositions of Popish Churches, Images in Churches, &c. They agreed, That these are in themselves indifferent, if the abuses be shunned.

Then they gave Thefes of Baptism, whether Baptism is the Laver of Regeneration in the holy spirit? or whether it be only a sign signifying and sealing adoption? The *Worttembergers* said, It not only signifieth and sealeth adoption, but it is the very Laver of Regeneration. They enlarged hereupon. *Beza* gave his answer in writing, *viz.* That the Sacraments are not bare signs, but the efficacy of the Holy Ghost should be distinguished from the power of the water, as they are distinguished by *John Baptist* in *Matth. 3.* And he declares the words of the Institution, and the effect of Baptism. *Jacob Andrews* held there is but one Baptism, because *St. Paul* saith, one Baptism. *Beza* said, there is an outward and an inward washing. And he rebuked the *Worttembergers*, because they did not call the blood of Christ the thing signified in Baptism. They asked whether Infants have Faith? *Beza* denied, and the other affirmed it. They questioned whether the Elect being sanctified may lose faith? *Beza* denied. They asked what hope may Parents have of their Baptized Children? *Beza* said, All should hope well, but we are not Prophets to fore-tell, that this or that Child shall be a good or bad man.

Concerning Predestination, Those of *Worttemberg* said, God from all eternity not only foresaw the fall of man, but hath also foreknown and chosen them that shall be saved, and hath appointed them unto salvation, that is, that they should be saved by Christ; for the election was made in Christ. The number of them who shall be saved is certain with God. So the question is (say they) whether God hath Predestinated his Elect unto life; so that he in his hidden and absolute judgement hath appointed the most part of men unto eternal damnation, that he will not have them to repent, nor be converted and saved? We believe (say they) that such Decree cannot be shewed by Scripture. They reject those Propositions, that Reprobation is the most wise purpose of God, whereby from all eternity he hath constantly Decreed, without all unrighteousness, not to shew love on them whom he hath not loved, that unjustly condemning them he might declare his wrath against sin, and shew his glory. The cause of the Decree of Election or Reprobation, is his eternal favour toward them who at his pleasure are appointed unto salvation, and his eternal hatred of ill, ordaining whom he pleaseth unto condemnation. But why he hath appointed these men rather than those unto salvation or damnation, there is no other impulsive cause but his will, &c. *Beza* answered thus, What ye deny, [That the vessels of wrath, as well as the vessels of mercy, were

ordained from eternity,] we do affirm; not only because there is a like reason of contraries, and the very word *Election* proveth it, but also it is declared by the exprefs word of God, *Rom. 9. 11.* And this is so far (said he) from any ground that man can challenge God of unrighteousness, that he were not unjust though he had condemned all men, seeing we are all by nature the Children of wrath, and he is debtor to none. We say further, that their Condemnation, who in the eternal Decree are left in their corruption, is not rightly attributed unto this Decree: for albeit that which God hath Decreed cannot miss, but shall come to pass; and so they who perish do not perish without this Decree: yet the cause of the execution or of their condemnation, is not that Decree of God, but their natural corruption and the fruits of it, from which it pleased God to exempt them only whom he hath chosen to salvation. That there ever was, and is a great a number of them that perish, the matter it self sheweth: and Christ saith, Few are chosen, few do enter in at the strait gate.

Lastly, that God will not have them to be converted, and saved, it's not to be understood as if they were willing, and God resisteth their desire; but that they will not be converted, nor can they will, being forsaken of God, and left in impenitency. He answered also to the Objections. Then they came to that question, whether Christ died for all men? *Jacob* held the affirmative, and *Beza* the negative.

Prince *Frederick* now thought it time to close, seeing no hope of agreement: he exhorted them to give one another the hand of Fraternity, and to abstain from bitter writings, until God shall give them more cause of Peace. *Jacob* answered, seeing they have accused us of gross Errours, how can we acknowledge them as Brethren? *Beza* said, seeing you refuse to give us the right hand of Fraternity, neither acknowledge us as Brethren, we do not regard your hand of friendship. So the Conference was ended *March 29.*

Anthony Faius one of *Beza's* assistants in this Conference, was a French Divine. He hath written these Works, *In Epist. ad Romanos: In Priorem ad Timotheum. In Ecclesiastem. Enchiridion Theologicum. De Vita & Obitu Theod. Bezae. Emblemata & Epigrammata Miscel.*

Abraham Faius, his Son, hath put out a Book, entitled, *Lingua Gallica & Italica hortulus amoenissimus: & horarum subsistvarum libri duo.*

Now the King begins a War against the Protestants in *Guienne*. The Castle of *Angiers* is suddenly taken by the *Hugonots* without much difficulty. *Angiers* is a City scituate on this side the *Loire*, in a sweet fertile Countrey, well peopled, famous for the study of the Law; and commodiously seated to fall into all the Provinces of *Gallia Celtica*; which largely invirons it on every side. But this Castle of *Angiers* was recovered by the Catholicks before it was relieved, and the Prince

of *Conde* not knowing what was done, coming to relieve *Angiers*, was defeated.

The King sets forth divers Armies, one under the Duke of *Mayenne*: the Marechal de *Byron* marcheth with another Army into *Xantonge*. The King sets forth two other Armies, one under the Duke of *Joyeuse* in *Auvergne*, the other under the Duke of *Espernon* in *Provence*; he himself goes to *Lions*. Then the Protestant Princes of *Germany* raise a mighty Army to relieve the *Hugonots*. They send an Embassie before unto the King of *France*, which encreaseth the discontents, and hasteneth the taking up of Arms. The King seeks to perswade the King of *Navarre* to turn Catholick, and come to Court: he sends the Queen-Mother to Treat with him in *Poitou* about it. Those of the League are highly displeas'd and murmure at it. And from that occasion the union of the *Parisians* is fomented, who provide, and Arm themselves secretly. They plot to surprize *Bologne* in *Picardy*, but the business is discovered, and the Town is saved.

The Duke of *Guise* being up in Arms in *Burgundy* and *Champagne*, takes *Ausonne* and *Rocroy*, and besiegeth *Sedan*. The Queen-Mother returns from the King of *Navarre* to *Paris*, but without effect. The King makes a new Protestation not to Tolerate the *Hugonots* any longer. He unites himself with the Catholick League to oppose the *German* Army. He sends the Duke of *Joyeuse* into *Poitou* against the King of *Navarre*, who coming unexpectedly, cuts off two Regiments of the *Hugonot* Infantry.

The Duke of *Guise* draws his Army together to advance against the *Germans* in *Lorain*. The King levieth *Swisses*, and raiseth great Forces for the same purpose. The Count of *Soissons*, and the Prince of *Conti* go over to the King of *Navarre's* party. The Duke of *Lorain* united with the Duke of *Guise* opposeth the entry of the *Germans* into his Countrey. They meet at *Pont St. Vincent*, but give not Battel. The *Germans* pass on into *France*; the Duke of *Guise* followeth them, and the King with his Army advanceth to hinder them from joyning with the King of *Navarre*, who advancing in the mean time to meet the Duke of *Joyeuse*, passeth the River *Dronne*. The Armies face one another at *Coutras*, and fight with all their Forces, where the Duke of *Joyeuse* lost both the Battel and his life.

On the other side the Duke of *Guise* fights with the *Germans* at *Villemory*, and *Auneau*, and makes a great slaughter of them. The King following the Victory comes up close to the enemies Army. The *Swisses* yield themselves unto him, and the remainder of the *Germans* disband, and betake themselves to flight. They are followed and deteated in many places. The Duke of *Bovillon* with a few horse making his escape by the way of *Roane* and *Lionois*, after many dangers getteth to *Geneva*, where he died within a few daies after, leaving his

Estate to his Sister, whom he recommended to the care of the Duke of *Montpensier*. The *Sieur de Chastillon*, having often fought with the Forces of *Burgundy* and *Lionois* with great success and valour, got at last into *Languedoc*, and retired himself into his wonted Government in *Vivarez*. The *Sieur de Clervant*, hid among the *Swisses* that went with a safe-conduct, escaped in their company to *Basil*. The Prince of *Conti* with a few Horse, lurking in remote places, got at last unknown to his own house : and the other Commanders taking several ways ran very various fortunes. The *Reiters* divided themselves into two parts, one with the Baron d' *Oeneaw*, and Colonel *Damartin* passed through *Savoy*, where being shrunk to the number of but five hundred, they were pillaged by the Duke's Forces. The other with the Baron de *Bouck*, passing through *Burgundy* to the Confines of the County of *Mombeliard*, was followed by the Marquess *Du-Pont*, and the Duke of *Guise*, by whom being overtaken without the Borders of *France*, they were all cut in pieces in many several encounters. These Heads of the League also sacked and burned the Towns and Castles of that Country. The *Germans* sick with Feavers, and weakened with bloody-flux, falling down by the High-ways, and in the Towns as they passed, were miserably slain by the Country-people. Eighteen of them who were left sick in a poor Cottage in *Burgundy*, had their throats cut with a knife by a Woman, in revenge of those losses she had sustained.

The three thousand *Swisses* which were gone into *Dauphiné*, under the Command of the *Sieur de Cougy*, to joyn with *Lesdiguiers*, These *Swisses* accompanied with four hundred *French* Musketers, as they passed the River *Isare*, were assaulted by *Monsieur de la Valette*, Brother to the Duke of *Espernon*, with the Cavalry of *Provence*, and by Colonel *Alfonso Ornano* of the Isle of *Corfica*, with the Infantry of *Dauphiné*, and so furiously charged there, that all the rest being slain upon the place, only sixty of them escaped from so great a slaughter. Whereupon also the *Sieur Lesdiguiers* himself was forced to seek security among the Mountains.

Then the King returned to *Paris* armed, and entered as it were in triumph on *December 23. 1587.* but the whole glory redounded to the Duke of *Guise*, who being become admired, was celebrated by the tongues and pens of all his adherents.

The Duke of *Guise* causeth a writing to be presented to the King in his own name, and the names of the other Heads of the League, wherein they demanded in substance : That he would unite himself truly with them, and sincerely make himself Head of the League, to the extirpation of the *Hugonots*. That he should put those persons from the Court, from his Counsels, and from their Offices, who should be named by the Catholick Princes as ill-affected to Religion. That he would

would make the Council of *TRENT* to be received and observed through the whole Kingdom, only excepting those things which did prejudice the privilege of the *Gallican* Church. That he would grant some places which should be thought fit, unto the confederate places for their security, wherein they might keep Garrisons, and make necessary Fortifications at the expence of the Crown. That he would maintain an Army about the Confines of *Lorain*, under the Command of one of the Confederate Princes, to hinder the incursions of Forreigners. That he would cause all the Estates of the *Hugonots* to be confiscate and sold, wherewith the expences of the late Wars might be satisfied.

The end of the demand was only to make the King contemptible, suspected to favour the *Hugonots*, and furnish the League with an occasion and pretence to take up Arms, and prosecute their begun-designs, while the prosperity of their Fortune lasted. The burdens which the War, the maintaining of so many Armies, and his profuse manner of spending, daily increased, had lost the hearts of the people to the King. The noise of the Duke of *Guise's* Victories had obscured the Majesty of the King's name, his obstinate favour to his Minions, had alienated the minds of his most ancient and devoted Servants: and the people of *Paris* swayed by the ambition of the Council of Sixteen in that City constituted by the *Guisians*, could no longer endure Government.

The City was full of infamous Pamphlets, Politick Discourses, Satyricall Verses, and Fabulous Stories, which for the most part abusing the name of the Duke of *Espernon*, redounded to the disgrace of the King. On the other side every corner of *Paris* resounded the praises of the Duke of *Guise*, celebrated in Verse and Prose by many Writers, with the titles of the new *David*, the second *Moses*, the deliverer of the *Catholick* People, the Prop and Pillar of the *Holy Church*. The Preachers filled the peoples ears with wonders of this new *Gideon*, come into the world for the desired safety of the Kingdom. Which things spread from the City of *Paris*, diffused themselves into all the Provinces, which received the same impressions, as well to the King's disadvantage, as in favour of the League.

The King declares the Duke of *Espernon*, Admiral of the Kingdom, and Governour of *Normandy*, to the great discontent of the Duke of *Guise*. The Council of Sixteen informs the Duke of *Guise*, That they had twenty thousand Armed men in the City at their devotion, ready to be put upon any enterprize. That they were divided into sixteen Squadrons, to every one of which they had appointed a Commander, and that the rest of the people would (doubtless) follow the stream of the Chief men.

Henry, Prince of *Conde*, was poisoned at *St. Jehan d' Angely* by his own servants, and died, under whom the Protestants conceived great hopes: and his death raised the affliction of that party to the greatest height.

The Duke of *Guise* wrote to the *States* to lessen their number, and reduce it but into five quarters, to which they should appoint a place, where they should meet at the sign that should be given, and that they should dispose things in such a manner, as might breed neither disorder nor confusion. He sent them five Commanders to order the five quarters, viz. the Count of *Brisac*, the *Sieur de Bois, Dauphin*, the *Sieur de Chamois*, the *Sieur d' Esclavoies*, and Colonel *St. Paul*, to whom the *Sieur de Meneville* was added, who had been a chief Instrument in that business. These entred openly into *Paris*, under colour of private affairs, and being lodged in those quarters of the City which were appointed them, frequented the Court, leaving the care to *Meneville* to bring the matter to its conclusion.

The Duke of *Aumale* is in readiness with five hundred Horse to assist the Conspiracy of the *Parisians*. The Conspirators resolve to make use of the occasion which the time of *Lent* would afford them, to seize on the King's Person then, when with the Duke of *Espernon* he should be in Procession as he was wont, in the habit of a Penitent among the whipping Friars, neither accompanied by his Guards, nor the ordinary retinue of the Court, and to shut him up with strong Guards in a Monastery. After which the Duke of *Aumale's* five hundred horse and his other Forces should presently come in, and take possession of the principal places, and keep them guarded till the arrival of the Duke of *Guise*.

But *Nicholas Poulain*, who was privy to all this Conspiracy, reveals the whole Plot to the High Chancellour, and confirms it also to the King himself, who hereupon feigned himself not well, and so forbore to go to any spiritual exercise with the Fraternity of the Penitents. The King had no Forces sufficient to bridle the *Parisians*, whereupon the Queen said in the *Italian* tongue, *Bisogna coprisi bene il viso inanzi che stuzzicare il vespaio*. He that will stir up a Wasps nest, had need to cover his face well; and then means would not be wanting to suppress the Conspirators.

But the King to make himself sure of the Conspirators, blocks up the passages about *Paris*, to keep Victuals from thence. The Council of sixteen begin to suspect, that their Plot is discovered, and the Heads being dismayed send for the Duke of *Guise* to *Paris*: the King sends a command unto the Duke of *Soissons*, not to come to *Paris*, but he comes to *Paris* at noon on *May 9. 1588.* followed only with eight Gentlemen. He lights at the Queen-Mother's Lodging, and goes with her to do his duty unto the King. The people follow him by

by troops with great joy, crying, *God save the Guise, God save the Pillar of the Church.* He makes his reverence to the King, layes open the causes of his coming, justifies his actions as well as he could, and so withdraws till the King had dined. They meet both after dinner at the Queen-Mother's Lodging: the King full of fear and jealousy, the Duke with a resolute countenance. The next day the Archbishop of *Lions* (the chief Pillar of the League) arriveth: the Duke's friends and servants enter: The Sixteen bring and carry away sundry intelligences.

The King commands the *Marshal de Byron* to draw his Guards of *Swisses* and *French* out of the Suburbs into the City, and Lodgeth them in divers quarters. The people grow amazed; the chief of the League terrifie them with the apprehension of a spoil; they shut up their shops, and leaving their traffique betake themselves to Arms.

The *Parisians* raised at the Ringing of the Bells, make Barricado's crosse the Streets; and blocking up all the King's *Corps de Garde*, come up to the *Louvre*. The *Swisses* were presently assaulted in *St. Innocent's Church-yard*, where 36. of them being slain in the first onser, the rest yielded themselves without resistance, and with great violence were pillaged by the people. All the other Guards, of the *Chastelet*, the little Bridge, the Butchery, and the Town-house, were assaulted at the same time, the *Swisses* being in the same manner disarmed, and made Prisoners at the peoples discretion. They made the *French* Guards to put out their matches, and lay down their Arms, and kept them in that manner till they had further order.

The Duke of *Guise* seeing the City in his power, and the King (as it were) a Prisoner, ceaseth to prosecute the forcing of the *Louvre*, and appeaseth the people, but gave order that the Barricado's should be continued, That the people should be every where in a readines with their Arms, that the Guards should be kept with great care, expecting somebody should come from the King (besieged and straited) to make an overture of some agreement.

The Queen-Mother goes to the Duke of *Guise* in her *Sedan*, being denied passage in her Coach, confers with him, but brings nothing but complaints and exorbitant demands. While the Queen-Mother returns to the Duke of *Guise*, and treats with him, the King with sixteen Gentlemen leaves *Paris*, and retires to *Chartres*, where the people receive him with as much affection, as the *Parisians* had done the Duke of *Guise*. The King at his departure from the *Louvre* (turning at *Chaliot* towards *Paris*) said, *O disloyal and ingrateful City, a City which I have alwaies honoured with my constant abode; which I have more enriched than any of my Predecessours, I will never enter within the compass of thy Walls, but by the ruine of a great and memorable breach. Cursed likewise be you all, for whose content I have purchased the hatred of so many.*

De Serres Hist.
in vit. Henry III.

The

The Duke being angry at the news of the King's sudden departure, labours to secure his absolute power in *Paris*, and seizeth on the *Bastille*. The *Capuchins* are sent in Procession unto *Chartres* to mitigate the heat of his fury. The chief of the City also go to beseech him to return to *Paris*. Seven demands are made by the League, *viz.* the extirpation of Heresy by his Majesty's Forces, and the holy union : the banishment of the Duke of *Espernon*, and of his Brother *de la Valette* ; War in *Guienne* by the King in Person ; and by the Duke of *Mayenne* in *Daulphiné*, Abolition of the tumults of *Paris* : confirmation of Offices chosen for Civil Causes since the Barricado's : a restoring of the goodly and ancient Ordinances of the Realm ; and an abolition of parties, gifts, and abuses brought in by *Espernon*, and *la Valette*.

The King determined to give outward satisfaction to the Duke of *Guise* and the League, knowing that Peace would never be granted, unless he consented to remove from the Court the Duke of *Espernon*. Who coming to Court, being not received by the King with his wonted favour, quits his Government in *Normandy*, and retires to *Angolesme*, where by a Conspiracy of the Citizens his life is in great danger. He was accompanied by the Abbot *del Bene*, who was no less persecuted by the League than He. This retreat removed all impediments that might have hindered Peace.

Now the conclusion of the Peace was easie : for on the one side the King granted all that the League asked for, or pretended to. The conditions of Peace were almost the same that were contained in the writing framed at *Nancy*, with the privity of the Duke of *Lorain*, which had been presented to the King in the beginning of the year. That the King should again declare himself Head of the Catholick League : he promiseth never to make a Peace nor Truce with the *Hugonots*, nor any Edict in their favour. He shall by a publick Edict oblige all Princes, Peers of *France*, Lords and Officers of the Crown, Towns, Colleges, Corporations, and the whole people to swear the same : and bind themselves with a solemn Oath never to suffer any one to reign, that was not of the *Romish* Religion : and that for time to come none should be admitted to Offices, Places and Dignities in any part of that Kingdom, but such as were Catholicks, and made profession of their Faith according to the Doctrine of *Sorbon*, and the Belief of the Church of *Rome*. That the Council of *Trent* should be received and observed through the whole Kingdom, upon the conditions and exceptions formerly mentioned ; the priviledges of the *Gallican* Church being within three Months to be declared by a Congregation of Prelates, and the King's Council, with divers other Articles.

The Articles concluded and confirmed, the King presently sent forth his Letters Patents into all Provinces ; and several Bailages, to appoint the Assembly of the States in *October* following at *Blois*, a place far

far from *Paris*, where the people were at his devotion, far from any commerce or intelligence with the League, and near those Towns which were held by the *Hugonots*.

The Duke of *Guise* goeth with the Queen-Mother to *Chartres* unto the King, and is received by him with great demonstrations of honour in appearance. The King causeth the Edict of the *union* to be published in his Council, and sworn to by every one; and the War against the *Hugonots* to be openly Proclaimed; for the prosecution whereof two several Armies were appointed: one in *Dauphiné* under the Duke of *Mayenne*; the other in *Poitton*, under *Ludovico Gonzaga* Duke of *Nevers*. The King gives the Duke of *Guise* the General Command over all the men at Arms, of the Realm. This (though not the name and title, yet) in effect was the Office and charge of *Constable*. He makes the Cardinal of *Guise* Legate of *Avignon*, the which he promiseth to obtain for him of the Pope. He determined to give the Seal unto *Peter of Espinac*, Archbishop of *Lions*. He declares the Cardinal of *Bourbon* first Prince of the blood. And the King's late Counsellours are dismissed the Court.

But two things trouble the League; one is, the news of the defeat of the *Spanish Armado* at Sea by the *English*; the other is, that the King will not return to *Paris*, howsoever they importune him.

Pope *Sixtus V.* writes congratulatory Letters to the Duke of *Guise*, full of praises, comparing him to those holy *Macchabees*, the Defenders of the People of *Israel*, and exhorting him to continue successfully, and gloriously to fight for the advancement of the Church, and the total extirpation of the *Hugonots*. Which Letters (to encrease the Duke's Fame) were by his dependants caused to be Printed and divulged in *Paris* with as much applause in the people, as anger and trouble in the King, who could not be pleased that another should have more Credit and Authority in his Kingdom than himself.

The Assembly of the States meet at *Blois* at the time prefixed, viz. on *October 16*. After dinner all being met in the great Hall of the Castle, the King sat down in a Throne raised by many steps from the Earth, and covered with a rich cloth of State. The Queens, Princes, Cardinals, Peers, and Officers of the Crown, sat upon Seats fitted for that purpose in two long rows on the right hand and on the left; and between them in the inner part of the Theatre sat the Deputies according to the Ancient preheminance of their degrees; and the Duke of *Guise* as *Grand-Mestre* with the Staff of Office in his hand, sat down upon a Stool at the foot of the State on the right hand; and on the left sat the *Sieur de Monthelon*, who represented the Person of the High Chancellour of the Kingdom.

The King begins the Assembly with an elegant Oration; wherein attesting the earnest desires of the good of his people, and shewing the dangerous condition wherein intestine discords had involved the Crown, he exhorted every one to lay aside their passions, to forget their enmities, to reunite themselves sincerely under his obedience, forsaking all novelties, condemning all Leagues, &c. which had disturbed both him their Lawful Sovereign, and the peace of the Kingdom. For as he pardoned all that was past, so for the time to come he would not endure it, but account it as an Act of absolute Treason. That as he resolved to persecute and tread down Heresie, to favour those that were good, to restore the splendour and force of justice, to advance Religion, to uphold the Nobility, and to disburden the Common people; so he earnestly prayed and conjured every one of them to assist him with their good Counsels and sincere intentions.

This speech of the King's stung the Duke of *Guise* to the quick, and all those of his party. He caused his Speech to be Printed, which served much to excuse those things which followed afterward. After the King's Speech followed the Oration of *Monthelon*, who prosecutes and amplifies the King's Speech. To which the Archbishop of *Bourges* answered for the Order of the Clergy; the Baron *de Seneschay*, for the Nobility, and the *Prevost des Merchands* of *Paris*, for the third Order of the Commons. The *Tuesday* following, the King and the States swear in solemn manner to perform the Edict made before of persevering in the *Romish* Religion. The Archbishop of *Bourges* shewed the States the greatness and obligation of the Oath which they were to take. *Beaulieu*, the new Secretary of State, inrolled an Act of that Oath, in memory of so solemn an Action. After it was done, they gave thanks to God publickly in the Church of *S. Saviour*.

The Proposition of receiving the Council of *Trent*, made in the Assembly of the States, is generally rejected. The King is requested to declare the King of *Navarre* incapable of the Crown; and all others suspected to be *Hugonots*: and after much opposition he coldly consents unto it, and gives unto the Deputies a Protestation which had been presented unto him from the King of *Navarre*: who, having called a Congregation of those of his party at *Rochel*, had caused a writing to be printed, wherein he demanded the execution of those Edicts and Grants which had been so often made to those of his party: the Convocation of a National or univerval Council, wherein he might lawfully be instructed in those things that were controverted in matter of Faith: and finally, he protested to count invalid whatsoever should be determined against him in that Assembly at *Blois*. To which Propositions of the King of *Navarre*, the *French* King added,

That if justice requires, no man should be sentenced or condemned with-

without being summoned, or without hearing his defence; it was not good to Decree so heavy a sentence, without giving him warning to answer for himself, and without hearing his reasons whatsoever they were.

The King seeing the obstinacy of the States, and their resolution against the King of *Navarre*, procures an absolution at *Rome* for the Prince of *Conti*, and Count *Soissons*, of the House of *Bourbon*, which much troubleth the Duke of *Guise*.

× The King being no longer able to bear the insolencies of the Duke of *Guise*, resolves upon his destruction: and to bring the matter the better to pass, (seeming (as it were) to be stirred by devotion) determined to remove to a Cell, meaning there to be confessed, and receive the Sacrament. He called into his Chamber four of his Council, such as he best trusted, to whom he discovered the injuries and indignities he had received of the Duke of *Guise*, his extreme ambition; the danger himself stood in by the Treasons continually practised by the said Duke and his Confederates against his Person. He told them he was determined to have the Duke slain as a Traytour, which was consented to. The evening of the 22. day of *December* being come, the King commanded *Monsieur de Larchant*, one of the Captains of his Guard, to double them the next morning, and to keep the Hall door, after the Lords of the Council were gone in; but that he should do it in such a manner, as the Duke of *Guise* might not suspect any thing, which was done.

In the morning the King made himself ready before day, under colour of going Personally to the Council, and pretending he should stay there many hours, dismissed all his Servants: and in his closet there only remained *Revol* Secretary of State, Colonel *Alfonso Corso*, and *Monsieur de la Bastide*, a *Gascon*, who were all commanded by him to stay there. In his Chamber was *St. Pris*, one of his old Gentlemen-waiters; in the Wardrobe the Count *de Termes*, Great Chamberlain, and in the Anti-chamber two Pages, an Usher that waited at the Council-chamber-door, and *Lognac*, with eight of the five and forty, to whom the King had with very great Promises signified his pleasure, and found them most ready to obey his command. At break of day the Counsellours met, and went into the Great Hall.

The Duke being come into the Council, sitting near the fire, fell into a little swoond, but quickly recovered. Secretary *Revol* came into the Council out of the Anti-chamber, and told him the King would have him to come unto him in the Closet. The Duke arose, and entered into the Anti-chamber, which presently being locked after him, he saw there only eight Gentlemen of the King's Guard which were well known unto him: and as he went from thence into the Closet, he stretcht forth his hand to lift up the hanging of the

The Duke of
Guise Slain.

door : but at that instant *S. Malin*, one of the eight, stabbed him into the neck with a Dagger, and the rest presently fell upon him on every side : and after many wounds given him in the head, being at last struck by *Lognac* (upon whom he had most violently thrown himself) he fell down at the door of the Wardrobe, and there expired. The Cardinal of *Guise*, and Archbishop of *Lions* are made Prisoners, as also all the Lords, and other chief adherents of the Duke of *Guise*, with *Anne d'Este*, Duchefs of *Nemours*, and Mother to the *Guises*. *Pellicart*, the Duke of *Guise's* Secretary, was likewise taken, with all the writings which belonged to his Lord : among which they found many Letters, containing divers practices within and without the Kingdom, the accounts of money which he had received from *Spain*, to the summ of two millions of Ducats. Many whom the King desired to get into his hands, escaped the fury of that present revenge. The body of the dead Duke being laid up in a green cloth, was carried by the door-keepers into the great room beyond the King's Clofet, and there laid till further order.

Then the King sent *Revol* to the Cardinal-Legate to give him notice of all that had passed, and to entreat him to meet him at *Mafs*, shewing how great a desire he had to be excused to the Pope. Then having caused the doors to be opened and every one to be admitted into his Chamber, he said with a loud voice, That from thence-forward he would have his Subjects learn to know and obey him, that every one therefore from that time should forget stubbornness and Rebellion : for he would be a King not only in words but in deeds also. So with an angry look, and fowr countenance, he went down the stairs into his Mothers Lodgings.

The Queen having been ill, lay in her bed when the King came unto her, to whom the King said, This morning I have made my self King of *France*, having put to death the King of *Paris*. The Queen replied : You have made the Duke of *Guise* to be slain, but God grant you be not now made King of nothing. Have you foreseen the mischiefs that are like to follow ? Two things are necessary, *Speed* and *Resolution*. So being much afflicted in mind and with the Gout, she held her peace. And the King went to meet the Legate, that they might go to *Mafs* together ; and before *Mafs* the King discourseth long with the Cardinal of *Morefmi* about the Duke of *Guise's* death. The King seeing that the Legate shewed no trouble at the imprisonment of the Cardinals, Commandeth that *Lemes* of *Lorain*, Cardinal of *Guise*, be also put to death. And *Du-Gast*, Captain of the King's Guard causeth the Cardinal of *Guise* to be slain by four Soldiers Armed with *Partezans*. His body was carried to the same place where the body of the Duke his Brother lay. The King doubted, that

that if their bodies were seen, they might occasion some tumult : and therefore having by the Counsel of his Physician caused them to be buried in quick-lime, within a few hours all their flesh was consumed, and afterwards the bones were secretly interred in an unknown place.

The Duke of *Nemours* escaped out of Prison on the fourth day. And *Anne d'Este*, Mother to him and the dead Princes of *Lorain*, was also voluntarily freed by the King, and divers others were set at liberty. The Cardinal of *Bourbon*, the Prince of *Fanville* (now Duke of *Guise*) the Archbishop of *Lions*, and the Duke of *Elbeuf*, are all put into the Castle of *Amboise*. The Archbishop of *Lions* being often examined, would never answer, alledging that as Primate of all *France*, he had no other Superiour but the Apostolick See.

Charles Duke of *Moyenne*, third Brother to the *Guises*, being advertised of the death of his Brothers, flees from *Lions*, unto *Dijon*, a place under his Government. In his valour and wisdom all the foundations and hopes of the League were now reduced. The Queen-Mother died on *January* 5. 1589. in the seventieth year of her age.

After the death of the Duke and Cardinal of *Guise*, the City of *Orléans* took Arms, suppressed the King's Magistrates, and assaulted the Fortrefs. The Citizens of *Chartres* did the same, though in the late commotions it had been of the King's party.

At *Paris* the Council of the League being come together in the midst of the City full of tumults, resolved to send for *Charles* Duke of *Aumale*, who flying from the States at *Bloys*, out of a certain presaging fear, had stayed in *Paris*, and that very day was retired to his devotions to the Covent of *Carthusians* hard by the City; at whose arrival all the multitude ran to his house, though late at night, spending the time only in lamentations.

The next day the whole City being in grief, they dispatched divine service quickly, and from the Churches being come to the Town-house, the same Council met again there, at which were present the most noted Citizens, and many also of the Magistrates; some drawn by an anxious curiosity; some driven by the fear of being torn in pieces by the fury of the multitude; and some came to find remedy against the unbridled rashness of the common people. But it was all in vain. *Charles* of *Lorain*, Duke of *Aumale*, being made Governour of *Paris* by the City, Arms the people, and orders them regularly under Commanders. The Preachers from their Pulpits trumpet out the praises of the Duke of *Guise's* Martyrdom, and denestations of that slaughter committed by the King. Upon *December* 28. the Council of Sixteen caused a writing to be presented to the Colledge

Colledge of Divines, called the *Sorbonne*, in the name of the Provost and *Eschuins* of the City, wherein relating how much the Lords of *Guise* deserved of the Catholique Church, and their being murdered by the King as Protectors of the Faith, They demanded whether he might not Lawfully be said to have forfeited his Crown, and whether it were not Lawful for his Subjects (notwithstanding their Oath of Allegiance) to withdraw their obedience from him, as a Persecutor of the holy Church, who had embrued his hands in the blood of a Sacred Cardinal.

The Colledge of *Sorbonne*, declares *Henry III.* to have forfeited his Right to the Crown, and his Subjects free from their Oath of Allegiance. The Kings Arms and Statues are thrown down; the *Navarrists* and *Politicks* are slain: many quiet men left their houses in those tumults to save their lives. All the Streets were full of Arms, noises, and confusions, and the meanest people raging against the marks of Royalty, committed intolerable insolencies. The Preachers aggravated the Parricide committed by the King, and all places were full of Libels both in Verse and Prose, which contained and amplified the same things several waies.

By the advice of the Council of Sixteen all the Counsellours of Parliament and Officers who adhered to the King, are imprisoned in the *Bastille*. And the Parliament being afterward assembled to the number of 160. they with a Publick Declaration assented to the deposing of the King, and to the freeing of the City, and substituted new men in the places of those whom they had put out and imprisoned. They also made a Decree to unite and combine themselves for the defence of Religion, calling that League *the Holy union*.

At the insurrection of the Parliament and City of *Paris*, the greatest Cities and most Warlike People of *France*, took Arms likewise, and made a General Commotion; so that the party of the League was not only grown very great by the conjunction of the principal Cities, but was also strengthened by the abetting of the Nobility, in whom for the most part the Forces of that Crown consist.

All the Provinces of the Kingdom were divided and dismembered, Cities were against Cities, Castles against Castles, Lords, Gentlemen, and meaner persons against one another: the Laws were trodden down, the bond of common Charity broken, the Magistrates driven away from all places, and a most cruel Civil War with fire, slaughter, blood, and rapine, was begun, so that all commerce being broken off, the waies beset, the Gentry and Commons Armed, and even the very Clergy incompassed with Guards and weapons, sometimes under the names of *Hugonots* and Catholicks, sometimes of Royalists and Leaguers, sometimes of the holy union and *White Forces*, sometimes of *Navarrists* and *Lorains*, they were as with a fatal general

general Frenzy bent upon the destruction of their common Countrey.

The King dissolved the Assembly at *Blois*, but many of the Lords, as soon as they were departed from *Blois*, joyned again to the party of the League. Pope *Sixtus V.* being told of the Cardinal of *Guise's* death, is highly offended, and answereth the King's Ambassadors very sharply, who come to excuse it to him, and chuseth a Congregation of Cardinals, who were to consult about the affairs of *France*.

The King writes kind Letters to the Duke of *Mayenne*, promising him very great things: but the said Duke (notwithstanding the King's promises) being perswaded by *Madam de Montpensier*, his Sister, makes himself Head of the holy union, and gave order to the *Sieurs de Rhosne, de S. Paul, Chamois, and d'Escharvoles*, to recruit their Regiments of *French* foot, and began to summon the Nobility and Gentry his dependents, and to win the hearts of the people in every place. On *February 15.* the Duke came to *Paris* with 4000. Souldiers, and 500. Gentlemen; there he is declared Lieutenant General of the Crown of *France*. On *February 22.* the Duke took possession in the Parliament of his extraordinary dignity, having taken a publick Oath for the defence of the *Romish* Religion against every one, to preserve entire the State belonging to the Crown of *France*, to defend the privileges of the three Orders, the Clergy, Nobility, and Commons, and to cause the Laws and Constitutions of the Kingdom to be observed, as also the authority and power of the Parliaments. After which Oath many Prayers and Processions having been made, he chose and appointed the Council of the Union, consisting of forty of the most eminent persons of the League, which with his assistance, was to treat of, and to conclude all the most weighty affairs; the Council of Sixteen being nevertheless left, and particularly appointed for the special Government of *Paris*.

Now the Duke of his Forces began to form an Army, and in every Province he allotted both Forces and Commanders to order the affairs of the League, and to make war against those who were of the King's party. He dispatcheth Ministers to *Rome* to confirm the Pope's inclination, who afterward publisheth a Monitory against the King of *France*, and foments the League exceedingly.

The King being necessitated to make War, agreeth with the King of *Navarre*, and concludes a Truce with him. The *Spanish* Ambassadour leaveth the Court, and goeth to reside in *Paris* with the Heads of the League. The Pope's Legate departeth also, and not having been able to perswade the Duke of *Mayenne* to consent to Peace, goes out of the Kingdom. The War begins furiously in every place. The King.

King of *Navarre* grants Liberty of Conscience in those places he had taken, and publisheth a *Manifesto*, offering to take Arms against those that rebelled against their natural King. The Duke of *Espernon* after the death of the *Guises* returned to his former greatness with the King. Captain *Du-Gast*, who killed the Cardinal of *Guise*, treats about an accord with those of the League by the perswasion of the Archbishop of *Lions*.

The Truce was concluded by the Kings of *France* and *Navarre* upon these Conditions. That the publick exercise of the *Romish* Religion should be restored in all places held by the *Hugonots*, without any exception. That the goods of the Clergy should be restored to them, wheresoever they were, and that all Prisoners which were in their hands should be set at liberty. That the King of *Navarre* should be obliged to serve the King Personally with 4000. Foot, and 1200. Horse, wheresoever he should be Commanded; and that all the Cities, Towns and places of his party should observe the Laws and Constitutions of the Kingdom, obey the Parliament and the King's Magistrates; and on the other side that the King of *Navarre* should receive the City of *Saumur*, and keep it in his power, to have a Pass over the River *Loire*; which yet he would be obliged to restore at the King's pleasure without any contradiction. Which Capitulations after they were agreed upon and ratified, *Beaulieu* the Secretary of State delivered up *Saumur* to the King of *Navarre*, who gave the Government thereof to *Sieur du Plessis Mornay*, his old Confident. The same truce was made in *Dauphiné* between Colonel *Alfonso Corso* on the King's part, and *Monsieur de lesdiguiers*, for the King of *Navarre*; and they united their Forces for their common defence. The Protestants rejoiced exceedingly at this reconciliation, magnifying their Faith and Obedience toward the King, to the confusion of those who till then had published and defamed them as tumultuous and disobedient Rebels.

The King receives an aid of mony from the Great Duke of *Tuscany*, and sends to the *Swisses* and *Germans* to assist him with Forces both of Horse and Foot. He calleth all the Presidents and Counsellours of the Parliaments of *Paris*, *Roven*, and *Dijon*, who were fled from the popular fury, resolving that the Parliament of *Paris* should reside in *Tours*, that of *Roven* in *Caen*, in the same Province of *Normandy*, and that of *Dijon* at *Chalons*, and then by a sharp Edict declared them all Rebels, who being chosen to the dignity of the Parliaments, should continue to reside in those Cities and places which had withdrawn themselves from his obedience, and forbad all men to have any recourse to them to seek for justice, declaring all sentences to be void, which they should pronounce under the name and title of Parliament. The same declaration he made against the Du'e of *Mayen-*

ne, against the Duke of *Aumale*, and others. Then having appointed Governours in all Provinces he gave Commission to make Levies, to draw Souldiers together, and that the War should be begun in every place.

The *Parisians* at the news of the Truce between the King and the Protestants, besides many publick signs of contempt, forbid the King to be prayed for any longer in the Canon of the Mass.

The Duke of *Montpensier* begins the War against those of the League, defeateth the *Gautiers* in *Normandy*, and the Count of *Brisac's* Forces, who came to divert the siege of *Falais*. The Duke of *Mayenne* takes *Vendosme*, and the Count de *Brienne* Prisoner. An interview was had between the *French King* and the King of *Navarre* at the *Parc du Plessis* without the Walls of *Tours*. *Mayenne* assaults the King's Army at *Tours*, where they fight a long time. The King himself orders and disposeth his Souldiers, puts himself among those that fight. But Supplies coming from the King of *Navarre*, he gives off the enterprize.

The Duke of *Aumale* besiegeth *Senlis*: *Monsieur de Longueville* goes with small Forces to relieve it, and raiseth the siege with a great slaughter of the Leaguers. *Aumale* fighteth, and loseth the day with his Artillery, Baggage, and thirty Colours.

Monsieur de Sancy having raised great Forces in *Switzerland*, and begun the War with *Savooy*, marcheth towards *Paris* against the Leaguers, whither the King was also advancing. But the Count de *Soissons* being assaulted by the Duke de *Mercœur*, is taken Prisoner. The *Sieur de Savense* going with 400. Horse to joyn with *Mayenne*, is routed by the *Sieur de Chastillon*, and taken Prisoner.

The King takes *Gergeau* and *Piviers*. But *Chartres* set open their Gates, and having driven out the dependents of the League, received the King with all his Army.

The Pope by Monitory declares the King liable to censure, if within sixty daies he releases not the Prelates, and doth not penance for the Cardinal of *Guises* death. The King being troubled at it fasteth forty hours: he said, he thought it hard, that he who had ever fought and laboured for Religion, should be rashly Excommunicated, because he would not suffer his own throat to be cut by the Arms of his Rebellious Subjects: and that those who had sacked *Rome*, and kept the Pope himself Prisoner, had never been Excommunicated. The King of *Navarre* being present answered: But they were Victorious: Let your Majesty endeavour to Conquer, and assuredly the censures shall be revoked; but if we be overcome, we shall all die condemned Hereticks.

The King taking *Estampes*, hangs the Magistrates, and gives the pillage of the Town to the Souldiers. *Montereau* was also taken by

Storm, and sacked. *Poissy* yielded it self, and now the King was Master of that spacious Bridge, which there gives passage over the *Seine*. Here *Montpensier* joyned with the King's Army. *Pointoise* was after a bloody assault also forced to yield. The next day the foreign Army arrived at *Poissy*-bridge, there the *Swisses* joyn with the King. All the Bridges being lost, all the neighbouring Towns surrendered, all the passages of the River stopped and the City strained on all sides, there was no other hope left but what the presence of the Duke of *Mayenne* and of the Army afforded, which was all shut up within the Circuit of the Suburbs of *Paris*.

The City of *Paris* being much straitned and under great terrour (a thing well known to the King by the frequency of those who ran every hour from the City to his Camp.) upon the last day of *July* he would needs Personally view the Enemies Posts, resolving on the 2^d of *August* to assault their works on every side. In his return toward *S. Cloud* stopping his Horse upon an hill, from whence he saw all the City distinctly, he brake forth into these words. *O Paris, thou art the head of the Kingdom, but an Head too great, and too Capricious; it is necessary by letting blood to cure thee again. I hope that within few daies here shall be neither walls nor houses, but only the very footsteps of Paris.*

✕✕ But now there was in *Paris* one *Faques Clement*, a Frier of the Order of *S. Dominick*, born of mean Parents in a Village called *Sorbone*, in the Territory of the City of *Sens*, a young man about twenty two years of age, and alwaies thought by his fellow-Friers, and others that knew him, to be an half-witted fellow, and rather a subject of sport, than to be feared. This fellow resolves to hazard his life to kill the King, whom he called by the name of Tyrant, and to free that holy City (as he said) from *Sennacheribs* violence: with which resolution he went to Doctor *Burgoine* Prior of his Covent, and imparted this damnable project to him; to Father *Commolet*, to other Jesuites, and to the Heads of the League, all of them encouraging him to this devilish design, with promise of Abbeys and Bishopricks if he escaped, and if he died in the action to be made a Martyr, and have place in heaven above the Apostles.

To that end he goes from *Paris*, having gotten a letter of credit from the Count of *Brienne*, who having been taken at *S. Olyn*, was still Prisoner in the City, assuring him, that he was to speak with the King about a business of infinite importance. Upon the first of *August* in the morning, the Frier being brought in to the King, gives him the letter from the Count of *Brienne*, which the King read: and having bid him proceed to tell his business, he feigned to feel for another paper to present it: and whilst the King stood intently expecting it, he having drawn his knife out of his sleeve, struck him on the left side of the navel,

and

and left all the blade buried in the wound. The King feeling the blow, drew forth the knife, and in drawing of it made the wound wider, and presently struck it himself up to the haft in the Frier's forehead, who at the same time (*la Guesle* running him thorow with his sword) fell down dead: and was no sooner fallen, but *Momperat*, *Lognac*, and the *Marquels de Mirepoix*, Gentlemen of the King's Chamber, who were present at the fact, threw him out of the window, where by the common Souldiers he was torn in pieces, burnt, and his ashes thrown into the River. The King was carried to his bed, and sending for the King of *Navarre*, he committed to him the care of the Army. He told him, if custom of killing Kings should grow in use, neither should he be long secure. He exhorted the Nobility to acknowledge the King of *Navarre* to whom the Kingdom of right belonged. His Confessour absolved him and gave him the Sacrament the same night. And having embraced the King of *Navarre*, having called his Chaplain, he in the presence of them all rehearsed the Creed after the use of the *Roman Church*: and having crossed himself, began the *Miserere*, but his speech failing him in these words, *Redde mihi latitiam salutis tue*, he died, having lived 36. years, and Reigned 15. and just 2. Months. In his death ended the Line of Kings of the house of *Valois*, and the posterity of *Philip III.* Surnamed *the Hardy*; and by vertue of the Salique Law the Crown devolved to the Family of *Bourbon* nearest of the blood, and descended from *Robert* Count of *Clermont*, the second Son of *St. Lewes*.

King Henry III.
is killed by
James Cloument a
Frier.

xx Here let the Reader be advertised, that when the Jesuites have made choice of an Instrument for that King-killing service, that they intend to set him about; they do not put him upon it till they have first raised and fitted his spirit for the service by this means. First they bring him to a very private place in a Chappel, or Oratory, where the knife lies wrapt up in a cloth with an Ivory sheath, with divers Characters, and *Agnus Dei's* upon it. They draw the knife, and bedew it with holy water, and hang upon the haft of it some Beads consecrated, with this Indulgence, that so many blows as he gives in killing the King, so many souls shall he deliver out of Purgatory. Then they give the knife to him, commending it to him in these words, *O thou chosen Son of God, take to thee the Sword of Jephthe, Sampson, David, Gideon, Judith, of Macchabees, of Julius the second, who defended himself from the Princes by his sword. Go, and be wisely couragious, and God strengthen thy hand.* Then they all fall upon their knees with this prayer: *Be present, O ye Cherubims and Seraphims, be present ye Thrones, Powers, holy Angels fill this Vessel with glory, give him the Crown of all the holy Martyrs; he is no longer ours but your companion. And thou, O God, strengthen his arm, that he may do thy will, give him thy helmet, and wings to flie from his enemies, give him thy comforting beams, which*

may joy him in the midst of his sorrows. Then they bring him to the Altar, where is the Picture of *Jaques Clement*, who killed King *Henry III.* the Angels protecting him, and then they shew him a Crown of glory, and say, *Lord respect this thy arm and Executioner of thy justice.* Then four Jesuites are appointed privately to talk with him, they tell him, that they see a Divine lustre in his face, which moves them to fall down and kiss his feet; and now (say they) he is no more a mortal man. They envy his happiness, every one sighing, and saying, *Would God I were in your room, that they might escape Purgatory, and go immediately into Paradise.* But if they perceive him to shrink, and to be troubled, after all this they will sometimes affright him with terrible apparitions in the night; and sometimes have the *Virgin Mary*, and the *Angels* appear, &c.

After the King's death the Image and Portraiture of the traitorous Monk who killed the King, by the commandment of the chief of the League, was most artificially framed in brass, and other painting; wherewith they garnished both their houses and their Churches. Then was he Canonized, and among the Superstitious prayed unto us as a Martyr, whom they called by the name of *St. James Clement.*

× *Henry King of Navarre* succeeded *Henry III.* in the Kingdom of *France.* The Duke of *Mayenne* (not daring to take upon him the title of King) caused it by publick Proclamation to be given to *Charles Cardinal of Bourbon*, then a Prisoner, and coined both Gold and Silver with the Picture of King *Charles X.* And disguising the usurpation of his authority, he accepted the title which the General Council of the union gave him, of *Lieutenant General of the State, and Crown of France.*

The Duke of *Luxemburg* told the new King, that the Princes, Lords, and Officers of the Crown, together with the Catholick Nobility that was in the Army, were ready to acknowledge him King of *France*, to serve him against every one; since God and nature had called him to the Crown by a lawful succession: but withal they besought him he would be pleased to turn to the Catholick Religion, to take away the pretences of his enemies, and the scruples of his servants.

The King gives them thanks, telling them how ready he was to requite their duty and fidelity, both in publick and in particular; but desired they would not think it strange, if he did not so presently satisfy their first requests, because the quality of the thing demanded; required a convenient time of advice, and the ripeness of a grounded resolution. That he set a greater value upon his Soul and Conscience than upon all earthly greatness. That he had been bred in the Reformed Religion, but nevertheless he would not be obstinate. That he was ready to submit himself either to a General or National Council, and to the instructions which without palliating the truth, should be given him by learned

conscientious persons. That he had a firm resolution to endeavour the satisfaction of his Subjects; but that conjuncture was not proper to put his good desires in effect, lest his action and declaration should seem feigned, and extorted by force, or else perswaded by worldly interests. Wherefore he intreated them to stay till a fit opportunity; and if in the mean time they desired any condition or security for the maintenance of the Catholick Religion, he was ready to give them all the satisfaction they could wish for.

After their departure the *Sieur de la Noue*, a Protestant, tells the King, he must never think to be King of *France* if he turn not Catholick.

At last it was concluded, that the King taking a prefixed time for his turning to the *Romish* Religion, he should secure the State of the Catholick Religion, and that upon those terms they would receive and follow him. And at last a writing was mutually agreed on between both Parties, whereby the Popish Princes, Lords, and Officers of the Crown, Nobility and Souldiery on the one side, swear fidelity to the King; and on the other side the King swears to the maintenance of the Popish Religion. The Duke of *Espernon* standing upon precedency, will not sign the writing, but departs from Court. Many Lords, and a great part of the Souldiers, following the Duke of *Espernon's* example, leave the Camp, so that in few daies the Army is decreased to half the number. Many of the Protestants also disbanded out of anger and discontent, and returned in great abundance to the Cities of their party.

The King raiseth the siege from *Paris*, and divides his Forces into convenient places. The Cardinal of *Bourbon* is taken out of *Chinon*, and removed to *Fontenay*, a stronger place, where he is kept with stricter Guards.

The Duke of *Luxembourg* is sent Ambassadour to the Pope by the Catholick Royallists: and the King appoints the Assembly at *Tours*, which is made the Head-quarter of his party. The body of King *Henry III.* is laid in the great Church of *Compeign*, with very little Pomp, and such as the necessity of the times, would permit by King *Henry IV.* who went towards *Normandy* with all possible speed. The King's Army is reduced to but 6000. Foot, and 1400. Horse; yet he marcheth with good success as far as *Diepe*, where he fortifies his quarters, possessing all places of advantage.

The Duke of *Mayenne* being come before the King's trenches, draws his Army in *Battalia*; but the King's Souldiers coming only to skirmish, no Battel followeth. They that were in the League making signs of coming over to the King's party, are received by them at the *Maladery*, but being entred in an hostile manner fall upon them that had brought them in, and make themselves masters of the place: whereupon

upon both Armies joyn Battel, and the King being relieved by *Monsieur de Chastillon*, recovereth the trenches, and the Duke of *Mayenne* marcheth from *Diepe* with his Army.

The King came to *Amiens*, the chief City of *Picardy*, where he was entertained with very great pomp, being met without the Gates by all the Citizens, who presented unto him a Canopy of State to be carried over him, as the custom is to do unto the King; but he refused it, giving great testimony of his prudence and moderation by an act of so great modesty.

Whilst he stayed at *Amiens*, *Elizabeth* Queen of *England*, first sent him twenty thousand pounds Sterling, with Powder, Munition for War, and certain Ships also to serve at his command: and causing a general Muster to be taken in most of the Shires of *England*, she sent 4000. *English* Souldiers, and 1000. *Scots* very well appointed, and furnished. All the money he presently distributed among his Souldiers. The General of the *English* was the Noble *Peregrine Barry*, Lord *Willoughby*, which Forces were again recruited with a supply of three thousand Foot, which were sent into *Britany*, under the Conduct of that Son of *Mors*, Sir *John Norris*. These joyning with the Prince of *Dombes*, General of that Province, did many worthy exploits for the *French* King.

The King now marcheth towards *Paris*, having in his Army 20000. Foot, 3000. Horse, and fourteen great Pieces. He assaults the Suburbs of *Paris* upon *All-Saints-day*, and taking them gives the Pillage to the Souldiers. In the assault above 900. *Parisians* were slain, and more than 400. taken Prisoners, among which Father *Edmond Burgoine*, Prior of the Covent of *Facobins*, who being convicted by witness to have publickly in the Pulpit praised the Murder of *Henry III.* and to have counselled and instigated the murderer, comparing him also in his Sermons after the fact to *Judith*, and the dead King to *Holofernes*, and the City delivered to *Bethulia*, he was by Judgement of the Parliament of *Tours* Sentenced to be drawn in pieces by four Horses, his quarters burned, and his ashes scattered in the wind. Which Sentence was some few months after severely executed.

Yet notwithstanding the pillaging of the Suburbs, charge was given not to violate either Churches, Monasteries or other Sacred places: which was so exactly observed, that Masses were said that day in all Churches, as if there had been no such business; and all the *Romanists* in the King's Army were present at them celebrating that Holy-day with great rejoicing.

But at the arrival of the Duke of *Mayenne*, the King leaves the Suburbs of *Paris*, and coming to *Eskampes*, he causeth it to be dismantled. Many successes hapned to the King's party through all *France*.

The

The King takes *Vendosme*, and gives the pillage to his Souldiers, condemns the Governour to death, for his unfaithfulness: and *Father Robert*, a *Cordelier*, who had there publickly commended the King's murderer, and with his Sermons excited the people.

At this time flourished *Lambertus Danaus*, a French Divine of *Orleans*. *Quin & Lamb. Dianus vir san: apprime cruditus, & deinstruendis aldis optime meritus, Physicam suam Theologicam, tam ex Veteri quam novo codice non in utili labore exstruxit.* *Tych. Brab. Epist. Afron. lib. 1.*

Henry IV. is acknowledged King of *France* with publick solemnity at *Tours*; he defers the Assembling of the States: and in short time makes himself Master of all the Towns and Fortresses of *Normandy*.

The Pope resolves to send aid to the League against the King. He declares Cardinal *Henrico Gaetano* Legate to the League of *France*. He appointed moreover a select number of Prelates to accompany the Legate, men of good Learning, and experienced in the matters of Government, among whom were *Lorenzo Bianchetti*, and *Filippo Segga*, who after were Cardinals, *Marco Antonio Motenigo* Bishop of *Ceneda*, a man well versed in affairs, and highly esteemed by the Pope; *Francesco Panigarola*, Bishop of *Asti*, a renowned Preacher, and *Robert Bellarmine* a learned Jesuite. To the choice of these men the Pope added Bills of Exchange to the Merchants of *Lions* for three hundred thousand crowns, with Commission to the Legate to dispose of them according to occasion, but particularly to spend them for the infranchisement of the Cardinal of *Bourbon*, upon which he shewed his mind was fixed more than upon any other thought whatsoever.

But the Pope by letters from the Duke of *Luxemburg*, found, that what the Agents of the League had represented to him, was vain: whereupon the Pope gave Orders and Commissions to his Legate, to shew himself no less Neutral in the secular pretensions of the Princes, than most zealous concerning Religion; and not to value one French-man above another, provided he were obedient to the Church; and generally liked by the Kingdom: and that he should not shew himself an open enemy to the King of *Navarre*, so long as there was any hope he might return into the bosom of the Church.

But these advertisements were very contrary to the principal scope of the Embassy, which was to uphold the Catholick party of the League; as the foundation of that Religion in *France*, so that the substance of the business changed in the variety of circumstances, did so disturb the Execution, that it was afterwards governed more by the diversity of accidents than by any determinate resolution.

The Cardinal-Legate being come into *France*, required Colonel *Alfonso Corso*, not only to forbear molesting *Grenoble* and *Valence*, (which Cities alone held for the League in *Dauphiné*) but also that as a Catholick and stranger, he should forsake the King's party, and joyn with the union. But he answered, that he was indeed a Catholick, and an obedient Son to the See of *Rome* in spiritual things; but that having made his Fortune as a Souldier, in the service of the King of *France*, he could not desist from following him, but was bound to do what he could in the affairs of the Prince whom he served. This answer troubled the Legate, and the rather, because being come to *Lions*, he found the business of the League in great disorder by the King's prosperous success. The Count of *Brisac*, appointed at first to meet the Legate, and secure his passage; was forced to face about, and employ himself in the affairs of *Normandy*. The Duke of *Nevers* invited him to come into his State, where standing Neuter, he might freely take those wayes as might appear most convenient to him. On the other side the Duke of *Mayenne* ceased not to sollicite him to come to *Paris*, shewing him that without the authority of his name, and those helps which were hoped for from him, the League was in danger to be dissolved, and subdued by the King's Forces; and all the rest of the Kingdom would remain oppressed by the *Hugonot's* party.

The Legate having overcome many difficulties, arrives at *Paris*, where he caused the Pope's *Breve* of the 15. of *October* to be published, wherein after an honourable commemoration of the merits of the Kingdom of *France* toward the See of *Rome*, &c. He attested, that he had chosen Cardinal *Gaetano* Legate to the Kingdom of *France*, with power to use all means fitting, to protect the Catholick Religion, to recal Hereticks into the bosome of the Church; to restore the Peace and tranquillity of the Kingdom; and finally, to procure that under one only good, pious, and truly Catholick King, the people of *France* might to the glory of God live in quietness and tranquillity, after so many calamities of War. Wherefore he prayed and exhorted all the Orders and Degrees of *France* to persevere in the Catholick Religion, and to labour to extinguish and root up the evil of Heresie, to cut off the occasions of discord; and that particular enmities, quarrels, and Civil Wars being laid aside, they should resolve to yield obedience to a lawfull truly Catholick King, and the Divine worship being restored under his shadow; to live in charitable union and concord.

Two different Declarations followed upon the publication of this *Breve*; one of the Parliament of *Tours*, by which all persons were forbidden to obey or acknowledge the Legate: the other of the Parliament of *Paris*, by which all were exhorted to receive the Fatherly love

love of the Apostolick See, and to give due Reverence to the Legates admonitions. After which contrary Declarations, many Learned men fight for their Factions with their Pens, as the Souldiers with their Swords.

Aid being desired by the League from the King of *Spain*, the *Sieur de la Mothe* refuseth to advance beyond the Frontiers of *France* from *Flanders*, unless the King of *Spain* be declared Protector of the Crown of *France*, with authority to dispose the chief part of the Temporal and Ecclesiastical Dignities, which Prerogatives they called, *las Marcas de Justitia*; marks of justice.

The Duke of *Mayenne* will not hearken to an agreement with the King. The Archbishop of *Lions*, lately imprisoned at *Amboise*, being newly set at liberty by Captain *Du-Gast* for a great sum of money, and come to *Paris*, is made High Chancellour to the Duke of *Mayenne*, and President of the Council. The Pope's Legatē grants unto *Mayenne* the three hundred thousand crowns brought for the enlargement of the Cardinal of *Bourbon*.

Mayenne besiegeth *Meulan*, a small place, but seated upon the pass of the River *Seine*, at the entering into *Normandy*, which therefore next to *Pointoise*, hindered the bringing of Victuals to *Paris*: where after 25. dayes siege, news came that the Old Castle at *Roven*, was seized by some Seditious persons, which caused him to raise the siege, and marcht to *Roven* to appease the troubles.

On the other side the King besiegeth *Dreux*, and the Duke of *Mayenne* being joyned with the *Spanish* supplies from *Flanders*, marching towards *Dreux*, resolveth to fight.

The *German* Infantry raised for the King of *France*, turn for the League under the Command of Colonel *S. Paul*. The Army of the League had in it four thousand five hundred Horse, and twenty thousand Foot.

The King's Army was but three thousand Horse, and eight thousand Foot.

The King's Army being refreshed they marched toward the field of *Tury*, appointed by the King for the place of Battel. Here the Armies joyned, wherein the King obtained a great Victory. The King all Armed on Horse-back visits every Division with great diligence, and exhorts his Souldiers with great vehemency. At last, standing still at the head of the main Battalion, joyning his hands, and lifting up his eyes to Heaven, He said so loud, that he was heard by many, O Lord, thou knowest the intentions of my heart, and with the eye of thy Providence, thou piercest into my most secret thoughts. If it be best for this People that I should attain the Crown, which belongs to me by right, do thou favour and Protect the justice of my Arms. But if thy will hath determined the contrary; if thou takest away my King-

dom, take away my life also at the same time, that I may shed my blood fighting at the Head of those who put themselves in danger for my sake.

At the end of which words there arose in the Front of the Battel a loud acclamation from those that heard him, with an unanimous cry of *vive le Roy* : which being taken and redoubled from Squadron to Squadron through the whole Army, gave an happy beginning to the Battel. The Cavalry of the League being defeated, save themselves by flight. The *Swisses* laying down their Colours and Arms upon the ground, had quarter given them by *Mareschal de Biron*. The *Germans* who having been raised by the King's money, had revolted to the Duke of *Lorain*, were all put to the sword. The *French* Infantry that yielded, had their lives given them. The Duke of *Mayenne* fled towards *Dreux*, and having entred the Town, broke up the Bridge before his own people were all come, which was the reason that multitudes of them (the King's Army pursuing them) were miserably drowned. The Reiters of the League fight till they are all destroyed. There died that day above six thousand of the League, among which were the Duke of *Brunswick*, the *Sieur de la Chastaigneray*, and the Count of *Egmont*, who was cut in pieces with all his *Lanciers*. Divers Lords, with 204. Ensigns and Cornets were taken by the King, with all their Canon and Baggage. On the King's side there were but 500. slain. This Battel was fought on *March 14. 1590.*

The news of this defeat came the next day to *Paris*, whereat every one was afraid. But on *March 16.* Father *Christino de Nizza* took an occasion to discourse on those words [*Whom I love, I rebuke and chasten.*] And in the Pulpit tells the *Parisians* of the defeat, and by his Eloquence prevails so on them, that they resolve to endure any thing for the Catholick Religion, without fearing the heavy ryal of a future siege, or Famine. The same did *William Rose, Boucher, Prevost*, and all the other Preachers; and last of all *Francesco Panigaro-la*, who, though he Preached in the *Italian* Tongue, was much followed by reason of the fame of his Eloquence.

After the yielding of other places, *Melun* is taken by the King's Army, a little Town, but well Fortified, seven Leagues distant from *Paris*, through which run two Currents of the River *Seine*, and therefore is divided into three parts by the stream, and only joyned together by Bridges.

The *Sieur de Villeroy* being come to *Melun* to treat an agreement with the King, perswades him by many reasons to turn Catholick, and propounds a Cessation of Arms. He was sent by the Duke of *Mayenne* unto the King. To which the King gave a large answer. And as to the point of Religion, he said, he had already contented those Catholicks that followed him, who were many, of great wisdom and strength,

strength, and very great extraction, to whose determination he thought all the rest might accommodate themselves. *Marc Antonio Mocenigo*, Bishop of *Ceneda* treats with the *Mareschal de Biron*, and propounds a Cessation of Arms, but it is rejected.

All hope of Truce failing, the *Parisians* prepared for a strict siege from the King's Army. The people was already disposed by the long exhortations of their Preachers, and solicitations of those that Governed, to endure the siege: being wrought upon by the frequent Decrees of the *Sorbon*, and by the Declarations and Protestations of the Cardinal Legate, that an agreement could not be treated with the Hereticks without damnation. Hereby mens minds were so confirmed, that some were put to death for saying, *it was better to make peace with the King, than starve with hunger*. The Duke of *Mayenne* by many Letters assured them that he would relieve the City within a few weeks.

To encrease this inclination in the people, a solemn Procession was made, by Order from the Cardinal Legate, to implore Gods assistance in those necessities: in which Procession, the Prelates, Priests, and Monks of the several Religious Orders, walked all in their accustomed habits, but besides them, they were Armed also openly with Corslets, Guns, Swords, Partezans, and all kind of Arms offensive and defensive, making at once, both a shew of devotion, and constancy of heart prepared to defend their lives; which heightened the courage of the common people.

After this Procession, they made another of all the Magistrates of the City: and among the Ceremonies of it, the Duke of *Nemours* their Governour, and other Commanders of the Souldiers, and Magistrates of the people, swore publickly in the great Church, to defend the City to the last man, and never make an agreement with an Heretick Prince, for any danger or calamity whatsoever should befall them. The King drew nigh to *Paris*, and shuts up the passages of the River of *Seine* on every side, and the City is in great scarcity for want of Victuals. Cardinal *Gondy*, Bishop of *Paris*, gives way that the Church Plate should be turned into money, for the relief of the poor: and the Cardinal Legate distributed among the poor 30000. crowns extorted from the Pope with much ado. The Ambassadour *Mendoza* promised six score crowns a day in Bread. The Dutcheffes and the richest Lords sold their household stuff, jewels, and Ornaments, to relieve the urgent necessities of the common people.

During this siege the Cardinal of *Bourbon* dies at *Fontenay*, which produceth no alteration at all: only the Duke of *Mayenne* invites the Deputies of the Provinces to *Meaux*, to chuse another King.

The Duke of *Mayenne* having met the Duke of *Parma* at *Conde*, obtains of him 1500. *Spanish* Foot, towards the relief of *Paris*. In

that populous City the Famine was so sore, that within the space of three Months more than an hundred thousand died in it.

The Duke of *Parma* cometh with an Army to relieve *Paris*; at his arrival at *Meaux*, he joyns with the Duke of *Mayenne*. The Abbot *del Bené* dies, a man of great abilitie in State affairs, at which the King is troubled. Upon *August* 30. the King riseth from the siege of *Paris*. While the two Armies lie still observing one another, the *Parisians* furnish themselves with some Provisions. The King sends a Trumpet to the Duke of *Mayenne* to challenge him to fight. The Duke of *Parma* draws his Army into Battalia, as if he would give Bartel, goes away suddenly to *Lagny*, and deceives the King. The Duke of *Parma* takes *Lagny* before the face of the King's Army, whereby the passage of the River *Marne* being freed, upon *Septemb.* 6. great store of Victuals enter into *Paris*.

The King withdraws his Army, and marcheth towards *St. Dennis*. He gives a Scalado to the City, which proveth ineffectual. The Duke of *Parma* takes *Corbeil*, and so absolutely frees *Paris* from want of Provisions. The Duke of *Parma* marcheth away into *Flanders* in good order. The King assaulteth *Clermont*, takes it and sacks it. The Duke of *Parma* departing leaves aid of men, and promiseth supply of money to the League. The King marcheth toward *Picardy*.

Grenoble in *Dauphiné* after a long siege returns to the King's obedience. The King assaulteth *Corby*, and takes it.

The Parliament of *Burdeaux*, who with much ado had been brought to the King's obedience, make complaints for the King's persevering in *Calvinism*. The King studieth how to conserve the affections of those of his party, and to keep them in obedience. He recalls the Duke of *Espenon* to the Army, and other Popish Lords to reconcile them unto him.

The Viscount of *Turenne* obtains of Queen *Elizabeth* of *England*, that she should send the King one hundred thousand crowns. That she should send 6000. Foot into *Bretagne*, for the relief of the Prince of *Dombes*. That along with him she should send *Horatio Palavicino* a *Genovese* (who for Religion was fled into that Island) to persuade the States of *Holland*, and the Princes of *Germany*, to assist the King with men and money on their Part. She promised likewise, that if the Duke of *Parma* should return again into *France*, she would assist *Grave Maurice*, and the *Hollanders*, to make a strong diversion, by entering into *Brabant* and *Elanders*.

Now the party of the League make a disgust against the Duke of *Mayenne*, which is fomented by the *Spaniards*. And the Lords of the house of *Lorain* grow jealous one of another; and the Duke of *Nemours* lays aside the Government of *Paris*. The Duke of *Mayenne* dispat-

dispatcheth President *Jeannin* to the King of *Spain*, and the *Sieur des Portes* to the Pope to solicit aid.

The *Chevalier d' Aumale* goes to surprize *S. Dennis*, and without resistance enters with all his men : but the Governour with only thirty Horse chargeeth and routs the Enemy, and *d' Aumale* being thrust through the throat falleth down dead. Those that were curious observed, that he fell dead before the door of an Inn, whose sign was the *Espée Royale*, a Sword embroidered with golden *Flower-de-luces*, and that his Body being laid upon the *Bier* in the Church of the Friars of *St. Dennis*, his carcase the night following was all gnawed and mangled with *Rats*.

Pope *Gregory XIV.* assigneth fifteen thousand crowns by the Month for the service of the League : and *Marsilio Landriano*, a *Milanesè*, is chosen Legate for the Kingdom of *France*. *Chartres* is besieged, and surrendered to the Baron *de Biron*. The Duke of *Mayenne* receives *Chasteau Thierry* with the composition of twenty thousand crowns.

Then the Popish Princes and Noblemen following the King did solicit his Majesty to turn to the *Romish* Religion. The Petitions made to the King to provide for his dutiful Subjects of both Religions ; to prevent the new attempts of the Pope and his adherents, to the prejudice of the Crown of *France*, were the cause of two Edicts made at *Mante* in the beginning of *July*. The one confirmed the Edicts of Pacification made by the deceased King upon the troubles of the Realm, and dissannulled all that passed in *July* 1585. and 1588. in favour of the League. The other shewed the King's intent to maintain the Catholick Religion in *France*, with the Ancient Rights and Priviledges of the *French* Church. The Court of Parliament of *Paris*, resident at *Chalons*. and *Tours*, having verified these Edicts, had dissannulled all the Bulls of Cardinal *Gaetan's* Legation, and other Bulls that came from *Rome* on *March* 1. the Proceedings, Excommunications, and Fulminations, made by *Landriano*, terming himself the Pope's Nuncio, as abusive, scandalous, seditious, full of impostures, made against the holy Decrees, Canonical Constitutions, approved Councils, and against the Rights and Liberties of the *French* Church. Ann. 1592.

They Decree, that if any had been Excommunicate by vertue of the said proceedings, they should be absolved ; and the said Bulls and all proceedings by vertue thereof burnt in the Market-place by the Hang-man. That *Landriano* the pretended Nuncio (come privily into the Realm without the King's leave or liking) should be apprehended, and put in the King's Prison. And in case he should not be taken, he should be summoned at three short daies according to the accustomed manner, and ten thousand Franks given in reward to him that should deliver him to the Magistrate, Prohibitions being made.

made to all men to receive, retain, or lodge the said pretended Nuncio upon pain of death. And to all Clergy-men; not to receive, publish, or cause to be published any sentences, or proceedings coming from him, upon pain to be punished as Traytors. They declared the Cardinals (being at *Rome*) the Archbishops, Bishops, and other Clergy-men, which had signed and ratified the said Bull of Excommunication, and approved the most barbarous and detestable Parricide, traiterously committed upon the Person of the late deceased King *Henry III.* to be deprived of such Spiritual Livings as they held within the Realm, causing the King's Proctor General to seize thereon, and to put them into his Majesties hand: forbidding all persons either to carry or send Gold to *Rome*, and to provide for the disposition of Benefices, until the King should otherwise Decree.

Du recueil de l'
Histoire de la
ligne.

That of *Tours* added this clause to the Decree. They declared *Gregory*, calling himself Pope, the fourteenth of that name, an enemy to peace, to the union of the *Roman* Catholick Church, to the King and to his Estate, adhering to the Conspiracy of *Spain*, and a favourer of Rebels, culpable of the most inhumane, and most detestable Parricide committed on the Person of the most Christian and Catholick King *Henry III.* of famous memory.

The Parliament of the League did afterwards condemn and cause those Decrees to be burnt at *Paris*, which were made against the Bulls and Ministers of the *Romish* See. So one pulled down what another built up.

The Cardinal of *Vendosme* begins to raise a third party of Catholicks, to make himself Head of them, and thereby to bring himself to the Crown. *Scipio Balbani* is sent to *Rome* by the Cardinal of *Vendosme*, to treat with the Pope, and to communicate his design unto him. The Cardinal of *Lenoncourt* gives the King notice of the designs of the Cardinal of *Vendosme*. The High Chancellour thereupon perswades him to turn to the *Romish* Religion.

Charles Duke of *Guise* having been long kept Prisoner at *Tours*, escapes at noon-day, and fleeth to *Bourges*, and then meets with the Duke of *Mayenne*. The Council of Sixteen falls into an emulation with the Parliament of *Paris*, and with the Council of State chosen by the Duke of *Mayenne*. *Brigard*, who had been imprisoned upon suspicion of Plots against the League, being escaped, the Judges that made his Procefs, are by the people in Arms tumultuously put in Prison, and by the Council of Sixteen are caused to be strangled in the close Prison, and the next day their bodies are hanged at the *Greve* with infamous writings on their Breasts.

The Duke of *Mayenne* posts to *Paris* to appease this tumult, and causeth *Louchart*, *Auroux*, *Hamelin*, and *Emmonot*, four of the chief of the Council of Sixteen which were most guilty, to be strangled.

The

The King marcheth into *Normandy*, layes siege to the City of *Roven*. The Duke of *Parma* with the *Spanish* Army marcheth to relieve that place. They fight at *Aumale*, the King is wounded, his men routed, and he is put hard to it to save himself. *Villars*, the Governour of *Roven*, sallying out enters the trenches, and gains the Artillery. The Duke of *Parma* retiring, the King returns to *Roven* and reneweth the siege. The Duke of *Parma* also returns to bring relief: and the King's Forces being wasted, he riseth from the siege, and marcheth to the Banks of the River of *Seine*.

Those of the League begin to think of a peace. The Catholicks of the King's party are displeas'd, that the peace should be treated by the *Sieur de Plessis*, a *Hugonot*.

The *Mareschal de Biron* is killed with a Canon shot before *Espernay*. The King wept bitterly at the news of his death. The Baron *de Biron*, to revenge the death of his Father, scales a great Tower at *Espernay*, and takes it, but is sorely wounded; and the Town is deliver'd up into the hands of the Duke of *Nevers*, Governour of that Province. August 9. 1592.

Now the King desireth a reconciliation with the Catholick Church by way of agreement, not by way of pardon. The King takes *Dreux*, and being constrained by the importunities of his own Catholick party, who threaten to forsake him, resolves to change his Religion. And being instructed by the Archbishop of *Bourges*, by *René Benoist* Curate of *S. Eustache* of *Paris*, and of some other Doctors, desires to be admitted into the bosom of the *Romish* Church. And on July 25. he went to Mass at *St. Dennis*, and made a publick and solemn Profession to the said Archbishop, assisted by *Charles* Cardinal of *Bourbon* Archbishop of *Roven*, and Nephew to the deceased; nine Bishops with many other Prelates and Religious men; protesting to live and die in the *Romish* Religion, swearing to defend it against all men. Having made profession of his Faith, he performed all Ceremonies requisite in so solemn an Act: and then he received absolution and blessing, with wonderful joy and acclamation of the people.

Presently after this Act, the King sent the Duke of *Nevers*, the Marquess of *Pisani*, and *Henry* of *Gondy* Bishop of *Paris* to the Pope to yield obedience by them to the See of *Rome*, to beseech him to allow of his Conversion, and to countenance it with his own blessing.

Whilst *Elizabeth* Queen of *England*, upon account of Religion, did with so great expences relieve the *French* King, a strong rumour was spread in *England*, that he either would, or had already changed his Religion; hereupon was *Thomas Wilkes* sent over into *France* to understand the certainty thereof. But before his arrival the King had made a publick Profession of the *Popish* Religion at *St. Dennis* (as
bath

hath been before expressed) although some Papists of Religious Orders at that time plotted against his life. But he ingenuously declared unto *Wilkes* the causes that moved him to forsake his Religion. And *Morlante* the French Agent in the mean time telleth the Queen all the very same things, and with fair and specious words offereth her all kindness in the King his Masters behalf.

The Queen being much troubled and disquieted in mind, snatched up her Pen, and a while after sent this Letter to him. *Alas!* what deep sorrow? what vehement grief? what sighs have I felt at my heart for the things which *Morlante* hath told me of? *Alas!* is the world come to this pass? Was it possible that any worldly matter should make you quit the fear of God? can we expect any happy issue of such a fact? or could you think that He who hath hitherto with his own right hand upholden and preserved you, would now forsake you? It is a very dangerous thing to do evil that good may come of it: Yet I hope a sober spirit will put you into a better mind. In the mean time I will not omit to make it a principal part of my prayers, the recommending you to God, beseeching him, that the hands of *Esau* may not lose you the blessing of *Jacob*. Whereas you do Religiously and solemnly offer me your friendship, I know to my great cost, I have well deserved it: neither should I repent that, had you not changed your Father. Verily, from henceforth I cannot be your Sister by the Father: for the truth is, I shall ever more dearly love and honour my own Father than a false and counterfeit one, which God knoweth very well; who (I beseech him) bring you back again to a better mind. Subscribed,

Your Sister, if it be after the old manner: as for the new I have nothing to do with it.

Elizabeth R.

Yet notwithstanding a Contract was made between him and the Queen at *Melun* in the Month of *August*, to make War offensive and defensive against the *Spaniards*. And the Queen recommended again and again the Reformed Religion, and the Professours thereof to his Care and Protection by *Sir Robert Sidney*. He promised, That as he had been hitherto their Protectour, so he would not for the future fail them, though most of the Nobler sort of them had forsaken him.

On *August 26*. *Peter Barrier*, born at *Orleans*, was taken Prisoner at *Melun*, where the King then was, by the discovery of a *Jacobin*

*Camden hist. of
Q. Elizabeth.*

cobin Florentine, to whom he had confessed himself in *Lions*. He confessed, that seduced and persuaded by a *Capuchin* of *Lions*, and afterwards confessed by *Aubry* Curate of *St. Andrews des Arts* at *Paris*, by his Vicar, and by Father *Varade* a *Jesuite*, he was come thither expressly to murder the King. The Priest revealing this Crime, incurs no Ecclesiastical censure. The wretch was found seized of a sharp knife with two edges. He was pinched with hot Pincers, his right hand burnt off, holding the said knife, his arms, legs, and thighs broken; and his body burnt to ashes, and cast into the River.

Upon a general surceasing of Arms the King assembled some of the chief of the Realm at *Mante*, especially to hear the complaints of such as stood in doubt of the King's change in Religion, and were grieved at divers contraventions of his Majesties Edicts, whereby they suffered wrongs in all Provinces. For the *Partisans* of *Spain* continually exclaimed of the incompatibility of two Religions in *France*, and many were of opinion, That the King ought not to be admitted; but he should promise expressly to banish all such as made Profession of any other Religion than that which he did embrace; or at least to abolish all publick Profession. But the King employed all his care to unite his people in concord.

Vitry desiring to be the first that should re-enter under the King's obedience, as he had been the first that had separated from it, brought back the City of *Meaux*. *Aix*, *Lions*, *Bourges*, and *Orleans*, surrendered to the King.

On the 22. of *March*, the Parliament, the Provost of Merchants, and the Sheriffs, having disposed the City of *Paris*, received the King, maugre the vain endeavours of some remnant of the faction of the *Sixteen*. The Duke of *Mayenne* was gone into *Picardy*: and *Brissac*, to whom he had committed the Government of *Paris* for some Months past, having taken it from the Count of *Belin*, broke his faith with him, believing he ought it rather to the King than to him.

The King had a little before caused himself to be anointed at *Chartres*, with the Cruise of *St. Martin* of *Tours*. The City of *Rhemes* was yet in the hands of the League: but he would no longer defer his Coronation, because he knew that *That* Ceremony was absolutely necessary to confirm to him the affection and respect of his people. It was wonderful, how that there being four or five thousand *Spaniards* engarrisoned in *Paris*, and ten or twelve thousand factious persons of the *Cabal* of the *Sixteen*, who all cruelly hated the King, he could nevertheless render himself Master of it without striking stroak, or without shedding blood. His Troops having by intelligence seized on the Gates, Ramparts, and publick places, he entered triumphantly into the City by the new Gate, by which *Henry III.* had unhappily fled six years before, and went directly to *Nostrredame* to hear Mass, and

cause *Te Deum* to be sung. Afterwards he returned to the *Louvre*, where he found his Officers and his Dinner ready, as if he had alwaies remained there.

After Dinner he gave the *Spanish* Garrison a safe-conduct, and a good Convoy, to conduct them as far as the *Tree of Guise* in all security. The Garrison departed about three a clock the same day of his entrance, with twenty or thirty of the most obstinate Leaguers, who chose rather to follow Strangers, than obey their natural Prince.

The same day that he entred into *Paris*, the Cardinal *de Peleve* Archbishop of *Sens*, a passionate Leaguer, expired in his Palace of *Sens*. The Cardinal of *Placentia*, Legate from the Pope, had safe-conduct to retire home, but he died by the way. *Brissac* for recompence had the Staff of *Mareschal*, and a place of honourable Counsellour to the Parliament. *D'O* was replaced in his Government of *Paris*, which he had under *Henry III.* but he died soon after.

That part of the Parliament which was at *Tours*, was recalled; and that which was at *Paris* re-enabled (for it had been interdicted) and both re-united conjointly to serve the King.

By noon of that day in which the King entred *Paris*, the City was every where peaceable; the Burgesses in a moment grew familiar with the Souldiers; the shops were opened, and the Artificers wrought in them. And the calm was so great, that nothing interrupted it but the ringing of the Bells, the Bonfires and the Dances which were made through the Streets, even till midnight.

§ *Balagny* with his City of *Cambray*, turns to the King's side. In like manner *Amiens*, *Beauvais*, and *Peronne*, renounced the League. Yea the Duke of *Guise* compounds with the King, and brings the Cities of *Rhemes*, *Vitry*, and *Mezieres*, under his obedience, who in recompence of it, gave him the Government of *Provence*, from which he was obliged to withdraw the Duke of *Espernon*, because the people, the Parliament, and the Nobility, had taken Arms against him. The Duke of *Lorain* also made his peace with the King on *November 26.*

Now the Court of Parliament revokes and disannuls all other Decrees, Orders, or Oaths, given or made since the 29. of *December 1588.* to the prejudice of the King's Authority and the Laws of the Realm. And especially they disannulled all that had been done against the honour of the deceased King, as well during his life, as after his decease, commanding to inform of the detestable Parricide committed on his Person, and to proceed extraordinarily against such as should be found culpable. They revoked the Authority given unto the Duke of *Mayenne* under the Title of Lieutenant General of the Estate and Crown of *France*, forbidding all men to acknowledge him.

him in that quality, or to yield him any aid or obedience, upon pain of High-Treason. They likewise enjoyed the Duke of *Mayenne* upon the like pains to acknowledge *Henry IV.* of that name, for King of *France* and *Navarre*, and their King, and to yield him the obedience of faithful Servants and Subjects. And to all other Princes, Prelates, Noblemen, Gentlemen, Towns, Commonalties, and private men, to forsake that pretended Faction of the League, whereof the Duke of *Mayenne* had made himself the Head, and to yield unto the King obedience and fealty, upon pain to the said Princes, Noblemen, &c. to be degraded of their Nobility and Gentry; and they and their posterity declared base, with confiscation of Bodies and Goods: and the razing of their Towns, Castles and places, that should infringe the King's Ordinances and Commandments. Moreover they decreed, That the 22. day of *March* should be for ever celebrated, and the same day a general Procession should be made after the accustomed manner, where the said Court should assist in their Scarlet Robes, as a remembrance to give God thanks for the happy reduction of this said City to the King's obedience.

Now one *John Castel*, Son of a Merchant-Draper of *Paris*, about the end of the year 1594. having thrust himself with the Courtiers into the Chamber of the fair *Gabriella*, where the King was, would have struck him with a knife into the belly; but the King then bowing to salute some one, the blow chanced on his face only, piercing his upper lip, and breaking a Tooth. It was not known for the present who had struck it: but the Count of *Soissons* seeing this young man affrighted, stopt him by the Arm. He impudently confessed that he had given the blow, and maintained that he ought to do it. The Parliament condemned him to have his right hand burned, his flesh torn off with red hot Pincers, and after to be torn in pieces by four Horses, burnt to ashes, and cast into the wind.

The Jesuites, under whom this Miscreant had studied, were accused for exciting him to this Parricide. Among other things he heard the Fathers of that Society to say, That it was lawful to kill the King, That he was Excommunicated out of the Church, That he was not to be obeyed nor taken for their King, until such time as he was allowed by the Pope.

Therefore the Parliament Decreed, That the Priests, Scholars, and all others, terming themselves of that Society of *Jesus*, (as corrupters of Youth) should depart within three daies after the publication of the said Decree, out of *Paris*, and other places where they had Colledges, and within fifteen daies out of the Realm, upon pain after the same time to be punished as guilty of high Treason. The house of *Peter Castel*, the Father of this Parricide, standing before the Palace, was

razed, and a Pillar erected, containing (for a perpetual monument) the causes of that ruine.

Among the writings of *John Guignard* of *Chartres*, were found certain scandalous libels against the King, for which he was executed. And one *Francis Jacob*, a Scholar of the Jesuites of *Bourges*, had lately said he would have killed the King, but that he held him for dead, and that another had done the deed.

Anno 1595.

The Duke of *Mayenne* and *Nemours* yield unto the King, and are received unto Grace. The King of *France* is now admitted to a reconciliation with the Church of *Rome*, upon these conditions, and in these words. He shall abjure all Heresies, and profess the Catholick Faith in such form as shall be here done by his Ambassadors. He shall introduce the Catholick Faith into the Principality of *Bearn*, and shall nominate Catholick Magistrates in the said Province; he shall procure within a year the Prince of *Conde* out of the hands of the Hereticks, whom he shall cause to be instructed and brought up in the Catholick Religion. The Decrees of the Council of *Trent* shall be published and received throughout the whole Kingdom of *France*. He shall nominate to the vacant Churches and Monasteries such as are Catholicks, and free from all suspicion of Heresie. He shall do his best endeavour, that the Churches and Clergy be invested anew in their Livings that have been seised upon without any judicial proceeding. In bestowing of Magistracies and Dignities, he shall take care that Catholicks only be preferred, and that Hereticks (as near as may be) may be expelled. The Concordates shall be observed, and all abuses removed which have crept in contrary to the same. The Absolution in *France* granted by the Bishops, shall be condemned. He shall write letters to all the Princes of Christendom, wherein he shall give notice of his Conversion, and profession of the Catholick Faith. The Pope granted his Absolution on *September 16.* by the Negotiation and pursuits of *d' Ossat*, and *du Perron*, his Procurers in the Court of *Rome*. These were afterwards upon his recommendation honoured with Cardinals Caps.

After a War between the *French* and *Spaniards*, a Peace was concluded between *France* and *Spain*, Anno 1598.

Then the *French* King, who had hitherto flourished in Martial glory, having now his thoughts wholly settled upon peace, did so promote the welfare of *France*, (which had run headlong to ruine for many years through the storms of Civil War) by maintaining and supporting Religion, as well the *Roman* as the Reformed, reviving the Laws, cherishing Learning, restoring Trade and Commerce, and beautifying the Kingdom with splendid buildings, that he far surpassed all the Kings that were before him.

In the year 1599. the King's Sister, the Lady *Katherine de Bourbon*, was married to the Duke of *Bar*, Son to the Duke of *Lorain*. The Reformed Religion, in which she had been bred, she would not change, by reason (as she said) of her deceased Mother *Queen Joane of Navarre*, whose life and actions were held worthy to be imitated, as who had preferred safety of Conscience before assurance of honours and greatness, yea, than life it self: Being accustomed to say to them on her part, that Arms should not be laid down, but with these three Conditions, *either an assured Peace, an absolute Victory, or an honest Death*. The Marriage was consummate in the King's own Cabiner, by the Archbishop of *Roven*, at the King's special Command, to avoid greater inconvenencies.

She cordially affected that which did concern the Liberty of Conscience throughout all *France*, often beseeching the King to let her see the assurances thereof whilst she was in *France*, and not to suffer his Edicts to remain without execution being Proclaimed, and without a durable observation being executed.

She used to be attended in her house by the Ministers of *Paris*, who served her by turns every one a quarter of a year. Being then to go into *Lorain* with her Husband, the Church appointed *Monsieur de Montigni* an Antient Minister, to attend her in that journey. But *M. Peter du-Moulin* then coming to *Paris*, the Old Gentleman desired to be excused, and that the new Minister, as fitter to travel by reason of his age, might be chosen for that service. To which motion the Princes presently inclined, having a special liking to *Du Moulin*. He took then that journey, and because the Princes was entertained in Bishops Palaces and Abbeys, he did officiate in the Palace of the Bishop of *Meaux*, in that of the Bishop of *Chalons*, and in the Abbey of *Joverre*.

See the Life of
Dr. *Du Moulin*—
written by his
worthy Sonne.

The Harbingers of the Princes being come to *Vivris le Francois*, a Town of *Champagne*, addressed themselves to the chief Magistrate of the Town, to prepare quarters for the Princes and her Court. Since *Du-Moulin*'s establishment at *Paris*, till the death of the King's Sister (which was five years after) he made a journey into *Lorain* every Spring, either with her, or to her: and having served his quarter at her Court, returned to *Paris*: there the Princes was most part of the year.

Those of the Reformed Religion made many and great complaints, that the King's Edicts were not kept nor observed; that they were not provided of all things necessary for the exercise of their Religion, the liberty of their Consciences, and safety of their persons and fortunes. That they were excluded from all charges and Offices in the State, justice, treasure, and policie, to the great prejudice of their Children, &c. The end of all their Assemblies was to obtain an

Edict

Edict from the King, so clear and plain, as they should not be constrained to sue for any other. Then the King made an Edict, at *Nantes*, and signed it after he had reduced that Province to his obedience, containing a Declaration of the Edicts of Pacification, and of the troubles grown in *France* for matter of Religion, the which though granted in *April* 1598. was not allowed in the Court of Parliament of *Paris* until the 25. day of *February* following, by reason of the many oppositions and difficulties that were made against it. The Duchess of *Bar*, would not go out of *Paris* before it was confirmed, such was her zeal and affection in that matter, as in all other affairs of that nature.

And for the better satisfaction of the Protestants in matters of justice, it pleased King *Henry IV.* to erect a Chamber in the Court of Parliament of *Paris* purposely for them. It consisted of one President, and Sixteen Counsellours: their Office to take knowledge of all the Causes and Suits of them of the Reformed Religion, as well within the jurisdiction of the Parliament of *Paris*, as also in *Normandy* and *Britain*, till there should be a Chamber erected in either of them. There were appointed also two Chambers in the Parliament of *Burdeaux* and *Grenoble*, and one at *Chasters* for the Parliament of *Tholouse*. These Chambers were called *les Chambres de l'Edict*, because they were established by a special Edict at *Nantes* in *Britain*.

The Duke of *Joyeuse* wallowing in sensual pleasures, being at *Paris*, after he had taken his leave of the Ladies, and some other friends, becometh a Capuchin. The King commended his resolution, and dining one day where there was only the Duke of *Mayenne*, *l'Esduigniers*, and himself, he said, That in the world there were men of all conditions and qualities to be found, but they should hardly find four so different as they were, Whereof there was, a *Sinner converted*, a *Leaguer repented*, a *Capuchin diverted*, and a *Hugonot perverted*.

Century XVII.

THe Pope prest King *Henry* to make his Sister turn Catholic, and the King to please the Pope used his utmost endeavours for it, employing the most learned and subtil of his Clergy to seduce her, especially *Du Perron*, then Bishop of *Eureux*, and Father *Cotton*. These two had several bickerings with the Learned *Du-Moulin*, who in his Book entitled, *the Novelty of Popery opposed to the Antiquity of true Christianity*, giveth an account of an occasional encounter of his with *M. Du Perron*. But they had another, which was a pitched field. It was at the Court before a few, but Grave and Select assistants. After some dispute, where *Du Perron* gave back to the force of an Argument, and was at a loss, some body hid behind the hangings cried up *One*. And when the like hapned to him the second time, the same voice cried up *Two*, and so till *Five*. Upon which *Du Perron* complaining of interruption broke the Conference.

One *Beaulieu Bouju*, a young Clergy-man, having got some Manuscripts of *Du Perron* about the Eucharist, made use of them to write against *Du Moulin*, who thereby was provoked to answer him, and confute him. There are Letters extant, and Printed among *Du Perrons* Works, wherein he chides that same *Beaulieu Bouju*; both for stealing, and more for ill using his meditations, and tells him in substance, that though he could get his weapon, yet he could not wield it.

King *Henry IV.* to satisfy the Court of *Rome*, and the *French* Clergy of the care he took of his Sister's Conversion, would often desire her to hear the Sermons of his Chaplains; which she would not yield unto, till once being made sensible how the King's credit was interested, that she should once at the least, hear one Court Sermon, she condescended so far to the request of a King and a Brother, as to promise to hear Father *Cotton*; who therefore was appointed to preach before the King and her immediately after *Du Moulin's* Sermon, and in the same Room: for those two contrary services were performed in the same Room every Lord's day morning, as long as the Princess lived, and was at the Court.

The Princess, to strengthen her self against that assault, gave notice of it to *Du Moulin*, and after his Sermon brought him into a private Room,

Room, whence he might hear the Jesuites Oratory. His Subject was of the dwelling of the Holy-Ghost in the Soul, and he made his entry into that matter after this manner. *I went once* (saith he) *to visit the Hospital of Fools*, where a grave old man received me kindly at the door, and went about with me to shew me the distracted persons, and inform me about their several kinds of folly. Here is *one* (said he) that thinks himself made of Snow, and will not come near the fire for fear of melting. *This* thinks himself metamorphosed into an earthen Pitcher, and will not suffer any to come near him for fear of being broken with a knock. *These four* think themselves top full with the spirit of Prophecie: one will be *Elias*, another *Jeremiah*, another *Daniel*, another *St. Paul*. But I that am the Holy-Ghost (said he) can assure you Sir, that they are all either Fools or Impostors; for I never sent them. The like folly is to be seen among those of the pretended Reformed Religion. There you shall find wise and Religious Princesses [intimating the King's Sister] Wise and valiant Treasurers [intimating the Duke of Sully] Wise and valiant Generals of Armies [intimating the Duke of Bouillon] Wise and learned Counsellours of State [intimating Mr. *Du Plessis Morvay*] All wise in all things, but that they think they have the Holy-Ghost, but have it not. The Sermon was suitable to the Preface, and wrought an answerable effect in the Hearers, making them all merry, but no Converts.

The worthy Dr. *Peter Du Moulin*, Son to the said *Du Moulin*, tells us in his life, that in the end of the year 1601. time and place being appointed for a Conference between *Du Moulin* and *Cayer*, sometimes a Minister, and then a Doctor of *Sorbon*, *Cayer* put off the meeting several times till the King's Sister going to *Lorain*, took *Du Moulin* along with her. In his absence *Cayer* put forth a Book with this Inscription, *A Conference by Ministers granted, and by them refused*. In which Book he accuseth *Du Moulin* of deserting his Cause, and running away. But *Du Moulin* being returned in *May* to *Paris*, the challenge was renewed on both sides. So they met on *May 28*. 1602. in an house next to the King's Sisters house. The Conference held a fortnight. They had Scribes on both sides; multitudes of hearers, and good order kept.

The Questions agitated Propounded by *Cayer* himself, were, *Of the Sacrifice of the Mass*; *of the Adoration of the Pope*, and *of the veneration of holy Images*. *Cayer* was assisted with two Doctors, *Carmelites*; *Du Moulin* had no assistant. Toward the midst of the Conference the Faculty of *Sorbon* grievously censured *Cayer* for ill defending the Catholick cause, and suffering the Adversary to wade too deep into questions: and the Bishop of *Paris* forbade him to sign that which he had indicted to the Scribes.

The Doctors of *Sorbon* perceiving that the more the Conference continued, the more their Cause was discredited, came in a body to the King's Advocate in the Court of Parliament, to complain of that Conference, saying, that it was a pernicious thing, tending to Sedition; that they had contrived how to break it, and that the effects of it would shortly appear. This hindered *Du Moulin* from coming to the ordinary place, where he was before *Cayer*. The Master of the house would have kept him out: but *Cayer* coming soon after, the door was opened to him; and the people pressing in after him, *Du Moulin* got in with the Crowd. There they considered how to get another place for their meeting. But the Conference being discountenanced by Authority, no body durst offer his house for it. So the parties agreed to continue the Conference in writing, and to publish nothing but by mutual consent. But *Du Moulin* asked two Conditions, upon which *Cayer* brake. The one that the Conference should be limited, and that it should not be permitted to make replies *in infinitum*, but *Cayer* would have no limitation. The other, that *Cayer* should sign the Acts of that Conference till that day, which *Cayer* utterly refused, saying, It was enough that it was subscribed by the Scribes. When *Du Moulin* represented to him, what disgrace he put upon himself and his Cause, and challenged him; *Cayer* answered, that he cared not for the talk of the people, nor for challenges. And to get out of that mire he moved a question to *Du Moulin*, whether he could tell after what manner of Creation the Angels were created. *Du Moulin* knowing that this was their last meeting, answered, that the Question in hand was only of subscribing the Acts. But *Cayer* refusing turned his back, and said, you shall hear of me: and so went away, to the great scandal of the *Romanists* there present. A Protestant made the company laugh, saying, that *Cayer* was not yet of Age to sign.

Thus was the Conference broken, to the great satisfaction of many faithful souls, and the instruction of many ignorant Papists, who since gave glory to God by an open Profession of the truth.

The Acts of the Conference are extant, published by *Archibald Adaire* a Reverend Bishop of *Scotland*.

The Doctors of the Faculty of *Sorbon* stung with the ill success of this Conference, provoked him to another, in which the body of the University took interest. They were to oppose three daies upon what points they thought best: and *Du Moulin* was to oppose three daies also, and choose what points he pleased. He was then Respondent for three daies, and found in the Dispute that blessing of God which never was wanting to him in the defence of his truth. After the Dispute of the third day, he being returned home, and retired to his study, a man in a Priest's habit came in the dark evening up the stairs, and knockt at his Study

door. When *Du Moulin* had opened it, the man thrust the door with all his strength to have rush in : and *Du Moulin* with all his strength (in which he was inferiour to few men of his size) kept him out, and called for help. The man hearing some stirring below, ran hastily down the stairs, and so into the Street. It is supposed upon probable ground, that the man was come to kill him before he presented himself to be opponent according to the Covenants of the Conference. But on the next morrow he met with a Prohibition from the King to continue that Conference any longer. These passages raised his reputation very high, whereby God was glorified, his Truth confirmed, and his Church edified and increased with many Convertis.

The last sickness of the King's Sister gave a great exercise to his zeal and industry, whereby he did faithfully and constantly assist her in that extremity. *Du Perron* did his utmost to pervert her and to fright him away. When she drew near to her end, *Du Moulin* standing by her Bed side, *Du Perron* came, and said, he was sent by the King, and would remove him by plain force. But *Du Moulin* held fast the Bed-post. And when *Du Perron* told him he was to take place of him in all Companies, *Du Moulin* answered, that his place was before *Du Perron's* at the Princesses Beds side, and in that service. He added, that he believed not that the King would offer violence to his Sisters Conscience, appealing to her self, and beseeching her Highness to declare her pleasure. She declared that she would die in the Reformed Religion, and that she would have *Du Moulin* to stay by her. Whereupon *Du Perron* withdrew, and the good Princess persevered in God's truth to her last breath. The King wisht she had died in the *Roman* Profession, and did all he could without violence, to pleasure the Court of *Rome* in that point.

A little before there was a Conference between the Bishop of *Eureux* and *Philip de Mornay* Lord of *Plessis Marly*, Governour of *Saumur*, in the presence of the King, Princes, and Officers of his Crown, Counsellours of State, and other Noblemen of Mark. It was touching a Book which *Monsieur du Plessis* had published of the Institution of the Lords Supper, and against the *Mais*, wherein the Bishop did tax him to have falsified many Authorities. Whereupon *Du Plessis* presented a Petition unto the King, that his Majesty would be pleased to appoint Commissioners to examine every passage of Scripture cited in his Book. The King yielded to this Conference, referring the care thereof to his Chancellour. The Commissioners appointed for the Catholicks were *Augustus Thuanus*, President of the Court of Parliament at *Paris* : *Pisbon*, Advocate in the Court, and *Fieure*, Schoolmaster to the Prince of *Conde*, in whose absence came *Martin* the King's Physitian. And for the other, the President of *Calignon*, Chancellour of *Navarre*, in whose place entred *De Fresnes Gaway*,
Presi

President of the Chamber of *Languedoc*, and *Isaac Casaubon*, his Majesties Reader for the Greek Tongue. All men of great Learning and well skilled in the Tongues.

This Conference began on *May 4.* in the Hall at *Fountainbleau*, in the midst whereof was a Table of a reasonable length. At the one end sat the King; on his right hand the Bishop of *Eureux*, and on the left right against him *Du Plessis. Pasquier, Vassaut, and Mercier*, Secretaries of the Conference, were at the lower end of the same Table. Somewhat higher on the right hand sat the Chancellour and the Commissioners. Behind the King stood the Archbishop of *Lions*, and the Bishops of *Nevers, Beauvais, and Castres*. On the King's left hand were the four Secretaries of State. Behind them which conferred, were the Dukes of *Vaudemont, of Nemours, of Mercoeur, of Mayenne, of Nevers, of Elbeuf, of Aiguillon, and of Janville*, the Officers of the Crown, Counsellours of State, and other Noblemen of quality.

De Serres Hist
in Henry IV.

All were commanded to keep silence. The King said, that the Dispute was not betwixt party and party, but particular betwixt the two Conferents; not for any question of *Right and Doctrine*, but for the literal truth of some passages. He desired they would treat with all mildness and moderation; without any bitterness or passion, but that of the truth: Declaring moreover, that he did not mean that this Dispute should in any thing alter or disquiet the peace of his Subjects, as the Chancellour did then Declare unto them at large by the King's Commandment.

After the first daies Conference *M. Du Plessis* fell very sick, so as they could proceed no further. The King did write the same day unto the Duke of *Espernon* what had past in the Conference, and shewed by his Letter what his judgement was. My friend, the Diocess of *Eureux* hath vanquished that of *Saumur*. Wherewith *Du Plessis* was discontented, so that in a Discourse Printed soon after touching this Conference, he termed this Letter *A spark of fire*, and said, *That the Bishop of Eureux Fly was made an Elephant*.

Some Months after, *Canay*, one of the Commissioners, and President in the Chamber of the Edict at *Castres*, a man learned in Philosophy and the Tongues, and well read in the Church History, left his Profession of the Reformed Religion, and became a *Romish* Catholick.

Philip Mornay, Lord of *Plessis*, his work concerning the truth of Christian Religion, was written in *French* against *Atheists, Epicures, Paynims, Jews, Mahometists*, and other Infidels, began to be translated by Sir *Philip Sidney*, and at his request finished by *Arthur Golding*: He published a Treatise containing the reasons why the Council of *Trent* could not be admitted in *France*. He was sent by the King of *Navarre* to the National Synod of *Vitray* in *Bretagne*, where he was

joyfully received by the whole Company. He was likewise present in the General Assembly of the Protestants held at *Montauban* by the King's permission, *Anno 1584*. Where he was desired by the Assembly to draw up the form of their Complaints against the violation of the Edict for Peace; which He together with the Count *de la Val* presented afterwards to the King at *Blais*.

When the League of the House of *Guise* brake forth, which was formed first against the King, under pretence of the Defence of the Catholick Religion; and afterwards declared against the King of *Navarre* and the Protestants: That famous Declaration in the name of the said King was Penned by *Du Plessis*. In the following Civil Wars for Religion, he did many important services for the King of *Navarre* and the Protestants, both with his Sword and Pen, having answered a virulent Book, published by the League against the King of *Navarre*, called the *English Catholick*. In the year 1590. he built a Church for the Protestants in *Saumur*, and obtained a Grant from the King for the instituting an University there, which was afterwards confirmed by a National Synod held in the same place. *Anno 1593*. he wrote a large Letter to the King, who then had changed his Religion; desiring the continuance of his favour to the Protestants, and withal expostulating that sudden change. *Anno 1598*. he Printed his Work of the Lords Supper. The Jesuites of *Bourdeaux* Petitioned the Parliament there that it might be burnt.

Jacobus August. Thuanus is a most faithful Historian. He wrote an History of things done throughout the whole World from the year of Christ 1545. even to the year 1608. in a most elegant style. He is highly commended by divers Learned men. *Sue etatis Historiam summo judicio & fide, sine odio & gratia, ad Dei gloriam & publicam utilitatem, prudentissime conscripsit: opus & styli elegantia, & gravissimarum rerum copia ac majestate cum quibusvis sive veterum, sive recentium in eo genere scriptis conferendum. Lans. Orat. pro Gallia. Inter multa que in te admiratura est posteritas, ego illud unice obstupesco, unde tibi modo in fori arce, modo in summâ Republicâ versantis totum, unde vis indefessa animi, ut res tot ac tantas aut scribendas cognosceres, aut cognitâ scriberes. Grot. Epist. 16. Jac. Aug. Thuanus. Quem ego virum divinitus datum censeo seculo isti in exemplum pietatis, integritatis, probitatis. Casaub. Epist. Append. Vir, immortalis laude dignus, & Historica Veritatis lumen. Montac. Antidiat. Vir non minus eruditione, quam officij dignitate Nobilis, & si quis alius, Veri studiosus. Morton. Causa Regia.*

Isaac Casaubon was a great Linguist, a singular Grecian, and an excellent Philologer. He hath written in twelve Books of his Exercitations, Animadversions on those twelve Tomes of *Baronius* his *Annals*. *Scaliger* in an Epistle to *Casaubon* commends his Book *de Satyra*;

tyra; and in another his *Theophrastus* his Characters. He is thus styled by *Salmafus*, *Incomparabilis Vir; & seculi sui decus immortalis*, *Isaacus Casaubonus*, *nunquam sine laude nominandus, nunquam satis laudatus*. *Salmaf. Præfat. ad Hist. August. script.*

The Marriage between the King and Queen *Margarite* being pronounced void, and a Contract past between him and *Mary of Medicæ*, the Duke of *Florènce's* Daughter: She being blessed of *Aldobrandino* the Pope's Legate at *Elorence*, went from thence, and arrived at *Marseilles*, from whence (being every where Royally entertained) she came to *Lions*, and there after eight daies stay met with the King, where in *St. John's* Church the Nuptial solemnity was performed to this Couple by the Legate. On *September 27. 1601.* the Queen was delivered of a Son which was named *Lewes*. The King blessing him, put a Sword in his hand; to use it to the glory of God, and the defence of his Crown and people. The Pope sent presently unto the King and Queen, to congratulate with them of this Birth, and to carry unto the young Prince swadling-bands, bearing clothes, and other things blessed by his Holiness.

Then the Pope granted a Jubilee; and pardons to all the *French* that should go visit the Church of *St. Croix* at *Orleans*, doing the works of Christian Charity. An infinite number of people went thither from all parts of *France*: the King and Queen went thither with the first, and gave means to help to build this Church, which had been ruined during the fury of the first Civil wars. The King laid the first stone of this building.

Then the King did forbid the superfluous use of Gold and Silver in Lace, or otherwise upon garments: and made an Edict also against Usury; and another against Combates.

Not long after, the Duke of *Biron's* Conspiracy was discovered, who was sometimes heard say, *he would die a Sovereign*. Refusing to submit himself to the King's Clemency, he is seized on at the King's Chamber door, and (his Sword being taken from him) is carried Prisoner to the *Bastille*. There uttered he those passionate words, That if they desired to put him to death, they should dispatch him; that they should not brag they had made him to fear death; that they should speedily drink themselves drunk with the blood which remained of thirty five wounds, which he had received for the service of *France*. The King sent his Letters to the Court of Parliament to make his Process. In the end being found guilty, the Chancellour pronounced the sentence of death, which was inflicted on him in the *Bastille*, which he took most impatiently.

King *James* of happy memory, before his coming to the Crown of *England*, sent expressions of Royal favour, to the Consistory of *Paris*, who chose the forementioned *Du Moulin* to address their humble thanks

thanks by Letters to his Majesty. And when his Majesty publisht his Confession of Faith, against which *Coeffeteau* (since Bishop of *Marselles*) writ an eloquent Book, *Du Moulin* undertook the defence of the King's Confession, and wrote a French Book with that Title, which was most welcome to the King, and to the English Clergy: and his Majesty made Royal and bountiful expressions of his acceptance. And because other Adversaries (besides *Coeffeteau*) had writ against the King, *Du Moulin* wrote another Book in his defence in Latine, entituled, *De Monarchia Pontificis Romani*.

The Duke of *Bovillon* having been accused by those which had been examined in Council upon the Conspiracies of the Duke of *Biron*, being sent for, refuseth to come to the King: but afterwards in the year 1606. he made his peace, and came to the King being then at *Dunche-ry* on April 11. The King with the Queen, Princes of the blood, and other Officers of the Crown, entred into *Sedan*, where he was joyfully received by the Duke being Prince of *Sedan*, and Protectour of the Protestant Church there. The King promised that the Church of *Sedan* should suffer no alteration, but enjoy the liberty of their conscience.

In the year 1603. the Duke of *Savoy* had an enterprize upon *Geneva*: his men on scaling Ladders mounted the Walls undescried, surprized the Souldier that stood Centinel, got the word of him, and slew him, being also Masters of the Streets about two hours. But they were disappointed: thirteen were by the Towns-men taken alive (among whom was the Baron of *Artignas*) which were condemned to be hanged, whose heads (with the heads of those that were killed, in all seventy seven) were set upon the Gallowes, and their bodies thrown into the River of *Rhosne*, for which deliverance they made a solemn thanksgiving to God, concluding a peace with the Duke in July the same year.

The same year the King being at *Metz*, there came unto him four Jesuites, to obtain their re-establishment in *France*.

In *October* there was a National Synod held at *Sap* by those of the Reformed Religion, which Treated touching Doctrine, Discipline, and the Government of Churches.

The King made *Monsieur Alexander* (his Bastard Son) of the Order of the Knights of *Malta*. A great number of Commanders and Knights being assembled at *Paris*, where he was invested into the Order in the *Augustines* Church by the Grand-Prior of *France*, who set upon his Breast a Plaftron of black Satten, with a white Cross: So the Ceremony ended with great joy and sounding of Trumpets. The new Knight feasted the Grand-Priors of *France* and *Champagne*, with the Commanders and Knights at the Temple.

The King having promised to restore the Jesuites, Father *Cotton* came to *Paris* by his Majesty's Command, with Father *Armand* the Provincial, and Father *Alexander*: and the King grew presently into such a liking with Father *Cotton*, as he did nothing but he was called, and in the end his Majesty granted their return upon certain Conditions: and the Edict made for their establishment, (notwithstanding any oppositions made unto the Court to hinder the confirmation thereof) was confirmed in the beginning of the year 1604. and their Colledges were restored at *Lions*, *Roven*, *Bourges*, and *Dijon*. The *Signeur* of *Varenne*, (Controllor General of the Posts, and now Governour of the Town and Castle of *Angers*, who loved them of this company), besought the King to build a new Colledge at *La Fleche* in *Anjou*, with priviledges like to the other Univerfities of that Realm, the which the King made of a Royal Foundation, and gave them his own House with Pensions, for the instruction of a good number of young Gentlemen, whom his Majesty would have bred up, and instructed there in all Professions, Tongues, and Exercifes.

But Father *Cotton* returning one night somewhat late (about the end of *February*) and passing by the Street of the new Bridge, to go unto the *Louvre*, there were certain Pages and Lacquies, which calling for him at the door of the Coach, wounded him with their Rapiers, giving him one great wound in the shoulder going toward the neck and throat, whereof he was soon after cured. There was great search made for this attempt. Some were taken and examined. *Cotton* requested the King to pardon them, yet were they banished the Court, and forbidden ever to come there upon pain of death.

In the year 1606. the King made special orders on the behalf of those of the Reformed Religion; enjoying them to carry themselves according to the Edict of *Nantes*, avoiding all occasions of scandal.

About *Easter* this year were such violent winds and storms throughout all *France*, as the tops of houses being cast down, many were slain and sore hurt in *Paris*. Not long after there was a violent Plague in the same, and in the beginning of the following year.

In the year 1608. were the Jesuites admitted into *Navarre* and *Bearn*, whereat all the Judges and Officers of the Country were discontented; as who hated the Jesuites above all Creatures living; and had in former times put them to death like Spies, if they found any within their limits.

The Prelates of *France* in like manner Petitioned the King once again; that the Decrees of the Council of *Trent* might be observed.

On April 11. Anno 1609. there was a Conference between *Monsieur Du Moulin*, one of the Ministers of the Reformed Church of *Paris*, and Father *Gontier* a Jesuite, being seconded by the Barons of *Salignar*: after which it was bruited abroad, that *Gontier* had confuted *Du Moulin* in divers points which the Protestants held, *Gontier* himself writing a specious Letter to the King to that effect. *Du Moulin* finding his Reputation touched, and the truth misreported, was forced to publish a true Discourse of the whole Conference.

In the year 1610. another attempt against *Geneva* was discovered, whereof the Authour was *Canalis*, one of their own home-bred and native Citizens, a man not meanly reputed of, both for his knowledge in Physick and the Languages: whereof being found guilty, and of another before, he was condemned, and his body broken, and so laid half dead on a wheel unbound, he was cast from thence to be burned in a fire under him.

On May 13. the Queen was solemnly Crowned at *St. Dennis* by the Cardinal of *Joyeuse*. On Friday May 14. the day after the Queens Coronation, the King was treacherously murdered by the cursed hand of a bloody villain.

The King being advertised of some ominous influence and Prediction which did threaten him that day, went to see Mass with great devotion. At his return they brought him some of his Children, among the rest the Duke of *Anjou* whom he dearly loved: but being then very pensive, he commanded they should carry him to breakfast. Then being very sad he cast himself upon his bed to sleep if he might: but not being able to take any rest, he fell upon his knees, and began to pray. Then he lay down again, and prayed again, and thus he did three times. In the end he went and walked in the Gallery till dinner time. After dinner many Noblemen came into his Chamber, and began to tell some tales to make him laugh. Having smiled a little with the rest (being naturally of a pleasant disposition) in the end he said, *We have laughed enough for Friday, we may well weep on Sunday*. Hereupon he caused some to go to the *Arsenal* at four of the clock. Whereupon, they say, that the Duke of *Vendosme* told him, that he had been warned to beware of the 14. day: yet making no account thereof, he went down into the Court, where a man of a mean condition entertained him a quarter of an hour. Then he went into his Coach by the Duke of *Espermon* (who sat in the first place of the Boot on the King's right hand) *Montbazon* the Marshal of *Lavardin*, *la Force* and *Praulin*, being followed by two Footmen, and one of his Guard on Horse-back, having commanded *Monsieur de Vitry*, and the rest of his Guard to stay behind.

Being between the Draw-bridge and the Port, a miserable wretch, *Francis Ravillac*, born at *Angoulesm*, by Profession a Lawyer, watching his opportunity, drew near unto the Coach on the right side, think-

ing his Majesty had been there ; but seeing he was on the left hand, and hearing them command the Coach-man to drive on, he went the nearest way by narrow Lanes, and met with the Coach again in the Street called *Ferroniere*, near *Innocents Church*, where staying to make way for a Cart to pass, the King leaned down on the one side towards the Duke of *Esperron*, pressing him to read a Letter without Spectacles. *Montbazon* with the *Marechal de la Vardin* was in one of the Boots, who turned toward them ; and one of the Footmen was busie in tying up his garter on the other side ; so that this Monster had the opportunity to stab the King in the left Pap ; but the wound was not great. Whereupon crying out, *O my God I am wounded*, he gave him a second blow which was mortal ; the knife entering between the Fifth and Sixth Rib, it cut asunder the Vein leading to the heart. And the wound was so deep, that it entered into *Cava Vena*, the which was pierced ; wherewith the King did presently spit blood, losing all apprehension and knowledge for any thing they could perceive : who being carried back into the *Lowere*, was laid upon a Couch in his Cabinet, where presently after he gave up the ghost. After whose death the Queen-Mother was declared Regent in *France* ; by whose Commandment the King's heart was delivered to the Jesuites, to be laid up in their Colledge of *la Fleche*, as the King himself had long before resolved. The first Edict at *Nantes* was also confirmed, for the entertainment whereof a Declaration was made by *Lewes* the young King.

The Murtherer being arraigned was put to the Rack on *May 25*. and on the *27*. had the Sentence of death given against him. His execution was after this manner. He was brought out of the Prison in his shirt, with a Torch of two pound weight lighted in one hand ; and the knife wherewith he had murdered the King, chained in the other. Then was he set upright in a Tumbrel or dung Cart ; and so he was conducted with a good Guard to our Ladies Church, where he did penance. After this he was accompanied to the place of Execution by two Doctors of Divinity, who still perswaded him to save his soul from everlasting punishment by revealing his Associates ; the which he would not. In this manner he was carried to the *Greve*, where there was a strong Scaffold built for his Execution. At his coming up on the Scaffold he crossed himself, in token that he died a Papist. Then was he bound to an Engine of wood : which done, his hand with the knife chained to it (wherewith he had slain the King) was put into a Furnace then flaming with Fire and Brimstone, wherein it was in a terrible manner consumed ; and yet he would not confess any thing, but cast forth horrible cries like a soul tormented in Hell. Then the Executioners having made Pincers red hot in the same Furnace, they did pinch his Paps, the brawns of his arms and thighs, with the calves of his legs, and other fleshy parts of his body, pulling out collops of flesh.

and burning them before his face. Then they poured into those wounds scalding Oyl; Rozen, Pitch, and Brimstone melted together. After which they set a hard roundel of Clay upon his Navil, having an hole in the midst, into the which they poured molten Lead; yet he revealed nothing, but roared out most horribly. Then they caused four strong Horses to be brought to tear his Body in pieces. But these Horses could not of a long time pull him asunder (though another very strong Horse was put in the place of one of the four, who strained but faintly.) until they were constrained to cut the veins under his arms and thighs, by which means his body was the easier torn in pieces. Then the enraged multitude pulled this dismembred Carcass out of the Executioners hand, which they dragged up and down through the dirt, and cutting off the flesh with their knives; the bones which remained were burnt at the place of execution; and the ashes scattered in the wind. His Father and Mother were commanded to depart the Land, and never to return again. His Brethren, Sisters, Uncles, and others his Kinsfolk, enjoined to take another Name. His goods were declared forfeited to the King, and the house where he had been born to be beaten down.

This wicked Parricide confessed no other motive of his Crime, but the Book of *Mariana*, a Spanish Jesuite. Which Book by a Decree made by the Colledge of *Sorbonne*, and confirmed by a sentence from the Courts of Parliament, was for that cause by a sentence condemned to be publicly burnt before our Ladies Church in *Paris*.

After the execution of *Ravillac*, there was a foul imputation laid on the Jesuites; and many condemned them as Abettors and favourers of the Murderers of Princes: for which cause Father *Cotton* employs all his Wit and Eloquence to wipe it off, in whose behalf the Bishop of *Paris* wrote, which (as a Preface) was prefixt before his Declaration, and Printed.

But the Learned *Du Moulin* put forth that famous Book, called *Anticoton*, in which he proved that the Jesuites were Authours of that horrible Parricide. Though he put not his name to it, yet the Jesuites soon knew that it was his Work, and made an answer to it directed unto him, because there was in the *Anticoton* an Anagram of Father *Cotton*, which fathered the King's death upon him thus.

{ PIERRE COTON.
PERCE TON ROY. }

They also made this Anagram upon *Du Moulin's* name,

{ PETRUS DU MOULIN.
ERIT MUNDO LUPUS. }

With these Verses.

*Petri hostis Petrus Christi insidiatur ovili,
Quo deglubere, quo dilaniare queat,
More Lupi: & verè Lupus est, cui nomen & omen,
Et mores insunt ingeniumque Lupi.*

Which Verses *Du Moulin* answered thus,

*Quisquis es insulso qui fundis acumine versus,
Helle pontiaco victima digna Deo:
Quam frustra vacuum scalpsisti sinciput? ô quos
Risus Hybrida vox semilatrina movet!
Dum tua mens varie turbata elementa pererrat,
Et spargis virus nomen in innocuum:
Quin & in hoc casu quadam est industria, dum tu
In laudem imprudens nomina nostra trahis.
Namque Lupo cohibemus equos, agitator equorum
Improbioris equi comprimit ora lupo.
Qui in gyrum cogit, facili que peritus habenâ
Compositos gressus agglomerare docet:
Ergo lupo mundo est, qui franans ora lupato
Dura, per errorum devia monstrat iter.
Nec mirum si nos, Papalis verna culine,
Si cinisio Satanz dixerit esse lupos.
Cum Christum Satanam Pharisæus dicat apella,
Nemo bonus secum mitius optet agi.
Ergo Dei servum vanis latratibus urgens,
Atque lupum appellans desinat esse canis.*

At this time flourished *Jacobus Sirmondus*, a Learned French Jesuite, he was Confessour to King *Lewes XIII.* *Dallæus* saith he was a most Learned and most diligent man, *Natione Gallus, Rector olim Collegii Parisiensis, vir totius antiquitatis curiosus investigator, & Latine Græcæ que impensè doctus, & in omni penè literarum genere excolitissimus,*

Biblioth. Coen.
Jesu. A. Philip.
Alegamb. edita

qui humaniores literas theologicas admodum decore conjunxit. As for his Works, there are his *Eucharisticon pro Adventoria de Regionibus & Ecclesiis suburbicariis*. *Censura conjectura Anon. Scriptoris de suburbicariis Regionibus & Ecclesiis*. *Propempticum Cl. Salmasio adversum ejus Eucharisticon*: and other Works of his. We owe unto him (saith Dr. Du Moulin) the Works of Facundus an African Bishop, who lived in the time of the Emperour Justinian.

Claudius Salmasius was a Learned French Critick. *Vir incomparabilis, maximus Salmasius de primatu Papae, post quem Homèrum sequis Iliada conscribere velit, inutilem laborem suscipiet*. Rivet. — *Grot. Disens. Dial. Sect. 5. Vir nunquam satis laudatus, nec temèrè sine laude nominandus, Claud. Salmasius*. Voss. de Orig. & progress. idol. li. 4. ca. 91. *Nostri seculi miraculum, & antiquitatis promus condus*. Gul. Rivet. *Prefat. ad vindic. Evang. Non Gallia sicut duntaxat, sed jam & hujus Batavia ingens decus, atque adeo totius Reipublica literarie praesidium*. Voss. de anal. li. 3. ca. 46. *Clariss. Salmasius notis ad Vopiscum, ubi post Guilandinum & Dalecampium in Plinium, ac Scaligeri Diatribam adversus Guilandinum, pulchrè inditaeque aliis, de hoc disserit argumento*. Voss. de art. Gram. li. 1. ca. 38. *Vir alioquin ad literas summo honore tractandas, & illustrandas natus, si modestiam adhibere, & arroganti de se persuasione, ac erga alios malignitate excussa, merentem animi in iis sedulo occupare potuisset*. Herald. animadvers. in Salmas. observat. Ad jus Att. & Rom. li. 2. ca. 7.

Desiderius Heraldus a Learned French man, hath written a Comment on Martial, and the other Books forecited, and other Learned Works.

Franciscus Vieta was a Learned French Mathematician. There are his *Opera Mathematica*. Vol. 2. *Relatio Calendarii vere Gregoriani, cum aliis opusc. Universalium inspectionum ad Canonem Mathematicum lib. singularis. De Aequatione, recognitione & emendatione*. Thuanus thus saith of him. *Vir ingeniosa & profunda meditatione, cujus vi nihil illi inaccessum in abstrusioribus scientiis, nihil quod acumine mentis possit confici, difficile confectus fuit*. Thuan. Hist. Tom. 5. part. 2. li. 129.

Nicholas Vignerius was a Learned French Historiographer. There are To. 3. *de la bibliotheq. Hist.* and other works of his. *vid. Thuan. Hist. Tom. 5. li. 117. part. 1.*

His Son, Nicholas Vignerius, was a Learned Divine. He hath published an excellent Treatise in French, styled *Theatre del' Anticrist*; and a Dissertation in Latine of the Excommunication of the Venetians, against Cardinal Baronius. And Theses of the satisfaction of Christ, which Rivet highly commendeth, and annexeth unto his own Disputations.

Benedict Turretine. was also a Learned French man. These Books of his are published in French. *Defense de la fidelité des traductions de la S. bible faites a Geneve. Recheute du Jesuite Plaignaire. Profit des Chastiments. Quod adversus Petrum Cottoni Jesuita plagiarium Geneviam, manifestum facit, vir dum viveret, doctissimus & accuratissimus, Benedictus Turretinus. Andr. Rivet. Apologet. pro vera pace Ecclesie.*

The Works of Cardinal *David Du Perron* are in four Volumes in Folio in French. *Réplique A la Responso du Serenissime Roy de la Grand Bretagne. Les Diverses Oeuvres, &c. Du saint sacrement de l'Eucharistie. Les Ambassades & Negotiations.* He is well answered by *Du Moulin, Rivet* and *Blondel*.

The Jesuites seek to be incorporate in the University of *Paris*, whom the University opposed by all means, presenting a Petition unto the Queen Regent against them, therein laying down at large their damnable Doctrine, and strange Equivocations. Hereupon Factions began in *Paris*, some standing for, others siding against the Jesuites. But these Clouds were quickly dispersed, and the State preserved for the continuance whereof *Monsieur Pasquier*, one of the Masters of Requests, a man of great Learning and Judgement, wrote unto her a Discourse of advice.

The Abbot of *Bov* in his Sermons treating of the Question, *Whether it be Lawful to kill a Tyrant*, and refusing *Mariana's* Book and others, he made an exhortation to the Jesuites, that they should hereafter have a great care, that no Book should be published to the prejudice of *France*, under the name of their Society, nor with the approbation of their Superiour, if they would not willingly expose themselves to those dangers, which all their wisdoms fortified with the Authority of their confident friends, could not avoid. For this did the Jesuites complain, and informed against him, who answered for himself both wisely and discreetly.

October 17. the young King was Crowned at *Rhemes* by Cardinal *Foyeuzé*. On *November 26.* the Great Chamber, the *Turnelle*, and the Chamber of the Edict being assembled by a motion made by *Monsieur Servin* the King's first Advocate, against *Belharmines* Book touching the Pope's Temporal Power, made a Decree against the same, whereat the Pope's Nuncio did mightily storm.

On *May 27. 1611.* began the Assembly of the Reformed Churches at *Saumur*, whereat many Dukes and Noblemen of the Reformed Religion were present, where *Du Plessis* was chosen President. Which Assembly was dissolved *September 29.* *Monsieur de Bullion* letting them understand, that their Majesties had given him in charge to say, that all their just requests should be favourably answered, and whatsoever had been promised should be paid.

The Duke of *Esperron* to manifest his gratitude to King *Henry III.* his Master and Benefactor, begged of the Queen Regent to give him leave to perform his Funeral Rites; he having formerly after the death of the said King, attended his Body to *Compeigne*, where the misfortunes of War, and the confusions of the times permitted not at that time the performance thereof.

The Queen readily consented to his request, so that the Duke with a great company of Lords and Gentlemen, went to fetch the body from *Compeigne*, from whence he conveyed it to *St. Dennis*, where it was deposited in the ancient *Sépulchre* of the Kings of *France*. A little before his death the Duke caused a Marble Pillar, one of the most excellent pieces of Architecture of these late times, to be carried and set up in the Church of *S. Clois*, wherein he was so curious, as to make it to be wrought in his own house, and almost in his own sight, his design being to found a Revenue of a thousand Livres yearly for the service of the Chappel where it was erected, which was also adorned with Pictures, and paved with Marble at his own charge. But some difficulties arising about the settlement of that foundation, which could not be cleared before his death, the thing (to his great grief) remained imperfect.

In the end of the year 1611. the suit between the University of *Paris*, and the Jesuites was decided, *Monsieur Servin* concluding for the University against the Jesuites: to whom these four Articles were propounded to be by them subscribed.

1. That the General Council was above the Pope.
2. That the Pope hath no Temporal Power over Kings, and could not by Excommunication deprive them of their Realms and Estates.
3. That Clergy-men having heard of any Attempts or Conspiracies against the King or his Realm, or any matter of Treason in confession, are bound to reveal it to the Magistrate.
4. That Clergy-men are subject to the Prince, or Temporal Magistrate.

Anno 1612. by a Decree of the Court of Parliament a certain Book written in Latine by *Gaspar Scephins*, entituled *Ecclesiasticus*, tending to the Rebellion of Subjects against Sovereign Power, and containing an infinite number of execrable blasphemies, and scandalous assertions against the glorious memory of the deceased King *Henry IV.* was burnt by the Hang-man publicly in the Palace-yard.

Near this time flourished *Arnald Ossat* a French Cardinal. His, and Cardinal *Perron's* French Letters are esteemed useful, both for the understanding of Ecclesiastical and State affairs. He was Scholar to *Peter Ramus*. One gives him this character. *Cardinalis Ossatus*,

Vir eruditione, prudentia, integritate, suavitate morum extreme conspicuus. Gassend. de vit. Pieresky, li. i.

Whilst M. *Du Moulin* lived in *Paris*, he was invited by many Universities to accept of the Chair of Divinity; but the Church of *Paris* would never part with him.

The University of *Leyden* did most constantly court him, considering him still as a member of their Body. They began in the year 1611, and offered him the place of *Arminius* then newly dead. And not only the Curators by frequent addresses to the Church of *Paris* and to him, but the States by their Ambassadors, and the Prince of *Orange* by his Letters did from time to time demand him.

Before the death of King *Henry IV.* *Du Plessis* desired leave of that King to retire himself, which the King unwillingly granted, withal desiring him to come sometimes to Court. Being returned to his Government at *Saumur*, he began his work of the *Mystery of Iniquity*, Anno 1607. which he finished in nine Months.

Then he began to set on those great Volumes of *Baronius*, to which he intended a Confutation. *Du Perron* was much pressed by the King to answer *Du Plessis*. His Friends told him that the Action at *Fountainbleau* was little to his Credit, and if *Du Plessis* should die, it would be then too late to answer him, because men would be ready to say, he durst not do it in his life time: wherefore he promised and undertook the business: and going to *Rome*, sequestred himself from other business to perform it, promising the Pope at his arrival in *France* to Print his answer, which he said was risen to a great Volume. Upon his return the King demanded of him when he would Print it? he told his Majesty that he stayed but for some Manuscripts from *Rome*. Which answer the King (seeing his delays) used as a Proverb to some undertakers, whose work went not forward, making idle excuses to him: Yes, saith the King, I see you stay for Manuscripts from *Rome* too.

Casaubon, who was about the Cardinal, wrote to *Monsieur Du Plessis* concerning this answer, telling him that it was finished, and that himself had seen it. *Du Plessis* desired *Casaubon* to give him from him the same Counsel which Christ did to *Judas* in the Gospel; *What thou dost, do quickly*. But this Volume of answer never appeared; the Cardinal after the King's murder accounting himself to be disengaged from his promise. *Du Plessis* turned his *Mystery of Iniquity* into Latine, which he dictated so fast, that his *Amanuensis* had much ado with his pen to keep pace with him.

After the horrid Murder of the King, he took so good order as to keep the people about his Government in quiet: and as soon as he had received an Edict for the Regency of the Queen-Mother, he administered the Oath of fidelity to all the Clergy and People within his jurisdiction;

dition; making a speech unto them, in which he desired them to forget the distinguishing names of *Papist* and *Protestant*.

Afterwards a dissention arose between *Monsieur Du Moulin* Minister of the Church at *Paris*, and *Tilenus*, Professour at *Sedan*, about the effects of the union of the natures in Christ. The making up of this difference was by a National Synod held at *Tonneins*, referred to *Monsieur Du Plessis*, who proved the happy Authour of a full reconciliation between them in the year 1614. Yet had this difference like to have broke forth again the year following, by indiscretion (or malice rather) of some particular persons, had not *Monsieur Du Plessis* in time stoped its progress.

In the year 1615. King *James* sent by Sir *Theodore Mayerne* to invite *Du Moulin* into *England*, to confer with him about a Method of uniting all the Reformed Churches of Christendom, to which he had been often solicited by *Monsieur Du Plessis*. The issue of which voyage was, That King *James* resolved to send Letters to all Protestant Princes, to invite them to Union; and desired the *French* Churches to frame a Confession, gathered out of all those of other Reformed Churches, in the which unnecessary Points might be left out, as the means of begetting discord and dissention.

Two Months before *Du Moulin's* coming into *England*, *Du Perron* had made an Oration in the States assembled at *Blois*; where he had maintained, that the Pope had power to depose Kings, and had used King *James* very ill; and having published it in Print, he sent it to his Majesty. To answer that Oration King *James* made use of *Du Moulin's* service for the *French* Language; and it was Printed the first time in *French* while *Du Moulin* was in *England* in that year 1615. before it was Printed in *English*. The King going to *Cambridge*, carried *Du Moulin* along with him, and made him take the Degree of Doctor.

The Doctor at his return into *France* Landed at *Bullen*, where *Monsieur de Campagnoles* was Governour for the Duke of *Espernon*. It was the time when the *French* Princes began to stir against *Mary* the Queen-Mother of *France*.

And because the Prince of *Conde* was courting the Reformed Churches to joyn with him in that design, the Doctor was suspected, as having taken that journey to procure help from *England* for the Princes. Wherefore *Campagnoles* was charged to arrest him at his Landing, which he did, and committed him to the Guard of two Souldiers, seized upon his Trunks and Papers, and searched them. But after two daies, he released him, desiring him to tell no man of the wrong he had done him.

The Doctor finding at his return, that the Protestants began to engage with the Princes against the Queen-mother, and in effect against the

the King, who was then declared *Major* by the Parliament, he dissuaded them from it (as much as he could) both by Letters and Sermons. And unto him the Court was obliged, that all the Protestant Towns on this side the *Loire* kept in the King's obedience. He shewed, that he did it not to serve the times, but to serve God. The declaring of the Politick Assembly of the Protestants for the Prince of *Conde* in the year 1616. was the greatest error that ever they committed; and they smarted for it, as soon as the young King had got more Age and vigour.

In the mean time *Du Plessis* laboured much in procuring the peace of the Protestant Churches, endeavouring to keep a good correspondence between the King and them, which was continually ready to be interrupted: in which business he carried himself with so much prudence and fidelity in all occurrences between them, that he was admired and praised by all. Yea, even Cardinal *Du Perron* himself (heretofore one of his greatest enemies) shewed him great respect in the Assembly of States held at *Roven*, Anno 1617. Speaking of him in all companies with an excess of Praises; and telling the King himself, that those men had done him wrong, who had kept off *Monsieur Du Plessis* from having a greater Power in the management of his affairs: And that his Religion ought not to render him unprofitable in the exercise of those graces which God had given him; and that his Majesty ought to keep him near his person so long as he should live.

After the return of *Dr. Du Moulin* out of *England*, the Jesuite *Arnoux* a Court Preacher, sent a challenge to the Ministers of *Paris* to appear before the Queen-Mother to give account of their Religion, preacht fire and sword against them before their Majesties; and sent them a Pamphlet full of heavy accusations. The Doctor was charged by his Colleagues to make an answer to it: which he did, and addressed it to the King.

In that answer by way of just recrimination he affirmed, that he had seen in the Colledge of the Jesuites at *la Fleche*, a Picture of the Martyrs of their Order; and in that rank some Traytors who had been executed for conspiring against the Life of their Kings. That the maxims of the Jesuites were pernicious to Kings, whereas the Doctrine of the Protestants maintained their Life, their Authority and their States.

And the Pastours of the Reformed Churches taught their people fidelity and obedience to the King. Then he represented the many Perils and Combats which the Protestants had sustained for the defence of King *Henry IV.* till they had brought him to the Crown. Of which services they that had been the King's enemies received the reward. This answer of the Ministers was presented to the King by

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Dr. Du Montin.

the Duke of Rohan. This bold address to the King irritated the great Officers of the Crown, of whom not a few, or their Fathers, had been of the party of the League. The Jesuites therefore letting their challenge fall, indicted the Ministers of Treason, although all the ground they could find for it was, that the Ministers called the Reformed Churches *their people*, as if they had pretended some Sovereignty over them. The Ministers being summoned before the Council, the indictment of Treason was not much urged, as being but a Cavil. After grave Admonitions and high threatenings by Chancellour *Brusart*, they dismissed them.

That challenge of *Arnoux*, and a Pamphlet of his against the confession of Faith of the Reformed Churches in *France*, occasioned the Doctor to write his *Buckler of Faith*.

A Jesuite came to the Doctors Study to dispute with him. *Monsieur de Monginot*, a famous Physitian, was present at the Conference, whereby he was converted, and set out an excellent Book of the reasons why he abjured Popery. He had many encounters; and to relate all his Conferences might fill a great Volume. Scarce was he a week without one, while he lived in *Paris*, and some of them were very long. He was the object of the publick hatred of the *Romanists*. His name was the general Theme of Libels cryed up in the Streets, of railing Sermons in all Pulpits, and of the curses of ignorant Zealots.

The Popish Clergy in the year 1617. being assembled at the house of *Austin-Friers* in *Paris* (as every two years they used to do) being to take their leaves of the King, elected the Bishop of *Aire* to be their Spokes-man, and to certifie his Majesty of their grievances. In performing which business, the principal thing of which he spake was to this purpose, That whereas his Majesty was bound to give them Fathers, he gave them Children. That the name of *Abbot* signifies a Father, and the Function of a Bishop was full of Fatherly authority: yet *France* notwithstanding was now filled with Bishops and Abbots, which are yet in their Nurses arms, or else under their Regents in Colledges. Nay more, that the abuse goeth before the Being, Children being commonly design'd to Bishopricks and Abbacies before they were born.

He also made another complaint, that the Sovereign Courts by their Decrees had attempted upon the Authority which was Committed to the Clergy, even in that which concerned merely Ecclesiastical Discipline and Government of the Church. To these complaints he gave them indeed a very gracious hearing, but it never went further than a hearing, being never followed by redress. The Court of Parliament knew too well the strength of their own Authority: and the King was loth to take from himself those excellent advantages of
binding.

binding to himself his Nobility, by the speedy preferring of their Children. So the Clergy departed with a great deal of envy, and a little of satisfaction.

In the same year the States of the United Provinces desired the Churches of *England, Germany, France, &c.* to send some able Divines to the Synod of *Dort*, whereupon the Churches of *France* named four, viz. *Dr. Du Moulin, Chamier, Rivet, and Chaune.* But when the Doctor was making ready for his journey, he was forbidden by a messenger of the Council of State of *France* to go out of the Kingdom upon pain of death. The like prohibition was made to the three other Divines.

Andrew Rivet was a Godly and Learned *French* Divine. He hath very well expounded *Genesis, Exodus, the Prophetical Psalms and Hosea,* and wrote Learnedly against the Papists in his *Catholicus Orthodoxus,* and against *Grotius. Criticus sacer, seu censura Patrum, Isagoge in S. Scripturam, Synopsis doctrinae de naturâ & gratiâ.* He hath published other Learned Treatises in *French* and *Latin.*

William Rivet his Brother, hath also published a Learned Treatise *De Justificatione,* an exact *French* Treatise *De invocatione & adoratione Sanctorum defunctorum. Epist. Apologet.*

Daniel Chamier was also a Learned *French* man, who in his *Panstratia Catholice* hath so Learnedly refuted the Papists, that none of them hath made any answer to it. His *Epistola Jesuitica,* and *Corpus Theologiae* also shew his great abilities. There is also a Work of his in *French,* entitled, *La confusion des Disputes Papistes, Par Daniel Chamier.* And another in answer to some questions of *Cotton* the Jesuite. He was killed at *Montaubon* with a Canon Bullet (which had a C. on it) on the Lords day. Being asked by one before, whether he Preached on that day? he said it was his day of repose or rest: and so it proved; though he meant it in another sense.

In the year 1618. the Lords States and the Curators of the University of *Leyden* renewed a former demand of theirs concerning *Dr. Du Moulin* to be their Divinity Reader. The Learned *Erpenius* was sent twice into *France* on that errand. And when he could not be obtained from the Church of *Paris,* they demanded by the same *Erpenius* the famous *Rivet,* and had him.

The Queen-Mother makes an escape from the place of her confinement, and is received by the Duke of *Effernon, Anno 1619.* And being arrived at *Loches,* she endeavours to justify her escape.

Cardinal *Du Perron* died *Anno 1618.* charging his friends, upon his death-bed, then about him, to send a solemn Farewel by him to *Monsieur Du Plessis,* and to manifest his sorrow for not having made a stricter League of friendship with him, having so high an esteem of his Conscience and integrity.

The Queens affairs having ill success, all those who had engaged in her party, were abandoned to the King's mercy : but as for her self she was permitted to come to Court. The Duke of *Espernon* layes down his Arms; and the *Marquess de Valette*, by the Command of the Duke his Father.

The Duke of *Mayenne* refuseth to accept the Peace, and endeavours to engage the Duke of *Espernon* in his discontents ; but he refuseth to stir.

In the year 1620. a National Synod of the Protestants being called at *Alais* in *Languedoc*, Dr. *Du Moulin* was sent Deputy to it, and he made account in his return to go out of the way to see *Rochel*. A little before he took that journey, the Lord *Herbert* of *Cherbury* then Ambassadour of *England* in *France*, urged him to write to the King his Master, to exhort him to undertake vigorously the defence of his Son in Law the King of *Bohemia*. So the Doctor writ to the King, and delivered his Letters to the Lord Ambassadour's Secretary : then immediately he went to *Alais*, where he was chosen President of the Synod.

In the mean while his Letters to King *James* were delivered to the Council of State in *France*, how or by whom the Doctor could never learn. Scarce was he in *Languedoc*, when it was concluded at *Paris* in the Council of State, that he should be apprehended, and committed Prisoner, for exhorting a foreign King to take Arms for the defence of the Protestant Churches. And because the Council was informed, that the Doctor would return by *Rochel* (a place which then gave great jealousies to the Court) they would not take him before he had been there ; the informers against him intending to make his going to *Rochel* an Article of his indictment.

The affairs of *Bearn* were now of such a nature as that the King's presence seemed to be very necessary there, therefore he determines to move that way, and goes to *Xantonge*, and from thence passeth over into *Guienne*. He is magnificently entertained by the Duke of *Espernon* two daies at *Cadillac*, and departs from thence to go into *Bearn*. He was made believe, that the Council of this little Country would submit to his Royal pleasure, without obliging him to perform that voyage ; but the King must undergo that trouble. He went thither, where his presence produced the same effect it had done in other places. He over-ran all this little Province, seizing (as he passed) on *Navarrens* the strongest place in it, as he did also of *Ortez*, and *Olleron*, Principal Cities of that Country. He subverted all their antient Customes, restor'd the Bishop and other Ecclesiasticks to their Estates and Dignities ; took away the Administration of affairs of the Country from those of the Reformed Religion, and re-established his own Authority : but he left the Government of the Province in the hands

hands of the Marquess *de la Force* since Marechal of *France*; who impatient to see his Authority cut so short by these alterations, could hardly forbear till the King was got back to *Paris*, from reducing things again to the same posture they were in before. He therefore laboured all the Winter to drive out the Garrisons of *Ortez* and *Olle-ron*; so that excepting *Navarrens*, which was kept by the Marquess of *Poiano*, whom the King had left Governour there, he overthrew whatever his Majesty had done, shuffling all things again into their former confusion.

During the Reign of *Henry IV.* who would not see it, and the troublesom minority of *Lewis XIII.* who could not molest them, the Protestants had made themselves Masters of Ninety nine Towns, well fortified and enabled for a siege. In the opinion of their Potency they call Assemblies (Parliaments as it were) when and as often as they pleased. There they consulted of the Common affairs of Religion, made new Laws of Government, removed and exchanged their general Officers, the King's leave all this while never so much as formally asked. In this licentious calling of Assemblies, they abused their Power into a neglect; and in not dissolving them at his Majesties commandment; they encreased their neglect into a disobedience.

The Assembly which principally caused the War and their ruine, was that of *Rochel*, called by the Protestants presently upon the King's journey into *Bearn*. This general meeting the King, prohibited by his special Edicts, declaring all them to be guilty of Treason; which notwithstanding they would not hearken unto; but resolutely went on in their purposes.

Being Assembled, they sent the King a Remonstrance of their grievances, to which the Duke *L'Esdeguiers*, in a Letter to them written, gives them a very fair and plausible answer, wherein also he entreats them to obey the King's Edict, and break off the Assembly. Upon the receipt of this Letter those of the Assembly published a Declaration, wherein they verified the meeting to be Lawful, and their purpose not to dismiss themselves till their desires were granted.

This affront done to the King, made him gather together his Forces; yet at the Duke of *Lesdiguier's* request, he allowed them twenty four daies respite before his Army should march towards them. He offered them also very fair and reasonable Conditions, such almost as their Deputies had solicited; but far better than those which they were glad to accept, when all the Towns were taken from them. In their Assembly they made Laws and Orders, that no peace should be made without the consent of the general Convocation, about paying of the Souldiers wages, for the detaining of the Revenues of the King and the Clergy; and the like.

The Synod at *Alais* being ended, Doctor *Du Moulin* hearing how the the Protestants would keep a Politick Assembly at *Rochel* against the King's will, judged that it was an ill-conjuncture of time for him to go to *Rochel*, and took the way of *Lions*. In that resolution he was guided by a good Providence; for if he had gone to *Rochel*, he should have been apprehended not far from that Town after his coming out of it. At *Lions* he received a Letter from *Monsieur Dre-lincourt* Minister of *Paris*, which gave him notice of his danger. This warning made him baulk the high-way: yet he went to *Paris*, and entering the City in the night, went directly to the Lord *Herbert*, who bad him to flie in haste for his life, which was in danger by the interception of his Letters to the King his Master. That very night without going so much as to his own house, he went out of *Paris*, with his Brother Captain *John Du Moulin* to *Lumigni*, a house of the Count *de la Suze*, ten Leagues from the City. Thither came two Elders of the Church of *Paris* to him from the Consistory, to desire him to remove himself out of the reach of those who waited for his life. Which he did, and the next night travelled toward *Sedan*, a place then acknowledging the Old Duke of *Bouillon* (a Protestant Prince) for *Sovereign*. To *Sedan* he came safe in the beginning of the year 1621. and was kindly received by the Duke to his house and Table.

This was his parting with the Church of *Paris*, where he had lived one and twenty years. And although great means were made to appease the Court, and albeit many years after the indictment against him was taken off, and leave was given him to live in *France*, yet was it with that exception, that he should not live in *Paris*.

At *Sedan* he was presently desired to accept of the place of Minister of that Church, and of the Chair of Divinity, then lately left by *Tilenus* in discontent, and by *Andrew Melvin* by death. He accepted of these places, but conditionally, in case, that he could not obtain his restitution to *Paris*. He found at *Sedan* much love and respect from the Prince and the Academy, as also from the Church.

Daniel Tilenus was a Learned man. He hath written Notes and Observations upon *Bellarmines* Disputation, *De Christo Capite*; And on his Book *De Summo Pontifice*, and his Book *De Verbo Dei*. Other Works there are of his, as, *Paranesis ad Scotos*. *Amica collatio Tileni & Cameronis*. *De gratia & voluntatis humane concursu*. *Disput. de Antichristo*. *Consideratio sent. Jac. Arminii de Predestinatione, gratiâ Dei, & libero Arbitrio*. *Syntagma Disputationum in Academia Sedanensi*.

The Government of the Town and Castle of *Saumur* was continued unto *Du Plessis*, until this year 1621. when the King falling into displeasure and suspicion of the Protestants, by reason of their high de-
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portment in the Assembly at *Rochel*, displaced him at first but for three Months, with a promise of restoring him so soon as affairs should be quieted in some measure. But these discontents growing to an open War, he could never procure a re-establishment, though it were continually solicited by him. Wherefore retiring himself to his House in the Forest upon *Dayure*, he continued there till the day of his death, which followed in the year 1623. there applying himself to holy meditations and Exercises of Patience.

Doctor *Du Moulin* having had time and occasion whilst he was President of the Synod of *Alais*, and in his long journey to it and from it, to know the evil posture of affairs, he found himself prest in Spirit to write to the Assembly of *Rochel*: and because that Epistle is a piece that giveth much light to the History of that time, and a good lesson to all that pretend Conscience and Religion for their resistance to their Sovereign by force of Arms, I will give some account of it in this place.

Gentlemen,

I do not write to you to pour my sorrows into your bosom, or to entertain you with my private crosses, &c. A more smarting care hath moved me to write to you, and forced me to go beyond my nature, which was alwaies averse from meddling with publick businnesses; and from moving out of the sphere of my proper calling. For seeing the general body of the Church in eminent danger, and upon the brink of a dismal Precipice, it was not possible for me to keep silence, &c. It becomes me not indeed to take upon me to give Counsel to an Assembly of Persons chosen out of the whole Kingdom to bear the burden of the publick affairs in a time so full of difficulty: yet I think it is useful for you to be truly informed what the sense, and what the disposition is of our Churches, by persons that have a particular knowledge of it.

The Question then being whether you ought to separate your Assembly to obey his Majesty, or keep together to give order to the affairs of the Churches, I am obliged to tell you, that the general desire of our Churches is, that it may please God to continue our peace in our obedience to his Majesty. And that seeing the King resolved to make himself obeyed by the force of his Arms, they trust that you will do your best to avoid that storm, and rather yield unto necessity, than to engage them in a War, which most certainly will ruine great part of our Churches, &c. By obeying the King you shall take away the pretence used by those that set on his Majesty to persecute us. And if we must be persecuted, all that fear God desire that it may be for the profession of the Gospel, and that our persecution may truly be the cross of Christ. I can assure you that the greatest and best part

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written by his
son.

of our Churches wisheth for your separation, if it may be with the safety of your persons: yea that many of the Roman Church desiring the publick peace, are continually about us, beseeching and exhorting us, that we do not by casting our selves headlong involve them in the same ruine. Generally our poor flocks are frighted and dismayed, casting their eyes upon you as persons that may procure their rest; and by yielding to the present necessity blow away the storm hanging over their heads. Many already have forsaken the Land; many have forsaken their Religion; whence you may judge what dissipation is like to follow, if this exasperation go on further. No more do I need to recommend unto you to have a tender care of the preservation of our poor Churches, knowing that you would chuse death, rather than to draw that reproach upon you; that you have hastened the persecution of the Church, and destroyed that which the zeal of our Fathers had planted, and put this State in confusion, &c.

Consider then whether the subsistence of your Assembly can heal all these sores: whether your sitting can give a shelter to our Churches, provide all things necessary for a War, where the parties are so unequal, raise Forces, and make a stock of money to pay them; whether all the good that your sitting can produce, can countervail the dissipation of so many Churches that lie open to the wrath of their enemies; whether when they are fallen you can raise them again; whether in the evident division that is among us, you are able to rally the scattered parts of that divided body; which if it were well united, yet would be too weak to stand upon the defensive part.

Pardon me, Gentlemen, if I tell you, that you shall not find all our Protestants inclin'd alike to obey your resolutions; and that the fire being kindled all about, you shall remain helples beholders of the ruine you have provoked. Neither can it be unknown to you, that many of the best quality among us, and best able to defend us, do openly blame your actions, professing that suffering for this cause is not suffering for the cause of God. These making no resistance, and opening the Gates of their places, or joining their arms with the King's, you may easily judge what loss, and what weakening of the party that will be. How many of our Nobility will forsake you, some out of conscience, some out of treachery, some out of weaknes. Even they who in an Assembly are most vehement in their votes, and to shew themselves Zealous are altogether for violent waies, are very often they that first revolt and betray their Brethren. They bring our distressed Churches to the hottest danger and there leave them, going away after they have set the house on fire.

If there be once fighting, or besieging of our Towns, whatsoever may the issue be of the Combat or the siege, all that while it will be hard to keep the people animated against us from falling upon our Churches,

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that have neither retreat nor defence. And what order soever the Magistrates of contrary Religion take about it, they shall never be able to compass it.

Certainly this stirring of yours is altogether unseasonable, and you set sail against wind and tide. If any thing can help, it must be the zeal of Religion, &c.

But in this cause you shall find that zeal languishing, because most of our people believe, that this evil might have been avoided without any breach to our Conscience, &c.

When I call to mind our several losses, as that of Lectoure, Privas, and Bearn, I find that we our selves have contributed to them: and it is no wonder that our enemies take no care to remedy our faults, and join with us to do us harm. But hence it follows not, that we must set our house on fire our selves, because others are resolved to burn it; or take in hand to remedy particular losses by means too weak to redress them, but strong and certain to ruine the general. God who hath so many times diverted the Counsels taken for our ruine, hath neither lost his Power, nor altered his Will, we shall find him the same still, if we have the grace to wait for his assistance, not casting our selves headlong by our impatience, or setting our minds obstinately upon impossibilities. Certainly, although our enemies seek our ruine, yet they will never undertake it openly without some pretence, other and better than that of Religion, which we must not give them. For if we keep our selves in the obedience which Subjects owe to their Sovereign, you shall see that whilst our Enemies hope in vain that we shall make our selves guilty by some disobedience, God will give them some other work, and afford us occasions to shew to his Majesty, that we are a Body useful to his State, and put him in mind of the signal services that our Churches have done to the late King of glorious memory. But if we are so unfortunate, that whilst we keep our selves to our duty, the calumnies of our enemies prevail; at least we shall get so much, that we shall keep all the right on our side, and make it appear that we love the peace of the State.

Notwithstanding all this, Gentlemen, you may and ought to take order for the safety of your persons. For whereas his Majesty and his Council have said often, that if you separate your selves, he will let our Churches enjoy peace, and the benefit of his Edicts, &c. And whensoever you Petition for your safe dissolution, I trust it will be easie to obtain it, if you make possible requests, and such as the misery of the time and the present necessity can bear. And in the mean time you may advise before you part, what should be done, if notwithstanding your separation we should be oppress'd. That order your prudence may find, and it is not my part to suggest it unto you.

If by propounding these things unto you, I have exceeded the limits of discretion, I hope you will impute it to my zeal for the good and preservation of the Church. And if this advice of mine is rejected, this comfort I shall have, that I have discharged my Conscience: and retiring myself unto some foreign Country, there I will end those few daies I have yet to live, lamenting the loss of the Church, and the destruction of the Temple, for the building whereof I have laboured with much more courage and fidelity than success. The Lord turn away his wrath from us, direct your Assembly, and preserve your Persons. I rest, &c.

From Sedan

February 12. 1621.

Vid. P. H. his
voyage to
France, p. 206.

These men not only gave Audience to Ambassadors, and received Letters from foreign Princes, but also importuned his Majesty to have a general liberty of going into any other Countries, and assinging in their Councils a matter of special importance. And therefore the King upon a foresight of the dangers, wisely Prohibited them to go to any Assemblies without a particular Licence, upon pain to be declared Traytors. Since that time growing into greater strength, whensoever they had occasion of business with King *Lewes*, they would never Treat with him but by their Ambassadors, and upon special Articles. An ambition above the quality of those that profess themselves *Sorboners*, and the only way, (as *De Serres* noteth) to make an Estate in the State. But the answers made unto the King by those of *Alerack* and *Montauban*, are pregnant proofs of their intent and meaning in this kind. The first being summoned by the King and Army July 22. Anno 1621. returned thus, That the King should suffer them to enjoy their Liberties, and leave their Fortifications as they were for them for their lives, and so they would declare themselves to be his good Subjects. They of *Montauban* said, That they were resolved to live and die in the Union of the Churches; but said not for the service of the King.

This Union and Confederacy of theirs, King *Lewes* used to call, the *Common-wealth of Rochel*: for the overthrow of which he alwaies protested, that he had only taken Arms. On the second of *April* before he had as yet advanced into the Field, he published a Declaration in favour of all those of the Protestant Religion, which would contain themselves within duty and obedience. And whereas some of *Tours* at the beginning of the Wars had tumultuously molested the Protestants at the burial of one of their dead, five of them by the King's special Commandment were openly executed.

When.

When the War was hottest abroad, those of the Reformed Religion at *Paris* lived securely, and had their accustomed meetings at *Charenton*; so had those also of other places. Moreover when tidings came to *Paris* of the Duke of *Mayennes* death, slain before *Montauban*, and the *French* according to their hot-headed disposition breathed out nothing but ruine to the *Hugonots*; the Duke of *Montbazou*, Governour of the City, commanded their Houses and the Streets to be safely Guarded. And when this Rabble had burnt down their Temple at *Charenton*, the Court of Parliament on the day following ordained that it should be built up again in a more beautiful manner, and that at the King's charge.

The forementioned Letters of Dr. *Du Moulin* being read in the Assembly at *Rochel*, raised much contestation. In the end the violent Party prevailing, it was resolved, that *Monsieur de la Millitiere* should write to Dr. *Du Moulin* in the name of the Assembly, to desire him that he would not impart the said Letters unto any, and to tell him that his advice was not approved. Yet his advice was so relished by some of the Assembly, that they arose, and presently left it, and never returned to it again.

But the violent men in the Assembly did good service to the Court by their violence, and were feed by the Court to thrust their Brethren into a precipice, and give to the King the long desired occasion to take from the Protestants the places granted to them by his Father's Edict. The forenamed *Millitiere* was one of those violent men, who afterwards forsook his party and his Religion; and by his working and unhappy wit he hath created much trouble unto the *French* Churches.

The Duke of *Espernon* now receives a Commission from the King to march with an Army to reduce *Bearn*, (which the *Marquess de la Force* had excited to new Commotions) to their duty and obedience. The *Marquess* having intelligence that the Duke was coming against him, sends to divert the Duke from coming into *Bearn*: but that not taking effect, he sends one *Charles*, the principal Minister of *Bearn* unto him. This person in the quality of a Deputy from the Country, was sent to represent to him the sterility of the Country, the poverty of the inhabitants, and difficulty of the waies, and the resolution of the people to make a smart resistance, should they (who were in a very good disposition at present) be urged to the last extremities. But the Duke having flatly told him, that the end of his Expedition was to cause the King to be obeyed, and to chastise all those that should rebel against him, he was sent back very much astonished at so brisk a reply.

The *Bearnois* now gave themselves for lost: their high vaunts but a few daies before, that they would defend their Religion and their Coun-

tries liberty to the last man, were converted into a pannick fear; so that on a sudden whole Cities were left desolate, men of the best quality among them with their Wives and Children, seeking their safety in their flight, out of a just apprehension of all the punishments an offended Prince might reasonably inflict upon a stubborn and mutinous people.

In this general consternation of the *Bearnois* the Duke drew near to *Ortez*, the Castle whereof was very strong, and had of late been fortified, and furnished with all necessaries of War, which also shut up the pass of the whole Country, and was of so advantageous a situation, as was very easie to be defended. But those within no sooner heard that the Duke had sent for Cannon from *Navarrens* to force them, but they presently surrendered without staying till they could be brought up.

The Marquess *de la Force* having intelligence of the surrender of *Ortez*, made haste to be gone: and the Duke immediately advanceth from *Ortez* to *Olleron*, where some Fortifications had lately been made, which were also at his appearing deserted, without the least shew of opposition.

At length the fear of the Duke's severity, that had before frightened every one from his habitation, being converted into an absolute confidence in his Clemency and goodness, every one return'd to his own home. The Cities which at his coming had been almost totally deserted, were on a sudden re-inhabited, insomuch that from that time forward all the Duke had to do, was only to receive the tenders and protestations of their obedience, and to set down Rules for their Civil Government, which were ordered with much wisdom and justice. He took such care to reconcile the interests of Religion, that both parties were satisfied with the equal shares he divided betwixt them in the publick administration. And all this was performed in less than three weeks time; his journey thither, his stay there, and his return thence, being in all not two month's expedition.

The Marquess *de la Force* had fled from *Pau* in so great haste, that he had left his Wardrobe, Cabinets, and Papers at random, of all which the Duke took care to have an Inventory taken, leaving them safe, seal'd up, in the custody of a person in whom he knew the Marquess repos'd an entire trust.

Now the Duke retreats out of *Bearn* to *St. Jean d' Angeli*, a Protestant Town in *France*. In this Town, one *Mr. Welsh* a Scotch man, was Preacher to the Protestant Church, where his Ministry was blessed with much success. That Town had been twice besieged: and God so ordered things, that the King did parley with the Town on favourable terms, and did only himself with his Court come into the Town without doing any violence. On the following Lord's day some of the Protestants in that place fearing *Mr. Welsh* his hazard, earnestly de-

sired

fired him not to Preach, the Court being there : but he adventured to Preach the word unto his people, and on that day had a great Auditory both of friends and others ; but in Sermon time a Great man of the Court, with some of the King's own Guard, were sent to bring him forthwith before the King. Whilst he was entring the Church, wherein he found some difficulty by reason of the multitude, Mr. *Welsh* turned himself towards that entry, and desired the people to give way to one of the great Peers of *France*, who was coming in. But when he drew near the Pulpit to execute his Commission, by putting force upon Mr. *Welsh*, he did with great authority speak to him before all the people, and in the name of his Master *Jesus Christ*, charged him not to disturb the worship of God ; whereat the Nobleman was so startled, that he sat down and made no further trouble.

The Sermon being ended, Mr. *Welsh* with much submission went to the King, who was then greatly incensed ; and with a threatenng countenance asked what he was ; and how he durst Preach Heresie so near his Person, and with such contumacy carry himself. To which with due reverence bowing himself, he did answer. I am (Sir) the Servant and Minister of *Jesus Christ*, whose Truth I Preached this day ; which if your Majesty rightly knew, ye would have judged it your duty to have come and heard.

And for my Doctrine, I did this day Preach these three Truths to your people. 1. That man is fallen, and by nature in a lost condition ; yea by his own power and abilities is not able to help himself out of that estate. 2. That there is no salvation, or deliverance from wrath by our own merits, but by *Jesus Christ* and his merit alone. 3. I did also Preach this day the just liberties of the Kingdom of *France* ; that your Majesty oweth obedience to *Christ* only, who is Head of the Church, and that the Pope, as he is an enemy to *Christ* and his Truth, so also to the Kings of the Earth, whom he keepeth under slavery to his usurped power. Whereat the King for a time, keeping silence, with great astonishment turned to some about him, and said, *Surely this is a man of God.* Yea, the King did afterwards commune with him, and with much respect dismissed him.

The year following, whilst the differences between the King and the Protestant party did grow, the City was again besieged, taken, and in part sacked, as Mr. *Welsh* had publickly foretold ; at which time the King passed a strict order, that none should in the least wrong Mr. *Welsh*, or any thing that belonged to him, under highest pains, and did after give a safe-conduct to him for transporting himself into *England*, where he died.

The Duke of *Espernon* having now received the Command of the Army, sets down before *Rochel* at the end of *July* : but the taking of this City was reserved for the King himself.

While

Whilst the Duke lay before *Rochel*, the King had with extraordinary vigour prosecuted his designs in *Guienne*, where he had compell'd most of the places possessed by the Protestants in that Province to submit to his Power. He had reduced *Bergerac*, *St. Foy*, *Puimirol*, *Tournon*, *Monflanquin*; with several others: besieged and taken *Clerac*, and at last laid siege to *Montauban*, though herein he had not been so successful as in his other enterprizes: so that the year ending with this variety of accidents, his Majesty was constrained to return to *Paris*, where he abode until the ensuing Spring.

The Winter being scarce over, *Monsieur Soubize* having fortified himself in the Isle of *Reé*, and some other Islands of *Poitou*, thought the difficulty of their access would protect him from the Royal power: but the King passed over the marshes, and gave him so notable a defeat, that he could not of a long time after recover that blow, nor put himself again into any tolerable posture of War.

In the beginning of the year 1622. the Count of *Soissons* had the charge of the Army which lay before *Rochel*, conferred upon him: and the Duke of *Espernon* is sent to lay siege to *Royan*, which is a little City built upon a very high Rock by the Sea side, inaccessible on that side toward the water; the height whereof breaking off the impetuosity of the winds, at the foot of the Precipice affordeth a very secure harbour to so many vessels as it could contain. This harbour was defended by an ancient Castle rais'd upon the eminence of the Rock; and in the midst of it a little way was levell'd, that led to the harbour by one of the Gates of the City. On that side toward the Land the situation was more even, but there also so well Fortified, that it was thought to be one of the most tenable places for its Circuit in *France*. And it was almost without danger to be defended, so far as after their outworks should be taken (which could not be till after a long siege) the convenience of the Sea, and the vicinity of *Rochel*, rendered their retreat at any time so easie and so secure that it was to be defended to the last extrem.

But by the Dukes admirable Conduct, and the valour of his Souldiers, this place was in a few weeks reduced to the King's obedience.

The King's Army now marcheth into *Guienne*, where at his Majesties arrival he found *Monravet* taken by the Duke d' *Elbauf*; and *Themeins* after a long and obstinate resistance surrendered to the same Duke. *Le Mont de Marsan* with several other considerable places were also reduced to his obedience by the Marquess de *la Force*, de *Lusignan*, and de *Castelnaud de Chalosse*, who had taken them in.

His Majesty passed speedily from *Guienne* into *Langnedoc*. *Nigripolis*, a little Town of *Queren* upon his way, was so impudent as to stand a siege; but it was soon taken by assault, and there the Souldiers shewed the very rigour of severity, which either a barbarous Victor could

could inflict, or a vanquished people suffer : for they spared neither man, woman, nor child, all equally subject to the cruelty of the sword and the Conquerour : the Streets paved with dead carkasses, the channels running with the blood of Christians ; no noise in the Streets but of such as were welcoming death, or suing for life. And when the Souldiers had made the Women the subjects of their lusts, they made them after the subjects of their fury : in this only pitiful to that poor and distressed Sex, that they suffered them not to survive their honours. Such of them who out of fear and faintness had made but little resistance, had the favour to be stabbed : but those whose vertue and courage maintain'd their bodies valiantly from the rape of those villains, had the secrets of nature filled with Gun-powder, and so blown into ashes. *St. Antonin* having after a siege surrendered to mercy, the neighbouring places thought it convenient to flie to the King's Clemency, to evade the trial of his victorious Arms.

Then the King besiegeth *Montpelier*, and after much blood spilt the Duke of *Rohan* was glad to make use of a juncture wherein his party had some little advantage, to procure a more favourable peace, which was accordingly signed before *Montpelier*, October 22. 1622: and *Calonges* surrendred up the place to his Majestie's hand, who if he had by his courage won himself a great reputation in the siege, he obtained no less by his ingenuity in the handsom manner of his submission to the King. The King made his entrance into the City, and having taken order for the defence of the City, he returned towards *Paris* : and in the year 1623: the Duke of *Espenon* arrives at *Paris* with a numerous train, where he was received by the King and the Queens with great kindness. All his accompts, and the other affairs that most required his presence at *Paris*, were in less than four Months dispatched, so that toward the latter end of *April* in the year 1624. he began to think of his return into *Guienne*.

Cardinal *Richlieu* was after his departure made Prime Minister of State, who soon shews himself to be opposite to the Duke.

The peace that had been concluded before *Montpelier* in the year 1622. had hitherto continued the affairs of the Kingdom in some repose : and although those of the Reformed Religion expressed some dispositions to a new Commotion, there was as yet no manifest breach : *Soubize*, by an attempt made upon the King's Shipping at *Blaver*, made the first breach. All the rest of the party broke into Arms at the same time, and the Duke of *Rohan*, who had long been known to be the Head of that party, stirred them into insurrection. A promptitude in his Partizans so much the more to be wondered at, as he commanded a sort of people whose obedience was only voluntary.

Montauban was one of the Cities not only of *Guienne*, but also of the whole Kingdom, that engaged the deepest in this revolt, the Inha-

Vid. The History of the life of the Duke of *Espenon*, part. 3^o.

bitants whereof by having had a siege raised from before their Walls, and by having baffled a Royal Army, even when animated by the presence of the King himself, began to think themselves invincible, and their City a place not to be taken.

The King therefore sent order to the Duke of *Espernon* to take Arms, which he did, and laid waste the Country about *Montauban*. Many smart engagements there were, with great loss of men on the side of the besieged, who made a vigorous resistance. Many lamentable objects were every where to be seen: from *Picqueros* (a place famous for having been the King's quarter during the siege of *Montauban*, and from whence the whole Plain betwixt the Rivers *Tarn* and *Vairan* lay open to the view) so soon as the obscurity of the night gave colour to the fire that had been kindled by day, one might have seen a thousand fires at once: the Corn, Fruit-trees, Vines and houses were the aliments that nourished this flame.

Soubize in the mean time endeavours to divert the Duke from his enterprize by Landing three thousand five hundred Foot, and some few Horse in the lower *Gascony* in the Country of *Medoc*. This little Country (which is almost all the Duke's) environs a great part of the Metropolis of *Burdeaux*, extending it self to the very Gates of the City: but *Soubize* was shamefully repulsed; his Forces routed; the few that escaped the Victors hands with much ado recovered their Ships, leaving their dead, their Arms, Artillery and Baggage, as infallible testimonies of a total defeat.

About the year 1623. the famous Book of Cardinal *Du Perron* against King *James* of famous memory, came forth. That Book was extolled by the *Romanists* with great brags and praises. His Majesty being especially interested and provoked by that Book, was pleased to recommend the confutation of it to his old Champion Dr. *Du Moulin*, who undertook it upon his Majesties Command. And that he might attend that work with more help and leisure, his Majesty invited him to come into *England*. And together being moved with compassion by the adversities the Doctor had suffered for his sake, he offered him a refuge in *England*, promising to take care of him, and to employ him in one of his Universities. He accepted that Royal favour. He set out of *Sedan* in *March* 1624. and went to *Bruxels* and *Antwerp*; and so to *Holland*: whence after some daies stay at the *Hague* with his worthy Brother in law Doctor *Rivet*, he took Shipping for *England*. He was graciously received by his Majesty.

God visited him with a grievous sickness, by an heavy oppression in his *Hypochondries*, with an inflammation of black cholera, which seldom let him sleep, and kept him in perpetual agony. Yet even then he spent much time in his great work against Cardinal *Du Perron*, and preached often in the *French Church*. In the depth of his pain and anguish he

was beyond measure afflicted with the persecutions that ruined the Churches of *France*, and the divisions then increasing in the Churches of *England*.

There was at *London* at that time the Marquess *d'Effiat*, extraordinary Ambassadour of *France*, a zealous Papist, who upon a false information of *Fisher* and other Jesuites that were about him, that Doctor *Du Moulin* by his long watchings and other melancholy fumes, was decayed in his Intellectuals, did maliciously invite him to his house, to engage him in a Conference, and insult over his weakness. After dinner the Ambassadour desired him to hear a *Scottish* man, who would tell him the reasons that made him leave the Protestant Religion to embrace the Catholick. The *Scottish* man then assisted by *Fisher*, and others of his sort; made an elaborate Discourse half an hour long of the Church of *St. Peter's* Primacy, of succession of Chairs, and the like. When he had done, the Doctor resumed all his points and allegations in the same order, and answered them with his ordinary vigour, and presence of wit. And because the principal matter in question was about the Marks of the true Church, he maintained that the Profession of the true Doctrine was the Mark of the true Church: and thence took occasion to lay open the foulness of the errors of Popery with so much pregnancy, that the Ambassadour a Cholerick man, rose from his seat in great fury, and gave many foul words to the Doctor, who thereupon went out and returned home.

See the Life of
Dr. Du Moulin.

But the Ambassadour sent his Coach to him the next day, and invited him to dinner. And after dinner the *Scottish* man spake again of the same points: and when the Doctor in his answer had turned his Dispute against the grossest errors of Popery, incompatible with the true Church, *Fisher* would have taken the *Scottish* man's part: but the Ambassadour's passion gave him no time to answer, but broke vehemently out, saying, that he could hear no longer that one should revile before him the Catholick Religion, and maintain to him that he did wilfully damn himself, his Wife and his Children. Then the Doctor went out of his house.

Soon after King *James* fell sick of the Sickness whereof he died. That death of his Royal Patron, and the Plague raging in *London*, soon perswaded the Doctor to return to *Sedan*. The labour of the journey, and the intolerable heat of the season increased his sickness: which to heal, the Physicians of *Sedan* made him drink *Spaw*-waters, which were brought to him from *Spaw* to *Sedan*. These waters brought him to a most violent Fever, and the Fever consumed all those humours and winds that oppressed him, and left him in health. So he returned to his former Function in the Church and University, serving God with cheartfulness and assiduity, and blessed with great success. He lived at *Sedan* thirty and three years from his return into *England*

unto his death, without any notable change in his condition, but one of publick concernment by the miserable change of the Duke of *Bo-willon*.

That Duke being Prince of *Sedan*, the Protectour of a flourishing Protestant Church, and the refuge of many oppressed Protestants in *France*, was perverted by falling in love with a beautiful Lady, a Subject born of the *Spaniard*, and a Papist of the deepest Jesuitish dye, which seduced and turned him both to the *Romish* Religion, and to the *Spanish* Party. Soon after the Duke declared himself a Papist, to the incredible loss of the Protestant Party.

Sedan was grown by the persecutions in *France*. The greatest number and the richest sort, consisted of the Posterity of persons that had transported their Families and their Estates to *Sedan*, during the Wars of Religion, and that place was a refuge at hand for the Protestants when any trouble arose in *France*. This change therefore in the Prince wrought a great consternation in the people of *Sedan*, and a great grief in the generality of all the *French* Protestants. Which the Duke of *Bo-willon* perceiving, and judging, that as they lived at *Sedan* upon the account of their Religion, they might retire from it upon the same account, he called the Church and the University, and told them, that he would lend them the same Protection as before, and innovate nothing. Only whereas he gathered the Tythes of his Dominions, and therewith gave wages to the Ministers, Professours, and Regents, as also Stipends to the Priests; now the Priests must have the Tythes as their ancient right, and he would pay to the Ministers, Professours, and Regents, their ordinary Stipends out of his own Estate.

Sedan enjoyed that rest for a year or two, till the Duke won by his Wife to forsake the Protection which he enjoyed under the King of *France* who paid his Garrison, agreed with the *Spaniard* to put himself under his Protection, to turn out the *French* Garrison and receive his: Which Plot being discovered by some of *Sedan*, was made known to the *French* Court, and such order was taken, that the Duke's design was prevented, Himself, his Lady, and all his Retinue, were turned out of *Sedan*, and are kept out of it to this day, and the place continueth under the subjection of *France*.

This year the Inhabitants of the *Valtoline* were much distressed. The *Kaltoline* is a Country scituate at the foot of the *Alpes*, not unlike a great ditch, separated by the high Mountains from the *Grisons*, and those which are on the Coast of *Italy*. It is not of very large extent, not above twenty Leagues in length, and one in breadth, but is very fertile, and of great importance, serving as a Gate to the *Spaniards* and *Venetians*, to bring Forces out of *Germany* into *Italy*, as well to defend as to increase their States. The *Venetians* were not ignorant of it, when they were embroiled with Pope *Paul V.* Anno 1603. They made a League

League with the *Grisons*, who are natural Lords of it, to have free passage through it, as their occasions should require, though *France* had the only power to dispose of it, according to the Treaty made with them by *Lewes XII.* and renewed by *Henry IV. Anno 1602.* during the time of his own life, the life of *Lewes XIII.* and eight years after his decease.

Which Alliance with them gives great offence to the *Spaniards*, which caused them to make another League with the *Grisons*, to whom the same passages were assured for the safeguard of *Milan*. But after a long Treaty made in the year 1613, these two new Alliances were overthrown, and that of *France* re-settled, which was not for any long time: for from the year 1617. to the year 1621. there were nine insurrections among them. At last the *Valtolines* made a general revolt, and at the perswasion of the Governour of *Milan*, massacred all the Protestants they met with. In *July 1620.* the Governour of *Milan* sent them Souldiers, and builded them Forts in their Valley.

The *French King* then being engaged in re-taking those Towns which the *Hugonots* had gotten into their possession, could not succour the *Grisons* with his Armies, but sent the Marshal *de Bassompierre*, extraordinary Ambassadour into *Spain*, in his name to demand that the *Valtoline* might be restored, and all things replaced into their former state. It was obtained, and accordingly it was signed at *Madrid* in *May 1621.* on condition that certain great liberties might be accorded to the Catholicks there; and with a Proviso, that the *Cantons* of the *Swisses* and the *Valtolines* should encline the *Grisons* to consent, to what had been agreed upon.

But the *Spaniards* procured the Catholick *Cantons* to deny their consents, which being wanting they would put off the execution of the whole Treaty; and moreover made one at *Milan* with the Deputies of the *Grisons*, and two others with the same *Grisons* and the Arch-Duke *Leopold*, by which they got great advantages in those Countries, and so kept to themselves the power of passing any Forces through that Country.

France never made any difficulty of according to any thing which might contribute to the exercise of the Catholick Religion in the *Valtoline*, or for security of all such as made profession thereof. But they would never agree to those demands which the *Spaniards* made concerning the having of passages, with so much peremptoriness. During which time *Pope Gregory XV.* died, and *Urban VIII.* being set in his place, proposed new Articles of Accommodation, which comprised as much as could be of advantage for the Church and Catholicks, which were readily accepted of by *France*, but as stoutly rejected by the *Spaniards*, for that it did not grant to them the enjoyment of the passages. Then *Cardinal Richlieu* advised the King not to stand dallying upon the means of a Treaty, as formerly, but forthwith to make use

of his Arms to reduce them to terms of justice. The King resolves to send the Marquess *de Cœuvres* to the *Cantons* of the *Swisses* for the *Grisons* affairs, at the same time that the *Sieur de Bethune* was dispatched toward *Rome*. His instructions were; first to re-unite all the *Swisse Cantons* with his Majesty, to dispose the *Catholicks* to give their assent to the Treaty of *Madrid*, and to espie, if in this re-union there might not some way be found out, for to re-place the *Garrisons* into the Sovereignty of the *Valtoline*. The second was to be kept private if the first took effect; else he was commanded to encourage the *Grisons* to rise, who should receive assistance from his Majesty, of such Troops as should be necessary, according to such orders as should be received.

Then the *French King*, *Duke of Savoy*, and *Common-wealth of Venice*, made a League for the restitution of the *Valtoline*.

The Marquess *de Cœuvres* takes the field to make himself Master of the Forts in the *Valtoline*, which were all taken in the three first Months of the following year. New Orders are sent to the Marquess to prosecute his Conquests there. The Pope seems to the *Cardinal de la Valette* and the *Sieur de Bethune*, to be very angry that the King should attempt upon the Forts in the *Valtoline* which were in his keeping, and sends the *Sieur Bernardino Nary* to his Majesty, to testify to him his great discontent at it.

The King of *Spain* to break the League between the *French King*, the *Duke of Savoy*, and the *Venetians*, negotiates another between himself and the Princes of *Italy*. The *Spaniard* spreads abroad defaming Libels against the League of *France*, *Venice*, and *Savoy*.

Those great losses which the Protestants had sustained for some preceding years in *Bearn* and *Languedoc*, alwaies kept them waking, especially after the Peace of *Montpelier*; they well perceiving, that those small Routts which they had suffered, did threaten their Party with an utter destruction.

The *Spaniards* therefore laboured very much to get the *Sieur de Sonbize* and *Roban* (who were the only eminent persons) to Command their Arms; Their design took effect. These two Brothers being met at *Castres*, resolved to raise those of their Party; the one by Sea at *Guienne*, and the other in *Languedoc*. The attempt upon the Fort of *Blavet* (otherwise Port *S. Léwes*) of which we have spoken before, was an effect of that resolution, as also the endeavours of the *Duke* and *Duchefs of Roban* began at the same time in *Languedoc* to draw in more Towns into their Party.

But the Marquess *de Ragny* was sent in all haste into *Languedoc* with certain Regiments to oppose the first Commotions; and to employ many persons of discretion to assure himself of the Counsels of the chief

chief Towns, and by this means most of them kept within their duties.

Soubize publisht a Manifest, which sounded an Alarm to all the Protestant Party, making them to believe that their utter ruine was concluded on in the King's Council. That the loss of their Religion was inevitable, if they did not defend themselves by Arms: and that the raising of Fort Saint *Lewes* built by *Rochel*, was a sign of it. He suggested to them, that the Catholicks were of opinion in most of their Books, that they were not obliged to keep Faith with Hereticks.

Most were taken with these reasons, because the Duke of *Rohan* clapt into some Towns certain Gentlemen and Captains of his own Religion; to encourage them, and to stir up the Popular Ministers, who after this looked for nothing but when to rise; not considering that the insurrections which they were carried to, were contrived by the *Spaniards*, who pretended not to make use of them, but only to divert and draw off the King's Arms from *Italy*.

That fomentation which the *Spaniard* gave to the *Hugonots*, whereby to force the King to draw off his Army from the *Valtoline*, obliged the *French King* to do the like by the *Spaniard* in assaulting the Commonwealth of *Genoa*.

The Pope sends the Cardinal *Barburino* in the quality of a Legate into *France*, to negotiate the Peace between the *French King* and the King of *Spain*.

The *Hugonots* by the *Spaniards* instigation arm themselves very potently against the *French King*. The Duke of *Rohan* took the Command upon himself of those Forces in *Languedoc*, *Soubize* those in *Poitou*. Although *Soubize* had been repulsed from before the Port of *Blavet*, yet by that means he made himself master of six great Ships which were the King's, and the Duke's of *Nemours*, which gave him opportunity of doing very considerable damages.

He had formerly got together about eleven Ships of War, and many Shallops and small Boats, and with these roved up and down the Coasts of *Poitou* and *Guienne*, as hath been before hinted at.

The Duke of *Rohan* got together about two thousand men near *Castres*. He gave out that the *Rochellers* had taken Arms, and sworn a League with the Churches of his Party, that he might by this pretence get a like interest in some other Towns which he had an eye upon. And accordingly he went to *Paulaurens*, *Ruel*, *Soreze*, *St. Pauls*, *Leviate*, and *Briteste*, and made the Consuls swear to the Confederacy; afterwards he came to the Gates of *Lavaur* to surprize it, but his design took no effect.

The Count of *Carmain* Governour of *Foix* got into *Ruel* and *Soreze*, after the other had forsaken them, and so dealt with the Consuls, that they confessed their faults, and protested not to take part with him any more. A Proceſs was made in the Parliament of *Tholouſe* againſt him and all his Adherents.

The Marquels de *Cragny* and the Count of *Carmain* marched againſt the Duke : and whilſt thoſe who made the firſt Encounter were at it ; the reſt got into *Vianes* ; who were however ſo cloſely purſued by the Marſhal's Forces, that the Regiment of *Normandy* was hard at their heels, entering into the Town with them. Thus he remained Maſter of *Peyreſquade*, where there were about one hundred and fifty of the Rebels Souldiers killed and hurt ; all which the Duke of *Rohan* beheld from a Fort in *Vianes* where he then was, from which time forwards he began to deſpair of doing any great matters for the future, eſpecially ſince he ſaw himſelf ſo cloſely followed ; and that the Cardinal had taken ſuch a courſe in *Languedoc*, that the King could have raiſed more men in twenty four hours than the Duke in a whole month.

Soubize finding little aſſurance on the main Land, had fortified himſelf in the Iſles of *Reé* and *Olleron* : it was the more important to remove him thence, becauſe otherwiſe it would be impoſſible to reduce *Rockel* unto its obedience, ſo eaſily and abundantly might he recruit them with neceſſaries from thoſe fertile Iſlands : but the Duke of *Montmorency* the King's Admiral made himſelf Maſter of the Iſle of *Reé*, after a three daies Combate with a great deal of obſtinacy on both parts. The Duke of *Montmorency* Landed at *Olleron*, where he met with no reſiſtance.

The *Sieur de Soubize* having withdrawn himſelf into *England*, lived at a Houſe called *Burgate* in *Hampſhire*, near the New Foreſt, for divers years after. The whole Province was now ſetled in quiet both by Sea and Land, of all which King *Lewes* was informed, who received the news with much joy.

Cardinal *Barbarini* Legate from the Pope arrived in *France*, and came to *Marſeilles*, where he was received with great honour, as alſo at *Lions* according to the Orders ſent by the King. He came to *Paris* on *May 21.* and entred in great pomp. He is bound by the Laws of the Kingdom, before he officiate the Function of a Legate, to preſent the Brief which the Pope hath given him for the employment to the Parliament of *Paris*. The Pope having omitted in this Brief to give the King the title of King of *Navarre*, the Parliament reſuſed to acknowledge it, and obliged him not to proceed any further in the buſineſs till that were amended.

The Legate coming to *Paris*, alighted at *St. James de Haut-pas*, where the Clergy of the City, the concurrence of the Court, and other Officers

to the number of twelve thousand, went to salute him, and receive his Benediction. After this the Prelates of *Paris* came to pay their respects to him. There was a little dispute in what habit they should appear before him, the Legate desiring they should be in their Rochets and Camail covered over with a Mantlet, as a mark that they had no power in his presence. But the Prelates refusing to stoop to this Order, it being contrary to the Rules of the *French Church*, took a middle course. They went so habited to salute him, and accordingly accompanied him in the *Cavalcade to Nostre-Dame*; whither being come, they took off their Mantlets: but all was done under a Proviso, of saving their ancient right.

He proposed to the King what the Pope had given him in charge.

He urged the King in general terms to peace; to restore things in the *Valtoline* to their former state, as they were before the Army of the Confederate Princes entred into it, and desired him to grant a Cessation of Arms in *Italy*.

The King answered to the three Propositions, That he was ever inclin'd to Peace, and that he would still be induced to it, provided it were for the publick safety, and honourable for him and his Allies. That as to what concern'd the *Valtoline*, the late Treaty of *Madrid* had made provision for all those difficulties which have risen ever since, and that he desired the execution of it. As to the Cessation of Arms, that he could by no means hearken to it, because of the great prejudice it would be to himself and his Allies, and the great advantage those of the adverse Party might make out of it. Thereupon the Legate unexpectedly departeth from the *French Court*, and goeth toward *Rome*.

The *Hugonots* now begged his Majesty's pardon by their Deputies, whom they sent unto him to testify the sense they had of their fault, and to assure him of their future fidelity and obedience. His Majesty was well pleased with it; and the Deputies coming to him at *Fountainbleau* about the end of *August* whilst the Legate was there, there was no kind of acknowledgements and submissions which they did not make, both in behalf of themselves, as also of the Duke of *Rohan*, and the *Sieur de Soubize*, who sent to supplicate him by their particular Deputies, that he would be pleased to employ them in the War of *Italy*, that they might testify by their passion to serve him, that there was not any danger by Sea or Land, to which they would not cheerfully expose themselves, to contribute to his glory. Having made their speeches, they presented the paper of their Complaints, which they said were grounded upon several Graces which had been conferred upon them by the Edict of *Nantes*, and several other grants. The King received it, and appointed it to be examined.

After the paper of their grievances had been examined, the *French King* confirmed to them whatever had been granted to them by the Edict of *Nantes*, granting them free liberty for the exercise of their Religion in such Towns where they had Churches and Church-yards, and an Act of Oblivion for any thing done in the War : but he would not consent to the demolishing of Fort *Lewes*, as being of great importance for the keeping of *Rochel* in awe and obedience.

These favours were accepted by the general Deputies of the Protestants in the name of all their Towns, excepting those of *Rochel*, *Montauban*, *Castres*, and *Milhaud*, who having been gained by the Duke of *Rohan* and *Sieur de Soubize* ; and finding that their Leaders had obtained only a single Pardon, without any other advantage, and without being employ'd in *Italy*, according as they desired, they entreated his Majesty upon other pretences, that he would be pleased to grant some time, till their two chief Officers, and those four Cities, were joyned with them. The King granted to them that delay, upon condition it were not over long, who presently sent away the heads of those resolutions which had been taken.

But the Duke of *Rohan* excuseth himself from accepting those Articles which were granted to those of his Party. He did his utmost to surprize some places in *Languedoc*. He made an attempt upon *Tillet* in *Albigeois*. He had some time before caused the Towns of *Masdadil*, *Pamiers*, and several other of *Foix*, to revolt, from which places he sent out his Scouts, who committed great havocks in the plain Country. But the Marshal *de Themines*, and the Count *de Carmain* fell upon the *Hugonots*, charged and killed many of them, and took divers places from them, some by storm, some by composition. Hereupon the Duke of *Rohan* went to the Assembly at *Milhaud*, where he made those of his Party send a Currier to the King, to accept of the Articles of Peace which his Majesty had granted to them. His Majesty confirmed them, though they had rendered themselves unworthy by their new Acts of Rebellion. But it was necessary so to be, for the better opposing of the enterprizes of *Spain*, though *Rochel* was still excepted, by reason of the little inclination they had testified of keeping themselves within their duty.

Then the Bishops and Clergy of *France* assembled at *Paris*. The chief intent of their meeting was for the renewing of that Contract which they made every tenth year with the King, for the payment of those Rents which are imposed on them. They also condemned certain Libels sent abroad by the *Spanish* ambition, which had been sent into *France*. They condemned the Authours of them as enemies to the publick quiet, and seducers of the people to Sedition. And they granted to the King Six hundred thousand crowns upon the Churches of *France*, as a Contribution toward the Wars in which the State was engaged,

as also to preserve the Catholick Religion in its splendour, and to maintain the glory of the Crown.

But many sordid spirits grudged at it, who considering but one of those ends for which Lands were given to Churches, began to oppose it; as if the Church (which is part of the State) were not bound to contribute to the good of those Corporations of which they were members; and as if the publick necessities were not more considerable than the private profits of some particular people, who often employ their Revenues to bad uses.

The Cardinal now endeavoureth the procuring of Peace for those of *Rochel*. And the same reasons which inclined his Majesty to shew his Clemency to the rest of that party, did also perswade him to do the like to those of *Rochel*. The King consented that the Town should be delivered into the hands of the Corporation, on condition that they kept no Ships of War: that they observed those Orders for traffique which were established in the rest of the Kingdom. That they should restore to the Ecclesiasticks all the goods which had been taken from them. That they should suffer the Catholicks to live freely and quietly in the exercise of the *Roman* Catholick Religion, and in the enjoyment of those goods which appertained to them. That his Majesty should leave what Garrison he thought fit in Fort *Lewes*, and the Islands of *Reé* and *Olleron*, only promising, that he would settle such a course in it, as those of *Rochel* might receive no trouble by it, either in their Commerce, or in the enjoyment of their goods. These Articles were agreed on about the beginning of *February*, and the next day the General and particular An. 1626. Deputies ratified and confirmed them.

King *Lewes* made a severe Edict against Duels, and took a solemn Oath not to shew any favour to those who should break it.

About this time there arose very great Disputes in the University of *Paris*, especially between the Doctors of Divinity, about a certain Book composed by *Sanctarellus* a Jesuite, which treated of the power Popes had over Kings: which Book had been approved by their chief President, by the Pope's Vicegerent, and by the Master of the holy Palace.

His Doctrine was, That Popes had a power of direction, or rather correction over Princes, that they might not only Excommunicate them, but deprive them of their Kingdoms too, and absolve their Subjects from their Oaths of Allegiance, whether it were for Heresie, Apostasie, or any other great publick crime; whether it were for the insufficiency of their persons, or for their not defending the Church, and that the Pope might at last give their States to such as he should think fit.

For the present it made a great noise among the Doctors, and was opposed by several Books which then were published. The whole

Body of Divines did condemn it : some indeed of the old League seemed to favour it. But the Parliament called the chief of the Jesuites before them, and obliged them to sign a Declaration, by which they should condemn the said Book ; and to cause another of the like to be subscribed by all the Provincials and Rectors, and by Six of the most ancient of every one of their Colledges in France ; and so ordered the Book to be burnt by the common Hangman, with prohibition to the Stationers to sell any of them.

At this time there were Combinations of divers Grandees of the Court against the King and State. *Madam de Chevreuse* being discontented that her private intelligences with the *English* Ambassadour were so publickly taken notice of, did not a little promote the undertakings, by her animating of *Monsieur* the Grand Prior, and *Chalais*, to execute it, both which were engaged by love to her ; as also that the Colonel *d'Ornano* abusing *Monsieur's* goodness, and the credit which his place gave him, did absolutely divert him from the Marriage which his Majesty had so earnestly desired should be celebrated.

The Cardinal discovered, that *Chalais* was one of chief Instruments of the Enterprize, and that Colonel *Ornano* was the Ring-leader of the Plot. That their chief end was to unite all the Provinces so close together, that they might enforce his Majesty not to remove any thing from the Court, and withal to permit them to live in the same licentiousness that they had a long while formerly enjoyed. That to this effect, they endeavoured the breaking of the match between *Monsieur* and *Madamoiselle de Montpensier*, and to bring on that of *Madamoiselle de Bourbon*, which would more nearly engage *Monsieur* to their Interests ; or else to persuade him to marry some other stranger Princess, which might be a means to shelter and defend their designs, by the forces and assistances, which they might reasonably expect from such a Family. That this once effected, they intended the Count *de Soissons* should Marry *Madamoiselle de Montpensier*, that the Houses of *Guise* and *Bourbon* might be united together, and in this manner they would in a moment huddle up together all the leading potent persons of the Court.

The Marshal *de Ornano* is arrested at *Fountainbleau*, and carried Prisoner to the Castle of *Bois de Vincennes*, where he died a few months after of a stoppage in his Bladder.

The Cardinal beseecheth the King to permit his retirement from the Court. And the King causeth the Duke *de Vendosme*, and the Grand-Prior of *France*, his Brother, to be imprisoned at *Blois*.

The Marriage of *Monsieur* and *Madamoiselle de Montpensier* was celebrated soon after to the quiet and content of the whole Kingdom.

Chalais, the Master of the King's Wardrobe, is arrested from the Chamber of Justices at *Nantes*, who condemned him of Treason, and sentenced him to be beheaded; which was done accordingly. Then was the *Sieur de Baradas* removed from the Court, who had been much in favour with the King.

About the end of this year great differences arose between the Bishop and the Officers of *Verdun*. This being a Frontier Town, was then lookt upon as considerable, in regard *Monsieur de Lorraine* seemed to be active, and able to attempt something upon *France*, which obliged the King to go on with a design which he had long before resolved of, the building a Citadel there.

The Abbey of *S. Vannes* was ever reputed the most fit place of all the City for that purpose: whence it happened, that in the Charter of the said Abbey there had been divers Articles concluded between the Bishop of *Verdun* and those to whom that place hath ever belonged, in which they bound themselves to build their Church in some other place, if it should be found necessary to make use of some part of it for the raising of a Citadel. However the lines were so contrived, that the Church was saved: but that of the Capuchins was forced to be taken down, which was afterwards done, and rebuilt in another place.

Now the Bishop of *Verdun* being *Lorraine's* kinsman, was wholly moved by him; so that not considering what dependence he had upon the King, he suffered himself to be engaged by the Duke, to prevent the building of the Citadel. On *December 30.* he published a *Monitorium*, fixed upon all publick places, against all such as should labour about it. This proceeding was lookt on as a strange thing by the King's Officers.

The *Sieur Guillet* presently called a Council of his Majesties Officers of the Town, to consider of what was to be done, where it was concluded to tear down such Papers as had been any where posted up, and to set others in their places of a contrary tenour in the King's behalf, which was presently done. The Bishop offended at it, thundered out an Excommunication the next day against *Guillet*, which he fastened in divers places: and having given order to his Vicars not to act any thing in prejudice to his pretended authority, he departed from *Verdun*, and rode Post to *Cologne*. In the mean while the *Sieur Charpentier* his Majesties President in *Metz*, *Thoul*, and *Verdun*, being acquainted with the whole proceeding, he declared the said *Monitorium* to be abusive and scandalous, and commanded it to be torn and burnt by the Hangman. That the said Bishop should be sent Prisoner to *Paris*. That his Benefices in the mean time should remain in his Majesties hands, and that he should pay a fine of ten thousand livres for his said fault. This Judgement was put in execution with the usual form, excepting only as to the Bishop's being sent to *Paris*; so that he resolving not to

suffer himself to be thus despoiled of his goods, thought it his best course to send to the King to pacifie him, for his rashness: he also gave order to one of his Vicars to absolve the *Sieur Guillet*, and to licence the going on of the Fortifications.

In the year 1627. those of *Rochel*, could not endure to see the Articles of Peace which the King had accorded to them, put in execution: they could not permit that the Rules of Commerce observed over all *France*, should be taken notice of among them. The cutting off of that absolute authority which they had made use of in the Isles of *Reé* and *Olleron*, and other places bordering upon their City, was looked on as an outrage. The exercise of the Catholick Religion amongst them, was esteemed as a great slavery, and a rigorous constraint imposed upon that whereof they made Profession. They complained of those Souldiers in Fort *Lewes*, and the Isles of *Reé*, and *Olleron*, left there only to prevent their relapsing into their former insolencies, as a most unsufferable Tyranny. They resented his Majestie's Commissaries Acts in order to the execution of the Treaty, as so many unjust attempts upon their Liberties. With these complaints they filled their Manifests.

They made use of these Motives to perswade the rest of the *Hugonot* Towns to revolt, to form themselves into a Common-wealth, and to obtain that by force from the King, which with justice they could not expect.

The Duke of *Rohan* discontented for that he had made no advantage by the Peace, did not a little foment those Mutinies of the *Rochellers*, to which end he under-hand sowed divisions among the Consuls of the chief *Hugonot* Towns in *Languedoc*, and some he made for his own Party, but his design took little effect in those parts.

The *French* King animated by the sage Counsels of Cardinal *Richlieu*, resolves on the siege of *Rochel*, and from that time forwards preparations were made in all the adjacent Provinces of Warlike Ammunitions, great store of Cannon were sent before-hand towards the place, that they might be in-readiness when time should serve. Divers means were thought on, to block up the Channel, and to begin with those of less charge to prevent greater expences, in case they might do the work. Private Computation was made of what Horse and Foot would be requisite to invest the place, and secure the neighbouring Isles. And every thing was disposed to the best advantage for the carrying on of the siege.

The Duke of *Lorraine* comes to the King at *Paris*, to complain of his Majesties actions towards the Bishop of *Verdun* his Kinsman. He was answered, that Bishops being his Majestie's Subjects owe respect and obedience to him. That when they fall off from their duties, it is the more just to punish their faults. That enjoying their Temporal States only

in order to the Oath of Allegiance, which they all swear to his Majesty; they do most especially deserve to be deprived of them when they break their said Oath. That his Majesty was more especially concern'd to maintain his right in *Verdun*, which was a Frontier Town, and likewise because the Bishop had attempted against his Royal Authority in hindering the building of the Citadel, though it were a thing only relating to the Sovereignty, and in which he was not at all concerned.

But this was not the chief end of his journey. He pretended to do homage in his own name to the King for the Dutchy of *Bar*, as appertaining to him in Fee, and not in right of his Wife. But he therein met with greater obstacles, than in that of the Bishop of *Verdun*. The Duke obtained his request for the Bishop, upon condition he should revoke the Censures against the King's Officers, and for the future should comport himself with more moderation. The Duke willingly became bound for his performance, and the King discharged the seizures, and settled all things in their former state.

The *English* and others endeavour now to divert the *French* King from his resolution against *Rochel*. On July 28. 1627. the *English* Fleet arriveth before *Reé*. They Landed ten thousand men. The *Sieur de Thoyras* was then Governour of the Citadel St. *Martin* in the Isle of *Reé*; *Rostaincler*; the Baron of *Chantail*, *Navailles*, and divers other Gentlemen and light Horse, and about one hundred and fifty *French* Souldiers resisting the *English*, were slain in the encounter, most part of the Officers being wounded. Fifteen Officers of the *English* Army were said also to be killed, besides divers Lieutenants and Ensigns. They likewise lost one of their Colours, and had five or six hundred killed and wounded.

The Duke of *Buckingham* stormeth the Citadel of St. *Martin*, but could not take it. The Cardinal sent to *Bayonne* for fifteen flat Vessels called *Primaces*, built both to sail and row withal, and very fleet and able to endure a storm. In the end of *August* Captain *Baslin* who Commanded these *Primaces*, came with them to the Sands of *Olonne*, where the Abböt of *Marsillac* received him joyfully: and his Vessels being well stored with Victuals and Ammunition, he lent him Sixscore men of the Regiment de *Champany*, with some Volunteers. On *September* 5. he set sail in the head of his little Fleet about six a clock at night. Soon after he knew that he was near the *English* Fleet, he spread abroad his great Sails, and was easily discovered. But the *Primaces* going very swift could not be stopped by the *English* Vessels. They went without loss; only some Sails and one or two Masts were shattered, and one shot through with a Bullet. *Baslin* having thus passed the *English*, fell upon the Barricado which they had made to hinder Relief: which consisted of great masts linked together with Iron Chains, and tied with Cables fastned to great Anchors. But many of the *Primaces* by reason

of their lightness and swiftness passed over : the rest lighted on a certain place, where the foregoing night a Tempest had broken part of their *Barricado*, through which they passed without difficulty, so that about two in the night they ran a shore near one of the Bastilions of the Citadel, a place where the *English* could not hurt them. The Relief was great both for their reputation and assistance. Ten other Pinnaces were got from *Bayonne*, which the Count de *Grant-mont* rigged out, and sent under the Command of Captain *Audin*. October 4. they came on the Sands of *Olonne*. They were soon laden, and accompanied with twenty five other little Vessels. Three hundred Souldiers went aboard them, and sixty choice Gentlemen. Upon October 6. they put off. Two daies past (the wind changing) before they came to *Reé*, and that by day too. The *English* Fleet engaged them in a rough Fight. But their courage surmounting their danger, twenty nine of the Vessels got clear to the Citadel, where they ran ashore : on Friday morning October 8. five of their Vessels were forced to give back. One only, in which were the *Sieurs de Beaulieu* and *Razilly*, was taken by the *English*. Who were so incensed at it, that they made in twenty four hours above two thousand great shot upon the Port Saint *Martin*, so that there were only five Pinnaces and one *Traversin* in condition to sail. But the Vessels were unladed, and the Gentlemen and Souldiers safely landed in the Citadel.

The *French* King having been sick, after his recovery comes to *Rochel* to drive the *English* out of *Reé*. The Duke of *Buckingham* resolves to make his last attempt upon the Citadel of *St. Martin*. The *English* began an assault, but were repulsed. It is said, that the besieged took all the Ladders of the *English*, fifty Prisoners, of which were divers Captains and Officers, that they had killed four or five hundred, without losing above eighteen or twenty men, and some few wounded, among which were the *Sieurs de Sardaignes*, and *Gran Val*, who being shot through the bodies died within a few daies after. The *English* doubting their Trenches would not secure them, forsook the one half of them, and shortly after resolved to go back for *England*.

The Marshal de *Schomberg* shortly after landeth there with fifty Barques about three in the morning; without being discovered by the Enemy. These being conjoynd with other Souldiers fell upon the *English*, and routed them. Their Horse were lost in the Marish. Their Cornet and twenty four Colours, and four Cannon were taken. About five hundred were killed on the place, besides those that were drowned in the Sea. Many Gentlemen of quality and Officers were killed. And (as the *French* History saith) three thousand Arms were taken in the Field, and above one thousand five hundred Souldiers laden with the spoils.

It is reported that the *English* scarce carried off one thousand men, the rest being either dead with sickness, or killed: and most of them also died soon after their return into *England*, by reason of the discommodities they there endured.

After the King had obtained this signal Victory against the *English*, he bent all his thoughts toward the besieging of *Rochel*. The order of the whole Circumvallation was prescribed by his Majesty. He raised thirteen Forts, and several Redoubts upon the Trenches, the Circuit of which were three Leagues or thereabout, all out of Musket or Falcon shot, but not of Cannon. This Circumvallation being finished cut off all relief by Land, and shortly after they were blocked up by Sea too.

At this time the Duke of *Rohan* finds means to make an Assembly in the *Ville d'Uzes*, where divers of their Deputies met together: and as he had no less Eloquence than Courage, he perswaded them to whatever he had a mind to. They approved of those succours which he had negotiated in *England* as just and necessary; and they assured him not to enter into any Treaty of Peace with his Majesty, without the Consent of the *English*, and his own in particular. Whereupon they deputed some of the chief of their Party to go to the Towns of *Languedoc* and *Guienne*: they also wrote to those of *Dauphiné* and *Vivarez*, to encourage them to unite with them for the good of the Cause. They drew up the form of an Oath to be sworn by the Consuls, the Governours of Towns, Lords, and Gentlemen, who would engage with them. An union very strange, which divided Members from the Head, and so separated Subjects from their Prince.

After the Duke of *Rohan* had used all his devices, and seen the *English* Land at *Reé*, he took up Arms and appeared in the Field. He summoned the Duke of *Savoy* to send those Forces which he had promised: but he could not obtain them. All that he could draw from him was a promise of fifty thousand crowns. Those Towns which were delivered up to him, were *Nismes*, *Uzes*, *St. Ambrose*, *Alets*, *Aviduse*, *le Vignan*, *St. Hippolite*, *St. Jean de Grandamenque*, *Samens*, *la Salle*, and other smaller places: and with those Forces drawn together he took during this year *Realmont*, *Renel*, *Naves*, *Mazares*, *Pamiers*, *Castres*, *Soyon*, and other Towns upon the *Rhofere*, and in *Vivarez*; and more he had done if the Cardinal under the King's Authority had not prevented him. It cannot be imagined with how much care and trouble he kept those together who were engaged in his Party; how low he was fain to stoop to work upon the meaner sort of people; how many impertinencies he was forced to bear, how many inconsiderate discourses he was necessitated to hear, and to how much constraint he was compelled to subject himself. He hath since protested to divers of his friends, that there is no care like that of retaining a mutinous people

in that order, which is necessary for him to make them follow, who would raise any advantage to himself by their revolt.

Then the King by the advice of Cardinal *Richlieu*, sent the *Sieur Gal-land*, Privy Counsellour to his Majesty, toward those *Hugonot* Towns which the Duke of *Rohan* had attempted to revolt, that he might confirm them in their obedience. This man was one of their own Religion; which gave the King reason to hope they would be directed by him. Having received his Commission, he went directly to *Montauban*, the chief Town of their Party next unto *Rochel*, and by which most of the other Towns would be guided. Upon his first arrival he called the Inhabitants together, he gave them his Letter of Credence writ by his Majesty to them, and began to confirm them in their obedience. He laid before them the duty of Subjects toward their Prince; the miseries and calamities which they had suffered whilst they fell off from their obedience: he represented to them the disasters which would inevitably fall upon them if they should revolt: he informed them of the small reason they had to believe the Duke of *Rohan's* promises, or the aid of the *English* Fleet, which (he said) could not hinder the relieving of the *Ile of Reé*. His words so wrought on them, that they subscribed a Declaration which they delivered to him, in which they professed to live and die in that Loyalty which they owed unto his Majesty. And all the other Towns unengaged in the revolt did the like. And his Prudence was so successful, that the Towns of *Briateste*, *Castres*, *Pamiers*, *Puylaurens*, *Mazares*, *St. Amand*, *Cabarede*, *Mazares*, *Masdazil*, *Arlat*, and many others, made the like declarations under their hands and Seals. But the misfortune was, that having left divers Factious Spirits of *Monsieur de Rohan's* Party in *Castres*, *Pamiers*, and some other of those Towns before named, they remained not firm to those resolutions he had insinuated to them, by which means the Duke of *Rohan* soon after became Master of them,

¶ The King unable to stop the D. of *Rohan's* proceedings by fair means, makes use of force. He commanded an Army to be raised, and committed the Conduct of it to the Prince of *Conde*, sending him a Commission of Lieutenant General of his Forces in *Languedoc*, *Dauphiné*, *Guienne*, and *Lyonnois*. He divided the Army into two parts, the Prince of *Conde* had the better half, the other being committed to the Duke of *Montmorencie's* care, then Governour of *Languedoc*. *Soyon*, a strong place upon the *Rhone*, was assailed, and in two daies forced to surrender. The Prince also stormed another little Town near to *Saint Aubin*, and put all the Souldiers in it to the sword. Then they marched against certain places which the Duke of *Rohan* had resolved to defend, but the fear which the Inhabitants and Souldiers apprehended on sight of the Army, made them open their Gates, so they entred without resistance.

Then they became Masters of *Corcoune* and *Aubenas*. *Montmorency* pursued the Duke of *Roban*, and constrained him to flight: he maintained the fight about two hours, and saw about an hundred of his Soldiers killed, fifteen of his Guard, seven or eight Captains slain, and divers others wounded. In fine he saw at the years end, that he had very little advanced his design.

The *Rochellers* now send to the King of *England* to demand succour. 1628.
Order was given for the Rigging out a Fleet in behalf of the *Rochellers*, and the Command to be given to the Earl of *Denbigh*.

The King goes from *Rochel* to *Paris*, to dissipate those Factions, which began to rise thereabouts, by the *Hugonots* in *Picardy*, *Champagne*, and *Brie*. *Richlieu* Commandeth the Army in his Majesty's absence. The *English* Fleet being now ready to hoise sail for *Rochel*, the King resolveth to return thither. The *Rochellers* are summoned by an Herald to surrender to the King: but their minds and answers were full of insolency, so that the King bent all his thoughts to prepare for the fighting with the *English* Fleet at their first coming. About the eleventh of *May* they were descried two Leagues off the point of *Coreille*. An order was resolved on by the King, assisted with his Generals and Sea Captains, and so delivered to the Commander of *Valencay*, who distributed it among the Officers.

The *English* attempt to relieve *Rochel*, but in vain; and when the *Rochellers* were embarqued, after the exhortations of their Ministers, and their Captains had solemnly sworn to pass the Bank in spite of all opposition, or die in the attempt, they were struck with such faint-heartedness, that not a man durst stir his hand: and *Vincent* their Minister could no longer speak unto them, as himself confessed in a Letter to a friend of His.

The *English* Fleet now departeth, whereupon great dissentions arise among the *Rochellers*. Then the King sent another summons to them to yield. *Breton*, Herald at Arms, was commanded to do it in form, with his Coat of Arms, who went into the City, required them to lay down their Arms, assured them of Pardon for their past Crime, (and threatening them with the contrary in case they should now refuse it. But they being animated by their Preachers, the Town continued obstinate in their insolencies.

After a feigned Treaty between the King and the *Rochellers*, the Town was reduced by Famine to extream miseries.

The Cardinal perswaded his Majesty to settle divers Catholick Preachers in the *Hugonot* Provinces, and wrought upon the Duke of *Tremouille* to forsake the Protestant Religion.

The *Rochellers* when they saw there was no hopes of succour from the *English*, and that they died by thousands of the Famine, made divers pro-

posals of accommodation. Since the last six months there had died about ten thousand of the Famine.

The Cardinal declared to them, they must not think of any other condition, than absolutely to submit to his Master's will. At last they chose twelve of the principal among them, most of which could hardly creep, to beg his Majesty's pardon, to assure him that they would live and die in the obedience which they owed to him, without demanding any other conditions, than what his Majesty should please to give them. The King granted them the pardon which they desired, and the *Sieur of Herbant* Secretary of State, read the Patent to them, by which his Majesty pardoned their Rebellion, discharged them of all Acts of Hostility, ordained that they should be restored to their goods, granted them the Exercise of their Religion in the City, and commanded that all the Souldiers in the City should enjoy the same Grace: and that the chief Captains and Gentlemen should go out with their swords by their sides, and the Souldiers with Cudgels in their hands: but first they were to swear never to bear Arms against his Majesty's service.

Rochel yielded up to the King.

Upon *October 30.* the Duke of *Angolessm*, the *Marshal de Scomberg*, the *Sieurs de la Curee, Vignolle, Hallier, St. Chaumont*, and divers other Lords, fourteen Companies of the Regiments *des Guardes*, and six of *Swisses*, began about six in the morning to enter into *Rochel*. The King placed himself upon the *Fort de Beaulieu* to see the Forces march into the Town. They who Commanded these Forces, seized on all the Gates of the Town, the Ramparts, Cannon, and Munition, and sent away the Souldiers, the *English* by Sea, and the *French* by Land, who looked more like ghosts than men. There were as many Citadels as Gates, and as many Castles as Towers, and this was it that made the City be esteemed impregnable, especially seeing it had an outlet by Sea, which could never have been broken up, but by his Majesty's extraordinary power and prudence; yet all served but as Trophies raised to his Majesty's glory.

On *November 1.* the King made his entrance into the City. Those poor Creatures of the City prostrated themselves as he rode by them, that they might the more acknowledge the mercy he had shewed them. He had his Arms on, and rode in on Horse-back without any Ceremony; only four Companies of his Guards, two of *Swisses*, his two Troops of Light Horse Armed *Cap-a-pe*; his Dragoons and the Life-guard marched before him, all the Nobility following him, without any order, to avoid the disputes of Precedency.

Administrat. of Card. Richlieu.

The Inhabitants cast themselves on their knees, as his Majesty passed along the Streets, crying, *God save the King, who hath been so gracious unto us.* And he frequently saluted those who seemed to be of the better sort among them. But those submissions and acknowledgements were

were much more increased, when they received the ten thousand Loaves of Bread, which the King distributed among them the same day, together with divers other Alms. But when they saw, that there came three thousand Carts laden with Wheat and other Provisions into the Town, with a proportionate number of Beasts and Cattle, which his Majesty commanded to be brought and sold at the usual rates of the Army, they then confessed, that he knew how to pardon as well as to vanquish.

The King alighted at *S. Margarite's Church*, which had been Consecrated by the Bishop of *Burdeaux*, and where the Cardinal had with divers Ecclesiasticks that morning celebrated Mass by way of doxology for that happy Victory. He was received by the Archbishop, assisted by the Clergy and divers other Religious, who sung the *Te Deum*; and the King himself also sang it with great devotion. About two daies after the King caused the Hoast to be carried in Procession, which was performed with a pompous Devotion. He also wrote to the Archbishop of *Paris*, that a publick thanksgiving might be made: and himself returning to *Paris* passed by *Nostre Dam des Ardilliers*, that there he might pay his Vows: for to his Devotions there he ascribed his first Victories, as that of the relieving *Ree*, upon which the whole success depended.

The King before he left *Rochel*, published a Declaration, wherein was contained, that the *Roman Catholick Religion* should be freely Exercised there, both in the City and Government of *Aunis*. That the Churches which had been lately destroyed thereabouts, should be re-edified, and restored to them in whose Possession they formerly were, together with all their appurtenances. That a sufficient maintenance should be given to such Curates as had not means to live on, out of those lands which belonged to the Town-house. That the *Religieux de la charité & les Religieuses Hospitaliers*, should be re-established in the Hospitals of the Town, to attend upon all sick persons. That a Cross should be raised in the Castle-yard, at the Foot of which an Inscription of the taking the City should be inscribed; and that every first of *November* a Procession general should be made, to give God thanks for his mercies. That the Church-yard Consecrated in the Lands of *Coreille*, where those of the Camp, who died during the siege, had been buried, should still be conserved to that use. That a Convent of *Religieux Minimes* should be built there, who might pray unto God for them, and perpetuate the memory of the thing.

The King took this course to keep *Rochel* in obedience. He deposed the Mayor, and discharged the Shrievalty and Commonalty of the Town without hopes of restauration. He ordained that the most Seditious persons of the City should forsake it, and among others *Guison Mayre*, *Godefray*, *Salebret*, and *Deserbrieres*, not so much as excepting the *Dame de Rohan*, who was carried to *Niort*, by the *Sieur de Lannay Lieutenant des Gardes des Corps*. Next, he revoked all the

Priviledges and Charters heretofore granted to the City. He commanded the Walls, the Ramparts, and the rest of the Fortifications to be razed, and the Ditches to be filled up, leaving only the Towers *de S. Nicholas, de la Chains, & de la lantern* standing, with that part of the Wall toward the Sea, to preserve the Town from Pirates. He appointed also, that no stranger should have an House or Family in the Town, without his Majestie's permission had, and obtained : or that any Hereticks (as the Protestants were called) should return to their former dwellings. And for the better keeping them in their obedience, he ordained that there should be an Intendent of justice in the City, Country, and Government of *Aulins*, who should see the Execution of his Ordinances, and have an eye to that which concern'd his service, all which was inserted in the said Declaration.

He then commanded the Inhabitants to be disarmed, and that certain Regiments should remain in the Town until it were quite demolished. After all these things he returned to *Paris*, where he was magnificently received, the Companies of the City making Orations unto him. The expences of the Siege of *Rochel*, are said to have amounted unto forty millions of *Livres*.

Then *Monsieur* the Prince, the Dukes of *Montmorency* and *Vantadour*, who Commanded his Majestie's Forces in *Languedoc*, became Masters of the Field, and before the end of the year repossessed themselves of all those places in a few daies, which were capable of being forced.

2629. The King in the year following having resolved upon going into *Italy*, commits the Government of the State to the Queen his Mother. And before he goeth into *Piedmont*, he compelleth the *Hugonots* in *Languedoc*, to lay down their Arms, and to declare in form before his Parliaments and Judges, that they will live in all duties and obedience hereafter. His Majesty caused his Declaration to this purpose to be read in Parliament, himself being present, which put a stop to all the *Hugonots* affairs, until after the taking of *Suzé*.

Whilst the King is in *Italy*, the Duke of *Rohan* takes Arms in the *Sevennes*. And with the assistance of the Cities of *Montauban, Nismes, Millant, Castres, Privas, Usetz*, and some others, had got such a body of an Army together, as therewith he hoped to maintain himself in that little angle of the Kingdom; and either presently to obtain some advantagious Conditions, or to expect a more favourable time for the re-establishment of his depressed Party.

In the mean time he treated secretly with the King of *Spain*, from whom he had also obtain'd a promise of some supply of money. But the King who had intelligence of his practice, returning with the same celerity out of *Italy* into *France* in the most violent heats of Summer, with which he had passed out of *France* into *Italy* in the greatest extremity

of Winter, presented himself before *Privas* (one of the *Hugonot* Cities) in *June*, which at his first coming he carried by assault: after which *Aletz*, another of the same Principles, surrendered without resistance.

The Duke of *Roban* observing what a terrour the taking of these two places had infused into his whole Faction, and knowing on the other side that a Peace with *Italy* and *England* was already concluded, began to apprehend at last he should be totally deserted by all his Confederates and Friends, and left alone to bear the shock of all his Majesties Victorious Arms; which made him in time seriously apply himself to his mercy, to avoid the severe effects of his justice.

A Peace was concluded in *July* 1629. with the Duke of *Roban*, which all the other Cities of his Party likewise accepted, except *Montauban*, which for some daies stood out, but afterwards was surrendered to Cardinal *Richlien*, who settled all things in peace, to the great happiness of the King and the whole Kingdom.

The next year the *French* King procured from the Pope the Cardinals Hats to be bestowed on the Archbishop of *Lions*, and *Monsieur Bagni* the Pope's Nuntio. 1630.

Now new stirs are at Court occasioned by the discontents of the Queen-Mother and the *Monsieur*. The Queen-Mother professeth open hatred to the Cardinal: she directly opposeth all his Counsels, which how well soever they succeeded, she still found matter enough to render them suspected to the King, and to discredit them by sinister interpretations.

The Duke of *Savoy* was grown by this time sensible of the dishonourable Peace he had concluded at *Suze*; to which the loss of *Montferrat* stuck mainly in his stomach. The Duke therefore seizeth upon all the *French* in his Territories, not so much as excepting the Merchants and Religious Orders. The Marshal of *Crequi* hereupon advanceth to *Pignerol*, with one thousand Horse, six thousand Foot and some Cannon, and reduced the Town and Citadel to the obedience of the *French* King. And the passages from *France* to *Piedmont* were open after the reducing of certain Towns of the Duke of *Savoy*. In short time the King makes himself Master of all *Savoy*.

The Cardinal offered all sorts of submission to the Queen-Mother to reconcile himself to her favour, but all in vain, she was still so implacably bent against him, that the Peace of *Italy* being now concluded, and the time come wherein the King had promised her to remove the Cardinal, she was importunately instant with the King for the accomplishment of his Royal word. At last the order was signed for the Cardinal's removal.

The Cardinal withdrawes himself a little time from the Court, but by the advice of the Cardinal de *la Valette* restores himself again with the King;

the King; and so the Queen-Mother not only fell from her hopes, but also from her credit with the King, whereupon she departed out of *France*, and goeth to *Bruxels*.

Monsieur the King's Brother requesteth the Parliament to indict the Cardinal, so doth the Queen-Mother. But the King justifies *Richlieu* by his Letters and Declarations.

1631. The Duke of *Espernon* stops the progress of a new Insurrection by dismantling several strong Cities of the *Hugonot* Party, as *Milant*, *St. Afrique*, *Pont de Camares*, *Saint-Rome*, *Tarn*, and several other places.

The King of *Sweden* having invaded *Germany*, the *French* King makes an Alliance with him; he establisheth a Chamber of justice in *Paris*, who give judgement against several persons. Then is the Cardinal *Richlieu* created Duke and Peer of *France*.

The *French* Protestants had obtained permission by the King's Bre-viate about the beginning of this year to make a National Assembly of their Ministers of *France* for the maintaining of their Order and worship. The Cardinal was of opinion that his Majesty should require them to meet at *Charenton*, because being within his view, they would have the less freedom to renew such Cabals as they had formerly made in their Assemblies of *Guienne* and *Languedoc*. This Order was followed, and the *Sieur de Galland*, Counsellour to his Majesty, was sent to be President in the King's behalf; his Loyalty was not to be suspected; and they were obliged to accept of him in regard of divers authentique testimonies which made appear, that this Order was conformable to that of Councils assembled in the Primitive times, which they professed to honour. The King especially commanded him to be careful, that no Proposition were made which did not concern their Faith or Discipline: to silence them in his Majesty's name, in case they should discourse of any other affairs, and to establish such Rules as the Cardinal had proposed to keep that Party in submission. To this end he used his utmost Prudence and Loyalty, he persuaded them to enact, that there should not any more National Assemblies be made, but in the presence of a Commissary from the King, who might (by testifying their obedience) be a means of continuing them in quiet. Besides, he induced them to resolve upon the absolute excluding of all Stranger Ministers, this being intended of all that were not natural *French*, and to inhibit their Ministers from leaving the Kingdom without his Majesty's Licence, by this means to prevent all intelligences, associations, and correspondencies with the enemies of the State, according to the Laws of the Kingdom, and his Majesty's particular prohibitions. In fine he used so much prudence, that they required their Ministers not to intermeddle in any affairs Politick or Military, and condemned a Book of *Berrant* Minister of *Montauban* as erroneous, because he maintained that Mi-nisters

nisters had a particular call from God to bear Arms. Divers Ordinances were made there for the subsistence of their Party.

The Emperour of *Germany* sendeth Cardinal *Pasman* to *Rome*, to 1632. endeavour to break the *French* King's Alliance with the King of *Sweden*.

The *French* King having lately been in *Lorraine*, after his return the Cardinal undertook to compose a difference between the Bishops and Friers, which had made a great noise for sundry ages together. The Friers relying upon their priviledges obtained from *Rome*, pretended to have power both to Preach and confess, without permission from the Bishops. And the Bishops unto whom all people within their Diocess are subject by common right, did perpetually thwart that pretension: They could not down with the Friers Priviledges, alledging they ought to be declared void, as being repugnant to the Primitive Constitutions of the Church. This quarrel had been especially fomented during the last year, by reason some Books had been published in the name of the *English* Catholicks, which preferred the Monastical life before that of the Prelates, and seemed to imply that Friers were more necessary, at least more useful, to the Church than the ordinary Pastors. Was it probable that the whole Society of Friers would relinquish the Priviledges they had obtained from the See of *Rome*? On the other side, what reason was there, that the Prelates should have so little Authority over them in Administration of Sacraments, and the Word of God; seeing of old Friers were only mixed among the Laity, and address'd themselves unto the Bishops Congregations, to receive the Sacraments from their hands, or those who executed their charge? The Cardinal took upon himself to end this difference, though he was at that time employ'd in the most important affairs of Christendom.

He therefore caused the Superiours of the Orders to come before him one by one, well knowing, that to negotiate such a business in a publick Assembly would be a labour in vain. He was a person well versed in all Antiquities, and accordingly he represented to them, how that in the first institution of Monks they were Consecrated unto God by the mediation of Bishops, who received their Vows, instructed them, and directed their Consciences. He laid before them the Original of the whole affair, and shewed them, how that the Son of God had subjected all those who sold their goods and followed him, unto the Apostles, whose Successours the Bishops are, whereupon they making a strict profession of leading an Evangelical life, were more particularly obliged to observe the Order established in and by the Gospel: not that he would question the validity of those exemptions granted from the See of *Rome*, unto which he owed much more respect and obedience, than to debate the Ordinances thereof; yet that he must needs inform them, that they could not be dispensed with from following the Order

der established by Jesus Christ, or his Apostles, in Administring the Sacraments and Word of God. That in fine, themselves could not deny, but they were obliged to relinquish some part of their pretensions for the avoiding of trouble to the Church, which was likely to ensue upon this account, and whereof the *Hugonots* discoursed with much freedom. That this peace would be more acceptable to God, than all the advantages it could otherwise procure unto particular persons. That it would tend unto their honours, by testifying unto the world the moderation of their minds, and humility of their spirits, and that the world would esteem the better of them. That he should not willingly propose, that the Bishops should have ordinary jurisdiction over their persons, or power to visit their Monasteries; but that leaving them full liberty to execute their Monastical Functions, it seemed fit unto him, that they should not refuse to be dependent upon them in matter of Administring the Sacraments, of Thanksgiving and Penance (as he called them) of Preaching the Word; and to admit them to have power to repeal this Priviledge which was derived from them, according as the Council of *Trent* had prescribed.

Accordingly each one addressed himself to observe the Cardinals directions: and although some unreasonable persons began at first to create some difficulties, yet his prudence soon prevailed over them, insomuch that they could not be thought the same men, who had so lately and so stiffly maintained their Independence on their Ordinaries. He caused a Declaration to be drawn, wherein they acknowledged themselves incapable to Preach without Examination, Licence, and approbation from their Bishops first had and obtained, and that the said Bishops might at any time revoke the said Licences: withal, that they neither could nor ought to hear the Confessions of Secular men without approbation; which the said Bishops might likewise repeal, in case of any incapacity, or publick scandal. Every one subscribed thereunto.

The Bishops dispatched Copies thereof into all parts: and thus the Cardinal ended a difference which had made such a noise so many Ages together.

The Duke of *Montmorency* having raised some stirs, was encountered by the *Marschal de Scomberg*, defeated and taken Prisoner. The Parliament of *Tholouse* by the King's appointment having made process against him with all legal proceeding, condemned him to be beheaded. The Cardinal *de la Valette* besought the King to allow him a Confessor. And the King gave order to the *Marshal de Breze*, to conduct Father *Arnoux* superiour of the Jesuites, to assist him. Having made his Confession, and communicated, he made his will; he bequeathed unto *Monsieur* the Cardinal one of the rarest Pictures of *France*, representing *Saint Sebastian* dying. He was executed in the Court

Court of the Town-house, where the King commanded it to be performed.

The Duke of *Montmorency* had acquired so great credit in *Langue-doc*, that he not only drew off divers men of quality from his Majesty's service, but several Bishops also, and perswaded seven or eight to subscribe unto the Declaration of the States. Some recanted what they had done; and became conformable to what the King had ordained in his Declaration; but others stood out in their Rebellion, among whom were those of *Alby* and *Uzez*, who had delivered their Cities into *Monsieur's* hands, of *Nismes*, who would have done the like, of *Alets*, and *S. Pont*, well-willers to the Rebellion, either by raising of Forces, or Provisions to be sent to places already revolted.

The Archbishop of *Narbon*, President of the States, had not been defective in endeavouring to divert them from their designs, representing to them how contrary it was to their Profession, which tended to procure Peace, and to shew examples of obedience unto others.

The King finding them who should have preserved the people in obedience both by exhortation and example, to excite them to Rebellion, could not put up such disorders, but appointed Collectors in their several Bishopricks to receive their Revenues, and to employ them in reparation of Religious houses and Episcopal Sees: and thinking it improper to intrust the care of Souls with such disloyal persons, he procured a Breviate from the Pope, addressed to the Archbishop of *Arles*, the Bishops of *St. Flour*, and *St. Malo*, to draw up their Process against them. The Bishops of *Alby* and *Nismes* were deposed, death preventing the Bishop of *Uzez* from receiving the like punishment. The rest were restored to their Bishopricks, there being not evidences sufficient to condemn them.

The Duke of *Espernon* had been advertised, that it was principally the Archbishop of *Burdeaux* who had exasperated Cardinal *Richieu* against him, and who had rendred his visit at *Bourdeaux* (when he went to see him attended by his Guards) suspected to him. A thing, that had offended him to the last degree, and he had publicly complained of that proceeding (for his passions were never concealed) which was also reported to the Archbishop, who was at this time obliged to come into his Diocess to make some residence there. He departed therefore from Court, and took the way of *Guienne*.

The Hist. of the
Duke d'Esperron.
non. Lib. 10.

The Archbishop being on his way toward *Burdeaux*, turned a little out of the ordinary Road to go into a Territory belonging to his Bishoprick, called *Montravel*, where being arrived, he was informed, that one of the Dukes Guards had been assisting in the Execution of some Acts of justice, wherein he was himself immediately concern'd,

and which would otherwise perhaps have met with some opposition. He therefore sent a Gentleman to the Duke, to return his thanks for so opportune a kindness. What ever the design of this Complement might be, it was very ill received. The Duke made answer to the Gentleman who came from the Archbishop, that thanks were neither necessary nor due to a person, who had no design to oblige: That if any thing by his orders had been done to his Master's advantage, it had been done upon no other account than the meer consideration of justice, without any respect to his friendship; and so dismissed him.

The Archbishop sent to Court to acquaint the Cardinal what had passed between the Duke and him, and to receive instructions from him, how he was to behave himself, if matters should grow to a greater height between them. To which the Cardinal's answer was, that he assured him of a powerful Protection: whereupon the Archbishop engaged in the Affair to such an height, as even to be himself the Aggressor, at the first dash giving him very sensible and publick affronts.

The Duke of *Esperron* had in Propriety, as Lord of the Mannour of *Puipaulin*, the Royalty of the *Clie* of *Burdeaux* (which is the Fish Market there) so as that he might lawfully forbid any to enter therein to whom he had no mind to admit. He therefore commanded the Archbishop's Officers one fifth day to be excluded, that they might be constrained to take their Fish without the Bar, with the rest of the people. These men refused to receive it after that manner, and otherwise they could not have it. The Duke also knowing it would be brought in from other places, caused his Guards moreover to watch all the avenues to hinder it, by whom some were turned back that would have done the Archbishop that service; and in the end some of his own Domesticks were very roughly handled.

The Archbishop by publick declarations complain'd of the violence had been offered to him by a sort of men purposely set on to do it, describing them by the name of the *Russet Cassocks*, which was the Duke's Livery, demanding of the Magistrate protection, and aid to oppose them, and protesting to retire with his Clergy if they would not provide for his safety.

Then the Duke commanded the Lieutenant of his Guards, the next day after the Archbishop had exhibited this injurious Bill against his Guards, to go with all his Souldiers to present himself before him, and to ask of him, if among all those he knew any one man who was likely to commit an unhandfom action? The Lieutenant did as he was commanded; and waited near to the Archbishops Palae, his return from the City; who seeing him come in his Coach, presented himself to speak unto him. The Archbishop seeing so many Souldiers attending the Lieutenant, commanded his Coach-man to drive on.

The Lieutenant with his hat in his hand was urgent with the Archbishop to hear him, assuring him he had nothing to say that could any way offend him. But all was in vain, the Coach-man was still called unto to drive on. The Lieutenant called in the end to one of his Companions to lay hold on the reins, and to stop the Horses: which being accordingly done, the Archbishop immediately went out of his Coach, crying out there was violence offered to his Person, and so retired himself into his House.

The Archbishop in the afternoon of the same day, being *October 29.* summoned in all the Orders and Societies of Ecclesiasticks in the City, he there exposed before them the open violence he pretended had been offered him. Most of the Clergy fir'd by his Rhetorick, concluded upon an Excommunication: and upon *Novemb. 1.* he thundered out his Excommunication against the Lieutenant of the Guards, and all his Companions, and tacitly against the Duke himself. Cardinal *Richlieu* endeavours an Accommodation betwixt them, but in vain.

The Duke of *Espernon* calls an Assembly of several Learned Divines in his own house, and all the Professours of the Canon Law, to have their advice upon this Censure. The most part of them were of opinion, That there was some Exception to be taken against the Censure; and said, that all the forms being not observed, they thought that those against whom it was pronounced, were not obliged by it. The Duke presently published their opinion by sound of Trumper; at which the Archbishop was so incensed, that he cited these men to appear before him.

The Doctors surprized at this Citation, flee to the Duke's Protection, who issued out an Ordinance, wherein he prohibiteth all sorts of persons, of what quality or profession soever, to meet in an extraordinary Assembly, either in the Archbishop's Palace, or else-where, without his special Licence, excepting nevertheless the Religious and Ecclesiasticks immediately belonging to the Congregation of the Archbishop, and whose Counsels he customarily made use of, for the better ordering the Discipline of his Dioceses.

The Archbishop issued out a sentence against all those who had been of that opinion which the Duke had published, whereby they were interdicted their Charges and Ecclesiastical Functions, prohibited to Preach the Word of God, to hear Confessions, to Administer Sacraments in the Diocess of *Burdeaux*, Commanding the superiour Provincials to chastise them, and expell them out of the Covents of *Burdeaux*. By the See of *Rome* all Prelates are inhibited to make any Censures against Religious Orders, upon penalty of drawing that Excommunication on their own heads, which they intended to inflict upon others.

The Religious hereupon appealed from this sentence to the Pope. But the Archbishop assembled the Superiours of the Religious houses in his Palace to condemn that opinion which they had given in favour of *Naugas* the Lieutenant.

The Duke hereupon placed the Archers of the Watch of the City upon all the Avenues and Gates of the Archbishop's Palace, to hinder such as would obey the Archbishop's summons. The Archbishop having notice hereof, immediately puts on his Pontifical Robes, and causing himself to be followed by some Ecclesiasticks, together with what people he had about him, went on foot out of the House, crying out in the Streets as he passed along, *To me my People, There is no more liberty for the Church.* In this posture he went to several Religious Houses of the City, gathering after him a great number of people (who ran from all parts to the novelty) as he went along, and in the end returned back towards his own Palace, without being able to raise any commotion in the City.

Whilst these things were in doing, the Duke was at the *Capuccines*, in one of the remotest parts of the City, and having news brought him by two Presidents of the Parliament what had passed, the Duke speedily mounted his Coach, following that way the Archbishop was gone, having in company with him the *Count de Maille*, and the *Commendator de la justice*. The Duke's Coach-man drove on through all till he came near the Archbishop's Palace, where he overtook him.

The Archbishop still continued on his pace; the Duke demanded of him by what Authority he stirred up this Commotion in his Government? he was by the Archbishop interrupted, who cried aloud, *Strike Tyrant, thy blowes will be to me Flowers and Roses, Thou art Excommunicated.* In this bustle the Duke catching him by the hand, lifted it up twice or thrice, and set it against his Breast. But the Archbishop with his hat on still provoking him with injurious language, the Duke with a Cane he had in his hand touched the brim of his hat and thrust it off his head to the ground, telling him at the same time, he did not know the respect he ought him. But if the Reverence to his profession did not restrain him, he would make him know it. Then the Duke being return'd to his own house, the Archbishop forthwith repaired to his Church, and pronounced the sentence of Excommunication against him, and all that were with him.

The Archbishop sends away a dispatch thereof to the Court, wherein he gives the Cardinal an account of the violence that had been offered to him, at which the Cardinal was highly incensed. The Court sides with the Archbishop, and the Parliament, of *Burdeaux* also, who draw up an information against the Duke.

The Duke likewise sent to the King informations of what had passed, whereupon the King sent Order to the Archbishop, to take away the

interdiction; and to the Duke to depart out of his Government, and retire to his house of *Plassac*, which is out of the Diocess of *Burdeaux*, to expect the Pope's resolution, to whom the decision of that Controverſie belonged, ſeeing they had appealed to him, which hung in ſuſpence about five or ſix months.

After the Duke's retirement to *Plassac*, the Archbishop of *Burdeaux* ¹⁶³⁴ goes to *Paris*, who being arrived in Court, all the Prelates who were then in *Paris*, aſſembled after an uſual manner, to deliberate among themſelves what was beſt to be done in the Archbiſhops behalf: Which convocation the Duke having notice of, he ſent to them his abſolute ſubmiſſion to the Church.

The Duke *de la Valette*, who was returned back to Court, demanded Audience in the Aſſembly in the name of the Duke his Father. Which being granted, he there laid down ſuch reaſons before them, that of five and twenty Prelates which were there preſent, thirteen were of opinion to take upon them the quality of Judges under the good pleaſure of the Pope and the King, the Duke having abſolutely ſubmitted himſelf to their determination. But this reſolution was not for the guſt of the Court.

They aſſembled then again at the Palace of the Archbiſhop of *Burdeaux*, and from thence ſent a Deputation to the King, wherein the Archbiſhop of *Arles* was to ſpeak for the reſt. The Biſhop in his Oration uſed all the odious terms he could invent, to poſſeſs the King with the higheſt ſenſe of the Duke's miſdemeanour. Upon which occaſion *Caspian* Biſhop of *Nantes*, one of the moſt vertuous Prelates of his time, cried out, *That if it were poſſible for the Devil to ſubmit himſelf to God Almighty, to ſuch a degree as the Duke did, he would infallibly obtain pardon for all his offences: and that notwithstanding the Church deny'd this pardon to a Chriſtian, who had ever ſerved God and his Church.*

Upon the Complaints of the Clergy prefer'd to the King by the mouth of the Archbiſhop of *Arles*, the Cardinal who was preſent at the Council, was of opinion, That upon the Duke's ſingle confeſſion contained in his answer, he ought to be reputed Excommunicate: and as ſo, that the King ought to declare him lapſed from all his Offices and Dignities, till by vertue of his Abſolution he ſhould be re-united to the Church.

The Duke now ſends his Secretary from *Plassac* to *Rome* to procure his Abſolution. But ſo many rubs from *France* were laid in his way, that four whole months were lapſ'd before the Duke could receive his Abſolution.

The Duke's Abſolution being reſolved on, and order given to the Archbiſhop to give it him, and the day for Abſolution being appointed, the Duke of *Effernon* attended by the Duke *de la Valette*,

and several persons of quality, went to *Contras*, whither being come, the Archbishop who was already there, accompanied with his Ecclesiasticks, went first to the Church, where the Duke following after, and presenting himself before him, kneeled down upon a Velvet Cushion laid ready for that purpose. In this posture, and in the presence of five Counsellours of the Parliament of *Burdeaux*, who were by the King's order to be assisting at this Ceremony, the Archbishop pronounced his Absolution in these words.

Et Ego Auctoritate Ecclesie, & eâ quâ fungor, absolvo te à vincolo Excommunicationis, quam incurristi, quia immunitatem Ecclesie meae Metropolitanæ perregisti, manum armatam militum, ut me currumque meum in via siferent, misisti: Statione dispositâ Palatium nostrum vallasti; Jurisdictionem Ecclesiasticam violasti; eamque tibi arrogasti: Nos, Clerumque nostrum insignibus, & indignis contumeliis afficisti: In nomine Patris, & Filii, &c.

Though the Duke was no great Latinist, he had nevertheless so much, as to understand many words of this Absolution, by which he observed they were not according to the ordinary stile of the Church. The Duke after his return received by an express Currier from Court, his Majesties orders to return into *Guienne* to his former Government. And it happened well not to the Duke alone, but as much also to the Province, and to the whole Kingdom, that the Duke was at this time restored to his Command.

265. Soon after a great Sedition was raised in *Burdeaux* by reason of the Excise upon Victuallers. The Duke opposeth the Seditious, forceth divers Barricado's, wherein divers of his men are slain and wounded, and beateh down their Barricado's, and reduceth the City to its obedience to the King. The whole Province of *Guien* except *Montauban*, brake out into open Arms, committing every-where all the barbarous Acts of an inhumane fury. The Duke sends his orders into all parts of the Province, which a little quiets them.

The commotions of the City were no sooner appeased, but that madness diffused it self into the Villages of the adjacent Country. The Boors in great numbers got into the Suburb of *Burdeaux*, called *S. Surin*, to which place the Duke's house was near enough for him to hear their Clamours, and from his Chamber-window that looked into the fields to see the fires they had kindled in several houses, of which the greatest part were miserably consumed. The Duke being under great indisposition got out of his bed, mounted to horse by night, and with forty or fifty Gentlemen, his Guards, and some of the Town-Companies, went out toward these Mutineers. They had fortified themselves in several places of the Suburb, had Barricado'd the Church, and made a shew of defending themselves. But at the Duke's arrival they almost all disband-

disbanded and ran away, none save those in the Church making any resistance, who also at the first Volley discharged upon them fled after their fellows; forty or fifty of them were slain by the Cavalry pursuing them, at whose death the Duke was greatly afflicted. The report of this execution dispersing it self in a moment throughout the whole Province, caused a calm every-where.

Now the Cardinal *de la Valette*, Son to the Duke of *Espernon*, was sent at the head of a great Army into *Germany*, the Command whereof was equally divided between him and Duke *Weimar*: The Duke of *Espernon* was dissatisfied that the Cardinal *de la Valette* advanced into the Church by his Learning, Birth, and Fortune, to so eminent a degree of dignity and reputation, that should wholly have applied himself to her service; that he should hazard his life in so dangerous a profession. He ever apprehended it would be fatal to him, and therefore had done all he could to dissuade him from it, employing also the endeavours of several his most intimate friends and servants, but all in vain. Either the humour of the time, the inclination of his Son, the necessity of his destiny, or all together still prevailing with him above the fears or foresight of so affectionate a Father.

In the mean time the Duke of *Rohan* was saln from *Lorraine* into *Alsacia*, where he took *Ruffach* by storm. Then Commissary *Bullion* had private directions to go along with *Monsieur de Lande* Ambassadour and Governour of the *French* Forces which were in *Rhetia*, to the enterprize of the *Valtoline*. The *French* Forces marched toward the Mountain *Spluga*, and came to *Chiavenna*, advanced to *Riva*, and passing over *Sassocorbe*, (which is a Rock between the Mountain and the Lake, by which way they are to pass who will go from thence by Land into the Valley, which is a very strait passage) they came to *Trnon*, not meeting with any hindrance. For the State of *Milan* wanting necessary Forces for maintaining it self, was rather thinking upon self defence, than how to set upon another. And because the *French* mens design was to shut up all passages into that State, in such sort as it should be impossible for the Emperour to send them any succour by the way of *Tyrol*, the Duke of *Rohan* came thither on *April* 24. with two Regiments of *Switzers*, and five Companies of Horse, and made himself Master of the rest of the Valley. But after *Rohan* had held it divers months, the *Grison* Colonels and Captains laying claim to much money; and others who were destined to have the Government, claiming the restitution of the *Valtoline* according to promise, they mutiny'd, and betaking themselves to Arms throughout all *Rhetia*, they secured the Duke of *Rohan* in the Fort of *Maynsfeld*; and enforced the *French* to forsake them, and to return to their own King's dominions.

Then the *Grifons* entred into this Valley, and recovered their liberty. *Roban* not being able to escape from *Coira*, whither he was brought from *Maynsfelt* as an Hostage, remained there until such time as his men were gone out of *Rhetia*.

The death of the
Duke of *Roban*

Afterward Duke *Roban* wounded in the Battel of *Rinfield* dieth. He was a Duke and Peer of *France*, being bred up in the Wars under King *Henry IV.* he attained to such experience, as following the opinion and Party of the Protestants, he was by them chosen to be their General, in which charge he alwaies stoutly behaved himself till such time as he got his Pardon from King *Lewes XIII.* Of a civil and courteous deportment to all persons: of a sharp wit, wary in his proceedings, and in his Counsels well advifed. He was free from pride and ambition, Noble in his expenses; contemning an increase of wealth and riches. He died to the great grief of Duke *Weimar*, and all the other Commanders, and of all the Protestants.

In the year 1637 *Francis Cupif*, a Doctor of *Sorbon*, was converted to the Reformed Religion, whereupon the faculty of Theology pronounced this rigid decree against him.

Hewel's Hist. of
Leuc. XLII.

It is very properly, and with great reason, that the Apostle ranks Heresies among Crimes and carnal sins, because we often perceive that by a secret judgement of God, those use to fall and tumble into them, who swelling with the vanity and confidence of their own sense, or walking according to the flesh, suffer not themselves to be led by the spirit of God, nor believe that they are tyed to any rule, but they taste nothing but what pleaseth man as he is a sensitive Animal. Whereof *Francis Cupif* of *Angers*, whom the sacred Faculty had nourished before in her bosom, and at last unhappily received into the number of her Doctors, to the great scandal of all good men, and the applause of the enemies of the Cross of Christ, hath lately given an horrid and most deplorable example. For according to the honour that was conferred upon him in our School, not minding the law he had received from so good a Mother, which might have drawn down upon his head all graces from God and men; and having quite forgot the Oath he had made so oft, and whereunto according to ancient institution all new Graduates, and all such who are promoted to the degree of Doctorships are solemnly obliged; He is miserably fallen (said they) from the holy Catholick Church, whereby he hath drawn upon himself the loss of his soul before God, shame and infamy before men, and malediction from all parts; This imprudent Son is become the grief and sadness of his Mother, then, when by a perfidious prevarication abjuring the true Doctrine, he hath most impudently turn'd Heretic, giving up his name to impiety and falshood. But whence can it proceed, that he should so easily fall into so fearful a precipice, but from the natural presumption of his own judgement, and from the ar-

dour

dour of unbridled pleasure, &c? Whence it comes to pass, that being blinded, and walking continually according to his own covetousness, having shaken off the sweet and light Yoak of Jesus Christ, he is become a voluntary slave to Heresie, which is the height of all sins. It being therefore true, that as the Christian Emperours said, Whatsoever is attempted against Divine Religion, becomes injurious to all: with greater reason the Sacred Faculty of Theology hath believ'd, That the wrong which is done Jesus Christ, and to the Catholick Faith by this degenerate Child, did concern her so far as to pronounce a grave Censure according to the atrocity of the Crime, against such a notorious infamy, and to separate him totally from Her, and her Nursery, though it be nothing at all to be fear'd that such Bastard Plants will take any deep roots. Cursed be thou degenerate Child, which goest on after thine own Counsel, not according to mine, which warpest a web, but not by my direction, which dost add sin to sin, which goest down to *Egypt*, and to the Synagogue of Satan, and consultest not with me, nor remembrest my Precepts. Thou hast rejected my Discipline, hoping for succour in the help of *Calvin* and his followers, and hast confidence in the shadow of *Egypt*, that is to say, in the Conventicle of Hereticks: but this imaginary strength shall become thy confusion; and the confidence of this shadow which thou followest, in despising the Body of the Orthodoxal Church, shall turn to thy shame. So Anathema was pronounced, and publickly fix'd up against him.

The Queen of *France* was brought to bed of a Prince on *September 5. 1638.* at *St. German de lay*, he was born in the twenty third year after the Marriage of the King and Queen. The King upon news thereof, threw himself upon his knees before a Crucifix, and returned humble thanks and acknowledgements to God for his so great goodness toward him.

All *France* was full of jollity, as they expressed by their voices, gestures, and actions. Yea this gladness disperfed it self up and down all places of Christendom (that were Friends to *France*) and struck a kind of wonderment into the world.

In *Rome* there were divers inventions, and curiosities found out to express a congratulation. Before the *French* Ambassadour's Palace (who was then the *Marshal d'Estre*) there was a triumphant Obelisk with the Arms of *France*, and this Ostentous Inscription underneath.

Ludovico XIII.

Christianissimo Galliarum & Navarre Regi,

Qui

Pullulantem per avita regna Hæreticum Hydram,
Petulantem in orbe Christiano novum Geryonem,
Herculeâ clavâ compressit :

Aras per impietatem everfas,
Principes per Tyrannidem oppressos,
Armatâ pietate restituit
Aquissimi Herois Justitiæ debito.

Delphino,

Inter aurealilia nascenti,
Inter paternos lauros vagienti,
Futuro futurorum monstrorum Alcidi,
In afflictorum subsidium,
In Tyrannorum excidium,
In liliorum æternum germen,
In Ecclesiæ invictum columen,
E cælo in terris stupendâ ratione demisso,
Plausus, acclamationes, Trophæa
Futuræ gloriæ argumenta, Presentis lætitiæ monumenta,
Attollit, adjungit, erigit,
Franciscus Hannibal Estræus, &c.

For publick arguments of joy, Prisoners and Galley-slaves were released. Two were ennobled in every Generality throughout the Kingdom. And four Masters were created in every Trade throughout France, with divers other priviledges afforded to them of Paris.

In the year 1640. a great combustion happened in Catalonia, which grew so furious, that the Viceroy with his Wife and some of his Family were murdered, and his house burned to the ground. This tumult by degrees turned to an absolute revolt from their Sovereign natural King, infomuch that they fled to France. The French quickly hearken unto them; so there was a Treaty at Narbon, whither they sent twelve persons of quality for Hostages; and an Order issued out, That He should be branded with an hot Iron, who spake of any accommodation with

Castile.

Castile. It was agreed on, that upon putting themselves under the Royal Protection of the most Christian King, he should furnish them with an Army of six thousand Foot, and two thousand Horse, to be maintained by the *Catalans*. Hereupon three Commissioners were sent to *Paris*, one for the Clergy; another for the Nobility, and a third for the Gentry and Commonalty.

The chiefest Incendiaries were the Preaching Friars and Monks, who in lieu of obedience and conformity to Government, and compliance with the King, having so many Irons in the fire, did teach, and obtrude to the people nothing more than common Priviledge, and resumption of Liberty, whereby the affection of the Vassal was withdrawn from his Prince.

There came a Messenger of State to *Paris*, who brought news of the Great *Turks* death in the flower of his youth, though of a robust constitution. He died by excess of drinking some sorts of Wine, wherewith he was used to be oft distempered, not withstanding the strict Law of *Mahomet*, who often Preached this Doctrine, *That there was a Devil in every berry of the Grape*; and therefore absolutely interdicted the use of Wine in his *Alchoran*.

Soon after *Don John* of *Bragansa* was (upon a general revolt of the *Portugueses*) within less than a month fully settled in the Kingdoms of *Portugal* and the *Algarves*, without any opposition at all. This Revolt of *Portugal* was no great news to the *French* Cardinal, who had his spirits walking there, as well as in *Barcelona*, and every where else.

The *Spanish* Ambassadors negotiate at *Rome*, that the Duke of *Bragansa* be Excommunicated for an Usurper. If this had taken effect, it had made the King of *France* incapable to assist him being an Excommunicated person. But *France* had such a powerful Faction in the Consistory, and the Pope was such a friend to the *French*, that the Catholic King could do little good in this point.

Then was *France* blessed with another Masculine Royal Offspring, the Duke of *Anjou*.

In the year 1642. *Mary de Medices*, Queen-Mother, and Dowager of *France*, expired at *Colen*. She had been Regent of *France* many years, during which time she discovered great abilities transcending her Sex. She was afterwards twice in Arms against her Son; and she came at length to conceive such a *Junonian* indignation against the Cardinal *Richlien*, who had been chief of her Counsels, and her Creature afterwards in point of greatness (for she first preferred him to the King) that the breach could never be made up between them. And she was used to say, that the worst thing she ever did was the advancement of *Richlien*. In the sense of this indignation she forsook *France*, and drew a voluntary Exile upon her self. She first retired

to *Flanders*; thence she removed to *Holland*, thence to *England*; and her last retirement was to *Colen*, where she died.

The Cardinal of *Richlieu* was sick that time that the Queen-Mother died at *Colen*: yet he forced himself to creep to the Altar, and officiated many Church-duties for her soul. From that time he was never perfectly recovered, and now more like a *Skeleton* than his Eminence, being carried upon the shoulders of men, hath houses broken down to make him room to come in at, so much *French* blood lost at home, so much shed in the field, disquiets and dejects his spirit, now imprisoned in a languishing body. *Cinque-Mars* the *Grand Constable*, and *de Thou* late Master of *Requests* were apprehended at *Narbon* the very day that the King had but in the morning embraced and kissed *Cinque-Mars*, and had talked very courteously to *de Thou*. The same was done to *de Bovillon*, at *Casailles*.

The Prisoners are brought to *Lions*, where by chosen Judges they are condemned, and upon a Scaffold beheaded. *De Bovillon* got off with the surrender of *Sedan*.

At length Cardinal *Richlieu's* scarcely breathing Corpse, nothing benefited by the Waters of *Borbogne*, is brought to *Paris*, he died in the end of the year 1642.

Richlieu was no great Zealot in his own Religion, but as he made it subservient to his political ends: nor would he ever employ any *Jesuite*: He had a moderate opinion of the Reformists, which made him to be called the *Hugonot Cardinal*. And he would have often in his mouth this saying, *Maneat moralis benevolentia, inter discordes sententia*. Yet he wrote a Book against them, which is extant. He did them more mischief by Complementing with them, than by combating.

He was a great cherisher and promoter of vertuous men, and would find them out wheresoever they were, insomuch that he gave every year in Pensions little less than an hundred thousand Franks. He erected two Academies, one in *Paris*, called *l'Academie de Beaux Esprits*, where the Prime Wits of the Kingdom met every *Monday*; and another at *Richlieu*, where the *Mathematiques* and other Sciences were read in the *French* Language; the difficulty of the *Latine* deterring many of them from studying other places. He did so oblige all the Wits of the Kingdom, that they strove who should magnifie him most: never were there such hyperbolical expressions of any man, and not without some mixture of profaneness. Some blasphemously said, *That God Almighty might put the Government of the World into his hand: That France in God, and the Cardinal's hands were too strong. That, what the soul was to the body, the same he was to France.*

Si foret hic nullus, Gallia nulla foret.

Some appropriate the reduction of the *Rochellers* solely to him. Therefore to sooth him, one *French* Chronicler impiously writeth, that in the taking of that Town, Neither the King nor God Almighty himself had any share in the Action, but Cardinal *Richlieu*. Thereupon Another made this Distich.

*Richelii adventu porta patuere Rupella,
Christo infernales ut patuere fores.*

The Gates of *Roche* opened to *Richlieu*,
As those of *Hell* to *Christ* asunder flew.

Divers other Latine Distichs there were of like nature. And in the *French* Language there are abundance of such *Hyperboles*. I will instance in some.

*Et si nous faisons des ghirlandes,
C' est pour en couronner un Dieu,
Qui sous le nom de Richlieu
Reçoit nos Vœux, & nos offrandes.*

Another.

*Heros a qui la France crige des Autels,
Que prevois, & qui fais le bon heur des mortels,
Qui sçais mieux l' advenir, que les choses passées,
Penetre dans mon Ame, &c.*

Another.

*Si quelq' un dans ces vers parle de Richlieu,
Qui sous l' habit d' un homme il nous describe un dieu ;
Vous n' estes point suiet a l' humaine impuissance, &c.*

A Royal Chronologer attributes more to him than to his Master the King himself. He calls him the *Grand Director*, and most puissant *Genius* of *France*, the perfectest of men, who doth penetrate things to come, and is ignorant of nothing : great and incomparable Cardinal, the most eminent among mortals ; to whom the crabbedst and most mysterious affairs of State are but pastimes : visible God, and tutelard Angel of the Universe ; a spirit that moves the Heavens and the Stars ;
the

the blifs of the world, the Supreme Intelligence, the Phoenix of the earth, who never had, nor ever shall have his parallel.

As there were a number of such profane Sycophants among the Wits of France, that idolized him in that manner, so there wanted not others that aspersed him by Pasquils and Libels.

One calleth the Capuchin, the Cardinal, and the Devil, the three degrees of Comparison.

One hath made this Epitaphical invective on him

Horrell's Hist. of
France: XIII.

*Adsta viator, quò properas ?
Quod nusquam videbis, aut audies. heic legitur,
Armandus Johannes de Plessis Cardinalis de Richlieu,
Clarus Origine, magnus ingenio, fortunà eminentissimus,
Quodque mirere,
Sacerdos in Castris, Theologus in Aula, Episcopus sine plebe,
Cardinalis sine titulo, Rex sine nomine, unus tamen omnia.
Naturam habuit in numerato, fortunam in consilio,
Erarium in peculio, securitatem in bello, victoriam sub signis,
Socios in pracinctu, cives in servitute,
Amicos in obsequio, inimicos in carcere.
Hoc tamen uno miser, quod omnes miseros fecit,
Tam seculi sui Tormentum, quàm ornamentum.
Galliam subegit, Italiam terruit, Germaniam quassavit,
Afflixit Hispaniam, coronavit Briganzam, cepit Lotharingiam,
Accepit Cataloniam, fovit Sueciam, truncavit Flandriam,
Turbavit Angliam, lusst Europam.
Poeta purpuratus,
Cui scena mundus, gloria stiparium, Regia gaza Choragium fuit,
Tragicus maximè quam fabulam malè solvit.
Post regnum Testamento suis distributum, paupertatem populo im-
peratam,
Dissipatos Principes, nobilitatem suppliciiis exhaustam,
Senatum autoritate spoliatum, exteris Gentes bello & incendiis va-
statas,
Pacem terra marique profigatam,
Cum fatiscente corpore, animum gravioribus consiliis egrè vege-
taret,
Et nullius non interesset ipsum aut vivere aut mori,
Jamque bona sui parte mortuus, aliorum tantum morte vi-
veret,
De repente spirare desit & timeri.*

O fluxa mortalitas!

Quàm tenue momentum est inter omnia & nihil?

Martini corpus rbeda extulit,

Secuti equites, peditesque magno numero

Faces pratulerunt Ephebi, crucem nemo, quia currus publicam fe-
rebat.

Denique hunc tumultum implet non totum,

Quem tota Europa non implebat.

Inter Theologos situs ingens disputandi argumentum,

Quò migravit sacramentum est.

Hac te, lector volui, heic te metire,

Et abi.

Stay passènger, where hast'nest thou?
Here maist thou read what thou shalt not see, nor hear any where
else.

Armand, John du Plessis, Cardinal of Richlieu

Noble by descent, great in wit, most eminent in fortune,

And what thou maist admire,

A Priest in the Field, a Divine at Court,

A Bishop without a Cure, a Cardinal without a Title, a King without
name,

Yet one who was all these.

He had nature in all her numbers, Fortune in his Counsels,

The Royal Treasure in possession, security in War, Victory under
his Banner,

He kept his Confederates in compass, his Countrey-men in ser-
vitude,

His friends at a distance, his enemies in Prison.

In this only wretched that he made all men so,

Being as well the torment, as the ornament of his time.

He subdu'd *France*, he scar'd *Italy*, he shook the Empire,

He afflicted *Spain*, he Crown'd *Braganza*, he took *Lorraine*,

He accepted of *Catalonia*, he fomented *Sweden*, he main'd
Flanders,

He troubled *England*, he coustened all *Europe*.

A purpled Poet,

Whose Stage was the world, glory his Curtain, the Exchequer
his tyring house,

His subject for the most part tragical, to which he put an ill Ca-
tastrophe.

Having turn'd the Kingdom to Legacies, bequeath'd poverty to the
people,

Disparted the Princes, exhausted the Nobility with punishments,

Bereft

Bereft the Parliament of power, destroy'd other Nations with fire
and sword,

Driven away peace by Sea and Land.

His body now fainting, his mind not recreable for restless
thoughts,

When it concern'd every one that he should live or die,
Being in good part already mortifi'd, and living only in others
death,

He suddenly ceas'd to breath, and to be feared.

O the frail things of mortallity!

What a small moment is there betwixt something and nothing?

The Corpse were carried in a Chariot, Horse and Foot followed
in great numbers,

Pages carried Torches, none the Cross, for the Chariot carried
the publick Cross.

In fine, he hardly fill'd up his grave,

Whom all *Europe* could not fill.

He lies among the *Sorbonists*,

Of Dispute a mighty Argument,

Whither he is gone 'tis a Sacrament.

Reader, this is all I would have with thee,

Hereby measure thy self, and be gone.

He died at *Paris* *December* 4. 1642. in the 57. year, and third
month of his Age.

After the decease of *Richlieu*, Cardinal *Julius Mazarin*, a Gentleman
of an ancient *Roman* Extraction, was put to sit at the Helm. He toge-
ther with *Leo Bouthiller Chavigni*, and *Soublet Noyer*, both Secreta-
ries of State, were the Cabinet Counsel to the King. *Mazarin* was
a bosom friend, and a great intrinseck Confident of *Richlieu* before, who
had imparted his designs, infused all his Maxims into him, and open-
ed unto him all the *Arcana Imperii*. He had been an active Political
Instrument employ'd by the Pope before in sundry Treaties, and
difficult traverses of State, wherein he had good success, and in all his
negotiations he was discovered to be a Person of excellent address and
rare endowments.

Five months after the death of Cardinal *Richlieu*, the King fell sick
at *S. German's*, and died on *May* 14. 1643. the same month, the same
day of the month, and about the same hour of the day that his Father
died thirty three years before, but with this mark of difference, that
the one went out, the other was sent out of the world about the same
time. His bowels were presently carried to be interred at *Saint Denis*,
whither his Body followed after in the height of all solemnity
and

and magnificence that his Queen could devise, whom he left Regent of the Realm.

He was a great Zealot in the Religion and Ceremonies of the Church of *Rome*. When the Queen found her self quick, he caus'd a solemn Declaration to be published, wherein he made the blessed Virgin Protectress under the holy Trinity of all his Estates, all which he consecrated to her : and for an immortal Mark of this Consecration, he commanded the great Altar in the Cathedral Church of *Paris* to be built anew, with the Image of the Virgin, which should hold in her Arms that of our Saviour, and the K. to lie prostrate before the Son and Mother, offering them his Crown and Scepter. The Archbishop of *Paris* was enjoyn'd to Commemorate this Declaration once every year upon Assumption-day at the Altar in the Morning ; and that in the Evening a general Procession should be made, wherein the Provost of *Paris*, and all the Sovereign Companies should be assistant with the Court of Parliament. This Command extended to all other Archbishops and Bishops throughout *France*, that they should in every Cathedral Church erect one special Altar to the Virgin *Mary* for this end, and in commemoration of this Act to perpetuity.

One Instance more I shall add of his Zeal to the *Romish* Religion. When the Old *Marshal de la Force* a Protestant, was admitted to see him a little before he expired, he told him on his death-bed, That he thought God Almighty suffer'd him (meaning the Marshal) to live so long upon Earth expecting his Conversion, as he had done that of *Lesdiguiers*.

He put out sundry Proclamations against Swearers, against Pride in apparel, as also against Duels : and the last was so strict, That both the appellants and defendant whosoever did survive, should suffer death without mercy, and be deprived of Christian burial, but both rot upon the Gallows with their heels upwards.

Here I shall put down a List of divers Books that were Printed in *France* for sundry years past.

Francisci Garcia Evangelicus concionator, Printed at *Lions*, Anno 1622.

Petri Damiani Cardinalis opera, Printed at *Lions*, 1623.

Bibliothica Veterum Patrum Græcorum, Printed at *Paris*, 1624.

Deus, Natura, & Grætia, by Saint *Clara*, Printed at *Lions*, 1625.

Puteani Commentaria in summam D. Thomæ, Printed at *Toulouse*, 1627.

Biblia Septuaginta cum Græco Testamento Græc. Lat. in three Volumes. Printed at *Paris*, 1628.

Biblia Vulgata, Printed 1628.

Bibliotheca Ordinis Præmonstratensis per Joh. le Praige, Printed at Paris, 1633.

Ludov. Dolæ de Concurſibus Dei & creatura, Printed at Lions, 1634.

Concilia Generalia Græc. Lat. ten. Volumes, Printed at Paris.

Franc. Lanovii Chronicon generale ordinis Minimorum, Printed at Paris, 1635.

Didacus Baza de Christo figurato in Vet. Testam. Printed at Lions, 1636.

Francis Hallier de ſacris electionibus & ordinationibus, at Paris, 1636.

Historia Eccleſiæ Gallicana, at Paris, 1636.

Franc. Bouquet de Pontificibus Romanis à Gallia oriundis.

Jacobi Sirmondi propemprion contra Eucharist. Cl. Salmaſii.

Jac. Sirmundi opuscula Dogmatum veterum Scriptorum.

Andrew de Sauffſay Martyrologium Gallicanum, at Paris, 1637.

Mart. Bonacina opera omnia, Printed at Paris, 1638.

Jacobi Saliani Annales Eccleſiaſtici.

Steph. Fagundez in Decalog. at Lions, 1640.

Theſes Theologicae Proteſt. Academiæ Salmurienſis, at Saumur, 1641.

Hottingeri Historia Eccleſiaſtica, five Volumes compleat.

Hottingeri Analecta Historico-Theologica, Octavo.

Afterwards Anno 1646. there was published *Annalium Eccleſiaſticorum Epitome*, at Rovent.

Noviſſima Gallia Concilia à Tempore Concilii Tridentini, ad Annum 1646, at Paris.

Lewes XIV. the preſent French King ſucceeded his Father in the Kingdom, being about five years old.

Mazarine caſting with himſelf what is hurtful and profitable, paſt his ſentence upon the Clergy.

Theſe are his words counſelling the Queen Regent : The Sacred Order for theſe many years hath had but a thin harveſt of excellent Perſons, however it come to paſs. Men follow after nice Queſtions, live idly, do not embrace ſerious Studies. All is done with pomp, nay if any Sermons be to be made, and the very venerable ſacrifice offered. Of their Office they lay claim to nothing but their Rents : the duty of Preaching, which is the principal dignity of a Biſhop, they quit to any one though never ſo inſufficient. They think themſelves Biſhop enough, if they can but ride in fine Coaches with their Arms ſet on, out-vie one another in rich Liveries and Lacquies, and puniſh with rigour thoſe that tranſgreſs in the leaſt matters. Perpetual haunters of Ladies Couches, not without undervaluing the Paſtoral ſtaff. This is
for

for the most part, for there are some that lead holy and unreprouable lives. He that shall take offence, will own himself not to be one of these, but those other. So much power hath Religion over the minds of men, that as often as among men in holy Orders any eminent vertue hath got up, and overcome the common attainments and the vices of mankind, it is adored like a Deity. At that time that company was of no weight nor moment in *France*, said *Mazarine*.

There was *Francis Paul Gondy*, by extraction a *Florentine*, but born in *France*, Abbot of *Rhetz*, afterwards Coadjutor to the Bishop of *Paris*, Archbishop of *Corinth*, one that if occasion had offered, would have aspired high, as Cardinal *Mazarine* confessed he was perswaded. Over and above an honourable Family, he had eloquence and learning with promptness of spirit.

All was now prosperous and quiet in *France*, whose power reached over *Almania* from the *Mazelin* Brink beyond the *Rhine*. By the Victory at *Norlingue*, the parts confining on the *Danube*, were afterwards invaded, and terror struck on all sides. In *Spain* by seizing *Tortosa* and *Flix* the *French* got to the River *Iber*. Their Fleets ranged over the *Mediterranean* and *Ocean*.

All *Italy*, from the Pope (who then was *Urban VIII*) to the least Princes, bore reverence. The Dukes of *Savoy*, *Mantua*, and *Moldena*, then rather Instruments of *French* slavery, than free Princes. The Kings of *Sweden* and *Denmark*, boasted of their friendship : the *Pole* sued for it. The Electors of *Germany* sought to interest themselves in their favour. *Portugal* rent from *Spain*, depended on the looks of *France*, whose Yoak *Catalonia* had put on, being weary of the *Spanish* Dominion. The Low Countries stuck close to them : All *Europe* with astonishment stood gazing at such a state of the *French* affairs : nothing was then wanting to compleat their happiness besides moderation, and the art of enjoying it.

Paul Gondy designed Archbishop of *Paris*, is consecrated of *Corinth* (it is the Bishop of *Rome*'s practice, that so the whole world may be thought depending on the *Vatican* Oracle, to exercise his authority even upon the dissenting parts.) That day was first occasion of much ensuing mischief.

Ferrario Pallavicini, a Canon Regular, a *Parmesan*, of a Noble house, sharply inveighing in libellous Pamphlets against the practices of the *Roman* Court, lost his Head at *Avignon* in *France*, and gave instance how unsafe a thing it is to touch upon the *Roman* State in writing, though never so truly.

The Divisions of *Italy* being closed up, Pope *Urban VIII*. died July 29. 1644. after he had sat twenty one years and some months.

Then *Gio Battista Pamphilio*, a Noble Roman, was Proclaimed Pope, after the See had been vacant 45. daies. He assumed the name of *Innocent the Tenth*.

The Hist. of
Cardinals
Part. 3. lib. 2.

This Election was not at all displeasing to the *French*, though they were not a little displeas'd at Cardinal *Antonio*, who for his own private Interest had by his reiterated instances perswaded that Crown to the exclusion of *Pamphilio*, and afterwards consented to it contrary to the King's order, and without expecting the return of the Currier, which was dispatched to that Court, that they might consult upon the business. For which the *French-King* thought fit to degrade Cardinal *Antonio* from the honour he possessed of being Protector of *France*, and to take away his Royal favour from *Teodoli*, and the Marquess of *San Vito* his Brother, and to recal his Ambassadour *San Simon* into *France*, to render an account of his proceedings; yet in the mean time the most Christian King fail'd not with all actions of goodness and generosity to endeavour a correspondence with the Person and House of the new Pope, giving him to understand that the chastisement of the aforesaid persons, proceeded from the aversion they had to his Election: or at least for that they had perswaded that Crown to his exclusion, with arguments much contrary to the truth.

About the end of the year 1646. died *Henry Bourbon* Prince of *Condé*, not yet sixty years old. Nothing was more methodical than the whole course of his life: every action had its proper season, and each year they returned in their due Periods, as by a Kalendar.

The young King fell dangerously sick of the small Pox, but he recover'd, and grew up under the instructions of *Hardouin Peresix* Abbot of *Beaumont*, a man of a pleasant gravity and wisdom, afterwards Archbishop of *Paris*, who might have been stiled the King's *Seneca*, but that he hapned upon a *Trajan*.

In the year 1647. Whores and Bawds of all sorts were banished out of *Paris*; not by an Act of Parliament, but by an Order of the Provost Marechal.

A Writer of that story saith, It was a shameful thing to stir those matters, which having been stirred would have stunk filthily: and to be fierce against poor Whores, when Noble Ladies did prostitute themselves without punishment.

Now *Mazarine* furnished a Library in favour of the Studious with Books to be read over in many ages. One might behold shelves rais'd up to the top of the Roof, where through a luxury of literature was set up a learned Pile, not as Ornaments of a Palace, but as Instruments of Wisdom, not ranked for a shew, but for use.

In the year 1648. a Civil War in *France* was unfortunately commenced, and all *France* was set in a combustion. At the same time a
malig-

malignant Star did influence many Kingdoms, as *England, Naples, Catalonia, Portugal.*

Great commotions were in *Paris.* *Peter Seguier* Chancellour of *France,* is dispatched to the Parliament, to carry them the King's Orders, or in truth, to try what was their intention.

He was like to be torn in pieces by the Rabble. But *Milleray* on Horseback with *Dort,* break through the Seditious crew, and having rescued the Chancellour from that imminent danger, convey him back safe to the Queen in a Coach half-torn, the Guard being frightened, and some of them slain. The Sedition breaks out farther, and the madness of the people riseth to higher exasperation.

F. Paul Gondy, designed Archbishop of *Paris,* (commonly styled Coadjutor) in his Pontifical Robes, carrying with him a veneration as he passed along the Streets, moderated the people with Language and gesture. Some there were that taxed *Gondy,* as if in his heart he had been somewhat favouring alterations. However the matters were in truth, that was the first day of *Gondy's* withdrawing, and the cause of all those evils, which that Prelate eminent in Mind, Birth, and Merits, fell into afterwards: from this time he shall be ever after called the Archbishop of *Corinth.*

Mazarine took care to have the King conveyed to *Ruel,* two miles out of Town, under pretence of taking the Air. The Ring-leaders of the Sedition fretted, and could not digest to have the King rescued from their fury. The first remarkable Act of the retirement to *Ruel,* was the imprisonment and banishment of *Chavigny.*

Here begins a general storm to gather over *Mazarine.* *Orleans* steps in as a Mediator between Court and Parliament. *Conde* returned from the Campaign, elated with his fresh Victory, at first dealt roughly with the Senate, afterwards flattered their Leaders: pretended at least to Constable or Admiral. *Longueville* instigated his Brother-in-Law, boasting that he had obtained *Havre de Grace,* the famous strength of *Normandy,* so taking occasion to fall from his former Party. The Archbishop of *Corinth* put *Longueville* on to such courses, upon a vain expectation, as if he should be declared by an Act of Parliament Prince of the blood. *Anne Bourbon,* the Wife of *Longueville,* was of great moment to the Faction: she carried along with her the Archbishop of *Corinth,* the Duke of *Retz,* her Brother *Conti,* with *Rochefoucault,* who was then that Ladies Cabinet Counsellour. Those all pretended the publick and private good. That their Tyranny must be abated with Arms, who had put the King upon cruel Counsels, and rendred the Princes odious to him, and suspected.

The Queen sees her self struck at through the sides of *Mazarine.* She composeth her mind, recollecting her thoughts how to provide for the future. *Mazarine* applies his mind to an accommodation.

The

The substance of the Articles was, That many Taxes were to be abated in Towns and Countrey : The Provinces were to be eased of them by the Masters of Requests : no man might be kept in Prison above the space of one natural day, without answering to his charge in the House : which was eagerly disputed and approved even by the Court Party. *Chavigny* is released, and turns aside to *Tours*. Thus the first heat of *Paris* was asswaged. About the end of *October* the King returns to *Paris*.

But the Faction having got strength through his Majesty's Clemency, and the obtaining their Petitions, as being now established by Law, maketh the former concessions but a step to higher demands. The Parliament boiled up with new designs. The storm of envy discharged itself on *Mazarine* : it is openly cried out, *That the Axe must be laid to the root ; the Stranger must be expelled out of the Kingdom*. At length the Thunder-clap broke over the head of *Mazarine*. He is Voted in a full House guilty of High Treason, and the disturber of the publick Peace. Every Age, Condition, Sex, is commanded to assault, shoot, or stab him : Whoever harboured him in the same house with them, should be guilty of the same Crime with him. In the City came out divers libels against *Mazarine*.

On *December 26*. *Monsieur du Bosquet* (heretofore Lord Chief-Justice in the Province of *Languedoc*, as also for that of *Guienne*) had the Bishoprick of *Lodeva* bestowed upon him by his Majesty, and was transmitted into holy Orders, and after consecrated by the Archbishop of *Narbonne*, having for his Assistants, the Bishops of *Beziers* and *Alex*.

Then was a Letter sent from the Court of Parliament at *Paris*, to all Majors, Bailiffs, Sheriffs, and other publick Officers in the Kingdom of *France*, craving of them to aid and assist the City of *Paris* with such Provisions whereof it might stand in need, and with supplies of men and other War-like necessaries, to preserve the City for his Majesty's service. They declared, that *Mazarine* as an utter enemy to the Kingdom, sought by all means, yea by open violence and force of Arms, to suppress the King's Authority, that of their Court, with the publick liberty. And to that effect had caused the City of *Paris* to be invested, and the King to be conveyed from thence at two of the clock in the morning. Upon the news of these combustions in *Paris* at *Rome*, *Monsieur Mazarine* wrote to his Son the Cardinal, telling him of his faults, and giving his Fatherly advice.

The Court now between *Paris* and *Roven* (the two most powerful Cities of the Kingdom) was distressed with the want of all things, especially of money, the Aids coming in but slowly from all parts. The City Militia grew every day more unwilling to submit to Orders : and all people were full of murmuring complaints. Thereupon the Arch-

Archbishop of Corinth gets up into the Pulpit at *St. Pauls*, and saith ; *I would have had you in safety ; I would have had you Victorious ; and the goodness of the cause had acquitted you, unless your repentance and tameness did plead guilty.* Then having inveighed much against the Government and *Mazarine*, he cometh down out of the Pulpit : and having put off his Mitre and Surplice, he putteth on his Armour. Often he sallied out of the Town to charge the Enemy, without any regard to his Function. Great uproars and tumults followed ; but at *St. Germans* the principal Lords of the King's Council did earnestly treat of Peace with the Parliaments Commissioners, *Mazarine* being excluded, as already pre-condemned by publick Acts, some Courtiers driving that way, that they might engross to themselves the honour of having procured the quiet of the State. The Queen opposed it strongly, and at length when he was taken in *March 11. 1649.* the Articles were agreed to the great joy of the Common people. *That an Act of Oblivion for past miscarriages be made. That all things be restored to their former estate. That the King be brought home again to Paris. Taxes to be diminished. A Treaty of Peace with the Spaniard consented to : and some Worshipful Member of the House for Age and Experience, be joyned in the transaction ; to see it concluded upon good and firm terms.*

The Sedition at *Paris* was scarce quiet, but the Faction works in new Plots. There is a Rising in *Provence*, and especially in *Guienne* against their Governours, which *Conde* underhand abetteth. *Conde*, *Conti*, and *Longueville*, are imprisoned. Thrice they alter their Prison in thirteen months. Various transactions passed in the mean time in *Normandy*, *Burgundy*, and *Guienne*. Great contests there were either about releasing or detaining the Prisoners. The Cardinal and the Slingers fell at odds, so as to betray one another, and treat with the Prisoners about Marriages, and in a manner sharing the whole Kingdom. At length a Peace is concluded and published on *August 2. 1650.* and all things are settled in *Guienne*. The King enters the City of *Bourdeaux* with a Guard of four thousand choice men. The Cardinal had Lodgings with the King in the Archbishop's Palace. *Espernon* the cause of the Insurrection, was excluded, who might by his single vertue purchase a Government. The Life-Guards were dismissed, and the King trusted himself to the Guard of his Subjects. Which took much with their Ambitious temper. The Court parted from thence. The King stayed at *Boumbainbleau*, all being in an uproar in *Paris* ; at his success in *Guienne*, the Faction were enraged.

On *November 15. 1650.* *Conde*, *Conti*, and *Longueville*, were conveyed in eleven daies journey through the middle of *Normandy* to *Havre de Grace*, where they were kept in close custody. *Harcourt* secured.

secured the conveyance with four hundred Horse, and the like number of Foot.

On *February 6. 1651.* in a dark night the Cardinal *Incognito*, in a disguised habit guarded by about 200. Horse, riding himself on horseback, retired to *St. Germans, Harcourt* beating the way. He pursues his journey through the midst of *Normandy* to *Havre de Grace* with a pompous train, gazed at by all the people as he passed along. *Mazarine* having disposed his Cavalry into the neighbouring Villages, enters into *Havre de Grace* with his retinue of menial servants. He goes into the Castle alone with only two others, he delivers the Queens Letters to the Governour for the releasing of the Princes, which was done accordingly. *Longueville* went out first, then *Conti*, and both of them leaped into *Grammont's* Coach. *Conde* staid a little while after with the Cardinal in the Prison Chamber, where they had Conference together.

The enlarged Princes return to *Paris*, where the Souldiery at the sight of *Conde* weep for joy. Great was the concourse of the City, and so great was the joy, as though the Pillars were restored to the Kingdom.

Mazarine withdraws from *France*, and comes in safety to *Brouel*, the Palace of the Elector of *Cologn*. Thence he writes to the Queen, and the Count *de Brienne*, his Majestie's Secretary. This Letter being read with an audible voice in the Privy Council, brought some to relent, but exasperated more. *Mazarine* is Voted in a full house guilty of High Treason, the disturber of the publick peace, and enemy of *France*. Strict prohibitions are made, that no *French* man should hold correspondence with him, imposing a severe penalty on all that should presume to transgress.

Mazarine was in ill condition, against whose return were strict Ordinances, to which the Queen Regent gave her assent: nay by Act of Parliament, not only foreign but home-born Cardinals and Ecclesiasticks, in what degree soever dignified, are rendred incapable of being admitted Members of the King's Council. No man can pay a divided Allegiance to his natural Sovereign, and the Bishop of *Rome*. For Cardinals, if the account be rightly cast up, are but Curates in Purple. They should attend the Consistories, and over-see their Flock, the charge whereof cannot be neglected without the hazard of souls. *Corinth* drew against the Bill, that only foreigners should be excluded from the Government, lest his expected Hat not being lined with that Ministry to which he aspired, might be depressed by his meaner contemplations.

Obuffon, Archbishop of *Xverdon*, in behalf of the Clergy made an eloquent Oration for the privileges of the Church, but without success. Yet the reputation of *Obuffon* grew by this means higher, and paved

paved him a path to future preferments. The main scope of his Oration lay in amplifying the obligations that *Cardinals* had laid upon *France*, whose good services were conspicuous all over the World. The Parliament answered, that the same *Cardinals* were insatiable in Ambition and Covetousness. - This (said they) is incident to Ecclesiastical dignities, a slighting of heavenly matters, and an affectation of domineering on earth, and eminency over great Princes, in all which they write after the Copy, and come as near as they can to the Roman Court, overcoming all the world in pride. They added, that they turn the greatness they have received against their very benefactors, and aim at nothing less by their Canonists and Emissaries, than the total suppression of the Secular power. That if their immoderate advance proceed, the Authority of Church-men will become Empress of the world, and the Secular power must be its Lacquey, which is scandalous.

The Queen tolerated these and such like disorders, and others cherished them. The Parliament condemned them as prejudicial to their Authority. The Princes could not well digest the hardness of the Parliament of *Paris*. The Council of the *Nobles* slighted both Court and Parliament, and joyned with the Clergy. *Conde* removes divers Ministers of State. He takes the Government of *Guienne*, rejecting his present one of *Burgundy*. He withdraws from Court. The Civil commotions break out afresh, and a third *Bourdeaux* war ariseth. Now *Mazarine* is revoked upon this ground, to succour the King, who was again distressed by the faction.

The day of the Kings Majority approached ; The King with the Queen Regent came into the Parliament on *September 7. 1651.* with a solemn pomp. The Queen having made a short recital of her Regency, delivereth up her Government to her Son.

The first Action of the new King was to fall on *Conde's* Forces at *Marle, Guise* and *Vervain*. They were partly routed, and some slain ; part under the command of *Tavan* recovered *Stenay*. From thence was the rise of the Civil War.

Then did *Corinth* compass that Hat so often promised, and so often put by ; which Pope *Innocent* granted, not so much for gratifying the King, as the eclipsing *Mazarine*, by setting up an equal to him in dignity. No longer is he called *Corinth*, but *de Rhetz* shall he be hereafter called.

The King leaving *St. Germans*, goes and falls upon *Conde's* Forces at *Estampes*. They having barricadoed up the place, make a stout defence, and elude the assaults of *Thurenne*, who upon the approach of the Lorrainer is forced to draw off, and convey the King to *Corbeil*. The Armies meet, and fight from five in the morning till five in the evening with great fury. There were slain on both sides men of quality, besides an innumerable company of common souldiers. The port of *S. Anthony*

being clear, *Conde* with his mangled *Retinue* comes into the City. *Conde* draws off into *Flanders*. And *Mazarine* counterfeits a departure into *Spain*, to divert the blame of the troubles upon *Conde* alone: The faction declines: The King returneth to *Paris*. *Orleans* withdraweth without waiting on the King.

De Rhetz is imprisoned at *Vincennes*. He was brought to *Nantes*, and he escapes from thence, and afterwards assisted at *Rome* at the election of Pope *Alexander VII.* Then returning to *France*, he voluntarily laid down the Arch-bishoprick of *Paris* to gratifie the King: he lives quietly, in splendour suitable to his disposition.

Mazarin after his return pursues nothing so eagerly as the peace, setleth *France*; makes a peace with *Cromwel*, and reduceth his enemies to extremities.

1656.

Complaint was made unto the King against the Protestants of the City of *Montauban*, accusing them for beating a Priest, and making a tumult, to the breach of the Kings peace. The King upon the complaint of the Clergy appointed Monsieur *Melian* master of *Requests*, by special commission to go and make enquiry at *Montauban*, touching the truth of what passed there between the Protestants and the Catholics. Whereof the Deputy of the Protestants residing at *Paris* being informed, he addressed himself to Monsieur *Melian*, and gave him an account of all passages according to the testimonies and depositions that had been already taken about the business: as how that they were most of them Papists that were in the Tumult at the death of the Woman. And in case this were not true, then he desired himself might suffer the same punishment that the offenders do deserve. In the mean time he prayed the said Commissioner, that the Protestants might have a full and fair hearing from him, when he should arrive at *Montauban*.

In *August* 1656. the Assembly of the Clergy sitting in *Paris*, they resolved that the Deputies of the Province of *Paris* should go to Court, to represent to his Majesty the state of the Church of *Paris*, & the great need that there was of his countenance and direction to put all things in order.

The Deputies of the said Assembly having conferred with the Chancellour, and the other Ministers of State there residing, could not then come to any conclusion upon those pretensions which the Clergy alledged against those of the Reformed Religion. And therefore the Archbishop of *Sens*, the Bishop of *Montpelier*, and two Abbots, spent some time at Court to sollicite the King to put forth some Declaration in favour of the Clergy and Catholick Religion. *Madam*, the Dutchess of *Orleans* arrived at *Chartres* to perform a Vow which she had made, which was, that once every year she would visit the Church of *Chartres*, there to make her devotion.

On *August* 9. the Deputies of the Assembly of the Clergy went with the Chancellour, to consider of the differences and quarrels which they had

had against those of the Reformed Religion, the King having deputed the Chancellour to joyn with them in the examination of that business.

In the same month the Bishop of *Chartres* died at *Paris*. He had been Confessour to Cardinal *Richlieu*.

It was then affirmed by letters from *Paris*, that the King had consented to a declaration drawn up in favour of the Clergy and Catholics, to be presented to the Parliament for their verification, revoking his declaration of the year 1652. which was made in favour of the Protestants.

The Abbot of *Marolles* was apprehended, and sent prisoner to the *Bastille* for words spoken against Cardinal *Mazarine*.

Christiana, late Queen of *Sweden* having renounced the Protestant Religion, and revolted to the Catholick Religion, came into *France*, and on *September 4.* 1656. lodged at *Fontainebleau*, where she was complemented with an Oration by the *Sieur Hambrocius*, the Kings Professour extraordinary for the Hebrew, Syriack, and Arabick Tongues, he being presented to her by the Duke of *Guise*. On the sixth she was at the House of Monsieur *Hesselin*, who entertained her with all manner of divertisements in that most delicious place. On the seventh she was at *Conflans* in the house of the Duke of *Richlieu*; where she was likewise very nobly treated by the Duke and Duchesse, who at night gave her a Comedy. On the eighth she made her entrance into *Paris* on Horseback, passing through ten thousand Citizens who stood in Armes to receive her. Before her went an hundred Switzers of the Kings Guard, with drums beating. At the Gate of *S. Anthony* she had a speech made her by the *Sieur de Seve*, Provost of Merchants, in head of all the companies of the City. Then she marched on (with a Canopy carried over her, the great Guns being discharged, and the Streets all adorned with rich hangings) towards the Church of *Nostre-Dame*. At the entrance whereof she was entertained with an Oration by the Dean, all the Clergy giving attendance, and then passing to the *Quire*, they sang *Te Deum* with admirable musick: after which she was most magnificently conducted to the *Louvre*.

The Archbishop of *Roven* having most unjustly profecuted an Advocate of that Parliament, called Monsieur *de Cognard*, a Professour of the Reformed Religion, for writing a Book by order and with approbation of the Synod of *Normandy*, in answer to a book full of calumniation and falsities, written by a Physician of that place, who from a Protestant had a little before turned Papist: And the said Archbishop by his violent persecution having obliged the said *Cognard* to leave this City: by a just judgement of God, who useth ordinarily to punish men in the very things wherein they have sinned, He the said Archbishop fell into the same pit which he had digged for another, having at *Roven* published a most dangerous Pamphlet, containing this seditious

doctrine, That it is lawful to fall on the Hereticks ; and granting either by his Archiepiscopal authority or otherwise, an Indulgence or Pardon of an hundred years to any one that should fall on any pretended Heretick. This cursed doctrine coming to the knowledge of the French Court ; and the dangerous consequences of it having been there seriously weighed, the King sent order to the Duke of *Longueville*, Governour of that Province, to apprehend the said Archbishop : but he timely hearing of it, ran away, and absented himself from thence.

An English man was imprisoned at *Bourdeaux*, having been taken as he was endeavouring to seduce divers persons to turn to the Sect and Opinions of the *Quakers*, a thing not heard of in *France* before that time.

Great talk was in *Paris* of a Miracle, which (they say) hapned in the Monastery of *Port-royal* in that City, upon one that was a Pensioner belonging to that Monastery, who was said to have been cured of a *Fistula* in the eye, called *Fistula lachrymalis*, by the touch of one of the thorns, which the Priests say was taken out of the Crown of our blessed Saviour : But how it came into *France* I cannot tell you. And albeit in this prying age the Church of *Rome* hath not been very forward to broach any new miracles, especially on this side the *Alpes*, yet this hath been much cried up. The Grand Vicar of the Arch-bishoprick of *Paris* was the first that was Patron of it, and afterward it was approved by the Curat of *S. Severin* the present grand Vicar, assisted therein by five Doctors of the *Sorbon*, and a publick mass and thanksgiving was celebrated for it. Hereupon many were drawn to the said Monastery to be cured by the holy Thorn.

The Assembly of the Clergy lay so heavy with their importunities upon the King, that it was yielded at length, that a Declaration should be issued forth contrary to the sence of former Declarations, which were made in favour of the Protestants. Hereupon the Parliament of *Tholouse* proceeded so far, as to ratifie the said Declaration against the Protestants of *France*, and ordered that two Counsellours should go into upper and lower *Languedoc*, to put it in Execution ; and to cause such Churches to be demolished as had been built since the Wars.

Soon after the Bishop of *Soissons* died, a Prelate of much reputation, who had served King *Henry IV.* in the quality of Almoner. He was promoted to the said Bishoprick in the year 1623. He had the honour to consecrate the present King at his Coronation.

Since the Declaration forementioned, another Declaration of the French King was published at *Paris* in behalf of the Protestants, intimating that the Edict of *Nantes* should be punctually observed : and that two Commissioners, one Protestant, one Papist, should repair to the places where any innovations, or contraventions had been made, to reform the same.

Some Bishops of the Assembly of the Clergy, viz. those of *Montauban* and *Alby*, represented to the said Assembly, that the answer made in the behalf of the Protestants to the late speech of the Archbishop of *Sens*, ought to be burnt, as a Book pernicious and injurious to the King, as they reported; and other Bishops affirming the contrary, for the proving of the truth, the same answer was read in their Assembly by the Secretary from one end to the other: and upon reading of it the Assembly concluded, that there was no just ground therein to complain of it to the King; and so the said Assembly dissolved without persecuting the business any farther at that time.

Not long after, a certain Popish Priest discoursing one day with a *French* Protestant, with design to draw him over to the Church of *Rome*; he thought he had brought him into a very hopeful way, when the Protestant had told him, that all the Protestants in *France* would submit themselves to the Pope, if the Pope would submit himself to the Councils: to whom the Priest replied, it will be necessary then that a Council be called, and such rules established by common consent, as shall be thought necessary for the Government of the Church. To which the Protestant replied a little fiercely, *How will the Pope observe the Decrees of a Council, that cannot be kept from violating the Precepts of the Gospel? but if you will undertake to bring the Pope to a submission to them, I do not question to convert all of my Religion to the Pope: for to tell you the truth Sir, I hold one as feasible as the other.*

After the taking of *Dunkirk* by the *English* and *French*, and put into the hands of the *English*, *Cregui* is sent Embassador to *O. Cromwel*, with *Mazarine's* Nephew in his pompous train: *Cromwel* died not long after.

Divers places in *Flanders* were surrendered to the *French*: but amidst these prosperous successes the *French* King falls into a Fever at *Calais*, judged to be mortal. Supplications were made for him at all Altars, and prayers for his recovery were publicly enjoyed. *Mazarine* day and night sate by his bed side, to make him governable in taking Physick, which he would taste himself, either to take off the unpleasantness, or to make proof of it. The eleventh day accounted Critical, the King seemed at the point of death, could scarcely lift up his eyes, that now appeared almost set in his head. His Majesty having Animomy with judgement given him by *Geunault*, recovered; and being conveyed to *Paris*, pay'd his Vows in *Nostre-Dame* Church. An heart of massy Gold was hung upon the wall as an oblation: afterwards to confirm his health, he removed to *Fontainebleau*. *Mazarine* stayed some time behind to advance the siege of *Graveling*. The taking of *Graveling* was the last Monument of the *French* glory before the conclusion of the peace.

At twenty four Sessions the business of the peace between *France* and *Spain* was completed, and at length on *November 7. 1659.* the Articles agreed

agreed on by the two Ministers, were signed, and published.

The Cardinal at *Tholouse* rendered the King and Queen an account of the peace concluded, whereat they received much satisfaction.

From hence the Court made a Progress into *Provence* (till the King of *Spain* should come with his daughter, who was to be married to the *French King*) to compose the disorders at *Marseilles*, which had broken out about the Priviledges of their Consuls.

Gaston Duke of *Orleans*, born of *Henry IV.* and *Mary Medices*, only Brother of King *Lewis XIII.* having laid down the Civil Arms, would pass off the discontents that were risen in his mind for the ill success of his design, by retiring to *Blois*. On a sudden he turns Antiquary and Herbalist; he delighted in Dogs and hunting, and ranging the Woods. He heareth Masses frequently, sets all the City of *Blois* into a Religious humour: openly professeth himself a devout Votary. Among these and the like courses he fell sick, and having Antimony unduly administr'd, within a Week dieth of a Lethargy. The Corpse of *Gaston* is deposited at *S^t. Denis* among the Tombs of his Ancestors with a private burial.

The Kings of *Spain* and *France* meet, and the *French King* is married to *Maria Teresa*, daughter to the King of *Spain*. The Gospels were laid on Stands on both sides with a Crucifix. The Kings kneeling swore upon them, that they would religiously observe the Articles of the peace concluded, which were at the same moment read by the Secretaries.

These Kings having left the Island where they met, they were thus parted, never more to return to the sight of one another. At *S^t. John de Luz*, next day a solemn Wedding was kept with unusual splendor. Then without any stay, that barren coast and unhospitable quarters are abandoned. The King and Queen stay a while at *Fontainbleau*, thereby giving the *Parisians* respite to provide for the pompous solemnity. The King with the Queen Consort hastens his entry into *Paris*.

The entry was next to a triumph. In a *Domo* set up in the Suburb of *S^t. Anthony*, both their Majesties were congratulated by the several Orders coming forth decently marshalled. First came the Ecclesiasticks carrying Images with them, and Antique Gods of rude workmanship. The Tradesmen followed in their several Companies. Then proceeded the Magistrates; and afterwards the Parliament in their Robes. Next the Chancellor laid over with Gold, the Masters of the Requests guarding the Royal Seal, charged upon an Horse laden with trappings. The Soldiers and the Heralds in rich Coats. All had spotted Plumes in their Hats. The Captains marched in the Head of their Companies with the Ensigns. All sorts of riches are displayed, and the ornaments of the City are brought forth to grace the publick joy. A Coach embellished with all the badges of Majesty is brought to the Queen; she is set in it alone. The King would not go in a Coach, but mounted on a gallant Steed,

Steed, rode before. The Princes on Horseback followed immediately after. In the way all along as they came were Quires of excellent Musicians, resounding cheerful Airs in Consorts of Instrumental and Vocal Melody. The new married Couple came amidst this Pomp to the City-Gate. At the entrance was set up aloft an Image of Peace, holding forth divers Verses in its right hand. They proceeded from the Port through the High-Streets of the City unto the *Louvre* even tired with joy.

Scarce were six months expired after the Entry of the King, when *Mazarine* was taken desperately with all the symptoms of extreamest pain. His Liver and Lungs distempered, caused a general feebleness in all his limbs. The Physicians discovering there was no hope of his recovery, he retireth to *Vincennes*, there to dye. The King commanded he should be left to his rest, and disturbed with no business. He is reported to have suggested many things of the various Schemes of Policy to the King, who commonly sat by his bed side. Many secrets he instilled into the King, and wisely admonished him, That himself would undertake the Government of his State, and not create a publick jealousy by ill-chosen Favourites. That he should have the same *Genius*, and the same Divine assistance of his counsel, as he had to obtain his Victories. As they were thus discoursing together, many times he fainted away: All hope being past, the King departed. The same settled look which the Cardinal had when he was well, accompanied him at his departure.

He adopted *Du Port*, the only Son of *Meilleray* into the Priviledges of his blood, to whom he gave his Niece in marriage, and conveyed to him his Name and Arms, being for his merits taken into equal dearness, as if he had been his own Son. He advanced his Nephew *Mancini* in Lordships, Riches and Governments. These were to share equally. Of his Attendants and Menial Servants, scarce was any left without a Legacy.

He ordered the building of a Colledge for the training up the youth of the gained Provinces, to have this *Motto*, *A Monument of the Empire enlarged.*

He particularly recommended *John Baptista Colbert*, whom he loved for his many good qualities, unto the King. Having a vast quantity of Jewels, he distributed them among divers persons. To the Prince of *Conde*, in testimony of injuries forgotten, he gave a Diamond of no mean price. To the King he left eighteen that were inestimable, styled *Mazarines*, to propagate his Name and Renown to posterity. He dyed on *March 15.* in the year of his life 59. of his power 18.

He was observant of the *Romish* Religion, as to the External's of it. Being near his end, he solemnly received the Eucharist, and with a devout Litany received Extream Unction: and further requested, that Masses might be said for him. All was diligently performed in the Temples, and the

the Hoast exposed upon the Altars. Supplications were made before all the Saints. Zealous he was for the See of *Rome* beyond measure; and at his earnest request, the Pope's Nuntio blest him.

After the death of *Mazarine*, the King's Cabinet Counsellors were *Michael Tellier*, *Hugh Lyonne*, both Secretaries of State, and *John Baptist Colbert*, Lord Treasurer, men of great fame and vertue.

At the end of the month of *July* 1661. *Nicholas Fouquet* was arrested as he returned from the Kings Council. He was carried into the Castle of *Angers*, from thence to *Vincennes*, and at last to the *Bastile*. His penalty at last was banishment.

The *French* and *Spaniard* having sent their Ministers into *England*, there arose a contention in *London* between *Estrade* the *French*, and *Batteville* the *Spanish* Ambassador, whose Coach should take place in the proceeding. *Batteville* with his company falls violently upon the Attendants of *Estrade*, and wounds his Coachman and Horses, and some of his Servants. The *French* King dischargeth his indignation upon *Batteville*, and banisheth Count *Fuelsaldagne* from the Verge of the Court, not respecting his integrity, and that he had been Conductor of the Queen, who was the Pledge of Peace. He also denied *Caracene* (that was discharged of the Government of the *Low Countreys*) a passage through *France*; moreover he orders the Archbishop of *Yverdon* (who was then at *Madrid* upon the Kings account) not only to demand of King *Philip* himself, that *Batteville* might be punished according to the hainoufness of the offence: but to cut off all contention about precedency for the future, that the *Spanish* Renunciation of all Priority might be established by a publick Act.

The Marquess *Fuentes* is now sent to *Paris* with a great Train. The King causeth the Popes Nuntio, the Ambassadors of *Venice*, *Sweden*, *Savoy*, the *United Provinces*, and all Forreign Ministers, to be present; as also the Peers of the Realm, the Chancellor, and four Secretaries, to register it. In this concourse *Fuentes* thus spake to the King. *There being nothing more upon the King my Masters heart, than Religiously to observe the Laws of Consanguinity, He hath sent me hither with a charge to confirm them, which at his Personal presence he established with his Royal mouth. His Person I sustain this day, not representing a King, that knows not to yield, but a Father, whose spirit only nature works to a compliance. He hath thought fit voluntarily to quit to you those Transitory honours which he hath enjoyed so long, since shortly death is like to put a period to them: These Gallantries may become your Age. Such youthful Ambition an old man, and your Father-in-law envies not. The London outrage hath sunk deeper into his, than your heart. He could not more effectually redress it, than by punishing the Author. The revocation of Batteville, is a publick declaration of inflicting punishment on him. But what could have been added more so this, than to lay striēt injunctions, that his Embassadors*

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for the future, do not contend with yours about precedency? This is the occasion of the Embassie, which I the rather perform, because the Peace lately concluded, is hereby confirmed. May it stand in full force to all Generations.

The King receiving satisfaction in his due honour, gave him a nod when he had concluded his speech. He advised the Embassadors to be mindful of what had passed, and to report to their respective Princes what they had seen and heard.

Now *Dunkirk* by contract is delivered up by the *English* into the hands of the *French*.

A Book had been published, entituled, The Journal of *Monsieur de St. Amour*, D. of *Sorbonne*, containing a full account of all the Transactions both in *France* and at *Rome*, concerning the five famous Propositions controverted between the *Jansenists* and the *Molinists*, from the year 1646. till 1653. and an addition was made to this Journal in the year 1662. The same year the King by Proclamation commanded the Tenets of the *Jansenists* condemned by Pope *Innocent X.* and *Alexander VII.* to be abolished. The *Jansenists* received their denomination from *Cornelius Jansen* Bishop of *Ypres*, who about the fortieth year of his Age put out a Book about Grace and Free-will.

About this time an affront is offered unto *Crequi* the *French* Ambassador at *Rome*. The *Corfi* (the Soldiers that are the Popes Guard) upon pretence of some trivial quarrel with *Crequi's* Pages, shoot Pistolls in at his windows, set upon his Wives Coach as she is coming home, and offer all sorts of injuries, trampling upon the Sacredness of the Embassy. *Crequi* departeth from *Rome* unsatisfied, and the *Corfi* triumph.

Franc. Albici was employed by Pope *Innocent X.* in the business of the *Jansenists*, which he transacted so well, that the Pope made him a Cardinal in the year 1654.

Hereupon the King his Master applyeth himself to the Colledge of Cardinals for redress, and his Letter was exactly as followeth.

Cousin,

THe assault that was made the twentieth currant upon the person of my Cousin the Duke of *Crequi*, my Ambassador Extraordinary, his Lady, and all the *French* the *Corfi* of *Rome* could meet with in the Streets that day, is an enormity so great in all its circumstances, that perhaps in no time nor place, even among the Barbarians themselves, can an instance be found, in which the *jus Gentium* hath been with so much inhumanity violated and abused. And forasmuch as your Eminence is a member of that sacred body, that is, the natural Council of the Popes, I have charged *Monsignor Burlemont*, Auditor of the *Rota*, to wait upon you in this conjuncture, and acquaint you with my resentment of so great an offence, to the end, that by your interposition (which I doubt not but you will willingly undertake as far as you shall be able) I

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may receive a satisfaction adequate to the quality and extravagance of the affront. But if your Eminences good offices should happen to be ineffectual, they shall not be imputed to me. (after this application) whatsoever mischiefs or calamities shall happen, assuring my self I shall be excusable both to God, and to man, whatever the consequences be. And thus referring the rest to what Monsignor Burlemont will present to you by word of mouth, I beseech God, my good Cousin, to preserve you in his holy favour.

St. Germans en ley,
August. 20. 1662.

LEWIS,

De Lominie.

This Letter was read, and deliberated in the Sacred Colledge, and the Cardinals answer to the Kings Letter was as followeth,

Most Christian and most Royal Sir,

I Am very sensible of the transcendent favour your Majesty hath done me, in vouchsafing to impart to me your resentment for the unhappy accident between the Corles and certain of the Duke of Crequi's train; besides the honour you have done me by the benign confidence expressed in your Letter, and by the mouth of Monsignor Burlemont, your Majesty also hath given me occasion with all reverence to represent the great displeasure conceived by our whole Court, but more especially his Holiness, in whose heart there is already so great an impression of esteem, and so tender an affection for your Majesty, produced and augmented by so many glorious actions, so many perpetual testimonies of your valour and piety, in demolishing the Garrisons of Hereticks, and shutting their Churches in places under their Command. So that his Holiness could not evidence with more paternal demonstration, the disgust that action hath given you, which he hath not only declared publickly in his Briefs upon that occasion, but in the Consistory also, and in his private discourse, but much more in his actions, bending all his thoughts to your Majesties satisfaction, as he hath alwayes designed. I hope therefore your Majesty, with your wanted generosity will reflect upon the just motives, and remain satisfied even for the entire quiet and consolation of your servants, among which I being not inferior to any in point of observance, neither have failed, nor will fail in my obedience to your Majesty, nor in employing my self to the utmost of my abilities in your Majesties service. On the other side likewise I shall rejoyce, if in your Majesties Resolutions, your Majesties Royal Bounty and Prudence doth more and more appear: So that to make me perfectly

perfectly happy, there remains nothing but your Majesties fresh commands, which I most obsequiously do beg of your Majesty, and make my most humble obeisance.

Rome, 24. Septemb.
1662.

The Count *de Brienne* was sent by the King of *France* to the Popes Nuntio at the *French Court*, to Command him to leave *Paris*, and to retire to *Meaux*, and not to stir from thence till further Order from his Majesty, pretending it as an expedient to secure his person against some such tumult as hapned in *Rome*.

Piccolomini replied with all possible respect, that he would obey his Majesties Order, but he desired first to be heard, and went therefore that very night to Court. But being heard by no body but *Monsieur Lyon*, he declared the sentiments of the Pope, the order he had taken for the punishment of the offendours, the demonstrations of kindness the Pope had made to the Ambassadour, endeavouring with all the Art of Rhetorick to clear the business, and by contrary Relations to what came before, to let him understand he could not receive a relegation. The next morning the Nuntio retired to *St. Germans*, and stirred not out of the Castle, that he might not seem to disobey the Orders of the King. *Monsieur Tellier* came to speak with him by his Majesties permission. But being stiff and inflexible to the requests of the Nuntio, who by all his submissions, by laying before him the reflection the ill usage of his person would have upon the Church, not being able to prevail for the protraction of his departure, as soon as he was returned to his house, he wrote this Letter to him.

Most excellent Sir,

I Can by no means admit that the Kings relegation of me is a favour. If it be said, that 'tis in order to my security, how great a reflection will it have upon the Grandeur of his Majesty, when it is reported that an innocent person, and his Holiness Nuntio could not be safe in *Paris*? Let it be Lawful therefore for me with all due reverence and submission to say, that indeed it is at the Kings pleasure to retain or command me whither he pleaseth. But it is not in my power to consent without particular Commission from his Holiness, or at least an apparent necessity for me to do it. His Majesty cannot ascribe it to any want of profound obedience in me, which for my part I shall alwaies shew with the greatest demonstration of humility and service I am able; and

therefore I conceive he cannot in justice impose any penalty upon a Nuntio, for so contingent an accident, especially his Holiness having already declared his resolution to chastise the offendours, and begun to execute that resolution. I hope your excellencie will have so much compassion, as in this case to endeavour the protection of,

Yours, &c.

The Nuntio persisted, that there ought to be an apparent and precise necessity for his departure, and accordingly he received letters from *Monsieur de Lion* with reiterated orders from his Majesty, for his removal to *Meaux*: so that all the Intercession of foreign Ministers, who endeavoured to mitigate the business, being in vain, by their advice he went out of *Paris*, but went (instead of *Meaux*) to *Saint Dennis*, that he might not seem to consent to his dismissal; and by the mediation of the Ministers about the King, and the interposition of foreign representatives he obtain'd, that his resolution was allowed at Court without further irritation to his Majesty.

On *September 7.* the Nuntio found himself beset by a party of forty Souldiers on horse-back, drawn by order out of his Majesty's Musquetoons, who guarded all the passages into the Covent of the *Dominicans*, where he Lodged, and accompanied the Nuntio and all his servants whenever they went forth. He complained to the Court of this Action; but he was answered, that they knew nothing of it. The Nuntio dissembling the business, pretended to take no notice of it, but gave Order that the Souldiers as strangers should be invited to dinner, and to what civilities the House could afford. But they refused the invitation with reciprocal civility.

The same night there arriv'd a Courier to the Nuntio from *Rome* with the Popes first Breve written to the King, with more distinct information of what was past against the Delinquents there by the Popes Orders, as the price that was set upon their Heads, the deputation of two Congregations, the visit Cardinal *Chigi* made to the Duke of *Crequi*, and a long Letter of narration to *Monsieur de Lion*.

The next morning the Nuntio dispatched it to *Monsieur de Lion*, with a Billet of his own, desiring him to present this Breve to his Majesty, to give him an account of the rest, and to prevail that the Nuntio might be admitted to speak with him himself. *Monsieur de Lion* receiving the Billet, carried both the one and the other to his Majesty, expecting what he would command. After he had read the Breve to his Majesty, he return'd him this answer, That he should read the rest of the dispatch that day to the King. And accordingly he appoint-

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ed a Conference with the Nuntio at *Turenne*, whither the Nuntio passed the same night attended with forty Musquetiers.

The Conference was long, the Nuntio laying before him, what upon the foundation of truth, reason and the paternal inclination of his Holiness, was like to appease his Majesty. The *Sieur de Lion* assured the Nuntio, that the King at the reading of the Breve, expressed much satisfaction, to see his Holiness so well disposed to an Accommodation; and at last it was concluded, that on *Sunday 10. of December*, he should have an answer. The Nuntio had intelligence that the Breve being read in Council they began to be appeased.

But at the same time a Gentleman arriving from the Duke of *Crequi*, with advice that he was Commanded out of the Popes Territories, incensed his Majesty so much, That as soon as he was gone out of the Council, Orders were dispatched immediately to the Nuntio to depart that Kingdom the next day. And albeit he sent another Breve from the Pope, and an answer to *de Lion* from himself, there was no further Treaty to be had.

The Letters from the Nuntio to *Lion* and *Tellier*, were not opened at all. The Nuntio departed under the Conduct of fifty Musquetiers on Horse-back, twenty five before his Coach, and as many behind, not suffering him to discourse with any body, forcing him to march ten Leagues a day, and carrying him every night out of the Road, without acquainting him which way he was to pass. In ten daies time he arrived in *Savoy*, and stayed there for some time in the *Chambery*, till he could receive further Order from his Holiness, to whom he had given particular advice of all that had passed.

The King of *France* took into his power *Avignon*, a City of the Popes in *France*, threatens to use extremity, and prepares an Army against *Italy*. After divers Treaties it was concluded at *Pisa*, That for the appeasing the Kings wrath, the *Corfi* be perpetually banished from *Rome*. That a Pyramid be built for an everlasting Monument of the Action. And that a Legate à *Latere* be sent also to the King in submissive terms, to give satisfaction for the hainousness of the fact. Which was decently performed by Cardinal *Chigi*, the Popes Nephew.

At the time that accident happened to the Duke of *Crequi* in *Rome*, among all the Cardinals there was none that stuck so zealously to the *French* party as the Cardinal *de Retz*: to the admiration of every body, that a person that had been turn'd out of his Church, and other Benefices, had been imprisoned, persecuted, and banished, should appear with such ardour in the defence of that interest that was the cause of his troubles: and (which is worse) resolved never to re-admit him to the Dignities he had lost. The King of *France* unwilling to let the constancy or generosity of *de Retz*, with which he maintained
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the just priviledges of his Crown, to go unrewarded, he admitted him again into his favour, which he enjoyes to this day (if he be yet living) but with some conditional limitations, as retaining still in his mind the prejudice he did formerly to the Crown, though he often declated, that all his designs were against *Mazarine*.

Afterwards *Carlo Roberti* a *Roman*, was created Nuntio, and sent into *France*. And though the gros of the quarrel forementioned was composed by the Treaty at *Pisa*, yet there were certain reliques remaining, that without good managing might have unravelled all again. Therefore above all the Pope gave *Roberti* in charge, that he should (as much as in him lay) redintegrate into the favour of his Majesty, and the principal Officers in his Court the opinion that *Chigi* had lost in *France*; and that he should endeavour to make them appear innocent, and full of affection for that Crown. Pope *Alexander VII.* in his last promotion made him a Cardinal with the rest of the Nuntio's, and sent him his Cap to *Paris*. Before his Nuntiatore into *France*, this Prelate was much inclined to the Interest of *Spain*: but when he began to be acquainted with the *French Kings* entertainment, and the civility of the *French Court*, he changed his mind, and followed the humour of the *French*.

Afterwards certain Jesuites disobliged by some check which they had received in *Paris* about the Jesuite *Anthony Santerelli's* Book, *de Haresi, Schismate, Apostasia* (in which he spake to the disparagement of the power of Princes, but magnified and exalted the power and Authority of the Pope) fell publickly to maintain before the Kings face the question of the Infallibility and inpeccability of the Pope.

The *French Divines* thought themselves concern'd for the honour of the Crown, and conservation of the antient priviledges of their Church, to answer them with a most just and well-grounded Censure, wherewith they rigorously condemned the doctrine of the Jesuites, as too remote from the general opinion, and of great prejudice to the Sovereignty of Princes.

Pope *Alexander VII.* having notice of what passed, testified to King *Lewes*, his dislike of this proceeding. The King recommending the examination of the matter to the wisdom of the Parliament of *Paris*, they upon mature deliberation concluded, that the Popes *Infallibility* was not to be admitted in *France*, as being an innovation, and inconsistent with the antient priviledge of the *Gallican Church*: and therefore they saw no reason to admit a new opinion, known only to such as depended on the Court of *Rome*, and reject that which was of greater antiquity, and had been owned by so many Popes. Which determination so nettled his Holiness, that he fell immediately to his Bulls,

Bulls, and with great threatning and curses forbad the Printing or reading of the abovesaid Censures.

Among other expressions in his Bull, there were these, *Præfatas censuras uti præsumptuosas, temerarias atque scandalosas*. It was very well known, that those Censures were made by the *Sorbonists*, the King's principal Divines, by the Parliament it self; which is as much as to say, by the King himself. Notwithstanding the Pope spares not any revilings; but throws forth peals of invectives indiscriminately, as if from a Pope nothing is injurious. This is the respect the Popes bear to the most Christian King, and to such a State as *France*.

Lewes Duke of Vendosme, a *French* man, is descended from a Natural Son of King *Henry IV.* who Marrying with *Frances of Lorrain*, Dutchess of *Mercœur*, had this *Lewes* by her. He had no great inclination to the Ecclesiastical habit, his mind running more after Matrimony, and the affairs of the world. Accordingly when he arrived at a competent Age, he Married a Niece of Cardinal *Mazarine's*, hoping by means of his favour to open a way to some honourable employment. This Lady lived not many years with the Duke her Husband, to whom she left two hopeful Sons.

This Lord being a Widdower, changeth his mind, being now altogether for the Ecclesiastical habit; not in any penitential way, but only to capacitate him for the Cardinalship, which he alwaies aim'd at. Finally, the *French* King according to the Prerogative of his Crown, being to nominate a person in the last promotion of Pope *Alexander*, presented this as a person of great Merit, and fit to be an Ornament, both to the Cap and Colledge: and the rather because in his Viceroyship in *Catalonia*, and in his Government of *Provence*, he had shewed great diligence in his Majesties service.

A few daies after he had received his Cap, the tidings of the Popes languishing condition arrived: so that with directions from the King, he parted immediately for *Rome*, to be present at the new Conclave; where he met exactly with all the rest of the *French* Cardinals.

In the year 1667. Pope *Alexander VII.* dieth, and *Clement IX.* succeedeth him. The Election being made, the Cardinal of *Vendosme* (who in this Conclave had behaved himself with great prudence, and perhaps more than was expected by the elder Cardinals, that had been a long time acquainted with the Intrigues of the Conclaves) prepared for his return into *France*: but first he recommended to his Holiness the Interests of his Master, particularly in the business of the discameration of *Castro*, according to the Treaty at *Pisa*, in which it was Articled, that *Castro* should be delivered. The Pope sent a Bull to Cardinal *Vendosme*, declaring him Legate à *Latere*, and theteby qualifying him for that Function.

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Here followeth a Relati^on of the Present Estate of the Reformed Churches in France, translated out of French, and published Anno 1668.

I Shall only in brief relate the proceedings of the Adverse party against them.

The first and most considerable Mean used against them by the Popish Clergy is that of Commissions.

For under pretext of executing the Edict of *Nantes*, and the Decrees made in consequence thereof, and providing against the breaches of the same; they have engaged the King to send Commissioners into all Provinces. For clearing whereof, we must remember that *Henry IV.* of happy memory, having found it convenient (for the quiet of his Subjects) to make this Edict as a particular and irrevocable Law, did send Commissioners into all the Provinces to execute the same, and after those Commissioners had established all things in due form, they returned their Executions into the hands of the King, to serve as a Rule in all future debates, which could arise on that subject.

These Commissioners (although the *Hugonots* have usurped nothing since the first execution of the Edict, but on the contrary have sustained innumerable losses) have now altogether perverted the business: for concealing the first execution of the Edict, they have compelled all the Reformed Churches within the Kingdom to appear before those Commissioners, and to reproduce their Titles, to verify their Right for the publick Exercise of their Religion, and to be judged a second time, as if the Edict had never been put in execution. And albeit particular Churches produce Acts made in their favours by the first Commissioners (Executors of the Edict) yet those new Commissioners without any regard thereof reject the same as utterly invalid.

The Council pass an Act *Anno 1662.* by which it was Ordained, That the Protestants shall not be admitted before the Commissioners to prove the Rights for the Exercise of their Religion by Inquests or Witnesses, even although the Witnesses be *Roman Catholiques*. Now, beside that this manner of probation was never rejected, yet are they deprived of the only Mean which in most places is left them to justify their Titles. For during the late Wars, many Churches being pillaged or burnt, they cannot otherwise evidence their possession, than by the testimony of Ancient men yet alive, who can depose the condition wherein Affairs stood in the years 1596. and 1597.

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Moreover, each Province hath two Commissioners, one a Papist, the other a Protestant. And from the Popish Commissioners what justice can they expect? They (in effect) proceed according to the instructions of *Menier* the Jesuite, who hath Printed a Book, wherein fastning impertinent Expositions upon the plainest terms of the Edict, and changing his Majesties Authentick and Royal Words into Jesuitical Equivocations, he hath perverted all things according to his own inclination. So that their strongest reasons are scorned, and their best Titles rejected as Trifles, whilst the false Allegations of their Adversaries are admitted as the best of Arguments. And they condemn some Churches, which produce the like and much better Titles, than those alledged by some other Churches, whose Priviledges they have ratified.

And for the Protestant Commissioners, what justice or protection can they expect from them, because the greatest part of them are chosen by direction and recommendation of the Popish Prelates. And some of those Commissioners have parted, or shared the places of Publick Worship between the Papists and the Protestants. And this sharing of Churches is alwaies determined in Council, by advice of the Popish Commissioners, their Protestant Colleagues being never either called or heard; and hereupon the *Hugonots* have lost three parts of four of all their Churches. And a multitude of Acts have been published by the Council, which have been very grievous to them.

One Act hath bereaved them of the liberty of praising God, by forbidding the singing of Psalms, even privately in their houses, though it be an eminent part of Christian Worship. May 6. 1659.
and June 17.
1651.

Another Act compelleth them to bury their dead clandestinely, and in the night, forgetting that the very Heathens had respect to the Tombs of their enemies, &c. Aug. 7.
and November
3. 1664.

Another hath divested Protestant Magistrates (whatever be their charge or quality) of the priviledge of presiding in their Courts. Octob. 5. 1663.

Another hath taken away all means of instructing and educating their Children, leaving them at most (and that only in some places) the smaller Schools, where is only taught to Read, Write, and Compt. Feb. 26. 1663.

Another hath restrained the liberty of Printing any Books in favour of their Religion, by imposing upon them a necessity of obtaining Licences from the Kings Council, which cannot be had. Jan. 19. 1663.

Another ordaineth Parents to give Pensions to their Children who change their Religion; even although the said Children will not dwell with them: as if Paternal Authority were nulled by Childrens Apostasie. Decem. 25. 1662. and Act of
Council Jan. 30.
1665.

Oct. 5. 1663. Another prohibits the exercise of Charity toward their Brethren, who are in want.

Another dischargeth payment of debts by those of the Commonalty who shall turn Papists.

Feb. 22. 1664. Another prohibits Ministers to Preach without the place of their Residence: thereby depriving the *Hugonots* of the benefit of *Annexations*; that is, the priviledge of one Ministers supplying two Churches, which singly are not able to afford a competent maintenance.

Sept. 13. 1660. Another deprives them of the liberty of their Classial meetings in the Intervals of Synods, whereby the Exercise of Discipline is restrained, &c.

Nov. 5. 1663. Another prohibits the Censuring of Protestant Parents by the Parochial Eldership, or otherwise, for sending their Children to be educated by Jesuites or Popish Tutors.

Sept. 18. 1664. Another gives liberty to Priests and Friers to enter the houses of Protestants, and to come to their Bed-sides when sick or dying, to sollicite them to change their Religion. And after their death, they carry away their Children, alledging falsely, that their Parents at their death gave some sign of willingness to embrace the *Romish* Religion.

June 30. 1663. Another makes it Criminal in Ministers to style themselves Pastors, or Ministers of the Word of God. They forbid Ministers to wear a long Garment, that they might have nothing to distinguish them from the Common people.

Declar. 1663. And in the Declaration of pretended Relapses, it is Ordained, That those among the *Hugonots*, who have once embraced the Popish Religion, shall never again return unto them, under pain of perpetual banishment from the Kingdom. This is utterly to destroy all liberty of Conscience.

They seem also to forbid them all hope of being heard in their own defence. And there is little hope of being heard at the Council itself, where all their Affairs have their last Appeal and audience. For it hath often come to pass, that the Protestant Deputies sent by the Provinces and Cities to plead their Cause, have been expressly commanded to return, without so much as only liberty to appear. And some have spent six months; some a whole year to procure an hearing, whilst the Acts sued against them by the Catholick Clergy have been obtained in less than twenty four hours; and in fine after a thousand cares, they have only had the grief to return to their Provinces, with the news of the loss of the Cause which they solicited.

The Clergy also do endeavour to intimidate and affright the Protestant Ministers: some they have violently silenced: others they seek to enslave on every hand: some they criminally indict for very trifles, some are banished, others are transported: whither their Adversaries please.

please: and they vex them so, to the end no man may be willing to embrace the calling of a Minister.

Those Cities where Protestants for number are most considerable, seem to be the principal Object of their Enemies fury: Of these *Montauban*, *Rochel*, and *Milan*, (formerly three flourishing Cities) are now brought very low; and exposed to sufferings of divers kinds.

Their Adversaries vex them also with Civil and Criminal Law-suits, as well against the Body of their Church, as particular persons, sometimes in the name of the Kings General Attorneys, or their Substitutes: sometime in the name of *Diocesan*, or *Monastick* Attorneys, or their Chapters: and all this frequently for things utterly false; as that they have spoken irreverently of the Sacraments, or such like gross impostures: for proving of all which, they never want suborners and false witnesses. And if at any time the Forgery be discovered, the Judges seldom punish the Authours: or if they inflict any punishment at all, it is but such as through the slightness thereof, giveth greater liberty and encouragement to such persons; whereof there are many notorious Instances.

A liberty is also granted to Priests and Monks (whose nature without encouragement is forward enough) to insult over the *Hugonots*, to commit all manner of violence without fear of punishment, yea and to execute the conciliary Acts against them, as they have done in *Poitior*, where the Priests have in divers places demolished Churches, digged up and searched the very lowest stones of the foundation, broke open Chests, carried away the poors moneys, pulled down particular mens houses, and the Castles of the Protestant Gentry, abusing them with injurious words and most violent actions.

They also take strange waies to make Profelytes: for neglecting instruction and good example (which are the only proper and lawful means of gaining souls to God) they only use promises, threatnings, and labour to catch men by divers kinds of snares.

They also deprive the *Hugonots* of all means of acquiring a Livelihood, and all hopes of preferment, there being no admittance of them into any publick Office except those of the Chambers of the Edict) no, not so much as to the petty Offices of a Notary, Attorney, or Serjeant, nor yet to learn Arts and Trades.

The Relator concludes thus; Unless we be wilfully blind, we cannot but see, that they design to drive us (by despair) into some Insurrection. But that we shall never do; preferring rather to suffer the greatest extremity, and our very blood to be shed, than in the least to violate the respect which we owe to our Prince. And if they cannot overcome our Patience (as assuredly they never

shall) then their Resolution is, by continual importunity to prevail with his Majesty. to drive us out of the Kingdom. But we hope the King is so good and just, that he will never gratifie them in such a thing without a Parallel. And if we should be called to such a Trial, we hope God will give us such strength and courage, as without Regret to abandon our native Land, that we may serve Him, where-ever his Providence shall call us. And this in effect is the general resolution of all the PROTESTANTS within the Kingdom.

Since the writing the precedent Relation, which is but an Epitome of some of the Principal matters translated out of *French*, and Printed by *A. Maxwell*, Anno 1668. there lately came to my hands a Pamphlet, which containeth a Narrative of the present deplorable estate of the Protestants in *France*, which declareth (among divers other things) the proceeding of the Parliament at *Roven*, against the Lady *Bauroger* and her Daughters, and Mr. *Le Moine* Pastor of the Protestant Church at *Roven*, occasioned by the flight of *Madamoiselle Darques* out of *France* into *England*. I shall refer the Reader for fuller satisfaction therein to the foresaid Narrative, lately Printed at *London*.

Here

Here followeth a List of the Protestant Churches that have been demolished.

Anno 1661.

BY a Decree of *March 24. St. Bazil* in the Diocess of *Mompellier* was demolished.

Anno 1662.

By a Decree of *July 21. Lucque*: and twenty three Churches by a Decree of *August 23.* in the County of *Gex* were demolished. viz.

Gex. Chalez. Peron. Divone. Grilly. Crassy.

Pougny. Colonges. Earges. Cessy. Crequi.

Sovernny. Coulez. Versoy. Croiset. Chevry. Pouilly.

Meyrin. Vergnier. Pregny. Saconnay. Thoiry. St. Gian.

Anno 1663.

Aubiffon by a Decree of *January 11.* In *Provence* thirteen Churches by a Decree of *March 4.* viz.

Lants. La Caste. Gignac.

D' Ongles. D' Oppedettes.

Signarques. Roquesin. Gordes.

La Bastide. Des Gros. La Breoulli.

Souliers.

Montagnac by a Decree of *June 15.*

Eighty nine Churches condemned by six Decrees *October 5.* in the Diocess of *Uzez, Nismes* and *Mande*, scil.

Bellegarde in the Diocess of *Nismes: Marvejols. les Gardon. Hommieres.*

Puechredon. Lougrian.

St. Nazaire des Gardies.

Orthou. St. Jean de Serres.

Cezas. Cambo.

Massilargues les Anduze.

Dourbies. Aguzan. St. Bresson.

St. Benezet. S. Saviour de Pourcels.

St. John of Criculon. Catuzieres.

St. Bonet de Satendrengues.

Gausjac near Anduze.

St. John de Baussels. Lauvejol.

Wabres. Candiac. Massanes. Liove.

Bragassargues. Brouzet. Rouret.
 St. Julien de la Nef. Roquedun.
 Courbes. Sendras. St. John du Pin.
 Marvejols in Vannage.
 Boardie in the Diocess of Uzez.
 Benezet. Concoules.
 S. John of Cerargues.
 Villefort. Combas. Youset. Mejané.
 St. Hippolite de Caton. Castelnau.
 Desplane, Monteils. Martinargues.
 Fone on the Lussan. St. Bazil of Uzez.
 Brueys. Roubiac. Serignac. Avejan.
 Caunes. Ozou. S. Martin of Valgalges.
 Gadargues. Meigrane. Arlande. Montagnac.
 Verscivil. Move. Pognadoreffe.
 St. Victor of Malcap. St. Stephen of Forvene.
 Foissac. Moamiraille. Fesc. Maugieres.
 La Rouviere.

In the Diocess of Mande.

Grisac. Castellbove. Balme near Barc.
 Monvaillan. Mazaribal. Timelac.
 Mandenaur of Rouffes.
 Fraissinet of Fourgues. St. Andiot.
 St. Andre of Lancise.
 St. Michael of Dezce.
 St. Laurence of Trebe.
 St. Julian of Points.
 Pont of Monvert. Ribantes. St. Casine.
 Geneyras. St. Julian of the Nef.
 St. John of Rocques. La Rouviere.
 La Brugiere. Cincens. Bizarre.
 Ardaihors. Cros. Talcyrac.
 Salargues. Breaw. Bouvillargues.
 Gueysargues. Marignargues.
 Rodillan. S. Cezaire. Courvessac.
 Montredon. Lecques. Salinelles the lesser.
 Galarques. Aperes.
 Buzinargues. Villutelle. Colorges. Lascours.
 Cruvieres. Gujane. Crespien. Vio. Sanzet.
 Rohegude. Seynes. Daumesargues. Bovisset.
 St. Martin of Campelade. Turaux. Fontarzche.

Anno 1664.

Seyne by a Decree of *May 12.*

Landouzy. Gercis. Sernay. Rue des Boheins. Leval. Septemb. 22.

St. Croix de Candele. Vehaw. Vestrie. Malhaw. Octob. 3.

Alen. on. Octob. 20.

New-Church of Montauban. Octob. 29.

The Church at Nismes. Novemb. 28.

Anno 1665.

Churches demolished in *Bretagne. Jan. 19.*

Syon. Croissie, La Rochebibrnard. Dinan. Ploer. St. Malo.

In *Picardy. Jan. 27.*

Salonel. Canesures. Lindeboeuf. April 23. Le Mesnil.

Forty Churches demolished in *Poitou* by a Decree of *August 6.*

Belabre. Chavigni. Exoudue. St. Gelais.

Courteilles. Benay. Coube. Marcillac.

Puigni. Peslechat. Parthenay. Le Vigean.

St. Benoir. Puybeliart. Lucon. La Chaune.

Belleville. Poire. St. Hermine. Le Boupire.

Chantaunay. St. Giles Suraye.

Talmont. Mareville. La Jandoviniere.

Mavilleron. St. Fulgent. St. Jovin de Milli.

Benet. La Brassardiere. Lachataigneray.

Faussay. La Buardiere. Cenay. Aubanie.

Guire. La Bouchetiere. Lande Blanche.

La Milliere. Boisfragon. La Chapelle Temet. La Moriniere.

Many Churches have been destroyed since 1666: yet few of their names are come to our hands, unless

In 1672.

St. Andre of Beauffe, Decemb. 20.

In 1673.

By a Decree, *Feb. 3.*

Onet. Galapian. Favillet. Aimet.

Ligneux. S. Barthelmy de la Perche.

A Brief account of the later Councils of France, celebrated from the time of the Council of Trent.

Of the same Council.
no. iiii. Gallia.

THE Heads of the Statutes of the Provincial Council of *Rhemes*, Charles Archbishop of *Rhemes*, Cardinal of *Lorraine* being President.

Statute 1. Of the Residence of Curates.

2. Of the Office of a Curate in choosing and preaching sound Doctrine.

3. Of the Office of Curates in the Administration of the Sacraments.

4. For what ends spiritual alliance shall be thenceforth contracted by Baptism.

5. Of the lawful times of Marriage.

6. Of the life and honesty of the Curates.

7. Of providing fit Clerks for the supply of Vacant Churches, who are to be examined by six Doctors, or Licentiates in Divinity, or in the Canon-law; or other Clerks, either Secular or Regular.

8. Of promotion to holy Orders.

9. Of the first Tonsure. No youths are to be admitted to the first Tonsure, unless they have received the Sacrament of Confirmation, and the rudiments of faith, and shall learn to read and write.

10. Of restoring the offices of Minor orders by the Churches, from a Deacon to a door-keeper.

11. Of the distinct collation of the things of the Orders, and the qualities of those that are to be ordained.

12. That all Clerks be appointed to some certain Church.

13. Of the Age and quality of those that are to be promoted to the greater orders. None to be admitted to the Order of a Sub-deacon, till he be two and twenty years of age: none to the Order of a Deacon, till three and twenty years of age: nor of a Priest till five and twenty years of age.

14. Of the Examination of those to be promoted to the greater Orders: concerning their persons, age, education, manners, faith and doctrine.

15. Of the Office of a Sub-deacon, and Deacon, and Priest about the Church to which they are admitted.

16. All Orders are to be conferred *Gratis*.

17. Of the Visitation of Arch-deacons, and the office of Rural Deans.

18. Of the reparation of Churches, and the use of Images.

These

These Acts of the Council were perfected after nineteen several Congregations.

I shall omit the names of those who were either present in this Provincial Council of *Rhemes*, or sent their Procuratours.

Some Decrees of the Synod concerning Marriages, and Ravishers of Women, were approved, but not published.

I shall also pass over the procurations of the Archbishop of *Rhemes*, through the Cities, Diocess, and Province of *Rhemes*.

The Constitutions of the Synod of Melum, Anno 1579.

1. **C** Concerning the profession of the Catholick faith.
2. Of the diligence to be used by Pastors against Hereticks.
3. Of the punishing of rash swearers.
4. Of Magical Arts in general, and of divinations prohibited by Law.
5. Of the Visitation of Churches.
6. Of the Celebration of Festivals.
7. Of the Sacraments in general.
8. Of the Sacraments in special.
9. Of Confirmation.
10. Of the holy Sacrament of the Eucharist.
11. Of the things pertaining to the Celebration of the Mass.
12. Of Penance.
13. Of fasting.
14. Of Extream Unction.
15. Of Matrimony.
16. Of the Sacrament of Order. And first, of the life and honesty of the Clergy in general. Of the causes of the reproaches cast upon the Clergy.
17. Of promotion to Holy Orders.
18. Rules given to Bishops to walk by.
19. Of Canonists.
20. Of Parish-priests.
21. Of Residency.
22. Of the reformation of Regulars.

The Laws of a Seminary Colledge, which is to be instituted in every Diocess, according to the Decree of the Council of Trent, Sess. 23. c. 23.

Chap. I. **O**F those that are to be admitted, and those that are to be discharged.

2. Of those things which respect piety.
3. Of the things which pertain to obedience.
4. Of the things which pertain to modesty.
5. Of the things which respect studies.
6. Of those who shall have the charge of the spiritual affairs of a Seminary, and things pertaining to learning, as also of temporal things.
7. Of Hospitals for sick folks. Of a Procurator appointed for pious causes, whom some call a Procurator of Souls.
8. Of the trimming and adorning of Churches.
9. Of the funerals and burials of Catholics.
10. Of the preservation of Church-goods.
11. Of the things that pertain to outward jurisdiction.

Now concerning the Correction of publick Crimes.

1. Of Whores, Bawds, and Panders.
2. Of Concupinaries.
3. Of Usuries.

Here they pray and beseech all Princes and Magistrates, that they would use their utmost endeavours to remedy these evils.

12. Of the office of foraneous Vicars, and Arch-presbyters.
13. Of a Diocesan Synod, and of Synodal witnesses.
14. Of School-masters.
15. Of the restraining of immoderate charges.
16. Of the Sealings of Notaries.

The Canons and Decrees of the Provincial Council of Cambray, Anno 1565.

- Chap. 1.* **O**F the suspected and prohibited books of Hereticks.
2. Of Divinity-lectures in Chapters, and Monasteries.
 3. Of Schools, and of the books to be taught in them, and the manner of teaching youths.
 4. Of a Seminary : and of the age of youths to be admitted into a Seminary.
 5. Of Doctrine, and preaching the Word of God.
 6. Of Worship, Ceremonies, and Divine Service.
 7. Of Ecclesiastical Ministeries.
 8. Of the life and honesty of the Clergy.
 9. Of the Examination of Bishops, and of the Examination of Pastours.
 10. Of the Residency of Bishops and Curates.
 11. Of the residency of Pastors and their Office.
 12. Of a Visitation.
 13. Of Ecclesiastical power and jurisdiction.
 14. Of Marrimony.
 15. Of Purgatory, and suffrages for the dead.
 16. Of the Monasteries of Men and Women.
 17. Of the Saints, of their Veneration, Worship, and Invocation.
 18. Of Images : of the Images of Christ and the Saints to be used in Temples : none of which are to be admitted without the consent and judgement of the Bishop.
 19. Of Indulgences : none are to be offered that are new and unknown, and such only as are approved by the Ordinary.

The Decrees of the Provincial Synod of Roven, Anno 1581.

1. **T**Hat profession might be made of the faith of the one, holy, Catholick and Apostolick Church, we excommunicate, and anathematize, according to the Lateran Council (said they) all heresie exalting it self against the Orthodox and Catholick Church : and all who do assert, and believe otherwise than the Catholick, Apostolick, and Roman Church doth believe and teach.

2. They set down a form of Profession of faith. I N. do with firm faith believe and profess all and every thing which is contained in the symbol of faith, which the holy Roman Church useth, &c. Concluding

thus : And I most firmly believe and embrace the Apostolick and Ecclesiastical Traditions, and the rest of the observations and constitutions of the same Church. *Item*, I admit the holy Scripture, according to that sence which our holy Mother the Church hath held and holdeth, whose right it is to judge of the true sence and interpretation of the holy Scriptures : neither will I ever receive and interpret it but according to the unanimous consent of the Fathers. I also profess, that there are seven sacraments of the new Law, instituted by Jesus Christ our Lord, *viz.* Baptism, Confirmation, the Eucharist, Penance, Extreame Unction, Order, and Matrimony, and that they do confer grace : and of these, that Baptism, Confirmation, and Order, cannot be reiterated without sacriledge. And I receive and admit the received and approved rites of the Catholick Church in the solemn administration of all the foresaid Sacraments. I embrace and receive all and every thing which have been defined and declared in the holy Council of *Trent* concerning Original sin and Justification. Likewise I profess, that there is offered up unto God in the Mass, a true, proper, and propitiatory Sacrifice for quick and dead, and that in the most holy Sacrament of the Eucharist, there is truly, really, and substantially, the body and blood, together with the Soul and Divinity of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the Bread into the Body, and of the whole substance of the Wine into the Blood. Which conversion the Catholick Church calleth *Transubstantiation*. I confess also that under one kind only whole Christ, and the true Sacrament is received. I constantly hold, that there is a Purgatory, and that the souls detained there are helped by the suffrages of the faithful. Likewise, that the Saints reigning together with Christ, are to be Worshipped and called upon, and that they do offer up prayers to God for us. And I assert, that their Relicks are to be Worshipped. That the Images of Christ, and the Mother of God alwayes a Virgin, and also of other Saints, are to be had and retained, and that due honour, and veneration is to be given to them. And I affirm that the power of Indulgences was left by Christ in the Church, and that the use of them is very comfortable to Christian people. I acknowledge, that the holy Catholick, and Apostolick Roman Church, is the Mother and Mistres of all Churches. And I freely promise and swear true obedience to the Roman Bishop, the Successour of the blessed *Peter*, the Prince of the Apostles, the Successour of Jesus Christ. And I undoubtedly receive and profess all other things delivered by the Sacred, Canonical, and Oecumenical Councils, and especially the holy Council of *Trent*. Moreover I condemn, reject, and anathematize all contrary things, and heresies whatsoever condemned, rejected, and anathematized by the Church. And this Catholick faith, without which no man can be saved, which I freely profess, and truly hold

hold for the present, the same I will retain, and profess constantly unto the end of my life by the help of God, &c. And this I promise, vow, and swear, so help me God, and his holy Gospels.

3. The third Decree was concerning Divine Worship in general.

4. Concerning the Sacraments. As for the Sacrament of Confirmation, it was to be done frequently, and *Gratis* by the Bishops through the Towns in their Diocesses.

5. Concerning Bishops, where diverse qualifications are pre-requisite before any one be admitted to the Office of a Bishop.

6. Concerning the Offices of Bishops.

7. Concerning the Offices of Curates, and other Presbyters and Parish-Priests.

8. Concerning Monasteries, wherein divers Instructions and Rules are prescribed to the Abbots and Priors, for the better governing themselves, and their Monasteries.

9. Concerning Ecclesiastical Jurisdiction.

There were also divers Statutes made in the same Provincial Synod, concerning the foundation of Schools and Seminaries.

The Decrees of the Provincial Council of Rhemes, Anno 1583.

1. Concerning the Catholick faith, and the reason of professing the same.

2. A Form of Confession is set down.

3. Concerning Divine Worship.

4. Concerning the Breviary, Missal, and Manual.

5. Concerning Festival Dayes.

6. Concerning Divination by lots, and other things contrary to Christian piety.

7. Concerning the Sacraments. 1. Of Confirmation. 2. Of Penance. 3. Of the Eucharist. 4. Of Order. 5. Of Matrimony. Whereunto is added the Decree of the Council of Trent concerning the reformation of Matrimony, *ex Sess. 24.* ——— 6. Of Extreana Unction.

8. Concerning Seminaries.

9. Of the Clergy in general.

10. Of Regulars, and their Monasteries.

11. Of Curates.

12. Of Chapters and Canons.

13. Concerning Bishops.

14. Concerning Simoniacks and Fiduciaries.

15. Concerning Burials.

16. Concerning Usury.
17. Concerning Jurisdiction.
18. Concerning a Visitation.
19. Concerning a Diocesan Synod.
20. Of a Provincial Synod.

The Decrees of the Provincial Council of Bourdeaux, together with the Laws of the Seminaries, Anno 1583. all approved by the Pope.

1. **C** Concerning a Confession of Faith.
 2. Of those things which have respect to Divine Worship and Religion.
 3. Of Ecclesiastical Prayers.
 4. Of the Breviary, Missal, and other Books pertaining to Divine Offices.
 5. Of those things which either are to be observed, or to be taken heed of, in the holy Sacrifice of the Mass (as they call it) and in Divine Offices.
 6. Of Festival-dayes.
 7. Of Magick Arts, and other things contrary to Christian Religion.
 8. Of the Sacrament.
 9. Of Baptism.
 10. Of Confirmation.
 11. Of the Eucharist.
 12. Of Penance.
 13. Of Extreame Unction.
 14. Of Order.
 15. Of Matrimony.
 16. Of Bishops.
 17. Of Chapters and the Canons of Cathedral and Collegiate Churches.
 18. Of Parish-Priests.
 19. Of the Residency of Pastors.
 20. Of preaching the Word of God.
 21. Of the life and manners of Clergy-men.
 22. Of the Examination of those that are to be promoted to benefices with cure.
 23. Of Simoniacks and Confidantiaries.
 24. Of Monasteries.
 25. Of Seminaries.

26. Of the not alienating the things of the Church.
27. Of Schools, Printers, and Book-sellers.
28. Of Hospitals.
29. Of Usuries and unlawful Contracts.
30. Of Burials.
31. Of Jurisdiction.
32. Of a Visitation.
33. Of a Diocesan Synod.
34. Of a Provincial Council.
35. Of Punishments.

Of the Institution and Laws of the Seminaries of the Province of Bourdeaux.

1. **O***F the Houses of a Seminary.*] That they be built in a large and spacious place, near unto the Cathedral Church. That there be a Chappel wherein the Clergy may meet at prayers. That the dormitory be open and common, in which every one may have his own bed, &c. That an Hospital be appointed in an open place for sick folks, in which all things may be provided for the sick, with singular piety and charity.

2. *Of the manner of admitting Clerks into Seminaries.*] The election and admission of Clerks shall be in the power of the Bishop: or of those to whom this care shall be committed by name. That out of all youths very fit youths may be chosen, the Bishop shall cause it to be proclaimed through all the Cities and Towns of the Diocess (especially where there are Schools) that if any be poor, and born of lawful Matrimony, who desire to be promoted to the Priesthood, and who have attained to the age of twelve years, and have not exceeded the twentieth, and have made some progress in the Grammar, that they appear to be examined at the time and place which he shall appoint them. The Bishop shall not admit any to be examined, whom he shall behold to be maimed, or deformed. Then shall he enquire diligently concerning the condition, estate, manners, and religion of the Parents. And he shall try what progress the youths have made in learning, he shall also have regard to their wit, vertue, and disposition either to good or evil. And whom by manifest conjectures he shall judge to be unfit for learning, piety, and the Priesthood, he shall by no means admit into the Seminary. Before any one be admitted into the Seminary, he is to be often admonished, that he may not be educated and nourished in the Seminary, if he propound to himself any other kind of life, than an Ecclesiastical life. Therefore let him by oath, vow, and holily promise, that he will never depart to any other course of life, but will always faithfully

serve the Church of Christ in that degree and order which shall be assigned to him by the Bishop. He shall also promise to obey the Governour of the Seminary, and his Substitutes in all things, and that he will observe all the Laws and Statutes of the Seminary, which shall be read unto him, &c. Let none be received till he be instructed concerning his Bed, Gown, Cap, Wastecoa, and other Garments, Surplice and Breviary.

3. *Of the President, and Overseers of a Seminary.*] None are to be admitted into any Office in a Seminary, unless he be first diligently examined and tryed by the Bishop. Great care shall be taken, that the Governours of a Seminary be men grave, prudent, and adorned with all kind of vertue, who by their example and exhortations may provoke those that are under their charge to the study of Piety and Vertue. Let all first put the confession of their faith, according to the form expressed in the Provincial Council, in the hands of the Bishop. In the Seminary there shall be one President of venerable gravity, and a Priest of singular piety, whom all in the Seminary shall obey, as well in Spirituals as Temporals: And to the President two other Priests shall be joyned, whereof one shall be an Overseer of all busineses of the Seminary: the other shall have the care of the household affairs, and shall be called the Under-Master of the Seminary. In the Seminary shall be so many servants as the Bishop, or those delegated by him shall think fit. The Governours of the Seminary shall diligently require of their Scholars a repetition of the Lecture, and direct them in their manners and behaviour. And one of them shall teach the Clerks an Ecclesiastical Song. Let the President be daily in the Seminary, and with his presence and care contain all in their duty: and to the Bishop let him often give an account of the whole Seminary. Let the President have a Book in which he may set down the names, surnames, condition, the day and year of the reception of all those who shall be admitted into the Seminary, and whatsoever household-stuff every one shall bring.

4. *Of the Oeconomy, or Household-Government of the Seminary.*] A skilful Procurator shall be set over the house in temporal matters, who shall take care of affairs at home and abroad: he shall gather in time all the yearly rents and profits of the Seminary: and the moneys collected he shall straightway deliver to the President to be kept in a chest. And he shall have a Book, in which he shall diligently and faithfully set down, whatsoever profits and moneys he shall receive, and of whom, and for what cause, and shall note the day, the month and the year. He shall give an account to the President of what he receiveth and expendeth every month: and the President shall sign the book of accounts with his own hand: and the same accounts shall the Bishop examine every third month, &c. He that shall buy in food and other things, shall be one

one that is found to be a man faithful and conscientious, who shall every day receive so much money as is necessary from the Procurator, and every day give an account to the Procurator of what is received and expended, and that particularly and by piece-meal. The household-stuff, and all the several Vessels and Instruments of the Seminary, shall the Procurator set down in a Book, and shall give an account of them to the Governour in the sixth month. Moderate food, frugal, and not very delicate, shall be described by the Bishop and his Delegates.

5. *Of the Discipline of the Seminary: and first of Piety.*] Let the Clerks be excited to Piety and Religion. Let every one be raised up at four a clock in the morning, then let them come together in one place, and with bended knees apply themselves to Prayer for half an hour, and they shall rehearse (one going before, others answering with a clear voice) the hourly prayers of the blessed Virgin. They who shall be initiated to sacred orders, shall recite the Breviary in convenient time, and with great attention. Before nine a clock in the evening, before they lye down to rest, they shall all together rehearse the Litanies, and by and by shall search and examine their consciences &c. Every month shall every one confess his sins to the Priest: and being prepared let them receive the holy Eucharist with great devotion, unless their Confessor see cause to withhold it from them. Every holy day going out two by two out of the Seminary, and putting on their Surplices, let them come together to the greater Mass, and Vespers, of the Cathedral-church of the City, in which the Seminary shall be, and there let them stand and sit in places appointed for them, and sing with the Quire; and on those days they shall be present at the publick Sermon in the same Church, or another place. The President also shall diverse times in every month give brief exhortations to the Clergy, concerning the dignity of Vertues, and the filthiness of Vices, with the remedies thereof, concerning blessedness, the pains of Hell, concerning death, the last judgement. In the beginning of Dinner and Supper one of the Priests shall pray for a blessing, and give thanks after Supper or Dinner; all modestly answering the Priest going before them. The Psalm *de profundis*, &c. is to be added, and other Collects for the Founder and Benefactors. In the time of Dinner and Supper let one read by suggestion some Chapter out of the holy Bible, to which may be added the reading of some pious Book, which they shall all diligently hear, that whilst the body is refreshed with food, the mind may never be idle. Among other Writings of Pious and Learned men, let them often read privately and publickly that famous Epistle of S. Hierom to *Nepotian*, *de Vita Clericorum*, that unto that Rule every one may endeavour to direct himself.

6. *Of obedience, and other duties of the Clerks of the Seminary.*] The Clerks of the Seminary are to be obedient to their Governours in

all things. Let none go out of the Colledge without leave, and a companion joynd to him, with whom let him also return back again into the Seminary. Let none send or otherwise receive Letters, unless by the hand of the President, who shall diligently read them, &c. None shall eat with any one without the Seminary, unless with his Parents and Kindred, and that very seldome, and with leave; neither shall he sleep out of the Seminary. If any go forth, and abide without, the President being ignorant of it, he may not be admitted without consulting the Bishop, whose right it is to appoint, whether he be to be received into the Seminary or not. Let none touch another so much as in jest, but every where and among all preserve modesty and gravity. Let silence every where be kept religiously, in the Temple, in the Schools, in the Chamber, between going to and returning from the School, and in all places let Ecclesiastical modesty appear. They shall not discourse with those they meet, except by decent and modest salutation, which may be done in passing by. As often as they shall go either to the Temple or the School, they shall proceed modestly two by two, their Governour following them to whom they are committed. When they are at study, let none speak with other, neither in the morning before, nor in the evening after prayer. All shall go to bed at nine a clock, and rise at four: all shall lye single in their beds, that they may preserve their health. After Dinner, and after Supper, they shall spend one hour in honest recreation, &c. Let them keep their clothes, chambers, beds, books, clean: let them make up their beds early in the morning.

7. *Of their Learning.*] Let all first learn the Compendium of the Catholick Catechism so exactly, that by mutual interrogations concerning it, they may be able to render an account of the Catholick Faith to every one requiring it. And to that end a repetition of it shall be made twice in a Week. And when they shall be advanced herein, let the reading of the *Roman* Catechism be diligently commended to them, that from thence they may learn the higher Doctrine of the Sacraments. Let them alwayes keep the Law of speaking Latin, and let them be diligent in learning their lessons, and getting them by heart in the time prefixed, &c. Let none be absent from School in the appointed time. In the School, let the Clerks who shall be of the same form, sit together, and endeavour to excel others with all modesty. Let them neither buy nor have any Books, but those whom the President shall judge to be profitable for them. Books that are condemned by the holy Apostolical Chair, and immodest Books, let them not so much as know them by name, much less let them dare ever to read them. They shall be exercised in all kind of Disciplines, which do especially help to the knowledge of Divinity, and when they shall learn more humane Learning and Philosophy, they are to be chiefly instructed in that part of Divinity which unfoldeth cases of conscience. Let them also learn Ecclesiastical

astical Books diligently, and those which they call Ritual. Let all be exercised in their order in making Orations and Exhortations concerning the commandments of God and of the Church, concerning the Articles of faith, Vertues to be followed, and Vices to be shunned, or some other sentence of Scripture, &c.

8. *Of Correction.*] If any be wayward, and sawcy, especially who infect and corrupt the manners of others, all endeavours are to be used, lest they bring any detriment to the Seminary, if the Moderators are somewhat indulgent toward them: neither are they who are of a crabbed nature long to be retained in the Seminary, unless they shall reform them by words or correction. As they are not to be born in a Seminary, who are ignorant and slothful, so much less they who neglect piety, who violate the Statutes of the Seminary, who enter into society with dissolute persons, who are delighted in the discourses of those that are without, who are wont to whisper and backbite, &c. who art wont to lye, and excuse their own faults, who impatiently bear punishments enjoyned, who speak or answer malapertly, undecently, or ironically. These and the like Vices are first of all to be stopt by the whole Seminary, and sharply to be corrected, without excepting any.

9. Of the reason of promoting Clerks, and dismissing them from the Seminary. As often as Orders shall be celebrated, the President shall give to the Bishop a Catalogue of those, who for their age, piety, and learning, may be promoted to some Order.

In examinations which shall be had to vacant Benefices, the Seminary-Clerks if they be fit, let them be preferred before all others. They shall be sent at the pleasure of the Bishop to Churches destitute of Pastors, or to govern Schools, or to undergo other Ecclesiastical Offices, for the necessity of times and places. Whosoever shall be sent away from the Seminary, (for what cause soever) let him render an account of his Office to the President, which he hath exercised at home, and restore all things to its place which have been committed to him.

Those who have been educated in the Seminary, and without the licence of the Bishop have delivered up themselves to any place or person, or have fled out of the Diocess in which they ought to serve the Church, shall be bound to make restitution of that maintenance which they have received in the Seminary. They who depart, if they come to better preferment, yet are they to remember that they ought to be beneficial and grateful to the Seminary. Departing, let them take their leave of the Lord Bishop, if he be in the City, his Vicars, the President, the Priests, and the rest of their companions, and let them earnestly entreat them all to pray for their prosperity.

The Decrees of another Provincial Synod follow, made partly at Tours in the month of May 1583. and partly at Anjou in the month of September, I shall only set down an Index of the Titles.

1. The Prologue of the Synod.
2. Supplications to the Pope, and the Most Christian King.
3. Of the care of defending the Profession of Faith.
4. A Form of Confession of Faith is set down.
5. Of the Extirpation of Simony.
6. Of the Sacraments and their use.
7. Of Baptism.
8. Of Confirmation.
9. Of the Eucharist, and Sacrifice of the Mass.
10. Of Matrimony.
11. Of Order.
12. Of the celebration of Festivals, the Veneration of Reliques, and of Images.
13. Of Ecclesiastical Discipline: the Reformation of the Clergy, as well as the people.
14. Of Chapters, Dignities; and Canons.
15. Of Parish-Priests, Presbyters, and other Clerks.
16. Of Christs faithful Laity.

This Synod requireth Women not to go abroad, and especially not to come into the Church, without their heads and breasts veiled. *Indignum est, &c.* It is an unworthy thing (say they) that Christian women, whom it becometh to be adorned with modesty and sobriety, to profess piety by good works, after a whorish manner to expose themselves to the people with curled hair and naked breasts.

They forbid all temporal busineses to be done in the Church, where Prayers and Divine Offices are to be performed. They require all Christians not to eat without first consecrating their Table, and not to depart from Table without pious and humble thanksgiving unto God. If any one hath taken counterfeit money, though ignorantly, and he know not the person from whom he received it, yet he shall not presume to put it away to another, because it cannot be done without appearance of evil. All Laicks are forbidden to walk in the Church (especially during the time of Divine Offices) under pain of Excommunication.

17. Of Monks, and Monasteries; of the manner of the admission of Novices into Abbies, Monasteries, and Convents. None is to be admitted to that profession before the year of probation, and before the sixteenth year of his age. Of the antient Ceremonies and Customs of the Monasteries; the habits of the Monks, and their shaving their beards, and having a round ring of hair on their heads. The Laity are forbidden to sit among the Monks, whilst the Divine Mysteries are celebrated.

18. Of Nuns and their Habits. A Prohibition to men to enter into the Monasteries of the Women.

19. Of Burials. The bodies of Hereticks not to have Christian burial. Those who deny the Oblations or Legacies of the dead, or refuse to pay them, or conceal their Wills and Testaments, or deceitfully retain them, are to be excommunicated.

20. Of Jurisdiction and Visitation.

21. Of preserving Church-goods, and not alienating them.

22. Of Seminaries, Schools, and Universities.

The Decrees of the Provincial Council of Aquitain celebrated at Bituriges in the month of September, Anno 1584.

IN the first place there is a Form of Confession of Faith, by those who were present in this Provincial Council.

The Index of the Titles.

1. Concerning the Adoring, Worshipping, and Calling upon God.
2. Concerning Faith.
3. Of the Preaching and Exposition of the Word of God.
4. Of taking away the abuse of the Scriptures.
5. Of avoiding Hereticks.
6. Of Invocation of Saints, and of Festival dayes.
7. Of Pilgrimages to holy places. No Clerk may presume to visit such places without having obtained a licence from his own Bishop, or his Vicar in writing; and before he begin his journey, he is first to confess all his sins, and to receive the holy Eucharist. None is to visit holy places out of curiosity, or out of pleasure, or to view divers Towns and places, but for the amendment of his life, and the fulfilling of Vows.
8. Of Vigils and Fastings.
9. Of Churches and Temples.
10. Of the Reliques of Saints: The first Canon was, that the Bishops

shops take care, that the honour of Reliques be preached to the people of God. That Reliques are not to be shewed out of the Box, except it be done out of a solemn manner and custom of some Church, but they are to be kept with honour and reverence. The Reliques of Saints may not be translated without the authority of the Pope, or the Bishop, or a Council. They are to be carryed by Ecclesiastical persons in publick prayers, not by Laicks, unless perhaps it be granted them out of an antient and laudable custome of Churches and places.

11. Of Images.
12. Of the celebration of the Divine Office, of Canonical hours, and the Ecclesiastical Hymn.
13. Of daily distributions.
14. Of Boyes-Choristers : of their age, manners, habit, and learning.
15. Of the Ornaments and Vessels of the Church.
16. Of Coemeteries, the care of the Dead, and of Purgatory.
17. Of Traditions.
18. Of the Sacraments in general.
19. Of Baptism.
20. Of Confirmation.
21. Of Penance, and the parts of it.
22. Of the Eucharist.
23. Of the Mass.
24. Of Order.
25. Of the Clergy.
26. Of Priests.
27. Of Matrimony.
28. Of Extream Unction.
29. Of the greater and lesser Seminaries, of Schools and Universities.
30. Of Jurisdiction.
31. Of Excommunication.
32. Of Archbishops and Bishops.
33. Of a Visitation, Procuration, and the persons to whom the power of Visiting is given.
34. Of Canons and Chapters.
35. Of the Rectors of Parish Churches.
36. Of Benefices.
37. Of Monasteries and Religious Houses.
38. Of things pertaining to the Church.
39. Of Blasphemies ; of an Oath, and of Perjury.
40. Of Divination by lots, Enchantments, Conjurations, and such like Superstitions.
41. Of Simoniacks and Fiduciaries.

- 42. Of Concubinaries.
- 43. Of Hospitals.
- 44. Of Confraternities, and Fellowships.
- 45. Of Laicks.
- 46. Of Councils.

This Council was concluded with acclamations to Pope *Gregory XIII*, to King *Henry III*, to the Patriarch of *Bituriges*; and to all the Bishops that were present in that Council; wishing them long life, and an happy return to their Churches.

An Indulgence of forty days was granted by the Patriarch to all who were present in this Synod, and to all people which favoured so holy a work with their wishes and prayers.

An Index of the Titles of the Decrees of the Provincial Council of Aquens, Anno 1585.

1. **C**oncerning the Profession of the Catholick faith.
 2. A Form of confession of faith.
 3. Of the Rudiments of faith, and the Schools of Christian doctrine.
 4. Of prohibited Books.
 5. Of the Sacraments.
 6. Of the Sacrament of Baptism.
 7. Of the holy Chrisme.
 8. Of Confirmation.
 9. Of those things which pertain to the Sacrament of the most holy Eucharist.
 10. Of the celebration of the Mass.
 11. Of the Missal and Breviary.
 12. Of those things which pertain to the Sacrament of Penance.
 13. Of Matrimony.
 14. Of those things which pertain to the Sacrament of Extremum Unction.
 15. Of those things which belong to the Sacrament of Order.
 16. Of the Worship of Festival dayes.
 17. Of the life and honesty of Clerks.
 18. Of Bishops: of those things in which the Bishop out of the Council of *Trent*, as delegate of the Apostolical Chair, may and ought to proceed.
 19. Of a Visitation.
 20. Of Sermons, and Preaching the Word of God.
 21. Of Canonists.
 22. Of Chapters.

23. Of Beneficed persons, or Mansionaries.
24. Of Parish-Priests, and Curates.
25. Of Residency.
26. Of Churches and their Ordaining.
27. Of the Quire.
28. Of the Altar.
29. Of the Sacrifice.
30. Of the Cœmeteries, Bell, Obsequies, and Funerals.
31. Of Processions.
32. Of Indulgences.
33. Of Reliques.
34. Of Excommunication.
35. Of those things which pertain to the Collation of Benefices, and the preservation of rights and goods.
36. Of a Seminary.
37. Of a *Diocesan* Synod.
38. Of foraneous Vicars.
39. Of Monasteries.
40. Of Nuns, and their Vows of Chastity.
41. Of those things which generally belong to these Constitutions.

*The Titles of the Decrees of the Provincial Council of
Tholouse, Anno 1590.*

Part 1.

1. Concerning a Profession of Faith.
2. Concerning Bishops.
3. Concerning Chapters.
4. Concerning Parish-Priests.
5. Of Presbyters and Clerks.
6. Of Preachers.
7. Of foraneous Vicars.
8. Of Nuns.

Part 2.

1. Of Sacraments, and things belonging to the Sacraments.
2. Of Baptism.
3. Of Confirmation.
4. Of Penance, and Confession.

5. Of

5. Of the Eucharist, and the holy Communion.
6. Of the celebration of Masses.
7. Of the Sacrament of Order.
8. Of Matrimony.
9. Of extreme Unction.
10. Of care to be had for the dead, and of their Funerals and burials.
11. Of the Relicks, and Images of Saints.
12. Of Indulgences.
13. Of prohibited meats and a dispensation of them.
14. Of Holy-daies and their veneration.
15. Of Vows, and Religious Pilgrimages.

Part 3.

1. Of Churches, Chapels, Altars, and other things of like fort.
2. Of Oratories scituate in the way.
3. Of Schools and Fellowships of Christian Doctrine.
4. Of Universities and Colledges.
5. Of Seminaries of Clerks.
6. Of Hospitals, houses for Lepers, and other pious places.
7. Of confraternities and fellowships.

Part 4.

1. Of Excommunication.
2. Of Ecclesiastical jurisdiction, and the judicial Court of a Bishop.
3. Of letting to hire, or the Alienation of Benefices, and Ecclesiastical things.
4. Of Tenths and Oblations.
5. Of Simony.
6. Of Provisions, and renouncing of Benefices.
7. Of Residency.
8. Of a Visitation.
9. Of the right of Patronage.
10. Of the holy Inquisition.
11. Of prohibited Books.
12. Of Hereticks, Magicians, Soothsaiers, and Astrologers.
13. Of Blasphemy.
14. Of Usuries.
15. Of pious Testaments and Legacies.

16. Of exempt, and priviledged persons.
 17. Of the things which generally belong to these Decrees.

The Admonitions of the Synod of the Clergy of France, Assembled at Paris, in the year 1595. and 1596. sent into the Provinces of France, for restoring the state of the Church.

The Index of the Titles.

1. **D**es conciles Provinciaux, concerning Provincial Councils.
2. De la Vacance aux Prelatures, of Vacancy to Bishopsricks.
3. Des Provisions abusives de ce temps, of the abusive Provisions of Benefices.
4. Of Simonies and Confidences.
5. Des Syndics Diocesains: of Diocesan Commissioners.

Then followeth,

Advis de l'Assemblée du CLERGE de l'An. 1598. envoye aux Provinces, contre les Oeconomats spirituels, & constitutions des Pensions aux personnes seculiers sur les Benefices.

The Admonition of the Assembly of the Clergy of France at Paris, Anno 1598. sent into the Provinces of France, against spiritual Oeconomies, and Pensions upon Benefices granted to Lay persons.

The Statutes of the Assembly of the Clergy of France at Paris, Anno 1606. for the Administration of Ecclesiastical jurisdiction.

Then follow,

THe Decrees of the Provincial Council of Narbon. Which are of the same nature with the Decrees of Divers of the former Councils.

This Council assembled Anno 1609.

A Council Assembled at Aquens, to censure a Book *De Ecclesiastica & Politica potestate*, of Ecclesiastical and Politick power.

Ano-

Another Assembly of the Clergy of *France* met at *Paris*, Anno 1615. for the reception of the Council of *Trent*.

A Provincial Council was congregated at *Bourdeaux*, Anno 1624. in the month of *September*: the Decrees whereof were of the same kind with some of the foregoing Councils.

There was also a General Council of the Clergy of *France*, Asssembled at *Paris*, Anno 1625.

Divers Propositions were collected out of a Book set forth in *English*, Entitled, *Apologia pro modo procedendi Sanctæ sedis Apostolica, in regendis Catholicis Angliæ, durante persecutionis tempore; cum defensione Status Religiosi. Auctore Daniele à Jesu.*

Then followeth an Epistle of the Cardinals, Archbishops, and Bishops, then acting at *Paris*, to the Cardinals, Archbishops, and Bishops through *France*, concerning the condemning of two Volumes, to which these Titles are prefixed,

1. *Traicté des Droicts & Libertez de l'Eglise Gallicane.*
2. *Preuve des Libertez de l'Eglise Gallicane.* February 14.

1639.

The first Council of the Province of *Paris*, under *Francis de Gondy*, the first Archbishop of *Paris*, in the time of Pope *Urban VIII.* and King *Lewis XIII.* was celebrated in the year 1640. against a Book entitled, *Optati Galli de cavendo schismate, &c.*

Whosoever shall desire to be satisfied fully concerning the *French Cardinals*, I shall refer him to a Book entitled, *Gallia Purpurata.*

Of the Universities of France.

Paris.

P*aris* (the *Metropolis*) is the first, and most antient University of *France.* *Erasmus* saith, That *Lutetia Academicarum omnium Regina,* *Paris* is the Queen of all Universities. The Emperour *Charles* the Great instituted this famous University. Having made a League with *Archaius* King of *Scots*, he entreated that King to send unto him Professours of the Greek and Latin Tongues, and of other Learning for his University of *Paris.* *Archaius* sent unto him the forementioned *Alcinius*, or *Albinus*, *John Melrose* (so named from the Abbey *Melrose*) *Claudius*, *Clemens*, and *Anthony.* *Florentius* reckoneth them among Hereticks, who followed the Greek Church, because they opposed the *Romish* Rites. The Kings of *France* have beautified this University from time to time, with many sumptuous Edifices, endowed it with many great Priviledges and Princely Revenues. The

principal Colledges are the *Sorborne*, and the Colledge of *Navarre*.

King *Lewes IX.* by the Counsel of *Robert of Sorbon* (which took his surname as they say from the place of his Nativity) his Almoner and Confessour, erected a Colledge of Divines, which retains the name of *Sorbon*. Pope *Clement IV.* confirmed the foundation of this Colledge. He that answereth there continueth from morning to night.

The Colledge of *Navarre* was founded by *Joan Queen of France* and *Navarre*, *Anno 1304*. She likewise enriched this Colledge with an excellent Library.

The greatest part of the young Princes, Lords, and Gentlemen in *France*, are customarily nourished and instructed in this Colledge. *Peter de Alliaco* Chancellour of *Paris*, hath bestowed so much on this Colledge, that he is esteemed as a second founder.

Poitiers.

Poitiers is an University, especially for the Civil Law, and a See Episcopal. It was erected under *Charles VII.* King of *France*, and confirmed by Pope *Eugenius IV.* *Scaliger* in his Cities thus speaks of it.

*Si studium est anima, veniunt à corpore vires ;
Galliaque à meritis poscit utrumque sibi.
Hac studiis, alie belli exercentur amore.
Picavium est animus, cetera corpus erunt.*

John Capnion, and *Christophorus Longolius*, were Professours here.

Lions.

Lions is pleasantly seated on the confluence of the *Soasne*, and the *Rhosne*, anciently a *Roman Colony* (testified by many old Inscriptions) and honoured with a magnificent Temple, dedicated by the Cities of *France* to *Augustus Caesar*; now the most famous Mart of *France*, and an University, which is very ancient, being a seat of Learning in the time of *Caius Caligula*. For in those times before an Altar consecrated to *Augustus Caesar* in the Temple forementioned, this *Caligula* did institute some Exercises of the *Greek and Roman Eloquence*: the *Victor* to be honoured according to his merit, &c. The Archbishop hereof is the Metropolitan of all *France*.

Angiers.

Angiers.

In it is an University founded by *Lewes* the Second, Duke of *Anjou*, the Son of King *John*, about the time that *Rupertus Palsgrave* of *Rheine* founded *Heidelberg* in *Germany*, about the year 1346. It flourisheth in the Study of the Latine especially. *Henry Valois*, Brother to King *Charles IX.* augmented the same. He invited thither many very Learned Scholars, among the which was *Francis Baldwin*, who therein established the profession of the Civil Law. Out of this University came *Johannes Bodinus*.

Avignon.

It is an ancient City of *Provence* scituated on the Bank of *Rhodanus*; wherein is an University of long continuance. In this City are said to be seven Palaces; seven Parish-Churches; seven Monasteries; seven Nunneries: seven Inns, and seven Gates. Pope *Clement V.* transferred the Papal Seat from *Rome* into this City, where it remained seventy four years. It was made an University at the time of the Pope's first settling here, and so it still continueth.

Alciat the great Emblematisft was here Professor, and taught the Law. *Petrus Castrensis* a Lawyer, by sundry Learned Works he wrote, much ennobled this University.

Orleans.

It is a rich and plentiful City placed on the Bank of the River *Loire*. Some write, That the foundation of this City was laid by *Aurelian* the Emperour, *Anno* 276. and from him was called *Aurelia*, which name it retaineth unto this day: In this City was erected an University by *Philip* the fair, King of *France*, *Anno* 1312. Here the Civil Law is Learnedly professed, and this University by divers Learned Writers hath been often entituled the Nurse or Mother thereof.

Bourges.

It is a famous University, called by Learned men the Ornament of Letters, and habitation of the Muses. It was long since founded by a certain Duke of *Bourges*, but afterwards in process of time falling to decay, and being almost utterly extinct, it was again restored by sundry Kings of *France*. It was authorized and endowed with many great priviledges and high prerogatives by Pope *Paul* the second of that name. Here *Alciate*, *Rebuffus*, *Duarenius*, *Hotoman*, *Bonellus*,
and

and *Crispianus* (famous Lawyers) lived and taught with great applause.

Caen.

It is a City of *Normandy*, seated upon the River *Orne*, second in reputation of the whole Province, and famous for the Sepulchre of *William* the Conquerour. An University was erected here by *Henry V.* King of *England*, who after many glorious Conquests achieved against the *French* King, he at last bereaved him of *Normandy*; Anno 1418. In token and memory of which Victory, as a perpetual Trophy and Monument of his glory, he caused to be laid in *Caen* the foundation of this University. The Archbishop of *Dublin* was the first Reader of Divinity there. In this University lately flourished *Bochart* that Learned *French* Divine.

Rhemes.

It is the Metropolis of *Champaigne*, wherein not long since was erected an University by *Charles Guise*, Cardinal of *Lorraine*, Archbishop and Duke of *Rhemes*. In this University among other Colledges, there is one appointed for the education of young *English* fugitives.

The Archbishop of this See is one of the twelve Peers of *France*. The *French* Kings are anointed at *Rhemes* (it is said) with the oyl wherewith *St. Remigius* had anointed *Clovis* the first Christian King of *France*.

Bourdeaux.

It is the chief City of *Aquitain*, seated on the South Bank of the *Garonde*, not far from the Sea, among the Marishes. An University was founded here by King *Lewes XI.* and a large Cathedral. Here *Ansonius*, that famous Poet, was born and educated.

Tholoufe.

It is the chief City of *Languedoc*, and one of the greatest in all *France*; so ancient that some report it to be built when *Deborah* Judged *Israel*. It is the seat of an Archbishop, and an University. Pope *John XXII.* first instituted the University, which enjoyeth the same privileges that heretofore have been granted unto *Paris*.

Nismes.

It was anciently a Colony of the *Romans*, now a Bishops See, where there remain some marks of the *Roman* greatness, especially the ruines of a spacious Palace built by the Emperour *Adrian*; in it an University was lately erected.

Montpelier.

It is a City in *Languedoc*, not far from the *Mediterranean* Sea; it is situate on a high Mountain, as the name importeth. Here is an University for the Study of Physick, and for that very commodiously feared; the Country round about affording great variety of medicinal Herbs. Out of this University many famous Physitians have proceeded, viz. *Gentilis*, *insignis Avicenna Commentator*, *Falco*, *Argentarius*, *Dalechampius*, *Rondeletius*, *Valeriola*, *Jacobus Fontanus*, *Laurentius Foubertus*, *Andreas Laurentius*, *insignis Anatomescriptor*.

Bisanson.

It is the Metropolis of *Burgundy*, seated between two Mountains on the Banks of the River *Doux*, by which it is almost encompassed.

In the year 1540: a small University was founded here by the authority of Pope *Julius III.* and the Emperour *Charles V.* which hath since flourished exceedingly.

Dôle.

It is a City in *Burgundy*. Anciently it was an University for the Study of the Civil Lawes; here *Carolus Molinæus* publickly taught the Law. But now the University is devoured by a Colledge of Jesuites, who fearing lest the Doctrine of the Reformed Churches might creep in among the people, not only have debarred them the use of the Protestants Books, but have expressly forbid them to talk of God, either in a good sort or in a bad.

Valence.

It is a City in *Daulphiné*, the chief City heretofore of the *Valentini*, then a *Roman* Colony, now a Bishops See, and an University for the Civil Lawes.

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