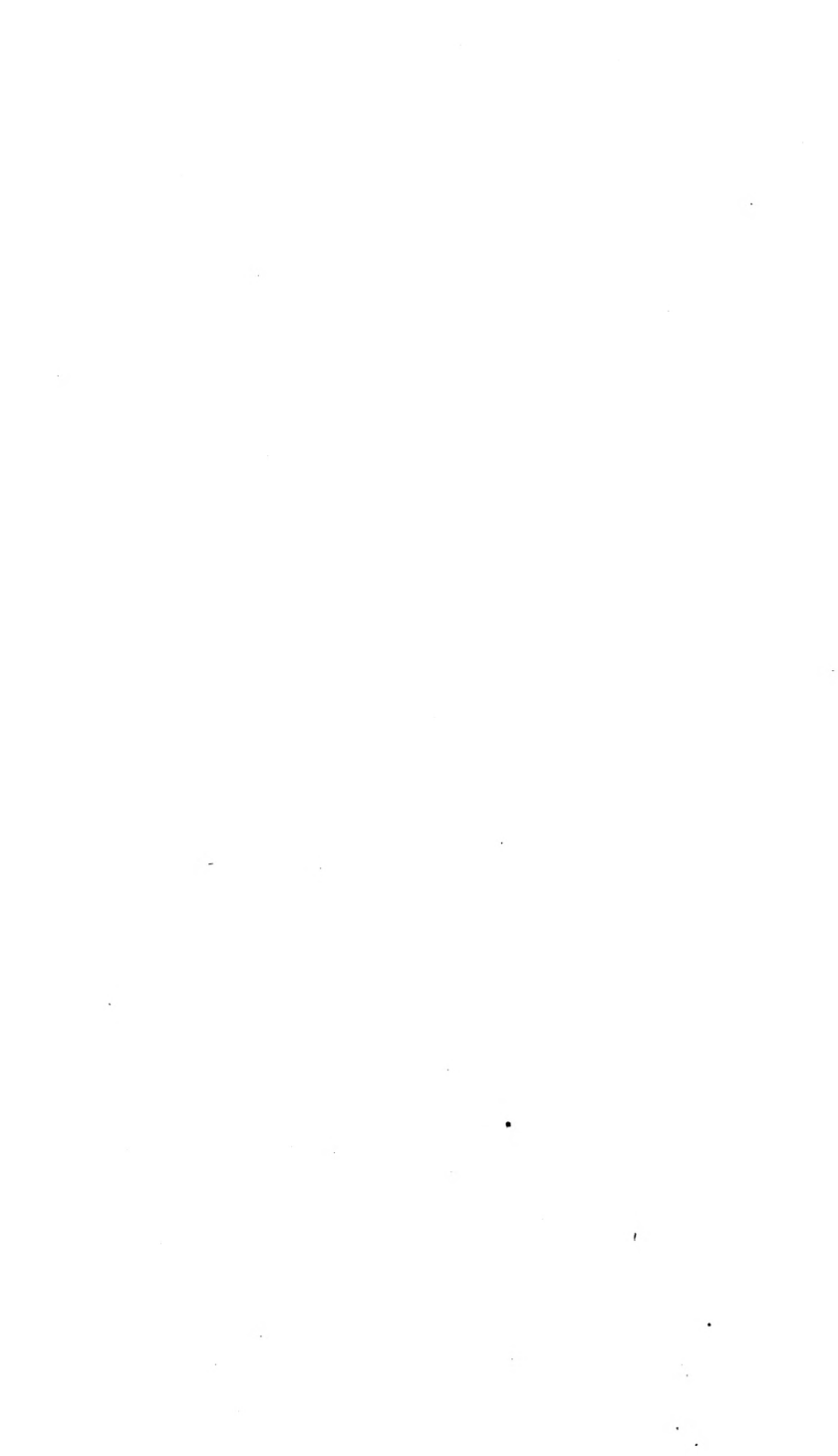
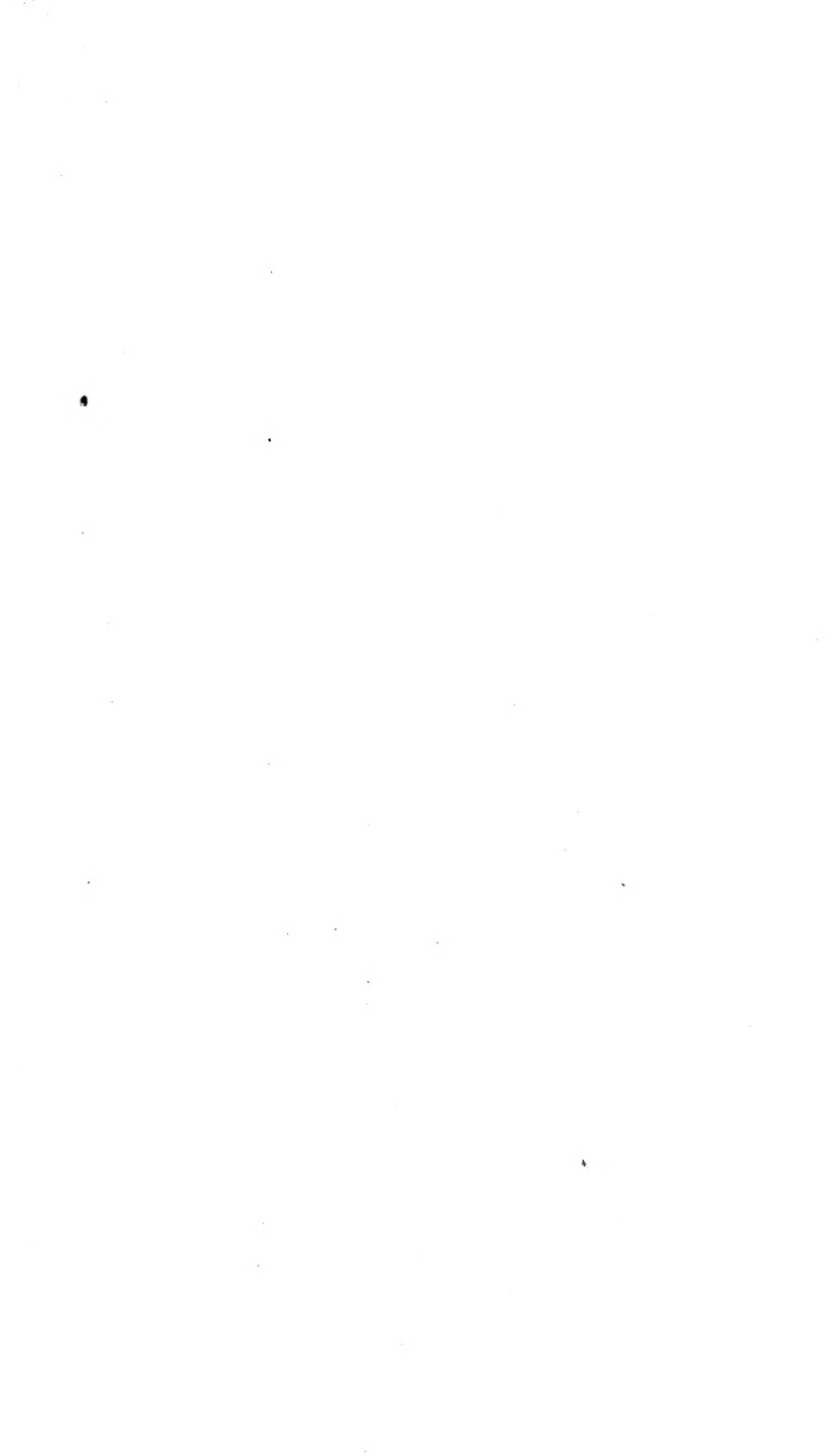


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AN
ECCLESIASTICAL HISTORY,
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FROM
THE BIRTH OF CHRIST,
TO THE
BEGINNING OF THE EIGHTEENTH CENTURY.
VOL. VI.

AN
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Ancient and Modern,

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BEGINNING OF THE EIGHTEENTH CENTURY.

IN SIX VOLUMES.

IN WHICH

THE RISE, PROGRESS, AND VARIATIONS OF CHURCH POWER

ARE CONSIDERED

IN THEIR CONNEXION WITH THE STATE OF LEARNING AND PHILOSOPHY,

AND

THE POLITICAL HISTORY OF EUROPE DURING THAT PERIOD.

BY THE LATE LEARNED

JOHN LAWRENCE MOSHEIM, D. D.

AND CHANCELLOR OF THE UNIVERSITY OF GOTTINGEN.

TRANSLATED FROM THE ORIGINAL LATIN, AND ACCOMPANIED WITH
NOTES AND CHRONOLOGICAL TABLES.

BY ARCHIBALD MACLAINE, D. D.

TO WHICH IS ADDED,

AN ACCURATE INDEX.

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SHORT VIEW, OR GENERAL SKETCH

OF THE

ECCLESIASTICAL HISTORY

OF THE

EIGHTEENTH CENTURY.

I. **T**HE History of the Christian church during the present age, instead of a few pages, would alone require a volume, such are the number and importance of the materials that it exhibits to an attentive inquirer. It is therefore to be hoped that, in due time, some able and impartial writer will employ his labours on this interesting subject. At the same time, to render the present work as complete as possible, and to give a certain clue to direct those who teach or who study ecclesiastical history, through a multitude of facts that have not yet been gathered together, and digested into a regular order, we shall draw here a general sketch that will exhibit the principal outlines of the state of religion since the commencement of the present century. That this sketch may not swell to too great a size, we shall omit the mention of the authors who have furnished materials for this period of church history. Those that are acquainted with modern literature must know, that there are innumerable productions extant, from whence

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XVIII.Introductory
observation.

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Concern-
ing the
prosperous
state of the
church in
general,
and of the
Romish
church in
particular.

such a variety of lines and colours might be taken, as would render this rough and general draught a complete and finished piece.

II. The doctrines of Christianity have been propagated in *Asia*, *Africa*, and *America*, with equal zeal, both by the Protestant and Popish missionaries. But we cannot say the same thing of the true spirit of the Gospel, or of the religious discipline and institutions that it recommends to the observance of Christians, for it is an undeniable fact, that many of those whom the Romish missionaries have persuaded to renounce their false gods, are Christians only as far as an external profession and certain religious ceremonies go; and that instead of departing from the superstitions of their ancestors, they observe them still, though under a different form. We have, indeed, pompous accounts of the mighty success with which the ministry of the Jesuits has been attended among the barbarous and unenlightened nations; and the French Jesuits in particular are said to have converted innumerable multitudes in the course of their missions. This perhaps cannot be altogether denied, if we are to call those converts to Christianity who have received some faint and superficial notions of the doctrines of the Gospel; for it is well known, that several congregations of *such* Christians have been formed by the Jesuits in the *East Indies*, and more especially in the kingdoms of *Carnate*, *Madura*, and *Marava*, on the coast of *Malabar*, in the kingdom of *Tonquin*, the Chinese empire, and also in certain provinces of *America*. These conversions have in outward appearance, been carried on with particular success, since Anthony Veri has had the direction of the foreign missions, and has taken such special care, that neither hands should be wanting for this spiritual harvest, nor any expences spared that might be necessary to the execution

execution of such an arduous and important undertaking. But these pretended conversions, instead of effacing the infamy under which the Jesuits labour, in consequence of the iniquitous conduct of their missionaries in former ages, have only served to augment it, and to shew their designs and practices in a still more odious point of light. For they are known to be much more zealous in satisfying the demands of their avarice and ambition, than in promoting the cause of Christ; and are said to corrupt and modify, by a variety of inventions, the pure doctrine of the Gospel, in order to render it more universally palatable, and to increase the number of their ambiguous converts.

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The famous contest relating to the lawfulness of allowing the Chinese Christians to observe their ancient rites.

III. A famous question arose in this century, which made a great noise in the Romish church, relating to the conduct of the Jesuits in *China*, and their manner of promoting the cause of the Gospel, by permitting the new converts to observe the religious rites and customs of their ancestors. This question was decided to the disadvantage of the missionaries, in the year 1704, by Clement XI. who, by a solemn edict, forbade the Chinese Christians to practise the religious rites of their ancestors, and more especially those that are celebrated by the Chinese in honour of their deceased parents, and of their great lawgiver Confucius. This severe edict was, nevertheless, considerably mitigated in the year 1715, in order to appease, no doubt, the resentment of the Jesuits, whom it exasperated in the highest degree. For the pontiff allowed the missionaries to make use of the word TIEN, to express the divine nature, with the addition of the word TCHU, to remove its ambiguity, and make it evident, that it was not the *heaven*, but the *Lord of heaven*, that the Christian doctors worshipped (a); he

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also

(a) TIEN TCHU signifies the LORD OF HEAVEN.

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also permitted the observance of those rites and ceremonies that had so highly offended the adversaries of the Jesuits, on condition that they should be considered merely as marks of respect to their parents, and as tokens of civil homage to their lawgivers, without being abused to the purposes of superstition, or even being viewed in a religious point of light. In consequence of this second papal edict, the Chinese converts to Christianity are allowed considerable liberties; among other things, they have in their houses *tablets*, on which the names of their ancestors, and particularly of Confucius, are written in golden letters; they are allowed to light candles before these tablets, to make offerings to them of rich perfumes, victuals, fruits, and other delicacies, nay, to prostrate the body before them until the head touches the ground. The same ceremony of prostration is performed by the Chinese Christians at the tombs of their ancestors.

The first of these papal edicts, which was designed to prevent the motley mixture of Chinese superstition with the religious institutions of Christianity, was brought into *China*, in the year 1705, by Cardinal Tournon, the Pope's legate; and the second, which was of a more indulgent nature, was sent, in the year 1721, with Mezzabarba, who went to *China* with the same character. Neither the emperor nor the Jesuits were satisfied with these edicts. Tournon, who executed the orders of his ghostly master with more zeal than prudence, was, by the express command of the emperor thrown into prison, where he died in the year 1710. Mezzabarba, though more cautious and prudent, yet returned home without having succeeded in his negociation; nor could the emperor be engaged, by either arguments or entreaties, to make any alteration in the
the

the institution and customs of his ancestors [b]. At present the state of Christianity in *China* being extremely precarious and uncertain, this famous controversy is entirely suspended; and many reasons induce us to think, that both the pontiffs and the enemies of the Jesuits will unite in permitting the latter to depart from the rigour of the papal edicts, and to follow their own artful and insinuating methods of conversion. For they will both esteem it expedient and lawful to submit to many inconveniences and abuses, rather than to risk the entire suppression of popery in *China*.

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IV. The attempts made since the commencement of the present century, by the English and Dutch, and more especially by the former, to diffuse the light of Christianity through the benighted regions of *Asia* and *America*, have been carried on with more assiduity and zeal than in the preceding age. That the Lutherans have borne their part in this salutary work appears abundantly from the Danish mission, planned with such piety in the year 1706 by Frederic IV. for the conversion of the Indians that inhabit the coast of *Malabar*, and attended with such remarkable success. This noble establishment, which surpasses all that have been yet erected for the propagation of the Gospel, not only subsists still in a flourishing state, but acquires daily new degrees of perfection under the auspicious and munificent patronage

Protestant
missions.

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tronage

☞ [b] Tournon had been made, by the Pope, Patriarch of *Antioch*; and Mezzabarba, to add a certain degree of weight to his mission, was created Patriarch of *Alexandria*. After his return, the latter was promoted to the bishopric of *Lodi*, a preferment which, though inferior in point of station to his imaginary Patriarchate, was yet more valuable in point of ease and profit. See a fuller account of this mission in Dr. Mosheim's *authentic Memoirs of the Christian Church in China*, p. 26. &c. N.

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tronage of that excellent monarch Christian VI. We will, indeed, readily grant, that the converts to Christianity that are made by the Danish missionaries, are less numerous than those which we find in the lists of the popish legates; but it may be affirmed, at the same time, that they are much better Christians, and far excel the latter in the sincerity and zeal that accompany their profession. There is a great difference between Christians in reality, and Christians in appearance; and it is very certain, that the popish missionaries are much more ready than the Protestant doctors, to admit into their communion proselytes, who have nothing of Christianity but the name.

We have but imperfect accounts of the labours of the Russian clergy, the greatest part of whom lie yet involved in that gross ignorance that covered the most unenlightened ages of the church. We learn, nevertheless, from the modern records of that nation, that some of their doctors have employed, with a certain degree of success, their zeal and industry in spreading the light of the Gospel in those provinces that lie in the neighbourhood of *Siberia*.

Private
enemies of
the Gospel.

V. While the missionaries now mentioned exposed themselves to the greatest dangers and sufferings, in order to diffuse the light of divine truth in these remote and darkened nations, there arose in *Europe*, where the Gospel had obtained a stable footing, a multitude of adversaries, who shut their eyes upon its excellence, and endeavoured to eclipse its immortal lustre. There is no country in *Europe* where infidelity has not exhaled its poison; and scarcely any denomination of Christians among whom we may not find several persons, who either aim at the total extinction of all religion, or at least endeavour to invalidate the authority of the Christian system. Some carry on these unhappy attempts in an open manner, others

others under the mask of a Christian profession ; but no where have these enemies of the purest religion, and consequently of mankind, whom it was designed to render wise and happy, appeared with more effrontery and insolence, than under the free governments of *Great Britain* and the *United Provinces*. In *England*, more especially, it is not uncommon to meet with books, in which, not only the doctrines of the Gospel, but also the perfections of the Deity, and the solemn obligations of piety and virtue, are impudently called in question, and turned into derision [c]. Such impious productions have cast a deserved reproach on the names and memories of Toland, Collins, Tindal, and Woolston, a man of an inauspicious genius, who made the most audacious, though senseless attempts to invalidate the miracles of Christ. Add to these Morgan, Chubb, Mandeville, and others. And writers of the same class will be

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soon

[c] This observation, and the examples by which it is supported in the following sentence, stand in need of some correction. Many books have, indeed, been published in *England* against the divinity, both of the Jewish and Christian dispensations ; and it is justly to be lamented, that the inestimable blessing of religious liberty, which the wise and good have improved to the glory of Christianity, by setting its doctrines and precepts in a rational light, and bringing them back to their primitive simplicity, has been so far abused by the pride of some, and the ignorance and licentiousness of others, as to excite an opposition to the Christian system, which is both designed and adapted to lead men, through the paths of wisdom and virtue, to happiness and perfection. It is, nevertheless, carefully to be observed, that the most eminent of the English unbelievers were far from renouncing, at least in their writings and profession, the truths of what they call natural religion, or denying the unchangeable excellence and obligations of virtue and morality. Dr. Mosheim is more especially mistaken, when he places Collins, Tindal, Morgan, and Chubb, in the list of those who called in question the perfections of the Deity, and the obligations of virtue ; it was sufficient to put Mandeville, Woolston, and Toland, in this infamous class.

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soon found in all the countries of *Europe*, particularly in those where the Reformation has introduced a spirit of liberty, if mercenary booksellers are still allowed to publish, without distinction or reserve, every wretched production that is addressed to the passions of men, and designed to obliterate in their minds a sense of religion and virtue.

Atheists
and Deists.

VI. The sect of *Atheists*, by which, in strictness of speech, those only are to be meant who deny the existence and moral government of an infinitely wise and powerful Being, by whom all things subsist, is reduced to a very small number, and may be considered as almost totally extinct. Any that yet remain under the influence of this unaccountable delusion, adopt the System of Spinoza, and suppose the universe to be one vast substance, which excites and produces a great variety of motions, all uncontrollably necessary, by a sort of *internal force*, which they carefully avoid defining with perspicuity and precision.

The Deists, under which general denomination those are comprehended who deny the divine origin of the Gospel in particular, and are enemies to all revealed religion in general, form a motley tribe, which, on account of their jarring opinions, may be divided into different classes. The most decent, or, to use a more proper expression, the least extravagant and insipid form of Deism, is that which aims at an association between Christianity and natural religion, and represents the Gospel as no more than a republication of the original law of nature and reason, that was more or less obliterated in the minds of men. This is the hypothesis of Tindal, Chubb, Mandeville, Morgan, and several others, if we are to give credit to their own declarations, which, indeed, ought not always to be done without caution. This also appears to have been the sentiment of an ingenious
writer,

writer whose eloquence has been ill employed in a book, entitled, *Essential Religion distinguished from that which is only Accessory* [d]; for the whole religious system of this author consists in the three following points:—That *there is a God*—that *the world is governed by his wise providence*—and that *the soul is immortal*; and he maintains, that it was to establish these three points by his ministry, that Jesus Christ came into the world.

VII. The church of *Rome* has been governed since the commencement of this century, by Clement XI. Innocent XIII. Benedict XIII. Clement XII. and Benedict XIV. who may be all considered as men of eminent wisdom, virtue, and learning, if we compare them with the pontiffs of the preceding ages. Clement XI. and Prosper Lambertini, who at present fills the papal chair under the title of Benedict XIV. [e], stand much higher in the list of literary fame than the other pontiffs now mentioned; and Benedict XIII. surpassed them all in piety, or at least in its appearance, which, in the whole of his conduct, was extraordinary and striking. It was he that conceived the laudable design of reforming many disorders in the church, and restraining the corruption and licentiousness of the clergy; and for this purpose held a council, in the palace of the *Lateran*,

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The Rom-
ish church
—and its
pontiffs.

☞ [d] The original title of this book (which is supposed to have been written by one Muralt, a Swiss, author of the *Lettres sur les Anglois et sur les Francois*), is as follows: *Lettres sur la Religion essentielle à l'Homme distinguée de ce qui n'en est que l'accessoire*. There have been several excellent refutations of this book published on the continent; among which the *Lettres sur les vrais principes de la Religion*, in two volumes 8vo. composed by the late learned and ingenious M. Boullier, deserve particular notice.

☞ [e] This history was published while Benedict XIV. was yet alive.

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Lateran, in the year 1725, whose acts and decrees have been made public. But the event did not answer his expectations; nor is there any probability that Benedict XIV. who is attempting the execution of the same worthy purpose, though by different means, will meet with better success.

We must not omit observing here, that the modern bishops of *Rome* make but an indifferent figure in *Europe*, and exhibit little more than an empty shadow of the authority of the ancient pontiffs. Their prerogatives are diminished, and their power is restrained within very narrow bounds. The sovereign princes and states of *Europe*, who embrace their communion, no longer tremble at the thunder of the Vatican, but treat their *anathemas* with indifference and contempt. They indeed, load the *holy father* with pompous titles, and treat him with all the external marks of veneration and respect; yet they have given a mortal blow to his authority, by the prudent and artful distinction they make between the court of *Rome* and the Roman pontiff. For, under the cover of this distinction, they buffet him with one hand, and stroke him with the other; and, under the most respectful profession of attachment to his person, oppose the measures, and diminish still more, from day to day the authority of his court. A variety of modern transactions might be alleged in confirmation of this, and more especially the debates that have arisen in this century, between the court of *Rome*, and those of *France*, *Naples*, *Sardinia* and *Portugal*, in all which that ghastly court has been obliged to yield, and to discover its extreme insignificancy and weakness.

All prospect of a reconciliation between the Protestant and Romish communions entirely removed.

VIII. There have been no serious attempts made in latter times to bring about a reconciliation between the Protestant and Romish churches; for, notwithstanding the pacific projects formed by private persons with a view to this union, it is justly

justly considered as an impracticable scheme. The difficulties that attend its execution were greatly augmented by the famous bull of Clement XI. entitled *Unigenitus*, which deprived the peacemakers of the principal expedient they employed for the accomplishment of this union, by putting it out of their power to soften and mitigate the doctrines of popery, that appeared the most shocking to the friends of the Reformation. This expedient had been frequently practised in former times, in order to remove the disgust that the Protestants had conceived against the church of *Rome*; but the bull *Unigenitus* put an end to all these modifications, and in most of those points that had occasioned our separation from *Rome*, represented the doctrine of that church in the very same shocking light in which they had been viewed by the first reformers. This shews, with the utmost evidence, that all the attempts the Romish doctors have made, from time to time, to give an air of plausibility to their tenets, and render them palatable, were so many snares insidiously laid to draw the Protestants into their communion; that the specious conditions they proposed as the terms of a reconciliation, were perfidious stratagems; and that, consequently, there is no sort of dependence to be made upon the promises and declarations of such a disingenuous set of men.

IX. The intestine discords, tumults and divisions, that reigned in the Romish church, during the preceding century, were so far from being terminated in this, that new fuel was added to the flame; and the animosities of the contending parties grew more vehement from day to day. These divisions still subsist. The Jesuits are at variance with the Dominicans, and some other religious orders, though these quarrels make little noise, and are carried on with some regard to decency
and

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and prudence; the Dominicans are on bad terms with the Franciscans; the controversy concerning the nature, lawfulness, and expediency of the Chinese ceremonies still continues, at least in *Europe*; and were we to mention all the debates that divide the Romish church, which boasts so much of its unity and infallibility, the enumeration would be endless. The controversy relating to Jansenism which was one of the principal sources of that division which reigned within the papal jurisdiction, has been carried on with great spirit and animosity in *France* and in the *Netherlands*. The Jansenists, or, as they rather choose to be called, the disciples of Augustin, are inferior to their adversaries the Jesuits, in numbers, power, and influence; but they equal them in resolution, prudence, and learning, and surpass them in sanctity of manners and superstition, by which they excite the respect of the people. When their affairs take an unfavourable turn, and they are oppressed and persecuted by their victorious enemies, they find an asylum in the *Netherlands*. For the greatest part of the Roman Catholics in *Spanish Flanders*, and all the members of that communion that live under the jurisdiction of the *United Provinces*, embrace the principles and doctrines of Jansenius [*f*]. Those that inhabit the *United Provinces*

{ [*f*] This assertion is too general. It is true, that the greatest part of the Roman Catholics in the *United Provinces* are Jansenists, and that there is no *legal* toleration of the Jesuits in that republic. It is, nevertheless, a known fact, and a fact that cannot be indifferent to those who have the welfare and security of these provinces at heart, that the Jesuits are daily gaining ground among the Dutch Papists. They have a flourishing chapel in the city of *Utrecht*, and have places of worship in several other cities, and in a great number of villages. It would be worthy of the wisdom of the rulers of the Republic to put a stop to this growing evil, and not to suffer in a Protestant country, a religious order which has been suppressed in a Popish one, and declared enemies of the state.

Provinces have almost renounced their allegiance to the Pope, though they profess a warm attachment to the doctrine and communion of the church of *Rome*; nor are either the exhortations or threatenings of the *Holy Father* sufficient to banish the obstinacy of these wayward children, or to reduce them to a state of subjection and obedience.

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X. The cause of the Jansenists acquired a peculiar degree of credit and reputation, both in this and the preceding century, by a French translation of the New Testament, made by the learned and pious Paschasius Quenel, a priest of the Oratory, and accompanied with practical annotations, adapted to excite lively impressions of religion in the minds of men. The quintessence of Jansenism was blended, in an elegant and artful manner, with these annotations, and was thus presented to the reader under the most pleasing aspect. The Jesuits were alarmed at the success of Quenel's book, and particularly at the change it had wrought, in many, in favour of the theological doctrines of Jansenius; and to remove out of the way an instrument which proved so advantageous to their adversaries, they engaged that weak prince Lewis XIV. to solicit the condemnation of this production at the court of *Rome*. Clement XI. granted the request of the French monarch, because he considered it as the request of the Jesuits; and, in the year 1713, issued out the famous *Bull Unigenitus*, in which Quenel's New Testament was condemned, and an *hundred and one propositions* contained in it pronounced heretical [g]. This bull, which is also known by the name

The debates occasioned by Quenel's New Testament.

☞ [g] To show what a political weathercock the *infallibility* of the Holy Father was upon this occasion, it may not be improper to place here an anecdote which is related by Voltaire in his *Siecle de Louis XIV.* vol. ii. under the article *Jansenisme*.

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name of *The Constitution*, gave a favourable turn to the affairs of the Jesuits; but it was highly detrimental to the interests of the Romish church, as many of the wiser members of that communion candidly acknowledge. For it not only confirmed the Protestants in their separation, by convincing them that the church of *Rome* was resolved to adhere obstinately to its ancient superstitions and corruptions, but also offended many of the Roman Catholics, who had no particular attachment to the doctrines of Jansenius, and were only bent on the pursuit of truth and the advancement of piety. It must also be observed, that the controversy relating to Jansenism was much heated and augmented, instead of being mitigated or suspended by this despotic and ill-judged edict.

Commotions in
France occasioned
by this
bull.

XI. The dissensions and tumults excited in *France* by this edict were violent in the highest degree. A considerable number of bishops, and a large body composed of persons eminently distinguished by their piety and erudition, both among the clergy and laity, appealed from the bull to a general council. It was more particularly opposed by the Cardinal De Noailles, archbishop of *Paris*, who, equally unmoved by the authority of the pontiff, and by the resentment and indig-

Jansenism. The credit of the teller weighs but light in the balance of historical fame: the anecdote, however, is well attested, and is as follows: "The Abbè Renaudot, a learned Frenchman, happening to be at *Rome* the first year of the Pontificate of Clement XI. went one day to see the Pope, who was fond of men of letters, and was himself a learned man, and found his holiness reading Father Quenel's book. On seeing Renaudot enter the apartment, the Pope said in a kind of rapture; *Here is a most excellent book—We have nobody at Rome that is capable of writing in this manner; I wish I could engage the author to reside here!*" And yet this same book was condemned afterwards by this same Pope.

indignation of Lewis XIV. made a noble stand against the despotic proceeding of the court of *Rome*. These defenders of the ancient doctrine and liberties of the Gallican church were persecuted by the Popes, the French monarch, and the Jesuits, from whom they received an uninterrupted series of injuries and affronts. Nay, their entire ruin was aimed at by these unrelenting adversaries, and was indeed accomplished in part, since, some of them were obliged to fly for refuge to their brethren in *Holland*; others forced, by the terrors of penal laws, and by various acts of tyranny and violence, to receive the papal edict; while a considerable number, deprived of their places, and ruined in their fortunes, looked for subsistence and tranquillity at a greater distance from their native country. The issue of this famous contest was favourable to the *bull*, which was at length rendered valid by the authority of the parliament, and was registered among the laws of the state. This contributed, in some measure, to restore the public tranquillity, but it was far from diminishing the number of those who complained of the despotism of the pontiff; and the kingdom of *France* is still full of *Appellants* [*h*], who reject the authority of the *bull*, and only wait for a favourable opportunity of reviving a controversy, which is rather suspended than terminated, and of kindling anew a flame that is covered without being extinguished.

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XII. Amidst the calamities in which the Jansenists have been involved, they have only two methods left of maintaining their cause against their powerful adversaries, and these are their *writings* and their *miracles*. The former alone have

The circumstances that contribute to support the cause of Jansenism in *France*.

☞ [*h*] This was the name that was assumed by those who appealed from the bull and the court of *Rome* to a general council.

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have proved truly useful to them; the *latter* gave them only a transitory reputation, which, being ill founded, contributed in the issue to sink their credit. The writings in which they have attacked both the pope and the Jesuits are innumerable; and many of them are composed with such eloquence, spirit, and solidity, that they have produced a remarkable effect. The Jansenists, however, looking upon all human means as insufficient to support their cause, turned their views towards *supernatural* succours, and endeavoured to make it appear, that their cause was the peculiar object of the divine protection and approbation. For this purpose they persuaded the multitude, that God had endowed the bones and ashes of certain persons, who had distinguished themselves by their zeal in the cause of Jansenius, and had, at the point of death, appealed a second time from the Pope to a general council, with the power of healing the most inveterate diseases. The person whose remains were principally honoured with this marvellous efficacy, was the Abbé Paris, a man of family, whose natural character was dark and melancholy; his superstition excessive beyond all credibility; and who, by an austere abstinence from bodily nourishment, and the exercise of other inhuman branches of penitential discipline, was the voluntary cause of his own death [i]. To the miracles which were said to be wrought at the tomb of this fanatic, the Jansenists added a great variety of visions and relations, to which they audaciously attributed a divine origin; for several members of the community, and more especially

[i] The imposture that reigned in these pretended miracles has been detected and exposed by various authors; but by none with more acuteness, perspicuity, and penetration, than by the ingenious Dr. Douglas, in his excellent Treatise on miracles, entitled, *The Criterion*, which was published by Millar in the year 1754.

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variety of circumstances, and more especially from the book which Stephen Jovorski has composed against heretics of all denominations.

The Greek Christians are said to be treated at present by their haughty masters with more clemency and indulgence than in former times. The Nestorians and Monophysites in *Asia* and *Africa* persevere in their refusal to enter into the communion of the Romish church, notwithstanding the earnest entreaties and alluring offers that have been made from time to time by the Pope's legates, to conquer their inflexible constancy.—The Roman Pontiffs have frequently attempted to renew, by another sacred expedition, their former connexions with the kingdom of *Abyssinia*; but they have not yet been able to find out a method of escaping the vigilance of that court, which still persists in its abhorrence of popery. Nor is it at all probable that the embassy, which is now preparing at *Rome* for the Abyssinian emperor will be attended with success. The Monophysites propagate their doctrine in *Asia* with zeal and assiduity, and have not long ago gained over to their communion a part of the Nestorians who inhabit the maritime coasts of *India*.

The external state of the Lutheran church.

XIV. The Lutheran church, which dates its foundation from the year 1517, and the confession of *Augsburg* from the year 1530, celebrated in peace and prosperity the *secular* return of these memorable periods in the years 1717, and 1730. It received some years ago, a considerable accession to the number of its members by the emigration of that multitude of Protestants which abandoned the territory of *Saltzburg*, and the town of *Berchtoldsgaden*, in order to breathe a free air, and to enjoy unmolested the exercise of their religion. One part of these emigrants settled in *Prussia*, another in *Holland*, and many of them transplanted themselves and their families to *America*, and other distant

distiant regions. This circumstance contributed greatly to propagare the doctrine, and extend the reputation of the Lutheran church, which thus not only obtained a footing in *Asia* and *America*, but also formed several congregations of no small note in these remote parts of the world. The state of Lutheranism at home has not been so prosperous, since we learn both from public transactions, and also from the complaints of its professors and patrons, that, in several parts of *Germany*, the Lutheran church has been injuriously oppressed, and unjustly deprived of several of its privileges and advantages, by the votaries of *Rome*.

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XV. It has been scarcely possible to introduce any change into the system of doctrine and discipline that is received in that church, because the ancient confessions and rules that were drawn up to point out the tenets that were to be believed, and the rites and ceremonies that were to be performed, still remain in their full authority, and are considered as the sacred guardians of the Lutheran faith and worship. The method, however, of illustrating, enforcing, and defending, the doctrines of Christianity, has undergone several changes in the Lutheran church. Towards the commencement of this century, an artless simplicity was generally observed by the ministers of that communion, and all philosophical terms and abstract reasonings were entirely laid aside, as more adapted to obscure than to illustrate the truths of the Gospel. But, in process of time, a very different way of thinking began to take place; and several learned men entertained a notion that the doctrines of Christianity could not maintain their ground, if they were not supported by the aids of philosophy, and exhibited and proved in a geometrical order.

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The adepts in jurisprudence, who undertook, in the last century, the revision and correction of the body of ecclesiastical law that is in force among the Lutherans, carried on their undertaking with great assiduity and spirit; and our church-government would at this day bear another aspect, if the ruling powers had judged it expedient to listen to their counsels and representations. We see indeed, in several places, evident proofs that the directions of these great men, relating to the external form of ecclesiastical government, discipline and worship, are highly respected; and that their ideas, even of the doctrinal part of religion, have been more or less adopted by many. Hence it is not at all surprising, that warm disputes have arisen between them and the rulers of the church concerning several points. The Lutheran doctors are apprehensive that, if the sentiments of certain of these reformers took place, religion would become entirely subservient to the purposes of civil policy, and be at length converted into a mere state-machine; and this apprehension is not peculiar to the clergy alone, but is also entertained by some persons of piety and candour, even among the Civilians.

Intestine
enemies.

XVI. The liberty of thinking, speaking, and writing, concerning religious matters, which began to prevail in the last century, was, in this, still further confirmed and augmented; and it extended so far as to encourage both infidels and fanatics to pour forth among the multitude, without restraint, all the effusions of their enthusiasm and extravagance. Accordingly we have seen, and still see, numbers of fanatics and innovators start up from time to time, and, under the influence of enthusiasm, or of a disordered brain, divulge their crude fancies and dreams among the people, by which they either delude many from the communion of the established church,
or

or at least occasion contests and divisions of the most disagreeable kind. We mentioned formerly several of these disturbers of the tranquillity of the church, to whom we may add here the notorious names of Tennhart, Gichtelius, Uberfeld, Rosenbach, Bredel, Seizius, Roemeling, and many others, who either imagined that they were divinely inspired, or from a persuasion of their superior capacity and knowledge, set up for reformers of the doctrine and discipline of the church. Many writers drew their pens against this presumptuous and fanatical tribe; though the greatest part of those who composed it were really below the notice of men of character, and were rather worthy of contempt than of opposition. And, indeed, it was not so much the force of reason and argument, as the experience of their bad success, that convinced these fanatics of their folly, and made them desist from their chimerical projects. Their attempts could not stand the trial of time and common sense; and therefore, after having made a transitory noise, they fell into oblivion. Such is the common and deserved fate of almost all the fanatic ringleaders of the deluded populace; they start up all of a sudden, and make a figure for a while; but generally speaking, they ruin their own cause by their imprudence or obstinacy, by their austerity or perverseness, by their licentious conduct or their intestine divisions.

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XVII. Many place in this fanatical class the Brethren of *Herrenhut*, who were first formed into a religious community in the village so named, in *Lusatia*, by the famous Count Zinzendorff; and afterwards grew so numerous that their emigrants were spread abroad in all the countries of *Europe*, reached even as far as the *Indies*, and formed settlements in the remotest quarters of the globe. The *Herrenhutters* call themselves the

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descendants of the *Bohemian* and *Moravian Brethren*, who, in the fifteenth century, threw off the despotic yoke of *Rome*, animated by the zealous exhortations and heroic example of *John Huss*. They may, however, be said with more propriety, to imitate the example of that famous community, than to descend from those who composed it; for it is well known that there are very few *Bohemians* and *Moravians* in the fraternity of the *Herrenhutters*; and it is extremely doubtful, whether even this small number are to be considered as the posterity of the ancient *Bohemian Brethren* that distinguished themselves so early by their zeal for the Reformation.

If we are to give credit to the declarations of the *Herrenhutters*, they agree with the Lutherans in their doctrine and opinions, and only differ from them in their ecclesiastical discipline, and in those religious institutions and rules of life which form the resemblance between the *Bohemian Brethren* and the disciples of *Zinzendorf*. There are, indeed, many who doubt much of the truth of this declaration, and suspect that the society now under consideration, and more especially their rulers and ringleaders, speak the language of Lutheranism when they are among the Lutherans, in order to obtain their favour and indulgence; and those who have examined this matter with the most attention, represent this fraternity as composed of persons of different religions, as well as of various ranks and orders. Be that as it may, it is at least very difficult to guess the reason that induces them to live in such an entire state of separation from the Lutheran communion, and to be so ambitiously zealous in augmenting their sect, if the only difference between them and the Lutherans lies in the nature of their discipline, and in certain rites and institutions that do not belong to the essence of religion,

For

For the true and genuine followers of Jesus Christ are but little concerned about the outward forms of ecclesiastical government and discipline, knowing that real religion consists in faith and charity, and not in external rites and institutions [1].

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☞ [1] It is somewhat surprising to hear Dr. Mosheim speak in such vague and general terms of this sect, without taking the least notice of their pernicious doctrines and their flagitious practices, that do not only disfigure the sacred truths of the Gospel, but also sap all the foundations of morality. To be persuaded of this, the reader, besides the accounts which Rimius has given of this enormous sect, will do well to consult a curious *Preface*, prefixed to the French translation of a *Pastoral Letter against Fanaticism*, addressed by Mr. Stinstra, an Anabaptist minister in *Friesland*, to his congregation, and published at *Leyden* in the year 1752. It may not be amiss to add here a passage relating to this odious community from the Bishop of Gloucester's treatise entitled, *The Doctrine of Grace*. The words of that great and eminent prelate are as follows: "As purity respects practice, the *Moravians* give us little trouble. If we may credit the yet unconfuted relations, both in print and in MS. composed by their own members, the participants in their most sacred mysterious rites, their practices in the consummation of marriage are so horribly, so unspeakably flagitious, that this people seems to have no more pretence to be put into the number of Christian sects, than the Turlupins of the thirteenth century, a vagabond crew of miscreants, who rambled over *Italy*, *France*, and *Germany*, calling themselves the *Brothers and Sisters of the Free Spirit*, who, in speculation, professed that species of Atheism called *Pantheism*, and in practice, pretended to be exempted from all the obligations of morality and religion." See *Doctrine of Grace*, 12mo. vol. ii. p. 153. As the doctrines of this sect, they open a door to the most licentious effects of fanaticism. Such among many others are the following, drawn from the express declarations of Count Zinzendorf, the head and founder of the community: That the law is not a rule of life to a believer:—That the moral law belongs only to the Jews:—That a converted person cannot sin against light. But of all the singularities for which this sect is famous, the notions they entertain of the organs of generation in both sexes are the most enormously wild and extravagant. *I consider*, (says Count Zinzendorf, in one of his sermons) the parts for distinguishing both sexes in *Christians*, as the most honourable of the

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XVIII. It was the opinion of many, that the succours of philosophy were absolutely necessary to stem the torrent of superstition, and stop its growing progress, and that these alone were adapted to accomplish this desirable purpose. Hence the study of philosophy, which towards the conclusion of the last century, seemed to decline, was now revived, established upon a more rational footing, and pursued with uncommon assiduity and ardour. The branch of philosophy, which is commonly known under the denomination of *Metaphysics*, was generally preferred, as it leads to the first principles of things; and the improvements made in this important science were very considerable. These improvements were owing chiefly to the genius and penetration of the immortal Leibnitz, who cast a new light upon metaphysics, and gave this interesting branch of philosophy a more regular form. This science received a still greater degree of perfection from the philosophical labours of the acute and indefatigable Wolf, who reduced it into a scientific order, and gave its decisions the strength and evidence of a geometrical demonstration,

whole body, my Lord and God having partly inhabited them, and partly worn them himself. This raving secretary looks upon the conjugal act as a piece of scenery, in which the male represents Christ the husband of souls, and the female the church. The married brother (says he) knows matrimony, respects it, but does not think upon it of his own accord; and thus the precious member of the covenant (i. e. the Penis) is so much forgot, becomes so useless, and consequently is reduced to such a natural numbness by not being used, that afterwards, when he is to marry, and use it, the Saviour must restore him from this deadness of body. And when an Esther by grace, and sister according to her make, gets sight of this member, her senses are shut up, and she holily perceives, that God the Son was a boy. Ye holy matrons, who as wives are about your Vice-Christ's, honour that precious sign with the utmost veneration. We beg the chaste reader's pardon for presenting him with this odious specimen of the horrors of the Moravian theology.

stration. Under this new and respectable form it captivated the attention and esteem of the greatest part of the German philosophers, and of those in general who pursue truth through the paths of strict evidence; and it was applied with great ardour and zeal to illustrate and confirm the great truths both of natural and revealed religion. This application of the *First Philosophy* gave much uneasiness to some pious men, who were extremely solicitous, to preserve pure and unmixed the doctrines of Christianity; and it was accordingly opposed by them with great eagerness and obstinacy. Thus the ancient contest between *Philosophy* and *Theology*, *Faith*, and *Reason*, was unhappily revived, and has been carried on with much animosity for several years past. For many are of opinion, that this metaphysical philosophy inspires youthful minds with notions that are far from being favourable to the doctrines, and more especially to the positive institutions of religion; that, seconded by the warmth of fancy, at that age of levity and presumption, it engenders an arrogant contempt of Divine Revelation, and an excessive attachment to human reason, as the only infallible guide of man; and that, instead of throwing new light on the science of theology, and giving it an additional air of dignity, it has contributed, on the contrary, to cover it with obscurity, and to sink it into oblivion and contempt.

XIX. In order to justify this heavy charge against the metaphysical philosophy, they appeal to the writings of Laurent Schmidt, whom they commonly call the *Wertheim* interpreter, from the place of his residence. This man, who was by no means destitute of abilities, and had acquired a profound knowledge of the philosophy now under consideration, undertook, some years ago, a new German translation of the Holy Scriptures,

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tures, to which he prefixed a new system of theology, drawn up in a geometrical order, that was to serve him as a guide in the exposition of the sacred oracles. This undertaking proved highly detrimental to its author, as it drew upon him from many quarters severe marks of opposition and resentment; for scarcely had he published the Five Books of Moses, as a specimen of his method and abilities, when he was not only attacked by several writers, but also brought before the supreme tribunal of the empire, and there accused as an enemy of the Christian religion, and a caviller at divine truth. This severe charge was founded upon this circumstance only, that he had boldly departed from the common explication of certain passages in the books of Moses, which are generally supposed to prefigure the Messiah [*m*]. On this account he was cast into prison, and his errors were looked upon as capitally criminal; but he luckily escaped the vigilance of his keepers, and saved himself by flight.

The controversies called Pietistical, and other religious contests, divide the Lutheran church.

XX. The bare indication of the controversies that have divided the Lutheran church since the commencement of this century would make up a long list. The religious contests that were set on foot by the *Pietists* were carried on in some places with animosity, in others with moderation, according to the characters of the champions, and the temper and spirit of the people. These contests, however, have gradually subsided in process of

☞ [*m*] Dr. Mosheim gives here but the half of the accusation brought against Schmidt, in the year 1737, when he was charged with attempting to prove, that there was not the smallest trace or vestige of the doctrine of the Trinity, nor any prediction pointing out the Messiah, to be found in the Five Books of Moses. It was by the authority of an Imperial edict, addressed by Charles VI. to the prince of the empire, that Schmidt was imprisoned.

of time, and seem at present to be all reduced to the following question, *Whether a wicked man be capable of acquiring a true and certain knowledge of divine things, or be susceptible of any degree or species of divine illumination?* The controversy that has been excited by this question is considered by many as a mere dispute about words; its decision, at least, is rather a matter of curiosity than importance. Many other points, that had been more or less debated in the last century, occasioned keen contests in this, such as the *eternity of hell torments*; the *reign of Christ upon earth during a thousand years*; and the *final restoration of all intelligent beings to order, perfection, and happiness*. The mild and indulgent sentiments of John Fabricius, professor of divinity at *Helmstadt*, concerning the importance of the controversy between the Lutherans and Roman Catholics, excited also a warm debate; for this doctor, together with his disciples, went so far as to maintain, that the difference between the two churches was of so little consequence, that a Lutheran might safely embrace popery. The famous controversies that have been carried on between certain divines, and some eminent civilians, concerning the rites and obligations of wedlock, the lawful grounds of divorce, and the nature and guilt of concubinage, are sufficiently known. Other disputes of inferior moment, which have been of a sudden growth, and of a short duration, we shall pass over in silence, as the knowledge of them is not necessary to our forming an accurate idea of the internal state of the Lutheran church.

XXI. The reformed church still carries the same external aspect under which it has been already described [n]. For, though there be every where

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[n] This description the reader will find above, at the beginning of the last century.

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where extant certain books, creeds, and confessions, by which the wisdom and vigilance of ancient times, thought proper to perpetuate the truths of religion, and to preserve them from the contagion of heresy; yet, in most places, no person is obliged to adhere strictly to the doctrines they contain; and those who profess the main and fundamental truths of the Christian religion, and take care to avoid too *great an intimacy* [o] with the tenets of Socinianism and Popery, are deemed worthy members of the reformed church [p]. Hence, in our times, this great and extensive community comprehends in its bosom, Arminians, Calvinists, Supralapsarians, Sublapsarians, and

☞ [o] *Nimiam consuetudinem*. The expression is remarkable and malignant; it would make the ignorant and unwary apt to believe, that the reformed church allows its members certain approaches towards *Popery* and *Socinianism*, provided they do not carry these approaches too far, even to an *intimate* union with them. This representation of the reformed church is too glaringly false to proceed from ignorance; and Dr. Mosheim's extensive knowledge places him beyond the suspicion of an involuntary mistake in this matter. It is true, this reflection bears hard upon his candour; and we are extremely sorry that we cannot, in this place, do justice to the knowledge of that great man, without arraigning his equity.

☞ [p] Nothing can be more unfair, or at least more inaccurate, than this representation of things. It proceeds from a supposition that is quite chimerical, even that the reformed churches in *England, Scotland, Holland, Germany, Switzerland, &c.* form one *general body*, and have, besides their respective and particular systems of government and discipline, some general laws of *religious toleration*, in consequence of which they admit a variety of sects into their communion. But this *general hierarchy* does not exist. The friends of the Reformation, whom the multiplied horrors and absurdities of Popery obliged to abandon the communion of *Rome*, were formed, in process of time, into distinct ecclesiastical bodies, or national churches, every one of which has its peculiar form of government and discipline. The toleration that is enjoyed by the various sects and denominations of Christians arises, in part from the clemency of the ruling powers, and from the charity and forbearance which individuals think themselves bound to exercise one toward another. See the following note.

and Universalists, who live together in charity and friendship (*q*), and unite their efforts in healing the breach, and diminishing the weight and importance of those controversies that separate them from each other (*r*). This moderation is,

☞ (*q*) If the different denominations of Christians here mentioned live together in the mutual exercise of charity and benevolence, notwithstanding the diversity of their theological opinions, this circumstance, which Dr. Mosheim seems to mention as a reproach, is on the contrary, a proof, that the true and genuine spirit of the Gospel (which is a spirit of forbearance, meekness, and charity,) prevails among the members of the reformed churches. But it must be carefully observed, that this charity, though it discovers the amiable *bond of Peace*, does not, by any means, imply uniformity of sentiment, indifference about truth, or suppose that the reformed churches have relaxed or departed from their system of doctrine. Indeed, as there is no general reformed church, so there is no general reformed Creed or Confession of Faith. The established Church of *England* has its peculiar system of doctrine and government, which remains still unchanged, and in full force; and to which an assent is demanded from all its members, and in a more especial solemn and express manner from those who are its ministers. Such is the case with the national reformed churches in the United Provinces. The dissenters in these countries, who are tolerated by the state, have also their respective bonds of ecclesiastical union; and such of them, particularly in *England* and *Ireland*, as differ from the establishment only in their form of government and worship, and not in matters of doctrine, are treated with indulgence by the more moderate members of the national church, who look upon them as their brethren.

☞ (*r*) In the 4to edition of this work, I mistook, in a moment of inadvertency, the construction of this sentence in the original Latin, and rendered the passage as if Dr. Mosheim had represented the reformed churches as diminishing the weight and importance of those controversies that *separate them from the church of Rome*; whereas he represents them (and, indeed, what he says is rather an encomium than a reproach) as diminishing the weight of those controversies which *separate them from each other*. One of the circumstances that made me fall more easily into this mistake, was my having read, the moment before I committed it, Dr. Mosheim's insinuation with respect

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is, indeed, severely censured by many of the Reformed doctors in *Switzerland*, *Germany*, and more especially in *Holland*, who lament, in the most sorrowful strains, the decline of the ancient purity and strictness that characterized the doctrine and discipline of the church, and sometimes attack, with the strongest marks of indignation and resentment, these modern contemners of primitive orthodoxy. But as the modern party has an evident superiority in point of numbers, power, and influence, these attacks of their adversaries are, generally speaking, treated with the utmost indifference.

Projects of re-union between the Reformed and the Lutherans.

XXII. Whoever, therefore, considers all these things with due attention, will be obliged to acknowledge that neither the Lutherans nor Arminians have, at this day, any further subject of controversy or debate with the reformed church, considered in a general point of view, but only with

pect to the spirit of the church of *England* in the very next page, where he says very inconsiderately, *that we may judge of that spirit by the conduct of Dr. WAKE, who formed a project of peace and union between the English and Gallican churches, founded upon this condition, that each of the two communities should retain the greatest part of their peculiar doctrines.* This is supposing, though upon the foundation of a mistaken fact, that the church of *England*, at least, is making evident approaches to the church of *Rome*.—When I had made the mistake, which turned really an encomium into an accusation, I thought it incumbent on me to defend the reformed church against the charge of an approximation to Popery. For this purpose I observed (in note (z) of the 4to edition), “that the reformed churches were never at such a distance from the spirit and doctrine of the church of *Rome* as they are at this day; and that the improvements in science, that characterise the last and the present age, seem to render a relapse into Romish superstition morally impossible in those who have been once delivered from its baneful influence.” The ingenious author of the *Confessional* did not find this reasoning conclusive; and the objections he has started against it, do not appear to me insurmountable. I have, therefore, thrown upon paper some farther thoughts upon the present state of the reformed religion

with individuals, with private persons that are members of this great community [s]. For the church, considered in its collective and general character, allows now to all its members the full liberty

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gion, and the influence of improvements in philosophy upon its advancement; and these thoughts the reader will find in the Second Appendix.

☞ [s] Granting this to be true with respect to the Arminians, it cannot be affirmed, with equal truth, in regard to the Lutherans, whose doctrine concerning the *corporeal presence of Christ in the eucharist, and the communication of the properties of his divine to his human nature*, is rejected by all the reformed churches, without exception. But it is not universally true, even with respect to the Arminians: for though these latter are particularly favoured by the church of *England*: though Arminianism may be said to have become predominant among the members of that church, or at least to have lent its influence in mitigating some of its articles in the private sentiments of those who subscribe them; yet the Thirty-nine Articles of the church of *England* still maintain their authority; and when we judge of the doctrine and discipline of any church, it is more natural to form this judgment from its *established Creeds and Confession of Faith*, than from the sentiments and principles of particular persons. So that, with respect to the church of *England*, the direct contrary of what Dr. Mosheim asserts is strictly true; for it is rather with that church, and its rule of faith, that the Lutherans are at variance, than with private persons, who, prompted by a spirit of Christian moderation, mitigate some of its doctrines, in order charitably to extend the limits of its communion. But, if we turn our view to the reformed churches in *Holland, Germany, and a part of Switzerland*, the mistake of our author will still appear more palpable; for some of these churches consider certain doctrines, both of the Arminians and Lutherans, as a just cause of excluding them from their communion. The question here is not, whether this rigour is laudable; it is the matter of fact that we are examining at present. The church of *England*, indeed, if we consider its present temper and spirit, does not look upon any of the errors of the Lutherans as *fundamental*, and is therefore ready to receive them into its communion; and the same thing may, perhaps, be affirmed of several of the reformed churches upon the continent. But this is very far from being a proof, that the *Lutherans have at this day*, (as Dr. Mosheim asserts) *no further subject of controversy or debate with these churches*; it only proves, that these churches nourish a spirit of toleration and charity *worthy of imitation*.

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liberty of entertaining the sentiments they think most reasonable, in relation to those points of doctrine that formerly excluded the Lutherans and Arminians from its communion, and looks upon the essence of Christianity and its fundamental truths as in no wise affected by these points, however variously they may be explained by the contending parties. But this moderation, instead of facilitating the execution of the plans that have been proposed by some for the re-union of the Lutheran and Reformed churches, contribute rather to prevent this re-union, or at least to render it much more difficult. For those among the Lutherans who are zealous for the maintenance of the truth, complain, that the reformed church has rendered too wide the way of salvation, and opened the arms of fraternal love and communion, not only to us (Lutherans), but also to Christians of all sects and all denominations. Accordingly, we find, that when, about twenty years ago, several eminent doctors of our communion, with the learned and celebrated Matthew Pfaff, at their head, employed their good offices with zeal and sincerity in order to our union with the reformed church; this pacific project was so warmly opposed by the greatest part of the Lutherans, that it came to nothing in a short time (t).

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(t) The project of the very pious and learned Dr. Pfaff for uniting the Lutheran and reformed churches, and the reasons on which he justified this project, are worthy of the truly Christian spirit, and do honour to the accurate and sound judgment of that most eminent and excellent divine*. And it is somewhat surprising, considering the proofs of moderation and judgment that Dr. Mosheim has given in other parts of this valuable history, that he neither mentions the project of Dr. Pfaff with applause, nor the stiffness of the Lutherans on this occasion with any mark of disapprobation.

* See this learned author's *Collectio Scriptorum Irenicorum ad Unionem inter Protestantas facientum*, published in 4to, at Hall in Saxony, in the year 1725.

XXIII. The church of *England*, which is now the chief and leading branch of that great community that goes under the denomination of the Reformed Church, continues in the same state, and is governed by the same principles, that it assumed at the Revolution under the reign of King William III. The established form of church-government is *Episcopacy*, which is embraced by the sovereign, the nobility, and the greatest part of the people. The *Presbyterians*, and the numerous sects of different denominations that are comprehended under the general title of *Non-conformists*, enjoy the sweets of religious liberty, under the influence of a *legal* toleration. Those, indeed, who are best acquainted with the present state of the English nation, tell us, that the dissenting interest declines from day to day, and that the cause of *Non-conformity* owes this gradual decay, in a great measure, to the lenity and moderation that are practised by the rulers of the established church. The members of this church may be divided into two classes, according to their different ideas of the origin, extent, and dignity of episcopal jurisdiction. For some look upon the government of bishops to be founded on the authority of a divine institution, and are immoderately zealous in extending the power and prerogatives of the church; others of a more mild and sedate spirit, while they consider the episcopal form of government as far superior to every other system of ecclesiastical polity, and warmly recommend all the precautions that are necessary to its preservation and the independence of the clergy, yet do not carry this attachment to such an excessive degree, as to refuse the name of a *church* to every religious community that is not governed by a bishop, or to defend the prerogatives and pretensions of the

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episcopal order with an intemperate zeal (*u*).— These two classes are sometimes involved in warm debates, and oppose each other with no small degree of animosity, of which this present century has exhibited the following remarkable example. Dr. Benjamin Hoadley, the present bishop of *Winchester*, a prelate eminently distinguished by the accuracy of his judgment, and the purity of his flowing and manly eloquence, used his utmost endeavours, and not without success, to lower the authority of the church, or at least to reduce the power of its rulers within narrow bounds. On the other hand, the church and its rulers found several able defenders; and, among the rest, Dr. John Potter, now archbishop of *Canterbury*, who maintained the rights and pretensions of the clergy with great eloquence and erudition. As to the spirit of the established church of *England*, in relation to those who dissent from its rule of doctrine and government, we see it no where better than in the conduct of Dr. Wake, archbishop of *Canterbury*, who formed a project of peace and union between the English and Gallican churches, founded upon this condition, that each of the two communities should retain the greatest part of their respective and peculiar doctrines (*w*).

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☞ (*u*) The learned and pious archbishop Wake, in a letter to Father Courrayer, dated from *Croydon House*, July 9. 1724. expresseth himself thus: “ I bless God that I was born and
“ have been bred in an episcopal church, which, I am convinced,
“ has been the government established in the Christian church
“ from the very time of the Apostles. But I should be un-
“ willing to affirm, that *where* the ministry is not episcopal,
“ there is no church, nor any true administration of the sacra-
“ ments. And very many there are among us who are zeal-
“ ous for episcopacy, yet dare not go so far as to annul the
“ ordinances of God performed by any other ministry.”

☞ (*w*) Archbishop Wake certainly corresponded with some learned and moderate *Frenchmen* on this subject, particularly

XXIV. The unbounded liberty which every individual in *England* enjoys of publishing, without restraint, his religious opinions, and of worshipping God in the manner he thinks the most conformable to reason and scripture, naturally produces a variety of sects, and gives rise to an uninterrupted succession of controversies about theological matters. It is scarcely possible for any historian that has not resided for some time in *England*, and examined with attention, upon the spot, the laws, the privileges, the factions, and opinions of that free and happy people, to give a just and accurate account of these religious sects and controversies. Even the names of the greatest part of these sects have not as yet reached us, and many of those that are come to our knowledge, we know but imperfectly. We are greatly in the dark with respect to the grounds and principles of these controversies, because we are destitute of the sources from whence proper information must be drawn. At present the ministerial labours of George Whitefield, who has formed a community, which he proposes to render superior

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cularly with Du Pin, the ecclesiastical historian : and no doubt, the archbishop, when he assisted Courrayer in his Defence of the Validity of the *English Ordinations*, by furnishing him with unanswerable proofs drawn from the registers at *Lambeth*, had it in his view to remove certain groundless prejudices, which, while they subsisted amongst Roman Catholics, could not but defeat all projects of peace and union between the English and Gallican churches. The interests of the Protestant religion could not be in safer hands than Archbishop Wake's. He who had so ably and so successfully defended Protestantism, as a controversial writer, could not surely form any project of peace and union with a Roman Catholic Church, the terms of which would have reflected on his character as a negociator. ¶ This note has been misunderstood and censured by the acute author of the *Confessional*. This censure gave occasion to the Third *Appendix*, which the reader will find at the end of this volume, and in which the matter contained in this note is fully illustrated, and the conduct of Archbishop Wake set in its true light.

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rrior in sanctity and perfection to all other Christian churches, make a considerable noise in *England*, and are not altogether destitute of success. If there is any consistency in this man's theological system, and he is not to be looked upon as an enthusiast, who follows no rule but the blind impulse of an irregular fancy, his doctrine seems to amount to these two propositions: "That true religion consists alone in holy affections, and in a certain inward *feeling*, which it is impossible to explain; and that Christians ought not to seek truth by the dictates of reason, or by the aids of learning, but by laying their minds open to the direction and influence of Divine illumination."

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the Dutch
church.

XXV. The Dutch church is still divided by the controversies that arose from the philosophy of Des Cartes and the theology of Cocceius; though these controversies be carried on with less bitterness and animosity at present than in former times. It is even to be hoped that these contests will soon be totally extinguished, since it is well known, that the Newtonian philosophy has expelled Cartesianism from almost all the academies and schools of learning in the United Provinces. We have already mentioned the debates that were occasioned by the opinions of Roell. In the year 1703, Frederic Van Leenhof was suspected of a propensity towards the system of Spinoza, and drew upon him a multitude of adversaries, on account of a remarkable book, entitled *Heaven upon Earth*; in which he maintained literally, that it was the duty of Christians to rejoice always, and to suffer no feelings of affliction and sorrow to interrupt their gaiety. The same accusations were brought against an illiterate man, named William Deurhoff, who, in some treatises composed in the Dutch language, represented the Divine Nature under the idea of a certain *force*,

or

or *energy*, that is diffused throughout the whole universe, and acts in every part of the great fabric. The most recent controversies that have made a noise in *Holland*, were those that sprung from the opinions of Mr. James Saurin and Mr. Paul Maty, on two very different subjects. The former, who was minister of the French in the *Hague*, and acquired a shining reputation by his genius and eloquence, fell into an error, which, if it may be called such, was at least an error of a very pardonable kind. For, if we except some inaccurate and unwary expressions, his only deviation from the received opinions consisted in his maintaining, that it was sometimes lawful to swerve from truth, and to deceive men by our speech, in order to the attainment of some great and important good [*x*]. This sentiment was not relished, as the most considerable part of the reformed churches adopt the doctrine of Augustin, “That a lie or a violation of the truth can never be allowable in itself, or advantageous in the issue.” The conduct of Maty was much more worthy of condemnation; for, in order to explain the mystery of the Trinity, he invented the following unsatisfactory hypothesis: “That the *Son* and the *Holy Ghost* were two finite beings, that had been created by *God*, and at a certain time were united to the Divine nature [*y*].”

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XXVI.

☞ [*x*] See Saurin's *Discours Historiques, Theologiques, Critiques, et Moraux, sur les evenemens les plus memorables du Vieux et du Nouveau Testament*, tom. i. of the folio edition.

☞ [*y*] Dr. Mosheim, in another of his learned productions, has explained, in a more accurate and circumstantial manner, the hypothesis of Maty, which amounts to the following propositions: “That the Father is the pure Deity; and that the *Son* and the *Holy Ghost* are two other persons, in each of whom there are two natures; one divine, which is the same in all the three persons, and with respect to which they

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The disputes in Switzerland concerning the formula consensus or form of agreement.

XXVI. The particular confession of faith, that we have already had occasion to mention under the denomination of the *Formulary of agreement or concord*. has, since the commencement of this century, produced warm and vehement contests in *Switzerland*, and more especially in the canton of *Bern*. In the year 1718, the magistrates of *Bern* published an order, by which all professors and pastors, particularly those of the university and church of *Lausanne*, who were suspected of entertaining any erroneous opinions, were obliged to declare their assent to this *Formulary*, and to adopt it as the rule of their faith. This injunction was so much the more grievous, as no demand of that kind had been made for some time before this period; and the custom of requiring subscription to this famous confession had been suspended in the case of several who were promoted in the academy, or had entered into the church. Accordingly

“ they are *one and the same God*, having the same numerical
 “ divine essence; and the other a *finite and dependent* nature,
 “ which is united to the *divine nature*, in the same manner in
 “ which the orthodox say, that *Jesus Christ is God and Man.*”
 See Moshemi *Dissertationes ad Historiam Ecclesiasticam pertinentes* (published at *Altena* in the year 1743), vol. ii. p. 498. But principally the original work of Mr. Maty, which was published (at the Hague) in the year 1729, under the following title: *Lettre d'un Theologien à un autre Theologien sur le Mystere de Trinité.*—The publication of this hypothesis was unnecessary, as it was really destitute even of the merit of novelty, being very little more than a repetition of what Dr. Thomas Burnet, prebendary of *Sarum*, and rector of *West-kington* in *Wiltshire*, had said, about ten years before, upon this mysterious subject, which nothing but presumption can make any man attempt to render intelligible. See a treatise published without his name by Dr. Burnet, in the year 1720, under the following title: *The Scripture Trinity intelligibly explained: Or, An Essay towards the Demonstration of a Trinity in Unity from Reason and Scripture, in a Chain of Consequences from certain Principles, &c.* by a Divine of the Church of England. See also the same author's *Scripture-Doctrine of the Redemption of the World by Christ, intelligibly explained, &c.*

ordingly, many pastors and candidates for holy orders refused the assent that was demanded by the magistrates, and some of them were punished for this refusal. Hence arose warm contests and heavy complaints, which engaged the King of *Great Britain*, and the States-general of the *United Provinces*, to offer their intercession, in order to terminate these unhappy divisions; and hence the *Formulary* under consideration lost much of its credit and authority.—Nothing memorable happened during this period in the German churches. The Reformed church that was established in the *Palatinate*, and had formerly been in such a flourishing state, suffered greatly from the persecuting spirit, and the malignant counsels of the votaries of *Rome*.

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XXVII. The Socinians, who were dispersed through the different countries of *Europe*, have never hitherto been able to form a separate congregation, or to celebrate publicly divine worship, in a manner conformable to the institutions of their sect; though it is well known, that in several places, they hold clandestine meetings of a religious kind. The person that made the principal figure among them in this century, was the learned Samuel Crellius, who died in an advanced age at *Amsterdam*; he indeed preferred the denomination of *Artemonite* before that of Socinian, and really departed, in many points, from the received doctrines of that sect.

The Arians found a learned and resolute patron in William Whiston, professor of mathematics in the university of *Cambridge*, who defended their doctrine in various productions, and chose rather to resign his chair, than to renounce his opinions. He was followed in these opinions, as is commonly supposed, by Dr. Samuel Clarke, a man of great abilities, judgment, and learning, who, in the year 1724, was charged with altering and

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modifying the ancient and orthodox doctrine of the Trinity [z]. But it must argue a great want of

(☞ [z]) It is but too evident that few controversies have so little augmented the sum of knowledge, and so much hurt the spirit of charity, as the controversies that have been carried on in the Christian church in relation to the doctrine of the *Trinity*. Mr. Whiston was one of the first divines who revived this controversy in the xviiith century. About the year 1706, he began to entertain some doubts about the *proper* eternity and omniscience of Christ. This led him to review the popular doctrine of the Trinity; and, in order to execute this review with a degree of diligence and circumspection suitable to its importance, he read the New Testament twice over, and also all the ancient genuine monuments of the Christian religion till near the conclusion of the second century. By this inquiry, he was led to think, that, at the incarnation of Christ, the *Logos*, or Eternal Wisdom, supplied the place of the *rational soul*, or *πνεῦμα*;—that the eternity of the Son of God was not a real *distinct* existence, as of a son properly *co-eternal* with his father by a true eternal generation, but rather a metaphysical existence in *potentiâ*, or in some sublimer manner in the Father, as his wisdom or word—that Christ's real *creation* or *generation* (for both these terms are used by the earliest writers) took place some time before the creation of the world;—that the council of *Nice* itself established no other eternity of Christ;—and, finally, that the Arian doctrine in these points was the original doctrine of Christ himself, of his holy Apostles, and of the most primitive Christians. Mr. Whiston was confirmed in these sentiments by reading Novatian's Treatise concerning the Trinity; but more especially by the perusal of the *Apostolical Constitutions*, the antiquity and authenticity of which he endeavoured, with more zeal than precision and prudence, to prove, in the third part of his *Primitive Christianity Revived*.

This learned visionary, and upright man, was a considerable sufferer by his opinions. He was not only removed from his theological and pastoral functions, but also from his mathematical professorship, as if Arianism had extended its baneful influence even to the science of lines, angles, and surfaces. This measure was undoubtedly singular, and it appeared rigid and severe to all those, of both parties, who were dispassionate enough to see things in their true point of light. And, indeed, though we should grant that the good man's mathematics might, by erroneous conclusions, have corrupted his orthodoxy, yet it will still remain extremely difficult to comprehend, how his heterodoxy could hurt his mathematics. It was

not

of equity and candour to rank this eminent man in the class of Arians, taking that term in its proper

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not therefore consistent, either with clemency or good sense, to turn Mr. Whiston out of his mathematical chair, because he did not believe the explication of the Trinity that is given in the Athanasian creed; and I mention this as an instance of the unfair proceedings of immoderate zeal, which often confounds the plainest distinctions, and deals its punishments, without measure or proportion.

Dr. Samuel Clarke stepped also aside from the notions commonly received concerning the Trinity; but his modification of this doctrine was not so remote from the popular and orthodox hypothesis, as the sentiment of Whiston. His method of inquiring into that incomprehensible subject was modest, and, at least, promised fair as a guide to truth. For he did not begin by abstract and metaphysical reasonings in his illustrations of this doctrine, but turned his first researches to the *word and to the testimony*, persuaded that, as the doctrine of the Trinity was a matter of mere revelation, all human explications of it must be tried by the declarations of the New Testament, interpreted by the rules of grammar, and the principles of sound criticism. It was this persuasion that produced the Doctor's famous book, entitled, *The Scripture Doctrine of the Trinity, wherein every Text of the New Testament relating to that Doctrine is distinctly considered, and the Divinity of our blessed Saviour, according to the Scriptures, proved and explained.* The doctrine which this learned divine drew from his researches was comprehended in 55 propositions, which, with the proper illustrations, form the second part of this work. The reader will find them there at full length. We shall only observe here, that Dr. Clarke, if he was careful in searching after the true meaning of those scripture expressions that relate to the divinity of the *Son* and the *Holy Ghost*, was equally circumspect in avoiding the accusation of heterodoxy, as appears by the series of propositions now referred to. There are three great rocks of heresy on which many bold adventurers on this *Anti-pacific* ocean have been seen to split violently. These rocks are *Tritheism*, *Sabellianism* and *Arianism*. Dr. Clarke got evidently clear of the first, by denying the *self-existence* of the Son and the Holy Ghost, and by maintaining their *derivation from*, and *subordination to*, the Father. He laboured hard to avoid the second, by acknowledging the personality and distinct agency of the Son and the Holy Ghost; and he flattered himself with having escaped from the dangers of the third, by his asserting the *eternity* (for the Doctor believed the possibility of an eternal production which Whiston could not

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proper and natural signification; for he only maintained what is commonly called the *Arminian*

not digest) of the two divine subordinate *persons*. But with all his circumspection, Dr. Clarke did not escape opposition and censure. He was abused and answered, and heresy was subdivided and modified, in order to give him an opprobrious title, even that of *Semi-Arian*. The convocation threatened, and the Doctor calmed by his prudence the apprehensions and fears which his *scripture-doctrine of the Trinity* had excited in that learned and reverend assembly. An authentic account of the proceedings of the two houses of convocation upon this occasion, and of Dr. Clarke's conduct in consequence of the complaints that were made against his book, may be seen in a piece supposed to have been written by the Rev. Mr. John Lawrence, and published at *London*, in 8vo, in the year 1714, under the following title: *An apology for Dr. Clarke, containing an account of the late Proceedings in Convocation upon his Writings concerning the Trinity*. The true copies of all the original papers relating to this affair are published in this apology.

If Dr. Clarke was attacked by authority, he was also combated by argument. The learned Dr. Waterland was one of his principal adversaries, and stands at the head of a polemical body, composed of eminent divines, such as Gastrel, Wells, Nelson, Mayo, Knight, and others who appeared in this controversy. Against these, Dr. Clarke, unawed by their numbers, defended himself with great spirit and perseverance, in several *letters and replies*. This prolonged a controversy, which may often be suspended through the fatigue of the combatants, or the change of the mode in theological researches, but which will probably never be terminated; for nothing affords such an endless subject of debate as a doctrine above the reach of human understanding, and expressed in the ambiguous and improper terms of human language, such as *persons, generations, substance, &c.* which, in this controversy, either convey no ideas at all, or false ones. The inconveniences, accordingly, of departing from the divine simplicity of the scripture-language on this subject, and of making a matter of mere revelation an object of human reasoning, were palpable in the writings of both the contending parties. For, if Dr. Clarke was accused of verging towards *Arianism*, by maintaining the derived and *caused* existence of the Son and the Holy Ghost, it seemed no less evident that Dr. Waterland was verging towards *Tritheism*, by maintaining the *self-existence* and independence of these divine persons, and by asserting that the subordination of the Son to the Father is only a subordination

nian Subordination, which has been, and is still adopted by some of the greatest men in England, and

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nation of office and not of nature. So that if the former Divine was deservedly called a *Semi-Arian*, the latter might, with equal justice, be denominated a *Semi-Tritheist*. The difference between these two learned men lay in this, that Dr. Clarke, after making a faithful collection of the texts in scripture that relate to the Trinity, thought proper to interpret them by the maxims and rules of right reasoning, that are used on other subjects; whereas Dr. Waterland denied that this method of reasoning was to be admitted in illustrating the doctrine of the Trinity, which was far exalted above the sphere of human reason, and therefore he took the texts of scripture in their direct, literal, and grammatical sense. Dr. Waterland, however, employed the words *persons*, *subsistence*, &c. as useful for fixing the notion of *distinction*; the words *uncreated*, *eternal*, and *immutable*, for ascertaining the divinity of each *person*; and the words *interior generation* and *procession*, to indicate their *union*. This was departing from his grammatical method, which ought to have led him to this plain conclusion, that the Son and the Holy Ghost, to whom divine attributes are ascribed in Scripture, and even the denomination of God to the former, possess these attributes in a manner which it is impossible for us to understand in this present state, and the understanding of which is consequently unessential to our salvation and happiness. The Doctor, indeed, apologizes in his *queries* (p. 321.) for the use of these metaphysical terms, by observing, that “they are not designed to enlarge our views, or to add any thing to our stock of ideas, but to secure the plain fundamental truth, *That Father, Son, and Holy Ghost, are all strictly divine, and uncreated; and yet are not three Gods, but one God.*” It is, however, difficult to comprehend how terms that neither *enlarge our views*, nor give us *ideas*, can secure any truth. It is difficult to conceive what our faith gains by being entertained with a certain number of *sounds*. If a *Chinese* should explain a term of his language which I did not understand, by another term, which he knew beforehand that I understood as little, his conduct would be justly considered as an insult against the rules of conversation and good breeding; and I think it is an equal violation of the equitable principles of candid controversy, to offer, as illustrations, propositions or terms that are as unintelligible and obscure as the thing to be illustrated. The words of the excellent and learned Stillingfleet (in the Preface to his *Vindication of the Doctrine of the Trinity*) administer a plain and a wise rule, which were it observed by divines, would greatly contribute to heal the wounds which both *Truth* and *Charity* have received

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and even by some of the most learned bishops of that nation. This doctrine he illustrated with greater care and perspicuity than any before him had done, and taught that the *Father, Son, and Holy Ghost* are equal in *nature*, and different in *rank, authority, and subordination* [a]. A great number of English writers have endeavoured, in a variety of ways, to invalidate, and undermine the doctrine of the holy Trinity; and it was this consideration that engaged a lady [b], eminently distinguished by her orthodoxy and opulence, to leave by her testament a rich legacy as a foundation for a lecture, in which eight sermons are preached annually by a learned divine, who is nominated to that office by the trustees. This foundation has subsisted since the year 1720, and promises to posterity an ample collection of learned productions in defence of this branch of the Christian faith.

ceived in this controversy. “ Since both sides yields (says he) “ that the matter they dispute about is above their reach, the “ wisest course they can take is, to assert and defend what is “ *revealed*, and not to be *peremptory* and quarrelsome about “ that which is acknowledged to be above our comprehension; I mean as to the *manner* how the *three persons* partake “ of the *divine nature*.”

Those who are desirous of a more minute historical view of the manner in which the Trinitarian Controversy has been carried on during this present century, may consult a pamphlet, entitled, *An Account of all the considerable Books and Pamphlets that have been wrote on either Side in the Controversy concerning the Trinity since the year 1712; in which is also contained an Account of the Pamphlets written this last Year, on each side by the Dissenters, to the End of the Year 1719.* This pamphlet was published at London in the year 1720. The more recent treatises on the subject of the Trinity are sufficiently known.

{ [a] It will appear to those who read the preceding note [z], that Dr. Mosheim has here mistaken the true hypothesis of Dr. Clarke, or, at least, expresses it imperfectly; for what he says here is rather applicable to the opinion of Dr. Waterland. Dr. Clarke maintained an equality of perfections between the three Persons; but a *subordination of nature*, in point of existence and derivation.

[b] Lady Moyer.

APPENDIX II.



Some Observations relative to the present State of the Reformed Religion, and the influence of improvements in Philosophy and Science on its propagation and advancement.

Occasioned by some passages in the preface to a book, entitled, *The CONFSSIONAL.*

IN one of the notes (a), which I added to those of Dr. Mosheim, in my translation of his Ecclesiastical History, I observed that *the Reformed churches were never at such a distance from the spirit and doctrine of the church of Rome as they are at this day;—that the improvements in science, that characterize the last and the present age, seem to render a relapse into Romish superstition morally impossible in those who have been once delivered from its baleful influence: and that, if the dawn of science and philosophy towards the end of the sixteenth, and the commencement of the seventeenth centuries, was favourable to the cause of the Reformation, their progress, which has a kind of influence even upon the multitude, must confirm us in the principles that occasioned our separation from the church of Rome.*

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[a] See volume ii. p. 573. of the quarto edition. This note was occasioned by my mistaking, in a moment of inadvertency, the true sense of the passage to which it relates. This mistake I have corrected in the octavo edition, and in the supplement to the quarto edition.

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This reasoning did not appear conclusive to the ingenious author of the *Confessional*, who has accordingly made some critical reflections upon it in the preface to that work. However, upon an impartial view of these reflections, I find that this author's *excessive* apprehensions of the progress of Popery have had an undue influence on his method of reasoning on this subject. He supposes (*preface*, p. 59. and 60.), that the improvements in science and philosophy, in some Popish countries, have been as considerable as in any reformed country; and afterwards asks, *what intelligence we have from these Popish countries of a proportionable progress of religious reformation? Have we no reason to suspect* (adds he) *that if an accurate account were to be taken, the balance in point of conversions, in the most improved of these countries, would be greatly against the Reformed Religion?*

I cannot see how these observations, or rather conjectures, even were they founded in truth and fact, tend to prove my reasoning inconclusive. I observed that the progress of science was adapted to confirm *us Protestants* in the belief and profession of the Reformed religion; and I had here in view, as every one may see, those countries in which the Protestant religion is established; and this author answers me by observing, that the progress of the Reformation in some Popish countries is not proportionable to the progress of science and philosophy in these countries. This, surely, is no answer at all; since there are in Popish countries *accidental circumstances* that counteract, in favour of Popery, the influence of those improvements in science, which are in direct opposition to its propagation and advancement; circumstances that I shall consider presently, and which do not exist in Protestant states. This subject is interesting; and I therefore presume,

sume, that some farther thoughts upon it will not be disagreeable to the candid reader.

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The sagacious author of the Confessional cannot, I think, seriously call in question the *natural* tendency of improvements in learning and science to strengthen and confirm the cause of the Reformation. For as the *foundations* of Popery are a *blind submission* to an usurped authority over the understandings and consciences of men, and an *implicit credulity* that adopts, without examination, the miracles and visions that derive their existence from the crazy brains of fanatics, or the lucrative artifice of impostors, so it is unquestionably evident, that the progress of sound philosophy, and the spirit of free inquiry it produces, strikes directly at these foundations. I say the progress of *sound philosophy*, that the most inattentive reader may not be tempted to imagine (as the author of the Confessional has been informed, Preface, p. 60.), that *improvements in philosophy have made many sceptics in all churches, reformed and unreformed*. For I am persuaded, that as *true* Christianity can never lead to *superstition*, so *true* philosophy will never be a guide to infidelity and scepticism. We must not be deceived with the name of philosophers, which some poets and wits have assumed in our days, particularly upon the Continent, and which many lavish upon certain subtle refiners in dialectics, who bear a much greater resemblance of over-weening sophists, than of real sages. We must not be so far lost to all power of distinguishing, as to confound in one common mass, the philosophy of a *Bacon*, a *Newton*, a *Boyle*, and a *Nieuwentyt*, with the incoherent views and rhetorical rants of a *Bolingbroke*, or the flimsy sophistry of a *Voltaire*. And though candour must acknowledge, that some men of true learning have been so unhappy as to fall into infidelity, and charity must weep to see a *Hume* and a *D'Alembert* joining

APPEND joining a set of men that are unworthy of their
 II. society, and covering a dark and uncomfortable
 system with the lustre of their superior talents,
 yet equity itself may safely affirm, that neither
 their science nor their genius are the causes of
 their scepticism.

But if the progress of science and free inquiry have a natural tendency to destroy the foundations of Popery, how comes it to pass that, in Popish countries, the progress of the Reformation bears no proportion to the progress of science? and how can we account for the ground which Popery (if the apprehensions of the author of the Confessional are well founded) gains even in *England*?

Before I answer the first of these questions, it may be proper to consider the matter of fact, and to examine, for a moment, the state of science and philosophy in Popish countries; this examination, if I am not mistaken, will confirm the theory I have laid down with respect to the influence of philosophical improvement upon true religion. Let us then turn our view first to one of the most considerable countries in *Europe*, I mean *Germany*; and here we shall be struck with this undoubted fact that it is in the Protestant part of this vast region only, that the improvements of science and philosophy appear, while the barbarism of the fifteenth century reigns, as yet, in those districts of the empire that profess the Romish religion. The celebrated M. D'Alembert, in his treatise, entitled, *De l'abus de la Critique en matiere de Religion*, makes the following remarkable observation on this head: "We must
 " acknowledge, *though with sorrow*, the present
 " superiority of the Protestant universities in *Ger-*
 " *many* over those of the Romish persuasion.
 " This superiority is so striking, that foreigners
 " who travel through the empire, and pass from
 " a Romish academy to a Protestant university,
 " even

“ even in the same neighbourhood, are induced APPEND
 “ to think that they have rode in an hour, four II.
 “ hundred leagues, or lived in that short space }
 “ of time, four hundred years; that they have
 “ passed from *Salamanca* to *Cambridge*, or from
 “ the times of *Scotus* to those of *Newton*.”
 “ Will it be believed (says the same *author*), in
 “ succeeding ages, that, in the year 1750, a book
 “ was published in one of the principal cities of
 “ *Europe* (*Vienne*) with the following title: *Sys-*
 “ *tema Aristotelicum de formis substantialibus et*
 “ *accidentibus absolutis; i. e. The Aristotelian*
 “ *System concerning substantial forms and abso-*
 “ *lute accidents?* Will it not rather be supposed,
 “ that this date is an error of the press, and that
 “ 1550 is the true reading?” See *D’Alembert’s*
Melanges de Litterature, d’Histoire & de Phi-
losophie, vol. iv. p. 376.—This fact seems evidently
 to shew the connexion that there is between im-
 provements in science, and the free spirit of the
 reformed religion. The state of letters and philoso-
 phy in *Italy* and *Spain*, where canon-law, monkish
 literature and scholastic metaphysics, have reigned
 during such a long course of ages, exhibits the
 same gloomy spectacle. Some rays of philosophi-
 cal light are now breaking through the cloud in
Italy; *Boscovich*, and some geniuses of the same
 stamp, have dared to hold up the lamp of science,
 without feeling the rigour of the *Inquisition*, or
 meeting with the fate of *Galilei*. If this dawn-
 ing revolution be brought to any degree of per-
 fection, it may, in due time, produce effects that
 at present we have little hopes of.

France, indeed, seems to be the country which
 the author of the *Confessionnal* has principally in
 view, when he speaks of a considerable progress
 in philosophy in *Popish* states that has not been
 attended with a proportionable influence on the
 reformation of religion. He even imagines that

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 II. *if an account were to be taken, the balance, in point of conversions, in this most improved of the Popish Countries, would be greatly against the Reformed religion.* The reader will perceive, that I might grant this, without giving up any thing that I maintained in the note which this judicious author censures. I shall, however, examine this notion, that we may see whether it is to be adopted without restriction; and perhaps it may appear, that the improvements in philosophy have had more influence on the spirit of religion in *France* than this author is willing to allow.

And here, I observe, in the *first place*, that it is no easy matter, either for him or for me to calculate the number of conversions that are made, on both sides, by priests armed with the secular power, and Protestant ministers, discouraged by the frowns of government, and the terrors of persecution. If we judge of this matter by the external face of things, the calculation, may, indeed, be favourable to his hypothesis, since the *apostate Protestant* comes forth to view, and is publicly enrolled in the registers of the church, while the *converted Papist* is obliged to conceal his profession, and to approach the truth like *Nicodemus*, *secretly and by night*. This evident diversity of circumstances, in the respective proselytes, shews that we are not to form our judgment by external appearances, and renders it but equitable to presume, that the progress of knowledge may have produced many examples of the progress of reformation, which do not strike the eye of the public. It is not, in effect to be presumed, that if either a *toleration*, or even an indulgent connivance, were granted to French Protestants, many would appear friends of the Reformation, who, at present, have not sufficient strength of mind to become martyrs, or confessors, in its cause. History informs us of the rapid progress the Reformation made in
France

France in former times, when a legal toleration was granted to its friends. When this toleration was withdrawn, an immense number of Protestants abandoned their country, their relations, and their fortunes, for the sake of their religion. But when that abominable system of tyranny was set up, which would neither permit the Protestants to profess their religion at home, nor to seek for the enjoyment of religious liberty abroad; and when they were thus reduced to the sad alternative of dissimulation or martyrdom, the courage of many failed, though their persuasion remained the same. In the south of *France* many continued, and still continue, their profession, even in the face of those booted apostles, who are sent, from time to time, to dragoon them into Popery. In other places (particularly in the metropolis, where the empire of the mode, the allurements of court-favour, the dread of persecution, unite their influence in favour of Popery), the public profession of Protestantism lies under heavy discouragements, and would require a zeal that rises to heroism,—a thing too rare in modern times! In a word, a religion, like Popery, which forms the main spring in the political machine, which is doubly armed with allurements and terrors, must damp the fortitude of the feeble friend to truth, and attract the *external* respect even of libertines, freethinkers, and sceptics.

But in the *second place*, if it should be alleged, that men eminent for learning and genius have adhered *seriously* to the profession of Popery, the fact cannot be denied. But what does it prove? It proves only that, in such persons, there are circumstances that counteract the natural influence of learning and science. It cannot be expected that the influence of learning and philosophy will always obtain a complete victory over the attachment to a superstitious church, that is rivetted by

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the early prejudices of education, by impressions formed by the examples of respectable personages who have professed and defended the doctrine of that church, by an habit of veneration for authority, and by numberless associations of ideas, whose combined influence gives a wonderful bias to the mind, and renders the impartial pursuit of truth extremely difficult. Thus knowledge is acquired with an express design to strengthen previous impressions and prejudices. Thus many make considerable improvements in science, who have never once *ventured* to review their *religious* principles, or to examine the authority on which they have been taken up.

Others observe egregious abuses in the Romish church, and are satisfied with rejecting them in secret, without thinking them sufficient to justify a separation. This class is extremely numerous; and it cannot be said that the improvements in science, have had no effect upon their religious sentiments. They are neither thorough *Papists* nor entire *Protestants*; but they are manifestly verging towards the Reformation.

Nearly allied to this class is another set of men, whose case is singular and worthy of attention. Even in the bosom of the Romish church, they have tolerably just notions of the sublime simplicity and genuine beauty of the Christian religion; but either from false reasonings upon human nature, or an observation of the powerful impressions that authority makes upon the credulity, and a pompous ritual upon the senses of the multitude, imagine that Christianity, in its native form, is too pure and elevated for vulgar souls, and therefore countenance and maintain the absurdities of Popery, from a notion of their utility. Those who conversed intimately with the sublime Fenelon, Archbishop of *Cāmbraj*, have declared, that such was the nature of his
sentiments

sentiments with respect to the public religion of his country. APPEND
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To all this I may add, that a notion of the necessity of a *visible universal church*, and of a visible centre or bond of union, has led many to adhere to the Papacy (considered in this light), who look upon some of the principal and fundamental doctrines of the Romish church to be erroneous and extravagant. Such is the case of the learned and worthy Dr. Courrayer, whose upright fortitude in declaring his sentiments obliged him to seek an asylum in *England*; and who, notwithstanding his persuasion of the absurdities which abound in the church of *Rome*, has never totally separated himself from its communion. And such is known to be the case with many men of learning and piety in that church.

Thus it happens, that particular and accidental circumstances counteract, in favour of Popery, the natural effects of improvements in learning and philosophy, which have their full and proper influence in Protestant countries, where any thing that resembles these circumstances is directly in favour of the Reformed religion.

But I beg that it may be attentively observed, in the *third place*, that notwithstanding all these particular and accidental obstacles to the progress of the Reformation among men of knowledge and letters, the spirit of the Reformation has, in fact, gained more ground than the ingenious author of the *Confessional* seems to imagine. I think it must be allowed, that every branch of superstition that is retrenched from Popery, and every portion of authority that is taken from its pontiff, is a real gain to the cause of the Reformation; and though it does not render that cause absolutely triumphant, yet prepares the way for its progress and advancement. Now (in this point of view), I am persuaded it will appear that, for

APPENDIX II. twenty or thirty years past, the Reformation, or at least its spirit has rather gained than lost ground in Roman Catholic states. In several countries, and more particularly in *France*, many of the gross abuses of Popery have been corrected. We have seen the saintly *Legend*, in many places, deprived of its fairest honours. We have seen a mortal blow given in *France* to the absolute power of the Pope. What is still more surprising, we have seen, even in *Spain* and *Portugal*, strong lines of a spirit of opposition to the pretended infallible Ruler of the Church. We have seen the very Order, that has been always considered as the chief support of the Papacy, the Order of the Jesuits, the fundamental characteristic of whose *institute* is an inviolable obligation to extend beyond all limits, the despotic authority of the Roman pontiffs: we have seen, I say, that Order suppressed, banished, covered with deserved infamy, in three powerful kingdoms [b]; and we see, at this moment, their credit declining in other Roman Catholic states. We see, in several Popish countries, and more especially in *France*, the Holy Scriptures more generally in the hands of the people than in former times. We have seen the Senate of *Venice*, not many months ago suppressing, by an express edict [c], the officers of the Inquisition in all the small towns, reducing their power to a shadow in the larger cities, extending the Liberty of the Press; and all this in a steady opposition to the repeated remonstrances of the court of *Rome*. These, and many other facts that might be collected here, facts of a recent date, shew that the essential spirit of Popery, which is a spirit of unlimited despotism in the pretended head of the Church, and a spirit of blind submission

[b] *France, Spain, and Portugal.*

[c] This edict was issued out in the month of *February*, 1767.

submission and superstition in its members, is rather losing than gaining ground, even in those countries that still profess the religion of *Rome*. APPEND II.

If this be the case, it would seem, indeed, very strange, that Popery, which is losing ground at home, should be gaining it abroad, and acquiring new strength, as some imagine, even in Protestant countries. This, at first sight, must appear a paradox of the most enormous size; and it is to be hoped that it will continue to appear such, upon the closest examination.—While the spirit and vigour of Popery are actually declining on the continent, I would fondly hope, that the apprehensions of some worthy persons, with respect to its progress in England, are without foundation. To account for the growth of Popery in an age of light, would be incumbent upon me, if the *fact* were true. Until this fact be *proved*, I may be excused from undertaking such a task. The famous story of the *golden tooth*, that employed the laborious researches of physicians, chymists, and philosophers, stands upon record, as a warning to those who are over-hasty to account for a thing which has no existence. My distance from *England*, during many years past, renders me, indeed, less capable of judging concerning the state of Popery, than those who are upon the spot. I shall therefore confine myself to a few reflections upon this interesting subject.

When it is said that Popery gains ground in *England*, one of the two following things must be meant by this expression: either that the spirit of the established, and other reformed churches is leaning that way; or that a number of individuals are made proselytes, by the seduction of Popish emissaries, to the Romish communion. With respect to the established church, I think that a candid and accurate observer must vindicate it from the charge of a spirit of approximation to

APPEND II. *Rome.* We do not live in the days of a *Laud*; nor do his successors seem to have imbibed his spirit. I do not hear that the claims of church-power are carried high in the present times, or that a spirit of intolerance characterizes the Episcopal hierarchy. And though it were to be wished, that the case of Subscription were to be made easier to good and learned men, whose scruples deserve indulgence, and were better accommodated to what is known to be the reigning theology among the Episcopal clergy, yet it is straining matters too far, to allege the demand of Subscription as a proof that the established church is verging towards Popery. As to the Protestant dissenting churches in *England*, and *Ireland*, they stand so avowedly clear of all imputations of this nature, that it is utterly unnecessary to vindicate them on this head. If any thing of this kind is to be apprehended from any quarter within the pale of the Reformation, it is from the quarter of *Fanaticism*, which, by discrediting free inquiry, crying down human learning, and encouraging those pretended *illuminations* and *impulses* which give *imagination* an undue ascendant in religion, lays weak minds open to the seductions of a church, which has always made its conquests by wild visions and false miracles, addressed to the passions and fancies of men. Cry down reason, preach up implicit faith, extinguish the lamp of free inquiry, make inward *experience* the test of truth; and then the main barriers against Popery will be removed. Persons who follow this method possibly *may* continue Protestants; but there is no security against their becoming Papists, if the occasion is presented. Were they placed in a scene where artful priests and enthusiastic monks could play their engines of conversion, their Protestant faith would be very likely to fail.

If

If by the supposed growth of Popery be meant, APPEND
II.
the success of the Romish emissaries in making proselytes to their communion, here again the question turns upon a matter of fact, upon which I cannot venture to pronounce. There is no doubt but the Romish hierarchy carries on its operations under the shade of an indulgent connivance; and it is to be feared that its members are *wiser*, i. e. more artful and zealous, *in their generation, than the children of light*. The establishment of the Protestant religion inspires, it is to be feared, an indolent security into the hearts of its friends. Ease and negligence are the fruits of prosperity; and this maxim extends even to religion. It is not unusual to see a victorious general sleep upon his laurels, and thus give advantage to an enemy, whom adversity renders vigilant. All good and true Protestants will heartily wish that this were otherwise. They will be sincerely afflicted at any decline that may happen in the zeal and vigilance that ought ever to be employed against Popery and Popish emissaries, since they can never cease to consider Popery as a system of wretched superstition and political despotism, and must particularly look upon Popery in the British isles as pregnant with the principles of disaffection and rebellion, and as at invariable enmity with our religious liberty and our happy civil constitution. But still there is reason to hope, that Popery makes very little progress, notwithstanding the apprehensions that have been entertained on this subject. The insidious publications of a Taafe and a Philips, who abuse the terms of charity, philanthropy, and humanity, in their flimsy apologies for a church whose *tender mercies* are known to be *cruel*, have alarmed many well-meaning persons. But it is much more wise, as well as noble, to be vigilant and steady against the enemy, than to take the alarm at the smallest

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smallest of his motions, and to fall into a panic, as if we were conscious of our weakness. Be that as it will, I return to my first principle, and am still persuaded, that the Protestant church, and *its prevailing spirit*, are, at this present time, as averse to Popery, as they were at any period since the Reformation, and that the thriving state of learning and philosophy is adapted to confirm them in this well founded aversion. Should it even be granted that proselytes to Popery have been made among the *ignorant* and unwary, by the emissaries of *Rome*, this would by no means invalidate what I here maintain; though it may justly be considered as a powerful incentive to the zeal and vigilance of rulers temporal and spiritual, of the pastors and people of the reformed churches, against the encroachments of *Rome*.

The author of the *Confessional* complains, and perhaps justly, of the bold and public appearance which Popery has of late made in *England*. “The
“Papists, *says he*, strengthened and animated by
“an influx of *Jesuits*, expelled even from
“Popish countries for crimes and practices of
“the worst complexion, open public mass-houses,
“and affront the laws of this Protestant king-
“dom in other respects, not without insulting
“some of those who endeavour to check their
“insolence.—And we are told, with the utmost
“coolness and composure, that—*Popish Bishops*
“go about here, and exercise every part of their
“function, *without offence, and without observa-*
“*tion.*” This is, indeed, a circumstance that the friends of reformation and religious liberty cannot behold without offence; I say, the friends of religious liberty; because the maintenance of all liberty, both civil and religious, depends on circumscribing Popery within proper bounds; since Popery is not a system of *innocent* speculative opinions, but a yoke of despotism, an enormous mixture

mixture of princely and priestly tyranny, designed to enslave the consciences of mankind, and to destroy their most sacred and invaluable rights. But at the same time, I don't think we can, from this public appearance of Popery, rationally conclude that it gains ground, much less (as the author of the *Confessional* suggests), *that the two hierarchies (i. e. the Episcopal and the Popish) are growing daily more and more into a resemblance of each other.* The natural reason of this bold appearance of Popery is the spirit of toleration, that has been carried to a great height, and has rendered the execution of the laws against Papists, in the time past, less rigorous and severe.

How it may be proper to act with regard to the growing insolence of Popery, is a matter that must be left to the wisdom and clemency of government. Rigour against any thing that bears the name of a *Religion*, gives pain to a candid and generous mind; and it is certainly more eligible to extend *too far*, than to circumscribe too narrowly, the bounds of forbearance, and indulgent charity.

If the dangerous tendency of Popery considered as a pernicious system of policy, should be pleaded as a sufficient reason to except it from the indulgence due to *merely speculative* systems of theology;—if the voice of history should be appealed to, as declaring the assassinations, rebellions, conspiracies, the horrid scenes of carnage and desolation, that Popery has produced;—if standing principles and maxims of the Roman church should be quoted, which authorise these enormities;—if it should be alleged, finally, that Popery is much more malignant and dangerous in *Great Britain* than in any other Protestant country;—I acknowledge that all these pleas against Popery are well founded; and plead for modifications to the connivance which the clemency

APPEND ^{II.}  mency of government may think proper to grant to that unfriendly system of religion. All I wish is, that mercy and humanity may ever accompany the execution of justice; and that nothing like *merely religious* persecution may stain the British annals. And all I maintain with respect to the chief point under consideration is, that the public appearance of Popery, which is justly complained of, is no *certain* proof of its growth, but rather shews its indiscretion than its strength, and the declining vigour of *our* zeal than the growing influence of *its* maxims.

APPENDIX

APPENDIX III.

A circumstantial and exact Account of the Correspondence that was carried on in the year 1717 and 1718, between Dr. William Wake, Archbishop of Canterbury, and certain Doctors of the Sorbonne at Paris, relative to a Project of Union between the English and Gallican Churches.

———Magis amica veritas.

WHEN the famous Bossuet, Bishop of Meaux, APPEND
III. laid an insidious snare for unthinking Protestants, in his artful *Exposition of the Doctrine of the Church of Rome*, the pious and learned Dr. Wake unmasked this deceiver; and the writings he published on this occasion gave him a distinguished rank among the victorious champions of the Protestant cause. Should any person, who had perused these writings, be informed, that this *pretended Champion of the Protestant religion had set on foot a project for union with a Popish church, and that with concessions in favour of the grossest superstition and idolatry* [d], he would be apt to stare; at least, he would require the strongest possible evidence for a fact, in all appearance, so contradictory and unaccountable. This accusation has, nevertheless, been brought against the eminent Prelate, by the ingenious and intrepid author of the *Confessional*; and it is founded upon an extraordinary passage in Dr. Mosheim's

[d] See the *Confessional*, 2d edition, *Pref.* p. lxxvi.

APPENDIX III. Mosheim's Ecclesiastical History; where we are told, that Dr. Wake formed a project of peace and union between the English and Gallican churches, founded upon condition, that each of the two communities should retain the greatest part of their respective and peculiar doctrines[e]. This passage though

[e] See the *English Translation of Mosheim's History*, Vol. II. p. 576. Dr. Mosheim had certainly a very imperfect idea of this correspondence; and he seems to have been misled by the account of it, which Kiorningius has given in his *Dissertation De Consecrationibus Episcoporum Anglorum*, published at *Helmstadt* in 1739; which account, notwithstanding the means of information its author seemed to have by his journey to *England*, and his conversations with Dr. Courrayer, is full of mistakes. Thus Kiorningius tells us, that Dr. Wake submitted to the judgment of the Romish doctors, his correspondents, the conditions of peace between the two churches, which he had drawn up;—that he sent a learned man (Dr. Wilkins, his chaplain) to *Paris*, to forward and complete, if possible, the projected union;—that, in a certain assembly held at *Paris*, the difficulties of promoting this union without the Pope's concurrence were insisted upon by some men of high rank, who seemed inclined to the union, and that these difficulties put an end to the conferences;—that, however, two *French* divines (whom he supposes to be Du Pin and Girardin) were sent to *England* to propose new terms. It now happens unluckily for Mr. Kiorningius' reputation as an historian, that not one syllable of all this is true, as will appear sufficiently to the reader, who peruses with attention the account, and the pieces, which I here lay before the public.—But one of the most egregious errors in the account given by Kiorningius, is at page 61 of his *Dissertation*, where he says, that Archbishop Wake was so much elated with the prospect of success in the scheme of an accommodation, that he acquainted the divines of *Geneva*, with it in 1719, and plainly intimated to them, that he thought it an easier thing than reconciling the Protestants with each other.—Let us now see where Kiorningius received this information.—Why, truly, it was from a letter of Dr. Wake to Professor Turretin of *Geneva*, in which there is not one syllable relative to a scheme of union between the *English* and *Gallican* churches; and yet Kiorningius quotes a passage in this letter as the only authority he has for this affirmation. The case was thus, Dr. Wake, in the former part of his letter to Turretin, speaks of the sufferings of the *Hungarian* and *Piedmontese* churches,

though it is, perhaps, too uncharitably interpreted by the author already mentioned, would furnish, without doubt, just matter of censure, were it founded in truth. I was both surprised and perplexed while I was translating it. I could not procure immediately proper information with respect to the fact, nor could I examine Mosheim's proofs of this strange assertion, because he alleged none. Destitute of materials, either to invalidate or confirm the fact, I made a slight mention, in a short note, of a correspondence which had been carried on between Archbishop Wake and Dr. Du Pin, with the particulars of which I was not acquainted; and, in this my ignorance, only made a general observation, drawn from Dr. Wake's known zeal for the Protestant religion, which was designed, not to confirm that assertion, but rather to insinuate my disbelief of it. It never could come into my head, that the interests of

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churches, which he had successfully endeavoured to alleviate, by engaging George I. to intercede in their behalf; and then proceeds to express his desire of healing the differences that disturbed the union of the Protestant churches abroad. *Interim* (says he) *dum hæc* (i. e. the endeavours to relieve the *Hungarian* and *Piedmontese* churches) *feliciter peraguntur, ignoscite, Fratres Dilectissimi, si majoris quidem laboris at que difficultatis, sed longè maximi nobis commodi inceptum vobis proponam: unionem nimirum, &c.* Professor Turretin, in his work entitled, *Nubes Testium*, printed only the latter part of Dr. Wake's letter, beginning with the words, *Interim dum hæc feliciter, uti spero, peraguntur*; and Kiorningius, not having seen the preceding part of this letter, which relates to the *Hungarian* and *Piedmontese* churches, and with which these words are connected, took it into his head that these words were relative to the scheme of union between the *English* and *Gallican* churches. Nor did he only take this into his head by way of conjecture, but he affirms, very sturdily and positively, that the words have this signification: *Hæc verba* (says he) *taugunt pacis cum Gallis instaurandæ negotium, quod ex temporum rationibus, manifestum est.* To shew him, however, that he is grossly mistaken, I have published, among the annexed pieces (No. XX.) the *whole* Letter of Archbishop Wake to Turretin.

APPENDIX III. of the Protestant religion would have been safe in Archbishop Wake's hands, had I given the smallest degree of credit to Dr. Mosheim's assertion, or even suspected that that eminent prelate was inclined to form a union between the *English and Gallican churches, founded on this condition, that each of the two communities should retain the greatest part of their respective and peculiar doctrines.*

If the author of the *Confessional* had given a little more attention to this, he could not have represented me, as confirming the fact alleged by Mosheim, much less as giving it, what he is pleased to call the *sanction* of my approbation. I did not confirm the fact; for I only said there was a correspondence on the subject, without speaking a syllable of the displeasing *condition* that forms the charge against Dr. Wake. I shall not enter here into a debate about the grammatical import of my expressions; as I have something more interesting to present to the reader, who is curious of information about Archbishop Wake's *real* conduct in relation to the correspondence already mentioned. I have been favoured with authentic copies of the letters which passed in this correspondence, which are now in the hands of Mr. Beauvoir of *Canterbury*, the worthy son of the clergyman who was chaplain to Lord *Stair* in the year 1717, and also with others, from the valuable collection of manuscripts left by Dr. Wake to the library of *Christ's Church College in Oxford*. It is from these letters that I have drawn the following account, at the end of which copies of them are printed, to serve as proofs of the truth of this relation, which I publish with a disinterested regard to truth. This impartiality may be, in some measure, expected from my situation in life, which has placed me at a distance from the scenes of religious and ecclesiastical contention in *England*, and cut me off from those personal connexions

connections, that nourish the prejudices of a party spirit, more than many are aware of; but it would be still more expected from my principles, were they known. APPEND
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From this narrative confirmed by authentic papers, it will appear with the utmost evidence:

1st, That Archbishop Wake was not the *first mover* in this correspondence, nor the person that *formed the project of union* between the *English* and *Gallican* churches.

2dly, That he never made any concessions, nor offered to give up, for the sake of peace, any one point of the established doctrine and discipline of the church of *England*, in order to promote this union.

3dly, That any desires of union with the church of *Rome*, expressed in the archbishop's letters, proceeded from the hopes (well founded, or illusory, is not my business to examine here) that he at first entertained of a considerable reformation in that church, and from an expectation that its most absurd doctrines would fall to the ground, if they could once be deprived of their great support, the Papal authority;—the destruction of which authority was the very basis of this correspondence.

It will further appear, that Dr. Wake considered union in external worship, as one of the best methods of healing the uncharitable dissensions that are often occasioned by a variety of sentiments in point of doctrine, in which a perfect uniformity is not to be expected. This is undoubtedly a wise principle, when it is not carried too far; and whether or no it was carried too far by this eminent prelate, the candid reader is left to judge from the following relation:

In the month of *November*, 1717, Archbishop Wake wrote a letter to Mr. Beauvoir, chaplain

APPEND to the Earl of Stair, then ambassador at *Paris*, in
 III. which his Grace acknowledges the receipt of several obliging letters from Mr. Beauvoir. This is manifestly the first letter which the prelate wrote to that gentleman, and the whole contents of it are matters of a literary nature (*f*). In
 answer

(*f*) The perusal of this letter (which the reader will find among the pieces here subjoined, No. I.) is sufficient to remove the suspicions of the author of the *Confessional*, who seems inclined to believe, that Archbishop Wake was the *first mover* in the project of uniting the *English* and *Gallican* churches. This author having mentioned Mr. Beauvoir's letter, in which Du Pin's desire of this union is communicated to the Archbishop, asks the following question: "Can any man be certain that Beauvoir mentioned this merely out of his own head and without some previous occasion given, in the Archbishop's letter to him, for such a conversation with the Sorbonne doctors*?" I answer to this question, that every one who reads the Archbishop's letter of the 28th of *November*, to which this letter of Mr. Beauvoir's is an answer, may be *very certain* that Dr. Wake's letter did not give Mr. Beauvoir the *least occasion for such a conversation*, but relates entirely to the Benedictine edition of St. Chrysostom, Martene's *Thesaurus Anecdotorum*, and Moreri's Dictionary. *But*, says our author, *there is an &c. in this copy of Mr. Beauvoir's letter, very suspiciously placed, as if to cover something improper to be disclosed* †. But really if any thing was covered here, it was covered from the Archbishop as well as from the public, since the very same &c. that we see in the printed copy of Mr. Beauvoir's letter stands in the original. Besides, I would be glad to know, what there is in the placing of this &c. that can give rise to suspicion? The passage of Beauvoir's letter runs thus: "They (the Sorbonne doctors) talked as if the whole kingdom was to appeal to the future General Council, &c. They wished for a union with the church of *England*, as the most effectual means to unite all the Western Churches." It is palpably evident, that the &c. here has not the least relation to the union in question, and gives no sort of reason to *suspect* any thing but the spirit of discontentment which the insolent proceedings of the Court of *Rome* had excited among the *French* divines.

* See the 2d edition of the *Confessional*, Pref. p. lxxviii. Note H.

† The other reflections that the author has there made upon the correspondence between Archbishop Wake and the doctors of the Sorbonne, are examined in the following note.

answer to this letter, Mr. Beauvoir, in one dated the 11th of *December*, 1717, O. S. gives the Archbishop the information he desired, about the method of subscribing to a new edition of *St. Chrysostom*, which was at that time in the press at *Paris*, and then mentions his having dined with Du Pin, and three other doctors of the *Sorbonne*, who talked as if the whole kingdom of *France* was to appeal (in the affair of the Bull *Unigenitus*) to a future general council, and who *wished for an union with the church of England, as the most effectual means to unite all the western churches*. Mr. Beauvoir adds, that Dr. Du Pin had desired him to give his duty to the Archbishop (*g*). Here we see the first hint, the very first overture that was made relative to a project of union between the *English* and *Gallican* churches; and this hint comes *originally* from the doctors of the *Sorbonne*, and is not at all occasioned by any thing contained in preceding letters from Archbishop Wake to Mr. Beauvoir since the one only letter, which Mr. Beauvoir, had hitherto received from that eminent prelate, was entirely taken up in inquiries about some new editions of books that were then publishing at *Paris*.

Upon this the archbishop wrote a letter to Mr. Beauvoir, in which he makes honourable mention of Du Pin as an author of merit; and expresses his desire of serving him, with that benevolent politeness which reigns in our learned prelate's letters, and seems to have been a striking line in his amiable character (*h*). Dr. Du


F 2

Pin

(*g*) See the *Letters* subjoined, No. II.

(*h*) This *handsome mention* of Dr. Du Pin, made by the archbishop, gives new subject of suspicion to the author of the *Confessional*. He had learned the fact from the article Wake, in the *Biographia Britannica*; "but, (says he,) we are left to guess what this handsome mention was;—had the biographer given us this letter, together with that of November 27, they

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 III.  Pin improved this favourable occasion of writing
 to the Archbishop a letter of thanks, dated *January*

they might probably (it would have been more accurate to have said possibly) have discovered what the biographer did not want we should know, namely, the share Dr. Wake had in forming the project of an union between the two churches*." This is guessing with a witness:—and it is hard to imagine how the boldest calculator of probabilities could conclude from Dr. Wake's *handsome mention of* Dr. Du Pin, that the former had a *share*, of any kind, in *forming* the project of union, now under consideration. For the ingenious guesser happens to be quite mistaken in his conjecture; and I hope to convince him of this, by satisfying his desire. He desires the letter of the 27th, (or rather the 28th) of *November*; I have referred to it in the preceding note, and he may read it at the end of this account †. He desires the letter in which *handsome mention* is made of Du Pin; and I can assure him, that in that letter there is not a single syllable relative to an union. The passage that regards Dr. Du Pin is as follows: "I am much obliged to you (says Dr. Wake, in his letter to Mr. Beauvoir, dated *January 2. 1717-18.*) for making my name known to Dr. Du Pin. He is a gentleman by whose labours I have profited these many years. And I do really admire how it is possible for one man to publish so much, and yet so correctly, as he has generally done. I desire my respects to him; and that if there be any thing here whereby I may be serviceable to him, he will freely command me." Such was the Archbishop's handsome mention of Du Pin; and it evidently shews that till then, there never had been any communication between them. Yet these are all the proofs which the author of the Confessional gives of the *probability* that the Archbishop was the *first mover* in this affair.

"But his Grace accepted the party, a formal treaty commences, and is carried on in a correspondence of some length," &c. says the author of the *Confessional*. And I would candidly ask that author, upon what principles of Christianity, reason, or charity, Dr. Wake could have refused to hear the proposals, terms, and sentiments, of the *Sorbonne* doctors, who discovered an inclination to unite with his church? The author of the *Confessional* says elsewhere, "that it was, at the best, officious and presumptuous in Dr. Wake to enter into a negotiation of this nature, without authority from the church or the government ‡." But the truth is, that he entered into no *negociation* or *treaty* on this head;

* Confessional, 2d edit. Pref. p. lxxviii.

† No. I. ‡ Id ib. p. lxxxv.

nuary 31. (*February 11.*) 1717-18; in which, APPEND
towards the conclusion, he intimates his desire of III.
an

head; he considered the letters that were written on both sides as a personal correspondence between individuals, which could not commence a *negociation*, until they had received the *proper powers* from their respective sovereigns.—And I do think the archbishop was greatly in the right to enter into this correspondence, as it seemed very likely, in the *then* circumstances of the *Gallican* church, to serve the Protestant interest, and the cause of reformation. If, indeed, in the course of this correspondence, Dr. Wake had discovered any thing like what Mosheim imputes to him, even a disposition towards an union, “founded upon the condition that each of the two churches should retain the greatest part of their respective and peculiar doctrines,” I should think his conduct liable to censure. But no such thing appears in the archbishop’s letters, which I have subjoined to this account, that the candid examiner may receive full satisfaction in this affair. Mosheim’s mistake is palpable, and the author of the *Confessional* seems certainly to have been too hasty in adopting it. He alleges, that the archbishop might have maintained the justice and orthodoxy of every individual article of the church of *England*, and yet give up some of them for the sake of peace*. But the archbishop expressly declares, in his letters, that he would give up none of them, and that, though he was a friend to peace, he was still a greater friend to truth. The author’s reflection, that without some *concessions* on the part of the archbishop, the treaty could not have gone a step farther, may be questioned in theory; for treaties are often carried on for a long time without concessions on both sides, or perhaps on either; and the archbishop might hope, that Du Pin, who had yielded several things, would still yield more; but this reflection is overturned by the plain fact. Besides, I repeat what I have already insinuated, that this *correspondence* does not deserve the term of a *treaty* †. Proposals were made only on Du Pin’s side; and these proposals were positively rejected by the archbishop, in his letters to Mr. Beauvoir. Nor did he propose any thing in return to either of the *Sorbonne* doctors, that they should entirely renounce the authority of the Pope, hoping, though perhaps too fancifully, that, when this was done, the two churches might come to an agreement about other matters, as far as was necessary. But the author of the *Confessional* supposes, that the archbishop must have made some concessions: because the letters on both sides were sent to *Rome*, and received there “as so many trophies gained

* Id. ib. p. lxxix.

† See below, note [y], and the letters subjoined, No. XI.

APPENDAN union between the *English* and *Gallican*
 III. churches, and observes, that the difference, in most
 points, between them was not so great as to render
 a reconciliation impracticable; and that it was his
 earnest wish, that all Christians were united in one
 sheepfold. His words are: *Unum addam cum bona*
venia tua, me vehementer optare, ut unionis inter
Ecclesias Anglicanam et Gallicanam incundæ
via aliqua inveniri posset: non ita summus ab
invicem in plerisque dissiti, ut non possimus mu-
tuo reconciliari. Atque utinam Christiani omnes
essent unum ovile. The Archbishop wrote an an-
 swer to this letter, dated *February 13-24, 1717-18,*
 in which he asserts, at large, the purity of the church
 of

ed from the enemies of the church." This supposition, how-
 ever, is somewhat hasty. Could nothing but concessions from
 the Archbishop make the Court of *Rome* consider them in
 that light? Would they not think it a great triumph, that
 they had obliged Du Pin's party to give up the letters as a
 token of their submission, and defeated the Archbishop's de-
 sign of engaging the *Gallican* church to assert its liberty, by
 throwing off the papal yoke? If Dr. Wake made conces-
 sions, where are they? And if these were the trophies, why
 did not the partizans of *Rome* publish authentic copies of
 them to the world? Did the author of the Confessional ever
 hear of a victorious general, who carefully hid under ground
 the standards he had taken from the enemy? This, indeed, is
 a new method of dealing with trophies. Our author, how-
 ever, does not, as yet, quit his hold; he alleges, that the
French divines could not have acknowledged the *Catholic be-*
nevolence of the Archbishop, if he made no concessions to
 them. This reasoning would be plausible, if charity towards
 those that err consisted in embracing their errors; but this is
 a definition of charity, that, I fancy, the ingenious author will
 give up, upon second thoughts. Dr. Wake's *Catholic bene-*
volence consisted in his esteem for the merit and learning of
 his correspondents, in his compassion for their servitude and
 their errors, in his desire of the reformation and liberty of
 their church, and his propensity to live in friendship and con-
 cord, as far as was possible, with all that bear the Christian
 name. And this disposition, so suitable to the benevolent ge-
 nius of Christianity, will always reflect a true and solid glory
 upon his character as a Christian Bishop.

of *England*, in faith, worship, government, and discipline, and tells his correspondent, that he is persuaded that there are few things in the doctrine and constitution of that church, which even he himself (Du Pin) would desire to see changed; the original words are: *Aut ego vehementer fallor, aut in ea pauco admodum sunt, quæ vel tu—immutanda velles*; and again, *Sincere judica, quid in hac nostra Ecclesia invenias, quod jure damnari debeat, aut nos atra hereticorum, vel etiam schismaticorum nota inurere*. The zeal of the venerable prelate goes still farther; and the moderate sentiments which he observed in Dr. Du Pin's letter induced him to exhort the *French* to maintain, if not to enlarge, the rights and privileges of the *Gallican* church, for which the present disputes, about the constitution *Unigenitus*, furnish the most favourable occasion. He also expresses his readiness to concur in improving any opportunity, that might be offered by these debates, to form an union; that might be productive of a further reformation, in which, not only the most rational Protestants, but also a considerable number of the Roman Catholic churches should join with the church of *England*; *si exhinc* (says the Archbishop, speaking concerning the commotions excited by the *Constitution*) *aliquid amplius elici possit ad unionem nobiscum Ecclesiasticam ineundam; unde forta nova quædam Reformatio exoriat, in quam non solum ex Protestantibus optimi quique, verum etiam pars magna Ecclesiarum Communionis Romano Catholicæ una nobiscum conveniant*.

Hitherto we see, that the expressions of the two learned doctors of the *English* and *Gallican* churches, relating to the union under consideration, are of a vague and general nature. When they were thus far advanced in their correspondence, an event happened which rendered it more close, serious, and interesting, and even

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brought on some particular mention of preliminary terms, and certain preparatives for a future negotiation. The event I mean, was a discourse delivered in an extraordinary meeting of the *Sorbonne*, *March 17-28, 1717-18*, by Dr. Patrick Piers de Girardin, in which he exhorts the doctors of that society to proceed in their design of revising the doctrines and rules of the church, to separate things necessary from those which are not so, by which they will shew the church of *England* that they do not hold every *decision* of the Pope for an *article of faith*. The learned orator observes farther (upon what foundation it is difficult to guess,) that the *English* church may be more easily reconciled than the *Greek* was; and that the disputes between the *Gallican* church and the court of *Rome*, removing the apprehensions of Papal tyranny, which terrified the *English* from the Catholic communion, will lead them back into the bosom of the church, with greater celerity than they formerly fled from it: *Facient* (says he) *perfecto offensiones, quæ vos inter & Senatum Capitolinum videntur intervenire, ut Angli, deposito servitutis metu, in Ecclesiæ gremium revolent alacrius, quam olim inde, quorundam exosi tyrannidem, avolarunt. Meministis ortas inter Paulum & Barnabam dissensiones animorem tandem eo recidisse, ut si guli propagandæ in diversis regionibus Fidei feliciter insudaverunt sigillatim, quam junctis viribus fortasse insudassent.* This last sentence (in which Dr. Girardin observes, that Paul and Barnabas probably made more converts in consequence of their separation, than they would have done had they travelled together, and acted in concert,) is not a little remarkable; and, indeed, the whole passage discovers rather a desire of making proselytes, than an inclination to form a coalition founded upon concessions and some reformation on the side of Popery. It may, perhaps,

haps, be alleged, in opposition to this remark, that APPEND
prudence required a language of this kind, in the III.
infancy of a project of union, whatever concessions
might be offered afterwards to bring about its execution. And this may be true.

After the delivery of this discourse in the *Sorbonne*, Dr. Du Pin shewed to Girardin Archbishop Wake's letter, which was also communicated to Cardinal De Noailles, who admired it greatly, as appears by a letter of Dr. Piers de Girardin to Dr. Wake, written, I believe, *April 18-29, 1718*. Before the arrival of this letter the Archbishop had received a second from Dr. Du Pin, and also a copy of Girardin's discourse. But he does not seem to have entertained any notion, in consequence of all this, that the projected union would go on smoothly. On the contrary, he no sooner received these letters, than he wrote to Mr. Beauvoir, (*April 15. 1718*), that it was his opinion, that neither the Regent nor the Cardinal would ever come to a rupture with the court of Rome; and that nothing could be done, in point of doctrine, until this rupture was brought about. He added, that *Fundamentals* should be distinguished from matters of lesser moment, in which differences or errors might be tolerated. He expresses a curiosity to know the reception which his former letter to Du Pin had met with; and he wrote again to that ecclesiastic, and also to Girardin, *May 1. 1718*, and sent both his letters towards the end of that month.

The doctors of the *Sorbonne*, whether they were set in motion by the real desire of an union with the *English* church, or only intended to make use of this union as a means of intimidating the court of *Rome*, began to form a plan of reconciliation, and to specify the terms upon which they were willing to bring it into execution. Mr. Beauvoir acquaints the Archbishop, *July 16*, (probably

APPEND bly N. S.) 1718, that Dr. Du Pin had made a
 III. rough draught of an essay towards an union
 which Cardinal De Noailles desired to peruse before it was sent to his Grace; and that both Du Pin and Girardin were highly pleased with his Grace's letters to them. These letters, however, were written with a truly Protestant spirit; the Archbishop insisted, in them, upon the truth and orthodoxy of the articles of the church of *England*, and did not make any concession, which supposed the least approximation to the peculiar doctrines, or the smallest approbation of the ambitious pretensions of the church of *Rome*; he observed, on the contrary, that it was now the time for Dr. Du Pin, and his brethren of the *Sorbonne*, to declare openly their true sentiments with respect to the superstition and tyranny of that church; that it was the interest of all Christians to unmask that court, and to reduce its authority to its primitive limits; and that, according to the fundamental principle of the Reformation in general, and of the church of *England* in particular, Jesus Christ is the only founder, source, and head of the church. Accordingly, when Mr. Beauvoir had acquainted the Archbishop with Du Pin's having formed a plan of union, his Grace answered in a manner which shewed that he looked upon the removal of the *Gallican* church from the jurisdiction of *Rome* as an essential preliminary article, without which no negotiation could even be commenced. "To speak
 " freely, (says the prelate in his letter of the 11th
 " of *August* to Mr. Beauvoir), I do not think
 " the Regent (the duke of Orleans) yet strong
 " enough in his interest, to adventure at a separation
 " from the court of *Rome*. Could the Regent
 " openly appear in this, the divines would
 " follow, and a scheme might fairly be offered for
 " such an union, as alone is requisite, between
 " the

“ the *English* and *Gallican* church. But, till the APPEND
 “ time comes that the state will enter into such a III.
 “ work, all the rest is mere speculation. It may
 “ amuse a few contemplative men of learning and
 “ probity, who see the errors of the church, and
 “ groan under the tyranny of the court of *Rome*.
 “ It may dispose them secretly to wish well to us,
 “ and think charitably of us; but still they must
 “ call themselves Catholics, and us Heretics; and
 “ to all outward appearance, say Mass, and act so
 “ as they have been wont to do. If, under the
 “ shelter of *Gallican* privileges, they can now and
 “ then serve the state by speaking big in the *Sor-*
 “ *bonne*, they will do it heartily: but that is all,
 “ if I am not greatly mistaken.”

Soon after this the Archbishop received Du Pin's *Commonitorium*, or advice relating to the method of re-uniting the *English* and *Gallican* churches; of the contents of which it will not be improper to give here a compendious account, as it was read in the *Sorbonne*, and was approved of there, and as the concessions it contains, though not sufficient to satisfy a true Protestant, are yet such as one would not expect from a very zealous Papist. Dr. Du Pin, after some reflections, in a tedious preface, on the Reformation, and the present state of the church of *England*, reduces the controversy between the two churches to three heads, viz. *Articles of Faith*,—*Rules and Ceremonies of Ecclesiastical discipline*,—and *Moral doctrine*, or rules of practice; and these he treats, by entering into an examination of the XXXIXth articles of the church of *England*. The first five of these articles he approves. With regard to the VIth, which affirms that the *Scripture contains all things necessary to salvation*, he expresses himself thus: “ This we will readily grant, provided
 “ that you do not entirely exclude *Tradition*,
 “ which doth not exhibit new articles of faith, but
 “ confirms

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" ed in the Sacred Writings, and places about
" them new guards to defend them against gain-
" sayers [*i*]," &c. The doctor thinks that the
Apocryphal Books will not occasion much diffi-
culty. He is, indeed, of opinion, that " they
" ought to be deemed *Canonical*, as those books
" concerning which there were doubts for some
" time;" yet, since they are not in the first or
Jewish Canon, he will allow them to be called
Deutero-Canonical. He consents to the Xth arti-
cle which relates to *Free-will*, provided by the
word *Power* be understood what school divines
call *Potentia proxima*, or a direct and immediate
power, since without a *remote* power of doing
good works, sin could not be imputed.

With respect to the XIth article, which con-
tains the doctrine of *Justification*, Dr. Du Pin ex-
presses thus the sentiments of his brethren: " We
" do not deny that it is by faith alone that we are
" justified, but we maintain that faith, charity,
" and good works are necessary to salvation;
" and this is acknowledged in the following (*i. e.*
" the XIIth) article [*k*].

Concerning the XIIIth article, the doctor ob-
serves, " that there will be no dispute, since
" many divines of both communions embrace the
" doctrine contained in that article," (*viz. that*
works done before the grace of Christ are not
pleasing to God,—and have the nature of sin.) He
indeed thinks " it very harsh to say, that all those
" actions

[*i*] The original words are: " Hoc lubentér admitteremus,
modo non excludatur Traditio, quæ Articulos Fidei novos
non exhibet, sed confirmat & explicat ea, quæ in Sacris Literis
habenter; ac adversus aliter sapientis munit eos novis caution-
ibus, ita ut non nova dicantur, sed antiqua nové."

[*k*] The original words are: Fide solâ in Christum nos jus-
tificari, quod Articulo XI^{mo} exponitur, non inficiamur; sed
fide, charitate, et adjunctis bonis operibus, quæ omnió neces-
saria sunt ad salutem, ut articulo sequenti ognoscitur.

“actions are sinful which have not the grace of Christ for their source;” but he considers this rather as a matter of theological discussion than as a term of fraternal communion (*l*).

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On the XIVth article, relating to works of *Supererogation* (undoubtedly one of the most absurd and pernicious doctrines of the Romish church), Dr. Du Pin observes, that “works of *Supererogation* mean only works conducive to salvation, which are not matter of strict *precept*, but of *counsel* only; that the word, being new, may be rejected, provided it be owned that the faithful do some such works.”

The Doctor makes no objection to the XV, XVI, XVII, and XVIIIth articles.

His observation on the XIXth is, that to the definition of the church, the words, *under lawful pastors*, ought to be added; and that though all particular churches, even that of *Rome*, may err, it is *needless* to say this in a Confession of Faith.

He consents to the decision of the XXth article, which refuses to the church the power of ordaining any thing that is contrary to the word of God; but he says, it must be taken for granted, that the church will never do this in matters which *overturn essential points of faith*, or, to use his own words, *quæ fidei substantiam evertant*.

It is in consequence of this notion that he remarks, on the XXIst article, that general councils, received by the universal church, cannot err; and that, though particular councils may, yet every private man has not a right to reject what he thinks contrary to Scripture.

As

[*l*] “De Articulo XIIIimo nulla lis erit, cum multi theologii in eâdem versentur sententiâ. Durius videtur id dici, eas omnes actiones quæ ex gratiâ Christi non fiunt, esse peccata. Nolim tamen de hâc re desceptari, nisi inter theologos.”

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As to the important points of controversy contained in the **XXIII**d article, the Doctor endeavours to mince matters as nicely as he can, to see if he can make the *cable* pass through the *eye of the needle*; and for this purpose, observes, that souls must be *purged*, *i. e.* purified from all defilement of sin, before they are admitted to celestial bliss; that the church of *Rome* doth not affirm this to be done by fire; that indulgences are only relaxations or remissions of temporal penalties in this life; that the Roman Catholics do not worship the cross, nor relics, nor images, nor even saints before their images, but only pay them an external respect, which is not of a religious nature; and that even this external demonstration of respect is a matter of indifference, which may be laid aside or retained without harm.

He approves of the **XXIII**d article; and does not pretend to dispute about the **XXIV**th, which ordains the celebration of divine worship in the vulgar tongue. He, indeed, excuses the *Latin* and *Greek* churches for preserving their ancient languages; alleges, that great care has been taken that every thing be understood by translations; but allows, that divine service may be performed in the vulgar tongue, where that is customary.

Under the **XXV**th article he insists that the *five* Romish sacraments be acknowledged as such, whether instituted immediately by Christ or not.

He approves of the **XXVI**th and **XXVII**th articles; and he proposes expressing that part of the **XXVIII**th, that relates to *Transubstantiation*, (which term he is willing to omit entirely) in the following manner: "That the Bread and Wine
" are really changed into the Body and Blood of
" Christ, which last are truly and really received
" by all, though none but the faithful partake of
" any benefit from them." This extends also to the **XXIX**th article.

Concerning

Concerning the XXXth, he is for mutual toleration, and would have the receiving the communion *in both kinds* held indifferent, and liberty left to each church to preserve, or change, or dispense, on certain occasions, with its customs.

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He is less inclined to concessions on the XXXIst article, and maintains that the Sacrifice of Christ is not only *commemorated*, but *continued*, in the Eucharist, and that every communicant offers him along with the priest.

He is not a warm stickler for the celibacy of the clergy, but consents so far to the XXXIId article, as to allow that priests may marry, where the laws of the church do not prohibit it.

In the XXXIIIId and XXXIVth articles, he acquiesces without exception.

He suspends his judgment with respect to the XXXVth, as he never perused the homilies mentioned therein.

As to the XXXVIth, he would not have the *English* ordinations pronounced null, though some of them, perhaps, are so; but thinks that, if an union be made, the *English* clergy ought to be continued in their offices and benefices, either by right or indulgence, *sive ex jure, sive ex indulgentia Ecclesie*.

He admits the XXXVIIth, so far as relates to the authority of the civil power; denies all temporal and all immediate spiritual jurisdiction of the Pope; but alleges, that, by virtue of his primacy, which moderate (he ought to have said *immoderate*) Church of *England* men do not deny, he is bound to see that the true faith be maintained; that the canons be observed every where; and, when any thing is done in violation of either, to provide the remedies prescribed for such disorders by the canon laws, *secundum leges cononicas, ut malum resarciatur, procurare*. As to the rest, he is of opinion, that every church ought to enjoy its own liberties

APPEND III. liberties and privileges, which the Pope has no right to infringe. He declares against going *too far* (the expression is vague, but the man probably meant well) in the punishment of heretics, against admitting the Inquisition into *France*, and against war without a just cause.

The XXXVIIIth and XXXIXth articles he approves. Moreover, in the discipline and worship of the church of *England*, he sees nothing amiss; and thinks no attempts should be made to discover, or prove by whose fault the schism was begun. He further observes, "that an union between the *English* and *French* bishops and clergy may be completed, or at least advanced, without consulting the *Roman* pontiff, who may be informed of the union as soon as it is accomplished, and may be desired to consent to it; that, if he consents to it, the affair will then be finished; and that, even without his consent, the union shall be valid; that, in case he attempts to terrify by his threats, it will then be expedient to appeal to a general council." He concludes by observing, "that this arduous matter must first be discussed between a few; and if there be reason to hope that the bishops, on both sides, will agree about the terms of the designed union, that then application must be made to the civil powers, to advance and confirm the work," to which he wishes all success [m].

It is from the effect which these proposals and terms made upon Archbishop Wake, that it will be most natural to form a notion of his sentiments with respect to the church of *Rome*. It appears

[m] "Unio fieri potest aut saltem promoveri, inconsulto Pontifice, qui, factâ unione, de eâ admonebitur, ac suppliciter rogabitur, ut velit ei consentire. Si consentiet, jam peracta res erit: sin abnuat, nihilominus valebit hæc unio. Et si minas intentet, ad Concilium Generale appellabitur."

appears evident, from several passages in the writings and letters of this eminent prelate, that he was persuaded that a reformation in the church of Rome could only be made gradually; that it was not probable that they would renounce all their follies at once; but that, if they once began to make concessions, this would set in motion the work of reformation, which, in all likelihood, would receive new accessions of vigour, and go on until a happy change were effected. This way of thinking might have led the Archbishop to give an indulgent reception to these proposals of Du Pin, which contained some concessions, and might be an introduction to more. And yet we find that Dr. Wake rejected this piece, as insufficient to serve as a basis, or ground-work, to the desired union. On receiving the piece, he immediately perceived that he had not sufficient ground for carrying on this negociation, without previously consulting his brethren, and obtaining a permission from the King for this purpose. Besides this, he was resolved not to submit either to the direction of Dr. Du Pin, nor to that of the Sorbonne, in relation to what was to be retained, or what was to be given up, in the doctrine and discipline of the two churches; nor to treat with the church of Rome upon any other footing, than that of a perfect equality in point of authority and power. He declared more especially, that he would never comply with the proposals made in Dr. Du Pin's *Commonitorium*, of which I have now given the contents; observing that, though he was a friend to peace, he was still more a friend to truth: and that, "unless the Roman Catholics gave up some of their doctrines and rites," an union with them could never be effected. All this is contained in a letter written by the Archbishop to Mr. Beauvoir, on receiving Du Pin's *Commonitorium*. This letter is dated August 30.

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APPENDIX III. 1718. and the reader will find a copy of it sub-joined to this Appendix [n]. About a month after, his Grace wrote a letter to Dr. Du Pin, dated October 1. 1718. in which he complains of the tyranny of the Pope, exhorts the Gallican doctors to throw off the Papal yoke in a national council, since a *general* one is not to be expected; and declares, that this must be the great preliminary and fundamental principle of the projected union, which being settled, an uniformity might be brought about in other matters, or a diversity of sentiments mutually allowed, without any violation of peace or concord. The Archbishop commends, in the same letter, the candour and openness that reigns in the *Commonitorium*; entreats Dr. Du Pin, to write to him always upon the same footing, freely, and without disguise and reserve; and tells him, he is pleased with several things in that piece, and with nothing more than with the Doctor's declaring it as his opinion, that there is not a great difference between their respective sentiments; but adds, that he cannot at present give his sentiments at large concerning that piece [o].

Dr. Wake seems to have aimed principally in this correspondence, at bringing about a separation between the Gallican church and the court of Rome. The terms in which the French divines often spoke about the liberties of their church might give him some hope that this separation would take place, if ever these divines were countenanced by the civil power of France. But a man of the Archbishop's sagacity could not expect that they would enter into an union with any other national church *all at once*. He acted, therefore,

[n] See this letter, No. III.

[o] See this letter to Du Pin, No. V. as also the Archbishop's letters to Dr. P. Piers de Girardin, No. VI.

therefore, with dignity, as well as with prudence, when he declined to explain himself on the proposals contained in Du Pin's *Commonitorium*. To have answered ambiguously, would have been mean; and to have answered explicitly, would have blasted his hopes of separating them from Rome, which separation he desired upon the principles of civil and ecclesiastical liberty, independent on the discussion of theological tenets. The Archbishop's sentiments in this matter will still appear farther from the letters he wrote to Mr. Beauvoir, in the months of October, November, and December, 1718, and the January following, of which the proper extracts are here subjoined [p]. It appears from these letters, that Dr. Wake insisted still upon the abolition of the Pope's jurisdiction over the Gallican church, and leaving him no more than a primacy of rank and honour, and that merely by ecclesiastical authority, as he was once bishop of the Imperial city; to which empty title our prelate seems willing to have consented, provided it was attended with no infringement of the independency and privileges of each particular country, and each particular church. "Si quam prærogativam (says the Archbishop in his letter to Girardin [q], after having defied the court of Rome to produce any precept of Christ in favour of the primacy of its bishop) ecclesiæ concilia sedis imperialis episcopa concesserint (etsi cadente imperio etiam ea prerogativa excidisse merito possit censi) tamen, quod ad me attinet, servatis semper regnorum juribus, ecclesiarum libertatibus, episcoporum dignitate, modo in cæteris conveniatur, per me licet, suo fruatur qualicumque Primatu; non ego illi locum primum, non inanem honoris titulem invideo. At in alias ecclesias dominari, &c. hæc nec nos unquam ferre potuimus, nec vos debetis."

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It

[p] See No. IV, VII, VIII, IX, X. [q] No. VI.

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It appears farther, from these letters, that any proposals or terms conceived by the Archbishop, in relation to this project of union, were of a vague and general nature, and that his views terminated rather in a plan of mutual toleration, than in a scheme for effectuating an entire uniformity. The scheme that seemed to his Grace the most likely to succeed was, that “the independence of every national church, or any other, and its right to determine all matters that arise within itself, should be acknowledged on both sides; that, for points of doctrine, they should agree as far as possible, in all articles of any moment (as in effect the two churches either already did, or easily might); and in other matters, that a difference should be allowed until God should bring them to an union in them also [r].” It must be, however, though the expression is still general, that the Archbishop was for “purging out of the public offices of the church all such things as hinder a perfect communion in divine service, so that persons coming from one church to the other might join in prayers, and the holy sacrament, and the public service [s].” He was persuaded, that, in the liturgy of the church of England, there was nothing but what the Roman Catholics would adopt, except the single Rubric relating to the eucharist; and that in the Romish liturgy there was nothing to which Protestants object, but what the more rational Romanists agree might be laid aside, and yet the public offices be never the worse, or more imperfect for the want of it. He therefore thought it proper to make the demands already mentioned the groundwork of the project of union, at the beginning of
the

[r] See the pieces subjoined to this appendix, No. VIII.

[s] Ibid. id.

the negotiation; not that he meant to stop here, but that, being thus far agreed, they might the more easily go farther, descend to particulars, and render their scheme more perfect by degrees [t].

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The violent measures of the court of Rome against that part of the Gallican church which refused to admit the constitution *Unigenitus* as an ecclesiastical law, made the Archbishop imagine that it would be no difficult matter to bring this opposition to an open rupture, and to engage the persons concerned in it to throw off the Papal yoke, which seemed to be borne with impatience in France. The despotic bull of Clement XI. dated August 28. 1718. and which begins with the words, *Pastoralis officii*, was a formal act of excommunication, thundered out against all the *Anti-constitutionists*, as the opposers of the bull *Unigenitus* were called; and it exasperated the doctors of the Sorbonne in the highest degree. It is to this that the Archbishop alludes, when he says, in his letter to Mr. Beauvoir, dated the 23d of January 1718 [u], "At present he (the Pope) has put them out of his communion. We have withdrawn ourselves from his; both are out of communion with him, and I think it is not material on which side the breach lies." But the wished-for separation from the Court of Rome, notwithstanding all the provocations of its pontiff, was still far off. Though, on numberless occasions, the French divines shewed very little respect for the papal authority, yet the renouncing it altogether was a step which required deep deliberation, and which, however inclined they might be to it, they could not make, if they were not seconded by the state. But from the state they were not likely to have any countenance. The

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regent

[t] Ibid. id.

[u] See the letters subjoined, No. X.

APPEND III. regent of France was governed by the Abbe Du Bois, and the Abbé Du Bois was aspiring eagerly after a Cardinal's cap. This circumstance (not more unimportant than many secret connexions and trivial views that daily influence the course of public events, the transactions of government, and the fate of nations) was sufficient to stop the Sorbonne and its doctors in the midst of their career; and, in effect, it contributed greatly to stop the correspondence of which I have been now giving an account, and to nip the project of union in the bud. The correspondence between the Archbishop and the two doctors of the Sorbonne had been carried on with a high degree of secrecy. This secrecy was prudent, as neither of the corresponding parties was authorized by the civil powers to negociate an union between the two churches [*y*]; and, on Dr. Wake's part it was partly owing to his having nobody that he could trust with what he did. He was satisfied (as he says in a letter to Mr. Beauvoir) "that most of the high-church
"bishops and clergy would readily come into such
"a design; but these (adds his Grace) are not
"men either to be confided in, or made use of,
"by me [*z*]."

The correspondence, however, was divulged; and the project of union engrossed the whole conversation

[*y*] Dr. Wake seems to have been sensible of the impropriety of carrying on a negociation of this nature, without the approbation and countenance of government. "I have always
" (says he, in his letter to Mr. Beauvoir, which the reader will
" find at the end of this Appendix, No. XI.) took it for
" granted, that no step should be taken towards an union, but
" with the knowledge, approbation, and even by the authority
" of civil powers.—All, therefore, that has passed hitherto
" stands clear of any exception as to the civil magistrate. It is
" only a consultation, in order to find out a way how an union
" might be made, if a fit occasion should hereafter be offered."
[*z*] See the letters subjoined, No. IX.

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versation of the city of Paris. Lord Stanhope and Lord Stair were congratulated thereupon by some great personages in the royal palace. The Duke Regent himself, and Abbé Du Bois, minister of foreign affairs, and Mr. Joli de Fleury, the attorney-general, gave the line at first, appeared to favour the correspondence and the project, and let things run on to certain lengths. But the Jesuits and Constitutioners sounded the alarm, and overturned the whole scheme, by spreading a report, that Cardinal De Noailles, and his friends the Jansenists, were upon the point of making a coalition with the heretics. Hereupon the regent was intimidated, and Du Bois had an opportunity of appearing a meritorious candidate for a place in the sacred college. Dr. Piers Girardin was sent for to court, was severely reprimanded by Du Bois, and strictly charged, upon pain of being sent to the Bastile, to give up all the letters he had received from the Archbishop of Canterbury, as also a copy of all his own. The doctor was forced to obey; and all the letters were immediately sent to Rome, “as so many trophies (says a certain author) gained from the enemies of the church [a].” The Archbishop’s letters were greatly admired, as striking proofs both of his catholic benevolence and extensive abilities.

Mr. Beauvoir informed the Archbishop, by a letter dated February 8. 1719. N. S. that Dr. Du Pin had been summoned, by the Abbé Du Bois, to give an account of what had passed between him and Dr. Wake. This step naturally suspended the correspondence, though the Archbishop was

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at

[a] These trophies were the defeat of the moderate part of the Gallican church, and the ruin of their project to break the papal yoke and unite with the church of England. See above, note [h], p. 67. where the conclusion which the author of the *Confessional* has drawn from this expression is shewn to be groundless.

APPEND III. at a loss, at first, whether he should look upon it as favourable, or detrimental, to the projected union [b]. The letters which he wrote to Mr. Beauvoir and Dr. Du Pin after this, express the same sentiments which he discovered through the whole of this transaction [c]. The letter to Du Pin, more especially, is full of a pacific and reconciling spirit; and expresses the Archbishop's desire of cultivating fraternal charity with the doctors, and his regret at the ill success of their endeavours towards the projected union. Du Pin died before this letter, which was retarded by some accident, arrived at Paris [d]. Before the Archbishop had heard of his death, he wrote to Mr. Beauvoir, to express his concern, that an account was going to be published of what had passed between the two doctors and himself; and his hope, "that they
 " would keep in generals, as the only way to re-
 " new the good design, if occasion should serve,
 " and to prevent themselves trouble from the re-
 " flexions of their enemies," on account (as the Archbishop undoubtedly means) of the concessions they had made, which, though insufficient to satisfy true Protestants, were adapted to exasperate bigoted Papists. The prelate adds, in the conclusion of this letter, "I shall be glad to know
 " that your doctors still continue their good opi-
 " nion of us. For, though we need not the ap-
 " probation of men on our own account; yet I
 " cannot but wish it as a means to bring them, if
 " not to a perfect agreement in all things with us,
 " (which is not presently to be expected), yet to such
 " an union as may put an end to the odious charges
 " against

[b] See his letter to Mr. Beauvoir, in the pieces subjoined, No. XI. dated February 5. 1718-19, O. S. that is, February 16. 1719. N. S.

[c] See *ibid.* No. XI.—XVIII.

[d] See his letter to Mr. Beauvoir, No. XV.

“ against, and consequential aversion of us, as he-
 “ retics and schismatics, and, in truth, make them
 “ cease to be so.”

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Dr. Du Pin (whom the Archbishop very sincerely lamented, as the only man, after Mr. Ravechet, on whom the hopes of a reformation in France seemed to depend) left behind him an account of this famous correspondence. Some time before he died, he shewed it to Mr. Beauvoir, and told him, that he intended to communicate it to a very great man (probably the regent). Mr. Beauvoir observed to the doctor, that one would be led to imagine, from the manner in which this account was drawn up, that the Archbishop made the first overtures with respect to the correspondence, and was the first who intimated his desire of the union; whereas it was palpably evident that he (Dr. Du Pin) had first solicited the one and the other. Du Pin acknowledged this freely and candidly, and promised to rectify it, but was prevented by death.

It does not, however, appear, that Du Pin's death put a final stop to the correspondence; for we learn by a letter from the Archbishop to Mr. Beauvoir, dated August 27. 1719. that Dr. Piers Girardin frequently wrote to his Grace. But the opportunity was past; the *appellants* from the bull *Unigenitus*, or the Anti-constitutionists, were divided; the Court did not smile at all upon the project, because the regent was afraid of the Spanish party and the Jesuits; and therefore the continuation of this correspondence after Du Pin's death was without effect.

Let the reader now, after having perused this historical account, judge of the appearance which Dr. Wake makes in this transaction. An impartial reader will certainly draw from this whole correspondence the following conclusions: That Archbishop Wake was invited to this correspond-

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APPEND III.  ence by Dr. Du Pin, the most moderate of all the Roman Catholic divines; that he entered into it with a view to improve one of the most favourable opportunities that could be offered, of withdrawing the church of France from the jurisdiction of the Pope, a circumstance which must have immediately weakened the power of the court of Rome; and, in its consequences, offered a fair prospect of a farther reformation in doctrine and worship, as the case happened in the church of England, when it happily threw off the papal yoke;—that he did not give Du Pin, or any of the doctors of the Sorbonne, the smallest reason to hope that the church of England would give up any one point of belief or practice to the church of France; but insisted, on the contrary, that the latter should make alterations and concessions, in order to be reconciled to the former;—that he never specified the particular alterations, which would be requisite to satisfy the rulers and doctors of the church of England; but only expressed a general desire of an union between the two churches, if that were possible, or at least of a mutual toleration of each other; that he never flattered himself that this union could be perfectly accomplished, or that the doctors of the Gallican church would be entirely brought over to the church of England; but thought that every advance made by them, and every concession, must have proved really advantageous to the Protestant cause.

The pacific spirit of Dr. Wake did not only discover itself in his correspondence with the Romish doctors, but in several other transactions in which he was engaged by his constant desire of promoting union and concord among Christians. For it is well known, that he kept up a constant friendly correspondence with the most eminent ministers of the foreign Protestant churches, and shewed

shewed a fraternal regard to them, notwithstanding the difference of their discipline and government from that of the church of *England*. In a letter written to the learned Le Clerc in the year 1716, he expresses, in the most cordial terms, his affection for them, and declares positively, that nothing can be farther from his thoughts, than the notions adopted by certain bigoted and furious writers who refuse to embrace the foreign Protestants as their brethren, will not allow their religious assemblies the denomination of *churches*, and deny the validity of their sacraments. He declares, on the contrary, these churches to be true *Christian churches*, and expresses a warm desire of their union with the Church of England. It will be, perhaps, difficult to find, in any epistolary composition, ancient or modern, a more elegant simplicity, a more amiable spirit of meekness, moderation, and charity, and a happier strain of that easy and unaffected politeness, which draws its expressions from a natural habit of goodness and humanity, than we meet with in this letter [e]. We see this active and benevolent prelate still continuing to interest himself in the welfare of the Protestant churches abroad. In several letters, written in the year 1718, and 1719, to the pastors and professors of Geneva and Switzerland, who were then at variance about the doctrines of predestination and grace, and some other abstruse points of metaphysical theology, the Archbishop recommends earnestly to them a spirit of mutual toleration and forbearance, entreats them particularly to be moderate in their demands of subscription to *articles of faith*, and proposes to them the example of the church of England as worthy of imitation in this respect. In one of these letters, he exhorts the
doctors

[e] See an extract of it among the pieces subjoined, No. XIX.

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 doctors of Geneva not to go too far in explaining the *nature*, determining the *sense*, and imposing the *belief* of doctrines, which the Divine Wisdom has not thought proper to reveal *clearly* in the holy scriptures, and the ignorance of which is very consistent with the state of salvation; and he recommends the prudence of the church of England, which has expressed these doctrines in such general terms, in its articles, that persons who think very differently about the doctrines may subscribe the articles, without wounding their integrity [*f*]. His letters to Professor Schurer of Bern, and the excellent and learned John Alphonso Turretin of Geneva, are in the same strain of moderation and charity, and are here subjoined [*g*], as every way worthy of the reader's perusal. But what is more peculiarly worthy of attention here, is a letter written May 22. 1719 [*h*], to Mr. Jablonski of Poland, who, from a persuasion of Dr. Wake's great wisdom, discernment, and moderation, had proposed to him the following question, *viz.* "Whether it was lawful and expedient for the Lutherans to treat of an union with the church of Rome; or whether all negociations of this kind ought not to be looked upon as dangerous and delusive?" The archbishop's answer to this question contains a happy mixture of Protestant zeal and Christian charity. He gives the strongest cautions to the Polish Lutherans against entering into any treaty of union with the Roman Catholics, than on a footing of perfect equality, and in consequence of a previous renunciation, on the part of the latter, of the tyranny, and even of the superiority and jurisdiction of the church of Rome and its pontiff: and as to what concerns points of doctrine, he exhorts

[*f*] See the pieces here subjoined No. XX.

[*g*] See these letters, No. XXI. XXII. XXIII.

[*h*] Ibid. No. XXV.

horts them not to sacrifice truth to temporal advantages, or even to *a desire of peace*. It would carry us too far, were we to give a minute account of Dr. Wake's correspondence with the Protestants of Nismis, Lithuania, and other countries; it may, however be affirmed, that no prelate, since the Reformation, had so extensive a correspondence with the Protestants abroad, and none could have a more friendly one.

It does not appear, that the Dissenters in England made to the Archbishop any proposals relative to an union with the established church; or that he made any proposals to them on that head. The spirit of the times, and the situations of the contending parties, offered little prospect of success to any scheme of that nature. In Queen Anne's time, he was only Bishop of Lincoln; and the disposition of the House of Commons, and of all the Tory part of the nation, was then so unfavourable to the Dissenters, that it is not at all likely that any attempt towards re-uniting them to the established church would have passed into a law. And in the next reign, the face of things was so greatly changed in favour of the Dissenters, and their hopes of recovering the rights and privileges, of which they had been deprived, were so sanguine, that it may be well questioned whether they would have accepted the offer of an union, had it been made to them. Be that as it will, one thing is certain, and it is a proof of Archbishop Wake's moderate and pacific spirit, that in the year 1714, when the spirit of the court, and of the triumphant part of the ministry was, with respect to the Whigs in general, and to Dissenters in particular, a spirit of enmity and oppression, this worthy prelate had the courage to stand up in opposition to the *schism-bill*, and to Protest against it as a hardship upon the Dissenters. This step, which must have blasted his credit at court, and proved detrimental to his

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private interest, as matters then stood, shewed that his regard for the Dissenters was friendly and sincere. It is true, four years after this when it was proposed to repeal the *Schism-bill* and the *Act against Occasional Conformity*, both at once, he disapproved of this proposal. And this circumstance has been alleged as an objection to the encomiums that have been given to his tender regard for the Dissenters, or at least as a proof that he changed his mind; and that Wake, bishop of Lincoln was more their friend than Wake, archbishop of Canterbury. I do not pretend to justify this change of conduct. It seems to have been, indeed, occasioned by a change of circumstances. The Dissenters, in their state of oppression during the ministry of Bolingbroke, and his party, were objects of compassion; and those who had sagacity enough to perceive the ultimate object which that ministry had in view in oppressing them, must have interested themselves in their sufferings, and opposed their oppressors, from a regard to the united causes of Protestantism and liberty. In the following reign, the credit of the Dissenters rose: and, while this encouraged the wise and moderate men among them to plead with prudence and with justice their right to be delivered from several real grievances, it elated the violent (and violent men there are in all parties, nay, even in the cause of moderation) to a high degree. This rendered them formidable to all those who were jealous of the power, privileges, and authority, of the established church; and Archbishop Wake was probably of this number. He had protested against the shackles that were imposed upon them when they lay under the frowns of government; but apprehending, perhaps, that the removing these shackles in the day of prosperity would render their motions towards power too rapid, he opposed the abrogation of the
very

very acts which he had before endeavoured to stifle in their birth. In this, however, it must be acknowledged, that the spirit of party mingled too much of its influence with the dictates of prudence; and that prudence thus accompanied, was not very consistent with Dr. Wake's known principles of equity and moderation. As I was at a loss how to account for this part of the Archbishop's conduct, I addressed myself to a learned and worthy clergyman of the church of England, who gave me the following answer; "Archbishop Wake's objection to the repeal of the Schism-act was founded on this consideration only, that such a repeal was needless, as no use had been made, or was likely to be made, of that act. It is also highly probable, that he would have consented without hesitation to rescind it, had nothing farther been endeavoured at the same time. But, considering what sort of spirit was then shewn by the Dissenters and others, it ought not to be a matter of great wonder, if he was afraid, that from the repeal of the other act (viz. that against occasional conformity), considerable damage might follow to the church over which he presided; and even, supposing his fears to be excessive, or quite groundless, yet certainly they were pardonable in a man who had never done, nor designed to do, any thing disagreeable to the Dissenters in any other affair, and who, in this, had the concurrence of some of the greatest and wisest of the English lords, and of the Earl of Hly, among the Scotch, though a professed Presbyterian."

However some may judge of this particular incident, I think it will appear from the whole tenour of Archbishop Wake's correspondence and transactions with Christian churches of different denominations, that he was a man of a pacific, gentle, and benevolent spirit, and an enemy to the feuds,

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III. feuds, animosities, and party-prejudices, which divide the professors of one holy religion, and by which Christianity is exposed to the assaults of its virulent enemies, and wounded in the house of its pretended friends. To this deserved eulogy, we may add what a learned and worthy divine [*i*] has said of this eminent prelate, considered as a controversial writer, even, “that his accurate and superior knowledge of the nature of the Romish hierarchy, and of the constitution of the church of England, furnished him with victorious arms, both for the subversion of error and the defence of truth.”

[*i*] Dr. William Richardson, master of Emanuel College in Cambridge, and canon of Lincoln. See his noble edition, and his very elegant and judicious continuation of Bishop Godwin's *Commentarius de Præsulibus Angliæ*, published in the year 1743, at Cambridge. His words (p. 167.) are: “*Nemo uspiam Ecclesiæ Romanæ vel Anglicanæ statum penitus cognitum & exploratum habuit; & proinde in disputandâ arenam prodiit tum ad oppugnandum tum ad propugnandum instructissimus.*”

AUTHEN-

AUTHENTIC COPIES of the ORIGINAL LETTERS, APPEND
from which the preceding ACCOUNT is drawn. III.

No. I.

A Letter from Archbishop WAKE to Mr. BEAUVOIR.

Lambeth, Nov. 28. S. V. 1717.

I AM indebted to you for several kind letters, and some small tracts, which I have had the favour to receive from you. The last, which contains an account of the new edition that is going on of Chrysostome, I received yesterday. It will, no doubt, be a very valuable edition; but, as they propose to go on with it, I shall hardly live to see it finished. They do not tell us, to whom here we may go for subscriptions: and it is too much trouble to make returns to *Paris*. They should, for their own advantage, say, where subscriptions will be taken in *London*, and where one may call for the several volumes as they come out, and pay for the next that are going on.

Among the account of books you were pleased to send me, there is one with a very promising title, *Thesaurus Anecdotorum*, 5 volumes. I wish I could know what the chief of those anecdotes are; it may be a book very well worth having. I admire they do not disperse some sheets of such works. What they can add to make Moreri's Dictionary so very voluminous, I cannot imagine. I bought it in two exorbitant volumes, and thought it big enough so. While I am writing this, company is come in, so that I am forced to break off; and I can only assure you, that, upon all occasions, you shall find me very sincerely,

Reverend Sir,

Your faithful friend.

W. CANT.

N. B. *This is the earliest letter in the whole collection: And by the beginning of it, seems to be the first which the Archbishop wrote to Mr. BEAUVOIR.*

A letter from Mr. BEAUVOIR to Archbishop WAKE.

Paris, Dec. 11. 1717, O. S.

My Lord,

I HAD the honour of your Grace's letter of the 28th ultimo but *Sunday* last, and therefore could not answer it sooner. A person is to be appointed to receive subscriptions for the new edition of St. Chrysostome, and deliver the copies. Inclosed is an account of the *Thesauris Anecdotorum*. Dr. Du Pin, with whom I dined last *Monday*, and with the Syndic of the *Sorbonne*, and two other doctors, tells me, that what swells Moreri's Dictionary, are several additions, and particularly the families of *Great Britain*. He hath the chief hand in this new edition. They talked as if the whole kingdom was to appeal to the future general council, &c. They wished for an union with the church of *England*, as the most effectual means to unite all the western churches. Dr. Du Pin desired me to give his duty to your Grace, upon my telling him, that I would send you an arrest of the parliament of *Paris* relating to him, and a small tract of his. I have transmitted them to Mr. Prevreau, at Mr. Secretary Addison's office.

No. III.

A letter from Archbishop WAKE to Mr. BEAUVOIR.

Aug. 30. 1718.

I TOLD you in one of my last letters how little I expected from the present pretences of a union with us. Since I received the papers you sent me, I am more convinced that I was not mistaken. My task is pretty hard, and I scarce know how
to

to manage myself in this matter. To go any farther than I have done in it, even as a divine only of the church of *England*, may meet with censure; and, as Archbishop of *Canterbury*, I cannot treat with these gentlemen. I do not think my character at all inferior to that of an Archbishop of *Paris*: on the contrary, without lessening the authority and dignity of the church of *England*, I must say it is in some respects superior. If the Cardinal were in earnest for such an union, it would not be below him to treat with me himself about it. I should then have a sufficient ground to consult with my brethren, and to ask his Majesty's leave to correspond with him concerning it. But to go on any farther with these gentlemen, will only expose me to the censure of doing what, in my station, ought not to be done without the king's knowledge; and it would be very odd for me to have an authoritative permission to treat with those who have no manner of authority to treat with me. However, I shall venture at some answer or other to both their letters and papers; and so have done with this affair.

I cannot tell well what to say to Dr. Du Pin: if he thinks we are to take their direction what to retain, and what to give up, he is utterly mistaken. I am a friend to peace, but more to truth. And they may depend upon it, I shall always account our church to stand upon an equal foot with theirs; and that we are no more to receive laws from them, than we desire to impose any upon them. In short, the church of *England* is free, is orthodox: She has a plenary authority within herself, and has no need to recur to any other church to direct her what to retain, or what to do. Nor will we, otherwise than in a brotherly way, and in a full equality of right and power, ever consent to have any treaty with that of

APPEND III. *France.* And therefore, if they mean to deal with us, they must lay down this for the foundation, that we are apt to deal with one another upon equal terms. If, consistently with our own establishment, we can agree upon a closer union with one another, well: if not, we are as much, and upon as good grounds, a free independent church, as they are. And, for myself, as Archbishop of *Canterbury*, I have more power, larger privileges, and a greater authority, than any of their archbishops: From which by the grace of God, I will not depart, no not for the sake of an union with them.

You see, Sir, what my sense of this matter is; and may perhaps think that I have a little altered my mind since this affair was first set on foot. As to my desire of peace and union with all other Christian churches, I am still the same: But with the doctor's *Commonitorium* I shall never comply. The matter must be put into another method; and whatever they think, they must alter some of their doctrines, and practices too, or a union with them can never be effected. Of this, as soon as I have a little more leisure, I shall write my mind as inoffensively as I can to them, but yet freely too.

If any thing is to come of this matter, it will be the shortest method I can take of accomplishing it, to put them in the right way. If nothing (as I believe nothing will be done in it), it is good to leave them under a plain knowledge of what we think of ourselves and our church: and to let them see, that we neither need nor seek the union proposed, but for their sake as well as our own; or rather neither for theirs nor ours; but in order to the promotion of a Catholic communion (as far as is possible) among all the true churches of Christ.

I have

I have now plainly opened my mind to you; APPEND
 you will communicate no more of it than is fitting ^{III.} }
 to the two doctors, but keep it as a testimony of
 my sincerity in this affair: and that I have no de-
 sign, but what is consistent with the honour and
 freedom of our *English* church, and with the se-
 curity of that true and sound doctrine which is
 taught in it; and from which no consideration
 shall ever make me depart. I am,

Reverend Sir,

Your affectionate friend

and brother,

W. CANT.

No. IV.

From Archbishop WAKE, to Mr. BEAUVOIR.

Oct. 8. 1718.

WHATEVER be the consequence of our
 corresponding with the *Sorbonne* doctors,
 about matters of religion, the present situation of
 our affairs plainly seem to make it necessary for
 us so to do. Under this apprehension I have
 written, though with great difficulty, two letters
 to your two doctors, which I have sent to the se-
 cretary's office, to go, with the next packet, to
 my Lord Stair. I beg you to inquire after them;
 they made up together a pretty thick packet,
 directed to you. In that to Dr. Du Pin, I have,
 in answer to two of his MSS. described the me-
 thod of making bishops in our church. I believe
 he will be equally both pleased and surprised with
 it. I wish you could shew him the form of con-
 secration, as it stands in the end of your large
 common prayer-books. The rest of my letters,
 both to him and Dr. Piers, is a venture which I

APPEND ^{III.} know not how they will take, to convince them of the necessity of embracing the present opportunity of breaking off from the Pope, and going one step farther than they have yet done in their opinion of his authority; so as to leave him only a primacy of place and honour; and that merely by ecclesiastical authority, as he was once bishop of the Imperial City. I hope they both shew you my letters; they are this time very long, and upon a nice point. I shall be very glad if you can any way learn how they take the freedom I have used, and what they really think of it. I cannot so much trust to their answers, in which they have more room to conceal their thoughts, and seldom want to overwhelm me with more compliments than I desire, or am well able to bear.

Pray do all you can to search out their real sense of, and motions at the receipt of these two letters; I shall thereby be able the better to judge how far I may venture hereafter to offer any thing to them upon the other points in difference between us. Though after all, I still think, if ever a reformation be made, it is the state that must govern the church in it. But this between ourselves.

No. V.

A letter from Archbishop WAKE to Dr. DU PIN,
dated *October 1. 1718.*

*Spectatissimo Viro, cruditorum suce gentis. si
non et sui sæculi principi; Dno L. Ell. Du
Pin Doctori Parisiensi.*

Gul. prov. div. Cant. Archs. in omnibus ευφρονειν κ̅ ευπραγ̅ειν.

DIU est, amplissime Domine, ex quo debitor tibi factus sum ob plures tractatus MSS. quos tuo beneficio a dilecto mihi in Christo D. Beauvoir accepi. Perlegi diligenter omnes, nec sine fructu; plurima

plurima quippe ab jis cognitu dignissima, vel primùm didici, vel clariùs intellexi; beatamque his difficillimus temporibus censeo Ecclesiam Gallicanam, quæ talem sibi in promptu habeat doctorem, indubiis Consiliarum, in juribus suis tuendis advocatum; qui et possit et audeat, non modo contra suos vel erroneos vel perfidos symmystas dignitatem ejus tueri, sed et ipsi summo Pontifici (ut olim B. Apostolus Paulus Petro) in faciem resistere, quia reprehensibilis est. Atque utinam hæc quæ jam Romæ aguntur, tandem aliquando omnibus vobis animum darent ad jura vestra penitè aasenda! Ut deinceps non ex pragmaticis (ut olim) sanctionibus; non (ut hoc ferè tempore) ex concordatis; non ex præjudicatis hominum opinionibus res vestras agatis; sed eâ autoritate quâ decet Ecclesiam tam illustris ac præpotentis imperii; quæ nullo jure, vel divino, vel humano, alteri olim aut Ecclesiæ aut homini subjicitur; sed ipsa jus habet intra se sua negotia terminandi; et in omnibus sub Rege suo Christianissimo, populum suum commissum propriis suis legibus et sanctionibus gubernandi.

Expergiscimini itaque, viri eruditi; et quod ratio postulat, nec refragatur religio, strenuè agite. Hoc honorum subditorum erga Regem suum officium, Christianorum erga Episcopos suos, heu! nimium extraneorum tyrannide oppressos, pietas exigit, flagitat, requirit. Excutite tandem jugum istud, quod nec patres vestri, nec vos ferre potuistis. Hic ad Reformationem non prætensam, sed veram, sed justam, sed necessariam Ecclesiæ nostræ primus fuit gradus. Quæ Cæsaris erant, Cæsari reddidimus; quæ Dei, Deo. Coronæ Imperialia Regni nostri suum suprematum, Episcopatu suam ἀξίαν, Ecclesiæ suam libertatem restituit, vel eo solùm nomine semper cum honore memorandus, Rex Henricus VIII. Hæc omnia sub pedibus conculcaverat idem ille tunc nobis,

APPEND III. qui jam vobis inimicus. Sæpiùs autoritas Pa-
 palis intra certos fines legibus nostris antea fuerat
 coërcita; et iis quidem legibus, quas siquis hodie
 inspiceret, impossibile ei videretur eas potuisse ali-
 quâ vel vi vel astutia, perrumpere. Sed idem
 nobis accidet quod illis, qui Dæmoniacum vincu-
 lis ligare voluere Omnia frustra tentata; nihil per-
 fecere inania legum repagula, contra nescio quos
 prætextus potestatis divinæ nullis humanis consti-
 tutionibus subditæ. Tandem defatigato regno du-
 ra necessitas sua jura tuendi oculos omnium ape-
 ruit. Proponitur quæstio Episcopis ac Clero in
 utriusque provincæi synodo congregatis, an Epis-
 copus Romanus in Sacris Scripturis habeat ali-
 quam majorem jurisdictionem in regno Angliæ
 quàm quivis alius externus Episcopus? In partem
 sanam, justam, veram utriusque concilii suffragia
 concurrere. Quod Episcopi cum suo Clero
 statuerant, etiam Regni Academiæ calculo suo
 approbârunt, Rex cum Parlamento sancivit:
 adeoque tandem, quod unicè fieri poterat, sublata
 penitùs potestas, quam nullæ leges, nulla jura, vel
 Civilia vel Ecclesiastica, intra debitos fines un-
 quam poterant continere. En nobis promptum
 ac paratum exemplum; quod sequi vobis glorio-
 sum, nec minus posteris vestris utile fuerit! Quo
 solo pacem, absque veritatis dispendio, tueri vale-
 atis; ac irridere bruta de Vaticano fulmina;
 quæ jamdudum ostenditis vobis non ultra terrori
 esse, utpote a Sacris Scripturis edoctis, quod *male-
 dictio absque causa prolata non superveniet*. Prov.
 xxvi. 2.

State ergo in libertate quâ Christus vos dona-
 verit: Frustra ad Concilium generale nunquam
 convocandum res vestras refertis Frustra De-
 cretorum vim suspendere curatis, quæ ab initio
 injusta, erronea, ac absurda, ac plane nulla erant.
 Non talibus subsidiis vobis opus est. Regiâ per-
 missione. Autoritate suâ a Christo commissiâ,
 Archiepiscopi

Archiepiscopi et Episcopi vestri in concilium nationale coëant: Academiarum, Cleri ac præcipuè utrorumque principis Theologicæ Facultatis Parisiensis consilium atque auxilium sibi assumant: sic muniti quod æquum et justum fuerit decernant: quod decreverint etiam civili autoritate firmandum curent: nec patiantur factiosos homines aliò res vestras vocare, aut ad judicem appellare qui nullam in vos autoritatem exposcere debeat, aut si exposcat, meritò a vobis recusari et poterit et debuerit.

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III.

Ignoscas, vir πολυμαθέστατε, indignationi dicam an amori meo, si forte aliquanto ultrà modum commoveri videar ab iis quæ vobis his proximis annis acciderint. Veritatem Christi omni quâ possum animi devotione colo. Hanc vos tuemini; prohâc censuras Pontificias subiistis, et porrò ferre parati estis.

Ille, qui se pro summo ac ferè unico Christi vicario venditat, veritatem ejus sub pedibus proterit, conculcat. Justitiam veneror: Ac proinde vos injustè, ac planè tyrannicè, si non oppresos, at impletos, at comminatos; at ideo non solùm non penitùs obrutos, subversos, prostratos, quia Deus furori ejus obicem posuit, nec permiserit vos in ipsius manus incidere; non possum non vindicare, et contra violentum oppressorem, meum qualecunque suffragium ferre.

Jura ac libertates inclyti regni, celeberrimæ ecclesiæ, præstantissimi Cleri cum honore intueore. Hæc Papa reprobatur, contemnit: Et dum sic alios tractat, merito se aliis castigandum, certè intra justos fines coërcendum, exhibet. Siquid ei potestatis supra alios Episcopos Christus commiserit, proferantur tabulæ; jus evincatur; cedere non recusamus.

Siquam prærogativam Ecclesia Concilia sedis Imperialis Episcopi concesserint (etsi cadente Imperio, etiam eâ prærogativâ excidisse merito possit

APPEND
III. } possit censi); tamen quod ad me attinet, servatis semper regnorum juribus, ecclesiarum libertatibus, episcoporum dignitate, modo in cæteris conveniatur, per me licet, suo fruatur, qualicumque primatu; non ego illi locum primum; non inanem honoris titulam invidéo. At in alias ecclesias dominari; Episcopatum, cujus partem Christus unicumque Episcopi in solidum reliquit, tantum non in solidum sibi soli vindicare; si quis ejus injustæ Tyrannidi sese opposuerit, cælum ac terram in illius perniciem commovere; Hæc nec nos unquam ferre potuimus, nec vos debetis. In hoc pacis fundamento si inter nos semel conveniatur, in cæteris aut idem sentiemus omnes, aut facilè alii aliis dissentientiendi libertatem absque pacis jacturâ concedemus.

Sed abripit calamum meum nescio quis *Ευδοσιασμός* dum de vestris injuriis nimium sum sollicitus, et forte liberius quam par esset, de his rebus ad te scripsisse videbor.

Ego verò uti ea omnia, quæ tu in tuo Commonitorio exaraveris, etiam illa in quibus ab invicem dissentimus, grato animo accipio; ita ut apertè, ut candidè, et absque omni fuce porrò ad me scribere pergas, eâque *παρρησία* quâ amicum cum amico agere-deceat, imprimis a te peto; eo te mihi amiciorem fore existimans, quo simplicius, quo planius quicquid censeris, liberè dixeris.

Nec de Commonitorio tuo amplius aliquid hoc tempore reponam; in quo cum plurima placeant, tum id imprimis, quod etiam tuo judicio, non adeo longe ab invicem distemus, quin si de fraternâ unione incundâ publicâ aliquando authoritate deliberari contigerit, via facile inveniri poterit ad pacem inter nos stabiliendam, salva utrinque Ecclesiæ Catholicæ fide ac veritate.

Quod ad alteros tuos tractatus de Constitutione Episcoporum in Ecclesiis vacantibus, siquidem Papa legitimè requisitus, facultatis suas personis a Rege nominatis obstinate pernegaverit; in iis sane reperio

reperio quod non tuâ eruditione et judicio sit. APPEND
 Quare neprorsus ἀσυμβόλως discedem, ordinem tibi III.
 breviter delineabo constituendi Episcopos in hâc
 Reformatâ nostrâ Ecclesiâ.

Tu judicabis, an aliquid magis canonicè vel ex-
 cogitari vel statuii potuerit.

No VI.

A letter from Archbishop WAKE to Dr. P. PIERS
 GIRARDIN, written in *October 1718.*

*Præstantissimo Viro, Consummatissimo Theo-
 logo, Dno Patricio Piers de Girardin, sacræ
 facultatis Parisiensis Theologiæ Doctori.*

*Gul. prov. div. Cant. Archs. Grotiam Pacem, ac
 Salutem in Domino.*

POST prolixiores epistolas eruditissimo confratri tuo, D^{no} D^{ri} Du Pin hoc ipso tempore exaratas; quasque ego paulo minùs tuas, quàm illius existimari velim, facilius a te veniam impetrabo, vir spectatissime, si aliquanto brevius ad te rescribam; et in illis quidem animi mei vel amoris vel indignationi liberè indulsi: eâque simplicitate, quâ decet Christianum, et maxime Episcopum, quid vobis, meâ saltem sententiâ, factu opus sit, apertè exposui. Siquid vel tuo vel illius judicio, asperius quàm par esset a me exciderit, cum vestri causâ adeo commotus fuerim, facile, id homini tam benevolè erga vos animato, uti spero, condonabitis; unaque reminiscemini, nullam unquam vobis stabilem inter vos pacem, aut Catholicam cum aliis unionem, haberi posse, dum aliquid ultrà merum honoris primatum ac *προεδρίαν* Pontifici Romano tribuitis. Hoc nos per aliquot, sæcula experti sumus; vos jam sentire debetis, qui, nescio quo insano ipsius beneficio, adeo commodam occasiensem nacti estis, non tam ab-
 illius

APPENDILLIUS decretis appellandi, quàm ab ipsius domino
 III. ac potestate vos penitèus subducendi. Ipse vos pro
 Schismaticis habet; qualem vos eum censere debetis. Ipse a vestrà communione se suosque separandos publicè denunciat. Quid vobis in hoc casu faciendum? Diceat mihi veteris illius Cæsareæ Episcopi Firmiliani verbis respondere; sic olim Stephanum Papam acriter quidem, sed non ideo minus juste, castigavit; *Vide quâ imperitiâ reprehendere audeas eos qui contra mendacium pro veritate nituntur.—Peccatum verò quàm magnum tibi exaggerasti, quando te a tot gregibus scidisti: excidisti enim te ipsum, noli te fallere: Siquidem ille est vere Schismaticus qui se a communione ecclesiastica unitatis apostatam fecerit. Dum enim putas omnes a te abstineri posse, solum te ab omnibus abstinuisti.* Cypr. Op. Epist. 75.

Agite ergo, viri eruditi, et quo vos divina providentia vocat, libentè sequimini. Clemens Papa vos abdicavit; a suâ et suorum communione repulit, rejectit. Vos illius, authoritati renuntiate. Cathedræ Petri, quæ in omnibus Catholicis Ecclesiis conservatur, adherete; Etiam nostram ne refugiatis communionem; quibuscum si non in omnibus omninò doctrinæ Christianæ capitibus conveniatis, at in præcipuis, at in fundamentalibus, at in omnibus articulis fidei ad salutem necessariis planè consentitis; etiam in cæteris, uti feramus, brevi censuri. Nobis certè eo minus vos vel Hæreticos vel Schismaticos fore confidite, quod à Papâ ejecti pro Hæreticis et Schismaticis Romæ æstinemini. Sed contrahenda vela, nec indulgendum huic meo provobis zelo; etsi sit secundum scientiam. Prudentibus loquor; vos ipsi, quod dico, judicate.

Ad literas tuas, præstantissime Domine, redeo; in quibus uti tuum de mediocritate meâ judicium, magis ex affectu erga me tuo, quàm secundum merita mea prolatum, gratantèr accipio, ite in eo te nunquam falli patiar, quod me pacis Ecclesiasticæ

asticae amantissimum credas; omniaque illi consequendae danda putem, praeter veritatem. Quantum ad illum promovendam tu jamjam contuleris, ex sex illis propositionibus quas tuis inseruisti literis, gratus agnosco: ac nisi ambitiosè magis quàm hominem privatum deceat, me facturum existimarem, etiam cruditissimis illis confratribus tuis Doctoribus Sorbonicis, quibus priores meas literas communicasti, easdem per te gratias referrem. Sanè Facultas vestra Parisiensis, uti maximum in his rebus pondus meritò habere debeat, sive numerum, sive dignitatem, sive denique eruditionem suorum membrorum spectemus; ita a vobis exordium sumere debebit unio illa inter nos tantoperè desiderata, siquidem eam aliquando iniri voluerit Deus.

Interim gratulor vobis post illustrissimum Card. Noaillium, alterum illum Ecclesiae Gallicanae, fidei Catholicae Columnam et Ornamentum, procuratorem regium, D. D. De Joly de Fleury. Quem virum ego non jam primum ex tuis literis debito prosequi honore didici, verùm etiam ob ea quae vestri causâ his proximis annis publicè egerit, antea suspicere, et penè venerari, consueveram. Sub his ducibus, quid non sperandum in publicum vestrum ac Catholicae Ecclesiae commodum? Intonet de Vaticano Pontifex Rom. fremant inter vos ipsos conjurata turba, Romanae curiae servi magis quàm suae Galliae fideles subditi. His praesidiis ab eorum injuriis tuti, vanas eorum iras contemnere valeatis.

Ego vero, uti omnia vobis publicè fausta ac felicia precor, ita tibi, spectatissime vir, me semper addictissimum forè promitto. De quo quicquid aliàs senseris, id saltem ut de me credas jure postulo; me sincerè veritatem Christi et amare et quærere; et, nisi omninò me fallat animus, etiam assecutum esse. Nulli Christiano inimicus antehac aut fui aut deinceps sum futurus; sic de erroribus

APPENDIX III. }
 poribus eorum, qui a me dissident, judico, ut semper errantes Deo judicandos relinquam. Homo sum, errare possum; sic verò animatus audactè dicam Hæreticus esse nolo. Te verò, siquidem id permittas, fratrem; sin id minus placeat, saltem id indulgebis, ut me verè et ex animo profitear, excellentissime Domine, tui amantissimum.

W. C.

No. VII.

Extract of a letter from Archbishop WAKE to
 Mr. BEAUVOIR.

Nov. 6. O. S. 1718.

YOUR last letter gives me some trouble, but more curiosity. I little thought, when I wrote to your two doctors, that my letters should have been read, much less copies of them given to any such great persons as you mention. I write in haste, as you know, and trust no amanuensis to copy for me, because I will not be liable to be betrayed. And upon a review of my foul, and only copy of them, since I had your account from *Paris*, I find some things might have been more accurately expressed, had I taken more time to correct my style. But I wish that be the worst exception against them: I fear the freedom I took in exhorting them to do somewhat in earnest, upon so fair a provocation, with regard to the papal authority, though excused as well as I could, will hardly go down so effectually as I could wish with them. This raises my curiosity to know truly and expressly how that part of my letters operated on both your doctors; which, by a wary observation, you may in good measure gather from their discourse. I cannot tell whether they shewed my letters to you; if they did, I am sure you will

will think I did not mince the matter with them in that particular. APPEND
III.

Of your two doctors, Dr. Piers seems the more polite: he writes elegantly both for style and matter; and has the free air, even as to the business of a union. Yet I do not despair of Dr. Du Pin, whom, thirty years ago, in his collection of tracts relating to church discipline, I did not think far from the kingdom of God.

No. VIII.

Extract of a letter from Archbishop WAKE to
Mr. BEAUVOIR.

Nov. 18. 1718.

AT present my more particular curiosity leads me to know the sentiments of the leading men in *France* with regard to the court of *Rome*: from which, if we could once divide the *Gallican* church, a reformation in other matters would follow of course. The scheme that seems to me most likely to prevail, is to agree in the independence (as to all matters of authority) of every national church on any others; and in their right to determine all matters that arise within themselves; and for points of doctrine, to agree, as far as possible, in all articles of any moment (as in effect we either already do, or easily may): and for other matters, to allow a difference, till God shall bring us to a union in those also.—One only thing should be provided for, to purge out of the public offices of the church such things as hinder a perfect communion in the service of the church, that so whenever any come from us to them, or from them to us, we may all join together in prayers and the holy sacraments with each other. In our liturgy there is nothing but what they allow of.

save

APPEND

III.

save the single rubric relating to the Eucharist; in theirs nothing but what they agree may be laid aside, and yet the public offices be never the worse or more imperfect for want of it. Such a scheme as this, I take to be a more proper ground of peace, at the beginning, than to go to more particulars; if in such a foundation we could once agree, the rest would be more easily built upon it. If you find occasion, and that it may be of use, you may extract this object, and offer it to their consideration, as what you take to be my sense in the beginning of a treaty. Not that I think we shall stop here, but that, being thus far agreed, we shall the more easily go into a greater perfection hereafter. I desire you to observe, as much as you can, when it is I may the most properly write to the doctors. I took the subject of the Pope's authority in my last, as arising naturally from the present state of their affairs, and as the first thing to be settled in order to a union. How my freedom in that respect has been received, I desire you freely to communicate.

No. IX.

Extract of a letter from Archbishop WAKE to
Mr. BEAUVOIR.

Dec. 2. O. S. 1718.

I AM glad the two doctors seem to receive my last letters so well. The truth is, that while they manage as they do with the court of *Rome*, nothing will be done to any purpose. And all ends in trifling at the last. We honestly deny the Pope all authority over us: they pretend, in words, to allow him so much as is consistent with what they call their *Gallican* privileges; but let him never so little use it contrary to their good liking, they protest against it, appeal to a general council;

council, and then mind him as little as we can do. APPEND
 In earnest, I think we treat his holiness not only III.
 with more sincerity, but more respect than they: }
 for to own a power, and yet keep a reserve
 to obey that power only so far, and in such cases
 as we make ourselves judges of, is a greater affront,
 than honestly to confess that we deny the power,
 and, for that reason, refuse to obey it. But my
 design was partly to bring them to this, and partly
 to see how they would bear, at least the proposal,
 of totally breaking off from the court and bishop
 of *Rome*.

What you can observe, or discover more of
 their inclinations in this particular, will be of
 good use; especially if it could be found out
 what the court would do, and how far that may
 be likely to countenance the clergy in such a se-
 paration. In the mean time, it cannot be amiss
 to cultivate a friendship with the leading men of
 that side, who may in time be made use of to the
 good work of reforming in earnest the *Gallican*
 church. I am a little unhappy that I have none
 here I yet dare trust with what I do; though I
 am satisfied most of our high-church bishops and
 clergy would readily come into such a design.
 But these are not men either to be confided in, or
 made use of, by

Your assured friend,

W. CANT.

P. S. Did Cardinal de Noailles know what
 authority the Archbishop of Canterbury has
 got by the Reformation, and how much a greater
 man he is now than when he was the Pope's
 Legatus Natus, it might encourage him to follow
 so good a pattern, and be assured (in that case)
 he would lose nothing by sending back his Cardi-
 nal's cap to *Rome*. I doubt your doctors know
 little of these matters.

Extract of a letter from Archbishop WAKE to
Mr. BEAUVOIR.

Jan. 23. O. S. 1718.

WHEN you see my letter (for I conclude the doctor will shew it you), you may do well to bring on the discourse of our episcopal rights and privileges in *England*; and particularly of the prerogatives of the Archbishop of Canterbury, which I believe are greater than those of the Archbishop of Rheims, or of all the Archbishops in *France*. This may raise in them a curiosity to know more of this matter, which, if they desire, I will take the first little leisure I have to give them a more particular account of it. We must deal with men in their own way, if we mean to do any good with them. They have been used to a pompous ministry, and, like the Jews heretofore, would despise the Messiah himself, if he should come in a poor and low estate to them. And therefore, though for myself, I account all temporal grandeur as nothing; nay, I am afraid it has rather hurt the church of Christ, and the true spirit of piety and religion, than done any real service to either; yet it may be a means of disposing these gentlemen to a more favourable thought of, and inclination towards a reformation; to convince them that they return to the truth of Christianity, and leave the corruptions of *Rome*, without losing any honour, any power, that a servant of Christ would desire to be troubled withal. Had the first reformers in *France* yielded to this scheme, as we in *England* shewed them an example, the whole *Gallican* church had come into them, and been at this day as we are now: we must therefore hit off the blot which they made; and satisfy their ambition so far as to shew them,

them, that they may reform, without giving up APPEND
III. either their authority or revenues; and be still as great, but much better bishops, under our circumstances, than under their own.

As to the Pope's authority, I take the difference to be only this; that we may all agree (without troubling ourselves with the reason) to allow him a primacy of order in the episcopal college; they would have it thought necessary to hold communion with him, and allow him a little canonical authority over them, as long as he will leave them to prescribe the bounds of it: We fairly say we know of no authority he has in our realm; but for actual submission to him, they as little mind it as we do.

At present he has put them out of his communion; we have withdrawn ourselves from his; both are out of communion with him, and I think it is not material on which side the breach lies.

No. XI.

A letter from Archbishop WAKE to
Mr. BEAUVOIR.

Feb. 5. 1718-19. O. S.

I DO not doubt but that mine of the 18th of *January*, with the two inclosed for my Lord Stair and Dr. Du Pin, are before this come safe to you. I should not be sorry if, upon this late transaction between the doctor and ministry, you have kept it in your hands, and not delivered it to him. I had just begun a letter to Dr. Piers, but have thrown aside what I writ of it, since I received your last; and must beg the favour of you to make my excuse to him, with the tenders of my hearty service, till I see a little more what the meaning of this present inquisition is. I am not so unacquainted with the finesses of courts,

APPENDAS not to apprehend, that what is now done may
 III. be as well in favour of the doctor's attempt, as
 against it. If the Procureur General be indeed
 well affected to it, he might take this method, not
 only to his own security, but to bring the affair
 under a deliberation, and give a handle to those
 whom it chiefly concerns, to discover their senti-
 ments of it. But the matter may be also put to
 another use, and nobody can answer that it shall
 not be so: and till I see what is the meaning of
 this sudden turn, I shall write no more letters for
 the *French* ministry to examine, but content my-
 self to have done enough already to men who can-
 not keep their own counsel, and live in a country
 where even the private correspondence of learned
 men with one another must be brought to a pub-
 lic enquiry, and be made the subject of a state in-
 quisition. I am not aware, that in any of my let-
 ters there is one line that can give a just offence
 to the court. I have always took it for granted,
 that no step should be taken towards a union, but
 with the knowledge and approbation, and even
 by the authority of civil powers; and indeed if I
 am in the right, that nothing can be done to any
 purpose in this case but by throwing off the Pope's
 authority, as the first step to be made in order to
 it, it is impossible for any such attempt to be
 made by any power less than the king's. All
 therefore that has passed hitherto, stands clear of
 any just exception as to the civil magistrate; it is
 only a consultation, in order to find out a way how
 a union might be made, if a fit occasion should
 hereafter be offered for the doing of it. Yet still
 I do not like to have my letters exposed in such
 a manner, though satisfied there is nothing to be
 excepted against in them, and think I shall be
 kind to the doctors themselves, to suspend, at
 least for a while, my farther troubling of them.
 I hope you will endeavour, by some or other of
 your

your friends, to find out the meaning of this motion; from whom it came; how far it has gone; what was the occasion of it; and what is like to be the consequence of it; what the Abbè Du Bois says of my letters, and how they are received by him and the other ministers. I shall soon discover whether any notice has been taken of it to our ministry; and I should think if the Abbè spoke to your Lord about it, he would acquaint you with it.

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III.

No. XII.

Extract of a letter from Archbishop WAKE to
Mr. BEAUVOIR.

Feb. 24. 1718.

I DO not at all wonder that the Cardinals Rohan and Bissi should do all they can to blacken the good Cardinal de Noailles, and in him the party of the Anti-Constitutionists, but especially the *Sorbonne*, their most weighty and learned adversaries; and I am sensible that such a complaint is not only the most proper to do this, but to put the court itself under some difficulties, which way soever it acts upon it. But I am still the more curious to learn, if it were possible, not only the proceedings of the ministry above board hereupon, but their private thoughts and opinions about it. I am under no concern upon my own account, farther than that I would be unwilling to have my letters scanned by so many great men, which will scarcely bear the judgment of my very friends. You must do me the favour to get out of your doctors what will be most obliging to them, whether to continue to write to them, or to be silent for a while, till we see what will be the effect of this enquiry. In the mean time, it grows every day plainer what I said from the beginning, that no reformation can be made but by the au-

APPENDIX III. authority, and with the concurrence of the court; and that all we divines have to do, is to use our interest to gain them to it, and to have a plan ready to offer to them, if they would be prevailed upon to come to it.

I am at present engaged in two or three other transactions of moment to the foreign Protestants, which take up abundance of my time; God knows what will be the effect of it. Nevertheless, if I can any way help to promote this, though I am at present without any help, alone, in this project, I shall do my utmost, both to keep up my poor little interest with the two doctors and their friends, and to concert proper methods with them about it. The surest way will be, to begin as well, and to go as far as we can, in settling a friendly correspondence one with another: to agree to own each other as true brethren, and members of the Catholic Christian church: to agree to communicate in every thing we can with one another (which, on their side, is very easy, there being nothing in our offices, in any degree, contrary to their own principles); and would they purge out of theirs what is contrary to ours, we might join in the public service with them, and yet leave one another in the free liberty of believing Transubstantiation or not, so long as we did not require any thing to be done by either in pursuance of that opinion. The Lutherans do this very thing; many of them communicate not only in prayers, but the communion with us; and we never enquire whether they believe Consubstantiation, or even pay any worship to Christ as present with the elements, so long as their outward actions are the same with our own, and they give no offence to any with their opinions.

P. S. Since this last accident, and the public noise of an union at *Paris*, I have spoken something

thing more of it to my friends here, who, I begin to hope, will fall in with it. I own a correspondence, but say not a tittle how far, or in what way I have proceeded, more than that letters have passed, which can no longer be a secret. I have never shewn one of my own or the doctor's to any body.

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No. XIII.

Extract of a letter from Archbishop WAKE to
Mr. BEAUVOIR.

March 16. S. V. 1718.

I THANK you for your account of what passed between Mons. Hop and you relating to the project of an union: I doubt that gentleman will not be pleased with it; because, indeed, the *Gallican* church will never unite with any church that has not an orderly episcopacy in it. I am very sorry my poor letters are made so public. The next thing will be, that either the imprudence of our friends, or the malice of our enemies, will print them; and then I shall have censures enough for them, perhaps some reflections printed upon them, or answers made to them; but this shall not engage me in any defence of them, or in taking any farther notice of them. I beg you to keep those I have written to yourself from all view; for I have no copies of them, and I wrote them as I do my other ordinary letters, without any great thought or consideration, more than what my subject (as I was writing) led me in that instant to. This is the liberty to be taken with a friend, where one is sure what he writes shall go no farther; but for the same reason, will require the strictest suppression from any other view. I cannot yet guess what this turn means, nor how it will end: I wish your doctors could give you some farther light into it.

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III.

P. S. I intreat you never to forget me to the two good doctors whom I love and honour: keep up the little interest I have with them. As soon as ever the present turn is over, I will write to Dr. Girardin. I hope my letters will not always be carried as criminals before the Secretary of State, though I am persuaded he bears no ill-will to me.

No. XIV.

Extract of a letter from Archbishop WAKE to
Mr. BEAUVOIR.

April 29. 1718.

I AM much concerned to hear that Dr. Du Pin decays so fast: I feared by his last letter that he was sinking apace. Pray, is there any good print of him taken these last years? for I have one that was made when he was a young man. I am sorry Dr. Piers grows faint-hearted; I never thought any thing could be done as to a reformation in *France*, without the authority of the court, but I was in hopes the regent and others might have found their account in such an attempt; and then the good disposition of the bishops, clergy, and *Sorbonne*, with the parliament of *Paris*, would have given a great deal of spirit and expedition to it. I have done what was proper for me in that matter: I can now go no farther, till the Abbot Du Bois is better disposed; yet I shall still be pleased to keep up a little esteem between those gentlemen, which will do *us* some good, if it does not do *them* any service. I am apt to think, the good old man (Du Pin) does not think us far from the kingdom of heaven. I have with this sent a letter of friendship to Dr. Piers, which you will be so kind as to send him, with my kind respects.

No. XV.

No. XV.

APPEND
III.

Extract of a letter from Archbishop WAKE to Dr. DU PIN, dated *Lambeth, May 1. 1719.*

N. B. DU PIN *was dead before it arrived at Paris.*

SPERAVERAM equidem tuâ auctoritate, constantiâ, cruditione, pietate, moderatione, quæ omnia adè in te perfecta esse noscuntur, ut vix in aliis singula, præclari aliquid ad Dei gloriam, Ecclesiæque Gallicanæ utilitatem perfici potuisse. Crededem advenisse tempus, in quo, excusso Romanæ tyrannidis jugo, unâ nobiscum in eandem communionem coalesceretis. In dogmatibus, prout à te candite proponuntur, non admodum dissentimus: in regimine Ecclesiastico minus: in fundamentalibus, sive doctrinam sive disciplinam spectemus, vix omninò. Quàm facilis erat ab his initiis ad concordiam progressus, modò animos haberemus ad pacem compositos! Sed hoc principibus seculi non aridet, unionis inimicis etiam plurimum displicet: neque nobis fortè dabit Deus esse tam felicibus, ut ad hujusmodi unionem nostram qualemcunque opera conferamus. Relinquamus hoc illi, in cujus manu sunt rerum omnium tempora et occasiones. Sufficiat voluisse aliquid in tam insigni opere, fortè & semina in terram projecisse, quæ fructum tandem multiplicem proferant. Interim, quod nemo nobis denegare possit, nos invicem ut fratres, ut ejusdem mystici corporis membra, amplectamur.

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No. XVI.

Extract of a letter from Archbishop WAKE to
Mr. BEAUVOIR.

Feb. 9. S. V. 1719-20.

I HEARTILY wish there were either spirit or inclination enough in the *Sorbonne* to go on with our friend the Abbé's project; but the fire decays, men's inclinations cool: the court will do nothing, and you are very sensible, that without the court nothing can be done in any such affair. Nevertheless, their good opinion of the church of *England* should be kept up as much as possible; we should encourage them all we can to account of us as of brethren, who have only thrown off, what they are weary of, the tyranny of the court of *Rome*, without any change in any fundamental article, either of the doctrine or government of the Catholic church. And upon this ground I shall be ready to continue a brotherly correspondence with any of their great men, provided it be done with such caution, as may not expose my letters to be made prisoners to a Secretary of State, a thing which can never become my character, and may carry an ill aspect, even in our own court, till the thing be rightly understood.

No. XVII.

Extract of a letter from the Archbishop to
Mr. BEAUVOIR.

March 31. 1720.

I THANK you for your account of the present state of the *French* church. It is a very odd one indeed; but will settle into an agreement at last: When once the appellants begin to break, the court will drive all the obstinate (as they will call them; I should name them, the honest men, of courage and constancy) to a compliance.

No. XVIII.

No. XVIII.

Extract of a letter from the Archbishop to
Mr. BEAUVOIR.

April 19. O. S. 1720.

I PERCEIVE, by some late letters from him (Piers Girardin), that he begins to despair of the business of the constitution. He has reason: the Cardinal De Noailles is ensnared, and has gone too far to retire. The new archbishop of *Cambray* will be a Cardinal, and this affair of the constitution must procure the Calot for him. The regent himself is afraid of the *Spanish* party, and the Jesuits; and he will gain, or at least appease them. For all these reasons, the doctrine of the church, and the *Gallican* liberties, must be abandoned; and on the slight pretence of a comm^t. of no esteem with the opposite party, an accommodation will certainly be made; and those who will not voluntarily go, shall be driven into it. If our poor friend be one of those who must hereby suffer, why may he not consider of a retreat hither? and since he cannot yet bring on an union with the two churches, unite himself with ours, from which I am sure his principles, and I believe his inclinations are not greatly distant? But this must be managed very tenderly, and rather by a kind of rallying, than a direct proposal of it. If he inclines to it, he will easily understand your meaning; if not, it is best not to go on far with him in a matter in which you will have no good success.

No. XIX.

No. XIX.

APPEND
III.

Extract of a letter from Archbishop WAKE to
Mr. LE CLERC.

April, 1719.

NOVUM Testamentum Gallicum, notis tuis feliciter ornatum, totum, nec sine fauctu, perlegi. Præfatione tuâ eidem præfixâ mirificè affectus sum; legi, relegi, quin et sæpiùs deinceps repetam. Ita me in ipso præsertim ejus initio commovit, ut veræ pietatis in eâ relucentem spiritum nunquam satis laudare possim, vel animo meo satis altè imprimere.

Et quamvis in annotationibus tuis quædam liberius dicta occurrant, quæ non æque omnibus placeant, neque mihi ipsi ubique satisfaciant; fero tamen, et vel in ipso tuo a communi sententiâ discessu aliquid mihi invenire videor, quod ignoscere magis quàm acerbiùs reprehendere debeam, multo minùs inclementiùs damnare. Libertatem prophetandi, modo pia ac sobria sit, cum charitate, ac mansuetudine conjuncta, nec contra analogiam *fidei semel sanctis traditæ*, adè non vituperandam, ut etiam probandam censeam. De rebus adiaphoris cum nemine contemnendum puto. Ecclesias reformatas, etsi in aliquibus a nostrâ Anglicanâ dissentientes, libentè amplector. Optarem equidem regimen Episcopale benè temperatum, et ab omni injustâ dominatione sejunctum, quale apud nos obtinet, et, siquid ego in his rebus sapiam, ab ipso Apostolorum ævo in Ecclesiâ receptum fuerit, et ab iis omnibus fuisset retentum; nec despero quin aliquando restitutum, si non ipse videam, at posteri videbunt. Interim absit ut ego tam ferrei pectoris sim, ut ob ejusmodi defectum (sic mihi absque omni invidiâ appellare liceat) aliquas earum a communione nostra absciindendas credam; aut cum quibusdam furiosis inter nos scriptoribus, eas nulla verâ ac valida

valida sacramenta habere, adeòque vix Christianos esse pronuntiem. Unionem arcetiorem inter omnes réformatos procurare quovis pretio vellem. Hæc si in regimine Ecclesiastico, ac publicis Ecclesiarum officiis obtineri potuit; aut ego plurimum fallor, aut id solùm brevi conduceret ad animorum inter eos unionem conciliandam; et viam sterneret ad plenam in omnibus majoris momenti dogmatibus concordiam stabiliednam. Quantum hoc ad religionis nostræ securitatem conduceret; quantum etiam ad Pseudo-catholicorum Romanensium conversionem, cæcus sit qui non videat.—Sed abripuit me longius quàm par esset hæc semper mihi dulcis de pace ac unione Ecclesiarum Reformatarum cogitatio,—&c. &c.

APPEND
III.

No. XX.

Archbishop WAKE's letter to the Pastors and Professors of *Geneva*.

8th. April, 1719.

QUAMVIS literis vestris nihil mihi gratiùs potuit afferri, non tamen absque summo dolore, vix oculis siccis, eas perlegi; neque credo quenquam esse tam ferrei pectoris, qui ad ea mala quæ in illis referuntur non perhorrescat; mireturque talia ab hominibus erga homines, a popularibus erga populares suos, a Christianis denique erga Christianos, idque (quod fidem omnem exuperare valeat) etiam religionis causâ fieri et perpetrari.

Vos interim, venerandi viri, quod vestri erat officii, sedulo præstitistis. Delegatos Ecclesiarum Hungaricarum amicè accepistis. Querimoniam eorum, eâ qua par erat charitate atque sympathiâ fraternâ audivistis; nullâque moiâ adhibitâ ad remedium malis ipsorum inveniendum omnes vestras cogitationes convertistis. Per illustres magistratus vestros, cæteros Reformatæ Religionis principes atque senatores, ad persecutiones ho-

rum

APPENDIUM fratrum vestrorum seriò considerandas, excitavistis; et ut suam auctoritatem interponerent ad sedandas eorum oppressiones enixissimè obsecrâstis.

Denique, nequid vel minimi ponderis desideretur quo studium vestrum in hoc tam insigni charitatis opere exequendo ostendatis, etiam meâ qualicumque operâ uti voluistis, ad animum Augustissimi Regis nostri commovendum, ne in hâc tam gravi suâ necessitate afflicti Christi servis deesset.

O amorem vere Christianum! et qualem deceat ejusdem corporis membra erga se invicem habere! Dignum profecto et vobis, et eximio illo vestro congressu, opus: ut quo præcipuè tempore convenistis ad laudes Dei celebrandas, qui per duo jam secula Religionem Reformatam vobis incolumem servaverit; eodem etiam illam ipsam Religionem Evangelicam in aliis regionibus oppressam, concussam, ac tantum non extremum quasi spiritum trahentem, sublevetis, et si fieri possit, in integrum restituatis.

Ego vero, fratres charissimi, et propriâ voluntate motus, et vestro tam illustri exemplo impulsus, adeo eodem vobiscum ardore accendor, ut nihil non tendandum putem, quo vestris tam piis, tam justis, tamque benignis conatibus optatum successum compararem.

Imprimis igitur nobilem virum Comitem Sunderlandiæ Primarium Regis Ministrum sedulò adivi: Literas vestras illi communicavi; Petii, oravi, ut in hâc re suam mihi operam atque auxilium concedere vellet; utque simul Regiam Majestatem adiremus: non quòd de ipsius promptâ voluntate dubitarem, sed ut quæ in hâc causâ facienda essent, eo majori vigore atque promptitudine perficerentur. Successit, ferè ultrà spem, conatus noster. Utriusque Ecclesiæ tum Hungariæ tum vicinæ Vallensis, oppres-

siones

siones Regi, eo quo par erat effectu, exposuimus. APPEND
III.
 Favorem ejus atque auctoritatem apud Cæsarem Regemque Sardiniae obnixè imploravimus, ut ab his tam injustis vexationibus, eorum jussu et mandatis, liberentur. Et præcipuè quod ad Pedemontanas Ecclesias attinet, etiam adhortati sumus, ut jure suo a Rege Sardiniae postularet, ut pacta in his quæ Religionis exercitium concernent, earum gratiâ inita meliori fide in posterum observentur. Annuit votis nostris Rex Serenissimus: Neque dubito quin legatis suis jamdudum præceperit, ut omnem quam possunt operam suo nomine impendant, quo ab istis adeo iniquis oppressionibus utriusque Ecclesiae membra liberentur. Orandus Deus ut tantis Principis conatibus, in hæc tam justâ, tam piâ, tam religioni Christianæ proficuâ interpellatione aspirare dignetur; et oppressis suis servis exoptatam requiem tandem concedere, pro immensâ suâ misericordiâ velit.

Interim, dum hæc feliciter, uti spero, peraguntur, ignoscite, fratres dilectissimi, si majoris quidem laboris atque difficultatis, sed longè maximi omnibus commodi, inceptum, vobis proponam; in quo et sæpe alias et hoc tempore complures primariæ dignitatis viri summo studio allaborant; et quod ab omnibus, quibus puritas Evangelii reipsa cordi sit, una secum allaborandum sperant. Jamdudum sentitis quo mea tendit abhortatio; ad unionem nimirum inter omnes quæ abique sunt Ecclesias, quæ his ultimis seculis a communione, seu veriùs tyrannide Pontificis Romani sese subduxerunt, sedulò promovendam. Quin, hoc fieri possit, si quidem animum ad concordiam promptum omnes attulerimus, nullatenus dubitandum est: Quin fieri debeat, nemo prudens negaverit, &c. &c.

Vos interim, F. C. hoc agite, ut saltem inter vos ipsos pax atque concordia inviolabiliter conservetur. Summo quippe dolore, anno præterito, accepi dissensiones inter vos ortas fuisse, de capitulis

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capitulis aliquot circa doctrinam de Gratiâ Universali, aliisque quæstionibus longè difficillimis; in quibus optimi viri et doctissimi Theologi idem per omnia haudquaquam sentiunt. Angit hoc sanè, idque non mediocriter, animum meum. Et quamvis nollem vobis videri ἀλλοτριόεπιστοπείῃ, aut in alienam (quod aiunt) messem falcem meam immittere; permittite tamen ut in spiritu charitatis, eoque quo erga vos feror amore fraterno, vos obsecrem, et in Domino obtester, ut in hujusmodi rebus quatenis id fieri possit, idem sentiatis omnes; quod si id non assequi valeatis, ut saltem sic alii alios feratis, ut nullam sit inter vos schisma, nullus querimoniam aliquorum adversus alios locus: ut non nimium curiosi sitis in iis determinandis quæ Deus non admodum clarè revelaverit, quæque absque salutis dispendio tutò nesciri poterint. Quæ sapientissimi prædecessores nostri, in omnibus suis confessionibus, cautè tractanda censuerunt, eaque moderatione, ut universi in iis subscribendis consentirent: et à quorum prudenti cautelâ sicubi postcâ discessum fuerit; contentiones, lites, inimicitia, aliaque infinita incommoda, protinus subsecuta sunt.

In his disquisitionibus Lutherani à reformatis dissident; nec reformati ipsi prorsus inter se conveniunt. Ecclesia Anglicana optimo concilio, exemplo ab omnibus imitando, nullius conscientia, his in rebus, jugum imponit. Quæ de illis in articulis suis statuerit, talia sunt, ut ab omnibus ex æquo admittantur. His contenta, nec ipsa, aliquid ampliùs requirit curiosiùs statuere. Hinc summa inter nos pax cum sobriâ sentiendi libertate conjuncta. Utinam et vobis iisdem conditionibus, concordia stabiliatur! Utque veteri confessione vestrà Helveticâ contenti, neque alicui permetteretis aliter docere; neque ab aliquo quidpiam profitendum requireretis, ultrà id quod ab initio requisitum fuerit. Cum tamen summi illi
viri

viri Calvinus et Beza (ut de aliis taceatur) secus de his articulis sentitent, quàm alii plures; quos tamen non solùm tolerandos, sed et pro fratribus habendos ritè ac sapientèr judicârunt.

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III.

Hoc vobis non modò pacem inter vos ipsos conciliabit, verùm etiam concordiam cum aliis Ecclesiis Reformatis sartam tectam tuebitur. Absque hujusmodi temperamine, unio illa cum Protestantibus, tantoperè, desiderata, nullo modo iniri poterit: vos, igitur, seriò hæc, ut par est, considerate: nec a nobis, a plerisque aliis Reformatis, etiam a vestris antecessoribus novis ac durioribus impositionibus secedite, &c. &c.

N. B. *The former part of this letter, which relates to the intercession of Archbishop WAKE in behalf of the Hungarian and Piedmontese churches, has never been hitherto published. The latter part, beginning with these words: "Interim dum hæc feliciter peraguntur, ignoscite," &c. was inserted by Professor TURRETIN of Geneva, in his work, intitled Nubes Testium. The words "Interim dum hæc, &c." were, from an ignorance of their connexion with what goes before, supposed by some learned men to relate to the projected union between the English and Gallican churches; and Kiorningius, who says in his Dissertation De Consecrationibus Episcoporum Anglorum, that Dr. WAKE communicated this project to the divines of Geneva, fell into this mistake, and probably drew Dr. MOSHEIM after him.*

No. XXI.

Extract from Archbishop WAKE'S letter to Professor SCHURER at *Bern*, July 1718.

DE Anglià nostrà te peramanter et sentire te scribere plurimùm gaudeo. Quanquam enim non adèd cæcus sim patriæ meæ amator, ut non plurima hîc videam quæ vel penitùs sublata vel in meliùs mutata quovis pretio vellem, tamen aliquâ etiam in hâc temporum fæce occurrere, optimis etiam seculis digna, et quæ ipsa primæva Ecclesia Christiana probare, ne dicam et laudare, potuisset, et tu æquissimè agnoscis et nos nobis gratulamur.

No. XXII.

To Professor TURRETIN, July 1718.

Speaking of Bishop DAVENANT'S opinion as agreeable to his own :

UTINAM sic sentiremus omnes ! Et, fundamentalibus religionis articulis semper salvis, nihil ultrà ab aliquo subscribendum requiremus, quod bonorum hominum conscientiiis oneri esse potest, certè Ecclesiæ utilitatem parùm promovebit.—Ut enim de hâc Ecclesiarum Reformatarum utilitate paucis dicam : Primum earum stabilimentum in hoc consistere ut omnes ses, quantum fieri possit, contra Papalem potentiam ac tyrannidem tueantur, nemini credo, dubium esse possit. Ut in hunc finem quàm aretissimè inter se uniantur, et in idem corpus coalescant ; adèd ut siquid aliqua ex iis Ecclesiæ damni aut detrimenti à communi hoste fuerit illatum, id ab omnibus tanquam suum haberetur, concedi etiam necesse est.

Ue

Ut denique pax et concordia cujuslibet Ecclesiæ Reformatæ inter suos, ac cum aliis omnibus ejusmodi Ecclesiis conservetur; unicuique viro bono, sed præsertim Ecclesiarum illarum magistratibus atque ministris totis viribus enitendum esse, adeò clarè apparet, ut nullà probatione firmiori indigeat.

APPEND
III.*Afterwards:*

Quid in hâc re aliud faciendum restat, nisi ut tuâ et amicorum tuorum auctoritate primò facultas vestra Theologica, Magistratus, Ministri, Cives Genevenses; deinde eorum exemplo atque hortatu reliqua etiam fœderis Helvetici membra Reformatæ omnem lapidem moveant, ut pacem Ecclesiis Bernensibus restituant? Neque id ego sic fieri vellem, ut non simul et religionis veritatî et doctrinæ puritati consulatur. Subscribant Ministri, Professores, Theologi, Confessioni vestræ veteri, anno editæ: Prohibeantur, sub quâvislibet pœna, ne ullam in concionibus, scriptis, thesibus, prælectionibus sententiam publicè tueantur illi confessioni quovis modo contrarium. Id solum caveatur, ne multiplicentur hujusmodi subscriptiones absque necessitate; neque strictè nimis inquiratur in privatas hominum eruditorum sententias; modo suis opinionibus frui pacificè velint; et neque docendo, neque disputando, neque scribendo, à publicâ confessione secedere, aut errores suos (si tamen errores reverà fuerint) in scandalum cujusvis, multò magis Ecclesiæ aut Reipublicæ divulgare.—Habes, vir spectatissime, sententiam meam.

No XXIII.

Extract from a letter of Archbishop WAKE to
Professor SCHURER at *Bern*, July 1719.

QUÆ de formulâ Consensûs mihi narras, abundè placent: qui uti nolim laquem absque causâ injici conscientiiis bonorum atque eruditorum hominum; ita neque frænâ laxandâ censeo quibuscunque novatoribus ad pacem publicè turbandam; eaque vel scribenda vel docenda, quæ viris piis jure scandalum præbeant, quæque Confessioni vestræ olim stabilitæ falsitates notam injuriâ inurere videantur. Intra hos igitur limites si steterint Magistratus vestri, neque aliquid amplius a Lausannensibus requirant, nisi ut hoc demùm sine formulæ Consensûs subscribant; sperandum est nullum schisma, eâ de causa, inter vos exoriturum. Pacem publicam tueri, etiam in rebus ad fidem spectantibus, Magistratus Christianus et potest et debet, Conscientiis hominum credenda imponere, nisi in rebus claris et perspicuis, et ad salutem omninò necessariis nec potest, nec debet. Quod si contra faciat, subditis tamen semper licebit ad Apostolorum exemplar, si quidem aliquid falsi, aut incertæ veritatis iis subscribendum injunxerint, obedire Deo potiùs quàm hominibus.

Extracts from Archbishop WAKE's letter to Professor TURRETIN, in answer to one from him, dated *December 1, 1718.*

RES Bernensium Ecclesiasticas nondùm penitus tranquillasse esse et doleo et miror; eòque magis, quod hisce temporibus hæc de decretis divinis altercationes ubique ferè alibi ad exitum sint perductæ. Quæ mea sit de iis sententia, nec adhuc cuiquam apertè declaravi, neque, ut deinceps patefaciam, facilè me patiar induci. Hoc apud nos, tum ex mandatis regiis, tum ex diu servatâ (uti nam semper servandâ) consuetudine fixum est atque stabilitum, neque à quoquam exquirere quid de his rebus sentiat, modo articulis religionis, publicè auctoritate constitutis, subscribat: neque in conscionibus aut etiam disputationibus theologicis, aliquid ampliùs de iis determinare, quàm quod illi articuli expressè statuunt et ab omnibus ad Ministerii munus admittendis profitendum requirant.

Then follows an historical narrative of the rise, and occasion, and censure of the Lambeth articles; as also of the rise and progress of Arminianism under the reigns of JAMES I. and CHARLES I. and of the subsiding of all disputes of that kind under CHARLES II.—He then subjoins:

Et quidem illud imprimis observatu dignum æstimo quàm moderatè quàm prudentur, in hæc tam difficili disquisitione, optimi illi viri, martyres ac confessores Christi constantissimi, quos Divina Providentia ad Reformandam hanc nostram Ecclesiam seligere dignatus est, se gesserunt. Non illi curiositati cujusvis aliquid indulgendum putârunt;

APPENDIUNT; non sed incertis hominum hypothe-
 III. sibus de decretis divinis alicujus fidem alligare fas
 esse censuerunt. Sciebant quàm inscrutabilia sint
 consilia Dei; et quanto intervallo omnes nostras
 cogitationes exuperunt. Ideòque non religiosè
 minùs quàm sapientèr inter justos terminos sese
 continuerunt; neque in necessariis ad fidem nos-
 tram de hisce mysteriis stabiliendam deficientes;
 neque in non-necessariis determinandis officiosi;
 unde fortè pro verâ fide errorem, pro pace discor-
 diam, pro fraternâ unione ac charitate divisionem,
 odia, inimicitias in Ecclesiam Christi inducere po-
 terant.

Hæc fuit eorum simplicitas verè evangelica;
 pietate non minùs quàm sapientiâ commendabilis;
 eòque magis suspicienda, ac ferè pro divinâ habenda,
 quod tot annorum experientiâ reperta sit non
 solùm optimam fuisse pacis ac concordiae regulam,
 verùm etiam unicum contra schismata et divi-
 siones remedium.

Speaking afterwards of the Consensus, he adds:

Sunt igitur horum articulorum pars maxima
 illius generis, in quibus ab invicem dissentire no-
 bis omnibus liceat, absque dispendio veritatis.
 Quia sunt ejusmodi de quibus Deus consilium
 suum non adeò clarè aut præcise revelaverit, quin
 etiam eruditissimi atque perspicacissimi viri in suis
 de iis determinationibus errare possint, aut potiùs
 nunquam certi esse possunt se non errasse. Quid
 vero imprudentiùs, quid arrogantius, quid deni-
 que humilitate, non jam dico Christianorum,
 sed et hominum non nimium, sibi blandientium
 indigniùs esset, quàm de rebus adeò obscuris,
 adeò incertis, adeò inter ipsos ejusdem Commu-
 nionis Symmystas adhuc litigatis, distinctè aliquid
 definire: et ab aliis auferre eam, quam nos, nobis
 quasi jure nostro asserimus sentiendi liberta-
 tem?

tem? O quantum potuit insana *φθ.αυρία!* Et in aliorum conscientias, quam omnes verbis rejicimus, plerique re exerere cupimus, dominandi libido! APPEND
III.
Benedictus Deus, qui alium plerumque, in hoc nostro orbe, animum indiderit!

No. XXV.

Archbishop WAKE'S letter to Mr. JABLONSKI, in answer to the two following questions:

An de Unione Evangelicorum cum Ecclesiâ Romanâ agendum sit?

Vel,

An omnis ea de Re Tractatio tanquam periculosa et fallax omninò sit evitanda?

QUOD de fœdere nescio quo cum Pontificiis ineundo scribis somniare temerarios quosdam apud vos homines suæ tranquillitatis magis quàm veritatis amatores; non possum non mirari ecquod inde commodi Ecclesiis Reformatis proponunt. Adeone ulli e nostris aut incognita aut inexperta est Romanensium superbia atque tyrannis, ut credatur vel illos a suo fastigio potestatis, ac infallibilitatis, nostri gratiâ, sese dimissuros, vel nos eorum causâ ad servitutem tam diu rejectam ultro iterum redituros? Hoc tam perniciosum, tam infame facinus, ab animis omnium nostrorum longè avertat Deus! Imò potiùs bona, patriam, parentes, omnia relinquamus quàm ut sic inveniamur *ἑτεροζυγῆντες ἀπίστοις*: (quidni enim ipsis hîc Apostoli vocibus utar?)

Neque tamen sic intelligi vellem quasi omnem omninò de pace tractatum etiam cum Pontificiis refugiendum putarem. Tractemus, si libet: sed ut decet, cum æqualibus: Neque aut nos in illos potestatem indebitam nobis arrogemus, neque illis in nos concedamus. Christiani sunt illi? et nos Christiani. Catholici? et nos Catholici.

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Errare nos possumus? etiam illi possunt errare. Liberi sunt illi a dominio nostro? neque nos illis ullâ in re subditi sumus. Si igitur cum illis omninò sit agendum, ante omnia necesse fuerit in prævias conditiones tractandi convenire; utque mutuò statuatur, nullum esse inter eos vel inter nos infallibilitatis prærogativam, alterutri nostrum a Christo concessam: Posse utrinque errari, fortè et utrinque erratum esse. Utrorumque ergo dogmata liberè examinanda, et ad amussim verbi Dei exigenda. Renuntiandum insupèr pretensæ auctoritati tum summi quem vocant Pontificis, tum Ecclesiæ Romanæ in alias Christi Ecclesias; ut sic, ab eorum dominatione tuti, ex æquo cum illis agere possimus. De pluribus atque præcipuis Doctrinæ Christianæ capitibus, in quibus utrinque consentimus, nulla lis erit. De cæteris consideretur imprimis quousque invicem concordari valeat; et in quibus nondum in eandem sententiam concurrì potest, quæratùr porrò, an talia sint, quæ salvâ pacè mutuò tolerari nequeant. Si hoc conveniatur, quæratùr denique de Liturgiâ Publicâ, an talem nobis exhiberi curabunt, ut omnes simul ad eundem Dei cultum amicè accedere valeamus. Si qui sint Romanæ Ecclesiæ Symmystæ adèò æqui, ut his conditionibus sincerè nobiscum agere velint, non video cur ab eorum colloquio abstineamus. Absque hujusmodi stipulatione præmissâ frustrâ cum iis tractabimus: nisi sub pacis conciliandæ prætextu veritate renuntiare decreverimus.

Habes, vir clarissime, meam qualemcunque hâc de re sententiam: Extemporancam quidem illam, nec pro materiæ dignitate satis ponderatam; sed tamen justam, et, nisi ego plurimum fallo, talem a quâ absque extremo periculo nunquam a nostris discedi possit. Faxit Deus, ut in hisce considerandis non tam nostra quæramus quàm ea quæ sint Jesu Christi! Nec adèò hujus sæculi pacem amemus,

mus, ut futuri præmia amittamus. Tibi, vir præstantissime, sapientiam, prudentiam, eruditionem non vulgarem concessit Deus : etiam constantiam in veritate tuendâ, pro quâ tanta et huc usque passus fueris, et deinceps pati te paratum ostendis. Tuo itaque exemplo alios instruas, neque concordiam atque unionem cum ullis Christi discipulis, ubi justis conditionibus iniri possit, pertinacitè refugere ; neque iniquis conditionibus stolidè timidè, admittere : aut vanâ spe pacis deliniti, ad servitutis Papalis jugum colla submittere, quod neque nos, neque patres nostri ferre potuerunt. Hoc tam grave scandalum, tam perniciosam prævaricationem ab Ecclesiis Reformatis ut semper avertat Deus, summo ardore precatur,

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Spectatissime Vir,

Frater tuus in Christo colendissimus, &c.

Maii 22, 1719.

ADVERTISEMENT.

THE following TABLES have been compiled with much attention and pains from the best authors; and it is therefore hoped that they will be considered as a useful addition to Dr. MOSHEIM'S work; and the more so, as they are not confined to the *persons* and *things* contained in it.

THE dates, that are placed in the columns which contain the SOVEREIGN PRINCES and POPES, are designed to mark the year of their decease.

As several of the *Ecclesiastical* and *Theological Writers*, mentioned in these Tables, deserve a place also among *Profane Authors*, on account of their Philosophical, Literary, or Historical Productions; so their names will be repeated in the two distinct columns that contain the learned men of each century.

IT is further to be observed, that the Romish Church, even long before the time of the Reformation, looked upon many persons as *Heretics*, whom we, on our principles, cannot consider in the same light, and whose doctrines really tended to promote that Reformation in which we glory. I have therefore, in many places, added the words *real* or *reputed* after *Heretics*, rather than seem to submit to the decisions of a superstitious CHURCH in this matter.

CHRONOLOGICAL TABLES.

CENTURY I.

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics.</i>	<i>Remarkable Events.</i>	<i>Profane Authors.</i>
<i>Roman Emperors.</i>	The succession of the first Bishops of Rome is a matter full of intricacy and obscurity. — We shall herein follow the learned Bp. Pearson.	The Evangelists and Apostles. The three Apostolic Fathers. Clement Barnabas } Hermas } Philo, the Jew, Flavius Josephus. These are almost all the genuine Ecclesiastical Writers of the First century, that are now extant. For the Letter of Jesus Christ to Abgarus king of Edessa—the	Dositheus. Simon Magus. The Gnostics. Cerinthus, Hymenæus, Philetus, who, together with Demas and Diotrephes, are rather to be considered as apostates than as Heretics. The Nicolaitans. Ebion. The Nazarenes. N. B. The Ebionites and Nazarenes, though	The tax of Augustus Cæsar. The birth of Christ. The offerings presented to Jesus Christ by the Wise Men from the East. The four passovers celebrated by Christ. John the Baptist beheaded. Christ's miracles, sufferings, death, resurrection, and ascension. The descent of the Holy Ghost. St. Stephen, the first martyr. The conversion of St. Paul. Institution of Agapæ, or Feasts of Charity.	Titus Livius. Germanicus. Grattius. Ovid. Julius. Hyginus. Labeo. Valerius Maximus. Phædrus. Verrius Flaccus. Strabo. Dionysius of Alexandria. Seneca, the Rhetor. Seneca, the Philosopher and Poet. Velleius Paterculus. Cremutius Isidore of Charax. Celsus, the Physician.
A. D.					
Augustus	14				
Tiberius	37				
Caligula	41				
Claudius	54				
Nero	68				
Galba	69				
Otho	69				
Vitellius	70				
Vespasian	79				
Titus	81				
Domitian	96				
Nerva	98				
	Linus. Anacletus. Clement. Evaristus. Alexander.				
	The dates of the deaths of the Roman Pontiffs are not the same in the accounts of Chronologers. Petu.				

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics.</i>	<i>Remarkable Events.</i>	<i>Profane Authors.</i>
<p>Fleury, Pearson, Marcel, Pfaff Bower, Lenglet, and others, differ frequently in this respect; and their differences sometimes are considerable.</p> <p>For example, The death of Pope Anicetus is placed by Petau and Lenglet, in the year 161, by Pearson and Pfaff in 162, by Fleury, Walch, and Bower, in 168.</p> <p>As it is impossible to reconcile these historians, and difficult often to decide which calculates best, we shall follow Pearson and Pfaff as the surest guides.</p>	<p>Gospel, Acts, Epistles, and Liturgies, that have, (besides those which we esteem Canonical) been attributed to the Apostles—as also the Epistles of Mary to Ignatius and others—the Acts of Pilate—the Epistles of Seneca to St. Paul, &c. must be considered as apocryphal and spurious.</p> <p>The works that bear the name of Dionysius the Arcopagite, were forged in the Fifth Century.</p>	<p>generally placed by the Learned in the first century, yet belong more properly to the second.</p>	<p>Baptism is administered by immersion.</p> <p>Several Christian churches founded.</p> <p>The first persecution under Nero.</p> <p>The oracles reduced to silence, a dubious, or rather a fabulous story.</p> <p>The destruction of Jerusalem.</p> <p>The accounts of a dispute between St. Peter and Simon the Magician at Rome, and of a statue's having been erected to the latter in that city, seem idle fictions.</p> <p>The second persecution of the Christians under Domitian.</p> <p>St. John thrown into a cauldron of boiling oil, a dubious story.</p> <p>The adventures of Apollonius Tyaneus.</p>	<p>Massurius Sabinus. Didymus of Alexandria. Cocceius Nerva. Philo the Jew. Pomponus Mela. Columella. Remmius Palaemon. Votienus. Servilius Marcus. Annæus Cornutus. Lucan. Andromachus Petronius. Persius. Epicetetus. Dioscorides. Flavius Josephus. Silius Italicus. Valerius Flaccus. Pliny the Elder. Pliny the Younger. Asconius Pedianus. Plinius Valerianus. Juvenal. Martial Stadius. Sext. Jul. Frontinus. Quintillian. Dion Chrysostome. Tacitus. Phlegon. Appion. Trogus Pompeius. Athenodorus.</p>	

CENTURY II.

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics.</i>	<i>Remarkable Events and Religious Rites and Institutions.</i>	<i>Profane Authors.</i>
<i>Roman Emperors.</i>	Xystus or Sixtus 127	Ignatius of Antioch.	Nazarenes.	Third persecution under Trajan, mitigated by the intercession of Pliny the Younger.	Arian.
A. D.	Telesphorus 158	Polycarp.	Gnostics.		Aulus Gellius.
Trojan 117	Hyginus 150	Justin Martyr.	Cainites.		Plutarch.
Adrian 158	Pius I. 155	Hegesippus.	Elxai.		Florus.
Anton. 161	Anicetus 162	Theophilus of Antioch, the first who made use of the word Trinity to express the distinction of what divines call, persons in the God-head. The Christian church is very little obliged to him for his invention. The use of this and other unscriptural terms, to which men attach either no ideas, or false ones, has wounded charity and peace, without promoting truth and knowledge. It has produced heresies of the very worst kind. Melito.	Saturninus.	Fourth Persecution under Adrian.	Celsus, the Lawyer.
M. Antoninus 180	Soter 172	of Antioch, the first who made use of the word Trinity to express the distinction of what divines call, persons in the God-head. The Christian church is very little obliged to him for his invention. The use of this and other unscriptural terms, to which men attach either no ideas, or false ones, has wounded charity and peace, without promoting truth and knowledge. It has produced heresies of the very worst kind. Melito.	Millenarians.		Oenomaus Philo, of Phœnicia.
Lucius Verus	Eleutherus 185	the first who made use of the word Trinity to express the distinction of what divines call, persons in the God-head. The Christian church is very little obliged to him for his invention. The use of this and other unscriptural terms, to which men attach either no ideas, or false ones, has wounded charity and peace, without promoting truth and knowledge. It has produced heresies of the very worst kind. Melito.	Isidore, the Son.	Fifth Persecution under Antoninus Pius, continued under Marcus Aurelius and Lucius Verus.	Ptolemy, the Astronomer and Geographer.
Commodus 192	Victor 196	Trinity to express the distinction of what divines call, persons in the God-head. The Christian church is very little obliged to him for his invention. The use of this and other unscriptural terms, to which men attach either no ideas, or false ones, has wounded charity and peace, without promoting truth and knowledge. It has produced heresies of the very worst kind. Melito.	Carpocrates, and his followers.	Conversion of the Germans and Gauls, and (if we may give credit to Bede) of the Britons.	Salvius Julianus.
Pertinax 193		It has produced heresies of the very worst kind. Melito.	Marcellina and Epiphanes.	The Thundering Legion—a dubious event.	Suetonius.
Did. Julianus 193		It has produced heresies of the very worst kind. Melito.	Prodicus, the chief of the Adamites.	Insurrections of the Jews against the Romans.	Apollonius, the Philosopher.
Niger 194		It has produced heresies of the very worst kind. Melito.	Valentine and his followers.	Sedition and slaughter of that people under the standards of Barcocheba, the false Messiah.	Appian.
Albinus		It has produced heresies of the very worst kind. Melito.	* Tatian supposed to be the chief of the Encratites, Hydroparastates, and Apoctactites.	The Jews are driven from Jerusalem.	Fronto.
Severus 198		It has produced heresies of the very worst kind. Melito.	Ptolomæus Secundus.	Horrible calumnies thrown out against the Christians by Lucian, Crescens, Celsus, and the Pagans in general. The perusal of the Sibylline Oracles prohibited by an imperial edict.	Maximus Tyrius.
		It has produced heresies of the very worst kind. Melito.	Cerdo.		Taurus
		It has produced heresies of the very worst kind. Melito.	Marcion.		Calvisius.
		It has produced heresies of the very worst kind. Melito.	Florinus.		Apuleius.
		It has produced heresies of the very worst kind. Melito.	Docetæ, or Phantasiasts.		Artemidorus.
		It has produced heresies of the very worst kind. Melito.	The Melitonians.		Lucian.
		It has produced heresies of the very worst kind. Melito.	The Saccophori.		Numenes.
		It has produced heresies of the very worst kind. Melito.	Severians.		Pausanias.
		It has produced heresies of the very worst kind. Melito.	Ophites.		Poliænus.
		It has produced heresies of the very worst kind. Melito.	Artotyrites.		Sextus Empiricus.
		It has produced heresies of the very worst kind. Melito.	Theodotus, the Tanner.		Athenæus.
		It has produced heresies of the very worst kind. Melito.			Julius Pollux.
		It has produced heresies of the very worst kind. Melito.			Diogenes Laertius.
		It has produced heresies of the very worst kind. Melito.			Gallienus.
		It has produced heresies of the very worst kind. Melito.			Ammincius Saccas.
		It has produced heresies of the very worst kind. Melito.			Priscus.
		It has produced heresies of the very worst kind. Melito.			Cephalus.
		It has produced heresies of the very worst kind. Melito.			Aristides.
		It has produced heresies of the very worst kind. Melito.			Hermogenes,

Sovereign Princes.	Popes or Bishops of Rome.	Ecclesiastical and Theological Writers.	Heretics.	Remarkable Events and Religious Rites and Institutions.	Profane Authors.
		<p>Clemens Alexandrianus. Tertullian. Aquila. Theodotion. Symmachus Hermes. The unknown Author of the Sibylline Oracles. Irenæus. Polycrates. Dionysius of Corinth. Pantenus. Quadratus.</p> <p>Add to these several Fragments of the writings of some of the principal Heretics mentioned in the following column. These fragments are collected by Cotelerius, Grabe, &c.</p>	<p>the chief of the Alogi. Montanus. Tertullian. Priscilla and Maximilla, who were called Montanists, Catharyges, and Pepuzians. The Sethites and Abelites. Heracleon. Bassus. Colarbasus. Blastus. Mark. Valentinians. Bardesanes. Hermogenes. Apeles. Praxeas, the chief of the Patropasians, Seleucas, and Hermias. Artemon.</p>	<p>Christian assemblies are held on Sundays, and other stated days in private houses, and in the burying places of Martyrs. Infant Baptism and Sponsors used in this century. Various Festivals and Fasts established. A distinction formed between Bishops and Presbyters, who, with the Deacons and Readers, are the only Orders of Ecclesiastics known in this century. The Sign of the Cross and anointing used. The custom of praying towards the East introduced.</p>	<p>who, at the age of 17, published his Rhetoric; at 20, his Book on Ideas; and at 25, is said to have forgot all that he had learned. Justin Martyr. Theophilus of Antioch. Chrysolorus. Marcus Antoninus. Harpocration. Polyænus. Athenagoras. Celsus, the Philosopher. Julius Solinus. Plotinus. Papinian.</p>

CENTURY III.

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics.</i>	<i>Remarkable Events and Religious Rites and Institutions.</i>	<i>Profane Authors.</i>
<i>Roman Emperors.</i>	Zephyrinus	The Author of the Acts of Perpetua and Felicitas.	Adelphius. Aquilinus.	Sixth Persecution under Severus, in which Leonidas, Irenæus, Victor, Bishop of Rome, Perpetua, Felicitas, and others, suffer martyrdom.	Ælius Maurus.
A. D. 211	Callistus 224	219	Manes, the chief of the Manicheans.		Oppian, the Poet.
Severus 211	Urban 251	224	Hierax.	Victor, Bishop of Rome, Perpetua, Felicitas, and others, suffer martyrdom.	Quintus Seren. Sammonicus.
Caracalla 217	Pontianus 236	251	Noetus.		Julius Africanus.
Geta 212	Anterus 236	255	Sabellius.	Seventh Persecution under Maximin VIII. under Decius, in which Fabianus, the Roman pontiff, Babylas, Alexander, and others, suffer martyrdom.	
Macrinus 218	Fabianus 251	236	Beryllus.		Acclus.
Heliogabalus 222	Cornelius 254	251	Paul of Samosat.		Dion Cassius.
Severus Alexander 235	A contest between him and Novatian.	Origen. Cyprian. Novatian. Gregory Thaum.	Novatians. Patropasians. Arabians. Cathari.		Ulpiam. Ephorus.
Maximin 237	Lucius 256	258	Valesians. Privatus.		Censorinus. C. Curius Fortunatus.
Gordian I. II. 237	Stephen 258	259	A schism between Stephen and Cyprian, concerning the rebaptizing of Heretics.		Herodian. Nicagoras. Quadratus.
Pupienus Balbin 238	Dionysius 270	270		Eighth Persecution under Valerian, in which those more illustrious Martyrs, Cyprian, Lucius, Stephen I. Sixtus I. and Laurentius, suffer for the faith.	Amelius. Gentilianus. Erennius. Dixippus.
Gordian III. 244	Felix 275	275			Cassius Longinus. Julius Capitolinus.
Philip the Arabian, supposed to have been the first Christian emperor 250	Eutychiannus 283	283		Ninth Persecution under Dioclesian, Maximian, Galerius, and Maximin, much more cruel than the preceding, and famous for the martyrdom of the Theban Legion, which however is a very dubious story.	Ælius Lampridius. Trebellius. Pollio. Porphyry. Ælius Spartianus.
Decius 252	Caius Marcellinus 296	296			Flavius Vopiscus. M. Aurel. Olymp. Neumesianus.
Gallus Volusianus 253				The Jewish Talmud and Targum composed in this century.	Alexander, a Greek Philosopher.
Æmilianus 259				The Jews are allowed to return into Palestine.	Philostratus, Julius Paulus.
Valerian 259					Sextus Pompeius.
Gallienus 268					
Claudius II. 270					
Quintillus 270					
Aurelian 275					
Tacitus 275					
Florianus 276					
Probus 282					
Carus 283					

Sovereign Princes.	Popes or Bishops of Rome.	Ecclesiastical and Theological Writers.	Heretics.	Remarkable Events and Religious Rites and Institutions.	Profane Authors.
Carinus 284 Numerianus 284 Dioclesian Maximian				<p>Jewish schools erected at Babylon, Sora, and other places.</p> <p>Remarkable deaths of those that persecuted the Christians, related by Tertullian, Eusebius, and Lucius Cæcilius.</p> <p>Many illustrious men, and Roman senators, converted to Christianity.</p> <p>The origin of the Monastic life derived from the austere manners of Paul the Theban, the first Hermit.</p> <p>Dioclesian assumes the name and honours due to Jupiter, and orders the people to worship him. Religious rites greatly multiplied in this century; altars used; wax tapers employed.</p> <p>Public churches, called in Greek <i>Κυριακὰ</i>, built for the celebration of divine worship.</p> <p>The Pagan mysteries injudiciously imitated in many respects by Christians.</p> <p>The tasting of milk and honey previous to Baptism, and the person anointed before and after that holy Rite—receives a crown, and goes arrayed</p>	<p>Herennius. Modestinus. Hermogenianus. Palladius Rutilius. Taurus Æmilianus. Justin. Julius Calphurnius. Arnobius, the African.</p>

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics, &c.</i>	<i>Remarkable Events and Religious Rites and Institutions.</i>	<i>Profane Authors.</i>
				in white for some time after. The story of the seven Sleepers of Ephesus, and the martyrdom of Urfula, and the 11000 British Virgins, the principal fables invented in this century.	

CENTURY IV.

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics, &c.</i>	<i>Remarkable Events and Religious Rites and Institutions.</i>	<i>Profane Authors.</i>
<i>Roman Emperors.</i>	Marcellinus 304	Lactantius Firm.	The Manichæens disguised under the denomi-	The Tenth Persecution continued.	Elius Donatus.
A. D.	Marcellus 309	Lucius Cæcilius.	nations of Encratites, Apotactics, Saccophori, Hydroparastates, and Solitaries.	The Athanasians or Orthodox persecuted by Constantius, who was an Arian, and by Valens, who ordered 80 of their deputies, all Ecclesiastics, to be put on board a ship, to which fire was set as soon as it was got clear of the coast.	Servius.
Dioclesian and Maximian abdicate the Empire in the year 305	Eusebius 311	Bishop of Tyre.	Arius and his followers, who were divided into Eunomians, Semi-arians, Eusebians, Homoiousians, or Aacacians, and Psathyrians.	The Christians persecuted by Sapor.	Helladius.
Galerius 311	Melchiades 313	Eusebius, Bishop of Cæsarea.		The supposed Conversion of Constantine the Great, by a Vision representing a fiery cross in the air.	Andronicus Nonius.
Constantius 306	Sylvester 355	Constantine the Great.			Marcellus.
Constantine the Great 357	Mark 356	Eustathius, Bishop of Antioch.			Sext Aurelius Victor
His adversaries, Maximin 313	Julius 352	Commodianus.			Maximus of Smyrna, who is supposed have taught the Emperor Julian Magic.
Maxentius 312	A schism between Liberius and Felix. Damasus 384	Alexander, Bishop of Alexandria.			Oribases.
Licinius 325	A new schism between this Pontiff and Ursinus. 398	Juvenus Athanasius, Bishop of Alexandria.			Eutropius.
Constantine II. 338		Antonus, who, with			Libanius.
Constantius 361					Ausonius.
					Pappus, the famous Mathematician.
					Prudentius.
					Rufus Festus Avienus.

Sovereign Princes.	Popes or Bishops of Rome.	Ecclesiastical and Theological Writers.	Heretics, &c.	Remarkable Events, &c.	Profane Authors.
Constans 550		Paul the Hermit, was the first institutor of the Monastic life.	Father and Son.	First General Council. It was held at Nice in 325. In it the opinions of Arius were condemned, and the popes declared equal in dignity with other Christian bishops.	Themistius. Flavius Vegetius.
Julian, the apostate 563		Marcellus, bishop of Ancyra.	Macedonius. Anthropomorphites.	A second general council is held in the year 381, at Constantinople, in which the errors of Macedonius are condemned.	Hierocles. Julian.
Jovian 564		Theodore, Bishop of Heraclea.	Priscillian, Andæus, Messalians, or Euchites.	Remarkable progress of the Christian religion among the Indians, Goths, Marcomanni, and Iberians.	Ammianus Marcellinus. Symachus.
Valentinian 575		Julius, bishop of Rome.	Collyridians. Eustathians. Colluthus.	The famous donation of Constantine in favour of the Roman see—A mere fable.	Lactantius. Jamblichus.
Valens 578		Jul. Firm. Maternus.	Helvidius. Bonosus.	The miraculous defeat of Eugenius by Theodosius.	Ælius Lampridius. Eusebius of Cæsarea.
Gratian 585		Pachomius.	Vigilantius. Three schisms of the Meletians, Luciferians, and Donatists.	Julian's attempt to invalidate the predictions of the prophets, by encouraging the Jews to rebuild the temple of Jerusalem, defeated by an earthquake and fiery eruption. See the learned Bp. of Gloucester's interesting and ingenious work, entitled, <i>Julian or a Discourse</i> , &c.	Maternus. Chalcedius. Pomponius. Festus.
Valentinian II. 592		Eusebius, bishop of Emessa.		Theodosius the Great, is obliged by Ambrose, bi-	Quintus Curtius. Macrobius.
Theodosius the Great 595		Serapion.			
The division of the Roman Empire into the Eastern and Western Empires.		Cyril, bishop of Jerusalem. Hilarius, bishop of Poitiers. Lucifer, bishop of Cagliari.			
<i>The Visigoths settle in Gaul and Spain about the latter end of this century.</i>		Phœbadius, bishop of Agen.			
Athanaric 382		Eunomius.			
Alaric.		Zeno, bishop of Verona.			
		Titus, bishop of Bostra.			
		Damascus, bishop of Rome.			
		Epiphanius, bishop of Salamis.			
		Optatus, bishop of Milevi.			
		Pacianus.			
		Marius Victorinus,			

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events and Religious Rites and Institutions.</i>	<i>Profane Authors.</i>
		<p>Liberius, Bishop of Rome. Ephrem the Syrian. Didymus of Alex. Basil, Bishop of Casarea. Gregory, Bishop of Nazianzum. Gregory, Bishop of Nyssa. Amphilochius, Bishop of Iconium. Hegesippus. Apollinarius, Father and Son. Eusebius, Bishop of Vercel. Diodore, Bishop of Tarsus. Proba Falconia. The Three Macarii. Ambrose. Jerom. Ruffinus. Philastrius. Paulinus, Bishop of Nola. Augustin. John Chrysostom.</p>		<p>shop of Milan, to do public penance for the slaughter of the Thessalonians.</p> <p>The Eucharist was, during this century, administered in some places to infants and persons deceased.</p> <p>Something like the doctrine of Transubstantiation is held, and the ceremony of the Elevation used in the celebration of the Eucharist.</p> <p>The council of Elvira in Spain, held in the year 305, not only solemnly forbids the adoration of pictures or images, but even prohibits the use of them.</p> <p>The use of incense and of the censer, with several other superstitious rites introduced—The churches are considered as externally holy, the saints are invoked, images used, and the Cross worshipped.</p> <p>The Clerical order augmented by new ranks of Ecclesiastics, such as Archdeacons, Country Bishops, Archbishops, Metropolitans, Exarchs, &c.</p>	

CENTURY V.

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics, &c.</i>	<i>Remarkable Events &c.</i>	<i>Profane Authors.</i>
<i>Emperors of the West.</i>	Anastasius 402	Gaudentius, bishop of Bresse.	Vigilantius.	Foundation of the French monarchy by Pharamond, or rather by Clovis.	Anienus.
A. D.	Innocent 417	Sulpicius Severus.	Pelagius, Celestius, Julian,		An earthquake which swallows up several cities in Palestine.
Honorius 423	Boniface I. 423	Palladius.	Authors of what is called the Pelagian Heresy.	A third General Council held at Ephesus, at which Nestorius was deposed, in the year 431.	
Valentinian 455	A schism between this pope and Eulalius.	Heraclides. Innocentius. Polybius.	John Cassian. Faustus, Gennadius, Vincent of Lirins, Semi-Pelagians.	A fourth General council held at Chalcedon, against Eutyches, in the year 451.	Orosius. Peutinger. Rutilius Claudius. Numantianus.
Maximus 455	Celestine I. 432	Theodore, bishop of Mop-suesta.	Nestorius, Theodore, Theodore of Tarsus, Theodore of Mopsus, Nestorians.	Progress of Christianity among the Franks and Germans.	Servius Honoratus. Sidonius Apollinaris. Candidus, the Isaurian.
Avitus 456	Sixtus III. 440	Polychronius. Nonnus.	Eutyches. Dioscorus. The Acelphali.	The conversion of the Irish to the Christian faith attempted in vain by Palladius, but effected by St. Patrick, whose original name was Succathus, who arrived in Ireland in the year 452.	Rutilius Claudius. Numantianus. Servius Honoratus.
Majoranus 461	Leo the Great 461	Synesius. Isidore of Pelusium.	—Monophysites.	Terrible persecutions carried on against the Christians in Britain, by the Picts, Scots, and Anglo-Saxons, —in Spain, Gaul, and Africa, by the Vandals—in Italy and Pannonia, by the Visigoths—in	Orosius. Peutinger. Rutilius Claudius. Numantianus. Servius Honoratus.
Severus 465	Hilarius 467	Cyril of Alexandria.	—Jacobites.		Succathus, who arrived in Ireland in the year 452.
Anthemius 472	Simplicius 483	Orosius. Marius Mercator.	—Arminians.	The conversion of the Irish to the Christian faith attempted in vain by Palladius, but effected by St. Patrick, whose original name was Succathus, who arrived in Ireland in the year 452.	
Olybrius 472	Felix III. 492	Maximus, bishop of Turin.	—Theopaschites.		The conversion of the Irish to the Christian faith attempted in vain by Palladius, but effected by St. Patrick, whose original name was Succathus, who arrived in Ireland in the year 452.
Glycerius deposed in 474	Gelasius 496	Theodoret. Cassian.	—Predestinarians.	The conversion of the Irish to the Christian faith attempted in vain by Palladius, but effected by St. Patrick, whose original name was Succathus, who arrived in Ireland in the year 452.	
Julius Nepos deposed in 475	Anastasius II. 498	Peter Chrysologus.	—Cœlicolæ.		The conversion of the Irish to the Christian faith attempted in vain by Palladius, but effected by St. Patrick, whose original name was Succathus, who arrived in Ireland in the year 452.
Romulus Augustulus, who reigned till the 25 ^d of August, when Odoacer took the title of king of Italy and put an end to the western empire.	Symmach I. A schism between him and Laurentius.	Hilarius. Philostorgius. Vincent of Lerins.	Peter, the Fuller. Xenaias.	The conversion of the Irish to the Christian faith attempted in vain by Palladius, but effected by St. Patrick, whose original name was Succathus, who arrived in Ireland in the year 452.	
<i>Kings of Italy.</i>		Socrates. Sozomenes.			The conversion of the Irish to the Christian faith attempted in vain by Palladius, but effected by St. Patrick, whose original name was Succathus, who arrived in Ireland in the year 452.
Odoacer 408		Leo the Great.		The conversion of the Irish to the Christian faith attempted in vain by Palladius, but effected by St. Patrick, whose original name was Succathus, who arrived in Ireland in the year 452.	
Theodoric		Prosper. Idacius. Basil. Seleucus.			The conversion of the Irish to the Christian faith attempted in vain by Palladius, but effected by St. Patrick, whose original name was Succathus, who arrived in Ireland in the year 452.
<i>Emperors of the East.</i>				The conversion of the Irish to the Christian faith attempted in vain by Palladius, but effected by St. Patrick, whose original name was Succathus, who arrived in Ireland in the year 452.	
Arcadius 408					The conversion of the Irish to the Christian faith attempted in vain by Palladius, but effected by St. Patrick, whose original name was Succathus, who arrived in Ireland in the year 452.
Theodosius II. 450				The conversion of the Irish to the Christian faith attempted in vain by Palladius, but effected by St. Patrick, whose original name was Succathus, who arrived in Ireland in the year 452.	
Marcianus 457					The conversion of the Irish to the Christian faith attempted in vain by Palladius, but effected by St. Patrick, whose original name was Succathus, who arrived in Ireland in the year 452.

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events—Religious Rites.</i>	<i>Profane Authors.</i>
Leo I. 474		Arnobius the Younger.		Africa, by the Donatists and Circumcellians—in	
Leo II 474		Claudian Mamertus.		Persia, by Isdegerdes—Besides the	
Zeno Isaur. 491		Faustus.		particular persecutions carried on	
Anastasius.		Felix, the Roman pontiff.		alternately against the Arians and	
<i>Gothic Kings of Spain.</i>		Vigilius Tapsensis, supposed by some learned men to have been the author of what is commonly called the		Athanasians.	
Alaric 411		Athanasian Creed.		The extinction of the Western empire.	
Ataulphus 415		Victor the African.		The Theodosian Code drawn up.	
Sigeric 415		Gennadius.		The city of Venice founded by the inhabitants of the adjacent coast, who fled from the incursion of the Barbarians,	
Vallia 420		Zosimas.		Felix III. Bishop of Rome (whom Bower and others look upon as the second pope of that name) is excommunicated, and his name struck out of the Diptychs or sacred registers, by Acacius, bishop of Constantinople.	
Theodoric 451		Prosper.		Many ridiculous fables invented during this century; such as the story of the phial of oil, brought from heaven by a pigeon at the baptism of Clovis—the vision of Attala, &c.	
Thorismond 452		Sidonius.			
Theodoric II. 466		Apollinar.			
Euric 484		Æneas Gaza.			
Alaric II.					
<i>Kings of France.</i>					
Pharamond, first king 420					
Clodion 451					
Meroveus 456					
Childeric 481					
Clovis I.					
<i>The Kings of the Vandals in Africa, where they settled in the year</i> 429					
Genseric 466					
Huneric 484					
Gontamond 496					
Trasamond.					
<i>Kings of England.</i>					
Vortigern.					
Kingdom of Kent founded by Hengist the Saxon, in 457, That of Sussex by Ælla, in 419					

CENTURY VI.

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics, &c.</i>	<i>Remarkable Events.</i>	<i>Learned Men, Historians, Philosophers, and Poets.</i>
<i>Kings of Italy.</i>	Symmachus	Cæsarius,	Deuterius.	Several nations	Justinian Boc-
A. D.	514	bishop of	Severus,	converted to	thius.
Theodoric	Hormisdas	Arles.	leader of the	Christianity.	Trebonian.
526	525	Fulgentius,	Acephali.	The canon of	Agathias, who
Athalaric	John I.	bishop of	Themistius,	the mass estab-	continued the
534	529	Ruspa.	chief of the	lished by Grego-	history com-
Amalasu-	Boniface II.	Boethius.	Agnoites,	ry the Great.	posed by Pro-
tha	531	Timothy of	who main-	The Benedictine	copius.
Theodatus	A schism be-	Constantino-	tained that	Order founded.	Jornandes.
536	tween Boni-	ple.	Christ was	Forty Benedic-	Gregory of
Vitiges	face and Dio-	Ennodius.	ignorant of	tine monks, with	Tours.
Idebald	scorus.	Severus.	the day of	Augustine at their	Marius, bishop
540	John II.	535	judgment.	head, are sent into	of Avranches,
Totila	555	535	Barsanians,	Britain by Grego-	an eminent
Tejas	554	536	or Semi-du-	ry the Great, in	historian.
			lites, who	the year 596, who	Menander,
<i>Emperors of the East.</i>	Sylverius	540	maintained	convert Ethel-	the historian.
Anastasius	A schism be-	540	that Christ	bert, king of Kent,	Stephen of
518	tween Sylve-	540	had suffered	to the Christian	Byzantium.
Justin I.	rius and Vi-	540	only in ap-	faith.	Magn. Au-
527	gilius.	540	pearance.	The kingdom of	relius Cassio-
Justinian	565	540	Jacob Zan-	the Ostrogoths is	dorus.
Justin II.	578	540	zale, the chief	destroyed by Jus-	Dionysius the
Tiberius II.	586	540	of the Jaco-	tinian, who	Little
			bites, or Mo-	becomes master	
Mauritius.	John III.	572	nophysites.	of Italy.	
	Benedict I.	572	John Philo-	The Lombards	
	577	577	ponus, the	invade Italy in the	
<i>Gothic kings of Spain.</i>	590	590	chief of the	year 568, and	
Alaric	507	590	Triteites.	erect a new king-	
Gesalric	512	590	Damianists.	dom at Ticinum.	
Amalaric	531	590	Origenists.	The Christians	
Theuda	548	590	Corrupticolæ.	are persecuted in	
Theudisilla	548	590	Acemetæ.	several places.	
Agila	552	590	The Arians,	The orthodox	
Athanagilda	567	590	Nestorians,	are oppressed by	
Linva	568	590	Eutyrians,	the emperor Ana-	
Leunigild	585	590	and Pelagians	stasius, Thrase-	
Richard.		590	continue to	mond, king of the	
These princes		590	raise troubles	Vandals, Theodo-	
were masters		590	in the church.	ric, king of the	
also of Nar-		590		Ostrogoths, &c.	
bonne and		590		Female con-	
Aquitain.		590		vents are greatly	

Sovereign Princes.	Popes or Bishops of Rome.	Ecclesiastical and Theological Writers.	Heretics, real or reputed.	Remarkable Events.	Learned Men, Historians, Philosophers, and Poets.
<p><i>Kings of England.</i> The third Saxon kingdom is founded in England by Cerdic, in 514, and is called the kingdom of the West Saxons.</p> <p>The fourth, even that of the east Saxons, by Erchenwen in 527</p> <p>The fifth, that of Northumberland, by Ida, in 547</p> <p>The sixth, that of the East Angles, by Uffa, in 575</p> <p>The seventh, that of Mercia, by Cridda, in 582</p> <p>Thus was successively formed the Saxon Heph-tarchy.</p>		<p>Anastasius of Mount Sinai, afterwards bishop of Antioch.</p> <p>John the Schoolman.</p> <p>Cosmas.</p> <p>Gildas.</p> <p>Leander.</p> <p>John of Constantinople.</p> <p>Columbanus.</p> <p>Leontius Byzant.</p> <p>Leontius of Cyprus.</p> <p>Gregory the Great.</p> <p>Isidorus of Seville.</p> <p>Lucius' Carinus.</p> <p>Proclus Diadochus.</p>		<p>multiplied in this century.</p> <p>Litanies introduced into the church of France.</p> <p>The Arians are driven out of Spain.</p> <p>Superstition of the Stylites introduced by Simeon, the head of that crazy sect, who spent his life on the top of a pillar, and foolishly imagined, that he would, by this trick, render himself agreeable to the Deity. The Romish writers say, he chose this lofty habitation (for the pillar was 36 cubits high) to avoid the multitude which crowded about him to see his miracles.</p> <p>The Christian Era is formed in this century by Dionysius the Little, who first began to count the course of time from the birth of Christ.</p> <p>The Justinian code, Pandect, Institutions, and Novelle, collected and formed into a body.</p> <p>Antioch, that was destroyed by an earthquake, is rebuilt by Justinian.</p> <p>The fifth general council as-</p>	
<p><i>Kings of France.</i> Clovis I. 511</p> <p>The kingdom is divided between his four sons, viz. Thierry, Metz. 534</p> <p>Clodomire, Orleans 524</p> <p>Childebert, Paris 558</p> <p>Clotaire, Soissons 562</p>					

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Learned Men, Historians, Philosophers, and Poets.</i>
<p>A second division of the kingdom between the four sons of Clotaire I. viz.</p> <p>Cherebert, Paris 566</p> <p>Gontran, Orleans 593</p> <p>Chilperic, Soissons 584</p> <p>Sigibert, Metz 575</p>				<p>sembled at Constantinople in the year 553, under Justinian I. in which the Origenists and the Three Chapters were condemned.</p>	
<p><i>Kings of the Vandals in Africa.</i></p> <p>Tharasmond 523</p> <p>Hilderic, 530</p> <p>Gilimec, defeated and taken prisoner by Belisarius, in the year 554</p> <p>By this event Africa became again subject to the Emperors of the East.</p>					
<p><i>Kings of the Lombards who entered into Italy in the year</i> 568</p> <p>Alboinus 571</p> <p>Clephis 573</p> <p>Antharis 590</p> <p>Agilulf</p>					
<p><i>Exarchs of Ravenna.</i></p> <p>Longinus 585</p> <p>Smaragdus 588</p> <p>Romanus 598</p> <p>Callinicus</p>					

CENTURY VII.

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i>	Sabinianus 605	Augustine, first arch-	John Philo-	The ancient	An extraordi-	The author
A. D.	Boniface	bishop of	John Malle-	were still in	nary progress is	of the Alex-
Mauritius 602	III. 606	Canterbury	lla.	vigour during	made in the con-	andrian
Phocas 610	IV. 614	was nomi-	Hesychius	this	version of the	Chronicle.
Heraclius 614	Deodatus	nated to	of Jerusa-	century ;	English.	Isidore of
		that high	lem.	to these	The archbi-	Seville, who,
Constantine III. 641	Boniface V. 625	office in the	Theophylact. Simo-	were added	shoprics of Lon-	besides his
	Honorius I. 638	year 597,	catta.	the Pauli-	don and York	theological
Heraclianus 642	Severinus I. 639	by Gregory	Antiochus.	cians,	are founded,	productions,
Constans II. 668	John IV. 641	the Great	Modestus.	Monothe-	with each 12 bi-	composed a
	Theodorus I. 648	bishop of	Cyrus of Alexand.	lites.	shoprics under	History of
Leonitus 698	Martin I. 655	Rome with	Jonas.		its jurisdiction.	Goths and
Tiberius III. 705	Eugenius I. 656	the consent	Gallus.		The archbi-	Vandals, and
Justinian II.	Vitalianus 671	of Ethel-	John Moschus.		shopric of Lon-	a work en-
	Adeodatus 676	bert, king	Andreas		don translated	titled, Ety-
<i>Kings of the Goths in Spain.</i>	Domnus 678	of Canter-	Damasce-		to Canterbury.	mologicon
Victeric.	Agatho 682	bury, he	nus.		The gospel is	Scientiarum,
Gondemar	Leo II. 684	died in the	George Pi-		propagated	in which he
Sisebut 621	Benedict II. 685	year 611	sides.		in Holland, Fries-	gives an ac-
Recarede II. 621	John V. 686	Laurence	Eligius.		land, and Ger-	count of the
Suinthila 651	Conon 687	619	The two		many.	origin and
Senenand 656	Sergius I. 701	619	Theodo-		The schism	nature of the
Chintila 640	A schism	624	resides.		between the	different
Tulga 642	occasioned	634	Eligius.		Greek and La-	sciences.
Ciedevind 649	by the pre-	634	The two		tin churches	In this cen-
	tensions of	653	Theodo-		commences in	tury com-
Receuinthe 672	Theodore	653	resides.		this century.	menced that
Vamba 680	and Pas-	664	Paulus.		The rise of	long period
Ervige 687	chalis.	690	The Emp.		Mahomet, and	of ignorance
Egica.			Heraclius.		the rapid pro-	and darkness
			Maximus.		gress of his re-	which re-
			Conf.		ligion, which is	mained until
			Theodore,		propagated by	the light of
			the monk.		fire and sword.	the Reform-
			The Emp.			ation arose.
			Constans II.			
			Martin, bi-			
			shop of			
			Rome.			
			Maurus of			
			Ravenna.			
			Anastasius			
			a monk—			
			a Rom.			
			Presb.			

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Archbishops, of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events.</i>	<i>Profane Authors.</i>
<i>Kings of France.</i>						
Clotaire II. 628			Fructuosus, Hisp. Peter, Metropolitan of Nicodemia.		under the reign of Isdegerdes III.	
Dagobert 638			Julian Pomerius.		Boniface IV. receives from that odious tyrant Phocas	
Sigibert II. 654			Agatho.		(who was the great patron of the popes, and the chief promoter of their grandeur) the famous Pantheon, which is converted into a church. Here	
Clovis 660			John, of Thessalonica.		Cybele was succeeded by the Virgin Mary, and the Pagan deities by Christian martyrs. Idolatry still subsisted; but the objects of it were changed.	
Clotaire III. 668			Cresconius.		Ina, king of the West Saxons, resigns his crown, and assumes the Monastic habit in a convent at Rome. During the Heptarchy, many Saxon kings took the same religious turn. Pope Agatho ceases to pay the tribute which the See of Rome was accustomed to pay the emperor at the election of its pontiff.	
Childeric II. 673			Ildefonsus.			
Dagobert II. 679			Marculph.			
Theodoric III. 690			Macarius.			
Clovis III. 695			John Climachus.			
Childebert III. The race of the idle Kings begins with Theodoric III. and ends with Childeric III.			Fortunatus Venant.			
			Isidore of Seville, who composed Commentaries on the Historical Books of the Old Testament, and is acknowledged to have been the principal Author of the famous Mosarabic Liturgy, which is the ancient Liturgy of Spain.			
<i>England.</i>			Dorotheus.			
The Heptarchy.			Sophronius, Bishop of Jerusalem.			
<i>Kings of the Lombards in Italy.</i>						
Agilulph 616						
Adaloaldus 626						
Arioaldus 638						
Rotharis 653						
Rodoald 656						
Aripert 662						
Gondipert 662						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events.</i>	<i>Profane Authors.</i>
Grimoald 675					<p>The Sixth General council is held at Constantinople, under Constantine Pogonatus against the Monothelites, in the year 680.</p> <p>The Seventh, which is looked upon by some as a kind of Supplement to this, was held in the Trullus, under Justinian II. in the year 692, and is called Quinisextum.</p>	
Garibald 675						
Pertharit 689						
Cunipert 701						
<i>Exarchs of Ravenna.</i>						
Sinaragdus 610						
John 615						
Eleutherius 617						
Isaac 645						
Theodorus Calliopa 649						
Olympius 650						
Theodorus Calliopa 686						
Theodorus 687						
Joannes Plato 702						

CENTURY VIII.

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events.—Religious Rites.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i>	John VI. 705	Britwald 731	Venerable Bede.	The Euty-chians,	Rapid progress of the Saracens in Asia and Africa.	Alcium—see the fourth column.
A. D.	John VII. 707	Tatwin 734	John Damascenus.	Monothe-lites, and Jacobites	The downfall of the kingdom of the Lom-bards and of the exarchate of Ravenna, the latter of which is granted to these of Rome, by Pepin, king of France.	Bede.
Justinian II. 711	Sifinnius 708	Nothelm 741	The anony-mous author of a book entitled, Ordo Ro-manus de Divinis Officiis,	continue to propagate their doc-trines.	Charlemagne adds to the grant of Pepin several provin-ces; though the titles and acts of this grant have not been produced by the Roman Catholic histo-rians.	Fredega-rius.
Philippicus 713	Constantine 714	Cuthbert 758	published in the Bibl. Patr.	The Pau-lo-Johan-nists, who were so called from their lead-ers Paul and John, and em-braced the pernicious errors of Valentine and Manes.	Charle-magne	John Da-mascenus.
Anastasius II. 714	Gregory II. 731	Bregwin 762	Charle-magne, see the Ca-pitularia, published by Balu-zius at Paris, in 1677, and the Codex Carolinus, published at Ingold-stadt, in 1654, by Gretzer.	The Ago-noclitcs, a wrong-headed set of people, who prayed dancing.	of France.	George Syncellus.
Theodosius III. 716	Gregory III. 741	Lambert 790	Ambrosius Autbertus.	The Sax-ons, who destroyed the images in the church-es, and was the chief of Iconoclas-tes; and	adds to the grant of Pepin several provin-ces; though the titles and acts of this grant have not been produced by the Roman Catholic histo-rians.	Virgilius.
Leo III. 741	Zachary 752	Athelard.	The Popes Gregory I. and Adrian Florus.			
Constantine V. 755	Stephen II. 752		Gregory II. and Adrian Florus.			
Copron. 755	Stephen III. 757		Paul, the Lombard.			
Leo IV. 780	Paul 767		Paulinus, Bishop of Aquileia.			
Constantine VI. Porhyr. 797	A schism between Paul and Theophylact.					
Irene.	Stephen IV. 772					
<i>Kings of the Visigoths in Spain.</i>	A schism between Constantine, Philip and Stephen IV.					
Egica 700	Adrian 795					
Vitiza 710	Leo III.					
Roderic, the last king of the Goths 715						
<i>Kings of Leon and the Austrias.</i>						
Pelagius. 737						
Favilla 739						
Alphonso 757						
Froila 768						
Aurelio 774						
Silo 783						

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, &c.</i>	<i>Remarkable Events—Religious Rites.</i>	<i>Profane Authors.</i>
<i>Kings of the Lombards in Italy.</i> Luitpert 704			Bartholomew, a monk of E-dessa, who refuted the Alcoran.		Willebrod sent to convert the Frisons; he was the first bishop of Utrecht.	
Ragumbert 704			Boniface, archbishop of Mentz, commonly called the Apostle of Germany.			
Aripert 712			Anastasius, abbot in Palestine.			
Ansprand 712			Theophanes.			
Luitprand 744			Aldhelm, bishop of Shireburn, under the heptarchy, and nephew to Ina, king of the West Saxons.			
Rachis 750						
Aistulphus 756						
Desiderius 775						
The kingdom of the Lombards, which subsisted during the space of 206 years, was overturned by Charlemagne, who, having defeated Desiderius, caused himself to be crowned king of the Lombards, in the year 774.						
<i>Exarchs of Ravenna.</i>						
Theophylact 710						
Jo. Procopius 712						
Paul 729						
Eutychius 752						

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, &c.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<p>Exarchate subsisted during the space of 185 years. It ended in the reign of Aistulphus, king of the Lombards, who reduced Ravenna, and added it to his dominions. But this prince was obliged by Pepin, king of France, to surrender the Exarchate, with all its territories, castles, &c. to be forever held by P. Stephen III. and his successors in the see of Rome. This is the true foundation of the temporal grandeur of the popes.</p>						

CENTURY IX.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, &c.</i>	<i>Remarkable Events—Religious Rites.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i>	Leo III. 816	Athelard	Nicophorus, patriarch of Constantinople.	Paulicians, a branch of the Manicheans.	The conversion of the Swedes, Danes, Saxons, Huns, Bohemians, Moravians, Slavonians, Russians, Indians, and Bulgarians, which latter occasions a controversy between the Greek and Latin churches.	Photius. Smaragdus. Eginhart. Rabanus Maurus. Abbon. Herempert. Leon.
A. D.	817	Wulfred	Amalarius, Bishop of Triers.	Iconoclastes or image-worshippers		
Irene 802	Paschal I. 824	Theogild	Theodore Studita.	Prædestinarians.		
Nicephorus 811	Eugenius II. 827	Celnoth	Agobard, archbishop of Lyon.	Adoptions. Transubstantians.	The rise of transubstantiation and the sacrifice of the mass.	Herempert. Leon.
Saturatius 811	A schism between Eugenius II. and Zinzinnus.	Athelred	Éginhart, Claudius Clement, bishop of Turin.	Clement, bishop of Turin, who followed the sentiments of Felix of Urgella.		Sergius. Methodius. Walafridus Strabo. John Scot. Erigena. Alfred the Great, king of England.
Michael Curopolites 815	Valentine	Plegmund.	Jonas, bishop of Orleans.			His Saxon version of Orosius was never published.
Leo Armen. 820	Gregory IV. 844		Freculph, bishop of Lysieux.			Abou-Nabas, an Arabian poet.
Michael 827	Sergius II. 847		Moses Barcepha. Photius, patriarch of Constantinople.			The Calif Mamon, an eminent mathematician and astronomer.
Balb. 829	Leo IV. 855		Theod. Abucara. Petrus Siculus. Nicetas David.			N. B. Haroun, the father of this prince, sent to Charlemagne a striking clock, with springs and wheels, which was the first.
Theophilus 842	Pope Joan Bened. III. 858		David. Rabanus Maurus, archbishop of Mentz.			
Michael III. 867	A schism between Benedict and Anastasius.		Hilduin. Servatus Lupus. Drepanius Florus. Druthmar.			
Basilius I. Macedo 866	Nicholas I. 867					
Leo VI. Philos. 868	Adrian II. 872					
<i>Emperors of the West.</i>	John VIII. 882					
<i>The Western Empire was restored in the year 800, in favour of</i>	Marinus I. 884					
Charlemagne king of France.	Adrian III. 885					
Charlemagne 814	Formosus 897					
Lewis, the Debonnaire 840	Aschism between Formosus and Sergius.					
Lothaire 855	Boniface VI. 887					
Lewis II. 875						
Charles II. surnamed						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events—Religious Rites.</i>	<i>Profane Authors.</i>
the Bald 877 Lewis III.	Stephen VII. 901		Gode- schallus.		The fictitious relics of St.	ever seen in
879	A schism between		Pascasius		Mark, St.	France, and
Carloman 880	Stephen		Radbert, the chief of the		James, and St.	at this pe- riod. the arts
Charles III. deposed 587	VII. John IX. Romanus I. and II. and Theo- dore II.		Transub- stantia- rians.		Bartholomew, are imposed upon the cred- ulity of the people.	were more cultivated in Asia than in
After the death of this prince, (who was the last king of France that was emperor), Germany and Italy were entire- ly separated from the French mo- narchy. Arnolph 899			Bertram or Ratram of Corby, who refuted the monstrous errors of Radbert, and was at the head of those who denied the corporal presence of Christ in the Eucha- rist.		Monks and Abbots now first employed in civil affairs, and called to the courts of princes.	Europe. Albatagni, the Mathe- matician. Albumasar, the Ara- bian Astro- nomer.
Lewis IV.			Haymo, Bishop of Halberd- stat.		The Festival of All-Saints is added in this century, to the Latin Calendar by Gregory IV., though some authors of note place this in- stitution in the seventh cen- tury, and attri- bute it to Bo- niface IV.	
<i>Kings of Spain, i. e. of Leon and the Asturias.</i> Alphonso the chaste 844			Walafridus Strabo.		The super- stitious festival of the Assump- tion of the Virgin Mary, instituted by the Council of Mentz, and confirmed by Pope Nicholas I. and after- wards by Leo X.	
Ramiro 851			Hincmar, Archbi- shop of Rheims.		The trial by cold water in- troduced by Pope Euge- nius II. though Le Brune, in his <i>Histoire des Pratiques Su- perstitieuses</i> , endeavours to próve	
Ordogno 862			John Scot Erigena.			
Alphonso III.			Ansegisus Florus Magister.			
<i>Kings of France.</i> Charlemag- ne 814			Prudens, Bishop of Troyes.			
Lewis the Debonnaire 840			Remy of Lyons.			
Charles the Bald 877			Nicholas. Adrian. John VIII. Pope. Anastasius, Bibl.			

Sovereign Princes.	Popes, or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical & Theological Writers.	Heretics, real or reputed.	Remarkable Events,—Religious Rites.	Profane Authors.
Lewis III. 879			Auxilius.		this ridiculous invention more ancient.	
Carloman 884			Theodulph, Bishop of Orleans.		The Emperor Lewis II. is obliged by the arrogant pontiff Nicolas I. to perform the functions of groom, and hold the bridle of this Pope's horse, while his pretended Holiness was dismounting.	
Charles III. 888			Smaragdus			
Eudes 898			Aldric, Bishop of Mans.			
Charles the Simple.			Ado of Vienna.			
<i>Kings of England.</i>			Isidorus			
The Hierarchy finished by the union of the seven kingdoms under the government of Egbert.			Mercator, author of the False Decretals.			
Egbert 857			Jesse, bishop of Amiens.			
Ethelwolf 857			Dungale.			
Ethelbald 860			Halitgaire, Bishop of Cambay.			
Ethelbert 866			Amulon, Archbishop of Lyons.			
Ethelred 871			Vandalbert.			
Alfred the Great 809			Angelome			
<i>Kings of Scotland.</i>			Epiphanes, Archbishop of Constantia, in the island of Cyprus.			
The history of Scotland is divided into four great periods.			Herric.			
The first which commences with Fergus I. 550 years before			Reginon.			
Christ, and contains a series of 68 kings which ends with Alpinus, in			Abbon.			
			William, the Librarian.			
			Pope Formosus.			
			Pope Stephen.			
			Methodius, who invented the Scla-			
					The order of St. Andrew or the Knights of the Thistle in Scotland.	
					Michael I. Emperor of the East, abdicates the throne, and with his wife and six children, retires into a monastery.	
					Photius, Patriarch of Constantinople, excommunicates the Pope.	
					The canonization of saints	

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events,—Religious Rites.</i>	<i>Profane Authors.</i>
<p>the year 823, is looked upon as entirely fabulous. We shall therefore begin this chronological list with the second Period, which commences with Kenneth II. Kenneth II. 854 Donald V. 858 Constantine II. 874 Ethus 874 Gregory 893 Donald VI.</p> <p><i>Kings of Sweden.</i> The origin of this kingdom is covered with uncertainty and fables. Some historians reckon 56 kings before Biorno III, but it is with this latter prince that chronologers generally begin their series. Biorno III. 824 Brantmond 827</p>			<p>vonian characters, and made a translation of the Bible for the Bulgarians, which was used by the Russians. Alfred the Great, king of England, composed a Saxon Paraphrase on the Ecclesiastical History of Bede, a Saxon Version of Orosius, and a Saxon Psalter. The Emperor Basilus Mac. The Emperor Leo, surnamed the wise.</p>		<p>introduced by Pope Leo II. The University of Oxford founded by Alfred. The sciences are cultivated among the Saracens, and particularly encouraged by the Caliph Almamon. Theophilus, from his abhorrence of images, banishes the painters out of the Eastern Empire. Harold, king of Denmark, is dethroned by his subjects, on account of his attachment to Christianity. The University of Paris founded.</p>	

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events—Religious Rites.</i>	<i>Profane Authors.</i>
Sivard 842						
Heroth 856						
Charles VI. 868						
Biorno IV. 885						
Ingo, or Ingelde 891						

CENTURY X.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events—Religious Rites.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i>	John IX. 905	Plegmund 917	Simeon	No new	Irruption of	This cen-
A. D.	A schism	Athelm 924	Meta-	Heresies	the Huns into	tury, by way
Leo, the	between	Wilhelm 957	phrastes.	were invent-	Germany, and	of eminence,
Philosopher 911	John IX. and Sergius.	Odo Dunstan 988	Leontius of Byzantium.	ed during this century.	of the Normans into France.	is styled the
Alexander 912	Benedict IV. 906	Ethelgar 988	Odo of Cluny.	That of the Anthropomorphites	The Danes invade England.	age of barbarism and ignorance.
Constantine VII. surnamed Porphyrogen 959	A schism between Leo V. and Christopher.	Aluric, or Alfric.	Ratherius, Bishop of Verona and Liege.	was revived, and the greatest part of the others	The Moors enter into Spain.	The great- est part of the Ecclesi- astical and Theological Authors mentioned in the col- umn were mean, igno- rant, and trivial writers, and wrote upon mean and trivial sub- jects. At the head of
Romanus Lecapenus took advantage of the youth of this prince, and seized the Imperial throne but was deposed by his son Stephen,	Christopher 907		Hippolytus, the Theban.	were continued. Thus we find Nestorians, Eutyrians, Paulicians, Armenians, Anthropomorphites, and Manichæans, making a	The Hungarians, and several Northern nations, converted to Christianity. The Pirate Rollo is made Duke of Normandy, and embraces the Christian faith. The Poles are converted to Christianity.	
	A schism between Christopher and Sergius III. 910		Odo, Archbishop of Canterbury.			
	Anastasius III. 912		Rutyichius, Patriarch of Alexandria.			
	Lando 912		Saidus, Patriarch of Alexandria.			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, &c.</i>	<i>Remarkable Events, Religious Rites.</i>	<i>Profane Authors.</i>
and died in 948	John X. 928		Flodoard.	noise in this century.	under Micislaus, in the year 965	the learned men of this age we must place. Gerbert, otherwise known by the papal denomination of Sylvester II.
Romanus, first or second son to Constantine VII. 663	Leo VI. 929 Stephen VIII. 931 John XI. 936 Leo VII. 939		Joseph Genesius Atto, Bishop of Verceil. Dunstan, Archbishop of Canterbury.		The Christian religion is established in Muscovy, Denmark, and Norway.	
Nicephorus Phoc. 970	Stephen IX. 943		Luitprand, Abbot of Fleury.		The plan of the Holy war is formed in this century, by Pope Sylvester II.	This learned pontiff endeavoured to revive the drooping sciences, and the effects of his zeal were visible in this, but still more in the following century.
John Zimises 975	Marinus II. 946		Notker, Bishop of Liege.		The baptism of bells; the festival in remembrance of departed souls; the institution of the Rosary; and a multitude of superstitious rites, shocking to common sense, and an insult upon true religion, are introduced in this century.	Suidas Geber, an Arabian Chemist, celebrated by the learned Boerhaave.
Basilius III. Constantine VIII.	Agapetus II. 955 John XII. 964		Suidas. Roswida, a Poetess. Edgar, King of England. Ælfridus. Hereger. Olympiodorus. Oecumenius. Odilo. Burchard. Valerius of Astorga in Spain. His lives of the Fathers very different from those that are published, are still in MS in the Library of Toledo.		Fire-ordeal introduced. The Turks and Saracens united. Edmund, king of England, is stabbed at a public feast. The Danish war in England begins and continues twelve years. Feudal tenures begin to take place in France.	
<i>Emperors of the West.</i>	A schism between John XII. and Leo.					
Lewis IV. 912	John XII.					
Conrad I. 919	Leo VIII. 964					
Henry I. surnamed the Fowler 936	Benedict V. 965 John XII. 972					
Otho I. 937	Donus II. 972					
Otho II. 983	Benedict VI. 975					
Otho III.						
<i>Kings of Spain, i. e.</i>	Boniface VII. 984					
Leon and Asturias.	Benedict VII. 984					
Alphonso III. surnamed the Great, Abdicates the crown in the year 910	John XIV. 985 John XV. 985 John XVI. 996 Gregory V. 999					
Garcias 915	A schism between John and Gregory V.					
Ordogno II. 923	Sylvester II.		John Mallela. Constantine Porphyrogenetus.			Physician.
Froila II. 924						
Alphonso IV. 931						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events,—Religious Rites.</i>	<i>Profane Authors.</i>
Ramiro II. 950			John of Capua.		The influence and power of the monks increase greatly in England.	Leontius, one of the Byzantine Historians.
Ordogno III. 955			Nicholas, Patriarch of Constantinople.		The kingdom of Italy is united by Otho to the German empire.	Joseph Genesius.
Sanchez the Fat 964			Gregory of Cesarea.		Pope Boniface VII. is deposed and banished for his crimes.	
Ramiro III. 982			Georges.		Arithmetical figures are brought from Arabia into Europe by the Saracens.	
Bermudo, called, by some, Vermond II. 999			Epiphaneus.		The Empire of Germany is rendered elective by Otho III.	
Alphonso V.			Moses Barcephah.			
<i>Kings of France.</i>			Alfric, Archbishop of Canterbury.			
Charles the Simple 929			Gerbert, Pope.			
Ralph usurps the throne.			Oswald.			
Lewis d'autremere 954			Sisinnius.			
Lothaire II. 986						
Lewis the Idler, the last king of the line of Charlemagne 987						
<i>Third Race.</i>						
Hugh Carpet 996						
Robert						
<i>Kings of England.</i>						
Edward 925						
Athelstan 941						
Edmund 946						
Edred 955						
Edwy 957						
Edgar 975						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events,—Religious Rites.</i>	<i>Profane Authors.</i>
Edward 978						
Ethelred.						
<i>Kings of Scotland.</i>						
Donald V. 903						
Constantine III. 943						
Malcolm I. 958						
Indulfus 967						
Duffus 972						
Cullen 976						
Kenneth III. 994						
Constantine IV. 995						
Grimus.						
<i>Kings of Sweden.</i>						
Ingeld II. 907						
Eric VI. 926						
Eric VII. 940						
Eric VIII. 980						
Olaus II. the Tributary. The beginnings of the Danish monarchy are so fabulous, that we shall begin with Harold, who first embraced the Christian religion.						
Harold VI. Sweyn 980						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, &c.</i>	<i>Remarkable Events.—Religious Rites.</i>	<i>Profane Authors.</i>
Poland. Mieislaus, the first Christian Duke, dies 999						



CENTURY XI.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events,—Religious Rites.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i> A. D.	Silvester II. 1005	Aluric, or Alfric 1006	Dithmar, Bishop of Mersebourg.	Berenger, famous for his opposition to the monstrous doctrine of Transubstantiation.	The Crusades are carried on with all the enormities that usually attend a blind, extravagant, and inhuman zeal.	Leo, the Grammarian.
Basilius III. 1025	John XVII. 1005	Elphegus massacred by the Danes in the year 1012	Leo, the Grammarian.	Roscelin, a Tritheite.	Godfrey of Bouillon takes possession of Jerusalem in the year 1099.	Adelbord.
Constantine VIII. 1028	John XVIII. 1009		Aimon.	A sect of French Manichæans, condemned in the council of Orleans.		Michael Psellus.
Romanus II. Argyr. 1054	Sergius IV. 1012		Fulbert, Bishop of Chartres.			Anselm, Archbishop of Canterbury.
Michael IV. Paphl. 1041	Benedict VIII. 1024	Livingus 1020	Adelbold, Bishop of Utrecht.			Gui Arentine, the inventor of musical notes.
Michael V. Calaphates 1051	A schism between Gregory and Benedict.	Agelnoth 1038	Alexius, Patriarch of Constantinople.		A contest between the Emperors and Popes, in which the latter discover a most arrogant and despotic spirit.	Wippo.
Constantine IX. Monomach 1054	John XIX. 1055	Robert Gemetic 1052	Berno, of Augsburg.		The dignity of Cardinal is first instituted in this century.	John Scylitzes.
Theodora 1056	Benedict IX. 1044	Stigand 1069	Ademar.			Avicenna, an Arabian Philosopher.
	A schism between the two Johns and Benedict.	Lanfranc 1089	The Bruno's.			Stephen, the first Christian.
		Anselm.	Lanfranc, Archbishop of			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclcsiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events,—Religious Rites.</i>	<i>Profane Authors.</i>
Michael VI. Strat. 1057	Gregory VI. 1046		Canterbury.		The Moors are driven by degrees from several parts of Spain; hence arose the division of that country into so many little kingdoms. Mathilda daughter of Boniface, Duke of Tuscany, leaves all her possessions to the church of Rome, in consequence of her passionate attachment to Hildeband, otherwise known by the papal name of Gregory VII. with whom she lived in a licentious commerce. Sicily, Castile, Poland, and Hungary, are erected into kingdoms. The kingdom of Burgundy and Arles is transferred to the emperor Conrad II. by Rodolphus king of Burgundy. Several of the Popes are looked upon as Magicians—as in these times of darkness, learning, and more especially philoso-	King of Hungary.
Isaac I. Comen. 1059	Clement II. 1048		Theophanes Cera-meus.			Alphes, a Jew.
Constantine X. Ducas 1067	Damascus II. 1049		Nilus Doxopatrius.			Josippon, or the false Josephus.
Romanus III. Diogenes 1071	Leo IX. 1054		Michael Psellus.			Ferdousi, a Persian poet.
Nicephorus II Botoniates 1081	Victor II. 1057		Michael Cerularius.			Roscelin.
Alexis I. Comnen.	Stephen IX. 1759		Simeon the Younger.			John the Philosopher.
<i>Emperors of the West.</i>	Benedict X. 1059		Theophylact a Burglarian.			John Curo-palata, one of the Byzantine Historians.
Otho III. 1002	Nicholas II. 1061		Cardinal Humbert.			
Henry II. 1024	A schism between Nicnolas II. and Benedict.		Petrus Damianus.			
Courad II. 1050	Alexander II. 1073		Marianus Scotus.			
Henry III. 1056	Alexander II. and Cadalous.		Anselm, Archbishop of Canterbury.			
Henry IV. 1086	Cadalous. Gregory VII. 1086		Ivo, Bishop of Chartres.			
<i>Kings of Spain, i. e. of Leon and the Asturias.</i>	A schism between Gregory VII. and Guy, bishop of Ravenna.		Hildebert, Archbishop of Tours.			
Alphonso 1027	Victor III. 1088		Pope Gregory VII.			
Veremond III. 1037	Urban II. 1099		Gerhard.			
<i>Kings of Leon and Castile united.</i>			Hugh of Breteuil.			
Ferdinand I. surnamed the Great 1065			Berthold.			
Saicho II. 1073			Hermannus Contract.			
Alphonso VI.			Peter. Patriarch of Antioch.			
			Glaber Radulphus.			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events,—Religious Rites.</i>	<i>Profane Authors.</i>
<i>Kings of France.</i> Robert 1031 Henry I. 1060 Philip I.			Deoduninus Bishop of Leigh. Adelman. Nicetas Pictoratus. Leo of Bulgaria. Constant. Guitmundus. Manasses, Archbishop of Rheims. John, Patriarch of Antioch. Sigefrid. Samonus of Gaza. Samuel of Morocco, a converted Jew. John Xiphilinus Lambert, a famous, but anonymous work called Micrologus. Adam of Bremen. John Curopalata. Benno of Ravenna. Nicholas of Methone. Philip the Solitary. Othlon of Fulda. Tangmar. Gui Aretin. Eugesippus.		phy and mathematics, were looked upon as magic. Investitures introduced in this century. The tyranny of the popes is nobly opposed by the Emperors Henry I, II, and III. by William I. king of England, and other monarchs of that nation, by Philip, king of France, and by the British and German churches. Baptism is performed by triple immersion. The Sabbath Fasts introduced by Gregory VII. The Cistercian, Carthusian, and Whipping Orders, with many others, are founded in this century. The Emperor Henry IV. goes barefooted to the insolent Pontiff Gregory VII. at Canusium, and does homage to this spiritual tyrant in the most ignominious manner.	
<i>Kings of England.</i> Ethelred 1016 Edmond Ironside 1017 Canute the Great, king of Denmark 1055 Harold Harefoot 1039 Hardicnut 1041 Edward the Confessor 1066 Harold 1066						
<i>Norman Line.</i> William the Conqueror 1087 William Rufus 1100						
<i>Kings of Scotland.</i> Grimus 1008 Malcolm II. 1053 Donald VII. by some called Duncan 1040						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events,—Religious Rites.</i>	<i>Profane Authors.</i>
Macbeth 1057			Dominick of Grado.		The same emperor however, besieges Rome soon after, and makes a noble stand against the pontiff. Domesday-book is compiled from a survey of all the estates in England. Jerusalem is taken by the Crusaders.	
Malcolm III. 1093			Guitmond.			
Donald VIII. de- throned. 1094			Alberic. Asborn, a Monk of Canter- bury.			
Duncan II. 1096						
Donald again 1097						
<i>Kings of Sweden.</i>						
Olaus II. 1019						
Asmund 1035						
Asmund- slem 1041						
Hakon 1059						
Stenchil 1061						
Ingo III. 1064						
Halstan 1080						
Philip.						
<i>Kings of Denmark.</i>						
Sweyn 1014						
Canute the Great, King of England 1035						
Harold 1040						
Hardica- nute 1041						
Magnus 1048						
Sweyn II. 1074						
Harold VII. 1085						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events—Religious Rites.</i>	<i>Profane Authors.</i>
St. Canute 1086						
Olaus III. 1086						
Eric III.						
<i>Kings of Poland.</i>						
Boleslaus first king 1025						
Micislaus 1034						
Interregnum.						
Casimir 1058						
Boleslaus II. 1079						
Ladislaus.						
<i>Kings of Jerusalem.</i>						
Godfrey, chosen king in 1099, dies in 1100						
Baldwin I.						

CENTURY XII.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events,—Religious Rites.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i>	Antipodes, Paschal II. 1118	Anselm 1109	Gilbert Abbot of Westminster.	The Bogomiles and Catharists were a kind of Manicheans.	The Slavonians and the inhabitants of the island of Rugen receive the light of the Gospel, and their example is followed by the Livonians and Finlanders.	Robert Bacon.
A. D.		Rodulphus 1122	Guibert.	The Paganians were a kind of Arians, who also discovered a strange attachment to the ceremonial law of Moses.	The state of Tartary changes in favour of the Christians, by the elevation of Prester John.	Anselm of Laon.
Alexius I. Comnen. 1118	Clement, Albrecht, Theodore, and Maginulph.	William Corbeil 1136	Sigcbert of Gemblours.			Vaccarius.
John II. Comnen. 1143	Gelasius II. 1119	Theobald 1168	Peter Alphonso.			Leoninus, the supposed introducer of Latin Rhymes.
Emanuel Comnen. 1180	Calistus II. 1124	Thomas Becket 1170	Odo of Orleans.			Roger Hoveden.
Alexius II. Comnen. 1185	Honorius II. 1130	Richard 1185	Godfrey of Vendosme.			John of Salisbury.
Andronicus Comnen. 1185	Innocent II. 1143	Baldwin 1191	Rupert of Dyits.			William of Somerset.
Isaac II. Ang. 1195	Celestine II. 1144	Reginald Fitz-jocelin 1191	Baldric.			John Zonaras.
Alexius III. Ang. or comnen.	Lucius II. 1145	Hubert Walter.	Arnulph, Bishop of Lisieux.			George Cedrenus.
	Eugenius III. 1153		Bernard of Clairval.	Eon, a madman, rather than a heretic.	The Crusade is renewed.	John Cinnamus.
	Anastasius IV. 1154		Abelard.	The same thing may be said of Tranquillinus.	The kingdom of Jerusalem is overturned, and the affairs of the Christians in Palestine decline.	Silvester Giral, Bishop of St. David's.
<i>Emperors of the West.</i>	Adrian IV. 1159		Athelred.	As to Arnold of Brescia, the Petrobrussians, Henricians, Waldenses, and Apostolics, if allowance be made for some few.	A Third Crusade undertaken.	Godfrey of Viterbo.
Henry IV. 1106	Alexander III. 1181		Baldwin, Archbp. of Canterbury.			William of Newburgh, an English Historian.
Henry V. 1125	Lucius III. 1185		Euthimius Zigab.			Pelagius, Bishop of Oviedo.
Lotharius II. 1158	Gregory VIII. 1188		William of Somerset.			John of Milana, author of the poem called Schola Salernitana.
Conrad III. 1152	Clement III. 1191		John of Salisbury.			
Frederic I. surnamed Barbarossa 1190	Celestine III. 1199		Thomas Becket, Archbp. of Canterbury.			
Henry VI. 1197			Gervais, a monk of Canterbury.			
Philip.			Nicophorus of Brienne.			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events,—Religious Rites.</i>	<i>Profane Authors.</i>
<i>Kings of Spain, i. e. of Leon and Castile.</i> Alphonso VI. 1109 Alphonso VII. 1137 Alphonso VIII. 1157 Sancho III. 1158 Ferdinand II. 1175 Alphonso IX.			Anselm, Bishop of Havelb. Jo. Zonaras. Mich. Glycas. Hugh. Victorinus. Eadmerus. George Cedrenus. Peter, the Venerable. Honorius of Autun. Foucher. Alger. Gratian. Peter Lombard. Henry of Huntington. William Bishop of Rheims. Constantine Harmen. Orderic Vital. Constantine Manass. Zacharias Chrysop. Peter of Blois. Peter Comestor. Peter de Celles. Peter of Poitiers. John Cinamus. John Beleth. Helmold.	points, they rather deserve the title of Reformers and Witnesses to the Truth, than that of Heretics. Peter Abelard and Gibert de la Porree differed from the notions commonly received with respect to the Holy Trinity. The Albigenses, a branch of the Waldenses, are branded with the denomination of Manichwans.	mous Pandect of Justinian is discovered in the ruins of Amalphi, or Melfi, when that city was taken by Lotharius II. in 1157, and this emperor makes a present of it to the city of Pisa, whose fleet had contributed, in a particular manner, to the success of the siege. The contest between the emperors and popes is renewed under Frederick Barbarossa and Adrian IV. —The insolence of the pope excessive. Becket, archbishop of Canterbury, assassinated before the altar, while he was at vespers in his cathedral. The Scandalous traffic of indulgences begun by the bishops, and soon after monopolized by the popes. The Scholastic Theology, whose jargon did such mischief in the	Robert Pullein, an English Cardinal. Abraham Aben-Ezra. John and Isaac Tzetzes. Henry of Huntington. Nicetas. Wernier. Moses Maimonides. Anvari, a Persian Astronomer. Portius Azon. Nestor, a Russian Historian. Falcandus. Benjamin de Tudela, a Spanish Jew, whose Travels were translated by Baratrier. Averroes. Eustathius, Bishop of Thessalonica. Salomon Jarchi. Alhasen, an Arabian, who composed a large
<i>Kings of France.</i> Philip I. 1108 Lewis VI. surnamed the Gross 1137 Lewis VII. surnamed the young 1180 Philip Aug.						
<i>Kings of England.</i> Henry I. 1135 Stephen 1154 Henry II. 1189 Richard I. 1199 John.						
<i>Kings of Scotland.</i> Edgar 1106 Alexander 1124 David 1155						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events,—Religious Rites.</i>	<i>Profane Authors.</i>
Malcolm IV. 1165 William			Gislebert, Bishop of London. Stephen Harding. George Xiphilin. Alexander Arist. Godfrey of Viterbo. Theod. Balsamon. Richard of St. Victor. William of Auxerre. Bruno of Ast. Simeon of Durham.		church, had its rise in this century. The seeds of the Reformation sown, in this century, by the Waldenses, and other eminent men in England and France. Pope Paschal II. orders the Lord's supper to be administered only in one kind, and retrenches the cup. The Canon Law formed into a body, by Gratian. Academical degrees introduced in this century. Learning revived and encouraged in the University of Cambridge. The pope declares war against Roger king of Sicily, who takes from his holiness Capua and Beneventum. The council of Clarendon held against Becket. The kings of England and France go to the Holy Land	work on Optics. George Elinacin, author of the History of the Saracens translated by Erpenius. Jeffrey of Monmouth. Henry of Huntington.
<i>Kings of Sweden.</i> Philip 1110 Ingo IV. 1129 Ragwald 1140 Magnus, deposed in 1148 Suercher 1160 Eric, the Holy 1161 Charles VII 1168 Canute 1192 Suercher II.						
<i>Kings of Denmark.</i> Eric II. 1101 Nicholas 1155 Eric III. 1158 Eric IV. 1147 Sweyn IV. 1155 Canute V. 1155 Valdemar 1182 Canute VI.						
<i>Kings of Poland.</i> Uladislaus 1102 Boleslaus III. 1159 Uladislaus II. 1146 Boleslaus IV. 1173						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, Religious Rites.</i>	<i>Profane Authors.</i>
Micislaus 1178					Henry II. of England, being called by one of the Irish kings to assist him, takes possession of Ireland.	
Casimir II. 1195						
Lescus.						
<i>Kings of Jerusalem.</i>						
Baldwin I. 1118						
Baldwin II. 1131						
Foulques 1141						
Baldwin III. 1162						
Almeric 1173						
Baldwin IV. 1185						
Baldwin V. 1186						
Guy of Lusignan. Jerusalem was retaken by the Infidels in 1187						
Almeric, from 1196 to 1205						
<i>Kings of Portugal.</i>						
Alphonso I. proclaimed king in 1139 dies in 1185						
Sancho I.						

CENTURY XIII.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rom.</i>	<i>Archbishops of Canterbury</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, &c.</i>	<i>Remarkable Events,—Religious Rites.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i>	Innocent III. 1216	Hub. Walter 1204	Joachim John, bishop of Macedonia.	The Waldenses.	The Mahometan religion triumphs over Christianity in China and the northern parts of Asia, by flattering the passions of voluptuous princes.	Roger Bacon, one of the great restorers of learning and philosophy.
A. D.	Honorius III. 1226	Stephen Lancton 1228	Demetrius Thomateanus.	Nestorians. Jacobites.		
Alexius III. dethroned in 1205	Gregory IX. 1241	Richard Wetherhed 1251	Mark, patriarch of Alexandria	The Brethren and Sisters of the Free Spirit.		
Alexius IV. dethroned in 1204	Celestine IV. 1243	St. Edmund 1242	Melachy, archbishop of Ardmah.	otherwise called Beghards and Beguttes, Beghins and Turlupins.	A pinal embassy is sent to the Tartars by Innocent IV.	Saxo-Grammaticus
Alexius Ducas, surnamed Murzuphle 1204	Alexander IV. 1261	Boniface Robert 1264	Nectas Choniata.			Ralph de Diceto.
	Urban IV. 1264	Kilwardby 1278	Francois d'A-sise.	Beghins and Turlupins.	A fourth crusade is undertaken by the French and Venetians, who make themselves masters of Constantinople, with a design to restore the throne to Isaac Angelus, who had been dethroned by his brother Ducas.	Walter of Coventry. Alexander of Paris, the founder of French poetry.
<i>Latin Emperors of the east residing at Constantinople.</i>	Clement IV. 1268	John Peckham 1276	Alan de l'Isle.	Amalric. Joachim. Wilhelmina		Villehardouin, an historian.
Balduin I. 1205	Innocent V. 1276	Robert Winchelsey.	Jacobus de Vitriaco.	The sect of the Apostles.		Accursi of Florence.
Henry 1216	Adrian V. 1276		Peter, the monk.	John of Parma, author of the everlasting gospel.		Kimbli, a Spanish Jew.
Peter Robert 1229	John XX. 1277		Anthony, of Padua.	Flagellants, or Whippers.		Conrad de Lirchenaw.
Balduin II. 1261	Nicholas III. 1280		Germanus Casarius.			John Holywood, called Desacro
	Martin IV. 1285		William of Paris.	Circumcellions.		
<i>Greek Emperors residing at Nice.</i>	Honorius IV. 1288		Raymon of Pannafort.		The emperor Isaac is put to death in a sedition, and his son Alexius strangled by Alexius Ducas, the ringleader of this faction	Bosco, author of the <i>Sphæra Mundi</i> .
Theodore Lascaris 1222	Nicholas IV. 1292		Edmund Rich, archbishop of Canterbury.			Actuarius, a Greek physician.
John Ducas III. 1255	Celestine V. 1294		Thomas of Spalatro.		The crusaders take Constantinople a second time, dethrone Ducas, and elect Baldwin Count of	Rod. Ximenes, archbishop of Toledo.
Theodore Lascaris 1259						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events,—Religious Rites.</i>	<i>Profane Authors.</i>
John Lascaris IV. 1259			John Peckham, archbishop of Canterbury.		Flanders, Emperor of the Greeks.	Michael Coniat, bishop of Athens.
Michael Palæologus retakes Constantinople in the year 1261, and thus unites in his person the Latin and Greek empires; he dies in 1285			Roger Bacon. Albert, the Great. Robert Grosseteste. Vincent de Beauvais. Robert Sorbon. George Acropolita. Hugo de St Caro. George Metochita. Guillaume de St. Amour. Nicephorus Blem. Thomas Aquinas. Bonaventura. Gilbert of Tournay. John of Paris, an opposer of Transubstantiation and papal tyranny. John Becus. Nicetas Acomenatus. Theodore Lascaris. Arsenius.		The empire of Franks in the East, which had subsisted fifty-seven years is overturned by Michael Palæologus. A fifth crusade—which is carried on by the confederate arms of Italy and Germany. Damietta taken—but soon after re-taken. The fleet of the Crusaders ruined by the Saracens. The fifth Crusade undertaken by Lewis IX. who retakes Damietta, is afterwards reduced, with his army, to the greatest extremities,—dies of the plague in a second Crusade and is canonized. The Knights of the Teutonic Order, under command of Herman de Saliza, conquer and convert to Christianity the Prussians.	Ivel. Rigord, an Historian. Pierre de Vignes. Matthew Paris. Suffridus. Sozomene, author of the Universal Chronology, which is yet in MS. in the possession of the Regular Canons of Fisoli, near Florence. Barthol. Cotten of Norwich; see Wharton's Anglia Sacra. Engelbert Thomas Wicke, an English Historian. Vitellio, a Polish mathematician. Albert the Great. Colonna, archbishop of Messina.
<i>Emperors of the West.</i> Philip 1208 Otho IV. 1218 Frederic II. 1250 Civil wars and an interregnum, during which Conrad of Suabia. William, count of Holland, Richard king of England, Alphonso, of Spain, Ottocar of Bohemia, appear on the scene of action.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, &c.</i>	<i>Remarkable Events,—Religious Rites.</i>	<i>Profane Authors.</i>
Rodolphus of Hapsburg is elected Emperor, and dies in 1291			George Pachymer. George the Cyprian. Stephen Langton, Archbishop of Canterbury.		at the desire of Conrad, duke of Massovia. Christianity is propagated among the Arabians in Spain.	Michael Scot, the translator of Aristotle. Gregory Albufarius.
Adolphus of Nassau 1298			Robert Capito.		The philosophy of Aristotle triumphs over all the Systems that were in vogue before this century.	Foscarari of Bologna.
Albert I.			Thomas Cantiprat.			Alphonso king of Castile.
<i>Kings of Spain, i. e. of Leon and Castile.</i>			Richard Middleton.		The power of creating Bishops, Abbots, &c. is claimed by the Roman pontiffs, whose wealth and revenues are thereby greatly augmented	Cavalcanti of Florence.
Alphonso IX. 1214			William Durand		John, king of England, excommunicated by Pope Innocent III. is guilty of the basest compliances, through his slavish fear of that insolent pontiff.	Dinus, a famous Jurist.
Henry I. 1217			Ægidius de Columna.			Marco, Paolo, a Venetian, whose travels in China are curious.
Ferdinand III. 1252			Guil. Perardus.			Francis Barberini, an Italian Poet.
Alphonso X. 1284			Martin Polon.			
Sancha IV. 1295			Raymond Martin.			
Ferdinand IV.			Gregory Albufarius.			
<i>Kings of France.</i>			Jacob de Voragine		The inquisition established in Narbonne Gaul and committed to the direction of Dominic and his Order, who treat the Waldenses, and other reputed heretics, with the most inhuman cruelty.	
Philip Aug. 1223			Guillaume de Seignellia, Bishop of Auxerre.		The adoration of the Host	
Lewis VIII. 1236			William of Auvergne, Bishop of Paris.			
Lewis IX. sainted 1270			Henry of Ghent.			
Philip III. the Hardy 1235			Pope Boniface VIII.			
Philip IV. the Fair.						
<i>Kings of England.</i>						
John 1216						
Henry III. 1272						
Edward I.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, &c.</i>	<i>Remarkable Events—Religious Rites.</i>	<i>Profane Authors.</i>
<i>Kings of Scotland.</i> William 1214 Alexander II. 1249 Alexander III. 1286					is introduced by Pope Honorius III. The Magna Charta is signed by King John and his barons on the 15th of June, at Runnemedes, near Windsor.	
Interregnum. John Baliol.					A debate arises between the Dominicans and Franciscans concerning the immaculate conception of the Virgin Mary.	
<i>Kings of Sweden.</i> Suercher II. 1211 Eric X. 1218 Jean I. 1222 Eric XI. 1250 Waldemar 1276 Magnus 1290 Birger.					Jubilees instituted by Pope Boniface VIII.	
<i>Kings of Denmark.</i> Canute VI. 1202 Waldemar II. 1241 Eric VI. 1250 Abel 1252 Christopher 1259 Eric VII. 1286 Eric VIII.					The Sicilian Vespers—when the French in Sicily, to the number of 8000 were massacred in one evening, at a signal given by John Prochyta, a Sicilian nobleman.	
<i>Kings of Poland.</i> Lescus V. 1205 Uladislaus III. 1226 Boleslaus V. 1279					Conrad, duke of Suabia, and Frederick of Austria, beheaded at Naples by the counsel of Pope Clement IV. The Jews are driven out of France by Lewis IX. and all the copies of the Talmud, that could be found, are burnt.	

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Lescus VI. 1289					The college of electors founded in the empire.	
Boleslaus, Henry, and Uladislau, take the title of Governors.					The association of the Hans-Towns. The Dominicans, Franciscans, Servites, Mendicants, and the Hermits of St Augustin. date the origin of their orders from this century.	
Premislaus. 1296					The fables concerning the removal of the chapel of Loretto; the vision of Sim. Stochius; the Wandering Jew, and St. Anthony's obliging an ass to adore the sacrament, are invented about this time.	
Uladislau, IV deposed in 1500					The festivals of the blessed Virgin, and of the Holy Sacrament or Body of Christ instituted.	
Winceslaus, king of Bohemia.					The present House of Austria take their rise in this century.	
<i>Kings of Portugal.</i>					Wales is conquered by Edward, and united to England.	
Sancho I. 1212					There is an uninterrupted	
Alphonso II. 1225						
Sancho II. 1246						
Alphonso III. 1294						
Denis.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, &c.</i>	<i>Remarkable Events,—Religious Rites.</i>	<i>Profane Authors.</i>
					succession of English parliaments from the year 1295.	

CENTURY XIV.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, &c.</i>	<i>Remarkable Events,—Religious Rites.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i>	Boniface VIII. 1505	Robert Winchelsey 1515	Nicephorus Callistus. Raymond Lully. Matthæus Blastares.	Waldenses, Palamites, Hesycasts, and Quietists, three different names for one sect.	Fruitless attempts made to renew the crusades.	Dante the principal restorer of philosophy and letters, and also one of the most sublime poets of modern times.
A. D. Andronicus II. 1352	Benedict XI. 1314	Walter Raynold 1527	Greg. Acindynus. John Cantacuzenus. Nicephorus Greg. John Duns Scotus.	Spiritual Franciscans. Ceceus Asculanus, who was burnt at Florence by the Inquisition for making some experiments in mechanics that appeared miraculous to	Christianity encouraged in Tartary and China; but loses ground towards the end of this century.	Petrarch. Boccace. Chaucer. Matthew of Westminster. Nicholas Triveth. Nicephorus Gregoras, the compiler of the By-
Andronicus, the Younger 1541	John XXI. 1534	Simon Me-pham. 1553	Barlaam. Greg. Acindynus. John Cantacuzenus. Nicephorus Greg. John Duns Scotus.			
John Cantacuzenus usurps the government under John Palæologus, and holds it till the year 1555	A schism between Peter and John. Benedict XII. 1342	J. Stratford 1548	John Cantacuzenus. Nicephorus Greg. John Duns Scotus.			
John VI. Palæol. 1590	Clement VI. 1352	Thomas Bradwardin. 1549	Andrew of Newcastle. Mayron. Durand of St. Portain. Nicholas de Lyra.			
	Innocent VI. 1562	Simon Islip 1565	Francis Mayron. Durand of St. Portain. Nicholas de Lyra.			
	Urban V. 1572	Langham. 1574	Simon Sudbury. 1581			
	Urban and Clement.	W. Courtney 1596	Thomas Arundel.			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events.—Religious Rites.</i>	<i>Profane Authors.</i>
Andronicus IV. 1392	Gregory XI. 1378		John Bacon.	the vulgar.	tivated with	zantine
Emanuel II.	The death of Gregory IX. occasioned that violent schism that threw the Western church into the utmost confusion.		William Occau.	Echard.	zeal in this century.	History.
<i>Emperors of the West.</i>			Nicholas Triveth.	Johan de Mercuria.	The disputes between the Realists and Nominalists revived.	Theodore.
Albert I. 1308			Andrew Horne.	Beghards, and Beguines.		Metochita.
Henry VII. Luxen 1513			Richard Bury.	As to the Cellites or Lollards, they cannot be esteemed Heretics.	Philip the Fair, king of France, opposes with spirit the tyrannic pretensions of the pope to a temporal jurisdiction over kings and princes and demands a general council to depose Boniface VIII. whom he accuses of heresy, Simony, and several enormities.	Guillaume de Nangis, Historian.
Lewis V. Bav. 1347			Richard Hampole.	The followers of John Wickliff deserve an eminent place, with their leader in the list of Reformers.		Henry Ste-ro, Historian.
Charles IV. 1378	The church had two Popes, one residing at Rome, the other at Avignon.		Robert Holkot.	Nicholas of Calabria.		Dinus Muggellanus.
Wenceslaus 1400			Thomas Bradwardin, archbishop of Canterbury.	Martin Gonsalve.		Evrard, Historian.
<i>Kings of Spain, i. e.</i>			John Wickliff.	Reghard Bartoldus de Rorbach.		Hayton, an American Historian.
Leon and Castile.			Thomas Stubbs.	The Dan-cers.		Albertino Mussato.
Ferdinand IV. 1512	<i>At Rome.</i> Urban VI. 1389		John de Burgo.			Orderick de Forli.
Alphonso XI. 1350	Boniface IX.		William Wilfort.			Lupold, bishop of Bamberg.
Pedro the Cruel 1369	<i>At Avignon.</i> Clement VII. not acknowledged 1394		The last thirteen all English authors			Peter of Duisbourg an Historian.
Henry II. 1379			Petr Aurecolus.			Albert of Strasburg, an Historian.
John I. 1390			John Bas-solis.			Barlaam of Calabria, Master of Petrarch.
Henry III.			Bernard Guido.			Joinville.
<i>Kings of France.</i>			Alvarus Pelaglus.			Peter de Ap-pono. Physician and astronomer.
Philip the Fair 1314			Theophanes, Bishop of Nice.			Marsilius of Padua, a famous lawyer.
Lewis X. Hutin 1316			Philotheus.			John And-re, an eminent Jurist.
Philip V. 1521			Antonius Andreas.			Leontius Pilato, one
Philip VI. Valois 1350			Herveus Natalis.			
John 1364						
Charles V. 1580						
Charles VI.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events—Religious Rites.</i>	<i>Profane Authors.</i>
<i>Kings of England.</i> Edward I. 1507			Thomas of Strasburg.		ed the unity of the Latin church, and placed at its head two rival popes.	of the restorers of learning.
Edward II. 1527			Raynerius of Pisa.			Gentilis de Poligno.
Edward III. 1577			John of Fribourg.		John Wickliff opposes the Monks, whose licentiousness and ignorance were scandalous, and recommends the study of the Holy Scriptures.	Ismael.
Richard II. 1599			Pope Clement VI.		A warm contest arises among the Franciscans about the poverty of Christ and his Apostles.	Abulfeda, an Arabian Prince.
Henry IV.			Thomas Joysius.		Another between the Scotists and Thomists, about the doctrines of their respective chiefs.	Peter of Ferrara.
<i>Kings of Scotland.</i> John Baliol 1506			John of Naples.		Pope Clement V. orders the Jubilee, which Boniface had appointed to be held every hundredth year, to be celebrated twice in that space of time.	Arnold of Villeneuve.
Robert Bruce 1529			Albert of Padua.		The Knights Templars are seized and imprisoned; the greatest part of them put to death, and their order suppressed.	William Grisant, an English Mathematician.
David II. 1570			Michael Cesenas.			Homodi of Milan.
Robert II. 1590			Gregory Palamas.			Albergotti of Arezzo.
Robert III.			Andronicus.			Philip of Leyden.
<i>Kings of Sweden.</i> Birger 1526 Magnus 1565			Peter of Duisbourg.			Baldus de Ubaldis.
Albert, defeated by Margaret queen of Denmark in 1587, dies in the year 1596			Ludolf Saxon.			Froiffard, a French Historian.
Margaret.			Cardinal Cajetan.			
<i>Kings of Denmark.</i> Eric VIII. 1521			James of Viterbo.			
Christopher II. 1553			Cardinal Balde.			
Waldemar III. 1575			George of Rimini.			
Olaus 1587			Pope Benedict II.			
Margaret.			Gui of Perpignan.			
			Nicholas Cabasilas, Archbishop of Thessalonica.			
			Richard, Bishop of Ardmagh.			
			Demetrius Cydonius.			
			Petrarch.			
			Peter Barchorius.			
			John Cyparissotes.			

Sovereign Princes.	Popes, or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical & Theological Writers.	Heretics, &c.	Remarkable Events,—Religious Rites.	Profane Authors.
<p><i>Kings of Poland.</i> Winceslaus 1305 Uladislaus re-ascends the throne, and dies in 1353 Casimir III. 1370, the last of the Piasts. Lewis, king of Hungary 1381 Interregnum. Uladislaus Jagellon, duke of Lithuania.</p>			<p>Nicholas Oresme. Philip Ribot. Nilus Rhodius. Marsilius Pat. Maximus Plan. Petrarch. John Taulerus. Greg. Palamas Nic. Eymericus. John Rusbroch. Manuel Caleca. Catherine of Sienna. St. Bridget. Gerhard of Zutphen. Pierri Ailli. Francis Zabarella. Marsilius of Padua, who wrote against the Papal jurisdiction. Philippe de Mazieres. Jordan of Quedlinburg. Barth. Albiaci of Pisa, author of the famous book of the Conformities of St.</p>		<p>The rise of the Roman empire in 1305. The Golden Bull, containing rules for the election of an Emperor, and a precise account of the dignity and privileges of the electors, is issued out by Charles IV. Pope Clement VI. adds the county of Avignon to the Papal territories. The Emperor Henry VII. dies, and is supposed by some authors to have been poisoned by a consecrated wafer, which he received at the sacrament, from the hands of Bernard Politian, a Dominican monk. This account is denied by authors of good credit. The matter, however, is still undecided. Gun-powder is invented by Schwartz, a monk. The Mariner's compass is invented by John Goia, or, as others allege, by Flavio.</p>	
<p><i>Kings of Portugal.</i> Denis 1325 Alphonso IV. 1357 Pedro the Justiciary. 1367 Ferdinand 1383 Interregnum. John I.</p>						
<p><i>Ottoman Emperors.</i> The ancient History of the Turks extends from the beginning of the seventh to the commencement of the fourteenth cen-</p>						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events—Religious Rites.</i>	<i>Profane Authors.</i>
<p>tury. The modern commences about the beginning of the Fourteenth century.</p> <p>Othman 1527</p> <p>Or Khan 1559</p> <p>Amurat, or Morad 1589</p> <p>Bajazet.</p>			<p>Francis with Jesus Christ.</p> <p>Fabri, Bishop of Chartres.</p> <p>Michael Anglianus.</p> <p>Raymond Jordan.</p> <p>Jac. de Theramo.</p> <p>Manuel Chrysoloras.</p> <p>Cardinal Francis Zarabella, with many others, too numerous to mention.</p>		<p>The city of Rhodes is taken from the Saracens, in the year 1500, by the Knights Hospitallers, or as they are now called, Knights of Malta.</p> <p>Tamerlane extends his conquests in the East</p> <p>The Bible is translated into French by the order of Charles V.</p> <p>The festival of the Holy lance and Nails that pierced Jesus Christ instituted by Clement V.—Such was this Pontiff's arrogance, that once, while he was dining, he ordered Dandalus, the Venetian ambassador, to be chained under the table like a dog.</p> <p>The beginning of the Swiss Cantons.</p> <p>The Emperors, Lewis of Bavaria, Philip the Fair, king of France, Edward III. king of England, who opposed the tyranny of the Popes, may be</p>	

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events,—Religious Rites.</i>	<i>Profane Authors.</i>
					<p>looked upon as witnesses to the truth and preparers of the Reformation. To these we may add Durand, Gerfon, Olivus, who called the pope Antichrist, and Wickliff, who rejected Transubstantiation, the sacrifice of the mass, the adoration of the host, purgatory, meritorious satisfactions by penance, auricular confession, the celibacy of the clergy, Papal excommunications, the worship of images, the Virgin and relicks.</p> <p>The order of the Garter is instituted in England by Edward III.</p>	

CENTURY XV.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, Religious Rites.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i>	Boniface IX. 1404	Thomas Arundle 1415	John Huss.	The Waldenses.	The Moors and Jews are converted in Spain, by force.	Laurentius Valla, the great restorer of Latin elocution.
Manuel II. 1425	A. D. Innocent VI. 1406	H. Chicheley 1445	Jerome of Prague.	The Wickliffites.	In the year 1492, Christopher Columbus opens a passage into America, by the discovery of the islands of Hispaniola, Cuba, and Jamaica.	Leonard Aretin. Gasparini. William Lynwood. Alexander Chartier. Gob. Persona.
John VI. Palæologus, 1448	XII. deposed 1409	John Saford 1452	Paulus Anglicus.	The White Brethren.	Constantinople taken by the Turks in the year 1453.	Christine of Pisi.
Constantine Palæologus, so far down as the year 1455, when Constantinople was taken by Mahomet II.	V. 1410 John XXII. deposed 1417 Martin V. 1451	John Kemp 1486 Thomas Bourcheir 1500	John Gerson.	The men of understanding, who were headed by Ægidius Cantar, and William of Hildernissen.	Letters flourish in Italy, under the protection of the house of Medici and the Neapolitan monarchs of the house of Arragon.	Paul de Castro. Poggio of Florence. John Fortescue, high chancellor of England. Theod. Gaza.
<i>Emperors of the West.</i>	Eugenius IV. 1447	J. Morton	Hierman de Petra.	Picard, an Adamite.	The calamities of the Greeks under the Turkish government conduce to the advancement of learning among the Latins.	Bart. Facio. Dluglossus, a Polish historian. R. Sanc. de Areallo. Laon. Calcondilas.
Robert 1410	A schism—The council of Basil deposes Eugenius, and elect Amadeus, first Duke of Savoy, who assumes the title of Felix V.		Peter de Ancharano.	The following deserve rather the denomination of Reformers than Heretics, viz. John Huss, Jerome of Prague.	The council of Coustance is assembled by the Emperor Sigismund in the year 1414.	J. Savonara. Marcilius Ficinus.
Jodocus not acknowledged.	Eugenius, however, triumphs in the issue.		Nicholas de Clemingis.	Branches of the Hus-sites—the Calixtines. Orphanes. Tarborites. Bohemian Brethren.	John Huss, and Jerome of	
Sigismund 1457			Theod. Urias.			
Albert II. of Austria 1459			Alphons. Tostat.			
Frederic III. 1495			John, patriarch of Antioch.			
Maximilian I.	Nicholas V. 1455		Mark of Ephesus.			
<i>Kings of Spain, i. e.</i>	Callistus III. 1458		Cardinal Bessarion.			
Leon and Castile.	Pius II. 1464		G. Scholarius.			
Henry III. 1406	Paul II. 1471		G. Gemistus.			
John II. 1454	Sixtus IV. 1484		John de Turrecremata.			

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Henry IV. 1474 Ferdinand, in right of Isabella.	Innocent VIII. 1492 Alexander VI.		George of Trapezonde. John Capistran. Laurentius Valla. John of Segrovia. Franc. de la Place. Reginald, Bishop of St. Asaph. Antonin, Archbishop of Florence. Nicholas de Cusa, Bishop of Brixen, and Cardinal. Thomas a Kempis. Anton. de Roselis. Rickel. Ducas. Bened. de Accoltis. Guill de Aoupe-lande. James Paradise, an English Carthusian. Æneas Sylvius. Picolan. Pope Pius II. Leon Justinian. John Gobelius. Alphonso de Spina.	As also John Petiti. John Wel-lus. Peter Osma. Matth Grabon.	Prague are committed to the flames by a decree of that council. The council of Basil is opened in the year 1431, and in it the reformation of the church is attempted in vain. Horrible enormities committed by the popes of this century, and more especially by Alexander VI. The council of Constance remove the Sacramental cup from the laity, and declare it lawful to violate the most solemn engagements when made to Heretics. The war of the Hussites in Bohemia. Institution of the Order of the Golden Fleece. The Moors and Jews driven out of Spain. The massacre of Varnes, in the year 1444. The Order of Minimes instituted by Franc. de Pauls. Exploits of the Maid of Orleans.	John Picus de Mirandula. Marc. Coc. Sabellicus. Forrestus. Ant. Bon-sinius. Jovian. Pontanus. Leonard Justinian. G Gemistus. J. Alvarot. Guarino de Verone. J. Juv. des Ursins. Mass. Vegio. Elavio Biondo. J. Argyropuleus. Dr. Thomas Lynacre. The Strozzi. Bon. Mon-britius. P. Callim. Esperiente. Jul. Pom-pom. Læ-tus. Angel. Politian. Falgosi. A Urceus. Codrus. Mach. Marullus. Oliver de la Murche. Caiado Abarbanel. Calepin. Bebel.
<i>Kings of France.</i> Charles VI. Charles VII. 1461 Lewis XI. 1483 Charles VIII. 1493 Lewis XII.						
<i>Kings of England.</i> Henry IV. 1413 Henry V 1422 Henry VI dethroned in 1461 Edward IV. 1482 Edward V 1483 Richard III. 1485 Henry VII.						
<i>Kings of Scotland.</i> Robert III. 1406 James I. 1457 James II. 1460 James III. 1488 James IV.						
<i>King of Sweden and Denmark.</i> Margaret 1412 Eric IX. deposed in 1458						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, &c.</i>	<i>Remarkable Events,—Religious Rites.</i>	<i>Profane Authors.</i>
Christopher III. 1448			Greg. de Heym-bourg.		The art of printing, with moveable wooden types, is invented by Costera t Har-lem; and the farther im-provements of this admirable art are owing to Gensfleisch and Guttem-berg of Mentz, and Schoeffer of Strasbourg.	Martial de Paris.
Charles Canutson 1471			Theod. Le-lío.			Phil. de Co-mines.
An Inter-regnum un-til the year 1485			Henry of Cocum.			Al. Achilli-ni.
John.			J. Ant. Campanus.			Scipio Car-teromaco.
<i>Kings of Poland.</i>			Alex. de Imola.			John Bap-tistic Porto-nius.
Uladislaus, Jag. 1454			Henry Har-phius.			Aldus Ma-nutius.
Uladislaus, king of Hungary, 1444			J. Perez.			Cherefed-din Ali, a Persian historian.
An Inter-regnum of three years.			P de Nata-libus.			Arabschah, an Arabian Historian.
Casimir IV. 1492			B. Platina.			J. White-hamsted.
John Al-bert.			P. Niger.			Ulugbeg, a Tartar prince.
<i>Kings of Portugal.</i>			John de Wessalia.			J. Bracelli.
John I. 1455			Hermol. Barbarus.			Palmieri.
Edward 1458			Michael of Milan.			Villon, otherwise Carbu-eil.
Alphonso V. 1481			Stephen Brulefer.			Muller, sur-named Re-giomonta-nus.
John II. 1495			Cardinal Andr. du St. Sixte.			Calentius, a Latin poet.
Emmanuel the Great.			Savanarola.			Dom. Cal-derini.
<i>Ottoman Emperors.</i>			Marcius Fecinus.			Barth. Fon-tius.
Bajazet taken prisoner by Tamer-lane in 1402			John Tri-theme.			Enguerr. de Monstrelet.
Solyman 1410			John Pic of Miran-dula.			Andronicus of Thessa-lonica.
			Ant. de Le-brixa.			George of Tapesonde.
			Boussard.			
			J. Reuchlin, otherwise called Cap-nio.			
			Jovianus Pontanus.			
			Nicholas Si-monias.			
			Claude de Seyssel.			

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Mousa 1413			Simeon of Thessalonica.		The famous Pragmatic sanction established in France.	Fr. Philippi.
Mahomet I. 1421			Gobelinus Persona.		The University of Caen in Normandy is founded by the English in the year 1437.	Alex. Imola.
Amurat II. 1451			Henry of Hestia.		The Portuguese sail, for the first time, to the East Indies, under Vasquez de Gama.	J. Ant. Campani.
Mahomet II, who takes Constantinople in 1453			George Phranza.		Maximilian divides the empire into six circles.	Nich. Perrotti.
and dies in 1481			Vincent Ferrieres.			Th. Littleton.
Bajazet II.			Julianus Cæsarinus.			Ant. of Palermo.
			Nich. Tu deschus or Panormus.			Constant. Lascaris.
<i>Czars or Emperors of Russia.</i>			Raymond. Sabund.			A. Barbatius.
There reigns in the Chronology of these princes an uncommon degree of confusion, suitable to the barbarism of that nation. In the year 1732, they began to publish at Petersburg, a series of their Sovereigns, beginning with Duke Ruricke, who is supposed to have reigned in the ninth century. From that time downwards, all is darkness and perplexity un-			Catherin of Bologn.			Christ. Persona.
			Gregorius Melissen.			Bern. Justiniani.
			Marcus Eugenius.			Dieb. Schilling.
			Laurent.			Ralph Agricola.
			Justinian.			J. Andrea.
			Sylvester Syropul.			Ermol. Barbaro.
			Ambrose, General of the Camaldules.			Alex. ab Alexandro.
			George Codinus.			G. Merula.
			Onuphr. Panvinius.			M. M. Boiardo.
			Gabriel Biel.			A. Mancinelli.
			John Nauclerus.			Rob. Gaguin.
			John Nieder.			Bern. Corrio.
						Gabr. Altilius.
						Gul. Caoursin.
						J. Nanni.
						Al. Ranuccini.
						P. Crinitus.
						Molines.
						Cettes.
						John Murellius.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events,—Religious Rites.</i>	<i>Profane Authors.</i>
<p>till we come to the reign of John Basilowitz I. who, in the fifteenth century, shook off the yoke of the Tartars and assumed first, the title of Czar, after having conquered the kingdom of Casan. We therefore begin with this Prince, and shall follow the chronology observed by the authors of the Modern Universal History, in their History of Russia. The reader may, however, consult the <i>Tablettes Chronologiques de l'Histoire Universelle</i> of Lenglet, who places this prince in the sixteenth century. John Basilowitz.</p>						<p>Mark Musurus Jason Mainus. Pandolph Collencio. R. Langius; John Collet. Pietro Cosimo. Abraham Zachut.</p>

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Philip I. of Austria. 1506			David Chytræus.	Valent. Gentilis.	The Reformation introduced into	<i>French Authors.</i>
Jane 1516			William Farel.	Lælius Socinus.	Scotland by	William Bude
Charles I. or V. 1558			Theodore Beza.	Faustus Socinus.	John Knox, about the year	Clement Marot.
Philip II. 1598			Faustus Socinus.	Quintin, the chief of the Libertines.	1560; and Into Ireland	Fr. Rabelais
Philip III. N. B.			Ben. Arias Montanus.		by George Brown, about the same time;	Ja. Dubois (Sylvius)
Philip II. seizes upon Portugal, which remains in the possession of the Kings of Spain until the year 1640.			And. Oslander.		Into the United Provinces, about the year 1566.	Or. Finee Robert Stephens
<i>Kings of France.</i>			Ægid. Hunnius.		Gustavus Ericson introduces the Reformation into Sweden, by the ministry of	P. Belon William Morel
Lewis XII. 1515			Melchoir Canus.		Olaus Petri, in 1550.	Adr. Turnebus
Francis I. 1547			Polyc. Lyserus.		It was received in Denmark, in 1521.	Ch Du Moulin
Henry II. 1559			George Cassander.		The Gospel is propagated by the papal missionaries in	Gilb. Cousin Mich. de l'Hopital
Francis II. 1560			Cardinal Bellarmin.		India, Japan, and China.	L. Le Roy (Regius)
Charles IX. 1574			Stella.		The order of the Jesuits is founded by Ignatius Loyola, in the year	Hub. Languet, author of the Vindicix contra Tyrannos
Henry III. 1589			Crantxius.		1540.	Laur. Joubert
Henry IV.			Thomas Illyricus.		The famous council of Trent is assembled.	James Peletier
<i>Kings of England.</i>			Jacob Ben Chaim, who gave an edition of the Hebrew Bible.		The Pragmatic Sanction is abrogated by Leo X. and the Concordate substituted in its place.	Fr. Belleforest
Henry VII. 1509			Sanderus.		Pope Julius III. bestows the Cardinal's hat	M. A. Fr. Muret
Henry VIII. 1547			Isid. Clarius.			P. Ronsard
Edward VI. 1553			John Major.			J. Dorat
Mary 1558			Andrew Vega.			James Cujas
Elizabeth.			Franc. Vatable.			Fr. Hotman
<i>Kings of Scotland.</i>			Cardinal Sadolet.			James Amyot
James IV. 1513			Cardinal Cortesius.			
James V. 1542			John Cochlius.			

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Mary beheaded in 1587 James VI.			Alphons. Zamora Vivaldus J. Almain Spagnoli Aug. Dathus Pope Adrian VI. Petro de Monte Pope Leo X. Alb. Pighius Henry VIII. king of England Lewis Vives S. Pigninus Leon de Castro Matth. Ugonius Cardinal Cajetan James Hoogstraat Amb. Catharini John Faber Ortuin Gratius John Eckius Leander Alberti Nic. Serrarius Pet. Canisius Casar Baronius Fran. Ribberia		upon the keeper of his monkeys. The Inquisition is established at Rome by Paul IV The war of the Peasants. The Universities of Wittemberg, Frankfurt on Oder, Alcalá, Saragossa, Marburg, Seville, Compostella, Oviedo, Grenade, Franeker, Strasbourg, Parma, Macerata, Tortosa, Coimbre, Coningsberg, Leyden, Florence, Reims, Dillingen, Mexico, St. Domingo, Tarragona, Helmstadt, Altorf, Paderborn, Sigen, founded in this century. The treaty of Passau, in 1552. The Paris massacre of the Protestants on St. Bartholomew's day. The republic of the United Provinces formed by the union of Utrecht. The edict of Nantz granted to the Protestants by Henry IV. of France.	Mich. de Montagne Mich. de Castelnau P. Pithau J. Bodin Nic. Vignier Bl. de Vigenere Henry Stephens J. De Serres (Seranus) Cl. Fauchet J. Passerat J. J. Bois-sard P. Daniel d'Orleans Francis Viete Cardinal d'Ossat Rob. Constantin P. Morin Jos. Just. Scaliger Nic. Rapin J. Papire Masson P. B. Brantome St. Pasquier <i>Italian Authors.</i> Americ Vesputius J. Jocondi of Verona, who discovered the Letters of Pliny.
<i>Kings of Sweden and Denmark.</i> John 1515 Christiern II. deposed in 1522 Gustavus Ericson 1560 N. B. Sweden is separated from Denmark under this Prince. Eric deposed in 1568 John III. 1592 Sigismond king of Poland, deposed in 1599 Charles IX.						
<i>Kings of Denmark.</i> Christiern II. deposed in 1522 Frederick I. 1533 Christiern III. 1559 Frederick II. 1588 Christiern IV.						
<i>Kings of Poland.</i> John Albert 1501						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Czars of Muscovy.</i> John Basilowitz, 1505			Ecclesiastical writers of this century, there are above 55 who employed their labours in the exposition and illustration of the Holy Scriptures; and this happy circumstance contributed no doubt to prepare the minds of many for the Reformation, and thus rendered its progress more rapid			A. Palladio. C. Sigonius. P. Victorius. Oct. Ferrari. James Zabarella. L. Guicciardini A. de Constantino. Torq. Tasso. Fr. Patrizi (Patritius). Ant. Riccoboni. G. Panciroli. And. Cesalpin Natalis Comes Aldovrandi Gratiani B. Guarini <i>Swiss Authors.</i> Aur. Ph. Paracelsus Theod. Bibliander Theod. Swinger Isaac Casaubon <i>German and Dutch Authors.</i> J. Reuchlin P. Mosellan M. Aurogallus, who assisted Luther in the translation of the Bible H. C. Agrippa D. Erasmus of Rotterdam Luscinius Simon Grynaeus Adr. Barland of Zealand Nic. Copernicus, a Prussian J. Secundus of the Hague
Basilus Swanowitz, who receives from Maximilian I. the title of Emperor 1533						
John Basilowitz II. 1584						
Theodore Iwanowitz 1597						
Boris Gadenow. <i>Stadtholders of the United Provinces.</i> William I. the glorious founder of their liberty 1584						
Maurice.						

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						<p>J. Olaus Magnus Peutinger Paul Fagius Sebastian Munster G. Agricola John Sleidan Gasp. Bruschius P. Lotichius Conrad Gesner G. Fabricius A. Masius Joach. Camerarius Viglius of Zuichem Hubert Goltzius John Sturmius J. Sambuc A. G. Busbeq J. Leunclavius G. Mercator Læv. Torrentius Raphelingius Ortelius Tycho Brahe, a Dane Heurnius of Utrecht Nicholas Craigi of Copenhagen Justus Lipsius Paul Merula of Leiden A. Gorlæus Schonæus Em. Van. Meerten Dom. Badius</p>

CENTURY XVII.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events.—Religious Rites.</i>	<i>Profane Authors.</i>
<i>Emperors.</i>	Clement VIII. 1605	Dr J. Whitgift	Protestant Writers	The doctrine of the	The congregation De	No century has been so
A. D.	Leo. XI. 1605	1605	Archbishop	Jesuits, concerning phi-	propaganda, &c. founded at	fertile in authors as this
Rodolphus II. 1612	1605	Dr. R. Bancroft	Abbot	losophical	Rome in 1622,	before us.
Matthias 1619	1621	1610	John Lightfoot	sin, condemned by	by Pope Gregory XV.	Their number amounts
Ferdinand II. 1637	Gregory XV. 1625	Dr. George Abbot	Matthew Pool	Pope Alexander VIII.	Christianity is	to above
Leopald I.	Urban VIII. 1644	1655	Bishop Pearson	in 1690.	is propagated in the	850. We shall confine
<i>Kings of Spain.</i>	Innocent X. 1655	1644	Laud	The Probabilists (so	of Siam, Tongking, and Ko-	ourselves to those who
Philip III. 1621	Alexander VII. 1667	1665	Dr. W. Juxten	the Jesuits were called	chinchina by the Jesuit Mis-	were most eminent in
Philip IV. 1665	Clement IX. 1669	1677	Owen Edward Sheldon	from the odious doctrine of	sionaries. The thirty years war	each country.
(Portugal throws off the Spanish yoke, and recovers its independency, in the year 1640)	Clement X. 1676	1677	Dr. Goodwin	condemned by the Sorbonne.	breaks out, and was concluded	<i>In Great Britain and Ireland.</i>
Charles II. 1700	Innocent XI. 1689	1693	Dr. Manton	The Franciscans are judged	by the peace of Westphalia.	John Harrington
<i>Kings of France.</i>	Alexander VIII. 1691	1694	Sichard Baxter	Heretics on account of their doctrine concerning the	The Moors are driven out of Spain.	James Harrington
Henry IV. 1610	Innocent XII. 1700	1694	Dr. Calamy	Howe	The Protestants are persecuted in France.	J Pitt
Lewis XIII. 1643			Bates	Bishop Grew	The Gunpowder-Treason discovered in England.	R. Stanishurst
Lewis XIV.			Bishop Burnet	Jo. Forbes	A rupture between pope Paul V. and the Venetians.	Sir Henry Shville
<i>King of England.</i>			John Tillotson	J. Baxter	The Royal Society is founded in the year 1662.	Thomas Harriot, the inventor of Algebra
Elizabeth 1603			Archb. of Canterbury	John Tillotson	A Jubilee is celebrated by pope Clement VIII. in the year 1600.	W Camden
James I. VI. of Scotland, 1625			Dr. Sherlock	Archb. of Wake	In 1605. Maurice, Land-	den
Charles I. beheaded in the year 1649			Chillingworth	and Arnauld, as also Fenelon, Molinos, and the pietists, are condemned in France.		Nicholas Fuller
						Benjamin Johnson
						Shakespeare
						Henry Wotton

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or r. puted.</i>	<i>Remarkable Events,—Religious Rites.</i>	<i>Profane Authors.</i>
Cromwell usurps the government under the title of Lord Protector, and dies in 1658			Henry Hammond	Arminius, and his followers, the Universalists, Bekker, the Cartesian Divines, L'Abadie Bourignon Poiret	grave of Hesse Cassel, introduced the Reformed religion into Marpurg.	Thomas Lydiat
Charles II. 1684			Thomas Hyde	Lechoff, and Claude Paron, are regarded as Heretics by the Reformed churches in France and Holland.	Paul V. ex-communicates the Venetians, whose cause is defended by Fra. Paolo.	Joseph Hall, called the English Seneca.
James II. abandons his kingdom in the year 1688, and dies in 1701			William Cave	Fr. Spanheim	In the year 1606, Rudolph II. allows the Hungarians the free exercise of the Protestant religion, that had been formerly granted by Ferdinand I and abolished by his successors.	Lord Herbert of Cherbury.
William III. and Mary 1694			Brian Walton	R. Cudworth	In the year 1608, the Socinians published their Catechism at Cracow.	Thomas Gataker
			Drusius	Ed. Stillingfleet	The Silesians, Moravians, and Bohemians, are allowed, by Rudolph II. the free exercise of their religion, in the year 1609.	W. Habington
			Hospinian	II. Prideaux	The Protestants form a confederacy at Heilbron, in the year 1610; and the Roman Catholics form a league at Wartzburg in opposition to it.	Archbishop Usher
			Trigland	J. Locke		V. Harvey, who first discovered the circulation of the blood.
			Ittigian	W. Lloyd, Bishop of Worcester		Sir Ken. Digby
			Fr. Spanheim	J. Milton		Sir James Ware
			R. Cudworth	St. Nye		John Milton
			Ed. Stillingfleet	Claude Daille		Abraham Cowley
			II. Prideaux	Amyraut		J. Ogilby
			J. Locke	Basnage, Samuel, and James Jurieu		Lord Chancellor Clarendon
			W. Lloyd, Bishop of Worcester	Benoit Turretin		Matthew Hales
			J. Milton	Elias Sauren		Fr. Glisson
			St. Nye	Morus		Thomas Stanley
			Claude Daille	Le Cene		Joseph Glanvil
			Amyraut	Mesterzat		Samuel Butler
			Basnage, Samuel, and James Jurieu	Le Blanc		Algernoon Sidney
			Benoit Turretin	Arminius		John Collins, Mathematician
			Elias Sauren	Grotius		Robert Morison
			Morus	Episcopius		
			Le Cene	Curcellæus		
			Mesterzat	Limborch		
			Le Blanc	Sleidan		
			Arminius	Cocceius		
			Grotius	Voetius		
			Episcopius			
			Curcellæus			
			Limborch			
			Sleidan			
			Cocceius			
			Voetius			

Kings of Sweden.
Charles IX. 1611
Gustavus Adolphus 1652

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Christina abdicates the crown in 1654, and dies in 1689			Gomar Lud. Capell S. Bochart Gerhardus Hoe. Calixtus, G. and Fred. Hulseman Heilbronner Haffenref-fer Thummius The Osian- ders. Musæus —Hutter Hunnius, Guy, and Nich. The Ment- zers —Olearius' Fred. Baldwin Alb. Grawer The Carp- zovius' Tarnovius, J. and Paul John Assel- man. Eilhart Lu- ber. The Lysers Michael Walter Joach. Hil- debrand J. Val. An- dreas Solomon Glassius	Stifelius, and the Rosecrusi- ans.	The Bohe- mians choose Frederick V. elector Pala- tine, for their king, in order to maintain them in the free exercise of the Protestant reli- gion—but Fre- derick is con- quered, and they are forced to embrace popery. In 1625, the princes of Lower Saxony enter into a league with Christian IV. of Denmark, which con- cludes by the peace of Lubec. Ferdinand II. publishes, in 1629, an edict ordering the Protestants to surrender and restore all the ecclesiastical dominions and possessions of which they were become masters after the pacifi- cation of Pas- sau—this edict is disobeyed. Gustavus A- dolphus enters into Germany. The peace of Munster and Osnaburg con- cluded, by which the three	William Dugdale Ralph Cud- worth J. Rush- worth Robert Boyle John Locke W. Moly- neux Sir W. Temple Sir Paul Ricaut H. Hody Bishop Be- verage Sir Samuel Garth Thomas Gale John Phi- lips Bishop Spratt Thomas Dempster John Fletcher Ph. Mas- singer Ed. Gun- ther Francis Ba- con, Lord Verulam Thomas Rivley John Speed John Donne Fr. Good- win, the Annalist Edward Coke
<i>Kings of Denmark.</i> Christiern IV. 1648 Frederick III. 1670 Christiern V. 1699 Frederick IV.						
<i>Kings of Poland.</i> Sigismond III. 1652 Uladislaus Sig. 1648 John Casimir. 1669 Michael I. 1674 John Sobieski 1697 Frederick Augustus, Elector of Saxony.						
<i>Kings of Portugal.</i> John, Duke of Braganza, chosen king in 1640 dies in 1656						

<i>Sovereign Princes</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events,—Religious Rites.</i>	<i>Profane Authors.</i>
Alphonso IV. de-throned in 1667			Ab. Calovius Theod. Hachspan		Religions are tolerated in the empire. The synod of Dort assembled in the year 1618, and sits from the 1st of November till the 26th of April.	Thomas Randolph Thomas Farnaby
Pedro II.			J. Hulse- man Jacob Well- er			John Napi- er, inven- tor of Lo- garithms
<i>Ottoman Emperors.</i>			J. Conr. Danhavr		Henry IV. of France is assas- sinated by Ra- villac.	G. Keating John Greaves
Mahomet III 1604			J. G. Dor- scaeus			Edward
Achmet I. 1617			John Arndt			Simson
Mustapha 1617			Martin Geyer			John Selden
Osman 1622			John Ad. Schertzer		This event exposesthePro- testants to new persecutions.	Burton Richard Zouch
Mustapha restored 1623			Balthasar and John Meisner		The edict of Nantz is perfi- diouslyrevoked by Lewis XIV.	W. Ough- red B. Walton
Amurat IV. 1684			Aug. Pfeif- fer		and the Pro- testants treated with the utmost barbarity.	P. Heylen James Howel
Ibrahim 1655			Muller, H. and J. Just. Chr. Schomer		A contest between Lewis XIV. and Pope Innocent XI. concerning the collation of be- nefices, and the privileges and pretensions of the crown dur- ing their va- cancy.	Sir John Denham Sir John Marsham
Mahomet IV. 1687			Sebast Christ Schmidt			Bishop Wil- kins
Solyman III. 1691			Horsholt			James Gregory
Achmet II. 1695			Ph. Jac. Spener			Thomas Willis
Mustapha II			G. Th. Mayer			Bulst
<i>Czars of Muscovy.</i>			Fred. Bech- man			Whitlock
Boris Gade 1605			From Ger- hard to Frid. Bachman inclusively, all Luther- ans.			John Price Isaac Barrow
Theodore Borriso- witz 1605						Thomas Hobbes
The false Demetrius 1606						Thomas Brown
Basilius Zuski 1610						Thomas Thomas Marshal Edmund Castel
II Deme- trius 1610			<i>Roman Ca- tholic Au- thors.</i>		The French clergy, in a ge- neral assembly at St Germain, declare the Pope's preten- sions to tempo- rarities null and void; place the authority of a general council	
III Deme- trius 1610			Baronius Bellarmim Serrarius			
Uladislaus of Poland 1615						

Sovereign Princes.	Popes, or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical & Theological Writers.	Heretics, &c.	Remarkable Events,—Religious Rites.	Profane Authors.
IV Demetrius 1615 Michael Theodorowitz 1645 Alexis Michaelowitz 1676 Theodore Alexowitz 1682 Ivan, or John Peter I. Alexiowitz 1688			Fevardentius Possevin Gretser Combesis Nat. Alexander Becan Sirmond Petau Poussines Cellot Caussim Morin Renaud Fr. Paolo Pallavicini Labbe Maimbourg Thomassin Sfondrat Aguirre Henry Noris D' Achery Mabillon Hardouin Simon Ruinart Montfaucon Galloni Shacchi Cornelius a Lapide Bonfrere Menard Segenot Bernard Lamy Bollandus Henschen Papebroch Perron Estius Launoy Tillemont Godeau Albaspinæus.		above that of the Pope; and maintain that the decisions of the Pope are not infallible, unless when attended with the consent of the church. The Irish massacre in 1641, in which, above 40,000, some say, 150,000 Protestants are murdered. Charles I. king of England, beheaded in the year 1649. A sort of commonwealth introduced by Cromwell, under which episcopacy suffers, and the Presbyterians, or rather the Independents, flourish. Charles II. restored, and with him episcopacy re-established. The glorious Revolution renders memorable the year 1688. The Protestants are oppressed and persecuted in many places. Several false Messiahs discovered, particularly Sub-	Thomas Otway Ed. Waller Dr. Sydenham Anthony Wood Ed. Bernard, Professor of astronomy Bishop Sültingfleet William Somner John Dryden John Wallis John Ray D. Gregory M. Lister Henry Dodwell N. Grew Sir H. Spelman. <i>French Authors.</i> J. Aug. de Thou Pineau Gillot Mornac P. Matthieu Du Vair Fr. Pithou J. Barclai Savaron Pr. Jeannin Godefroi Bergier Le Mercier Boulanger Goulart Malherbe Marillac
<i>Stadtholders of the United Provinces.</i> Maurice 1625 Frederick Henry 1647 William II. 1650 The dignity of Stadtholder remains vacant during the space of 22 years.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, &c.</i>	<i>Remarkable Events,—Religious Rites.</i>	<i>Profane Authors.</i>
			Richlieu Holstenius Baluzius Bona Huet Bossuet Fenelon Thiers Du Pin Leo Allatius Zaccagni Cotelier Filesac Visconti Molina Arriaga Rigault Richer Pererius Mariana Fr. Pithou Fr. de Sales M. de Caserio Lessius Pineda C. Janse- nius Bentivoglio Sponde Bzovius H. de Valois P. de Marca Arnaud d'Andilly Du Cange Pascal Du Boulay A. Arnaud Vavasseur Nercassel J. Le Maire de Sacy Pagi Lami Pezron		bati Levi, who to avoid death, embraces Mahometanism. The universities of Lund in Sweden, Giesen, Pampelune, Saltzbourg, Derpt in Livonia, Utrecht, Abo, Duisburg, Kiel, in Holstein, Inspruck, Bologna, Hall.— The academies of inscriptions, &c of Sciences, founded at Paris.	N. and C. Le Bois J. B. Le Menestrier J. Bap. Duval P. Haye du Chastelet R. Des Cartes N. Fab de Pieresc. Henr. duc de Rohan De Meziriac J. Bourdelot J. Guthieres And. du Chesne Louis Savot Val. Conrart Cardinal Richlieu Roche-mallet Philip Monet Nicholas Bourbon Augustus Galland J. F. Nicéron Edm. Merille Samuel Petit M. Mersenne Voiture De Vaugelas Ch. Justel Did. Hérault

Sovereign Princes.	Popes, or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical & Theological Writers.	Heretics, real or reputed.	Remarkable Events, &c.	Profane Authors.
			Gerberon Quesnel These are the most noted writers of the Romish church during this century.			J. Baudoin P. Du Puy G. and Louis de St. Marthe Denis Petau G. Fournier Cl. Saumaise G. Naude N. Rigault De Balzac G. B. de Gramont Sarasin D. Blondel P. Gassendi J. Bignon C. H. Fabrot L. Ch. Le Fevre N. Perrot D' Ablancourt N. Sanson Briet Tran Le Fevre. Fr La Mothe Vayer Moliere G. M. le Jay Roberval Rohault H. and Adr. de Valois F. H. d'Aubignac J. Esprit L. Moreri Duc. de Rochefoucault R. le Bossu F. E. de Mezeray P. Corneille Ed. Mariotte J. Spon G. d'Estrades Cn. Perault P. Bayle Vauban Tournefort Th. Corneille

Sovereign Princes.	Popes, or Bishops of Rom.	Archbishops of Conterbury.	Ecclesiastical & Theological Writers.	Heretics, real or reputed.	Remarkable Events, &c.	Profane Authors.
						Boileau Ren. Rapin Jean Doujat Fr. Bernier Ch. Du Fresne Du Change Cl. Perrault Is. de Benserade Thevenot G. Menage De St. Real Pelisson Bussy Rabutin Ch. Patin B. d'Herbelot Cl. Lancelot St. Evremond Amelot de la Hou saye Louis Cousin F. S. Regn Des Marais A. Felebein Jean de la Bruyere Sim. Foucher J. Domat J. B. Santeuil C. P. Richelet P. J. d'Orleans J. Racine J. Barbeyrac Et Morin Baudrand Segrais Chevreau Charpentier Behours Marquis de l'Hopital Vaillant P. Silv. Regis Theod. Agrip. d'Aubigue <i>Italian Authors.</i> Prosper Alpini B. Baldi J. A. Magini A. Morosini Luc. Valeri Paul Beni Davila L. Pignoria Salvador

Sovereign Princes.	Popes, or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical & Theological Writers.	Heretics, real or reputed.	Remarkable Events, &c.	Profane Authors.
						Sanctorius Thomas Campanella Alexander Donato Mascardi Galilei Bentivoglio Strozzi Leon de Modena Bonav Cavaleri Ev. Torricelli J. V. Rossi Fam. Strada T. Galluzzi Martini Imperiali Tomassini Virgilius Malvezzi Molinetti Sert. Orsato J. B. Nanni J. A. Borelli Ricci Oct. Ferrari Bartalocci M. Malpighi Bellori Viviani Bellini Bocconi Averani Cassini Magalotti <i>Spanish and Portuguese Authors.</i> Cervantes Anthony de Ledesma J. Mariana the Historian Anthony Herrera, the Historian Aldrete, the Antiquarian Balbuena

Sovereign Princes.	Popes, or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical & Theological Writers.	Heretics, real or reputed.	Remarkable Events, &c.	Profane Authors.
						<p>J. L. de la Cerda Lopez de Vega, the Spanish Homer Nic. de Antonio Balth. Gracian Diego de Couto Jos. Taxeira Rod. Lobo Eman Faria del Souza Ant. Perez Man. Alvarez Pegase.</p> <p><i>German, Dutch Swiss, Swedish, &c. Authors.</i> Pauw, Anatomy Aiguillon Emmius Gruterus Bertius Andr. Schott Martinius Snellius of Leyden James and Adrian Metius Cunæus J. Meursius Lewis de Dieu J. B. Van Helmont Hugo Grotius Erycius Puteanus Gasp. Barlaeus Van Hooft Const. Imperator Manasse Ben Israel B. Varenius Sanderus</p>

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
						Vander Linden J. Gollius Atzema Hoeschelius Ch. Helvicus Melch. Adam Cluverius Hospinian Rosinus Buxtorf Kepler Goldast Horstius Sennert Erasmus Schmidt Alstedius Pareus Hoffman Scioppius G. J. Vossius Gasp. Barthius Freinshemius Schrivelius J. Gerard Hornius Etmuller Olaus Rudbeck Bartholin Isaac Pontanus Chr. Longomontanus John Rhodius Bangius Meric Causaubon Ad. Olearius J. F. Gronovius Renier Graaf J. Swammerdam Fr. Junius A. Maria Schurlurman Ath. Kircher Conringius N. Heinsius Wicquefort Noldius Kunckel.

<i>Sovereign Princes</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
						<p>H. Meibomius. Ludolf. J. G. Grævius. Burch de Volder. Olaus Wormius J. R. Wetstien of Basil. Varen- nius of Lun- enberg. Tho- masius. Dodo- næus. Otto Guerick, inven- tor of the air- pump. Jos. Arndius. John Gasp. Suicer. Isaac Vossius. Olaus Borri- chius. D. G. Morhoff. G. Sa- gittarius. Sam. Puffendorff Ch. C. Huy- gens. J. Tol- lius. Eras. Bar- tholinus J. Leusden of Utrecht Wagensilius Brockhuisen. Cellarius Ezech. Span- heim. Gurt- ler of Basil.</p>

CENTURY XVIII.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, or Enemies of Revelation.</i>	<i>Remarkable Events.—Religious Rites.</i>	<i>Profane Authors.</i>
<i>Emperors.</i>	Clement XI. 1721	Dr. Thomas Tennison 1715	N. B. In this list none but deceas'd	John Tol-land.	The French missionaries make many converts to Po-	Sir Isaac Newton.
Leopold 1705	Innocent XIII. 1724	Dr. William Wake 1736	authors are mentioned.	Matthew Tyndal.	peery in the eastern parts of the world, in Car-	J. Flamstead.
Joseph 1711	Benedict XIII. 1730	Dr. J. Potter.		Ant. Collins.	nate, Madura, the coasts of Malabar, Chi-	Dr. Sam. Clarke.
Charles VI. 1742	Clement XII. 1740	Dr. Thomas Herring.	<i>Protestant Writers.</i>	Thomas Woolston.	na, &c. A great contro-	Dr. R. Bentley.
The last Emperor of the House of Austria.	Benedict XIV. 1758	Dr. Thomas Secker.	Sir Isaac Newton	Ch. Blount	versy occasioned by the indulgence of the Jesuits to-	Dr. Hare.
Charles Albert of Bavaria 1745	Clement XIII.		Dr. Rich Bentley	Tho. Morgan.	wards the Chinese, in allow-	J seph Addison.
Francis, Duke of Lorraine.			Bishop Hare	John Chubb.	ing them to perform the re-	Alexander Pope.
			Bishop Cumberland.	John Man-	ligious rites of their ancestors.	James Thomson.
			Bishop Atterbury.	deville.	Protestant missionaries sent to India	M. Prior.
			Dr. Sam. Clarke.	Lord Bo-	by the English, Dutch, and Danes.	Sir. R. Steele.
			Bishop Chandler.	ngbroke, and others less worthy of notice.	The bull U-	Dr. Jona-
			Bishop Berkeley.	Among the sects of this century we may reckon the	nigenitus issued out by Clement XI. in the year 1713, condemns the New Tes-	than Swift.
			Bishop Butler.	Herrenhutters or Moravian Brethren, and the fol-	tament of Ques-	Dr. John Arbuthnot.
			Woolaston	lowers of Whitfield, Wesley, and others of the same stamp.	nel and pro-	Dr. John Friend.
			Dr. Mill.		duces violent debates and divisions in the Gallican church; more especially between the Je-	Dr. Edm. Halley
			Dr. Ed-		suits the great	Dr. Francis Hutcheson.
			wards.			Dr. Camp-
			Dr. Whitby.			bell.
			Mr. Whis-			Mr. Balguy.
			ton.			Mrs. Cock-
			Arbernethy.			burn.
			Dr. Bennet.			Dr. Con-
			Archbishop Wake.			Middleton.
			Bishop Smallridge.			Dr. Berkley
						Bishop of Cloyne.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events,—Religious Rites.</i>	<i>Profane Authors.</i>
<i>Kings of England.</i> William III. 1702			Sir Peter King, Lord Chancellor		defenders of the bull and the Jansenists its opposers.	Lord Shaftesbury Lord Bolingbroke
Anne 1714			Archbishop Potter		The Jansenists endeavour to support their declining credit	Dr. Th. Burnet Thomas Rowe
George I. 1727			Derham		by the pretended and fictitious miracles that were said to be wrought at the tomb of the Abbe Paris.	Elis. Singer W. Wycherly
George II. 1760			Dr. Hickes Bishop Sherlock		The study of Philosophy is placed on a new footing in Germany by Leibnitz and Wolf, and their method of demonstration transferred to Theology by several divines.	John Hud-son John and James Keil Colin M'Laurin Christoph. Wren Jer. Collier
George III.			Bishop Conybear Bishop Benson		Christ. M. Pfaff, a very learned and respectable Lutheran divine, forms a plan of reconciliation and union between the Lutheran and Reformed churches; which bigotry and party spirit hinder from being brought into execution.	Lord Sommers William Lloyd John Hud-son John and James Keil Colin M'Laurin Christoph. Wren Dr. John Taylor Laurence Echard Dr. J. Woodward Thomas Hearne Sir Hans Sloane Dr. Mead Martin Folkes Rev. Stephen Hales
<i>Kings of Sweden.</i> Charles XII. 1718			Dr. Benson Dr. Pierce Hallet		Sacheverel an incendiary, who inveighs against civil and religious liberty is impeached and censured.	Lord So- mers William Lloyd John Hud-son John and James Keil Colin M'Laurin Christoph. Wren Jer. Collier Dr. John Taylor Laurence Echard Dr. J. Woodward Thomas Hearne Sir Hans Sloane Dr. Mead Martin Folkes Rev. Stephen Hales
Ulric Eleonora 1751			Dr. Foster Grove			
Frederick of Hesse Cassel 1751			Dr. Watts Dr. Doddridge			
Adolphus Frederick of Holstein, now reigning.			Dr. Taylor of Norwich Bishop Squire Dr. Samuel Chandler			
<i>Kings of Denmark.</i> Frederick IV. 1730			Dr. John Leland Witsius of Leyden			
Christiern VI. 1746			Trigland of Leyden Vitringa of Francfort Muckius			
Frederick V. now reigning.			Reel Leydekker Gurtler			
<i>Kings of Poland.</i> Frederick Augustus III. 1733			Braunius Hulssii Pictet Abbadie			
Stanislaus elected without taking possession.			J. Al. Turretiu Werenfels Ostervald Jablonski.			
Stanislaus chosen a second time, but abdicates the crown.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, &c.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Catharine his Queen.			<i>Romish Writers.</i>			Gabriel Daniel
<i>Stadtholders of the United Provinces.</i>			Gonzales			G. J. du Verney
William III.			Beaugendre.			Valincourt
1702			Papin			Geoffroi
This dignity remains vacant during the space of 45 years.			Van Espen			De la Mothe
William IV.			Fr. Lami			Joach. Le Grand
1751			Pouget.			J. Franc. Felibein
William V.			Tomasi.			Sanadon
			Le Br. Desmarests			Dumont
			Dez. D. de			Vertot
			S. Marthe			Catrou
			Hyac Serri			Beausobre
			G. Helyot			Niceron
			F. T. ed			De la Barre
			Choisi			Melon
			L. E. Dupin			De la Croze
			J. Martiani.			Vaniere
			C. Hure			Montfaucon
			De Witte			Rollin
			Huet			Abbe Longue- rue
			L. Habert			Abbe Bannier
			Cl. Fleuri			Cardinal Polignac
			Pope Clement XI.			J. Baptiste
			Eus. Renaudot			Rousseau
			P. Constant			Abbe du Bois
			P. de la			P. Brumoy
			Broue. Ans.			L. Bourget
			Banduri			Abbe Bignon
			J. J. Boileau			Abbe de St. Pierre
			Marsollier			J. B. Du Halde
			Garnier			G. H. Bougeant
			J. Hardouin.			Marquis de
			Bellegrade			Puy Segur
			Massignon			Capperonier
			G. Daniel.			Alph. des Vig- noles
			Houdy			Abbe Desfon- taines
			Bianchina.			Michael and
			Echard.			Stephen
						Fourmont

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, &c.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
			Anselme			Mongault
			Tourne- mine			Bouhier
			Duguet			Le Sage
			Longuerue			Fr. de la Pey- ronie
			M. Le			Nichol. Freret
			Quien			Bellanger
			J. Longue- val			Gabriel, Emilie du Chastelet
			Orsini			Destouches
			J. Fr. Baltus			Abbe Terasson
			Vertot			H. Fr. d'A- esseau
			Gibert			C. Jos. Geof- froy
			Boursier			Gasp. de Real
			Ed. Martene			Folard
			C. de la Rue			De Boze
			Blondel			Mart Bouquet
			Montfaucon			De Moivre
			Sabatier			Lenglet
			Benoit			C. S. de Mon- tesquieu
			L. A. Mu- ratori			Cl. Joly de Fleury
			Colbert			James Cassini
			Languet			C. Chen du Marsais
			Dantine			Fontenelle
			Houtteville			Bouiller
			Lenglet du Frenoy			Castel
			Martin			Peysonel
			Berruyer			Reaumur
			De Caylus			Le Monnier
			Bon. Racine			L. Le Gendre
			Dom Aug.			Goguet
			Calmet			Boguer
			Benedict			Maupertuis
			XIV.			Velly, the His- torian
			J. Le Boeuf.			Abbe Salier
			R. Ceillier			Charievoix
			P. Maran			Masacrier
			Deschamps			Le Boeuf
			Orsi			M. Mabeau
						Le Brun
						Morabin
						Villaret
						Clairaut

Sovereign Princes.	Popes, or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical & Theological Writers.	Heretics, &c.	Remarkable Events, &c.	Profane Authors.
						Caylus Crevier. <i>Italian Authors.</i> Martin Poli Ant. Magliabechi Musitani M. Battaglini John Vincent Gravina J. M. Lancisi Ph. Buonanni Fr. Bianchini Jer. Zanicheli Just. Fontanini P. A. Micheli Eustachio Manfredi Ans. Banduri Giannone L. A. Muratori Apostolo Zeno Scipio Maffei Cardinal Quirini James Cassini Buonamici Cardinal Passionei. <i>Swiss Authors.</i> Daniel Le Clerc Em. Konig J.J. Scheuchzer James Herman J. Le Clerc Werenfels J. Bernoulli J. P. Crouzas Burlamaqui. <i>German Authors.</i> G. W. Leibnitz.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
						Christopher Wolf Baron Krosig Lud. Kuster H. de Coccei B. Zeigenbalg J. Molerus J. Andrew Schmidt Crenius Thomasius Gundling T. F. Buddæus J. G. Eccard J. M. Lang J. B. Meucke J. Hubner J. L. Mosheim J. Alb. Fabricius Gasp. Neuman Christopher Wormius J. G. Heinecius J. G. Keysler P. Cantemir Jordan J. Offer, a Swede J. H. Bohm Dopplemaier Winslow. <i>Dutch Authors.</i> J. Perizonius Cuper J. Fred. Gronovius S. Pitiscus B. Niewentite A. Reland Salengre G. Noodt N. Hartsoeker Adr. Helvetius Herman Boerhaave.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, &c.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
						Albert Schultens. Peter Burman Sig. Havercamp Bynkershoeck S. Gravesande J. Alberti P. Musschenbroek Wesseling Gasp. Burman Tib. Hemsterhuis Van Loon, the Historian

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AFTER the foregoing sheets were printed off, I was favoured by the very worthy descendants of the pious and learned Archbishop Sharp, with the present of a small, but curious work lately published, which belongs to the ecclesiastical history of the xviiith century. It contains an *account* of the measures that were taken, and of the correspondence that was carried on in the years 1711, 1712, and 1713, for the introduction of the liturgy of the church of *England* into the kingdom of *Prussia*, and the electorate of *Hanover*. To this historical account are annexed several letters and original papers that are very interesting, more especially a *plan of ecclesiastical discipline and public worship*, drawn up by the learned Dr. Jablonsky, and some other papers of the same author, concerning the nature of episcopacy and the manner of rendering it compatible with the interests of the sovereign, and the religious liberty of the people.

This publication, which is chiefly designed for the use of the Protestants in *Prussia*, is drawn from MS. memoirs of the life of Archbishop Sharp, who was principally concerned in the transactions and correspondence above-mentioned. These memoirs were composed from the Archbishop's journal by his son, the learned Dr. Thomas Sharp, archdeacon of *Northumberland*, and the historical account drawn from them, of the project for introducing episcopacy into *Prussia*, is published in a *French* translation, done by the Rev. Mr. Muysson, minister of the *French* chapel at *St. James'*, &c.

The

The following note refers to vol. III. p. 139. l. 33.

Dr. Mosheim does not pretend to determine whether these reports relative to the barbarity of the Jews were true or false; but it seems more than probable that they were insidiously forged out of hatred against that unfortunate people. This will appear still more evidently to have been the case, when we consider that in the xiiiith century the Popes Gregory IX. and Innocent IV. published declarations, which were designed to destroy the effect of several calumnies that had been invented and dispersed to the disadvantage of the Jews; and in the xivth century we find the Roman pontiffs Benedict XII. and Clement VI. giving the same proofs of their equity towards an injured people. We find in history, circular letters of the dukes of *Milan* and *Venice*, and imperial edicts of Frederic III. and Charles V. to the same purpose; and all these circumstances render it highly credible, that the reports mentioned by Dr. Mosheim are not founded on sufficient evidence.

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