

The Dissent and Nonconformity Series

Number 1



The History of the Evangelical Churches of the Valleys of Piedmont

Volume 1 of 2

Samuel Morland



Non dilexerunt animam suam usque ad mortem.

The Latin, *Non dilexerunt animam suam usque ad mortem*, translates, "... they loved not their lives unto the death." Revelation 12:11

On The Cover: *Massacres at Salzburg* took place in 1528 when Prince-Archbishop Cardinal Matthaus Lang of Salzburg issued mandates sending police in search of Anabaptists. Many were captured and killed. This engraving illustrates the sufferings and sacrifices these Dissenters endured when their government, in conjunction with established religion, attempted to coerce and impose uniformity of religious belief. Hence, this picture is a reminder of the cost of religious liberty and the ever-present need to maintain the separation of church and state. We use this art to represent our Dissent and Nonconformity Series.

H I S T O R Y
OF
The Evangelical Churches



SAMUEL MORLAND
1625-1693

THE
HISTORICAL
OF
The Evangelical Churches
Of the VALLEYS of
PIEMONTE.

CONTAINING
A most exact *Geographical* Description of the Place, and
a faithfull Account of the Doctrine, Life, and Persecutions of
the Ancient Inhabitants.

TOGETHER,
With a most naked and punctual Relation of the late
BLOODY MASSACRE, 1655. And a Narrative of
all the following Transactions, to the Year of Our LORD, 1658.

All which are justified, partly by divers Ancient *Manuscripts*
written many hundred Years before CALVIN or LUTHER, and
partly by other most Authentick Attestations: The true
Originals of the greatest part whereof, are to be seen in their proper Languages
by all the curious, in the Publick Library of the famous University
of CAMBRIDGE.

Collected and compiled with much pains and industry,
By SAMUEL MORLAND, Esq;
During his abode in Geneva, in quality of HIS
HIGHNESS *Commissioner Extraordinary* for the Affairs
of the said VALLEYS and particularly for the
Distribution of the *Collected Moneys*, among the remnant of those poor distressed People.

REVEL. 6.9.

And when he had opened the fifth seal, I saw under the Altar the souls of them that were slain for the word of God,
and for the testimony which they held; And they cried with a loud voice saying, How long O Lord, holy and
true, dost thou not judge and avenge our blood on them that dwell on the earth?

BOOKS 1 & 2 of 4

LONDON.

Printed by Henry Hills, one of His Highness's Printers, for
Adoniram Byfield, and are to be sold at the three Bibles in *Cornhill*, next to *Popes-head Alley*, 1658.



he Baptist Standard Bearer, Inc.

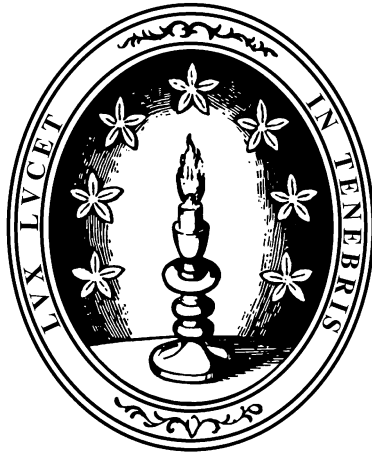
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Thou hast given a *standard* to them that fear thee;
that it may be displayed because of the truth.
-- *Psalm 60:4*

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THE WALDENSIAN EMBLEM

lux lucet in tenebris

“The Light Shineth in the Darkness”

ISBN #1-57978-541-7



THE
Authors Epistle Dedicatory

To His most Serene Highness,

O L I V E R,

By the Grace of God, *Lord Protector of
England, Scotland, and Ire-
land, &c.*

May it please YOUR HIGHNESS,



When I consider the great presumption of the *Age* we live in, and how even the meanest Writers think it an undervaluing to their Works, if they have not the Greatest of *Princes* for their *Patrons*, I am loth to press in with the crowd to importune *Your Highness* by a *Dedication* of the following *History*; But when I call to minde how exceeding precious in *Your* thoughts the lives and liberties

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berties of those poor distressed *Members of Christ*
 have been (who are the onely subject of my
 Discourse) and how deeply their bleeding con-
 dition hath always affected *Your* very heart, I
 cannot but hope *You* will vouchsafe to own
 the weak endeavours (though of the unwor-
 thiest of *Your* servants) for preserving the name
 and memory of those *Ancient and Primitive*
Professors to future Generations : Especially
 considering that my design herein is very sub-
 servient to that great end, which *You* have pro-
 posed to *your Self* ever since *Providence* blest
 these *Three Nations* with *Your* happy Govern-
 ment, Namely, the promoting of the general
 interest of Gods people throughout the *Christian*
 world. It is an observation of that *Excellent*
 Prince, the *Duke of Rohan*, that *The Interest of*
the chief Magistrate of England is, by all means to
become Head of the Reformed Party throughout
Europe ; And it is *Your Highness* Glory and
 Crown, that *You* have formed all *Your* Coun-
 sels in Order thereunto, and laying aside all o-
 ther Reasons of *State*, have adhered onely to
 this, that *Your own Interest may appear one and the*
same with the Universal Interest of the Evangeli-
cal Churches in their respective Nations. The Pie-
 ty of which Resolution *The Lord* himself hath
 born

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born witness to, by a continued series of wonderfull Providences and Heavenly benedictions that have alwayes accompanied *You* in *your* most honourable and Heroick Enterprises; Whereas those other *Princes* that went before *You*, who had little regard in the administration of their Government, either to the honest Maximes of *Humane Policy*, or to the wholesome Rules of the *Holy Scriptures* (which they ought to have bound about their necks, and to have graven upon the *Tables of their hearts*) but miserably spent the best of their powerfull Interests, and precious talents in persecuting tender consciences in their own Dominions, and most treacherously betraying the *Protestant Cause* in *Germany, France,* and other Countries, did at last to their great astonishment, even in the height of those their oppressions, and in the midst of all their jollities, behold with their eyes a *MENE TEKEL* upon the *Walls* of their *Palaces* and *Banqueting Houses*, and of late years in all the branches of their *Families* have tasted the bitter fruits of their own unrighteous doings. This is a Doom which was long since pronounced against them by the most pious *Pastors* and *Professors* of foreign *Churches*, who oft times heretofore have been heard to say, *That God would one day render*

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a recompence to that House for all their perfidious dealings towards his poor servants, and now many of those godly men, who have lived to see the execution of those his righteous judgements, considering on the other side the wonderful passages of Divine Providence leading the way to the extirpation of that Family, and to the placing of your Highness in the Princely Dignity, have of late frequently declared (as I my self have been divers times an ear witness) with tears of joy in their eyes, that they looked on You as a man miraculously raised up by God, and endowed with an extraordinary spirit of Wisdome and Courage, to plead the Cause of his afflicted ones against the Mighty, that they may no more oppress.

Who is there so ignorant in these Our dayes who knows not, that all the Peace, Tranquillity, and Priviledges, which those of the Reformed Religion enjoy at present in any part of the European World, does some way or other own your Patronage and Protection? And who is there likewise that knowes not that when first You were call'd forth in the view of the World, and singled out as a chosen Instrument to go forth to the help of the Lord against the Mighty, and to fight His Battels against

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gainst the great Persecutors, the estate and condition of the *Church Militant* was but at a very low ebb? The mighty floods of *Pope-ry* and *Atheisme* were broken in upon the *Isles* of *Great Britain* and *Ireland*, and the poor *Protestants* in all other parts were even sinking down under the *heavie burdens* laid upon their shoulders by those cruel *Task-masters* of the *Church of Rome*; Yea the *Plowers* were almost every where *plowing and making long furrowes upon the backs* of the faithfull ones in all the *Quarters* and *Corners* of their *Habitations*! It was a time when *the Enemies of the Lord* took *crafty counsel* together against His people, and were *confederate* against His *hidden ones* (*The Tabernacles of Edom and the Ishmaelites! Amaleck and the Philistims, with them that dwell at Tyre!*) They said one to another, *Come and let us cut them off from being a people, that so their name may be had no more in remembrance.*

And the truth is, they had undoubtedly compassed their hellish designs, had not the *Shepherd of Israel* awoke as a man out of sleep, and found out a man (*I mean your Highness*) to stand in the gap, girding You with strength unto the *Battel*, and putting his own sword into Your hand, to smite those
his

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his enemies in the hinder parts, and put them to a perpetual reproach.

The *Spaniard*, that old Enemy of *England* and *Religion*, is sufficiently able even already to give the world a very clear account of the blessed fruits and happy success of Your Noble and Princely undertakings; For here indeed You seemed to lay the axe to the root of the tree, when that ancient *Quarrel* revived again, which had lain asleep ever since the days of *Queen Elizabeth* of glorious memory. That *Princess*, looking upon this branch of *The House of Austria* as the main pillar of the *Romish* power and persecution, did set her whole shoulder to the work of overturning it, in hope to have put an end to the great *Mystery of Iniquity* and Tyranny exercised upon the bodies and consciences of mankind; But the measure of their iniquity being not yet filled up, *She* was not permitted by *God* to accomplish her design: And now after the long Reigns of two unhappy Kings, the *Martial* spirit and renown of *Our Nation* being raised again under the auspicious Name and Counsels of *Your Highness*, equal to the best and most victorious of *Our Ancestors*, all things seem to work, as if the final accomplishment of what she intended, were reserved for

DEDICATORY.

for Your Triumph and Trophees. You have with Your *Naval Forces*, in a manner held him shackled, and shut him up within his own Dominions for several years, In a word his treasures are almost exhausted, and the *Veins* which should supply him, are intercepted, besides in credit he is almost become bankrupt; so that if it please the *Almighty* to crown Your endeavours with a few more successes, a fair stroke will be given in a short time for excluding him from any considerable interest or influence in these *North* parts of the World. The fear of this, is that which made him of late betake himself to the same ignoble practises and attempts by *Assassinations*, and plotted *Insurrections* against the person and Government of Your *Highness*, as He practised of old against the person and Government of *That Renowned Queen*; But as God was graciously pleased to make *Her* fortunate in the discovering and apprehending such *Assassinats* and *Traitors* from time to time, and to continue her in a long and prosperous Reign, so Your *HIGHNESS* having hitherto been no less remarkably happy in having always Your eyes as it were miraculously enlightned, by the *God of Light and Truth*, to foresee the mischief, and pass by, while the intended *A-*
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ctors thereof have happily perished upon the points of their own swords, and *fallen headlong into that very pit of destruction which they had digged for others*, We are encouraged to hope, that the same *God* will vouchsafe to us this great blessing, that *You* likewise may long sway the Scepter of these Nations, and go in and out before us, for the perfecting of those blessed purposes, which he has put into *Your* heart for the good of his people, both here and in foreign parts; that so *You* may (as *You* have done upon all occasions) *deliver the poor that cry, and the fatherless, and him that hath none to help him; that You* may continue to be *eyes to the blinde, and feet to the lame; to break the jawes of the wicked, and to pluck the prey out of his teeth; to loose the heavie burden, and to let the oppressed go free.* Though *Your Highness* delights more to do these things than to hear of them, yet give me leave to tell *You*, that these *Your actions of Mercy and Righteousness* are the true *Walls and Bulmarks* of these *Your Islands*! these are the very *Weapons* wherewith you have so oft *run through a Troop, and broken the gates of brass, and cut the barrs of iron in sunder!* Yea I am bold to add, that *the blessing of the poor Waldenses* which were ready to perish, together with *that of the Polonian*

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lonian and Bohemian Exiles, is already visibly come upon You, and had no small influence in all Your late successes. May the God and Father of Mercies still go on to open the Treasures of his Grace, and rain down his blessings upon Your Princely Person and pious undertakings, for the honour of his great Name, and the good of his poor afflicted Church and People: for which end and purpose all honest and true hearted English souls ought to bow their knees daily to the Father of Our Lord Jesus Christ, that so (if it be his good pleasure that Our eyes shall see those happy days) the glory of his Gospel may by Your means be more highly advanced, and that the Top stone of that Heavenly building being at last laid, all the people may cry Grace, Grace unto it. This is the unfeigned prayer of,

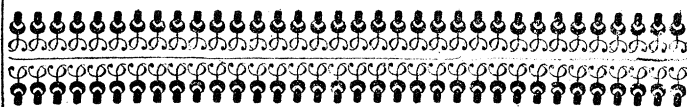
Your Highness most humble and
most faithfull Subject and
Servant,

S A M U E L M O R L A N D .



An Advertisement to the *READER.*

THough it be the custome of *Printers* to prefix their *Errata* to the Books they publish, I hope the want thereof here, will not make this be thought the more imperfect. Where the *Reader* findes a different *Orthography* in some of the *French* and *Italian Manuscripts*, from that of later times, his judgement will tell him that its an **A**rgument of their *Anti-quity*; where he meets with any real mistake, (which will be no wonder in such variety of matter, and **L**anguages) his ingenuity will easily prompt him to correct them.



The Authours
INTRODUCTION
To the following
HISTORY

By way of Apology for the
EVANGELICAL CHURCHES
in the Valleys of *Piemont*.

Against the bitter Calumnies and Reproaches of their
bloudy Persecutours.

Directed principally to all the faithful and compassionate
Souls of the *English* Nation, who have been grieved
for the Afflictions of *Joseph*.

But withall intended for the enlightening and edifying
of the more moderate and ingenuous Spirits among
the *Roman* Catholicks.

Christian and courteous Reader,



Am not ignorant, that both the nature of my Employ-
ment, and the principles which I profess, may at the first
sight beget some prejudice in the spirits of divers against
the ensuing Treatise, and cause them to look upon it as a
thing composed and brought forth upon the Stage of
the World, by one, whose interest (as they will suppose) being always
in his eye like the Yellow Jaundis, must needs make him judge all Ob-
jects to be of the same colour with it, and whose affection hath an in-
fluence upon his hand, and leads him unawares to draw now and then

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an oblique and unpleasing Line, notwithstanding, so much do I presume upon the generous disposition of the candid and ingenuous Reader, that when he shall have throughly weighed in the *Balance of the Sanctuary* those most authentick Attestations, whereby the truth of each essential part of the following Discourse is so manifestly justified, that he that runs may reade it, I shall finde so much favour in his eyes, as to be accounted by him, in the number (though not of the most able, yet) of the most sincere and faithfull Historians, (I except the Pen-men of the holy Scriptures) that ever yet appeared in publick. Yea, that which I desire of thee, whoever thou art, is but to proportion and measure out thy Censure, according to the Evidence of the Matter therein contained. And then, if thou thinkest that I ow thee ten thousand Talents of Truth, onely have patience with me, and I will pay thee all.

There are now more than nineteen Moneths past, since the voice of the Blood of the poor *Protestants* in the Valleys of *Piemont* was heard in all the Corners of the *Christian* World, especially throughout the *English* Nation, where there then arrived Letters upon Letters, just like *Job's* Messengers, one at the heels of another, with the sad and dolefull Tidings of most strange and unheard of Cruelties, for which I almost dare to challenge the best furnisht Historians, (as well ancient as modern) to finde me their Parallels. Some of their Women were ravisht, and afterwards staked down to the ground through their Privities; others strangely forced, and then their Bellies rammed up with Stones and Rubbish: the Brains and Breasts of others foddren and eaten by their Murderers, (as if the Design of those bloody *Canibals* and barbarous *Ambropophagi* had been not onely to extirpate those poor Creatures out of this World, but also as much as in them lay, by such a strange commixtion and confusion of substances, to hinder them from having a being in the World to come.) Others had their Flesh sliced from off their Bones, while they were yet alive, till such time as they were become meer Skeletons or Anatomies. Many impotent and aged persons of ninety and an hundred years of age most cruelly burnt in their Beds, without any respect had to their snowy Heads and hoary Hairs, upon which notwithstanding the All-wise Creatour has set so frequent Marks of Honour in his sacred Word. And if two She Bears out of the Wood were commanded to tear in pieces *fourty and two little Children* for abusing the *old Prophet*, barely by the term of *Bald Pate*, Lord, what shall be the end of these Murderers of riper years, who took so much pleasure and delight in torturing and tormenting so many poor, impotent and aged persons, by Fire and Sword?

There is none, there is none, who knows what it means, to be *grieved with the Afflictions of Joseph*, but will here easily conceive how nearly this bloody and barbarous Massacre then touched all the tender hearts of the *English* Nation, especially the heart of that most serene Prince and *Heroick* Captain, the dimensions of whose most *Christian* bowels of compassion for the poor afflicted

Saints

the following History.

Saints of *Jefus*, are in no wife to be measured by any of my slender and thort Expreffions.

The truth is, he has been a victorious Prince in all his undertakings, yet I am confident it would be much easier to outgo him in any thing than in tenderness and compassion towards the poor Members of *Christ* in misery and affliction. The News of this *Massacre* no sooner came to his Highness ears, but he *arose like a Lion out of his place*, and by divers patheticall and quickening Letters, awoke the whole *Christian* World, and moved their hearts to pity and commiseration. Of these his Highness Letters, the meanest of his Servants had the honour to be the Bearer of Two, the one to the King of *France*, to engage (if possible) his *most Christian Majesty* to improve his Power and Interest in the behalf of the Remainder of those miserable People. And the other to the *Duke of Savoy*, which I according to his Highness Commands delivered, together with an earnest Intercession by word of mouth in his Highness Name, That the said *Duke* would be pleased to recall those merciless and inhumane Edicts, and restore his poor afflicted Subjects to their ancient Liberties and Habitations.

Now when I had according to my weak and slender capacity executed his Highness (my Master's) Commands at *Turin*, I retired my self to the City of *Geneva*, a place not more pleasant by reason of its lovely situation, than eminent for the sincere, constant, and painfull Preaching of the *Word*, and Administration of the Sacraments, in no less than three severall Languages, (*French, Italian, and High Dutch*) the which also, to make up the heavenly Harmony, is accompanied with a singular Piety and *Christian* Behaviour in general, both of Governours and People.

I had not remained many Moneths in this place, before I received a Letter from the Right Honourable Mr. Secretary *Thurlo*, wherein he was pleased to intimate unto me, *how usefully both for the present Age and future Generations, I might employ my vacant hours during the time of my Retirement; namely, by drawing into an exact History all that had lately happened to the poor Protestants in the Valleys of Piemont, beginning with the Order of Gastaldo, and so proceeding and setting down all particulars in a distinct and clear method.*

Now when I had fate down and seriously considered the Contents of this Letter, joyned to the strict Charge given me by the late deceased *Lord Primate of Ireland*, one of the Wonders of this our later Age, touching the same subject, I began to perswade my self, that as there were many sincere hearted *Christians* of the *English* Nation, so were there also many ingenuous Soals in other parts of the World, yea and that among the more moderate Party of the Adversaries themselves, who were exceeding curious in inquiry, and almost impatient to know more particularly *who* those People were, *and what was their fathers house*, whose Lives and Liberties have been so exceeding precious in the thoughts of *His Highness*, and whose bleeding miseries effectually so moved him to improve his utmost Interest

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Interest both at home and abroad for their Deliverance.

And indeed upon these and the like Considerations (Providence having then blest me with a singular Opportunity) I knew not how better to serve my Generation, or succeeding Ages, than in the collecting and reducing into an exact and entire History, whatsoever concerns either the Antiquity, Doctrine, Life, or Persecutions of those poor *Evangelical Churches*, even from the Days of *Christ* and his *Apostles*, to this very time; and the truth is, I promised my self no small pleasure and satisfaction in the beginning of this my undertaking. But alas, I had no sooner made a considerable entrance into the work, but I found it to be, even from one end thereof to the other, one of the saddest Tragedies that ever has been acted in the *Christian World*; a Story so lined and interwoven with horrible Attempts, such bloody Edicts, such profound Stratagems, and barbarous Persecutions, against the poor harmless and innocent Flock of that great Shepherd of our Souls, that the Reader cannot fix his eye almost upon any part thereof, without finding matter of weeping and lamentation; I say, which way soever he turns he shall finde Treacheries plotted, Desolations fore-determined, the *Pit digged*, and the *Net of Destruction spread*; in conclusion, whole Families miserably ruined, and the innocent *Bloud of the Saints powred out and spilt as Water upon the Ground*. In so much that my spirit has oft waxed cold within me, and my heart even failed me, yea my very hand has trembled as with a Fit of the Palsie in the writing thereof. And the truth is, I should soon have been disheartened from proceeding in this my Design, had it not been a Work that I knew might justly be expected from me by his Highness, and all the good People of the *English Nation*, to whom I am bound by all the Obligations, both of Nature and Conscience, to give an Account of my Time and Opportunities: as likewise I knew it to be a Work that would be most acceptable, satisfactory, and usefull to the whole *Christian World*, both as to themselves, their Children, and their Childrens Children in future Generations: yea besides all this, the Example of *Moses* and the Prophets, of the Evangelists and Apostles, as likewise of the greatest Doctours, as well ancient as modern, who have published to the World, and left in writing the several Dispensations of Divine Providence towards his People in this World, are more than abundantly sufficient to authorize and encourage me, (how unequal soever I be to follow them) in so important an undertaking. Sure I am, whosoever shall reade with an answerable understanding and due attention, the treacherous Stratagems and horrid Cruelties therein contained, must have an Heart of Adamant and Bowels of Brass, should they not be touched with a fellow-feeling of their Brethrens misery: yea I am much mistaken if they remain not astonished and amazed to think, that a Prince (or rather indeed his royal Mother) who ought to be as a nursing Father and a nursing Mother of their Subjects, should so miserably comply with the spirits of malicious men, wholly transported with rage and passion, and inflamed with a vehement thirst after
Bloud,

the following History.

Bloud ; And should so far do violence to their more moderate inclinations, as to lend an ear, yea and countenance those importunate Sollicitations, which tend to the ruine of their Countrey, and the division of their people ; which has not only rendred them unlovely to all the Princes and States of the Reformed Churches, but has also procured unto themselves no small blame from those of the very same Religion with themselves.

Not to mention any other then that of *France*, who certainly cannot but see, that this late Attempt in the Valleys, was a meer Stratagem to gain *Pragela* in possession, and thereby to stop his most *Christian Majesties* passage into *Italie* ; As likewise the more easily to deprive him of those places which he holds in *Piemont*, and all this by the subtil suggestion of the *Spanish Monks and Friers*, who know how to palliate their politique Designs under false pretexts, as cunningly as *Rachel did her Fathers Images*, and disguise their murtherous practices, with the mask of Religious, and zealous intentions.

Gen. 31. 34.

Neither is it probable that such Actions of violence committed by the *Pope* and his *Emissaries* are offensive to *France* alone, but that it is as ill taken likewise by all the politick Catholics themselves, who know right well that this can do no less then unite the *Protestant* party more firmly, and consequently, when there shall be a fair opportunity offered, may very probably put all into a confusion, and prove their utter overthrow. However it be, it cannot but melt the bowels of all tender and compassionate souls towards the poor afflicted Saints of *Jesus*.

This is that O ingenious Reader, this is that which I am bold to present thee with at present, and that out of a real affection to thy immortal soul (though it's possible thy Principles and mine may be different) hoping that the undoubted truths herein contained, may prove as a precious *ey-salve* to anoint thine eyes, that so thou maist see and discover the many remarkable passages of Divine Providence towards his poor *Church militant* in this world, and likewise that it may perswade thee in this thy day of visitation, to come out of *Babylon*, that so thou maist not be partaker of her sins, nor receive at length of her plagues ; I mean that generation of *Vipers*, who by their barbarous and unheard-of cruelties, have plainly discovered themselves to be the Firebrands of Hell it self, and Fiends of Internal darknes. *Longè diversa sunt carnificina & pietas, nec potest aut veritas cum vi, aut justitia cum crudelitate conjungi, there is a vast difference between Butchery and godliness, neither has truth any concord with violence, or cruelty with righteousness*, as *Lactantius* elegantly expresses himself upon this Subject. Believest thou this O tender-hearted Reader ? I know that thou dost believe it, and therefore it is that I am desirous to lay before thee the ensuing History, beseeching the God of Truth and Righteousness to remove all the stumbling-blocks, and prejudicial thoughts, which either the frailty of the Authors understanding and youth, or the seeming inconsiderableness of the poor people of the Valleys, who are the subject of his discourse, may at the first sight suggest unto thee.

Revel. 18 4.

Lactant. In-
stit. l. 5. c. 20.
pag. 418. Ex-
cuf. Coloniae
Allobrog. apud
Foa. Torneſum
C181DCKXFI.

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The truth is, if thou regardest the outside only of these poor wretches, and the form of their countenance, thou wilt be ready to cry out, *Lord, what are these men, that thou shouldest be mindful of them?* or their posterity, *that thou shouldest have any regard unto them?* As likewise, if thou visitest their ancient houses and habitations in so dark and blinde a corner of the world (being as it were divided from the rest of the habitable earth) in Desarts and solitary places, among the craggy Rocks and snowy Mountains ; They may seem unto thee to have been lightly esteemed by the great Creatour of the world, as the most inconsiderable part of his handy-work ; But when thou shalt enter into the *Sanctuary of God*, and consider seriously the manner of these peoples life and conversation, together with their Principles and practice of Religion, in all Ages and Generations, and that from the Ample testimony of their profest enemies ; when thou shalt consider their Loyal submission to their Sovereign Prince, their Christian patience and magnanimity in their afflictions, and the redoubling of their Heroick zeal in the deepest of their tribulations, (as not esteeming the same *worthy to be compared with the joys which are to be revealed*) when likewise thou shalt consider on the other side, how the Lord has many times chosen these *foolish things to confound the wise : and these weak things to confound the mighty, and these base things, and things which were despised, yea, and which in a manner were not, to bring to nought things that were ;* When thou shalt have seen how they have been alwaies preserved as *Lambs amongst Wolves*, though they have been oft times most furiously assaulted by the *Anakims* and sons of violence, insomuch that neither the deliverance of the *Israelites* in the Red Sea, nor of *Jonas* in the Whales belly, nor of *Daniel* in the Den of Lions, nor of the three *Children* in the fiery Furnace, was ever more miraculous; I say when thou shalt have well considered and laid to heart all these things, Then it may be thou wilt conclude with me, that these are not the people that have been represented to thee by their black-mouth'd enemies, and that they have not in any wise deserved to be so cruelly handled by their persecutors. Thou wilt then conclude with me, that all the bitter accusations both of their Doctrine and Manners, are no other then meer impostures. And that the description of this late Massacre hath fallen very short of what it ought to express the rage and horror of the same; As likewise that subtilty hath not been wanting in any kinde of artifice, nor is there any contrivance of falshood, nor passionate part of fury, which the Court of *Rome* and their adherents have not devised and acted for the total extirpation of *Christian Religion*: which should be a strong motive for us to unite our selves the better to resist their bloody force, and countermine their Stratagems; then also thou wilt conclude with me, that the All-wise Creator did certainly from the beginning, design this remote and obscure part of the world, to hide and lock up therein some Rich and Inestimable Treasure ; That this is the *Desart whither the woman fled* when she was persecuted by the Dragon with seven heads and ten horns. And where she

Revel. 12. 6.

Revel. 12. 3.

the following History.

she had a place prepared of God, that they should feed her one thousand two hundred and sixty daies: That here it was that the Church fed, and where she made her Flocks to rest at noon, in those hot and scorching seasons of the nine and tenth Centuries; Then it may be thou wilt begin to believe with me, that it was in the clefts of these Rocks, and in the secret places of the stairs of these Valleys of *Piemont*, that the Dove of Christ then remained, where also the *Italian Foxes* then began to spoil the Vines with their tender Grapes, although they were never able utterly to destroy or pluck them up by the roots, according to that excellent Character which the learned *Beza* gives of them in his Treatise of the Famous Pillars of Learning and Religion, in these following words,

Valdenses liceat mihi veteris Christianæ purioris Ecclesiæ semen vocare, utpote quos consuet verè admirabili Dei Providentiâ, neque illis infinitis tempestatibus, quibus est per tot secula Christianus Orbis concussus, & occidens tandem à pseud-Episopo Romano miserè oppressus, neque adversus illos propriè excitatis horribilibus persecutionibus, eo potuisse adduci, ut Idolomaniæ & Romanæ tyrannidi assentirentur;

As for the *Waldenses*, give me leave to call them the very seed of the Primitive and purer Christian Church, being those who have been so upheld (as is clear and manifest) by the admirable Providence of God, that neither those infinite storms and tempests whereby the whole Christian World has been shaken for so many Ages together, and at length the Western parts so miserably oppressed by that Bishop of Rome, falsely so called, nor those horrible persecutions which have been directly raised against them, were ever able so far to prevail upon them, as to make them bend or yield a voluntary subjection to the Roman Tyranny and Idolatry.

Here thou shalt finde, besides the Arguments which may be drawn from the Ancient confessions of Faith, and several other Authentick Manuscripts, which have been in former times so miraculously preserved from the flames during their hottest persecutions, I say, besides all these, thou shalt finde even the most eminent and the most bitter of their profest enemies, to have let fall many seasonable passages in those their very writings, which were directly composed against these poor faithful ones, whereof some by a manifest deduction, others in plain terms avow the Antiquity of their Religion under the name of Heresie, even from the Apostles time; So that now what need we any further witness? we have heard themselves speak, and justify sufficiently what we assert.

They will certainly henceforward blush, and be ashamed to upbraid us as formerly, by demanding of us where our Religion was before the daies of *Calvin* and *Luther*? If they doe, we call *Fomas Aurelianus*, *Prior Rorengo*, *Samuel de Cassini*, *Rainerius Sacon*, *Belvedere*, *Bellarmin*, and other most renowned Catholics, to witness for us, that it was in the Valleys of *Piemont*. Yea, I am bold to proceed and affirm (as before) that it is very probable that this was the place prepared of God for the persecuted Woman and the Remnant of her seed in those dark and gloomy daies, when the smok out of the bot-

Revel. 12 3 6.

Cant. 1 7.

Cant. 2. 14.

Cant. 2. 15.

Icones Theod. B. z. de Vald. GENEVÆ spud Joan. Laonjum An. Dom. 1580. Excuf.

Revel. 9. 2.

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Rev. 9. 2.

someless Pit had so darkened the face of the Universe, that it was not easie to distinguish with the eyes of fleshly reason the Little Flock of Christ Jesus, and when *that great Red Dragon, and old Serpent called the Devil and Satan*, had power given him to make War with the Saints, and to overcome them, and to compell all, both small and great, Rich and Poor, Bond and Free, whose names were not written in the Book of Life, to receive a mark in their Right Hand and in their Foreheads.

Rev. 12. 9.

Rev. 20. 2.

Rev. 13. 7.

Rev. 13. 16.

The truth is, if we had no other Light to guide us in this dark and cloudy night, yet the fires wherewith those Cadmeans or generation of Vipers have burnt the bodies of the Saints, would serve us as so many Torches to keep us from losing our way between the daies of the Aposties, and those of Calvin and Luther.

Gen. 4. 8.

I beseech you, O ye worshippers of the *Beast and Antichrist*, suffer me that I may speak, and after that I have spoken, then mock on! May it not berighteously said of you, that *ye have gone in the way of Cain*, that you have slain your Brother Abel as he was talking with you in the Field, and that now ye make strange of it, as though ye had never seen him, or at least knew not at all what was become of him.

Gen. 4. 25.

I say you have slain your Righteous brother Abel, because his Sacrifice of a broken Spirit, was more acceptable to God, then your Idolatrous and Humane Inventions: and by this means you had thought to have even blotted out the very name and memory of the true Church of Christ Jesus, in the world. But let me tell you, that as the Church which was then in part slain by that murderer in the person of Abel, was by Divine providence revived in the person of Seth (whose very name in the Hebrew signifies substituted) so the Church which you have so cruelly massacred in part, in the persons of so many Noble and Renowned Martyrs in those dark Intervalls after the number of the *Beast* 666. God has alwaies renewed in the person of others his chosen Saints and Servants, according to that of the Poet —

— *Uno avulso haud deficit alter*

Aureus —

I say there have been famous Worthies in all Ages, ever since the first rise of our main differences, during the Reign of *Charls* the Great, who like the ancient Heathen Race-runners, having finishd their course, have alwaies delivered the Lamp of their Doctrines to the next runner. Thus in the Valleys of *Piemont*, *Claudius Arch-Bishop of Turin*, and he to his Disciples, and they to their succeeding Generations in the ninth and tenth Centuries: in another part of the World, *Bertram* to *Berengarius*, *Berengarius* to *Peter Brus*, *Peter Brus* to *Waldo*, *Waldo* again to *Dulcinus*, *Dulcinus* to *Gandune* and *Marsilius*, they to *Wickleif*, *Hus* and *Ferome of Prague*, and their Schollars the *Thaborites* to *Luther* and *Calvin*.

Jam. 5. 5.

Jam. 5. 6.

Wherefore I pray you suffer me a little, and hearken to my words, you that have liv'd in pleasure on the earth, and been wanton and have nourisht your hearts as in a day of slaughter, you have condemned and killed the just, and he has not resisted you, you have persecuted the poor Saints in those dark ages of the World from City to City, yea, ye
have

the following History.

have stoned them, ye have sawn them asunder, ye have tempted them, ye have slain them with the Sword, ye have caused them to wander in Deserts, and in Mountains, in Dens and in Caves of the earth, and now ye demand of us a Sign to prove their Succession and glorious visibility. May not we justly answer you, as our Saviour did the Scribes and Pharises (and yet not exceed the bounds of modesty or charity) *A wicked and adulterous Generation seeketh after a Sign, and there shall be no sign given unto it, but the sign of the Prophet Jonas (a true Embleme in this case of the Church!)* For as God suffered *Jonas* for a time, because of his unbelief in flying to *Tarshish*, to be cast forth into the Sea & to be swallowed up by a mighty Whale, but yet afterwards commended the Fish to vomit him out upon the dry Land, even so has he sometimes dealt with his Church, in suffering her to be exposed to the violence of the boisterous Waves of the See of Rome, yea sometimes for her back-slidings and unbelief to be swallowed up by that *Leviathan of Poperie the Antichrist*: But yet still he has commanded that huge Fish to vomit out the same upon the dry Land: neither has he suffered her to be digested by that cruel Monster. According to that excellent passage in *Hosea*, *Come and let us return unto the Lord, for he hath torn us, and he will heal us, he hath smitten, and he will bind up; after two daies he will revive us, and the third day he will raise us up, and we shall live in his sight.*

Heb. 11. 37.
38.

Mat. 16. 4, 11.

Jonah 1. 3. 15.

Jon. 2. 10.

Hof. 6. 1, 2.

True it is I say, that the Church of Christ, as it has been travelling from Jerusalem to Jericho, has oft-times fell among Theeves who have robbed her, and stript her, and left her naked, and wounded, and half dead; But yet still the good Samaritan has past by, and had pittie on her; and bound up her Sores, and poured Oyl into her Wounds. And by that means saved her from perishing in her misery; And thus she has been troubled on every side, but yet not distressed: perplexed, but not to despair! persecuted, but yet never forsaken! cast down, but yet not destroyed! Thus many have been the afflictions of the poor Church Militant of Christ in this world, but still the Lord hath delivered her out of all! Alas she has alwaies had her conversation in this world, in much weariness and painfulness, in hunger and thirst, in cold and nakedness, in stripes and imprisonments, in labours, in watchings, in fastings, in perills of waters, in perills of robbers, in perills by the Heathen, in perills among false brethren: She has been reviled, when she has blessed! she has been defamed, when she has entreated! yea she has been made as the Filth and Off-scouring of all things. But yet behold he that has carried her down to the Grave, has brought her back again! and has never suffered the gates of Hell to prevail against her. When her Children have forsaken the Law of their God, and not walked in his judgments, then he has visited their Transgressions with a rod, and their iniquity with stripes: although as for his loving kindness he never hath utterly taken it from them, nor suffered his faithfulness to fail.

Go to now therefore ye that boast of the visibility of the true Religion in all Ages! Come, let us reason together, and see whether in

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in truth and reality, this external Pomp and glory has been alwaies an inseparable companion of the Church !

Let us first look back into the old World before the *Flood* (which yet we have sufficient ground to believe to be as well peopled as ever it has been since) and see how many more we can finde then *Abel*, *Seth*, and *Enoch* , who had the Characters of men of uprightnes. Yea, on the contrary, we have God himself complaining (before whom all things are naked, and open, and who certainly had reason to know the number of his faithful ones) That *all flesh had corrupted his way upon the earth* , yea, there was only found *Noah* and his Family that were accepted by him ! which certainly was no more to the whole world, then a small dust to the Ballance, or the Grape-gleaning to the Vintage.

Gen. 6. 12.

Again, after the *Flood*, when the Face of the Universe was more cleanly washt from its filthiness, we finde no other Church for several hundreds of years, then what was confined within the single Families of the Ancient *Patriarchs*. Yea when the Common-wealth of the *Fews* was very much settled in all appearance, it was not certainly for nothing that the good Prophet *David* cryed out, *Help Lord for there is not one godly man left , for the faithfull are failed from among the Children of men*. Where, I pray you was the glory of the *Fewish* Church, when they were for a long season without the true God, and without a teaching Priest, and without a Law ?

Psal. 12. 1.

2 Chron. 1 5. 3

Thou that boastest of the constant visibility of the Church,

Dic quibus in terris, & eris mihi magnus Apollo ;

2 King. 16. 11

Tell me what was the external glory thereof, when *Uriah the Priest* built an Altar according to all that King *Ahaz* had sent to *Damascus*. And when the Children of Israel walked in the Statutes of the Heathen, and built them high places in all their Cities, from the Tower of the Watchmen, to the fenced City, and set them up Images, and Groves in every high Hill, and under every green Tree, and made them Molten Images, and worshipped all the Host of Heaven, and served Baal, and caused their Sons and Daughters to pass through the fire, and used Divinations and Inchantments, and sold themselves to doe evil in the sight of the Lord, and to provoke him to anger. When they shut up the doors of the Porch, and burnt not Incense in the holy place ?

2 King. 17. 8,
9, 10, 16, 17.

2 Chro. 29. 7.

1 King. 19.
13, 14.

I beseech you where was the visibility of the Church, (if ye can answer me, and set your words in order before me) then when the Prophet *Elias* wrapped his face in a Mantle, and went out and stood at the entering of the Cave, and made such bitter complaints before the Lord, That the Children of Israel had forsaken his Covenant, thrown down his Altars, and slain his Prophets with the sword, and he, even he alone was left, and they sought his life to take it away ?

Iia. 1. 5, 6.

Again, what means the Prophet *Isaiah*, when he cries out in so lamentable, and as it were a despairing manner, *The whole head is sick, and the whole heart is heavy, from the sole of the Foot, even unto the head, there is nothing whole therein*. Neither doe I believe that the good Prophet *Feremiah* was distracted, or besides himself, when

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when he used those strange expressions in the following words, *Run ye to and fro by the streets of Jerusalem, and behold now and know, and seek in the broad places thereof, if ye can finde a man that executeth judgment, and seeketh the truth.* Again, what ails the Prophet *Micah* to complain so grievously, *Woe is me, for I am as the Summer gatherings, and as the Grapes of the Vintage. There is no cluster to eat, the good man is perished out of the Earth, they all lye in wait for blood, every man hunteth his neighbour with a Net.* Nay, have we not the Lord himself complaining by the mouth of his Prophet, that he fought for a man to stand in the Gap before him in the Land, that he should not destroy it, but he found none.

Jer. 5.1.

Micah 7. 1, 2, 3.

Ezek. 22. 30.

To all this we may adde the divers bitter complaints throughout the whole Book of Psalms, touching the sad and declining condition of the Church, in one place, That *the Lord himself looked down from Heaven upon the children of men, to see if there were any that did understand and seek after God: And that they were all gone aside, and that there was none that did good, no not one!* In another place, That *they had cast fire into his Sanctuary, and burnt up all the Synagogues of God in the Land.* In another, That *the Heathen were come into his Inheritance, and had laid Jerusalem on heaps. That they had given the dead bodies of his Servants to be meat to the Fowls of Heaven, and the flesh of his Saints unto the Beasts of the Earth. That they had shed their blood like water round about Jerusalem, and that there was none to bury them, and that the Remnant of his servants were become a reproach to their neighbours, and a scorn to them that were round about them.* In another place, That *the hedges of his Vine that he had brought out of Egypt were broken down, That the Boar out of the wood had wasted it, and the wild Beast of the Field devoured it.* In another, That *they sat down and wept (as they had good reason) by the waters of Babylon, when they remembered Sion.*

Psal. 14. 2, 3.

Psal. 74. 7, 8.
Psal. 79. 1, 2, 3, 4.

Psal. 80. 8, 12.
13.

Psal. 137. 1.

I beseech you what means such expressions, if the Sun of the visible Church had not at least seemed in those Intervalls to have been Eclipsed.

True it is, that the Lord had even in those daies many of his chosen servants, whom he reserved in secret, and covered with the skirts of his Garment, as he did those seven thousand in *Israel* in the daies of *Elias*, whom neither their enemies, nor the Prophet himself were able to discern. But alas, what doth this speak to external pomp and glory of the Church, when as both Princes and people had corrupted their waies, and the very Temple was now become a meer sink of sin and prophanation.

1 Kin. 19. 18.
Rom. 11. 4.

Neither is it here sufficient for the Adversaries of the Truth to answer us, that these were only the Old Testament Dispensations, and so shuffle all the abovesaid instances out of doors, let me tell you, that there are many and large promises under the Old Testament for the lasting of the *Jewish Church*, till the coming of *Messias*, as there are in the New, for the *Evangelical Churches* duration till the end of the world.

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For example, it is said of *Jerusalem* (which saving the Babylonish Captivity was the only set place of Gods eminent Worship and publick Service) *This is my rest for ever, here will I dwell, &c.* And in another place, *In Jerusalem shall be my name for ever.* The like whereof I hardly believe is promised to the City of *Rome* in any part from the first of *Matthew*, to the last of the *Revelation*.

But however for a better satisfaction of the uninterested Reader, it will not be amiss to examine a little this Question, and beat up the Quarters of our gainfaying Adversaries throughout the New Testament, as we have already through the Old.

Upon the Birth of our Saviour, is it not said, That all *Jerusalem* was troubled at it? Had not *Annas* and *Caiphas* the highest Spiritual promotions? Were not the *Scribes* and *Pharisees* Hypocrites in the uppermost seats in the *Synagogues*? Were they not men of this gang who had the Law and the Altars, and all the Sacred things in their custody? Yea, was not the Priesthood long before bought and sold? And not long after that, is it not said that the *Jews* had agreed that if any did confess that *Jesus* was the *Christ*, he should be put out of the *Synagogue*? You that are so sharp sighted to discern things that are not, nor ever were, tell me of whom do ye finde mention in those days, upon whom you can righteously fasten the Character of Saints and Believers, unless *Simeon* and *Anna*, who had each of them one foot in the grave? As also *Joseph*, *Mary*, *Zachary*, *Elizabeth*, and a few *Shepherds* in the field abiding in their Tents.

When our blessed Lord and Saviour had selected out his Apostles, he himself stiles them by the name of a little Flock. At his death, when his Body hung on the Cross, and his Disciples were all fled, alas, *Joseph* and *Mary* and a few women were all the faithfull that appeared then upon the earth.

After the daies of Christ and his Apostles, during the ten bloody Persecutions, till the conversion of the Emperour *Constantine*, for the space of three hundred years, we shall finde no other then an invisible visibility of the Church.

Again, when the *Arrian* persecution began, how sad a posture was the Church then in, when *St. Jerome* sticks not to say, that after the Council at *Rimini*, all the world groaned and wondered to see it self become *Arrian*. And *Athanasius* in his Epistle *ad vitam solitariam agentes*, gives but a mournfull description of the calamity of his time, Ποτα ἐκκλησία νῦν ἢ χειρὸν μετ' ἐλευθερίας οὐρακῶσι; ἐὰν τε Ἰδιουσιβὸς ἢ κινδυνεύει, &c. ἐὰν θ' Ἰουερηνίου φοβῆται, &c. What Church (saies he) is there now a dayes that worships Christ with Liberty? for if any make a profession of piety, he is thereby exposed to danger, &c.

And in another place of the same Epistle, ἢ τις ἀνθρώπο τῶν λογογέστον; τις ἀπαγγίλει ταῦτα εἰς ἡμεῶν ἑτέρας; τις ἀρα πιστεύσων ἀκούων ὅτι παρόντες οἱ οὐρανὸς ἀνεστίας μόνος πιστεύσων, ἔτοι νῦν θ' ἐκκλησιῶν κατὰρχουσι. O who is able to write this History? or who is he that will undertake to declare these things to Posterity? Who can possibly believe that those Eunuchs who are not capable of the charge of a private Family, should come to be Governours of the Church!

St. Am-

Psal. 132. 14.
Cbron. 2. 33.
4.

Matth. 2. 3.

2 *Macc.* 4. 8.
Joseph. de
Bell. Jud. 4. 5.
& l. 5. 9
Job. 9. 22.

Luk. 12. 32.
Matth. 26. 56.

Athanas. ad
vit. sol. Ag.
Epist. Ex of-
ficina Com-
meliniana
c10. 10c. Cum
grat. & priv.
pag. 654. D.
Ibid pag. 646.
C.

It was a custom in those dayes, as at this day among the *Turks* and *Peritians*, to make *Eunuchs* of the young males to wait upon their women.

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St. *Ambrose* likewise in a certain Oration of his, makes a bitter complaint in the following words. *Whither can I turn me to finde a place that is not fill'd with mourning and tears, when they begin to cast out of doors the Catholique Priests, and to put to the sword all those who make resistance, &c.* It were not difficult to run through all Ages and Generations, and to shew that very oft the Church has been brought to a very low ebb. I shall only content my self with this one, which is confirmed by our Adversaries themselves, I mean in the ninth and tenth Centuries, during which time the corruption of the Church was so great, that *Baronius* himself calls the year 900. the true *Iron Age* as to the sterility of goodness, and the *Leaden Age* as to the abundance of heavy and enormous crimes, and also gives the reason thereof, in the following words, *Ne quid scandali pusillus animo patiatur, si quando videre contigerit abominationem desolationis in Templo.*

Baronius An.

Least any of the weak ones should be troubled, when he should see the abomination of desolation standing in the holy place. And again, *Intrusi in Cathedram Petri, solium Christi, tum homines monstrosi, vitâ turpissimi, moribus perditissimi, usq; quaq; fœdissimi.* Now a days there are thrust into the Chair of Peter, the Seat of Christ himself, even monstrous men, of a most base life, and most corrupt manners, and altogether filthy. And *Genebrard* in his Chronicle of the year 907. complains that this Age had been unhappy, that for the space of 150. years, about 50. Popes had degenerated from their Ancestors, being rather *Apotacticks* and *Apostates*, then *Apostolicks*. Wherefore I shall conclude this point with the same argument for our Religion that *Baronius* brings for his in his Annals 897. 5. *Licet sit semper idem Sol, eademq; Luna semper existat, interdum tamen obice rubium, eadem sydera minus lucent, & eclipsis intercurrentibus redduntur obscura. Noli igitur nimis rigide in Apostolicâ sede majora requirere, quam quæ in symbolicis signis fuerint divinitus demonstrata.* Although the Sun and the Moon be alwaies the same, yet sometimes by the interposition of Clouds, the very same Starrs shine with less splendour, and by the Eclipses become more obscure. Doe not therefore with overmuch rigour exact more from the Apostolical See, then what has been divinely revealed in the Symbolicall Signs. So say I, doe not, O ye professors of the Roman Catholick Religion, exact more of our Religion, then what *Baronius* pleads for yours.

Genebrard in his Chronicles.

Baron. An. 897.

Neither are these things at all disconsonant to the allusions and Predictions of the New Testament: Mark I pray you what a tacit description *Christ* himself gives of the faithful ones under the notion of his own person. *I was an hungred, I was thirsty, I was a stranger, I was naked, I was sick, and I was in prison.* So again he describes them in another place, to be such as have no other habitation nor abode then in the high waies and Hedges: And in a third he seems to describe the men of the world by a certain rich man clothed in purple and fine Linnen, and fairsing deliciously every day, And the Saints by a certain Begger lying at the Rich mans Gates full of Sores, and the Dogs licking the same. Neither does he only speak these things in Parables, but also

Math. 25. 35, 36.

Math. 22. 9.

Luke 16. 19, 20, 21.

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also in plain terms he forewarns his Disciples upon several occasions, That *whosoever would come after him*, they must of necessity *take up his Cross and follow him*. And that upon this account *he sent them forth as Lambs among Wolves*: He told them plainly that they *should be delivered up to be afflicted, and to be killed, and should be hated of all Nations for his Names sake*; (which expression intimates an universal defection from the true Religion) yea, that *the time should come, that whosoever should kill them, should think to do God an acceptable Service*.

This was the Language of our blessed Saviour, and this was the Language of his Disciples after him, as appears by many Pathetical expressions of theirs to this purpose, wherein they labour to fortifie all believers against suffering times, exhorting them *not to think it at all strange concerning the fiery tryal*; As likewise minding them, that *all that will live godly in Christ Jesus must suffer persecution*: and that if *in this Life only we had hope, we were of all men most miserable*.

By this time, I hope the ingenuous Reader is fully perswaded, that misery and affliction is much rather the mark of the true Church, then outward glory and prosperity, according to that saying of *Athanasius* τὸ ἰδί τὸ ἄμωδες χριστιανῶν ἰδίον ἐστίν. And by consequence that the Religion which both the poor *Waldenses* and we profess, has much better evidences for its truth and Antiquity, then that of our Adversaries and Antagonists. And if after all we should as boldly demand of them, as they have done of us, where was their Religion during the first six Centuries; I say, if we should demand of them *where their Church then sed, and where she caused her Flocks to rest at noon*? I much fear they would be extremely confounded, and not able to give a categorical & distinct answer. Certainly it was not on *mount Zion*, but rather on *Mount Gerazim*, and *Mount Seyr*, in the Pastures of Paganisme, Judaisme, &c. whence they had raked and scraped together whatsoever the Rabble of the *Pharisaical* Tribe had formerly brought into the *Synagogue*, or the vain Philosophy of the *Greeks* into the *Academy*.

The Pope had his *Holiness* given him by that *Parricide Phocas*, who permitted *Boniface* to assume the Title of *Universal Bishop*, and by virtue of his Commission to pardon sins, and give Laws to mens Consciences in the year 606. Though *Gregory* his Predecessour had declared openly, that *whosoever should presume to arrogate the title of Universal Bishop, was the forerunner of Antichrist*; see his own very words, *Ego fidenter dico, quisquis se universalem sacerdotem vocat, vel vocari desiderat, in elatione sua Antichristum praecurrat, quia superbiendo se ceteris praeponit*. And in another place *in isto scelerato vocabulo confentire, nihil est aliud quam fidem perdere*.

Their *Adoration of Images* was only established in the second *Nicene Council* in the year 767.

As for their Doctrine of *Transubstantiation*, I am bold to say that there passed more then 1200. years before there was any mention

Mark 8. 34.

Matth. 24. 9.

John 16. 2.

1 Pet. 4. 12.

2 Tim. 3. 12.

1 Cor. 15. 19.

Athau Ep. ad Vit. fol. agent. ex Officin. Commel. c1313c cum gr. & piv. P. 647. D.

Greg. lib. 6. ep. 30.

Ibid. ep. 39.

the following History.

tion made thereof. For all agree in this, that was only brought in by *Innoc. 3.* in the Council of *Lateran* in the year 1215. where was established the following Article, *Christi corpus et sanguis in Sacramento Altaris sub speciebus panis et vini veraciter continentur, transubstantiatis pane et vino in corpus Christi.*

The *Communion under one species* onely was not before the Council of *Constance*, where in the 13. Session they deprived the people of the *Cup*, contrary to Christs Institution.

It was onely in the year 1220. that Pope *Honorius* ordained, *That in the celebration of the Mass the Host should be lifted up, and the people do low obeysance.* The which superstition *Gregory 9.* his successor skrewed a peg higher, and made a Decree, that at the lifting up the Host, a Bell should be rung, and that all those which heard the sound thereof should fall down upon their knees, and lifting up their hands towards Heaven, worship the same.

Their Doctrine of *Purgatory* never past for an Article of Faith before the Council of *Florence*, under *Eug. 4.* in the year 1439.

It was onely in the Council of *Trent* that it was decreed that their Traditions should be observed *pari pietatis affectu, with the same pious affection and reverence* with the Holy Scriptures.

The Jesuit *Coton* confesses plainly, That the *Canonization of Saints* began 800. years after Christ.

Lastly, the pretended Empire of the *Pope*, which his Parasites the *Jesuits* (who may well be so called from the Sorcerer *Bar-Jesus*) would fain give him over all the Kings and Emperours of the Earth, not onely to excommunicate them, but also to dispense their Subjects from the Oath of fidelity. Which is much contrary to the stile of the ancient Bishops of *Rome*, who stiled themselves the Emperours *Humble and obedient Servants*, and submitted to their Laws. And is quite of another strain then that profession of *Tertullian* in the name of the Christians, *Colimus Imperatorem ut hominem a Deo secundum, et solo Deo minorem. Ipse omnibus major est, dum solo Deo minor est.* And that of *Optatus* likewise in his 3. Book, *Super Imperatorem non est nisi solus Deus, qui fecit Imperatorem.* The foundation of this tyranny was indeed laid in the 8. and 9. Century, but it brake forth by the fury of Pope *Hildebrand*, who deprived the Emperour *Henry* of His Empire, and absolved his Subjects of their fidelity. And then it also was, that the same who took on him the name of *Greg. 7.* assembled a Council at *Rome* in the year 1076. where among other Articles, these were concluded; That there was no other name under Heaven but that of the Pope. That *no Book was Canonical without the Popes Authority. That all Kings ought to kiss the Popes feet. That the Pope ought to judge all the world, and to be judged by none. That he had power to depose Kings, Emperours, &c.* Nay I have horreur to blaspheme the blasphemy of *Bellarmino* in this particular, *That He may make that which is sin to become no sin, and that which is no sin to become sin.*

Thus were it very easie to demonstrate the disproportion of the Pret. Cathol. Religion with that of the Primitive Church in an infinity

Coton Institur. Cath. l. 2. ch. 18.

Tertull. ad Scap. c. 2.

Bell. contr. Barl. c. 13.

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finity of points, which the Ring-leaders thereof have foisted in from time to time, And by consequence that their Religion compared with ours is but a thing of yesterday, and no ways derived either from the Doctrine or Practice of Christ and his Apostles.

Jesh. 9. 4, 5, 6.

The truth is, I deny not but they may challenge some sort of Antiquity for their Religion, and that a great part of their Traditions have been a long time practised in the world, whereby they have beguiled many millions of poor souls: Which I cannot better express then by that subtilty of the *Gibeonites*, who when they had designed to betray the men of *Israel*, and to make them believe that they came from a very far Country, *They did work wilyly, and made as if they had been Ambassadors, and they took old Sacks upon their Asses, and Wine-bottles old and rent, and bound up, and old Shoes clouted upon their feet, and old garments upon them, and all the bread of their provision was dry and mouldy, And in this posture, They went to Joshua unto the Camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far Country, now therefore make ye a League with us.* So say I, These *Gibeonitish* Catholics have taken the *old Sacks of Jewish Ceremonies*, and the *old clouted Shoes of Paganism*, together with the *dry and mouldy bread of the Arrian Heresie*, whereof they have made a Medley of Religion; And now to the end that they may daily gain more and more Profelytes, they pretend with confidence, yea and would fain make us believe, that these their traditions are derived from *Christ* and his Apostles, whereas the contrary is as clear as the Noon-day.

Whence is it that *Pope John 22.* assumed the title of *Dominus Deus noster*, as in the following Verses ———

Oraclo vocis mundi moderaris habenas,

Et merito in terris diceris esse Deus,

If not from *Domitian*? Who as *Sueton* observes, was stiled *Dominus Deus noster*, in the very same terms.

From whence, if not from the Pagans, comes the *Adoration of the Pope*, and the *kissing his foot*, as also his being carried upon mens shoulders? For even they also after the election of their *Sovereign Pontifex*, clothed him with their *Pontificalibus*, and put a *Mitre* upon his head, and worshipped him, as *William du Choul* observes in his discourse concerning the Religion of the Ancient *Romans*. In like manner for the ceremony of *kissing his foot*, *Polyd. Virg.* observes that the very same was done to the *Pontifex* of the *Pagans*, and that some Emperours caused the same honour to be done them; as for Example; *Caligula* thrust out his left foot to *Pompeius Pennus* (a person of honour, and invested with the *Consular* dignity) and made him *kiss the same*. As likewise *Dioclesian* set forth a solemn Edict; whereby he commanded all men of what quality or degree soever, *That they should fall down before him and kiss his feet.*

The Adoration of the Pope, and kissing his foot.

William du Choul in his discourse concerning the Religion of the Ancient *Romans*. pag. 337.
Polyd. Virg. 4 Book de Invent. Ker. cap. 10.

The Canonization of Saints.

Again as for the *Canonization* and *Invocation of Saints*, what is it but purely in imitation of the Heathen's *Dii minorum gentium*? to whom they dedicated their Temples, erected their Altars, consecrated their Images, committed the protection of their Kingdoms, Commonwealths,

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monwealths and families, address'd their prayers and supplications, &c. *Lud. Vives* cannot hold from confessing so much in his learned Comment upon *August. de Civ. Dei. Multi Christiani in re bonâ plerumque peccant, quòd Divos, Divasque non aliter venerantur quam Deum, nec video quòd sit discrimen inter eorum opinionem de Sanctis, et id quod Gentiles putabant de Diis suis.* h. e. *Many Christians do for the most part err in a good matter, because they worship the Saints of both Sexes no otherwise then God; I do not see that there is any difference between their opinion concerning the Saints, and that which the Heathen conceived touching their Gods.*

Thus Idolatry remains still upon the stage of the world, but it is presented under other disguises. *Fanus* has surrendred his charge of the Gates and Keyes of Heaven to *St. Peter!* *Lucina* has surrendred her care of women in child-bearing to *St. Margaret!* *St. George on horse-back* has supplanted *Mars*, as to conducting warlike Affairs! *St. Margaret* succeeds *Minerva* for the Sciences! The Physitians have renounced *Æsculapius*, and received *St. Cosme*, and *St. Damian!* And thus every place, person and family, have some Saint or other for their *Guardian*, or *Tutelary Diety*.

Demand of *William du Choul*, whether or no your *Nuns*, or Religious Virgins, be not the same with the *Virgines vestales* among the Heathen? And the Ceremonies to which they were obliged, the very same with yours?

Whence comes that custome of whipping and lashing your selves on *Good Friday*, &c. if not from the Priests of *Baal*, *1 King. 18. Who cut themselves with Knives and Lances till the bloud gushed out upon them?* Or from the Priests of the Goddes *Cybele*, of whom *Apuleius* makes mention, who *whipped themselves till the very bloud ran down.* I am sure you have not learned it from the Holy Scriptures, neither have you any command of God for it, who has commanded to the contrary, *Lev. 19. 28. Ye shall not make any cuttings in your flesh, nor print any marks upon you.*

The Heathens of old, in the buildings of their Temples, placed them towards the *East*, and so likewise their Altars, as *Polyd. Virg.* observes; And do not ye the same?

From whence have you received the Doctrine of *Purgatory*, if not from the same Source and Fountain? *Plato* in his Dialogue of the soul intituled *Phædon*, speaks plainly in this point, as also *Eusebius* observes in his last Chapter of his 11. Book, *de præp. Evang. οἱ μὲν ἀνδρώωνος μέσως βεβιωκόνα ἐπὶ τῶτον ἀφικνεύονται εἰς λίμνην, ἣ ἐκεῖ οἰκοῦσι ἕως καθάρσεως ὅταν ἔσθ' ἀδικημάτων διδούσας δικὰς ἀπολύονται.* *Those who have lived indifferently well, come to this Pool and abide there, And after they have been purged, and suffered the penalties of their sins, they are dismissed; Virgil* likewise peruses this point in the 6. Book of his *Æneads.*

— — — *Alia panduntur inanes*
Suspensa ad ventos, aliis sub gurgite vasto
Infectum eluitur scelus, aut exurit igni.

It is more then clear that the Heathens were the first that kindled the

L. Vives Com.
upon *Aug. de*
C. D. l. 8. c. 27.
Basil. 1. 522.

The Nuns or
Religious Vir-
gins.
Will. du Choul.
pag. 236.

The Papists
Discipline on
Good Friday,
&c.
1 Kings 18.
Apuleius.

Levit. 19. 28.

The building
their Temples
toward the
East.
Polyd. Virg. l.
5. c. 9.
Purgatory.
Euseb. l. 2. de
præp. Evang.

Virg. 6. Æn.

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Bell. de Purg.
l. 1. c. 11.

Their Prayers
for the Dead.

Polyd. Virg.
lib. 6. c. 10.

Decr. Grat.
Dist. 44. Can.
Nullus.
Their Feasts.

Their Feast of
Candles.

Tertull. contra
Marcion.
Their Lent-
Masques.
Their Rogations and Pro-
cessions.
Their *Agnus*
Dei.

Baronius An.
Tom. 1. An. 56.

What the Pa-
pists have bor-
rowed of the
Jewish Cere-
monies.

the fire of *Purgatory* in the world ; And the truth is, *Bellarmino* him-
self confesses so much, when he proves the Doctrine of *Purgatory* from
the testimony of *Plato*, *Cicero* and *Virgil*.

If we do but consider a little your Prayers and Services for the dead,
we shall finde that you are as much beholding to the Heathen for them,
as any of the former (as the same *Polyd. Virg.* observes :) For as the
Heathen had very solemn services performed the ninth day after their
friends decease, and entertained the Priests of their false Gods with
much magnificence, Even so do you seven days after the decease of
yours, ye solemnize the Service of trespasses, and entertain the Priests
so liberally, that there was once a *Canon* made, whereby Priests are
prohibited to be drunk, when they are called to such meetings.

From whence have you the Institution of all your Feasts ? True it
is, many of them are in imitation of those of the *Jews*, but your own
Doctors will not deny, but that a great part of them are borrowed from
the *Heathen*.

The Feast of *Candles*, or the *Purification of our Lady*, had it ye not
from the *Februal Ceremonies of the Romans*, which was the Feast of the
Purification of Februa Mother to *Mars* ? from whence comes also that
word *Februarius*, i. e. purging the Reins, as is manifest in one of the
Books of *Tertullian contra Marcionem*.

The *Lent-Masques* with other sopperies of that nature, have suc-
ceeded the *Bacchanalia* and *Saturnalia*.

The *Rogations and Processions*, &c. have succeeded the *Amba-
nalia*.

Your *Agnus Dei* hanging on the neck, is no other then in imitation
of the Heathens, who were wont to hang little Balls or Bottles upon
the necks of their Children, to preserve them from enchantments, and
forceries, as *Baronius* himself grants in his *Annals*.

I should never make an end, if I should run over all the instances
that might be brought upon this subject ; and therefore what I have
already laid, shall suffice : Now let us see whether they have not been
as bold with the ancient *Jewish Ceremonies*, which yet notwithstanding
have been long since abolished by *Christ* himself. True it is, that
he hath rent the veil of the Temple, and also declared by the mouth of
his *Apostles*, That the shadow ought to give place to the substance, and
the figures and types to the real truth, That it was not reasonable to
light the Candles of the Law, when the light of the Gospel shined so
bright, by the rising of the Sun of righteousness. But however there has
been no hindring the Devil from foisting in several things into the
Church, and to attire the Christian Religion after the *Mosaique Mode*,
thereby to diminish the vertue of the *Cross of Christ*, and corrupt the
simplicity of the Gospel. Regard I pray you the *Roman* worship, and
see if it does not smell of the Law, and the ancient *Pedagogie* ! As for
example, who is there that when he well observes those huge swarms
of your Ceremonies, the glittering Ornaments of your Chappels, and
your Altars, your great Wax Candles, and your Sacrifices, your Salt,
your Water, your Oyl, with a thousand other devices, that would not
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immediately think you had revived the *Mosaical* worship, or at the least counterfeited the same. And thus you will needs rake out of the grave the body of the *Synagogue*, that was so gloriously buried by *Christ* himself.

In the third and last place, if we consider the ancient Heresies which have troubled the Church, we shall finde that a great part of your Religion is very near of kind to the most of them. Where have you any foundation for your *distinction of Meats*, your *regular Fasts*, your *Law for Virginity*, unless from the (a) *Montanists*, the *Manichees*, the *Encratites*, the *Tatians*, and the *Eustatians*, which both taught and practised the same thing? To whom will you attribute your *Monastique vows*, if not to the (b) *Euchetes*, and *Pattalorintebites*, and those whom they call *Apostoliques*, and *Nudipedales*? To whom do ye owe the *Service of Angels*, of the *Blessed Virgin*, and of the *Cross*, if not to the (c) *Angelicks*, the *Collyridians* and the *Stawolatres*?

It is from the (d) *Carpocratians* and the *Basilidians* that ye have received the *use of Images*! From the (e) *Osseniens* the unknown language of your services! From the (f) *Cathares* the presumption of your *merits, and works of supererogation*! From the *Pelagians* and the *Demipelagians* your *Free-will*, the *perfection of Righteousness*, and the *exaltation of Nature* above *Grace*. From the (g) *Manichees* and *Nazarens* the prohibition of the *Cup in the Sacrament* of the Lords Supper and Communion under one *species*. From (h) *Simon the Magician* that infamous *Simony*, which is practised in the distribution of your *Ecclesiastical* charges, inasmuch that *Durand* complains openly, *Simoniam regnare in Ecclesiâ Rom. ac si nullum esset peccatum*. And *Bapt. Mantuan. de Calamit. suorum temp. l. 3.* does the like.

Venalia nobis

*Templa, Sacerdotes, Altaria, Sacra, Coronæ,
Ignis, Thura, Preces; Cælum est venale, Deusque.*

From the (i) *Marcionites* and *Pepusians* it is that you have learned the *baptizing of Women*. From the (k) *Cnosimachi* the praise of *Ignorance*, the exaltation of blinde *Obedience*; And in sum, of all the *Hereticks in General*, the necessity of *Traditions*, and the decrying of the *Scriptures*, as not sufficient to *Salvation*.

See now I pray the goodly *Antiquity* of your Church, after that you have with so much confidence demanded of Us where was Ours before *Luther*, and tell me if it be not a thing merely borrowed, partly of the *Jews*, partly of the *Heathens*, and partly of the *Ancient Hereticks*, whose corrupt *Doctrines* and *Practices* you have compounded together, and made up the *Mystery of Iniquity*.

Lo, these are the righteous *Grounds* upon which you have proceeded miserably to murder and massacre so many poor innocents, of all *Nations, tongues, and people*, and amongst others, the poor *Protestants of the Valleys*! Yea, the Lord knows how many millions of those innocent *Lambs* you have most cruelly slaughtered in several parts of the *World*, the souls of whom are now under the *Altar*, crying, *How long O Lord, holy and true, wilt thou cease to avenge our blood upon them*

who

What the Pa-
pists have bor-
rowed of the
ancient Here-
ticks.

(a) Epiphan.
hær. 46, 47.
Par. 1622.

Aug. de hær. c.
25.

Euseb. hist. l.
5. c. 16.

Aug. Ep. 74.

(b) Aug. de
hær. c. 40. 67. c.
68.

(c) Aug. de
hær. c. 39.

Epiph. hær. 79.

Niceph. l. 18.
c. 54.

(d) Iren. lib. 1.
c. 27.

Epiph. Hær. 27.

(e) Epiph. hær.
19.

(f) Aug. de
bon. perf. l. 2.
c. 5. 67. de hær.
7. c. 88.

(g) Leo 1. scr.
4. de quadrage.

(h) Act. 8. 18.
Durand. Tract.
de modo celebr.
con.

Bapt. Mant.
de Calam. suor.
temp. l. 3.

(i) Epiph. hær.
42.

(k) Damasc. de
hæref. sol. 467.

Parisus apud
Guil. Chaudri-
ere 1577.

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who dwell upon the earth? It's more then evident that those bloody men are too clearly convinc'd in their mindes and understandings of the vanity of their Ceremonies, and Superstitions, and know well enough, That such like fopperies of themselves are never able to prevail upon mens consciences, and by consequence they might hazard the losing and depriving themselves of the pleasures and profits of this world (which are their chiefest aym,) if they should not endeavour to force their way by fire and sword, as they have always hitherto done; just like the *Mahometans*, the *Heathens*, and ancient *Hereticks*; Against the last of which *St. Hilary* complains in the following words against the *Arrians*: *Quibus adjuti potestatibus Christum predicaverunt Apostoli? &c. Edictis ne Regis Paulus, cum in Theatro spectaculum ipse esset, Christo Ecclesiam congregabat? Nerone se, credo, aut Vespasiano, aut Decio atrocitantibus tuebatur, &c. Cum tanto magis Christus predicaretur, quanto magis predicari inhiberetur. At nunc, proh dolor, Divinam fidem suffragia terrena commendant: inopsque virtutis sua Christus, dum ambitio homini suo conciliatur, arguitur: Terret exiliis & carceribus Ecclesia, credique sibi cogit, quae exiliis et carceribus est credita: pendet à dignatione communicantium, quae persequentium est consecrata terrore: fugat Sacerdotes, quae fugatis est Sacerdotibus propagata: diligi se gloriatur à mundo, quae Christi esse non potuit, nisi eam mundus odisset, &c. Necesse est in ipsam nos aetatem Antichristi incidisse. What powers did assist the Apostles in the preaching of Christ? Did Paul gather a Church unto Christ under the countenance of a royal Edict, when as he himself was made a spectacle to the world? He defended himself (I warrant you) by the patronage of *Nero*, or *Vespasian*, or *Decius*, &c. when the more he preached *Christ*, the more he was forbidden to preach. But now, alas, faith in things Divine is carried by most voices in the world; and *Christ* is reproached, as if he had no power of his own, while his name is supported by *Ambition*. The Church terrifieth men with *Exiles* and *Imprisonments*, and so she compelleth them to believe in her, who her self was left exposed to the danger of *Banishments* and *Bonds*. She who was founded under the terror of *Persecutors*, subsisteth now by the dignity and greatness of those that hold *Communion* with her: she who was propagated by *Priests* in banishment, now banisheth *Priests*: she glorieth in being loved by the world, who could not have belong'd unto *Christ*, if the world had not hated her, &c. It must needs be, that we are fallen into the very time of *Antichrist*.*

St. Athanasius in like manner observe that the true Church has always suffered persecutions, but it self has persecuted none, thereby to force them to embrace their Religion; And that this was the practice of the *Arrians*, the Ecclesiastick History assures us! And *Athanasius* himself confirms the same in the following words.

Εἰπάτωσ' ἡμῖν πῶθεν ἔμαθον αὐτοὶ τὸ διώκειν. ἀπὸ μὲρ ἢ ἀπὸ ἁγίων ἢ ἀν ἐπιποιεῖν, ἀπὸ ἢ ἀπὸ διαβόλου ὅσο ἀνθρώποις περιέλαμπαν οὐ λέγοντες, διώξας καὶ ἀκατήχημα; ἢ τὸ μὲρ οὐ γὰρ ὁ κύριος ἐπετίταξεν, ἢ οἱ ἅγιοι ἔκρυπον, τὸ δὲ διώκειν διαβόλον ἐστὶν ὀπιχθίσημα. ἰ. ε.

Let them tell us from whence they learned to persecute; for, they cannot say they received this from the Saints, but from the Devil, who said, I will pursue

D. Hilarii
Pictavi. Epist.
contra Arrian.
vel. Auxent.
lib. pag. 295.
Froben.
Basileæ 1550.

Athan. Apol.
de fug. sua.
latter end pag.
557.

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perſue and overtake ; whereas truly the Lord hath commanded to flie, and the Saints have fled, but perſecution is a device of the Devil. Again, in his Epiftle ad vit. fol. ag.

ἡ μισαρχία τῶν ἀρεσίων, ὅταν ᾖ αὐτῆς ἡ ἀληθείας ἀρχωθεύσα πῶς, λοιπόν, ὡς μὴ δεδιωπταί πείσαι λόγοις, τέτυκται βία καὶ πληγαῖς καὶ δεισματοῦσι ἐλάκνῃ ἐπιχρῆσαι, γυναιέσσα ἐαυτῶν, καὶ ἕτως, ὡς πάντα μᾶλλον ἐσὶν ἢ θεοσεβῆς θεοσεβείας ἢ ἰδίου μὴ ἀναβαλῆναι ἀλλὰ πείθειν, καὶ ἡ δὲ οὐκ αὐτὸς ἔβιαζέσθαι ἀλλὰ τῆ σωματικῆς διδῶς ἔλεγε πᾶσι ἢ· Εἰ τις θέλει ὀπίσω με ἰλθεῖν, αὐτὸν παρὲλθὲς ἀλλοτρία ἢ θεοσεβείας ἐστὶ, τί ποιῶν αὐτῶν ἔχρω, ἢ ἐναντία τῷ ᾤκῳ, ὡς χειρομαχῶν, ἡγεμόνα ἢ ἀσεβείας, θηροτροφῆν Κωνσταντῖον ὡς αὐτὸν τὸν ἀντίχριστον. h. c.

Atiq. Ep. ad Vit. fol. ag. lib. i. pag. 661.

Filthy and abhominable is the Heresie of these men when it falleth, being put to shame by Truth it self ; then those whom she cannot perswade by reasons, she endeavoureth to draw by force, and stripes, and imprisonments, knowing her self, and so, that she is any thing rather then godly : For truly, it is the property of godliness not to necessitate, but to perswade, even as the Lord himself, not using force, but offering himself with good will, hath said ; If any man WILL come after me ; whereas she is nitterly a stranger to godliness, and knoweth not what she ought to do, besides such things as are contrary to our Saviour, being as a Fighter against Christ, a Ring-leader of impiety, and who hath entitled or characterized Constantius as it were the Antichrist himself. And before that in the same Epistle.

μᾶλλον ἀπεπέριστον τὸ βιάζεσθαι καὶ ἀναβαλῆναι τὸ μὴ βουλομένους, ἕτως ὡς ἡ διάβολος ἔπει μὴ δὲν ἀληθῆς ἔχει, ἐν πελάγει καὶ λαζδαπνείῳ ἐπιβάντων καλεῖσθαι τὰς θύρας τῶν δεχομένων αὐτόν. Ὁ ἢ ᾤκῳ ἕτως ἐστὶ πρὸς ὡς διδάσκων· Εἰ τις θέλει ὀπίσω με ἰλθεῖν, ἐρχόμενον ἢ πρὸς ἑαυτὸν μὴ βιάζεσθαι ἢ ἡ δὲ ἔξωθεν ἢ βέλτερον ἰδέσθαι διὰ σωματικῆς ἢ ἀλήθεια κατὰ γυναιέσαι, ἀλλὰ πείθει καὶ συμβουλία· ποία ἐν πειθῶ ἐνθα βασιλέως ἐστὶ ; ἢ ποία συμβουλία ἐν ἢ ὁ ἀντιλέγων τὸ τέλος ἐξοισμῶν ἔχει ἢ θάνατον ; i. c.

Fig. 643.

It is a very unbecoming course to force and compel such as are not willing, for so the Devil who hath nothing of Truth, making his attempts with the Axe and Iron Crow, breaketh open the doors of them that receive him. But our Saviour is so gentle, that he teacheth ; If any WILL come after me, but that when he cometh to any man the man is not forced : For, Truth is not propagated by Swords or Spears, nor by Souldiers, but by Perswasion and Counsel. What kinde of perswasion therefore is there where there is the fear of a King ? or what Counsel, wherein he who gain-sayeth findes the end to be banishment, or Death ?

Again, τὸ ὡς τυπτεῖς χριστιανῶν ἰδίον ἐστὶ, τὸ ἢ μισίξεν χριστιανῶς Πιλάτου καὶ Καϊάφα τὸ τόλμημα. i. c.

It is indeed the manner of Christians to be beaten ; but to scourge Christians ; It is the bold act of a Pilate, or Caiphas.

And in the same place, That the Arrian Bishops, forasmuch as they persecuted the true Christians, to make them renounce their Religion, were not ἐπίσκοποι, Bishops, but καλέσκοποι Spies : And that such proceedings against the Church, were προεμίμων, καὶ προεμῶν τῷ Ἀντιχριστῶν the Proem and Preparation of Antichrist : And that Constantius the Persecutor deserved not the name of a Christian, but was rather, εἰκὼν Ἀντιχριστῶν, the Image of Antichrist.

Fig. 629. Fig. 663. Fig. 665.

Du Haillan, an ancient Historian, and exceedingly renowned among the Papists, describes the horrible butcheries executed by the Popes

Du Haillan.

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Popes Order against the poor *Albigenses*, having published the *Croisade* against them, promising those who would assist in this Persecution, the remission of all their sins, (as the Historian *Gaguinus*, and the Catholick *Rouyan*, observes,) And likewise *Bellarmin*, de *Notis Ecclesiæ*, amongst other Bravado's of the *Church* of *Rome*, boasts, that the *Papal Army* slew at one time *An hundred thousand poor Albigenses*. And as touching the Massacres done in *France* in the year 1572. *Pope Gregory 13.* was not onely the Author of them, but also glories in it, as those of whom the Prophet *Ezekiel* speaks, That they *powred it forth upon the top of a rock, and not upon the ground to cover it with the dust.* This is he, who caused his *money* to be stamped with his own picture and name on the one side, and the picture of an *Angel* on the other side, holding in one hand a *Cross*, and in the other a *Sword*, killing a multitude of men and women with this Motto [*Ugonothorum Strages*.] And *P. Matthieu*, although a *Roman Catholick*, yet in one place of his History observes, that in the war of the Catholick League for the extirpation of the Reformed Religion, Three *Spaniards* made them a *Chappelet* of an hundred *Lutherans* ears, to shew their extraordinary devotion.

The abovesaid *Haillan*, amongst other horrible cruelties exercised against the *Albigenses*, Many *Prelats* (says he) *Knights and others*, received the *Croisade* to go against the *Hereticks*, the *Albigenses*, with a potent Army, their *Ensignes* being adorned with the *Cross*. They went to besiege the *City* of *Beziers*, wherein lived the *Lord Roger*, a famous Abettor of the said *Hereticks*. In the end the said *City* was taken, and sixty thousand of them that were found therein put to the sword; The same Author likewise observes, that fifty men of *Castelnaudarri* were burned alive: That *Vaur* also was taken by assault, where certain obstinate *Hereticks* were burnt, the *Captain* of the *City* *Amaultri*, a brave *Souldier*, hanged, and 80. *Gentlemen* beheaded. Neither was the female Sex at all spared! *Girarde* a certain *Lady* of the same *City* was cast into a deep *Well*, and afterwards a multitude of stones thrown upon her: In sum, there was very great cruelty exercised in that *City*. And a little after, says he, *Our forces* were a long time before *Moissac*, which at length was taken and great butcheries were there committed. The *City* of *Thoulouse* was taken with great slaughter of men, where a great number were slain by the sword, and yet a greater cast into the *River*, whereof there perished above twenty thousand; which is confirmed by *Will. Brito* a *Roman Catholick*, *Philippidos Lib. 8.*

*Quam virtus modico sub tempore Catholicorum
Frangit, et ingressi sexus utriusque trucidant,
Millia bis triplicata decem — — —*

As also by *Paulus Æmilius*, who saith, *nè mulieribus quidem temperatum!* to shew, That this their cruelty was not unaccompanied with such like fordid actions committed upon the bodies of the female Sex, The abovesaid *Sieur de Haillan* in the place formerly cited, specifies, That several *Prelates*, *Knights*, and others, having received the *Croisade*, &c. after that they had taken the *City* of *Beziers*, and exercised their cruelty, went from thence to *Carcaffonne*, whither all the *Inhabitants*

*Gaguinus.
Rouyan.
Bellarm. de
Notis Eccles.
pag. 285.*

Ezek. 24 7.

*Pet. Matth. lib.
1. pag. 117.*

*Du Haillan.
Philipp. Aug. 2.
lib. 10. p. 824.
Tom. 1. Im-
prim. par. S.
Andre. L'an.
1577.*

*Will. Brito
Philipp. 18.*

Paul. Æmil.

*Du Haill. Tom.
2. Phil. Aug. 2.
Lib. 10. p. 824
Imprimé par
S. Andre.
L'an. 1557.*

the following History.

of the Country (men, women, and children) had retired themselves, And the City being surrendered, it was concluded by a Treaty, that all that were within, should retire out of the City stark naked, their very privities being uncovered. This Gaguin, in his History, also confirms, in these very words; *Inde abire nudi omnino compellantur*. Let the ingenious Reader here judge, whether this were according to the Chastity of the Spouse of Christ, or of her whom St. John calls the great Whore, and the mother of Whoredomes. See the lively Description which Petrarcha gives thereof in his Sonnets.

Compend. Rob. Gaguini super Francor. gestis impres. in Of- sic. Bellouersiana & in in- chyto Paris. Gymnas. An. 1504. Ab. I. dib. Aug. lib. 6. fol. 56.

SONNET. 108.

*Fiamma dal ciel su le tue treccie piova
Malvagia, che dal fiume, e da le giande !
Per l' altrui impoverir se' ricca, & grande !
Poiche di mal oprar tanto ti giova.
Nido di tradimenti, in cui si cova,
Quanto mal per lo mondo hoggi si spande :
Di vin serua, di letti, e de vivande,
In cui lussuria fa' l'ultima prova:
Per le Camere tue, fanciulle, et vecchi,
Vanno tres cando, e Belzebub in mezzo.
Con mantici, col fuoco, et con gli specchi,
Gia non fosti nudrita in piume al rezzo,
Ma nuda al vento, e scalza, fra li stecchi,
Hor vivi si ch' a Dio ne venga'l lezzo.*

Sonetti del Petrarcha 108. Stampati in Venetia, per Augustino de Zanni de Polesse nel MDxv finito à stan- par. à di 20. Maggio.

SONETTO 109.

*L' avara Babilonia ha' colmo il sacco —
D'ira di Dio, et di viiii empi, et Rei,
Tanto che Scoppia, et ha' fatti suoi Dei,
Non Giove et Palla, ma Venere, et Bacco.*

Sonetto 109.

SONETTO 110.

*Fontana di dolore — albergo d'ira !
Schola d'errori ! et tempio de heresia !
Gi' Roma hor Babilonia, falsa et ria,
Percui tanto si piagne, et si sospira.
O fucina d'inganni ! O pregion d'ira !
Où el ben more, e'l mal si nutre et cria !
Di vivi inferno ! un gran miracol sia,
Se Christo teco al fine non s' adira :
Fondata in casta, et humil povertate,
Contra tuoi fondator alzi le corna,
Putta sfacciata ! et dove hai posto spene ?
Ne gl' adulteri tuoi, nelle mal nate,*

Sonetto 110.

Ricchezze

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*Richesze tante ? Hor Constantin non torna,
Ma tolga il Mondo tristo, ch' il sostiene !*

And Mantuan the Carmelite, in his Verses touching the calamities of his times, deploras the same in the following Verses.

Mantuan.

— — — *Per oppida sævit*
Martis opus, Petrique domus polluta fluenti
Marcescit luxu, nulla hic arcana revelo.
Non ignota loquor ! Liceat vulgata referre.
Sanctus ager scurris, venerabilis ara cynadis
Servit, honorande divum Ganymedibus ædes.
Quid miramur opes recidivæque surgere tecta ?
Thuris odorati globulos et cinnama vendit
Mollis Arabs, Tyrii vestes et muricis imbrem,
Indus ebur, croceum Cilices, et Tmolus odorem,
Mel Siculi, ferrum chalybes, tenuissima Seres
Vellera, Cretenses mollissima vina, Tanager
Pernices mercatur equos. Venalia nobis
Templa ! Sacerdotes ! Altaria ! Sacra ! Corona !
Ignes ! ibura ! preces ! Cælum est venale, Deusque.

But alas ! What need we search any further then the late bloody Massacre to furnish the Reader abundantly, as touching these two points of cruelty and luxury, the like whereof I can hardly perswade my self can be found in any History : Certainly, The ancient Hereticks, Mahometans and Pagans, had they now lived, would have been very much ashamed to have seen themselves so out-stript by the bloody butchers of these our days, in the invention of so strange and unheard of cruelties ! yea such, as the Lord the righteous judge will most certainly one day repay into the Authors bosome, with as great variety of punishments, either in this world, or that which is to come ! *Shall not God avenge his chosen Elect, that cry day and night unto him ? I tell you, that he will avenge them, and shall speedily ! Though the Kings of the earth may for a time set themselves, and the Rulers take counsel together, against the Lord, and against his Anointed, yet he shall one day break them with a rod of iron, and dash them in pieces like a Potters vessel. Though the wicked in his pride may for a time persecute the poor, and though they may eat up the Saints, as they eat bread, and call not upon the Name of the Lord, yet when he maketh inquisition for blood, he will surely remember them ; yea upon the wicked he shall rain snares, fire, and brimstone, and an horrible tempest, and this shall be the portion of their cup : when they spring up as the grass, and flourish as the green herbe, alas ! it is, that they shall be destroyed for ever ! For lo, thine Enemy (O God) for lo, thine enemies shall perish ; And all the workers of iniquity shall be scattered, but the Righteous shall flourish like the Palm-tree, and grow like the Cedar in Lebanon.*

Most certain it is, though it be not a thing so commonly taken no-

tice

the following History.

tice of, that God seldom lets go unpunished the shedding of blood (especially the blood of his Saints) even in this world ! and if we search narrowly into History, and trace the foot-steps of Divine Providence, we shall really finde, that few of the eminent and bloody Persecutors of his Church and people have *gone down to their graves in peace, But God has cast the fury of his wrath upon them, and their end has been miserable. Though their excellency has mounted up to the heavens, and their glory to the clouds, yet they have perished like their own dung, and their remembrance from off the earth: Their branches above have been cut off, and their roots beneath have been dried up: their candle has been put out, and the light has been dark in their tabernacles: they have flown away as a dream, and been chased as a vision of the night: their eyes have seen their own destruction, and they have drunk of the wrath of the Almighty: Terrors have made them afraid on every side, and brimstone has been scattered upon their habitations: they have been driven from light into darkness, and chased out of the world. And thus God avenges at length his elect, that cry day and night unto him, Though he bear very long with their Persecutors.* That passage in the Revelation is exceeding remarkable, When *the voice went out of the Temple to the Angels to pour out the Vials of the wrath of God upon the earth. The first went, and poured out his Vial upon the Earth, and there fell a noisom and grievous sore upon the men which had the mark of the Beast, and upon them which worshipped his image. The second Angel poured out his Vial upon the Sea, and it became as the blood of a dead man: and every living soul died in the sea. The third Angel poured out his Vial upon the Rivers and Fountains of Waters, and they became blood. And I heard the Angel of the waters say, thou art righteous O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of thy Saints and Prophets, and thou hast given them blood to drink, for they are worthy.*

Rev. 16. 2, 3.
4, 5, 6.

But to come more closely to what we have in hand, let us see what has been the end of the famous Persecutors of the Church of *Christ Jesus! Cain slew his righteous brother Abel, but what was his end? He fell into the hands of the living God, and was cursed from the earth, and became a fugitive and a Vagabond! yea (which was a thousand thousand times more) he was tormented, and wracked by his own conscience, till such time as he went to his proper place. Pharaoh dealt cruelly with the Egyptians, but God dealt as cruelly with him in the end, overwhelming both him and his, after ten remarkable plagues, in the midst of the Red Sea. Ahab was a most vehement murderer, but he was in the end most miserably slain, yea the very Dogs licked up his blood at the Pool of Samaria where they also licked the blood of Naboth! Yea, the Lord brought evil upon him, and took away his posterity, and cut off from Ahab him that pissed against the Wall, and him that was shut up and left in Israel; And made his house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Abijah; And as for Jezebel, the Dogs did also eat her by the walls of Jezreel.*

Gen. 4. 8, 12.

Exod. 14. 27,
28.

1 Kin. 22. 38.
1 Kin. 21. 19.

1 Kin. 21. 21,
22, 23.

2 Kin. 9. 36.

2 Maccab. 9.

Antiochus the Noble, was so swollen with anger against the Jews, that he threatned to make Jerusalem their burial place, but the Lord smote him

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him immediately after he had uttered these words with an incurable disease in his bowels; And as he was hastning thither he fell from his Chariot, and bruised his body; And afterwards the very Worms rose out of his body, and the filthiness of his smell was noisome to all his Army, and he was constrained to confels (says the Story) when he could not abide his own smell, in the following words. *It is meet to be subject to God.* And thus the grievous pains of this murderer and blasphemer increasing every moment, at length he died a most miserable death in a strange Country in the Mountains. *Herod the Great stunk alive! Herod Antipas was miserably confined! And Herod Agrippa was eaten up of Wormes!*

That grand Persecutor Nero, when he had filled up the measure of his wickedness, Not onely all his Provinces revolted from him, but even his own Life-guard forsook him, and in this forlorn condition, as he was flying for his life (being already sentenced to suffer an ignominious death, as an enemy to the Roman Empire) he confessed to those few which bare him company, *That as he had lived a wicked life, so now he must dye a wretched death.* And the words were no sooner out of his mouth, but he thrust his Dagger into his throat, with this expression, *Ecce fidem!* And that he might not go to Hell without company, the story tells us, that there were in those days no less then thirty thousand of his faithful and true subjects, swept away with the Pestilence.

At this time were elected Emperours, *Galba in Spain; in Germany Vitellius; and Vespasian in Syria;* the first whereof was slain by *Osbo*, who afterwards stab'd himself! The second, after he had suffered an ignominious death, had his carcase thrown into the River *Tiber!* The brethren of the *Third*, together with the *Flavii* his Allies, were burnt alive in the *Capitol!*

The Jews had indeed a reward for crucifying their Saviour, and such a one as they themselves desired! but what was it? That his blood might be on them, and on their children! And indeed they were not bated an ace, as to the performance of what they had bargain'd for, of Divine Vengeance! there being destroyed of them in *Vespasian's* days during that long siege, no less then eleven hundred thousand souls by famine and pestilence, and an hundred thousand of them taken captives, and their goodly City also, *Jerusalem*, was burnt down to the ground, according to the prediction of *Christ*, and the *Prophets!* And as for the remnant of them, who were left alive, with their seed, and their seeds seed, they have been from that time to this, no other then a scorn and by-word to all Nations; yea they have been as Vagabonds upon the face of the earth, and in most places driven from the society of men.

What was the end of *Domitian*, *Vespasian's* son? He persecuted the *Christians* without mercy, and was himself buried without honour! For he was not onely slain by his own people, but the *Senat* likewise strictly commanded, that his very name should be blotted out, and all his statues thrown to the ground, and broken in pieces.

In the time of *Trajan* the Emperour, the very River *Tiber*, was swollen

Joseph. Art. l.
17, 19.
12 Acts 23.
Sucton. Dion.
and other Hi-
storians.

Nero.

Aug. De Civ.
Dei. l. 18 c. 52.
Egeph. l. 3.
Euseb. Hist.
Ecl. l. 2. c. 25.

Suet. in Ner.
c. 16, 38, 40,
42, 47, 49.
Tact. An. lib.
15, 16, & 17.
Oros. l. 7. c. 7.

Galba.
Tacit. l. 1, 2, 3,
& 4.
Suet. in Galba.
Vitellius.
Suet. in Vitel.
c. 17.
Vespasian.

The judgment
of God upon
the Jews for
persecuting
Christ.

Matth. 27, 25.
Oros. l. 7. c. 9.
Joseph. Belli
Jud. l. 7. c. 16,
& 18.

Matth. 24, 2.

Domitian.
Oros. l. 7. c. 9.
Suet. in Dom.
c. 17, & 23.
Eutrop.
Aurelius.

Victor Trajan.

the following History.

swollen with anger against the *Romans*, for so much *Christian* blood which they had spilt, over-flowing in a most furious manner their goods and houses! The gilded house of *Nero* was turned into ashes! Lightning fell upon the *Pantheon* and burnt the Temple with the Idols! Four Cities in *Asia*, two in *Greece*, and three in *Galatia* were ruined by an horrible Earthquake! *Antiochia* became almost a ruinous heap! And the whole Empire was punished with Famine and the Pestilence, as *Orosius* relates.

In the time of the Emperours, *Antonin* surnamed *The True*, and *Lucius*, a great number of Towns and Villages in *Italy*, were depopulated by an horrible plague, and became a meer desolate Wilderness.

The Emperour *Severus* was worse then his name to the *Christians*, but it cost the City of *Rome* three strange Civil Wars by *Julian*, *Pescennius Niger*, and *Claudius Albinus*, which sent an incredible number of those murderers to their proper places.

Julius Maximinus a famous Butcher of the poor *Christians*, had so often shown his people the way, that at last they cut their own Masters throat, at the siege of *Aquila*; And that in such a rage, that several in the Camp were heard to say, *there ought not any soul of that wicked race (great or small) to be left alive*. Whereupon they cut off his head, and the head of his son *Maximian the younger*, and fixing them upon the ends of their Pikes, shewed them first in a publike manner to those of that City, and afterwards sent them to *Rome*, where they were burnt with great disdain and mockery.

What was the end of that wicked *Decius* for all the innocent blood that he shed? Historians credibly report, that he was slain by the *Barbarous Scythians*, or *Tartars*, and that his body was immediately after, conveyed away by the *Devil* ('twas but equal, that he who had such an interest in the soul of *Decius*, should lay claim to his body also!) *Paul Orosius* adds further, and says, That at that very time there was such an horrible Plague throughout the whole *Roman* Empire, that there was neither Province, City, nor House free from it. And indeed these and the like judgements upon *Decius*, and his successor *Gallus*, (who was likewise massacred by *Emilian*) occasioned *St. Cyprian* to write that excellent *Treatise of Death and Mortality*, which is at this day extant amongst the rest of his Works. In this Treatise, he speaks of the Perfection of *Decius* in the following terms. *We know assuredly, That what we suffer, will not last always, but by how much more terrible the persecution is, so much more notorious, and terrible shall be the vengeance. We need not trouble our selves to search Antiquity for this truth, the experience of latter times may suffice, Namely that in one instant, and that in an admirable manner, the equity of our cause has appeared by the horrible death of Kings, ruines of States, death of Souldiers, and loss of Battles!*

Valerian, the Author of the eighth Persecution, who rode upon the backs of so many good men, was at last fain himself to become *Sapores* his foot-stool, or at least, to hold the Reins, when he got on horse-back.

Oros. l. 7. c. 12.
Euseb. in Hist.
& Chronico.
Xiphilin. in
Trajano.
Eutropius.
Cassiodorus.

Antoninus
and Lucius.
Oros. l. 7. c. 15.
& 16.
Capitol.
Lamprid.
Euseb. in Chro.
& Hist. l. 5.
c. 1. & 5.
Ammian.
Marcel.
Severus.
Oros. l. 7. c. 17.
Sparsianus.
Xiphilin.
Herodian.
Maximinus.
Oros. l. 7. c. 19.
Capitolin.
Herodian.

Decius.
Oros. l. 7. c. 21.
Eutrop. l. 9.
Sext. Aurel.
Oros. l. 7. c. 22.
Euseb.

Gallus.
Euseb.
Victor.
Cypr. de Mort.

Valerian.
Oros. 7. c. 22.

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Trebellius Pol-
lio in vit. Val.
Euseb.

back. And after a long imprisonment in his *Cage*, was at last by *Sapo- res* commandment, fled alive, as *Eusebius* writes.

Neither did the judgement of God rest here, but immediately after the Captivity of *Valerian*, the whole Empire was embroiled in a thousand troubles and distractions! At one and the same time, there were no less than thirty several persons in several places, which took upon them the Title and Authority of *Emperour*! The *Persians*, *Germans*, *Goths*, *Sarmatians* and others, pillaged and ruined divers Countries! Many Cities bordering upon the Sea-coasts, were swallowed up! and *Galienus*, *Valerian's son*, together with a son or brother of his, was slain in the City of *Milan*.

Claudius.

Claudius, one of *Valerian's* creatures, and a great Persecuter of the Church, was afterwards possessed with an evil spirit, which having torn his tongue in pieces, choaked him.

Aurelian.

Euseb l. 7. c. 30.
& in Chronic.
Oris. l. 7. c. 23,
& 27.
Vopiscus.
Eutrop.
Aurclius.

Aurelian, when as a Thunderbolt from Heaven falling just in his way before him, could not restrain him from his bloody resolutions against the Church of *Christ*, and his poor members, The Lord turned the sword of his own domestiques against him, (as some Historians report) by whom he was slain between *Byzance* and *Heraclea*. Though others say, that he fell down dead suddainly, in the very instant that he was signing a Letter against the *Christians*. A judgement not inferior to this, befel likewise *Antiochus* one of *Aurelians* Provofts, having tortured *Agapetus*, a faithfull witness of the truth, fell suddainly from his judgment seat, crying out in a most fearfull manner, *My bowels are on fire! My bowels are on fire!* and so gave up the ghost.

Antiochus.

Dioclesian and
Maximilian.
Euseb. Hist.
Eccl. l. 8. c. 15,
& 3.
Oros. l. 7. c. 25,
26, 27, 28.

In the days of *Dioclesian* and *Maximilian*, there were put to death in the space of seventeen days, (besides a world of other inhumane usage) no less than 30000. *Christians*, and as many more bound in chains, and fetters, and condemned to work in their Mines, and Quarries (torments much resembling the *Galleys* which are at this day used by the *Turks!*) yea some say, that *Dioclesian* was in such a rage against them, that he put to death his own Wife, because she was a *Christian*. *Maximinian* commanded to set fire on a Church where were twenty thousand *Christians* assembled together, and so burnt alive every mothers childe of them. The City of *Phrygia* was likewise consumed to ashes with all its inhabitants, not sparing the very Magistrates, Captains, or Governours under the Emperour, and all because they owned the true doctrine of *Christ*, and would not yeild to abjure the same. When they saw this availed nothing for the abolishment of their Profession, they caused them to assemble by thousands, and putting out each mans right Eye, and burning his left knee with an hot iron, they sent them to work in their Mines. This was the daily work of those two Tyrants! But now mark their wages! *Dioclesian's* body being wasted with a violent flux, became as a dry stick, and the vermin bred in his tongue with such a noysom smell, that no man durst approach him, and in this manner he departed this life, with horrible blasphemies in his mouth. And as for *Maximinian*, being driven out of *Rome* by his own son *Maxence*, he fled to *Marseille*, where he was

Euseb. Hist.
Eccl. l. 8. c. 18.
Colonia Allobri-
excidebat Per-
de la Rouiere
c10 10c XII.
Cum grat. &
prio. sacra Caf.
Majestatis.
Euseb. Hist.
Eccl. l. 8. c. 26.
& l. 9. c. 8, 9.
Oros. l. 7. c. 28.

hanged

the following History.

hanged for conspiring the death of his son in Law *Constantin*.

During the persecution above-mentioned, there happened a very great Earthquake in *Tyre* and *Sidon*, where many thousands were slain by the fall of Houses. The like also happened at *Rome*, and in divers other places of *Italy*. *Flaccus*, Provost of *Spolette*, after he had put to death *Gregory* Bishop of the place, was smitten by God in a very remarkable manner, his soul and his bowels quitting his body at the same time. And *Dioscorus* was smitten to death with a Thunderbolt, soon after he had put to death his own daughter.

Galerius Maximinus that Horse-leech of the *Eastern Churches*, was at last smitten with an incurable disease, his guts being strangely swollen, and the Worms continually creeping out of all parts of his body, insomuch that he became so noysom, that his own very Physicians chose rather to suffer death (as by his special command several of them did) then to abide the stench of his rotten carcase.

His Lieutenant General *Maximinus*, was so enraged against the *Christians*, that he caused their condemnation to be graven in Tables of Brass, and fixed upon Pillars in all the publick places of his Dominions, which caused such a fearful havock of those poor Churches, that there were numbred in those days no less than eighty thousand Martyrs, who suffered for the name of *Jesus*. At the length, as he had prepared his Army against *Constantin*, and *Lucinus*, and was upon the very point to assault them, he was surpris'd with such horrible pains in his bowels, that he could take no rest, and ever and anon threw himself against the ground in despairing fits. In the end the extremity of his torment, made him loath both the sight of meat, and the smell of wine, and so his body being by little and little consumed, he closed his eyes, being forced to acknowledge frequently in his sickness, that it was the just judgement of God upon him for his cruelties.

Julian the Apostat, (President of the Devils Privy-Council) was a sworn enemy to the *Christians*, whom he called *Galileans* in derision. The truth is, many Persecutors had done famously, but this surpassed them all! He restored to the *Heathens* all their Temples, which *Constantin* had caused to be shut up! He rob'd both the Churches and Ministers of the *Christians* of all those Priviledges which *Constantin* had granted them! He prohibited their Schools, for the instructing of their youth, and wrote himself many Books against their Religion. He confiscated all the goods belonging to their Churches, saying by way of scoff, that *Jesus Christ* had prohibited the *Christians* from laying up treasures in this world, and had commanded, if any took away their Coat, they should give him their Cloak also, and that they should suffer all manner of reproaches patiently, because their Master had so commanded them: He caused the Images of *Jupiter*, *Mars*, and *Mercury*, to be put in the Standard of the Empire, and suffered none to go to the Wars, except they had first done sacrifice to Idols, And ordered that no *Christian* should be admitted into any charge whatsoever. He permitted the *Jews* to return to *Ferusalem*, and there to rebuild their Temple, (which they would have done, had not Lightning from Heaven

Flaccus Provost of *Spolette*.

Dioscorus.

Galerius Maximinus.

Euseb. Hist. Eccl. l. 8. c. 16, & 17. Oros. l. 7. c. 28.

Maximinus Lieut. Gen. to *Gal. Max.* *Euseb. Hist. Eccl. l. 9. c. 7.*

Euseb. Hist. Eccl. l. 9. c. 10.

Julian the Apostat.

Oros. l. 7. c. 30. Ann. Marcell. l. 22. Europ. Awe.

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ven hindered them, and slew a great number of them.) Having thus fought against *Jefus Christ*, he went to make a War with the *Persians*, swearing that at his return he would extirpate all the *Christians*; But as the Proverb is, *he reckoned without his Host*: For he was smitten with a deadly stroke, no man knowing whence it came, but the greatest part thinking that it was rather an Angel than a man. And as he was dying, he took with his hands the blood that ran down his side from his wound, and in despite towards *Jefus Christ* once for all, he threw the same in a great rage against Heaven, with these words *O Galilean* (meaning *Jefus Christ*) *thou hast overcome*. And thus he died most desperately in the 32. year of his age as some report, though *Greg. Nazianz.* writes in his Oration against *Julian*, That he had heard by some, that *the Earth opened her self, and swallowed up the carcass of this miserable wretch*.

The uncle of this *Apostat* named also *Julian*, having out of scorn puffed upon the Table on which the *Christians* of *Antioch* used to celebrate the *Lords Supper*, and beaten with his Fist the Bishop named *Enzoius*, who reprovd him for this Villany, was a little afterwards seized with a grievous and lothsome disease in his bowels, inso much that he could by no means make Water nor void his Ordure, any otherwise then through his filthy mouth, and so ended his wicked days. *Sozomene* adds, that his flesh was corrupted and turn'd into Worms, which never left gnawing his body, till they had consumed it. In like manner, A certain Treasurer of *Julian*, seeing the Vessels of this Church of *Antioch*, which were used in the administration of the *Lords Supper*, began to mock, saying, *These are the Goblets wherewith they serve that son of Mary*: But soon after all the blood of his body came out at his mouth in a little space of time, and so he died, being indeed worthy to be inserted among the number of *Apostats*, together with his Master. As also did *Elpidius* a great man in the Court of *Julian* the *Apostat*, Who after many blasphemies uttered against *Jefus Christ* in divers manners, and upon divers occasions, was accused of being too highly interested in the Affairs of State, whereupon he was clapt up close prisoner, and there tormented to purpose, and at length died an ignominious death. These judgements are described at large by *Theodoret*, *Sozomene*, and *Nicephorus*, in their *Ecclesiastick Histories*, speaking of *Julian* and his followers.

Valens the *Arrian* Emperour, caused to be drowned at one time no less then fourscore Ministers of several Churches by a stratagem, as *Socrates* relates, and this he did about the year of Our Lord 371. *Theodor.* tells us, that he would have forced the *Christians* to become *Arrians*, but was punished accordingly; For, they say, he was wounded with an Arrow in the Battle which he lost against the *Goths*, and thinking to save himself in a certain little Hut in the field, was there surprised by his Enemies, and burnt alive.

It's almost incredible, how much *Christian* blood was spilt by the *Vandals*, *Huns*, *Goths*, and other savage, and barbarous people, within the compass of those 80. or an hundred years, wherein they over-ran

Africa,

Theodor. Hist. Eccl. l. 3. c. 20. Soz. l. 6. c. 1. Niceph. l. 10. c. 34.

Oros. l. 7. c. 30.

Greg. Naz. Orat. cont. Jul.

His Uncle and Servants.
Theod. Eccl. Hist. l. 3. c. 11, c. 12. Niceph. l. 10. c. 29.

Sozomene.

Elpidius. Theod. Sozom. Niceph.

Valens.

Socrat. Hist. l. 4. c. 16. Theod. Sozom. Hist. l. 6. c. ult. Oros. l. 7. c. 33.

The Vandals, Huns, and Goths.
Evag. l. 2. c. 13. 14, &c.

the following History.

Africa, and Europe. But in the fifth year of *Gilimer* their last King, *Belifarius* Lieutenant General to the Emperour *Justinian*, discomfited, and wholly extirpated them, to their great ignominy and everlasting confusion, in the year of Our Lord 533. And likewise, during the time of this their tyranny, their Kings and Governours, did not always escape the stroke of Divine vengeance.

Niceph. l. 17. c. 11. Basilicæ An. Dom. 1533.

Eucherius the son of *Stilicon*, in hopes to be one day made Emperour, according to his fathers promise, engaged himself to the *Vandals* to ruin and extirpat all the *Christians*, and what was his reward? no other then this! that both he and his father were murdered by the Souldiers of *Honorius*.

Eucherius. Crinitus. Polateranus.

Crofcus King of the *Vandals* after *Stilicon*, as he would have besieged *Arles*, was taken prisoner, and after he had been caried openly through all the Cities and places, where he had persecuted the faithfull, and endured great variety of torment, he suffered an ignominious death.

Crofcus.

Gunderic was possessed with an evil spirit! in the second year of the Emperour *Valentinian*, and *Theodosius* the younger.

Gunderic. Cbron. Sigeb. Hunneric. Greg. Turonensis. Sigeb. Victor. Proculus.

Hunmeric after a good part of his rotten carcass had been gnawn by the Worms while he was yet alive, the rest was torn in pieces by the Devil, as *Sigebert Victor* and *Gregory de Tours* do relate.

Proculus Lieutenant to *Genferic* successor to *Gunderic*, a notorious ransacker of Churches, and burner of Bibles, grew mad, and having bitten his tongue to pieces, died with rage.

Rhadagaisus. Oros. l. 7. c. 27. Aug. de Civ. Dei, l. 5. c. 23.

Rhadagaisus King of the *Goths*, a profest enemy and horrible Persecutor of the *Christians*, as he was making strange preparations to destroy them and their Churches, was delivered up himself with his whole Army into the hands of his Enemies, who after a thousand disgraces, put him to a cruel death; And the prisoners taken with him, were so many, that a great company of them were sold but for a Crown, as *Paul. Diac.* and *Orosius* relate.

Attila that fearfull Rod of God, and terrible Tyrant (if ever there was any) to whom *Theodosius* the younger, was for a time tributary, to preserve the *Eastern Churches*, after the shedding of a Sea of blood, in the sixth year of his Raign, and upon his very Wedding day, having made himself drunk, was stricken with an Apoplexy, and choked (by a just and visible judgement of God) with his own blood, having been all his life so thirsty of other mens.

Attila.

Paul. Diac. lib. 15.

Theodoric King of the *West Goths*, an *Arrian*, and great enemy of the faithfull, seeing one day a Fish upon his Table with its mouth open and gaping, did really beleive it to be the head of one of those whom he had unjustly put to death, and thereupon fell into an extream fit of melancholy and despair, and died not long after.

Theodoric.

Paul. Diac. lib. 17. Procop. in Gothicis. Amalarick.

Amalarick, a Prince amongst those Nations, and a vehement Persecutor of his own Wife, for being a *Christian*, was overthrown and kill'd, with the most part of his Army by *Childebert* the King of *France* his Brother in Law, as *Procopius* and *Gregory de Tours* observe.

Greg. de Tours.

The

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Judgements of God upon the Germans for persecuting the Church.

Lutarius and Bultinus.

Ancharis.
Paul. Diac. l. 3.
de gest. Lomb.

Mahomet.

Phocas.
Cedrenus.
Zonaras.

The Saracens.

Abdiram.]

Athin.

Amorrhous.

Paul. Fovius in his History of our times.

The *Germans* who were confederate with the *Goths*, after they had destroyed and desolated the Churches of *Italy*, part of them were killed in the War, part of them being laden with booty, were slain and cast head-long down the Mountains by the *Huns*, and others; And the remainder died of the Plague in those places whither they had retired: As for their Captains likewise, namely *Lutarius* and *Bultinus*, The *first* grew mad, and having with his own teeth torn himself, died drunk with his own blood; The *second*, was overthrown and slain with his Army of thirty thousand men, whereof five onely escaped, who fled betimes.

Ancharis King of the *Lombards*, a great adversary of the *Christians*, was poisoned in *Pavia*, as a just judgement of God for his cruel actions.

If I should here undertake to reckon up all the fearfull judgements of God upon the Persecutors of his Church and people, in the fourth, fifth, sixth, and seventh Centuries, I mean the *Persians*, *Greeks*, *Romans*, and other Nations, it would require a Volume as big as that of the Book of *Martyrs*.

What shall we say of *Mahomet* the Eastern, and *Phocas* the Western *Antichrist*? The *first* whereof left nothing but an abominable stink behinde him, and though he boasted that his body should have no need of burial, forasmuch as it was to rise the third day, yet notwithstanding his carcase rotted upon the earth, that none were able to endure it. The *second*, after he had most traiterously put to death the Emperour *Maurice* his Wife, the *Senat* of *Rome* and his own son in Law conspired against him, and cutting off his hands, feet, privities and head, they put him into a brazen Oxe, together with all his children and kinred. And this was the end of this execrable murderer, who had granted to *Boniface* the third, Bishop of *Rome*, the title of *Primat* and *Supreme* over all the Churches, about 600. years or thereabouts after the death of *Christ*.

I beg the Christian and Courteous Readers patience to add a word concerning the Disciples and followers of the above-mentioned Mahometans, I mean the *Saracens*, who being a most cruel people towards the *Christians*, were sometimes rewarded and that seven-fold for their actions. To instance but that one Battle of *Abdiram* with *Charls Martel* near *Tours*, where there were slain 300 seventy five thousand upon the place, which happened in the year of *Our Lord* 730. After this, in the year 736. *Athin* King of the *Saracens* got into *France* with an innumerable company, but *Charls* overthrew him and his Army near *A-vignon*. Finally, *Amorrhous* another of their Kings, bringing succour to *Athin*, was killed, and his troupes utterly defeated. The truth is, it is a fearfull thing to read of the end of the Kingdom of the *Saracens*, wherein may be seen, as in a glafs, an evident testimony of the wrath of God: *Selym* the first, father to *Solyman*, who was the man that destroyed and extinguished that Kingdom, first of all won two Battles against the Sultan *Tomumbei* under the conduct of *Synas Basscha*, one near *Gaza* in *Syria*, the other in *Egypt* near *Grand Cairo*.

After-

the following History.

Afterwards *Selim* led all his forces to *Cairo*, where was another Battle in the very City, which continued two dayes and two nights, before he could get all the Forts thereof: It is hard to believe how great the effusion of blood then was, and how horrible the cruelties acted upon the *Saracens*! The Castle of the Town above-mentioned being won the 25th. of *January* in the year 1517. The *Sultan* fled, and hid himself amongst the Reeds in the *Moors*, from whence he was drawn, and brought before *Selym*, and after many exquisite tortures, was put upon a Camel, and led thorough all the streets of the Town, for greater ignominy, and at last hanged at one of the Gates. This happened in the year 1517. upon the 13. of *April*. I leave the Reader to think how wofull a spectacle it was then to see that mighty Emperor of *Syria* and *Egypt*, so ignominiously hanged in the sight of his own people. (This *Sultan* was the last Prince of the *Saracens* and proud *Mamalucks* :) So did the just and righteous God make them feel the power of his hand, in revenging upon them the blood of his beloved ones! And he will certainly one day remember the *Turks* themselves, when he makes inquisition for blood, for all their inhumane Butcheries of his faithfull servants.

The *Mama-lucks*.

But here it may be, the *Popes* of *Rome*, and successors of *Boniface* may take offence, that in so prolix a discourse of Gods judgements against the Persecutors of the Church, there should be no notice taken of their *Holinesses*. The truth is, they have a long time been a scourge to the true Professors of the Gospel, yet they have not always scap'd scot-free, but have felt the heavy hand of vengeance upon them; yea, when they have wanted enemies from abroad to mischief them, they have run one against another with their *Bulls* horns, which have begotten all kinds of violence, wars, murders, and other strange confusions: *Onuphrinus* in his abridgement of the History of the *Popes*, enumerateth from *Gregory* the seventh till *Urban* the sixth (in the space of 294 years) seven great Schismes in the *Roman* Church, during which time there were no less then seven times, two *Popes* at once, and towards the latter end three, every one notwithstanding calling himself the true *Pope*, and accordingly excommunicating, and condemning the other his Competitors.

The *Popes* of *Rome*.

Onuphrinus *Papae*.

After that came the eighth and great Schism, which began in the time of *Urban* the sixth, and *Clement* the seventh, and lasted thirty nine years, until the Council of *Constance*: During which time, the *Popes* bandied themselves one against another, with such impudence and fury, by *Bulls*, *Briefs*, and defaming *Libels*, that if any other had done so, he had indangered his life; calling one another Schismaticks, Hereticks, and other odious names. If any has a desire to see their doings, let him read *Theod.* his 5. Books, who was a servant, and very familiar with the *Popes*, & consequently a man whose relation is the more to be credited. But neither is this all; if we cast our eyes upon the Histories of the *Popes*, we shall finde that a great number of them have not been very long liv'd; for, from *Gregory* the 7. to *Gregory* the 13. there were near 68. *Popes*, during which time, from *Henry* 4. to *Maximilian* 11. there

Theodorica.

That the *Popes* have been for the most part but short liv'd.

there

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there were but 26. Kings or Emperours of the *Romans*: thus were their lives extreme short, but yet not very sweet, for we finde that most part of them were tormented with grievous diseases, and many surpris'd by sudden death! Some were driven out of their seats, and taken prisoners; others made away by poyson: *Lucius* the second was stoned by his own people. *Lucius* the third was banisht the City, and his domesticks beaten to death; *Adrian* the fourth, was choaked by a flye. *Pope John* the eighth, or rather *Foan* the first (if we may give any credit to *Platina*, and many other of their own Writers of note) after she had made a very apt and complete exposition upon the 17th. of the *Revelation*, concerning the GREAT WHORE and THE MOTHER OF HARLOTS, that is to say, after she had been in travel and brought forth a childe, in the time of a *Procession*, as she was going to the Church of *Lateran*, in the view of the people, she died immediatly, and that with as much ignominy, and disgrace, as she had lived in villany and wickedness. This accident (as the same Historians tell us) occasioned the making of that *Trying-stool* called the *Porphyrie Chair*, for her successors; although the truth is, the greatest part of them ever since, have given sufficient proofs of their abilities in that kinde, by a multitude of *Nephews*, who have call'd them *Fathers*. *Fohn* the twelfth was stab'd by a *Roman* who by chance caught *His Holiness* in bed with his Wife (a great Argument without doubt of that Popes *peccability*, to commit such a sin, and a greater of his *fallibility*, to be so caught in the manner! *Pope John* 21. was slain with the fall of a Vault. *Boniface* the eighth who came to the Popedome like a Fox, and governed like a Lion, at last died like a Dog.

Lucius 2.

Lucius 3.

Adrian 4.

Platin. and others.

John 12.

John 21.
Boniface 8.

Henry 2. of France.
D' Aubigny in his Histoire Universelle, Edition d' Amsterdam.

Philip 2. of Spain.

I suppose it is now high time to draw to a conclusion, I shall therefore onely make a very brief reflection upon some few of those cruelties that have been exercised against the Professours of the Gospel, in our neighbouring Countries.

It is observed that *Henry* the second of *France*, being incens'd against the Protestants by the Dutchess of *Valentinois* his Concubine, took once an oath that he would see with his own eyes the burning of *Du Bourg*; But the wise God had otherwise disposed of affairs, for a splinter of *Count Montgomeries* Lance, as he was running with him at Tilt, rebounding, and glancing into his eye, wounded him so sorely, that he died within a few days after. And which is yet more remarkable, as he carried him off the place, he turned his face toward the Bastille, and with a deep sigh confessed, that *he had most unjustly persecuted and afflicted the honest and good people that were within that place.*

Philip the second of *Spain*, who married *Elizabeth* of *France*, daughter of *Henry* the second, after the death of *Charls* the fifth his Father, being arrived in *Spain*, caused a summons to be made of all the prisoners in all parts of *Spain*, upon the account of Religion, caused them all to assemble by two Acts, the first whereof was promulgated at *Valdolid*, where a certain Doctour *Caca*, preacher to the Emperour *Charls* the fifth, in all his *German* expeditions, and one of his Advisers in his

Retire-

the following History.

Retirement was degraded, and had his mouth gag'd in a most cruel manner, as likewise a multitude of other eminent persons, being disguised in yellow habits painted with Crosses and Devils (which they call *St. Benedicts* habits) were burned alive in the Month of *May*.

The second Act was proclaimed at *Seville*, in the Kings presence, where were burnt *Pome* of *Lions*, son to *Roderic* Count of *Bayley*, *John Bayley* a Divine of *Seville*, *Garfias Arias*, a man esteemed the most excellent and able Doctour of *Spain*, together with a great number of men and women ; amongst others, *Constantin* Bishop of *Drosse*, Confessour to the Emperour, and also his privy companion in his Retirement, dying with the cruel torments which he endured in prison, was carried about *in effigie*, in the habit of a Minister, and thus presented to publick view.

This King having reigned about 40. years, caused to be put to death his onely son, and his Wife *Elizabeth*, by the advice of the Inquisition ! But now mark his end ! he was seized by four Apostemes in the four corners of his stomach, which being opened, cast forth such a prodigious quantity of Lice, that the Chirurgions could never finde any remedy for him ; and thus he died most miserably, being eaten up of lice.

Francis the second, son to *Henry the second*, having by the instigation of the *Guisars* persecuted the *Protestants*, as also seiz'd upon the *Prince of Conde*, and was very near cutting off his head, after he had made a vow (which he intended to confirm by oath to the *Virgin Mary*) for the extirpation of the *Protestants*, and all their Abettours, or who any way had favoured that party, being surpris'd by a fever, and having an Aposteme broken in one of his ears, died suddenly in the Month of *December*.

Francis 2.

Charls the ninth, son to *Francis the second*, having contrary to the faith of his promise, caused the execution of the *Massacre of St. Bartholomew* (which they call the *Parisian Matins*) about eight days after, there came such a prodigious multitude of Crows making an hideous noise upon the great *Lamborn* of the *Lowvre*, that both the King and all the Court were not a little affrighted ; And the very same night, the King about two hours after he had been in his bed, leapt up on a suddain, caused those of his Chamber to rise immediatly, and call his Brother in Law amongst others, to hear a strange and hideous noise in the ayr, being as it were a great multitude of voices, some crying and groaning in a most lamentable manner, others threatening and blaspheming, being not unlike that confused noise that was heard the night when the *Massacre* was executed.

Charls 9.

After this *Bartholomew-tide* this Prince took no true rest, but was always interrupted with startings, and groanings, which ended in words of diffidence and despair, and most extreme pains of a disease which seized on him ; yea the very bloud was observed to spring forth from almost all the passages of his body, insomuch that he died thus wallowing and weltring in his own gore.

Thuanus l. 57.
pag. 990.

It's said, that he had resolv'd a little before his death, to have banisht
out

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Henry the 3d.	out of his Council, all the Authors of the <i>Massacre</i> , together with his Mother, however some of them were met with as followeth.
Francis of Lorraine.	<p><i>Henry the third</i>, his Brother, received his death's wound by <i>James Clement</i>, a <i>Jacobin</i>, in the very same house, chamber, and place of the chamber, as also the very same Month, that 17. years before he had treacherously plotted, violently solicited, and absolutely determined the above-said <i>Massacre</i> of <i>St. Bartholomew</i>.</p> <p><i>Francis of Lorraine</i>, Duke of <i>Guise</i>, having executed the <i>Massacre</i> of <i>Vassy</i>, and afflicting <i>Orleans</i>, to the end he might exterminate the Protestants, was assassinated by one <i>Poltrot</i>.</p>
Henry his son.	<p><i>Henry</i>, his son, one of the Authors of the <i>Massacre</i> of <i>St. Bartholomew</i>, together with the <i>Cardinal</i> his Brother, were both put to death at <i>Blois</i>, by the commandment of King <i>Henry the third</i>.</p>
<p><i>Du Haillan</i> in the life of <i>Charls the 9th</i>. <i>De Serres</i> in the life of <i>Charls the 9</i>.</p>	<p><i>Du Haillan</i> reports in the life of <i>Charls the ninth</i>, that the King visibly declined in those days, and that in the very flower of his age. And after the departure of the King of <i>Polonia</i>, he was found to be as much altered in minde as body, being in an especiall manner provoked and incented against the Authours and contrivers of the <i>Massacres</i>, as he also plainly told some of his Court, who were enemies of injustice, and as appeared likewise by several Letters which he wrote into foreign parts, for which Authours of the <i>Massacres</i> he had prescribed a very strange Potion, if Divine Providence had not prevented him, who reserved them as instruments of those after-chastisements which he had appointed to bring upon the Kingdom.</p> <p>The same Authour observeth a little after, that having languished during the Months of <i>February</i>, <i>March</i>, and <i>April</i>, he was so wasted in his body by such furious storms and tempests, that his bed became irksome to him, and the 30. of <i>May</i> he took his last sleep in his Castle <i>du Bois de Vincennes</i>, after a strange effusion of blood, which forced its way through several parts of his body, during the two last Weeks of his sickness, in all which time he endured all the most violent assaults and combats, that the vigour and force of his age could possibly furnish him with strength to undergo.</p>
<p><i>De Serres</i> in the life of <i>Charls the 9</i>.</p>	<p><i>Du Serres</i> relates of him, that raging and raving under the just judgements of God, he was seen to wallow in his own blood, (the just recompence and reward of one, who had wallowed all his life-time in the blood of his subjects throughout all his Dominions.)</p>
<p><i>Stanislaus</i> of <i>Znoyme</i>. <i>The French Book of Martyrs</i>, printed 1570. <i>Count Felix</i> of <i>Wartenberg</i>. <i>Viricus cites ibi</i>.</p>	<p><i>Stanislaus</i> of <i>Znoyme</i>, as he was going to <i>Constance</i> to bear false witness against <i>John Hus</i>, was remarkably smitten by the hand of God himself.</p> <p><i>Count Felix</i> of <i>Wartenberg</i> one of the Emperours Captains, as he was sitting at Supper with many of his companions and brethren in iniquity, in the year 1530. swore in the presence of all that were at Table, that before he died he would ride <i>aux esperons</i> up to the horsebelly in the blood of the Lutherans; But that very night, he was choaked with his own blood, and wallowed miserably in the same.</p>
<p><i>John Menier</i>. <i>Fren. Book of Martyrs</i> l. 3. p. 75, and 76.</p>	<p><i>John Menier</i>, after a thousand mischiefs which he had done to the poor Protestants, was seized by a bloody flux, which did so afflict his privy</p>

the following History.

privy members, and engendred such a retention of urine, that he died thereof with most horrible and despairing cries, feeling also a fire already in his body, as an earnest of those eternal flames that are prepared for such fire-brands of the Church.

Gaspar de Renialme one of the Magistrates of the City of *Antwerp*, having adjudg'd to death certain poor *Protestants*, was smitten by God in the very place, infomuch that being led home as it were almost desperate, he died in a terrible manner, often crying out and saying, that *he had condemned innocent blood.*

Gaspar de Renialme.
Id. l. 6. p. 512.

The Chancellour *du Prat*, who was the first that gave jurisdiction to *Parliaments* to proceed against the poor *Protestants*, died in his own house, swearing and cursing against God himself; But his very stomach was afterwards found to have been gnawn and eaten through by Worms.

Du Prat.
Id. l. 6. p. 472.

John Morin, *Lieutenant de la Prevosté de Paris*, a strange and cruel monster, having put to death a great number of Martyrs, was smitten with the disease called the *Wolf* in both his legs, of which he died, blaspheming and renouncing God in a most hideous manner.

John Morin.
Ibid.

The same Authour makes mention of a certain Counsellour who having had a hand in certain Proccesses which were made by the *Lieutenant du Chastelet de Paris*, died a very strange death, and in his sickness he would often cry out to those that visited him, in the following terms; *Why doe we put to death these poor people, who pray to God so well?*

Pag. 535.
A certain Counsellour.

During the cruel executions at *Amboise*, issued out against those who assembled themselves to discover to the King the secret machinations that were then plotting against him, *Oliver the Chancellour*, who had drawn the Procces against these poor people, and who also had proceeded in the former persecutions directly against his own conscience (which for a long time had been inlightened by the knowledge of the truth) was at length seized by a grievous disease, during the which he sent forth most lamentable sighs and bitter groans. In this torment he was visited by the *Cardinal of Lorraine*, to whom he cried out in these words, *Ha! Cardinal! Tu nous fais tous danner, thou causest us all to be damned:* It is said moreover, that he mentioned with profound regret the death of *M. Ann du Bourg*, who not long before, had been burnt for the testimony of the truth.

Ibid.
Oliver the Chancellour.
Id. l. 7. p. 558.

The *Baillif of Nancy in Lorraine*, having without any form of legal proceeding, caused to be hanged one *Florentin*, a native of *Cologne*, a faithfull servant and Minister of *Jesus Christ*, and likewise demolished the Church where the said *Florentin* was wont to preach and administer the Sacraments, It happened that as he was walking out after dinner, (not knowing the place where this poor Martyr had been executed) he lighted just upon the very place where he was hanging; But as soon as he beheld him, he was struck with such a dismal affrightment, that it accompanied him to his grave. His Body not long after became dry as parchment rolled upon wood; Besides this, he was grievously tormented in his conscience, infomuch that he often demanded

The *Baillif de Nancy in Lorraine.*
Id. l. 7. p. 579.

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manded of divers honest people during the time of his languishment, *Whether God would pardon unto a man those sins that he repented of, without confessing at all the cause of this his remorse?* (it is likely out of fear of displeasing the Princes and great ones.) However, when he came to make his last Will and Testament, he plainly discovered the cause of this his torment and horreur of conscience, assigning 500. *Francks* to the daughter of the above-said Martyr *Florentin*, which was also afterwards really given her by His Executors.

John de Roma
an Inquisitor.
Id. l. 1. p. 67.

John de Roma, an Inquisitor in *Provence*, who had found out a strange invention to torment the poor Saints, which was to cause them to draw on a certain kinde of Boots filled with boyling greafe, thereby (if possible) to make them despair through excessive pains, Was afterwards surprized by a terrible and loathsome disease, insomuch that none durst approach him by reason of the stench and putrifaction of his malady; And all his consolation was a desire to die, in the mean time uttering nothing but words of despair. His complaints were such as these. *Alas, to what a miserable state and condition am I brought! What is it that I suffer! I remember indeed the evils that I have done to those poor people, and know full well for what cause I am thus afflicted on every side. Who shall deliver me from this distress? O kill me speedily, that I may no longer languish in this misery.*

Dr. Lambert.
*Fr. Book of
Martyrs, l. 7. p.
617.*

One *Dr. Lambert Priour* of the *Augustin Friars*, as he was preaching with open mouth against the faithfull flock of *Christ*, (whom he called by the name of *Calvinists*, and *Lutherans*;) all of a suddain became mute in his Pulpit, and his fences failed him in an odd and strange manner, insomuch that he was immediatly carried out of the Assembly, and a few days after he was found dead in a ditch.

Poncher Arch-
Bish. of *Tours*,
l. 6. p. 473.

Poncher Archbishop of *Tours*, pursuing the execution of a famous Martyr, was burnt by a fire from Heaven, which began at his heel, and he was forced to cut off one member after another, till at last he died most miserably, no man being ever able to know the cause of his disease.

Tho. Arundel.
*Fox his Mar-
tyrology, p. 541.*

Thomas Arundel, Archbishop of *Canterbury*, that gave sentence against the *Lord Cobham* (that ancient witness of the Truth) died notwithstanding before him, having his tongue so swollen in his mouth, before his death, that he could neither eat, nor speak.

Dr. Foxford,
962.

Dr. Foxford Chancellour to *Stokesley Bishop* of *London*, had his guts fallen out of his body as he sat in his Chair.

Morgan of St.
Davids, 1902.

Morgan Bishop of *St. Davids*, who sat upon *Farrar* the Martyr, and usurped his place, was smitten with a loathsome disease, his meat that he ate still rising up again, sometimes through his mouth, sometimes through his nose, till he died.

Justice Mor-
gan, 1902.

Justice Morgan, who sat upon the *Lady Fane*, fell mad, and cried out alwaies in his raging fits, *Take away the Lady Fane! Take away the Lady Fane!* and so he died.

John Fetty's
Wife, 1824.

The Wife of *John Fetty* betrayed her own husband, and then fell mad.

Alexander

the following History.

Alexander the Keeper of *Newgate* in the days of the Martyrs, died in a most formidable manner, his Body being swollen, and become as monstrous as his Actions, and as rotten as his Principles.

Gardiner the Bishop of *Winchester*, the Devils chief *Courier du Cabinet*, would by no means go to dinner that day that *Ridley* and *Latimer* were burnt at *Oxford*, till such time as his Man came Post from thence, with the News that he saw Fire set to them at the Stake, but ere this cursed Murderer had fate long at the Table, he was taken with such an intolerable Pain in his Bowels, and the Heat within his Body was so violent, that his Tongue was swollen, and become black in his Mouth. This wicked Wretch when he was put in minde by one of the Bishops that stood by him, of the Death and Merits of *Christ*, made answer thus, *Open that Door to the People, my Lord, and all's gone! You may speak it to such as are in my condition, but open that Door to the People, and all's gone.*

I shall end all with that Reproach of her Sex, *Queen Mary*, who never prospered after once she began to persecute the Saints, and at last died of a Tympany. This miserable Wretch told one of her Maids of Honour, that *if they opened her after she was dead, they should finde Calais lying at her heart.* But I am perswaded she was mistaken, and that it was rather the *Fire*, the *scalding Lead*, and *red hot Irons*, wherewith she had put to death the poor Martyrs.

The truth is, the instances that might be alleged for the confirmation of this truth, are almost innumerable, And I do verily believe that there hath hardly been any famous Persecutour of the Church almost in any Age, or Place of the World, that hath gone down to his Grave without some remarkable Tokens of Divine Vengeance upon him, in some respect or other.

I might here in the conclusion of this Discourse (and it would not be at all besides my purpose if I should) descend to some particular Instances in *Savoy* it self, whereby it would plainly appear to all the World, That even they also, as they have in a very eminent manner acted their parts in the Persecution of the Saints, have likewise been met with by Judgments from Heaven. I say, I might instance in several persons of quality and note, some whereof had had their *Candles* strangely *put out*, and others who are now living, and have already tasted in some measure the first fruits of their bloody Deeds, as an earnest of a heavier Curse, without a serious and timely Repentance. I would not be here mistaken or thought bluntly to strike at, or fall foul upon the princely persons of their *Royal Highnesses*, (I mean the *Duke* and his *Mother* now reigning) the tender years of the one, and those few Observations I my self have sometimes made of the candour and mildness of the natural tempers and dispositions of both, forbidding me to believe them to be otherwise, or any further guilty of those horrid Cruelties and Persecutions, than by giving ear (the more's the pity) to the black calumnies of malicious men, and by suffering themselves to be made believe, that whosoever kills and destroys those their poor *Protestant* Subjects, do thereby save their own Souls, and do

Alexander the
Keeper of
Newgate,
1003.
Gardiner Bish.
of Winchester
1824.

Queen Mary.

God

An Introduction, &c.

God a singular and meritorious service; and upon those grounds most unhappily set their hands to many a cruel and bloody Edict. No! they are a generation of Jesuitical Spirits to whom I direct this Discourse, who love Cruelty in the Abstract, and hunt after Blood as naturally as the Eagle after her Prey. But I shall rather be sparing and tender in this regard, and onely pray for them, as *Stephen* did for his Murderers; *Lord lay not this Sin to their Charge!* Or in the words of our Saviour for the *Jews*, *Father forgive them, for they know not what they do.* But withall let me tell them, That strong and loud is the Cry of those Souls who are now *under the Altar*, whom they have so cruelly and barbarously slain for the testimony of *Jesus*; And let them take heed that they prevail not at length with the *Lord Holy and true, to judg and avenge their blood upon them that dwell on the Earth.*

These are the Introductory (and I hope seasonable) thoughts and intimations

(Christian and Courteous Readers)

OF

Your faithfull Servant in
CHRIST:


SAMUEL MORLAND.



The Contents and Heads of the following
History of the *Evangelical Churches* in
the *Valleys of Piemont.*

The Contents of the First BOOK.

CHAPTER,

- 1  *The Situation and Extent of the Valleys of Piemont.*
- 2 *A Description of the Evangelical Churches in the Valleys of Piemont.*
- 3 *The Antiquity of the Evangelical Churches in the Valleys of Piemont, from the dayes of Christ and his Apostles, down to this present Age.*
- 4 *The Ancient and Modern Belief of the Evangelical Churches in the Valleys of Piemont.*
- 5 *The Ancient Discipline of the Evangelical Churches in the Valleys of Piemont.*
- 6 *Extracts of several Authentick, piow, and rare Treatises, composed by the Ancient Inhabitants of the Valleys of Piemont, a great part whereof were written above 420, others above 550 years ago, and most of the rest in all probability of a far more ancient date.*
- 7 *An Extract of those famous Treatises which were written by the ancient Evangelical Professours inhabiting the Valleys of Piemont, concerning Antichrist, Purgatory, Invocation of Saints, and the Sacraments.*
- 8 *A particular discourse concerning the Barbes or ancient Pastors of the Evangelical Churches in the Valleys of Piemont.*

The Contents of the following History.

The Contents of the Second BOOK.

CHAPTER,

- 1 **T**He several troubles and persecutions of the Evangelical Churches in the Valleys of Piemont, from time to time, because of their Religion.
- 2 A Description of the Marquisate of Saluces, with its several Troubles and Persecutions.
- 3 The cunning Artifices, and wicked Practises formerly and at present used, to consume and destroy the remainder of the faithful in the Valleys of Piemont.
- 4 The Grounds and Motives of the late Persecution in the Year 1655, with the Publication of the Bloody Order of Gastaldo, and the flight of the Protestants in the midst of Winter.
- 5 The most humble and earnest Supplications of the Evangelical Churches in the Valleys of Piemont to their Prince, for justice against the inhumanity of the Order of Gastaldo.
- 6 A brief and most authentick Narrative of some part of those extraordinary cruelties which were exercised against the poor Protestants of the Valleys of Piemont, during the heat of the late Massacre in April 1655.

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Here follows a Catalogue of the *Manuscripts*, and other pieces inserted, or at least mentioned in the following *History of the Evangelical Churches of the Valleys of Piemont*; The greatest part and most essential whereof are either *Originals*, or otherwise most *Authentickly Vidimated* for the justification of that Work to *Posterity*.

Presented by the Author (together with divers other *Manuscripts* relating to the late troubles of *Switzerland* upon the Account of *Religion*) as his free gift, to the publick Library of the famous *University of Cambridge*, in *August 1658*.

THe Volume marked with the Letter *A*, contains in it the following Treatises.

- 1 *The History of the Creation and Deluge, written in their own Language.*
- 2 *An excellent Treatise of sundry profitable Instructions which a man ought to learn from the nature of divers Animals.*
- 3 *Lo tracta di la pecca, or a Treatise of Sin, which is an allegorical and moral Explanation of the Beast described, Rev. 13.*
- 4 *A Treatise of the Word of God, and the power and efficacie thereof; as also how it ought to be received; at the end whereof there is affixed the Date, either of the Work, or at least of the Copy of it, viz. Anno Domini 1230.*
- 5 *Several Latin Pieces, which are certain Rhapsodies concerning Priests and Friers.*
- 6 *A Treatise against Trammement, or Traditions and Ordinances of Men, as not consonant to the Holy Scriptures.*
- 7 *An Exhortation to Herman, to convert himself to God, and not to the creatures.*
- 8 *Concerning Pharisaical Plantations which the Father hath not planted, viz. the Orders and Sects of Monks, Franciscan Friers, Dominicans, and the like, which are not ordained by God.*
- 9 *A Latin Treatise, De Officiis Conjugum, Viri & Uxoris.*
- 10 *A Latin Treatise, De Symbolo Apostolico.*

of the following History.

- 11 *A Latin Treatise, De Ædificatione Urbium, Idololatriæ ortu & progressu, ejusque everfione per Evangelii predicationem.*
- 12 *A Latin Treatise, Quibus Modis peccatum fiat.*
- 13 *A Latin Treatise, De vera peccati purgatione.*
- 14 *A Latin Treatise entituled, Uni Deo placere studeamus.*
- 15 *A Latin Treatise entituled, Tres Veritates. 1 Doctrinæ. 2 Justitiæ. 3 Vitæ.*
- 16 *A Latin Treatise entituled, Sola Dei Lege scripta definiti Fidei Controversias.*

In the Volum marked with the Letter *B.* are contained the following Treatises, all written in that which is called the *Waldensian* Language, in Parchment, and that in a very ancient, but excellent Character.

- 1 *Glosa Pater, or the Explication of the Lords Prayer.*
- 2 *Trecenas, or divers passages of the Evangelists, and Epistles.*
- 3 *Doctor, that is, divers Sentences and Testimonies of the Fathers, touching Repentance.*
- 4 *Penas, or a Treatise concerning the punishment of sin.*
- 5 *Li Goy de Paradis, a Treatise concerning the Joys of Paradise.*
- 6 *An Epistle to all the Faithfull.*
- 7 *A Poeme entituled, Novel Confort.*
- 8 *A Poeme entituled, Novel Sermon, containing many wholesome Instructions to the People.*
- 9 *A Poeme entituled, La Noble Leyçon.*
- 10 *A Poeme entituled, Pair eternal.*
- 11 *A Poeme entituled, Barca, concerning the misery and shortness of mans life, and his arriving at the haven of Salvation.*
- 12 *An Explanation of the Ten Commandments.*
- 13 *An Explanation of the Articles of the Apostles Creed.*
- 14 *A Treatise concerning Vice, and Mortal Sins.*
- 15 *A Treatise concerning the seven Gifts of the Spirit, Isai 11.*
- 16 *A Treatise concerning the three Theological, and the four Cardinal Virtues.*
- 17 *A Treatise concerning the Goods of Fortune, Nature, and Grace.*
- 18 *A Treatise concerning the six honorable things in this World.*

19 Several Sermons upon several Texts of Scripture; Namely,

- 1 *A Sermon upon the second of Matthew touching idle words.*
- 2 *A Sermon upon Ephes. 4. touching the putting on of the New Man.*
- 3 *A Sermon Del Fantin Jesus, or concerning the little Childe Jesus, during his abode in Jerusalem, Luk. 2.*
- 4 *A Sermon touching Christs being tempted in the Desert, Matth. 4. and Luke 4.*
- 5 *A Sermon upon Mat. 8. 25. Save us, or else we perish.*
- 6 *A Sermon touching the Rich Man, Luke 16.*
- 7 *A Sermon upon the sixth of John.*
- 8 *A Sermon upon the Parable of the Sower, Matth. 13.*

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In the Volume marked with the Letter C. are contained the following Treatises,

- 1 *An Exhortation to confess our Sins one unto another, and unto God.*
- 2 *A Sermon touching the Fear of the Lord.*
- 3 *A Sermon touching the Accusation of Sinners before God, in judgment.*
- 4 *A Treatise touching Tribulations.*
- 5 *A Treatise touching the Martyrdome of the Machabees, and others.*
- 6 *A Treatise concerning the Sufferings and Constancy of Job.*
- 7 *An Extract of the History of Tobias.*

In the Volume D, are many excellent and Heavenly Meditations, touching the Miseries, Tribulations, and Shortness of this Life; as likewise of Repentance, Good works, and the like; written in the language of the ancient Inhabitants of the Valleys, in Parchment, but the Letter almost worn out with age, which according to many probable circumstances of the place and manner of its preservation, is judged to have been written at least six or seven hundred years ago.

In the Volume marked E. are contained,

- 1 *A Latin Grammar of the ancient Barbes or Ministers.*
- 2 *The Proverbs of Solomon and Ecclesiastes.*
- 3 *A pious piece of Poësie in the language of the ancient Inhabitants of the Valleys.*
- 4 *A Treatise concerning the Love and fear of God, and the manner of Life which Christians ought to live.*
- 5 *A Treatise of Morals in Latin.*
- 6 *A Treatise of Arithmetick.*

In the Volume F, are collected and written in Parchment, in that which is called the *Waldensian* Language, of a very ancient, but fair and distinct Character.

The Gospel of Matthew.

The first Chapter of Luke.

The Gospel of John.

The Acts of the Apostles.

The first Epistle to the Corinthians.

The Epistle to the Galatians.

The Epistle to the Ephesians.

The Epistle to the Philippians.

The first Epistle to the Thessalonians.

The second Epistle to Timothy.

The Epistle to Titus.

The eleventh Chapter of the Epistle to the Hebrews.

The first and second Epistle to Peter, but imperfect.

of the following History.

The Volume marked with the Letter *G*, containeth the following Manuscripts.

- 1 *A verbal Process against the Waldenses, by the Archbishop of L'Ambrun, in the year 1497, and 1502. written in the French tongue.*
- 2 *A Bull of Pope Innocent, against the Waldenses, in the year 1487, in Latin.*
- 3 *A Latin Treatise called, Origo Valdensium & processus contra eos facti. A. D. 1501.*
- 4 *Divers informations and examinations taken by the Archbishop of Evereux and others of the Popes Commissioners, against the Waldenses of Fraissinere and other places, in the years 1478, 1479, 1483, 1486, and 1501. Wherein are very many passages very remarkable, and worthy to be diligently perused by all the curious.*

In the Volume *H*, are contained the following Manuscripts.

- 1 *Divers ample and very remarkable Processes and cruel Inquisitions against those of Fraissinere, and other places, in the years 1487, 1488, 1489, 1492, and 1494.*
- 2 *A Bull of Pope Alexander, bearing date the first of April, in the year 1501, for absolution of the Waldenses, &c. to encourage them to revolt and abjure their Religion.*
- 3 *A Bull of the same Pope Alexander, bearing date the fifth of April 1501, for absolution of Usurers, &c.*
- 4 *A Bull of the abovesaid Pope Alexander, bearing date the seventh of October 1501, for absolution of all sorts of crimes and sins, and particularly that of Heresie.*
- 5 *An Edict of Louis, King of France, bearing date the 12 of October 1501, for the restitution of the goods of those of Fraissinere.*
- 6 *Letters Patents obtained of Louis King of France by those of Fraissinere, bearing date the twelfth of October 1501.*
- 7 *An Arrest du Grand Conseil of the 27 of May 1502, in favour of those of Fraissinere, Val Loysse, Argentiere, and other inhabitants of Dauphine, who turned Catholicks.*

In the Volume *F*, are contained the following Manuscripts.

- 1 *The Agreement made between Henry the fourth of France, and the Evangelical Professors of the Valleys of Piemont, in the year 1592.*
- 2 *A Petition of those of Val Perosa, presented to His Majesty of France, with the Kings Answer thereunto, upon the sixth of June 1630.*
- 3 *Several Articles of Capitulation accorded by the King of France to those of Val Perosa, bearing date the eleventh of April 1630. to which are annexed His Majesties Letters Patents.*
- 4 *The Kings Letters Patents in favour of the Evangelical Professors of Val Perosa, issued forth the tenth of March 1648.*

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- 5 *The Kings Letters Patents in favour of the Evangelical Professors of Val Perosa, issued forth the 18 of August 1653.*

In the Volume *K*, are contained the following Manuscripts.

- 1 *The Concessions of the Duke of Savoy to the Evangelical Professors of the Valleys of Piemont, in the year 1561.*
- 2 *The Concessions of the Duke of Savoy to the Evangelical Professors of the Valleys of Piemont, in the years 1603, and 1620.*
- 3 *The confirmation of the abovesaid Concessions, bearing date the second and fourth of June, and 29 of December 1653.*

In the Volume *L*, are contained the following Manuscripts.

- 1 *Several Memorials concerning the Evangelical Churches in the Valleys of Piemont, in the year 1644.*
- 2 *A Letter from the Evangelical Cantons of Switzerland to the Duke of Savoy, the 1, of March 1655.*
- 3 *A Letter of the Duke of Savoy to the Evangelical Cantons, the sixth of April 1655.*
- 3 *A Letter from the Ministers of Zurich to those of N. N. touching the Negotiation of Mr. Duræus, for the Unity of the Churches, together with a Relation of the beginning and progress of the late Persecution in Piemont; As also two other Letters touching the same subject.*
- 4 *A Letter from the Pastors of Zurich to those of Shaff-houzen, concerning the Massacre in the year 1655, bearing date the first of May 1655.*
- 5 *The Evangelical Cantons to the Duke of Savoy, the sixth of May 1655.*
- 6 *The Duke of Savoy to the Evangelical Cantons, 13 June, 1655.*
- 7 *The Evangelical Cantons to the Duke of Savoy, 17 June 1655.*
- 8 *Major Weis his account of his first Negotiation in the Court of Savoy, in the behalf of the poor Evangelical Churches in the Valleys of Piemont.*
- 9 *The Duke of Savoy to the Evangelical Cantons, received by their Ambassadors at Aigle the 1, of June 1655.*
- 10 *The Duke of Savoy to the Ambassadors of the Evangelical Cantons, the 29 of July 1655.*
- 11 *Major Weis his account of his cold reception in the Court of Savoy, upon his intimation of the Evangelical Cantons Embassie, in the behalf of the abovesaid Exiles.*
- 12 *The first Proposition of the 4 Ambassadors of the Evangelical Cantons to the Duke of Savoy, in the behalf of the poor Evangelical Churches of the Valleys, together with the said Dukes Answer thereunto.*
- 13 *The first Relation of the Negotiation of the four Ambassadors of the Evangelical Cantons in the Court of Savoy, bearing date the 1, of August 1655.*
- 14 *The second Relation of the said Ambassadors, bearing date the 1, of August 1655.*

of the following History.

- 15 *Their third Relation bearing date the 11th of August 1655.*
- 16 *A Memorial given by the Ambassadors of the Evangelical Cantons of Switzerland to the Baron of Greisy 16th August 1655.*
- 17 *Their fourth and last Relation bearing date the 21st of August 1655.*
- 18 *The second Propositi^on of the four Ambassadors of the Evangelical Cantons to His Royal Highness of Savoy the 24 of Aug. 1655.*
- 19 *The Duke of Savoy's Answer to the Request of the four Ambassadors of the Evangelical Cantons, written in Italian, bearing date the 6 of September 1655.*
- 20 *The Baron of Greisy to the four Ambassadors of the Evangelical Cantons, the 30 of August 1655.*

In the Volume *M*, are contained the following Manuscripts.

- 1 *Marchio a Sancto Thoma his Letter to Mr. Morland, during his abode at Turin, bearing date the tenth of July 1655.*
- 2 *The said Marquis his Letter to the said Mr. Morland, the 17 of July 1655.*
- 3 *A Letter from Major Weis to Mr. Morland from Pignerol to Geneva, the 1st of August, 1655.*
- 4 *A second Letter from the said Major Weis to the said Mr. Morland from Pignerol, the 2^d of August 1655.*
- 5 *A Letter from the four Ambassadors of the Evangelical Cantons, to Mr. Morland, dated from Pignerol the 3^d of August 1655.*
- 6 *A second Letter from the said Ambassadors to the said Mr. Morland, the 4th of August 1655.*
- 7 *A third Letter from the abovesaid Ambassadors to the abovesaid Mr. Morland, dated from Turin the 5th of August 1655.*
- 8 *The Attestation of Thomas Guiot and Fra. Pra. concerning the eating of the Protestants Brains, during the heat of the Massacre.*
- 9 *The Attestation of Mr. Tho. Tronchin of Geneva, concerning the Manuscripts mentioned in the History of Mr. Paul Perrin.*
- 10 *The Declaration of Mr. de Petit Bourg, first Captain of the Regiment of Grancey, touching the cruelties that were exercised upon persons of all ages and Sexes, among the poor Protestants of the Valleys of Piemont, subscribed with his own hand at Pignerol, the 27 of Novemb. 1655. in the presence of two other Commanders.*
- 11 *The Attestation of Mr. Andrew Schmidt Under Secretary of State at Zurich, touching Ambassador Stockar, and his dissenting from the other three Ambassadors in the bastning of the Treaty at Pignerol, made at Geneva the 27 of Sept. 1655.*

In the Volume *N*, are contained Authentick Copies of several excellent Letters of Consolation, from divers Protestant Churches in other parts, to their poor afflicted Brethren in the Valleys of Piemont.

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In the Volume *O*, are contained the following Edicts, all printed by the Printers to their respective Highnesses, excepting onely the Court of Savoy's *Factum* and *Reasons*.

1 *Several Edicts of Charles Emanuel, Christina, and Emanuel Philiberto, some against, others by way of answer to the Petitions, and in favour of their poor Protestant Subjects :*

- | | |
|------------|---|
| Namely, of | 1 Emanuel Philiberto, given at Vercelli, 1561. |
| | 2 Carlo Emanuel, given at Turin, 1582. |
| | 3 <i>The Interimination</i> , at Turin, 30 May 1585. |
| | 4 Carlo Emanuel, 3 Jan. 1584. |
| | 5 Carlo Emanuel, at Turin, 2 July 1608. |
| | 6 Carlo Emanuel, at Turin, 4 March 1623. |
| | 7 <i>V. Amedeo</i> , at Turin, 26 Feb. 1635. |
| | 8 <i>Christiana Dutcheſs of Savoy</i> , at Turin, 16 Jan. 1642. |
| | 9 <i>Christiana Dutcheſs of Savoy</i> at Fassano, 17 Feb. 1644. |
| | 10 Carlo Eman. at Turin, 30 June 1649. |
| | 11 Carlo Eman. 20 Feb. 1650. |
| | 12 Carlo Eman. at Rivoli, 21 June 1653. |
- 2 *The Court of Savoy's Factum in the year 1655. in the Latin, Italian, and French Languages.*
- 3 *The Court of Savoy's Reasons for the justice of the Order of Gaſtaldo, &c. in the year 1655. in the Latin, Italian, and French Languages.*
- 4 *The Duke of Savoy's Patent, granted to the Evangelical Churches of the Valleys, the 17 of August 1655.*

In the Volume *P*, are contained the following Manuscripts.

- 1 *The Epistle of Scipio Lentulus to a Friend of his, concerning the persecution of the Evangelical Churches in the Valleys, in the year 1561.*
- 2 *A large and solid justification of a certain Book written in French 1655, concerning the persecution of the Evangelical Churches in the Valleys of Piemont; Entituled, La Relation Veritable, &c.*
- 3 *A Manuscript, Entituled, Brevis Refutatio Diſſertationis de jure excellendi Religionem Evangelicam ex Italia & Sabaudia.*
- 4 *The Duke of Virtenberg's Letter to the Duke of Savoy, in the behalf of the Evangelical Churches of the Valleys, the 14 of July 1655.*
- 5 *The Prince Elektor Palatine's Letter to the Duke of Savoy upon the ſame ſubject, the 14 of July 1655.*
- 6 *The Grievances of the Treatie concluded at Pignerol, which was delivered into the hands of Monsieur de Bais, to preſent to His Maſteſty of France.*
- 7 *The ſeveral gratulatory Letters, which were ſent in the name of the poor Evangelical Churches of the Valleys of Piemont, immediately upon the concluſion of the Treaty at Pignerol. Namely, to His Highneſs the Lord Proteſtor, the States General, &c.*
- 8 *Several ſharp Letters from Ambaſſador Servient, Monsieur de Bais, &c.*

of the following History.

Ëc. to the poor people of the Valleys, to make them accept and rest contented with the Treaty at Pignerol, together with their respective Answers.

- 9 *The Reasons of the poor Protestants of the Valleys, offered to Ambassador Servient, the 21 of April 1656. why they ought not to be debarred the priviledge of entertaining Forraign Ministers.*

In the Volume 2, are contained the following Manuscripts,

- 1 *H. R. H. Order concerning the Tax due from His Protestant Subjects for the year 1655. after which follows a Copy of the Injunction. The first bearing date the 26 of April 1656. and the other the 6 of October 1656.*
- 2 *The poor peoples Reply, of the fifth of September 1657. to the Marquês of Pianezza's Answer to one of theirs, sent them by Mr. de la Londe, bearing date the 2 of August 1657.*
- 3 *The humble Remonstrance of the poor Evangelical Churches of the Valleys of Lucerna, &c. to Madam Royale the 20 of Aug. 1657. Concerning the Grievances of the Treaty made at Pignerol.*
- 4 *An humble Remonstrance of the poor people of the Valleys of Piemont, Professing the Reformed Religion, which they put into the hands of M. de la Londe, to present to His Majesty of France in August 1657. concerning the Grievances of the Treaty at Pignerol.*
- 5 *The humble Reply of the poor Evangelical Churches of the Valleys of Lucerna, &c. to a Paper sent them from Madame Royale, through the hands of Monsieur de la Londe, upon the 2 of Aug. 1657. bearing date the fifth of Octob. 1657.*
- 6 *The humble Supplication of the poor people of the Valleys to the Duke of Savoy, together with the Dukes Answer at Turin, the sixth of Octob. 1657.*
- 7 *The poor peoples Request the 26 of Octob. 1657.*
- 8 *A Letter from the four Ambassadors of the Evangelical Cantons to Ambassador Servient, Count Truchi, and the Baron de Greisy, in favour of the poor Evangelical Churches of the Valleys, the 30 of Novemb. 1657.*
- 9 *An Order of Andrea Gastaldo, the 20 of Decemb. 1657. summoning the poor people to Turin, for having publick exercises of their Religion at San Giovanni.*
- 10 *Another Order of And. Gastaldo, &c. in the same Month, summoning those of the poor people who refused to sell their Possessions, to appear before him at Lucerna, under pain of being proceeded against as contumacious, &c.*
- 11 *The poor peoples Letter to Ambassador Servient the 28 of December, 1657.*
- 12 *The poor peoples supplication to H. R. H. of the eight and twentieth of Decemb. 1657.*
- 13 *The poor peoples supplication to H. R. H. together with His said R. H. Answer thereunto, given at Turin the 25 of Jan. 1658.*

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In the Volume *R*, are contained the following Manuscripts.

- 1 *An ancient Italian Manuscript, Entituled, Historia breve e vera de gl'Affari de i Valdefi delle Valli.*
- 2 *A brief Confession of Faith published by the Reformed Churches of Piemont, An. Dom. 1655.*
- 3 *The sentence of the Arbitrators and Judges Catholicks, of the two Cities of Fryburg, and Soleure, (in High-Dutch and French) given at Olten the 30 of Jan. 1657.*

The Volume *S*, is the *French Bible*, printed by the people of the *Valleys at Neuf Chastel*, in *June Anno Dom. 1535.* mentioned in the first Book, and third Chapter of the following *History*.

In the Volume *T*, are contained the rest of those Original pieces which are mentioned in the following *History of the Evangelical Churches*, which yet are not specified in the fore-going *Catalogue*, nor in that *Black Box* hereafter mentioned, marked *W*.

In the Volume *V*, are contained the following Manuscripts.

- 1 *A brief but exact Relation in English, of the occasion and grounds of the late War in Switzerland, between the Protestant and the Catholick Cantons, bearing date the 14 of Dec. 1655.*
- 2 *A large History written in the French Tongue, of all passages and Transactions between the Evangelical, and the Catholick Cantons of Switzerland, in relation to the Nicodemites, or poor Exiles of the Cantons of Switz, compiled with much pains and industry, by Sam. Morland Esq; during his abode at Geneva, the which History consists of the following parts or branches;*
 - 1 *The beginning of the troubles in Switzerland, in the year 1655. upon account of Religion, with their several Assemblies upon that occasion.*
 - 2 *The Rupture.*
 - 3 *The effects of the said Rupture.*
 - 4 *The Peace concluded at Baden, the ^{26 Feb.} 7 March. 1656.*

In the Volume *W*, are contained the following Authentick *High-Dutch* Manuscripts, for the justification of the abovesaid *History*, concerning the differences in *Switzerland*, about the poor Exiles of *Switz*, &c. All signed by Mr. *Andrew Schmidt*, Under-Secretary of *Zuric*.

- 1 *Their Citation, in September 1655.*
- 2 *The Nicodemites Letter to those of Switz, written from Zurich the 15 of September 1655.*
- 3 *A Letter from the Canton of Zurich to those of Switz, in favour of the said Nicodemites, the 15 of Septemb. 1655.*

of the following History.

- 4 *A Letter from the Nicodemites of Art to the Canton of Switz, the 24 of Septemb 1655.*
 - 5 *A Letter from the Canton of Zurich to that of Switz the 24 of September, 1655.*
 - 6 *The Answer of the Canton of Switz to that of Zurich, 27 Sept. 1655.*
 - 7 *A Letter from Zurich to that of Switz and the other four Catholick Cantons, the 28 of Sept. 1655.*
 - 8 *A brief description of those persons who were cruelly executed and put to death for the Truth at Switz, in Nov. in the year 1655.*
 - 9 *A Letter from the Canton of Bern to those of Switz, the 13 of Octob. 1655.*
 - 10 *The Proposition sent in writing to those of Switz, by the hands of the Deputies of the Evangelical Cantons.*
 - 11 *The Answer of the Council of Switz, to the abovesaid Proposition of the Evangelical Cantons.*
 - 12 *The Answer of those of Switz to Messieurs de Beon, the 27 of Octob. 1655.*
 - 13 *A Deposition of Articles of those of Art touching their Confession of Faith.*
 - 1 *The Holy Scriptures.*
 - 2 *Divine Service and Invocation.*
 - 3 *The worship of Saints, and particularly of the Virg. Mary.*
 - 4 *Justification.*
 - 5 *Good Works.*
 - 6 *The Sacrifice of Reconciliation.*
 - 7 *The Mass.*
 - 8 *The Bread and Wine in the Lords Supper, and so of the Doctrine of Transubstantiation.*
 - 9 *Baptisme;*

{	1 <i>Who ought to Baptize?</i>
}	2 <i>Who ought to be Baptized?</i>
 - 10 *Salvation of Infants.*
 - 11 *Purgatory.*
 - 12 *Confession of sin.*
 - 13 *Peters Keys.*
 - 14 *Fasts.*
 - 15 *Pilgrimage.*
 - 16 *Mariage.*
 - 17 *Images.*
 - 18 *The Tenents of Anabaptists.*
 - 19 *Lawfull Oaths.*
 - 20 *The Office of the Magistrate.*
 - 21 *The Office of the Minister.*
 - 22 *The Lawfulness of War.*
- Which are concerning, {
- 14 *Copie of the Memorial of the Nicodemites of Switz, touching their coming out of Babylon, in the year 1655.*

The Contents

In the black Boxe marked *x*, are contained the several printed Tickets and other Papers and Pictures, which were found in the pockets of some of the souldiers in *Piemont*, who had before made the *Protestants*.

Namely,

In the Paper *A*, are several forms of blessing, consecrated to be carried about them for preservation; As for example.

- 1 *Potentia Dei Patris, Sapientia Dei Fili, Virtus Spiritus Sancti, per intercessionem Sanctissima Virginis Dei genitricis Mariae, Sancti Francisci, & Beatorum Didaci, & Salvatoris liberet te Dominus ab omni Febre, Peste, & improvisa morte. Amen.*
- 2 *Facite homines discumbere, ex Cathed. Casalens. 1649.*
- 3 *Est puer unus hic, ex Cathed. Casalens. 1648.*

In the Paper *B*, is a certain Powder which they call *Latte della Madonna*; Or, *The Milk of the Virgin Mary*.

In the Papers *C, D, E, F, G, H, I, K*, are inclosed small pieces of the dead bones of several Martyrs, &c. with the following inscriptions on the backside of the Papers.


- C, Sancti Justine Vierge Martyre.*
D, Sancti Lucii Eremitae.
E, Sancti Dindari Martyris.
F, Sancti Blasii Episcopi Martyris.
G, Sancti Antonii Abbatis.
H, Sancti Antonii Martyris.
I, Sancti Pancratii.
K, De la Sancta Sepulcra.

In the Paper *L*, are the Pictures of several Saints, as also of *Christ* and the *Virgin Mary*, among which there is one remarkable, whereof the Title or Superscription is, *PRO CONVERSIONE HAERETICORUM*; all painted in a bloody colour.

Besides these Papers and Tickets, there are in the said black Box, these Original pieces.

- 1 *The Marques of Pianezza's grant of Indemnity, and divers Priviledges, to a certain person for renouncing his Religion.*
- 2 *The Certificate of Prospero da Tarano, delivered to the Marques of Pianezza, that the person abovesaid had certainly abjured his Religion.*

Books



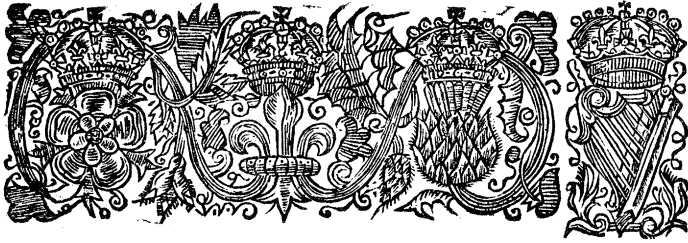
**Books Printed, and are to be sold by *Adoniram*
Byfield, at the three Bibles in Cornhil ; next door
 to Popes-head Alley.**

Divine Characters, in two Parts, acutely distinguishing the more
 secret and undiscerned differences ; Between, 1 the Hypocrite
 in his best dress of seeming virtues and formal duties, and the
 true Christian in his Real Graces and sincere Obedience. As
 also between, 2 the blackest weeds of daily infirmities of the truly Godly,
 eclipsing saving grace, and the reigning sins of the unregenerate that
 pretend unto that godliness they never had: By that late burning and
 shining Lamp, Master Samuel Crook, B. D. late Pastor of Wrington
 in Somerset, in Fol.

- 2 *A Commentary upon the three first Chapters of Genesis*, by that Reverend Divine Mr. John White, late Preacher of Gods Word, at Dorchester, in Fol.
- 3 *An Exposition upon the 6, 7, 8, 9, 10, 11, 12, and 13. Chapters of Ezekiel*, by Mr. Williams, being the second Volume, in Quarto.
- 4 *An Exposition upon the 15, 16, 17, 18, and 19. Chapters of Ezekiel*, by the same Author, the third Volume, in Quarto.
- 5 *The humbled Sinner resolved what he should do to be saved, or, Faith in the Lord Jesus Christ, the onely way of Salvation*: By Mr. Obadiah Sedgwick, in Quarto.
- 6 *The Riches of Grace displayed, in the offer and tender of Salvation to poor sinners, upon Rev. 3. 10.* By the same Author, in 12°.
- 7 *The Fountain opened, and the Water of Life flowing forth, for the refreshing of thirsty sinners, in several Sermons Preached at Covent Garden on Isa. 55. 1, 2, 3.* by the same Author, in Quarto.
- 8 *A short Catechisme* by the same Author.
- 9 *Hidden Manna, or the Mystery of saving Grace*, by Mr. William Fenner, in 12°.
- 10 *Safe Conduct, or the Saints guidance to Glory, at the Funeral of Mrs. Thomsin Barnardiston*: By Mr. Ralph Robinson, in Quarto.
- 11 *The Saints longing after their heavenly Country. A Sermon* by the same Author, in Quarto.
- 12 *A Sermon at a Fast*, by Mr. Nathaniel Ward, in Quarto.
- 13 *A full Discovery and Confutation of the wicked and damnable Doctrines of the Quakers*: By Mr. Jonathan Clapham, in Quarto.
- 14 *Moses his Death, opened and applied in a Sermon at Christ Church, London, at the Funeral of Mr. Edward Bright Minister there*, by Mr. Samuel Jacob, M. A. Pastor of Mary Woolnoth, London, in 4°.

- 15 *A short and plain Catechism, instructing a learner of Christian Religion, what he is to believe, and what he is to practise, by the same Author.*
- 16 *The Hypocritical Nation described in a Sermon preached at St. Maries in Cambridge, with an Epistle prefixed : By Mr. Samuel Jacob.*
- 17 *A Sermon of the Baptizing of Infants, Preached in the Abby Church, By Mr. Stephen Marthal, in Quarto.*
- 18 *The Unity of the Saints with Christ the Head, and especially with the Church the Body, in a Sermon at the Spittle : By the same Author, in Quarto.*

THE



THE
HISTORY
 OF THE
 EVANGELICAL CHURCHES
 IN THE
VALLEYS
 OF
PIEMONT.

BOOK I.

CHAP. I.

The Situation and Extent of the Valleys of
 P I E M O N T.



Or as much as it is my purpose in the ensuing Discourse to make a faithfull and exact Relation of those many signal and remarkable Passages of Divine Providence, which have almost in all Ages accompanied the poor Protestants of *Pi-
 mont*, (otherwise known by the name of *Wal-
 denses*.) and especially of that bloody and cruel
Massacre, in the Year of our Lord, 1655. (the
 wofull cry whereof has been heard throughout all the Christian World)
 I shall intreat the courteous Reader to spend with me a few minutes in
 viewing

viewing the situation of those *Valleys*, where not onely those poor people then inhabited, but where, in all humane probability, their Forefathers and Ancestours have both had their abode, and profest the same Religion, ever since the days of the *Apostles*.

Now because the said valleys are for the most part inclosed within the Confines of *Piemont*, it will not be amiss in the first place to give a brief Description of the whole *Province*, which indeed is but a little Spot of Earth in comparision, and of a very small Extent, yet as pleasant for situation, and likewise by its incredible fruitfulness, bringing in as great a Revenue (in proportion) to its Prince, as any Province of *Europe*.

This Province of *Piemont* (so called, because situated a *pede montium*, or at the feet of the *Alps*, which separate *Italie* from *France*) the County of *Nizza* being thereto adjoynd, has for its Confines, on the East, the Dutchy of *Milan*, *Montferrat*, and the Common-wealth of *Genoa*; on the South-side it has for a Trench, the *Mediterranean Sea*; on the West and the North part, it has the *Alps* for a Wall or Bulwark, and is by them separated on the West-side from *Provence* and *Dauphine*, and on the North-side from *Savoy*, and the Countrey of *Valley*.

Its longest extent from East to West, is from the Valley of *Barcelonnette*, (which is three Leagues from *Ambryun*) to *Cairo*, which is upon *Bornia*, towards *Montferrat* and *Gennois*. It is almost all covered with high Mountains, and the *Alps*, *Penines*, *Graies*, or *Graques*, and *Cottionnes*, (which now have their name *de la Val d' Aosta*.) *Mont Senii*, *Mont Genevre*, as also the *Appenin Hills*.

It is traversed with four great Rivers, namely the River *Po*, (which has its source or head near *Mont Visol*, one of the highest Mountains of *Europe*) the River *Tanaro*, the River *Stura*, and the River *Dora*. But besides these four, there are about eight and twenty other Rivers great and small, wherewith it is watered like a pleasant Garden, and which render it exceeding fruitfull in Cattel, Wine, Corn, Hay, Nuts, and almost all other things in great abundance.

The truth is, this is a part of the World where are many things very remarkable, and which, if particularly treated of, would swell into a large Volume. But my Design being not to enlarge much upon this subject, I shall content my self, for brevity sake, to give onely a general Description of the *Valleys* of *Piemont*; and this to prepare the ingenious Reader the better to comprehend the situation of that part of them, which before the late *Massacre*, was inhabited by the Protestants.

The principal *Valleys* which enrich *Piemont*, are on the North part, those two of *Aosta* and *Susa*, on the South-side the Valley of *Stura*, and certain others, and in the mid-land, *Lucerna*, *Angrogna*, *Roccapiatta*, *Pramol*, *Perosa*, and *S. Martino*.

The Valley of *Clusone* otherwise called *Pragela*, that is to say, the High and the Low Communalty, (although it be at the descent of the *Alps* on the East-side, and discharge its River *Clusone* in the Valley of *Perosa*, which is on the West-side of *Pignerolio*) in ancient times has been, and yet is a part of *Dauphine*, as far as *La Capella*, which is seated at the

lower

The pleasant situation and great fruitfulness of the Province of *Piemont*.

The derivation or etymology of the word *Piemont*. The Confines of *Piemont*.

The extent of the whole Province of *Piemont*.

The four great Rivers that traverse *Piemont*, viz.
1. *Po*.
2. *Tanaro*.
3. *Stura*.
4. *Dora*.

The principal Valleys that enrich *Piemont*.

The situation of the Valley of *Clusone*.

lower end thereof, and divides it from *Perofa*. As likewise it was the ordinary Passage of the *French Armies* into *Italie*.

These Valleys, especially that of *Angrogna*, *Pramol*, and *S. Martino*, are by nature strongly fortified, by reason of their many difficult Passages, and Bulwarks of Rocks and Mountains, as if the All-wise *Creator* had from the beginning designed that place as a Cabinet, wherein to put some inestimable Jewel, or (to speak more plainly) there to reserve many *thousands of souls*, which should not bow the knee before *Baal*.

How the Valleys of Piemont are by nature most strongly fortified.

But to come more closely to our purpose; of these Valleys of *Piemont*, there were several inhabited and peopled by those Protestants, who have now, for something above five hundred years, been stiled *Waldenses*, as namely *Lucerna*, *Perofa*, and *S. Martino*.

What Valleys have been heretofore inhabited by the Protestants.

The Valley of *Lucerna*, (which also bears the name of a County) contains in length fifteen miles of *Piemont*, or seven *French* miles, that is to say, from the lowest part thereof Eastward, which is bounded by *Garcigliana* and *Campiglione*, to the highest part Westward, where is the Fort of *Miraboco*. The highest Communality thereof, (*viz.*) *Bobio*, *Villaro*, and *La Torre*, are the greatest part of them mountainous, the Valley being not very large; but the lowest parts thereof, namely, *Lucerna*, *S. Giovanni*, *Fenile*, *Campiglione*, and *Garcigliana*, although they have both on the North and South-side a little of the Mountains, do extend themselves into a very fair Plain.

A description of the Valley of *Lucerna*.

Angrogna which is but a little Valley by it self on the North-side of *Lucerna*, as also *Rorata* and *Vallon*, which are Meridional to the Valley of *Lucerna*, are wholly within the Mountain: so is also *Roccapiatta* and *Pramol*, which are inclosed between the Valleys of *Lucerna* and *Perofa*.

Angrogna, *Rorata*, *Vallon*, *Roccapiatta*, *Pramol*.

The Communality of *La Torre*, took its name from an ancient and high Tower, which stood upon a little Hill near *Bourg*. *Francis* the first, King of *France*, considering the great prejudice that this *Citadel*, being so near the conflux of the two Rivers of *Lucerna* and *Angrogna*, in the very centre of the said Valley of *Lucerna*, might bring to the affairs and interest of *France*, and the safety of *Pignerole*, caused it to be demolished. And this is the place where the *Duke of Savoy* did rebuild that *Citadel*, 1652. which served before as a Slaughter-house to murder and make away so many innocent Souls.

A description of the Communality of *La Torre*.

Bricherat as being adjoynd to the Valley of *Lucerna*, is on the East of *Angrogna*, and *S. Giovanni*, and on the South-side of *Roccapiatta*, almost all in the Plain.

Bricherat.

The Valleys of *Perofa* and *S. Martino* are on the North of *Lucerna*, *Angrogna*, and *Roccapiatta*, situated in such sort, that the Valley of *Perofa*, being at the lower end, and on the East of the Valleys of *S. Martino* and *Pragela*, receives their two Rivers, namely, *Clusone* and *Germanacha*.

Perofa, *S. Martino*.

The Valley of *Perofa*, being about six miles long, is distributed part in Mountains, part in fair Plains, and very fruitfull Hills. At the lower part thereof it hath the Communalities of *Porte*, *S. Germano*, and *Fil-*

A description of the Valley of *Perofa*.

laro;

laro, in the middle, *Pinachia*, and in the higher part, that of *Perofa*, where there is the City and *Citadel* of *Perofa*, from whence the Valley takes its name, this Valley of *Perofa* being divided by the River into two parts. The Duke, upon Agreement, put the King of *France* in possession of the North part, which is the greater, and more fertile, by reason of the passage and *Appenage* of *Pignerolio*, and reserved for himself the South-part, to which is annexed *Pramol* in the Mountain.

A description of the Valley of *S. Martino*.

The Valley of *S. Martino* containing eight miles in length, is on the West of the Valley of *Perofa*, inclosed between the Valley of *Lucerna* and *Clufone*, in the highest part of the *Alps*, which Confine with the Valley of *Queyras*, and comprehend eleven Communalities, namely, *Rioclairet*, *Fact*, *Prali*, *Rodoreto*, *Salsa*, *Macel*, *Maneglia*, *Chabrans*, *Traverses*, *Bovili*, and *S. Martino*, which gives the name to this Valley. This is the poorest of all, but yet the strongest by reason of its situation, wherein for this reason the *Barbes* or Ministers, (of whom we shall hereafter speak) had anciently their chief residence, or abode, for security and preservation against the rage of their malicious Adversaries, who were always hunting them with a Net, and thirsting after their blood.

CHAP. II.

A Description of the Evangelical Churches in the Valleys of Piemont.

The fourteen Churches in the Valleys of Piemont, distinguished into two Classes.

The first Class comprising the 7 churches.

1. *S. Giovanni*.
2. *La Torre*.
3. *Villaro*.
4. *Bobio*.
5. *Rorata*.
6. *Angrogna*.
7. *Roccapiatta*.

The other Class comprising the seven Churches.



Before the late horrible dispersion of those poor Protestants in the Year, 1655. There were in the said Valleys which were peopled with *Waldenses*, fourteen Churches, which composed two Classes or Colloques, and those two Classes one Synod.

The one of these two was called the *Colloque* of the Valley of *Lucerna*, comprising the Churches of *S. Giovanni*, *La Torre*, *Villaro*, *Bobio*, *Rorata*, and *Angrogna*, which belong to the Valley of *Lucerna*, and the Church of *Roccapiatta*, which is between the Valley of *Lucerna*, and *Perofa*, situated upon those little Hills which separate the two Valleys, and is annexed to the said *Colloque* of the Valley of *Lucerna*.

The other *Colloque* which was called the *Colloque* of the Valley of *Perofa*, and *S. Martino*, contained the other seven Churches, namely, four in the said Valley of *Perofa*, and three in the Valley of *S. Martino*.

Those

Those of *Perosa* were *Villaro* and *S. Germano*; joyned together and making one onely Church, *Pinachia*, *La Capella*, and *Pramol*; And those of *S. Martino* were *Villa Secca*, *Maneglia*, and *Prati*.

The Church of *S. Giovanni* contains within it self a very fair Plain, and little Hills, very fertile and abounding in Grain, Vines, Chestnuts, Figs, Olives, and all sorts of Fruits. But for as much as the whole is thus employed in Husbandry, there is want of Pastures and Woods, which is the reason that they have not there much Cattel, save onely Oxen to till their Ground, and to carry their Wine to *Turin*, and other places of *Piemont*, to sell.

The said Church has yet annexed unto it the places of *Lucerna*, *Lucernetta*, the Vineyards of *Lucerna*, *Fenile*, *Bubiana*, and *Bricheras*. In the City of *Lucerna*, which gives the name to the whole Valley, a third part of the Inhabitants were of the Reformed Religion. As also in *Lucernetta*, in the Vineyards of *Lucerna* almost all the Inhabitants, professed the Reformed Religion time out of minde.

Fenile also is yet lower on the other side of the River *Pelice* towards the South, being a more fat and fertile Soil, than any place of *S. Giovanni*, in all sorts of Fruits and Grain.

Bubiana as to the Plain, is the same with *Fenile*, and close adjoining to it. But the Protestants have heretofore been chased and driven out of a great part thereof by little and little; And that which they then possessed in this Communalty, was for the most part in Hills, which were terminated at *Fruzzasca*, *Bagnolo*, and *Barge*, where grows but little Corn or Wine, being all covered with Chestnuts; The Protestant Inhabitants of this place, (which were about fifty five Families) were the greatest part of them poor, chiefly living upon meer industry, and of the profit they made by Wood, which they carried to sell at the Towns of *Bubiana* and *Lucerna*.

The Hills of *Bricheras*, (where there have always been Protestant Families) are like to those of *S. Giovanni*.

The Church of *La Torre* is the same for situation and quality with that of *S. Giovanni*, containing one Plain, where is the Town of *La Torre*, and also Hills adorned with the same kindes of Fruits as the said Church of *S. Giovanni*.

The Church of *Villaro* is adjoined to that of *La Torre*, but is a little higher towards *Dauphine*, containing a little Plain, where the Town is seated, and the residue of Hills abounding with Vines and Chestnuts.

The Church of *Bobbio* confineth with that of *Villaro*, being a little higher towards the Mountain on the West, but as fertile every way as that of *Villaro*. And as the said places are environed with a multitude of Mountains and fat Pastures, so the Inhabitants had a very great number of Oxen, Kine, and smaller Cattel, together with Milk and Wool in abundance, which returned them a considerable profit, as also the Chestnuts which they dried and cleansed to sell, or exchange for other Commodities.

The Church of *Rorata* is a little Dale or Valley situated on the other side

1. *Villaro*, and *S. Germano*.
2. *Pinachia*.
3. *La Capella*.
4. *Pramoli*.
5. *Villa Secca*.
6. *Maneglia*.
7. *Prati*.
A description of the Church of *S. Giovanni*.

The places annexed to the Church of *Lucerna*.

A description of the Church of *La Torre*.

A description of the Church of *Villaro*.

A description of the Church of *Bobbio*.

A description
of the Church
of *Rorata*.

side of the River *Pelice*, on the West of *Lucerna*, being bounded by the Mountains of *Villaro*. The said place abounds in Pastures, and is otherwise very fertile, especially in Chestnuts.

A description
of the Church
of *Angrogna*.

The Church of *Angrogna* is North-west to that of *S. Giovanni*, inclining towards *Perosa*, in a mountainous Country, but fertile in Chestnuts, Grain, and Pastures, incompass'd with very beautifull and fertile Mountains for Pasturage in the Summer season.

A description
of the Church
of *Roccapiatta*.

The Church of *Roccapiatta* contains four parts or parcels, namely the said place of *Roccapiatta*, *S. Baribolomeo*, *Perustine*, and *L' Inverso delle Porte*. In the three latter, which are lower towards the Plain of *S. Secondo*, grows abundance of rich Wines, Chestnuts, and other good Fruits. In *Roccapiatta*, which is somewhat higher inclining towards *Angrogna*, they have Grain, Pasture and other Fruits, but no Wine.

A description
of the Church
of *Villaro* and
S. Germano.

The Church of *Villaro* and *S. Germano*, is situated in the lowest part of *Perosa*, about a mile from *Pignerolio*; the West and North part of *Villaro* being on this side the River *Clusone*, within the obedience of the King of *France*, and *S. Germano* on the South and East of *Villaro*, within the Duke of *Savoy's* Dominion, on the other side of the said River, which running along the whole length of the said Valley, separates the *Kings* Territories from those of the *Duke*. These two places of *Villaro* and *S. Germano* contain a little Plain both on the one side and the other, the rest is in Hills, generally affording Corn, Wine, and other Fruits.

A description
of the Church
of *Pinachia*.

The Church of *Pinachia* stands within the *French* Dominion, being on the West part thereof contiguous to that of *Villaro*, and contains a very fair and beautifull Plain, fenced on the North-side with pleasant little Hills, having on the West the Town and Fort of *Perosa*, on the South the River *Clusone*, and on the other side thereof in the same South-side, other Hills, but scarce any Plain at all, belonging to his *Royal* Highness. It generally abounds in Grain, Wines, Nuts, Grass, and all sorts of Fruits.

A description
of the Church
of *La Capella*.

The Church of *La Capella* is West to that of *Pinachia*, in the uppermost part of the Valley of *Perosa*, close adjoining on the West part thereof to the Valley of *Pragela*, or *Clusone*, (which belongs to the King of *France*, and so has done from all antiquity) and to the Burrough or *Citadel* of *Perosa*, on the East. This *La Capella* has several little Hills exceeding fertile in all things, in a manner just like unto that of *Pinachia*, and it has annexed unto it *Pomare*, and another called *Inverso de Perosa*, separated from the said Confines of *Perosa*, the one by the River *Clusone*, the other by the River *Germanasca*, which comes from the Valley of *S. Martino*. Moreover, it has other small Villages called *Le Mean*, constituting a little Communalty, at the foot of the Valley of *Pragela*, and having its dependance upon it, but in reference to all Ecclesiastical Affairs, always adjoynd to the Church of *Capella* or *Perosa*.

A description
of the Church
of *Pramol*.

The Church of *Pramol*, is situated upon a Mountain, between the Valley of *Lucerna* and *Perosa*, at the feet whereof grows a little quantity of Wine, and very good Fruits, but in the highest part thereof grows nothing but Grain, and abundance of Wood, and there is also

Pasture-

Pasture-ground ; this is the Native Countrey of Captain *Faber*, of whom we shall hereafter speak at large, as one whose name ought to be very memorable to posterity.

The Church of *Chiotti* or *Villa Secca*, is at the lowest part of the Valley *S. Martino*, where there is almost no Plain, save onely there where the River *Germanasca* takes its course. The little Hills which lie South from the said River side are very cold, so that there grow no Vines near them. But those that lie North, whose sides open towards the South, are hot, and by that means have on them store of Vines. In sum, all the parts thereof are tolerably fruitfull in Grain, Fruits, and Pasture.

The Church of *Maneglia*, which is on the West part of that of *Chiotti*, comprehends three little Communalities, namely, *Maneglia*, *Macel*, and *Salsa*. The whole is in a Mountainous place, but exceeding fruitfull in Grain, Pasture, and the like, save onely in the highest parts thereof.

The Church of *Prali*, is situated in the upmost part of the Valley of *S. Martino*, and contains two Communalities, namely, *Prali* and *Rodoret*, which are confined on the South, by the *Alps*, with the Valley of *Lucerna*, on the West by the Valley of *Queyras* in *Dauphine*, and on the North by the Valley of *Pragela* : there grows here nothing but Hay, and a great quantity of Herbage.

Generally in all these Churches (unless it be on the tops of the Mountains) there is found great plenty of Fruits, but especially Chestnuts ; yea, there are some places thereof where are vast spaces of Ground yielding almost nothing else ; as for example, in the little Hills of *Bubiana*, and all along the Valley of *Lucerna*, and the South parts of the Valley of *Perosa*, which look towards the North ; in so much that the Inhabitants of those places dry and cleanse great quantities of them, a part whereof they lay up for their own spending, and the rest they sell or exchange for Corn, and that, quantity for quantity, with the Inhabitants of the Plain (this being a great part of their food in *Piemont*.) They likewise make of these Nuts, dried in an Oven, or upon a Kiln, an excellent sort of Bisquet, which in *France* they call *Marrons*, which they first of all string, as they do their *Chapeless*, or Beads, and then hang them up in some humid place the better to preserve them ; These they frequently make use of, instead of *Macqueroons*, or such other kinde of Confects.

A description of the Church of *Chiotti*, or *Villa Secca*.

A description of the Church of *Maneglia*.

A description of the Church of *Prali*.

CHAP. III.

The Antiquity of the Evangelical Churches in the Valleys of
Piemont, from the days of Christ and his Apostles,
down to the present Age.

THe fore-going Chapter presents to the Readers eye, the beautiful Situation of the *Valleys* of *Piemont*, with the great abundance of Fruits which the Earth there brings forth, both for the necessity and convenience of the body: This gives him as pleasant a prospect of the heavenly situation of those Evangelical Churches, together with the spiritual and divine *Fruits* of *Faith*, *Hope*, and *Patience*; which were long since planted by *Christ* and his *Apostles*, and cultivated by their Successours in following Generations, down to this present Age.

True it is, That a great part of the most ancient Records, and Authentick Pieces, treating of, and discovering the Antiquity of those Churches, have been industriously sought after, and committed to the flames, by their bloody Persecutors, in the Years 1559, and 1560. that so the truth of their affairs might lie for ever smother'd under those ashes, and be buried in perpetual silence; nevertheless God has been so gracious to his Church, both in preserving, as it were by miracle, many Authentick Pieces relating to this particular, compiled and written by the ancient Inhabitants in their own proper Language, as also by suffering even the most eminent and bitter of their Adversaries, ever and anon unwarily to let fall many remarkable passages to this purpose, in those very Writings which they composed expressly against them; That by the help of these two *Mediums*, it will be easie to produce such Arguments for the antiquity of that Religion, which both they and we at this day profess, as are sufficient to convince any sober person, who does not wilfully shut his eyes against a noon-day truth.

But before we fall directly upon this point, it will be necessary to premise this, namely, that it is a truth generally received by all those who profess to be versed in *Ecclesiastical* History, that before the year 800, the differences between the *Catholick* and *Reformed* Churches (excepting some few *clouds* of *Ceremonies* which were yet no bigger than a *mans hand*) did not at all publicly appear, (at least, so as to be established by *General Councils* or decrees) in any part of *Italy*. As for the first 500 years, Bishop *Jewel* will undertake, that not any one clear sentence can be produced out of any one *Father* or *Council* for the *Papists* against the *Protestants*. And therefore we may take the generality of the *Fathers* and Writers in those Ages to be on our side, in all points then controverted & now maintained by us against *Rome*. So that the main of the *Quere* will fall upon the 2 next *Centuries*, which was a period most barren of Authors, and of those few that wrote, *Italy* had but a small proportion, yet we may instance in one or two of note. *Gregory* the first entituled the *Great*, who died *A. D.* 605. (besides

Whitaker and
Humphry in
answer to
Campians first
reason, in fine.

Gregor. 1.

sides his detesting and rejecting the title of *Oecumenical Bishop*, which was the next year after his death, claimed by *Boniface* the third, consented to by *Phocas* the Emperor, and confirmed by a Council at *Rome* (A. D. 607) is ours in very many points against the present Church of *Rome*, some whereof *Illyricus* in his *Catalogus Testium* hath collected, and more might be gathered, had not the *Papists* so abominably corrupted him, as *Dr. Thomas James* in his *Bellum Gregorianum* hath made to appear in some hundreds of places. Also *Paulinus* Bishop of *Aquileia* in the year 790, held the truth in many of the controverted points, as appears out of the same *Illyricus*. In the year 794, the Synod of *Franckfort*, at which were present many *Italian* Bishops, condemned the second *Nicene Council* for decreeing *Image-worship* (though *Binius* and others would fain evade it) for confirmation whereof there are cited *Aventinus* l. 4. *Aimonius* l. 4. c. 85. *Hincmarus* in *Lugd. Episcop.* c. 20. *Abb. Urspergensis*, whose testimonies are related by *Hospinian de Origine Imaginum*, c. 10. printed *Tiguri* 1603, and partly by *Vignier* in his *Recuel de l' Histoire de l' Eglise*, ad An. 794.

These things being premised, in the first place therefore it may be affirmed, That these Churches of the *Valleys of Piemont* remained united with the other *Christian Churches*, and particularly with that of *Rome*, so long as it retained the true Religion, which was planted throughout all *Italy*, by the *Apostles*, their *Disciples*, and *Successors*. But when as the Church of *Rome* began to corrupt it self, and would by no means be perswaded to retain the purity of that *Apostolical Doctrine* and *Divine worship*, then those of the *Valleys* began to separate themselves from them, and to come out from amongst them, that so they might not be partakers of their sins, nor receive of their plagues. And this is evident by divers very ancient Manuscripts, long since laid up and preserved in the Valley of *Pragela*, which do directly strike at and oppose the Errors of the Church of *Rome*. Among these Manuscripts there are three very considerable: The first is intituled, *Qual cosa sia Antichrist*: that is to say, *What thing is Antichrist?* which was written in the year 1120. The second was written (as is supposed) much about the same time, Entituled, *Purgatori Soima*, that is to say, *The Dream of Purgatory*: The third is as ancient as the other two, and Entituled, *La causa del nostre departiment de la Gleisa Romana*, That is to say, *The cause of our separation from the Church of Rome*. These Manuscripts are not onely made mention of by that famous and learned Mr. *Paul Perrin* in his *History Des Vandois*; but likewise averred by Mr. *Thomas Tronchin* the chief Minister of *Geneva*, (a person of known probity and learning) whose formal Attestation is here inserted.

The Attestation of Mr. Thomas Tronchin, the chief Minister of Geneva, a person of known probity and learning, concerning certain Manuscripts touching the ancient Doctrine and Worship of the Evangelical Churches in the Valleys of Piemont, inserted in Mr. Paul Perrin's History.

The true Original of which Attestation, is to be seen, together with the rest of the Original Papers and Pieces of this present History, in the publick Library of the famous University of Cambridge.

Illyricus Cat. Testium p. 558
ex *Officin. Jac. Stoer.* 1608.

Illyr. Cat. Test.
l. 8. p. 650.

The first Ground or Evidence of a notable Argument to prove the Antiquity of the Protestant Churches in the Valleys of Piemont from the days of Christ and his Apostles down to the present Age.

The titles of three famous Manuscripts written by the ancient Inhabitants of the Valleys of Piemont in their own proper Language. *Paul Perrin des Vandois, Geneve pour Pierre et Jacques Chover.* C10. 101. XII.

I Whose Name is here under-written, Minister of the Holy Gospel, and Divinity Professor at *Geneva*, do attest, that *Sieur Jean Paul Perrin* coming into this City to prin the History of the *Waldenses* and *Albigenses* by him compiled, did then communicate to me that his Work, and divers Original Manuscripts, out of which he had extracted the ancient Doctrine and Discipline of those People, which Manuscripts I then saw and perused, in faith whereof I have given this present Attestation, to the end that it may serve and bear witness to the truth, when and where ever there shall be occasion. Made at *Geneva*, Nov. 19. 1656.

T H O : T R O N C H I N.

Now then I say, These Churches of the *Valleys of Piemont*, separating from the Church of *Rome*, do not upon this account either begin or cease to be the true Church of God; but rather did hereby manifest their perseverance in that ancient Doctrine of *Christ* and his *Apostles*, from which the Church of *Rome* was now departed. Even as the *Jewish* Church of old separated it self from the ten idolatrous *Tribes*; and so, the faithful *Jews* believing in *Jesus Christ*, and retaining the ancient Doctrine of the *Patriarchs* and *Prophets*, when they were persecuted by the *High Priests* of the unbelieving *Jews*, separated themselves from them; But yet neither did the one or the other by this separation, lose their ancient right of succession; nay, on the contrary, they did hereby retain the same in its first chanel, and primitive purity.

In the second place, and in confirmation of the former, the *Ecclesiastical* History that treats of *Charls* the Great and his Followers, tells us, That both that Emperour and the *Western Churches* did joyntly strive and use their utmost endeavour in the Council held at *Francfort* in the Year 794. to have drawn Pope *Adrian* and the Church of *Rome* out of that Gulph of Superstition, into which it had precipitated it self, by perswading them to imbrace the true Doctrine of *Christ* and his *Apostles*. Moreover, that one of the chief Counsellours of the said Emperour, (by name *Claudius* Archbishop of *Turin*, and consequently of the *Valleys of Piemont*) was exceeding active, and did very much stickle in this business. This *Claudius* was one of the most learned and renowned Worthies of his Age, he was one of the chief Founders of the Academy of *Paris*, (as the Bishop *de Meaux* in his Preface to the Books of *Charls* the Great touching *Images*, abundantly testifies,) And about the Year of our Lord 815. the Emperour *Louis Le Debonair* Son of *Charls* the Great, preferr'd him to the Archbishoprick of *Turin*, that so he might furnish his Diocess with the Doctrine devoted *Italice plebi*, so the people of *Italy*: the which he in truth did with all his might, (as his famous Adverfary *Fonas Aurelianensis* confesseth) as well by frequent

The illustration of the first Argument.

The second Ground of a notable Argument to prove the Antiquity of the *Waldensian* Churches in the *Valleys of Piemont*, from the days of *Christ* and his *Apostles* down to the present age.
Fo. Titius Episcopus Medicensis in Praxis. in Lib. Caroli Magni de Imaginibus.

quent Writings, as by painfull and constant preaching to, and instructing the Flock committed to his charge: for, indeed, this holy man finding that he was not able to withstand that mighty torrent of the *Romish* Superstitions in other parts, employed all his endeavours, to preserve his own Diocesnes from being infected with those idolatrous principles; and to this end he ceased not to instruct his people by all ways and means, That *they ought not to run to Rome for the pardon of their sins, nor have recourse to the Saints or their Reliques; That the Church is not founded upon St. Peter, much less upon the Pope, but upon the Doctrine of the Apostles; That they ought not to worship Images, nor so much as have them in their Churches.* And this he observed throughout his whole Diocesnes, as is confessed by the abovesaid *Fonas Aurelianensis*, in a Book that he wrote expressly against him, in the Year 820. The same is likewise reported by *Bellarmino*, from whence I conclude, (and it is exceeding remarkable as to the proof of the matter in hand) that the same Belief which was publickly taught & profest in those Valleys of *Piemont* in the Year 820. was the very same that is at this day profest and owned by the *Reformed Churches*; that is to say, the true, ancient and *Evangelical Doctrine*. To this I shall add, that not the most bitter Adversaries of this *Claudius Arch-bishop of Turin*, were ever able to lay to his charge any fundamental Error, for as much as he always retained *Fidei Catholica Regulam, the Rule of the Catholick Faith*; and did not express any opposition, save onely against the (pretended) *Traditiones Ecclesiasticas, Ecclesiastick Traditions*. These are *Fonas Aurelianensis* his own expressions, yet in the mean time he dexterously gives himself the Lie, for that calumny of *Arrianism* wherewith in other parts of his Writings he had unjustly branded that worthy Bishop and his Disciples, meerly for their not complying with the idolatrous and superstitious Inventions of the Church of *Rome*. And this is all likewise that *Rainerius Saccon* has to object against the *Waldenses*, who succeeded this Arch-bishop and his Disciples; For saith he, *All other Sects render themselves horrible, by reason of their Blasphemies against God himself, but on the contrary, this hath great appearance of pietie, for as much as they live justly in the sight of men; they believe well, as concerning God, in all things, and hold all the Articles of the Creed; there is onely one thing against them, that is, they hate and blaspheme the Church of Rome, and hereby they easily gain credit and belief among the people.* In like manner *Samuel de Casini* a Frier of the *Franciscan Order*, writing against the *Waldenses*, inhabiting the Valleys of *Piemont*, declares plainly in the beginning of his Book, intituled, *Vittoria Trionfale*, printed at *Coni cum privilegio*, in the Year 1510. That all the (pretended) Errors of those *Waldenses* consisted in this, that they denied the Church of *Rome* to be the holie Mother Church, and would not obey her Traditions. As touching other points, he confesseth, that the *Waldenses* did acknowledg the *Christian Church*, whereof likewise he reckons and esteems them as true members.

By this then, say they, First, it plainly appears, that the Inhabitants of those Valleys have profest and taught the same *Evangelical Doctrine* which they now own, before the Dukes of *Savoy* had any possession of

Piemont;

Fonas Aurelianensis his relation of the chief Heads of the *Doctrine of Claudius Arch-bishop of Turin*.

Rainerius Saccon his chief Objection against the *Waldenses*.

Samuel de Casini his chief cavil against the *Waldenses* in his *Vittoria Trionfale*, printed at *Coni* 1510.

1. Corollary.

2. Corollary.

Stranchi Reip.
Bohem.D' Aubigné.
Mr. Perrin.

The reason of the several opprobrious and ignominious titles put upon the Waldenses by their popish Adversaries, Why they were called Waldenses, Albigenes, The poor of Lyons, Chaignards, Tramontani, Lollards, Siccars, Fraticelli, Gazares, Turlepins.

Piemont; and therefore he has no justifiable pretext to deprive them of their ancient Liberties and Privileges, upon the account of Religion.

Again it is as manifest, and necessarily follows, that the *Waldenses* who escaped the Massacres in *France*, in the Year 1165. and came from thence into the Valleys of *Piemont*, were not the first Founders of that Religion, but rather that they joyned themselves to those their faithfull Brethren, for the better fortifying and mutual edification of each others Faith, just as those other *Waldenses* did, who having recourse to *Bohemia*, closed with the faithfull Professours of the *Greek Church* there, who had retained the ancient and true Religion, (not the *Papal*) as *Stranchi Reip. Bohem.* testifies.) Neither is it at all probable, that it could be otherwise; for the *Waldenses* knew right well, that the seat of their chief Adversary was in *Italie*; and therefore they would not have been so void of all sense and common prudence, as to have undertaken so long and tedious a Journey over the *Alps*, had they not been well assured that the Natives of those Valleys who professed the same Religion with them, would receive and embrace them as their Brethren.

D' *Aubigné* a very judicious Historian seems to be clearly of this opinion. And Mr. *Perrin* amongst his other Manuscripts makes mention of a certain Epistle of the *Waldenses*, inscribed, *La Epistola al serenissimo Rey Lancelau, à li Ducs, Barons, & à li plus weil del Regne, Lo petit tropel de li Christians appella per fals nom falsament P. O. V.* That is to say, *An Epistle to the most serene King Lancelau, the Dukes, Barons, and most ancient Nobilitie of the Realm. The little troop of Christians falsely called by the name of poor people of Lyons, or Waldenses.* By which it is most evident, that they had not their original from the said *Waldo*, but that this was a meer nick-name or reproachfull term put upon them by their Adversaries, to make the world believe, that their Religion was but a Novelty, or a thing of yesterday. Thus those who escaped the Massacres in *France*, were by the popish party surnamed either according to the places where they inhabited, or the chief of their Leaders; for example, from *Waldo* a Citizen of *Lyons*, they were named *Waldenses*, and from the Countrey of *Albie*, *Albigenes*. And because those who did adhere to the doctrine of *Waldo* came out of *Lyons*, naked and stript of all their Goods and Estates, they were in derision, styled, *The Poor of Lyons*. In *Dauphine* they were nick named in mockery *Chaignards*. And for as much as part of them went over the *Alps*, they were called *Tramontani*. In *England* they were known by the name of *Lollards*, from one *Lollard* who was one of their chief Instructours in that Isle. In *Provence* they were usually termed *Siccars*, from a vulgar word then in use, which signified *Cut-purses*. In *Italie* they had given them the title of *Fraticelli*, or *Men of the Brotherhood*, because they lived together like Brethren. In *Germanie* they were named *Gazares*, a word which signifies execrable, and wicked in the highest degree. In *Flanders* they went under the name of *Turlepins*, that is to say, *Men inhabiting with, or companions of Wolves*, because those poor people were oft times constrained in the heat of persecution, to inhabit in Woods and Deserts, amongst wilde and savage beasts. Sometimes to render them more execrable,

crable, their Adversaries borrowed the names of several ancient Hereticks to brand them with. Thus for as much as they made profession of purity in their Life and Doctrine, they were called *Cathares*, that is, *Puritans*. And because they denied the *Hoste* which the Priest holds up at *Mafs*, to be God, they were called *Arrians*, as those who denied the Divinity of the eternal Son of God. And because they maintained that the Authority of the Kings and Emperours of the World, did not depend upon the Jurisdiction of the Pope, they were called *Manichai*, as men asserting *two first Principles*. And for such like causes as these they were firnamed *Gnostiques*, *Cataphrygians*, *Adamites*, and *Apostolicks*. Yea sometimes their Adversaries were outrageous, *Matthew Paris* calls them *Ribaux*, that is, *Rogues*, *Rascals*, *Scoundrels*, *Varlets*, or *base Fellows*. The Authour of the *Thresor des Histoires*, calls them *Bougres*, that is, *Buggerers* or *Sodomites*. *Rubis* reports, that the word *Sorcerer* was in those days expressed by the term *Valdensis*.

Now the lapse of time between *Claudius* Arch-bishop of *Turin*, and *Waldo*, does not at all hinder the continual Succession of those Churches and that Religion, no more than those dark Intervalls which were in the Church before and after the Deluge, those Intervalls of the *Egyptian* Bondage, the Judges, the *Babylonish* Captivity, and the like in after-ages, did hinder or interrupt the continual Succession of the *Jewish* Religion; no more than the *Sun* or *Moon* do cease to be, when their light is eclipsed or withdrawn from the eye by the interposition of other Bodies; no more than the Rivers, *Po*, the *Rhene*, or *Guadiana* in *Spain*, do lose their continual current, because for some time they run under ground, or among the Rocks, and appear not; so for the Church of God, though sometimes it has not been so visible to the eyes of men, it hath notwithstanding continued in a constant uninterrupted Succession through all Ages and Generations. Thus the good Prophet *Elisha* in his days thought he had been *left alone*, but yet God had reserved at that very time seven thousand souls of the very same principles and profession with himself.

Although this be a truth that is by many thought sufficient of it self against the fiercest objections of the gain-saying Adversaries, yet I shall proceed a step further, and make bold to allege moreover, that *Marc. Aurelio Rorenc* Priour of *Lucerna* in his *Narratione del Introduittione de gl' heretici nelle Valle di Piemonte*, printed at *Turin*, Anno *Dom. 1632.* with approbation and privilege, confesses that it continued to the ninth and tenth Century, which is the very intervall between the said *Claudius* and *Peter Waldo*, or rather the retreat of certain of his Disciples into the said *Valleys*. For the said *Rorenc* testifies in express terms *pag. 16.* *Nel nono è decimo secolo continuarono l' heresie antecedenti*, that is, *The above said Heresie continued throughout the ninth and tenth Centuries.* And to remove all scruples, that this Doctrine which he calls *Heresie*, (as *S. Paul* speaks *Acts 24 14.* and which the Enemies of the *Christian Religion* call *Heresie*) continued in the *Valleys of Piemont*, the same *Rorenc* in his *Historical Observations* printed at *Turin*, 1649. with approbation, and dedicated to the *Duke* himself, confesseth *pag. 3.* That the

Cathares.

Arrians.

Manichai.

Gnostiques.
Cataphrygians.
Adamites.
Apostolicks.
Ribaux.
Bougres.

The third Ground of a notable Argument to prove the Antiquity of the Protestant Churches in the Valleys of Piemont from the days of *Christ* and his Apostles down to the present Age.

Marc. Aurelio Rorenc in his *Narratione del Introduittione de gl' Heretici nelle Valle di Piemonte*, printed at *Turin cum privilegio 1632. p. 16.*

The continual Succession of the Reformed Religion through the several Centuries from our blessed Lord and Saviour down to the present Age. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16.

2. Argument to prove the Antiquity of the Protestant Churches in the Valleys of *Piemont* from the days of *Christ* and his *Apostles* down to the present Age.

the said *Claudius* Arch-bishop of *Turin*, (and consequently of the *Valleys*, which were within that *Diocese*) maintained this very *Doctrine* in the ninth Century. Wherefore seeing the Succession of the *Evangelical Religion* is manifest from the time of the *Apostles* to that of *Claudius* Arch-bishop of *Turin*, which was in the eighth Century, and that his *Doctrine* continued in the ninth and tenth Centuries; and that in the beginning of the eleventh Century the *Waldenses* or Disciples of *Peter Valdo* came into the *Valleys* to reside with their Brethren, where they have profest and taught the same ever since; The professors of the *Reformed Religion* may clap their hands in token of an absolute Triumph for ever against all the Disciples of the Church of *Rome*, and say, that they are now able manifestly and undeniably to prove and make good the continual Succession of their *Religion* from the days of *Christ* and his *Apostles* down to this present Age.

In the second place, the faithfull people of the *Valleys* in the Year 1535. being at that time possessed of their ancient Histories and Manuscripts, testifying the Antiquity of their Churches, which were afterwards consumed to ashes by their Persecutours in the Years 1559. and 1560. caused to be printed at their own proper cost and charges the first *French Bible* that ever was put forth, or came to light, and that for the benefit of the *Evangelical Churches* where this Language was in use, and dedicated the same to God himself by the Pen of their Interpreter *Robert Olivetan*, in the Preface of the said Bible; which was a Piece most solemnly consecrated, and speaking as it were to God himself, wherein they mention, that they have always had the full enjoyment of that heavenly Truth contained in the holy Scriptures, ever since they were enriched with the same by the *Apostles* themselves. And for as much as it is a Piece so exceeding rare, and to be found in very few places of the World, I have here inserted the same at length, in the original Language, and their own words as followeth.

The

The Preface of *Robert Olivetan* to his Translation of
the French Bible, Printed at *Neuf Chastel*, and published,
June 3. Anno Dom. 1535.

LA bonne Coustume à obtenu de toute ancienneté que ceux qui mettent en avant quelque livre en publique, (soit qu'ils l'ayent compilé de leur propre industrie & invention, ou qu'ils l'ayent traduit d'une langue en autre) le viennent à desdier & présenter à quelque Prince, Roy, Empereur, ou Monarque, ou s'il y à quelque Majesté plus Souveraine : A celle fin (comme ils sçavent bien dire) que l'oeuvre se trouue plus franchement, & hardiment entre les mains des hommes comme ayant sauf-conduit, & estant mis en la sauvegarde du Prince, auquel il est offert, & dedié : Et ce voyons nous estre fait & pratiqué de jour en jour. Laquelle maniere de faire, n'est point totalement maintenue sans cause : Car avec ce que on est invité & affriandé à ce par l'expectation d'un Royal remerciement, (c'est à dire ample & liberal recompensément) aucuns ont bien telle prudence & esgard, que leurs inventions ne seroyent pas bien receües du peuple, si elles ne portoyent la livree de quelque Tres Illustre, Tres Excellent, Tres Haut, Tres Puissant, Tres Manifique, Tres Redouté, Tres Victorieux, Tres Sacre, Beatissime & Sanctissime Nom.

Parquoy apres avoir eu le tout bien considéré & ven courir & trotter tous les autres escrivains & translateurs, l'un deçà l'autre delà, l'un à son Mecenas,

IT has been a laudable Custome in all Ages, for such as have caused Books to be publiht, (whether they have been the true Authors thereof, or the Translators onely) to dedicate and present the same to some Prince, King, Emperour, or Monarque, or to a more supreme Power, if there were any such, to the end (as they themselves freely confes) that their Work might appear with the more boldness and confidence before men, having as it were a safe conduct, and being under the protection of that Prince, to whom it is dedicated. And this we see daily practised, and indeed not altogether without ground : For besides that the expectation of some Royal thanks, (that is to say, of a noble and Princely Reward) does allure and invite men thereunto : There are those who do verily believe, that their Inventions would not finde acceptance with the People, unless they were adorned with the Livery of some most Illustrious, Excellent, High, Mighty, Magnificent, Dreadfull, Invincible, Sacred, Blessed, and most Holy Name.

Therefore having throughly considered these things, and observed how all other Authors and Translators have their several addresses, the one to his most magnificent *Mecenas*,
the

the other to his most Worshipfull Patron, and a third to his most Reverend, I know not what, I thought it not fit to comply so much with Custome, in the setting forth of this present Translation of the Bible, which I have in hand, (notwithstanding that I have been much flattered, tempted, yea importuned by her) as to binde and oblige my self to pay her that tribute which she claims and requires, I mean to entitle some Lordly, Majestick, and immortal Guide to this Book, which I now send forth, not at all intending that it should follow those *ways of the Gentiles*, neither indeed would it become a Work of this nature to play the Parasite, what glorious *Thraso* soever it meets with, for as much as it is quite of another nature than all other Books whatsoever, whose Authours seek so much after profit and merit in the dedication of them, craftily exchanging the same for rich Presents and advantageous Grants, which manner of game I hunt not after, as not standing in need thereof, thanks be to God, who abundantly furnishes me with contentment. Now it had been also in my power to have made a fair and singular present of this Translation, but not to such as I might have been willing to chuse and nominate, though never so Great, Mighty, and Absolute; for this Book needs neither the favour, support, or protection of humane Powers or Principalities, nor indeed any Patronage though never so sovereign, but thine onely, *O poor little Church*, together with those thy faithfull ones, who have truly learned and known God in *Jesus Christ*, his onely Son and our Lord; I mean not that Church which triumphs with pomp and riches; neither do I mean the Church Militant which defends it self by force of Arms: No, it is Thee

liberalissime, l'autre à son patron colendissime, l'autre à son, je ne sçay quel, Reverendissime, Je ayans en main ceste presente translation de la Bible presté à mettre en avant, n'ay pas tant fait pour icelle Dame Coustume, (ja soit qu'elle m'ait moult enhorté, flatté, tenté, veire aussi importuné) que je me soye voulu asservir & assuiettir, au droit qu'elle exige & requiert, affin de nommer & donner quelque Seigneuriale, auguste, & immortelle guide à cestuy livre, que j'envoye en publique, duquel le chemin ne s'adresse point en telle voye des Gentils, aussi ne luy appartient il point faire du Parasite, quelque glorieux Thraso qu'il recontre. Car il est bien d'autre estoffe que tous autres livres quels qu'ils soyent, les Autheurs d'esquels en font offrandes si profitables & meritoires, & si cauteleux eschanges contre riches dons, & plantureux oëtroys. Apres lesquelles bestes, je ne chasse point: car je me passe bien de cel gibier, la grace à Dieu qui me fournit de consentement à suffisance. Or estoit il bien en moy de faire aussi quelque beau & singulier present de la presente translation: mais non pas à qui que j'eusse bien voulu choisir & nommer tant grand, puissant, & Souverain fut il, car tel livre de soy mesme n'a que faire de faveur, support, ny adveu humain quel qu'il soit, ne de puissance principauté, ou paternité, quelconque, tant Souveraine soit elle, fors que de toy, O pauvre petit Eglise, & de tes vrais fideles, sçavans & ayans la cognoissance de Dieu par Jesus Christ son seul filz nostre Seigneur. Je ne di point celle Eglise triumpante en pompes & richesses: ne militante, c'est à dire guerroyante par fais d'armes. C'est à toy seule
à nbi

à qui s'adresse ce precieux thresor (du quel tu en pourrois dire מוֹרָהוּ comme les enfans d'Israel, n'esperant routes fois que jamais il te soit en facherie) & ce de par un certain pauvre peuple le tien amy & frere en Jesus Christ: Lequel, depuis que jadis il en fut doue & enrichy par les Apostres ou Ambassadeurs de Christ en a tousiours eu l'entiere jouissance & fruition. Et maintenant Iceluy te voulant faire feste de ce que tant tu desire & souhaite: m' a donné cette charge & commission de tirer & desployer iceluy thresor hors des armoires & coffres Ebraïques & Grecz, pour (apres l' avoir entassé & empacqueté en bougettes Francoïses, le plus convenablement que je pourroye, selon l'adresse & le don que Dieu ma donné) en faire un present à toy ò pauvre Eglise, à qui rien on ne presente. Et certes je ne voyois raison aucune pourquoy il se deust donner à autre qu'à toy, Car que voudroit on donner à ceux qui ont tout, & auxquels tout de tous se donne? Or cecy qui vaut bien autant & plus que le tout des chevances & richesses mondaines, est pour toy pauvette Eglise, à qui (las) on oste plus tost qu' on ne donne, & qui es tellement dessaisie de tous biens, qu'és tant mince, affadie, & amagrie, qu' il ne te reste que la parole. Urayement il ne te reste que la parole, la parole (di je) de verité & de vie, la parole de Dieu, laquelle demeure Eternellement. Par laquelle tu as esté crée & engendrée. Ainsy tu n' as que les biens de ta naissance & generation: car tu es nue, & despourvenue de toutes autres richesses, des quelles le monde estant fardé & réparé se glorifie tant en soy mesme. Cest offre donc t' estoit proprement deüe (qui ne t' eust

alone to whom I present this precious Treasure (whereof thou mayst say מוֹרָהוּ as the Children of Israel, yet hoping that it shall never create thee any trouble) in the name of a certain poor People thy Friends and Brethren in Jesus Christ, who ever since they were blessed and enriched therewith by the Apostles and Ambassadors of Christ, have still enjoyed and possessed the same: and being now willing to gratifie thee with what thou desirest so earnestly, they have given me a Commission to draw this precious Treasure out of the Hebrew and Greek Cabinets, and having wrapt up the same in a French Mantle, to the best of my skill, and according to that talent which the Lord hath given me, forthwith to present thee with it (O poor Church) on whom no man bestows any thing. And indeed I see no reason why it should be presented to any but thy self, For what can be given to those that have all things, and to whom every one gives what he hathe As for this, which is of as great, yea of much greater value than all worldly wealth or riches, I say it is for thee, O poor Church, whose substance they would much sooner diminish than increase. To thee, I say, who art so unprovided of all things, who art so thin and lean, and out of heart, and hast nothing left thee but the voice onely, no I say, Thou hast nothing left thee but voice and words (yet) the Word of Truth and Life, *The Word of God, which endureth for ever*, and whereby thou hast been created and begotten: and so thou hast onely the Goods which are thine by Birth-right and Inheritance, being unprovided of all other Riches, wherewith the Men of the World are painted and adorned, and wherein they so much glory. This therefore was properly due to thee, (to do thee

no wrong) because it contains all thy Patrimony, thy Estate, and all that belongs to thee, that is to say, that very same Word, by virtue whereof, and through the confidence and assurance which thou reposest in it, thou dost esteem thy self rich in poverty, happy in misfortune, in solitude well-accompanied, settled in doubts, undaunted in perils, at perfect ease in the midst of torments, honoured in reproaches, prosperous in adversities, not at all distempered in sickness, and even quickened and raised to life in death it self: Accept therefore I pray thee (*O poor little Church*) this gift which I offer thee in the name of that poor People, with as much joy, & with as good a heart (notwithstanding thine afflictions, griefs and troubles) as it is sent and dedicated unto thee. Why should we be ashamed to present thee with such a royal gift? notwithstanding that thou art so desolate, so deformed and despised, and very often (yea and for the most part) hast in thy Family the blinde, the lame, the halt, the deaf and the dumb, the sick of the Palsie, strangers, widows, orphans, the simple and the ignorant, all standing in great need of the consolations of *Christ*; seeing the Lord has given and communicated himself to such a meek, lowly and humble generation, and hath freely declared unto them the great mysteries of the Kingdom, which have been hidden in all Ages, as also styling himself their Evangelist, and assuring them that the Kingdom of Heaven belongs unto them. This is his little inexpugnable Canton, his little invincible Brigade and victorious Army, to whom he gives a spirit of power, and whom he animates and emboldens (like a noble General) by his own presence, and likewise dispossesses them of all fear by the force and virtue of his living and powerfull Word.

voulu faire tort) en tant qu'elle contient & comprend tout ton patrimoine ton droit propriétaire, & tout tant qu'il t'appartient, assavoir icelle mesme parole, par laquelle & par la foy & assurance que tu as à icelle: en pauvreté, tu te repete tresriche; en malheur, bien heureuse; en solitude, bien accompagnée; en doute, accertainée; en perils, assurée; en torments, allégée; en reproches, honorée; en adversités, prospérée; en maladie, saine; en mort, vivifiée. Tu accepteras donc O pauvette petite Eglise cestuy present que je te presente pour & en nom d'iceluy pauvre peuple, d'aussy joyeuse affection (non obstant tes afflictions, angouisses, & douleurs) que de bon coeur il t'est envoyé & dédié. Pourquoi aurions nous honte de t'adresser un tel present Royal: combien que tu sois sy desolée, malostruë, & deboutée, & aye le plus souvent & pour la plus part en ta famille aveugles, boiteux, impotents, manchots, sourds, paralytiques, estrangers, veuves, & orphelins, simples & idiots, tous ayans singulierement besoin de la consolation de Christ, veu que Iceluy s'est donné & communiqué soy mesme à telle maniere de gens, abjects, petits, & humbles, & leur à familièrement déclaré les grands secrets du Royaume cachez de tout temps, desquels aussy il se dit & renomme estre l'Euangeliste, & auxquels il proteste le Royaume des cieux appartenir: C'est son petit Canton inexpugnable, sa petite bande invincible, sa petite armée victorieuse, à laquelle, (comme un vray chef de guerre) il donne courage & hardiesse par sa presence, & chasse toute frayeur & crainte par sa vive & vigoureuse parole.

Mais

Mais ne te voudrois tu point volontiers enquerir & enquerir, qui est cest amy incogneu & estrange bien faicteur, qui se mesle ainsy de te donner le tien, quant a ce qu'il te donne le tien, i'estime que tu ne luy en sçauras pas moins de gré, que s'il te donnoit quelque autre chose, (combien qu'il ne te sçauroit rien donner meilleur) veu que de sy long temps voire (comme je croy) jamais, (au moins si pleinement & franchement) on ne t'à donné le loisir d'en pouuoir jouyr, comme maintenant tu feras, le bien est tien, & sy le te done tellement, qu'il est aussy sien, & luy demeure entierement, tant est seconde & heureuse la communication d'une telle cheuance. O la gracieuse denrée de charité, de laquelle on fait marchandise par telle conuenance subtile & profitable! O la benigne possession de grace qui rend au donnant & à l'acceptant une mesme joye & delectation! Quel autre don ou quelle perille pourroyent donner les hommes entre eux dont ils ne puissent auoir faite quelque fois, & en donnant ne craignent estre dommez, & en auoir puis apres besoing? Quelque beau semblant qu'ils facent, quand ce vient à offrir, & quelque propos qu'ils ayent en la bouche, pour vouloir colorer & faire entendre de combien bon coeur ils donnent: si à il consiours en quelque anlet de ce coeur une prudence poureuse, qui crie, Regarde que tu feras, garde que tu n'ayes faite de ce dont tu es prodigue. Or ne va il pas ainsy de cests besongne, & de ce don lequel est bien d'autre nature & felicité que tout autre don. Car (aussy que tu le. sçache) il n'est fait que pour estre donné & communiqué à un chascun, & veut le gracieux donneur,

But now, It may be thou wouldest willingly know who this thy concealed Friend and unheard of Benefactor is, who undertakes to present thee with that which is thine own, (though as for giving thee what is thine own, I presume that thou esteemest thy self no less beholding unto him, than if he should have given thee something else, and yet he can give thee no better thing) seeing it is now a long time since thou hadst, nay (I believe) thou never hadst leave and leasure (at least not so full and free) to enjoy it, as thou now shalt; the Treasure is thine, and yet he gives it so to thee, that it is his also, and remains his wholly. So fruitful and advantageous is the communication of such a good. O the blessed Trade of Charity, wherewith one may make Traffick in so convenient, wise and profitable way! O happy possession of grace, which fills and replenishes the giver and the receiver with the same joy! what other, or what equal gift can men give one to another and not sometimes want it, or not be afraid both to suffer damage by giving it, and likewise want it afterwards? I say, As for other gifts, let the giver thereof make never so fair a shew, or colour the business with never so fine words, and endeavour to persuade his Friends that it comes most willingly and from the heart, yet there is still in some corner or other of that heart, a reluctant kind of prudence which thus whispers in his ears, Have a care of what thou dost, and take heed lest thou come one day to want those things whereof thou art now so prodigal: but now it is not so in this business, and with this gift, which is of a far better nature and virtue than other gifts whatsoever, for thou must know, that it is to be given and communicated to every one, and that it is

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the pleasure of the gracious giver, (who of his free will has given it) that it should be *freely given, and without expectation of reward*; for it is of such a nature, that it makes rich those to whom it is given, and does not impoverish in the least those that are the givers of it, but rather they finde and are perswaded, that they have made a good bargain, and have been no losers in finding an occasion to present it unto thee, and to give thee the possession thereof. *This poor People who presents thee with it, was driven away and banisht out of thy company above three hundred years ago, and was dispersed up and down in the four Quarters of France, and have been ever since accounted and reputed to be (though without ground, onely for the sake of Christ, and according to his Word) the most wicked, execrable, and ignominious Generation that ever was, in so much that their very name has been a Proverb and By word to other People. Nevertheless, of late time, a certain person of eternal renown (having been truly informed of the holy behaviours and integrity of that People, and understood those false and calumnious accusations wherewith they were branded by their Enemies) hath of late years taken away their name of reproach by publick Proclamation, and bestowed on them a noble and royal Title, even such as he bore himself, and it is this, *The true patient People, who by silence and hope has overcome all the assaults and violences of their Enemies, neither could those lapties and intervalls of time any ways rob their just cause of its undoubted right, to the fruition whereof he now invites thee, and to the enjoyment of a sure conquest obtained by Jesus Christ. Dost thou not know who this person is? I tell thee, It is thine own**

lequel de son gré l' a donné, que gracieusement sans guerdon on le donne, & si l' a doné d' une telle bien heuriance qu' il enrichit ceux aux quels il est donné, & n' a paupurit aucunement ceux qui le donnent, mais se tienent pour avoir fait un grand gain, & bonne emplette, quand ils ont trouvé occasion de le te presenter & le mettre en ta possession. Ce pauvre peuple qui te fait le present fut deschassé & banny de ta compagnie plus de trois Cents ans y a, & espars aux quatre parties de la Gaule, tenu depuis & réputé (à tort & sans cause toutes fois pour le nom de Christ, & selon sa promesse) le plus meschant, execrable, & ignominieux que jamais fut, voire tant que le nom d' iceluy à esté comme en fable & proverbe aux autres nations & usurpé pour extreme injure & reproche. Toutes fois que depuis peu de temps quelque personnage de renom immortel, ayant cogneu certainement les Sainctes meurs & la prend homie d' iceluy & expérimenté le contraire de fausse & calomnieuse renommée: luy changea par edict publicq son laid nom, & luy en donna un beau & Royal tel qu' il le portoit. C' est le vray peuple de patience, lequel en silence & esperance à vaincu tous faux & efforts que l' on à scien faire à l'encontre de luy, & sa juste querelle par quelque laps ou intervalle de temps, n' a scien perdre son bon droit, dont maintenant il s' iroute à la fruition & jouissance de la certaine victoire conquise par Jesus Christ. Ne le cognois tu point? C' est ton Frere, le-

quel

quel comme le pitoyable Joseph ne se peut plus contenir qu'il ne se donne a cognoistre a toy: C'est ton ami tel que Jonathan le plus parfait, constant & entier que tu aye jamais eu, lequel à porté sa part en son coeur douloureux du rude traitement, qui t'à esté fait souffrant beaucoup en soy mesme, pour l'estrange & dure servitude en laquelle il t'à veu estre par cy devant, attendant toujours que tu vinsses à reconnoistre ton droit qui t'est commun avec luy, duquel il luy desplaisoit en jouir sans toy. Touchant lequel il te veut bien advertir & remonstrier, à celle fin que tu viennes quelque fois à reconfermer la fraternité, & respondre à la charité & dilection, dont il t'a si parfaitement aimée, Fa çoit qu'il te fust incogneu, & que plustost l'eusse à mespris et desdain, et le nom d'iceluy en horreur et abomination, à l'exemple et au plaisir de tes maîtres, aux quels miserablement tu servois et sers encore. Au service desquels tant rigoureux et difficiles maîtres enjoignans et commandans mille choses à faire l'un sur l'autre, il ta veu (non pas certes sans grands regrets et compassions) aller, venir, courir, trotter et tracasser, mal traitée, mal accoustrée, mal menée, deschevillée, crotteé, esgratinée, deschevelée, morfondue, meurtrie, mutilée, batuë, desfigurée, et en si pitieux estat que on t'eust plustost jugé estre quelque pauvre serve, esclave, ou souillardé que la fille et l'heritiere du Dominateur et Possesseur universel, et la bien aimée amie de son fils unique, telle que tu es. I celay donc ton frere et amy auquel ta vie tant miserable faisoit pitié s'est souventes fois ingeré en passant et repassant de t'appeller par le nom de soeur,

Brother, who Joseph-like can hide himself no longer from thee; tis even such another Friend as Jonathan, the most perfect, constant and sincere that thou ever hadst, who has been touched with the feeling of thy sufferings and hard usage, lamenting the strange and heavy bondage which thou hast formerly lived under, longing still to see thee come to the knowledg of that right, which thou hast in common with him, and which he was loth to enjoy without thee, whereof he would not have thee to be ignorant, to the end that thou mayst be enabled one day to strengthen the Brethren, and mutually to answer that love and affection which he has shewn unto thee, notwithstanding that he was unknown to thee, and that thou hadst him in scorn and contempt, yea that his very name was odious and abominable unto thee, conforming thy self to the example and pleasure of thy masters, to whom thou wert and art yet enlaved; for the service of which rigid and hard masters (commanding a thousand several things one after another) he has observed thee, (and that indeed not without great grief and fellow-feeling) to trot up and down here and there, being evilly treated, ill accounted, and cruelly handled, all besmeared, torn, and scratcht, thy hair hanging about thy shoulders, ready to starve for cold, bruised and beaten, lamed and disfigured, and in so pitifull and sad a condition, that thou mightest sooner have been taken for some poor silly and dirty drudg than for the daughter and heir (as indeed thou art) of the Lord and Possessor of the whole World, or for the well-beloved Spouse of his onely Son. Therefore this thy Brother and Friend pitying thy sad and afflicted life, has many times called in, as he has passed by, saluting thee by the name of Si-

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ster, and endeavouring to make thee understand and know thy birth-right, and to give thee the (WORD) by virtue whereof thou mightst freely pass to the enjoyment of a perfect and happy liberty: but thou wert grown so stupid through the many blows, pains, and troubles, wherewith thou wert tormented by thy cruel and *hard Masters*, that thou wentest on without regarding me, and didst pursue that unacceptable, painfull, yea beast-like employment, which they had set thee about: O what *Loads of heavy Ordinances* has he seen thee take up and bear, in the presence of those thy most superstitious Masters, notwithstanding thy weakness, and yet they pitied not thy pain and the sweat of thy brows so much as to *help thee with one of their fingers!* nay not so much as to try in a way of pastime the weight of those burdens which thou didst groan under! Thou wert no sooner freed of one, but immediately they did load thee with another, and would scarce give thee time and leisure to eat or drink, nay these pious pretenders would have thee to fast for the most part, onely to please and satisfy the insatiable appetite of such like Gluttons, and to fill the *slow bellies* of such like *evil beasts*. Wherefore since thou art now come to thy self again, and knowest in some measure of what quality and extraction thou art, and in what a servile condition thou art detained, and what honour and dignity thou art called unto, This People hath thought fit to draw near unto thee, and treat thee gently according to their duty, kindly presenting thee all they have: Go then *O poor little Church*, that art yet in the garb and attire of a mean Servant and handmaid, subject to furious frowns and impertious threats of so many sower and ill-lookt Masters! Go I

se parforceant de te faire entendre le droit qui t'appartient et donner le mot du guet de parfaite & heureuse liberte. Mais toy estant toute hebetee, assomee & allourdie de tant de coups, peines & travaux, que te donnoient tes rudes & mal gracieux maistres, passois outre & allois ton chemin, pour faire & achever la tant ingrate, fascheuse, & salle besongne d'iceux, selon qu'elle t'estoit enchargee & enjointe. Quelles charges & fardeaux de pesantes constitutions, (non obstant que tu fusse linge & tendrette) t'ai ven lever porter & trainer devant iceux tes Religiosissimes Maistres, lesquels n'avoient pas tant de pitié de la sueur & travail, qu'ils te voyoient endurer en leur presence qu'ils te daignassent secourir & aider tant seulement du petit doigt! non pas mesme, essayer par maniere de passe-temps la pesanteur de tels fardeaux sous lesquels tu estois garrotee & accablée. Tu n'avois pas deschargé l'un qu'ils te rechargeoient l'autre. Et à peine te donnoient ils le loisir de boire & de manger: ains vouloyent, entendoient, & commandoyent, ces gens de bien que tu jensnasse la plus part du temps, & le tout pour fruyr & valoir à l'insatiable appetit de tels gloutons, & pareilleux ventres de telles mauvaises bestes. Puis donc maintenant que tu es un petit revenue à toy, & que tu commence à cognoistre aucunement de quelle race & ancestres tu es partie, la servile condition en laquelle tu es detenné, & l'honneur & estat auquel tu es appelée, ce Peuple s'est voulu avancer à te faire favorable recueil selon son devoir & vouloir en te faisant amiablement offre de son tout. Or avant donc pauvre petite Eglise, qui es encore en estat de Chambriere & Servante, sous les furieuses tronnies et Magistralles menaces de tant de maistres reffronnés et rebarbatifs que tu as, va de-
fay,

scrotter tes haillons tout poudreux & terreux, d'avoir couru, viré, & tracassé par le marché fangeux de vaines traditions: Va laver tes mains qui sont toutes salles de faire l'oeuvre servile d'iniquité; Va nettoyer tes yeux tout chassieux, à cause de la negligence qu'il t'a fallu avoir de toy, pour courir & estre plus diligente apres la besongne de superstition & hypocrisie, afin que tu recoive ton bien honnestement, ainsi qu'il le vaut: par la jouissance duquel tu delibereras en toy mesme qu'elle fin tu as intention de faire. Veux tu tous jours ainsi estre à maistre? N'est il pas temps que tu entende à ton Espoux Christ, qui à tant & plus enduré que un loyal amant pour ton amour! aura il perdu les peines qu'il à pris pour toy? t'aura il aymé en vain? Veux tu point prendre esgard aux precieux & singuliers joyaux, que luy mesme (Si tu le sçais entendre) t'envoye en loyauté de mariage? Car ainsi fait il traicter l'affaire par ses amis & par les tiens, son Sainct Esprit faisant la poursuite: Ayme tu mieux de tes Maistres vindicatifs la servile crainte, que de ton benin Espoux lamitié liberale? Desire tu plus de te trouver où l'on te vienne à reprocher, que tu fasche la Court, que en la joyeuse compagnie de celuy qui te souhaite tant? Prise tu plus les crieries sophistiques & troubles d'escervelez que les plaisans deuis & propos de ton amy? Prefere tu les umbres & tenebres claustrales, (ou tu es contrainte vueille ou non de tenir silence) aux sumptueux tabernacles & delectables Palais d'iceluy? Appete

say, and shake off the filth from off thy fordid garments, which are so nasty and beastly, by reason of thy long walking to and fro through the dirty Market of vain Traditions: Go and wash thy hands that are so foul with doing the *servile work* of iniquity. Go wash thy forehead and mattery eys, which thou hast not had leisure to cleanse in former times, because thou wert wholly taken up and busied about thy *works of Superstition and Hypocrisie*; that so thou mayst be fit to receive thine own in a decent manner, answerable to the value thereof: and when thou hast once enjoyed it, thou mayst do well to advise w.th thy self, what course thou oughtest to steer: what wilt thou still lie under bondage, and slavery? Is it not time for thee to look after *Christ thy Husband*, who like a faithfull Lover hath suffered so much for thy sake? Must he at last lose the fruit of all his labours? Is it altogether in vain that he hath loved thee? Hast thou no regard to those precious and incomparable Jewels, he himself sends thee (if thou canst but apprehend it) as an earnest of Marriage? For thus does he manage the business by means of his Friends and thine, his holy Spirit being the Solicitor) Doeest thou love better the slavish fear of thy revengefull Masters, than the free love of thy gracious Husband? Is it more pleasant for thee to be where they reproach thee for displeasing the Court, than to be in his delightfull company who so longs after thee? Doeest thou like sophistical brawlings and confused noises more than the pleasing and sweet Discourses of thy Friend? Doeest thou prefer the shadows and darkneses of Cloisters (where thou must necessarily be in perpetual silence) before his sumptuous Tabernacles and delightfull palaces? Are the

the secret drunken meetings of thy Masters, and the filthy Dregs of their tipping Cups more pleasing to thee than the abundant and delicious Table of thy rich Husband? Wilt thou not give him thy love and thy faith? What means this thy Delay? Wilt not thou trust him? Or is there not *enough in his Fathers House* to entertain thee? Doest thou fear he should deceive thee, who never knew fraud or malice? Canst thou fear to be evilly treated by one so milde and so gracious? Art thou afraid he should not love thee, who languishes for love? Canst thou suspect him of ever abandoning thee, who is so jealous and faithfull? Will he not be able to succour and help thee, who *has power given him over all things*? Will he suffer thee to be trampled upon, who has already *exposed himself to death for thy sake*? Will he suffer thee to die, who gives immortal life? Will he leave thee one day a Widow, who lives for ever? Defer no longer this *Marriage with the Kings Son*, how poor soever thou art, considering he is willing to take thee for his Spouse: Take no notice of thine own meanness, seeing he considers not (in this particular) his own greatness: If so be he be willing to favour thee, wilt thou ingratiously resist him? It is his good pleasure to *chuse low things to confound and bring to nought the high!* The truth is, if the question were to match him according to his degree and quality, where should we finde his equal? He is pleased to chuse thee, who art nothing, for to make thee something. *Thou art a Bond-woman, he will make thee free*: Thou art naked and torn, he will clothe thee: Thou art despised, and he will exalt thee: Take no care, do but *forget thy kindred and his house*, whom thou hast called *Father*, & that base Step-mother whom thou hast

tu plus les ords & sales reliefs & secrets choppinements sous tes Maistres, que la plantureuse & delicieuse table de ton riche Espoux: Luy veux tu point donner ton amour & ta foy: Que attends tu? ne te veux tu pas fier en luy: N'y a il pas asses de bien en la maison de son pere pour t'entretenir? As tu peur qu'il te deçoine, luy en qui n'y a nulle fraude ou malice: As tu doute qu'il te traite mal, luy qui est tant doux & tant de bonne sorte: As tu soucy qu'il ne te veuille aymer, luy qui languit d'amours: As tu suspicion qu'il t'abandonne, luy qui est tant jaloux & fidele: Doute tu qu'il ne te puisse secourir, luy a qui est donnee puissance sus toutes choses: Crains tu qu'il endure qu'on te foule, luy qui s'est ja expoie a la mort pour toy: As tu doute qu'il te laisse mourir, luy qui donne vie immortelle: As tu peur qu'il te delaisse quelque jour veſue luy qui vit Eternellement? Ne differe donc point t'aller au fils du Roy, quelque pauvrete que tu sois, puis qu'il te veut pour son Espouse. N'aye esgard a sa petitesse, puis qu'il ne considere en ce sa hauteſſe. Sil te veut faire grace y dois tu resister par ingratitude? Il luy plaist d'eslire les choses basses, pour confondre & faire honte aux choses hautes: S'il estoit question de luy chercher party selon luy & son estat, où le trouveroit on? Et pourtant luy plaist il de te choisir, toy qui n'es rien, pour te faire estre quelque chose. Tu es ſerve & il t'affranchira: tu es d'eschiree & nue, il t'investira: tu es mesprisee, il t'exaltera. Ne te chaille, oublie tant seulement les tiens, & la maison de celuy que tu as tenu pour ton pere, & celle traistre marastre que tu as

sy long temps appellée Mere: Abandonne tes Maistres, prens congé d'eux, & leurs mets en avant par bonne raison, qu'il est temps que tu face ton profit, que tu trouue ton party & adresse, & que tu suive & face la volonté de Christ ton amy & Espoux, le quel te demande, duquel pour la besongne a' antry tu ne veux pas perdre la grace ny l'occasion de trouuer ton bien; Quitte leur tout ton salaire, & tout ce que tu pourrois auoir gagné & mérité avec eux, selon leur conte & marché, Car le tien Espoux n'à que faire de ces biens là, & ne veut point aussy que tu luy apporte ton trousseau de vieux pattons & drapeaux que tu as amassé au service d'iceux, pour le mesler avec ses tant precieuses, nettes & pures Richesses: car tu luy ferois deshonneur. Il est bien vray que de ta part tu ne luy pourrois apporter en acquit chose qui vaille: mais qu'y ferois tu? Viens hardiment avec tous les plus braves & mignons de ta court, tous faits execration pour Christ, non pour leurs mesfaits, desquels les tiltres sont ceux cy, assavoir, Injuriez, Blamez, Chassez, Descriez, Desavouez, Abandonnez, Excommuniez, Anathematisez, Confisquez, Empri-sonnez, Gehennez, Banniz, Echellez, Mitrez, Decrachez, Chaffaudez, Esfourillez, tenaillez, flestriz, tirez, trainez, Grillez, Roftiz, Lapidez, Bru- flez, noyez, Decapitez, Demembrez, & autres semblables titres glorieux & Magnifiques du Royaume des cieux, Tous lesquels il n'à point à desdain, luy qui est tout au contraire des autres Princes & Rois, lesquels ne veulent personne à leur court & service, s'il n'est noble, bien accoustré, gorgias, miste, sain, & en bon point. Mais il les veut tels comme luy meisme a esté

hast hitherto owned for thy Mother! Abandon thy Masters; Take thy leave of them, and give them to understand by solid Reasons, that it is high time for thee to look after thine own profit, and to follow and obey the will of *Christ* thy Friend and Husband, who calls after thee, and whose favour thou must not lose, to do any bodies work; nor do thou let slip such an occasion to pursue thine own interest; I say, quit them freely, thy wages, and salary, and all thou mayst have gotten or deserved of them, according to their own bargain, For thy Husband needs no such Goods, neither will he suffer thee to bring all that bag and baggage which thou hast gotten in serving them, or to lay it up together with his precious and pure riches; For as much as this would be a disgrace to him. It is true, that of thine own thou canst bring him nothing of any value: But what of that? Come notwithstanding boldly with all the Gallants and Favourites of thy Court, who have been all made an execration for *Christ*, and not for their misdeeds, and whose Titles of Honor are these, *viz. injured, reproacht, fugitives, forsaken, despised, abandoned, excommunicated, anathematized, confiscated, imprisoned, tortured, banished, publickly disgraced, wearing Miters in derision, spit upon, shewn upon Scaffolds, their ears cut off, their flesh pluckt off with Pinchers, decayed, drawn with Horses, dragged up and down, broil'd, roasted, stoned to death, burnt, drowned, beheaded, dismembred,* & other like glorious and honourable Titles of the Kingdom of Heaven, which he doth not despise, being not like to other Kings and Princes, who will suffer none in their Courts, unless they be nobly descended, well accoutred, in a good garb, well-favoured, and in good plight: But for his part, he will have his Courtiers *to be like him-*

self

self while he was in this life, and he calls them friendly to him, to ease them, and to make them rich, to advance and exalt them, and to make them triumph with him in his celestial Court.

Now then, O noble and worthy Church, that art the happy Spouse of the Kings Son, accept and receive this Word, Promise, and Testament, which thou hast here written, word for word, and no where else: and where thou maist see and learn the will of Christ, thy Husband, and of God his Father, according to which Word thou shalt govern thy Family, then shalt thou be called *His best Beloved*, whereas before thou didst not at all seem to have any relation to him. To present thee with a larger Preface than the Title and Face of the Book can bear, (as the abovefaid arrogant custome requires) I believe it would not onely be superfluous, but also temerity; For his Name, who here speaks, and who desires to be known and heard, is of such authority, that there is no ear but ought to be open to receive the true and living Word of his Eternal and Immutable will, by which Word all things do subsist; which blessed and holy will of God he will have to be entertained by the ears of our hearts, there to remain and dwell, that so in stead of our wicked and depraved lusts, we may here be furnished with the holy and immutable will of God, to whose favour (*O poor little Church*) we heartily recommend thee; From the *Alpes*, Febr. 12. 1635.

God is all sufficient.

Fear not little Flock, for it is your Fathers good will to give you the Kingdom. Luke 12.32.

en ce monde, & amiablement les appelle pour les soulager, & leur bailler nouvelles Richesses pour les avancer, eslever & faire triompher avec luy en sa cour celestielle.

Maintenant donc O noble & digne Eglise, heureuse esponse du fils du Roy, accepte & reçois ceste Parole, Promesse & Testament, lequel tu as icy par escrit de mot à mot, & non ailleurs: ou tu pourras voir la voloné de Christ le tien Espoux, & de Dieu son pere, selon laquelle tu gouverneras ta famille, sy feras dite la mieux aimée, au lieu qu'il sembloit que tu ne luy fusse rien. De te faire plus de preface que le tiltre & face du livre ne porte, (comme aussy le requeroit icelle arrogante Coustume) j'estime que ce ne seroit pas seulement superflu: mais aussy temerité, Car le nom de celuy qui parle icy, qui se veut faire ouyr & donner à cognoistre, est de telle autorité: qu'il n'y a d'oreille, qui ne doive estre attentive, pour escouter la vraye & vive parole de son Eternelle & immutable voloné, par laquelle toutes choses consistent, laquelle il nous vueille faire entendre des oreilles de nostre coeur, & la faire habiter en nous, sy que au lieu de la nostre, meschante & depravée, nous y trouuions icelle Sainte & Infaillible voloné de Dieu, lequel O pauvre petite Eglise te maintienne en sa grace; Des Alpes ce xii. de Februrier, 1635.

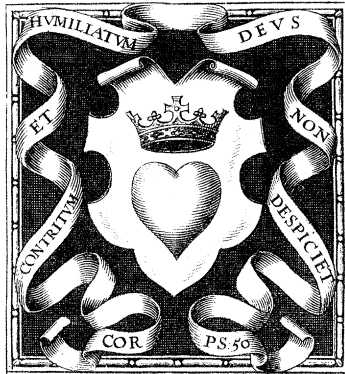
En Dieu tout.

Ne craignez point petit troupeau, Car il a pleu a vostre pere, vous donner le Royaume. Luc. 12.32.

At the end of the said Bible is added, That it was perfected and printed at Neuschafstel by Peter de Wingle, *dit. Piroz Picard*, the fourth of June, 1635.



There is likewise this Divine M O T T O and following V E R S E S.



*Lecteur, Entends, Si Verité Adresse,
Viens, Donc Ouyr Instamment Sa Promesse,
Et Vif Parler, Lequel En Excellence,
Peut Assurer Notre Grelle Esperance.
L'Esprit Fesus Qui Visite & Ordonne,
Nos Tendres Meurs, Icy Sans Cry Estonne
Tout Hast Raillart Escumant son Ordure.
Remercions Eternelle Nature,
Pour nous Vouloir Bien-Faire Librement
Fesus Querons Voir Eternellement.*

That is to say by a *אשׁוּר תְּיִוְרָת*
*Les Vaudois Peuple Evangelique,
Ont mis ce thesor en Publique.*

Englised thus :
*The Evangelical Waldensian Flock,
Have giv'n this Treasure to the pablick Stock.*

In the third and last place, for the more ample confirmation of this Truth, I shall here bring and insert the Testimonies of their most famous Adversaries themselves touching this point, *Marc Aurelio Rorenco* Prior of *Lucerna*, and *Theodore Belvedere* chief of the *Missionaries* of the Valleys, and others, having undertaken to shew the Original of the said Religion in those Valleys, were never able to shew the very Age,

The third Argument to prove the Antiquity of the Reformed Churches in the Valleys of Piemont.

Roreuco p. 60.

Belvedere de
propaganda fi-
de, printed at
Turin, 1638.
Reinerius
Saccon.

Gretser. Proteg.
in Script. edit.
contr. li. 1. ad.
cap. 8. pag. 39.

Gretser. ibid.
pag. 39.

Jacob. H. S. S. v. i. s.
de Christiana-
rum Ecclesia-
rum successione
& statu cap. 8.
pag. 211. occur-
debat Benh in
Norton, Lond.
1613.

Age, even from the Days of the Apostles, when it was there introduced. The above said *Roreuco* in a Book of his composed expressly to shew their Original, after he had tormented himself to prove that it was not as ancient as the Apostles, confesses *Pa. 60, Non si puo haver certezza del principio del suo ingresso*. That is to say, *There can be no certainty had of its first entrance*, Because he was ashamed to confess the true Original, to wit, the Preaching of the Apostles; and the truth is, there cannot be found or produced an Edict made by any Prince, who gave permission at any time for its introduction. But *all the ancient Concessions import only this much, that the said Princes have permitted their Subjects to continue in the same Religion that they had received from their Ancestours*, the which had been conveyed to them from Father to Son, &c. even from the Apostles themselves. Yea the said Adversaries (falling short in this their Design of convicting the Beliet of the *Waldenses* or *Novelty*) have been forced to confess the quite contrary; as for Example, *Belvedere* in his Relation to the Congregation *De Propaganda Fide*, printed at *Turin* by privilege and approbation of his Superiours, *Anno 1638*. was so convinced by palpable evidence of this Truth, that he confesses *Page 37. that the Religion which he calls Heresie, had been always in Angrogna, La Valli di Angrogna sempre ò in un tempo, ò in un altro, ha havuto heretici*. So likewise, the Frier *Reinerius Saccon* writing against the *Waldenses*, above four hundred years ago; namely 1254. confesses the Antiquity of their Religion which he calls a *Seët*; see his very words taken out of the *Bibliothèque des Peres* printed at *Paris 1624*. the Author whereof was *Fac. Gretsero, Inter omnes Seët as que sunt vel fuerunt, non est perniciosior Ecclesie Dei quam pauperum de Lugduino; tribus de causis, Prima, quia diuturnior, quidam dicunt quod duraverit à tempore Silvestri, alii dicunt, quod à tempore Apostolorum, &c.* That is to say, *Amongst all the Seët s which are or ever were, there is none more pernicious to the Church of God, than that of the poor people of Lyons, for three Reasons, First, because it is of a longer duration. Some say that it has remained from the time of Silvester, others, from the time of the Apostles.* And although *Gretserus* endeavors to shift off the force of the fore-going passage by this evasion, namely, that what *Reinerius* there speaks, he speaks *not as his own opinion, but as the opinion of others*. For if *Reinerius* had not believed that *Seët* (as he calls it) had not been more ancient then the preaching of *Waldo* (which was not, as *Gretserus* himself says, above 94 years before his writing that Book) it had been a very ridiculous thing to have at all mentioned the Antiquity thereof in such a manner as he there do's. This is the learned and famous *Bishop Usher's* own Observation and Comment upon that place of *Reinerius*, in his Book *De Christianarum Ecclesiarum successione & statu, Chap. 8. fol. 211.* in the following expressions. *Frustra autem est Gretserus cum opponit, Reinerium non ex sua sed ex aliorum sententia affirmare Seët am Waldensium a temporibus Silvestri Papæ, vel etiam ipsorum Apostolorum durasse. Nam, ut hoc dèmus, ex aliorum sententia fuisse dictum: illud tamen apparet eum dixisse ex sua; inter omnes seët as, quæ sunt vel fuerunt, nullam fuisse diuturniorem*

turniorem quam Leonistarum hanc sive Waldensium: quod satis ostendit, primam eorum originem ab omni memoria fuisse remotissimam, evincit ceterè (quod ostendi sibi postulat Fesuita) novam doctrinam non fuisse à Waldensibus & Albigenibus circa Annum Christi MCLX. primitus in mundum introductam, & postea miris incrementis multiplicatam. *Cam enim inter Annum Christi MCLX & Annum MCLIV quo fratrem Reinerium claruisse ex Antonii Senensis Bibliotheca docet ipse Gretserus, tantum 94 annorum spatium intercesserit: omnibus ludibrium debuisset. qui tanta de diuturnitate proferret Sectæ, quam non amplius uno ante seculo exortam constitisset.* And indeed this is the true Original of their Religion, which the People of the Valleys always conserved without a publick separation from the Church of Rome during several ages, that is to say, so long as she did not attempt to force them to embrace her Errors; but when once she began to offer violence to their consciences, and its tyranny became intolerable: then they went out of Babylon, and separated themselves from the others impieties: and from the time that the same has made any noise in the World, Historians have likewise made mention thereof in their Books of Antiquity. To this purpose, I finde a certain passage in a Manuscript (which is to be seen together with the rest, in the publick Library at Cambridge) concerning the Religion of the Waldenses, *An. Dom. 1587.* where, in the first Article, when it is demanded, *Quanto tempo è, ch'è stata predicata la pura dottrina nelle Valli?* That is, *How long since is it, that the pure Doctrine has been preached in the Valleys?* It is answered, *Circa cinque cento anni come si può raccogliere per alcune Historie, ma secondo l'opinione de gl'habitatori delle Valli il tempo è immemoriale è di Padre à figliuoli.* That is, *About 500 years, as near as can be gathered from any Histories, but according to the opinion of the Inhabitants, from Father to Son time out of minde.* Now the reason of this is, because Historians have not made any particular mention of these Valleys before the time that they were absolutely separated from the Heresies and abominations of the Church of Rome. However the Inhabitants of the Valleys have preserved the entire memory of the great benefit bestowed on them by God himself from the beginning, and which they and their Predecessors have enjoyed from generation to generation ever since the days of the Apostles.

Gretserus
ibid. pag. 38.

CHAP. IV.

The ancient and modern Belief of the Evangelical Churches in the Valleys of Piemont.

After all the authentick proofs that have been alledged to make good the Antiquity of the *Evangelical Churches in the Valleys of Piemont*, even from the time of the *Apostles*, if there yet remains any scruple in the mind of the *Christian Reader* concerning this Truth, their own Language in their Confessions of Faith from time to time, which I have here inserted in the following Form, will easily discover whether they be *Jews or Galileans*, the true feed

Rom. 4. 9, 11.
Greg. Naz. in
his Oration
in magnam
Athanasium.

seed of *Abraham*, or a counterfeit generation. For, if they have the Doctrine of the Prophets and Apostles of *Jesus Christ*, then they are the true successors and the legitimate *Children of Abraham*, for as much as they have the *Faith of Abraham*, Rom. 4. and 9. and 11. as *Gregory Nazianzen* observes in his Oration, in *magnam Athanasium*.

An ancient Confession of Faith of the *Waldenses*, Copied out of certain Manuscripts, bearing date *Anno Dom. 1120*. That is to say, near 400 years before the time of either *Calvin* or *Luther*.

Article 1.

Nos cresen & fermament tenen tot quant se contien en li doze Articles del Symbolo, loqual es dict de li Apostol, tenent esser heresia tota cosa laqual se discorda, & non es convenent à li doze Articles.

Article 2.

Nos cresen un Dio Paire, Fil, & Sanct Esperit.

Article 3.

Nos recomten per Sanctas Scripturas Canonicas, li Libres de la Sancta Bibla.

viz. {
 Moyses autrameut Genesi.
 Moysi dict Exodi.
 Moyses dict Levitic.
 Moyses dict Nombre.
 Moyses dict Deuteronome.
 Josue.
 Juges.
 Ruth.
 1 Samuel.
 2 Samuel.
 1 De li Rey.
 2 De li Rey.
 1 De las Chroni.
 2 De las Chroni.
 1 Esdras.
 Nehemia.
 Esther.

Article 1.

WE believe and firmly hold all that which is contained in the twelve Articles of the Symbol, which is called the Apostles Creed, accounting for Heresie whatsoever is dilagreeing, and not consonant to the said 12 Articles.

Article 2.

We do believe that there is one God, Father, Son, & Holy Spirit.

Article 3.

We acknowledg for the holy Canonical Scriptures, the Books of the holy Bible, viz.

The Books of Moses called— {
 Genesic.
 Exodus.
 Leviticus.
 Numbers.
 Deuteronomy.
 Joshua.
 Judges.
 Ruth.
 1 Samuel.
 2 Samuel.
 1 Kings.
 2 Kings.
 1 Chronicles.
 2 Chronicles.
 1 Ezra.
 Nehemia.
 Esther.

Job.
 Pfalms.
 The Proverbs of Solomon.
 Ecclesiastes, or the Preacher.
 The Song of Solomon.
 The Prophesie of
 of } Isaiah.
 } Jeremiah.
 The Lamentations of Jeremiah.
 Ezekiel.
 Daniel.
 Hosea.
 Joel.
 Amos.
 Obadiah.
 Jonas.
 Micah.
 Nahum.
 Habakkuk.
 Zephaniah.
 Haggai.
 Zechariah.
 Malachi.

Here follow the Books *Apocryphal*, which are not received of the *Hebrews*. But we reade them (as saith *St. Hierome* in his Prologue to the *Proverbs*) for the instruction of the People, not to confirm the Authority of the Doctrine of the Church. *viz.*

3. Esdras.
 4. Esdras.
 Tobit.
 Judith.
 Wisdom.
 Ecclesiasticus.
 Baruch with the Epistle of Jeremiah.
 Esther from the tenth Chapter to the end.
 The Song of the three Children in the Fornace.
 The History of Susanna.
 The History of the Dragon.
 1. Maccabes.
 2. Maccabes.
 3. Maccabes.

Job.
Lo libre de li Psalmes.
Proverbis Solomon.
Ecclesiastes, autrament lo predicator.
Cantic de Solomon.
Propheti a d' Esaia.
De Feremia.
Lamentation de Feremia.
Ezekiel.
Daniel.
Ozea.
Joel.
Amos.
Abdias.
Jonas.
Michea.
Nabum.
Abacuck.
Sophonia.
Aggea.
Zacharia.
Malachia.

Ara senssegon li libres Apocriphe, liqual non sont pas receopu de li Hebrews, Ma nos ligen (en ayma dis Hierome al Prologo de li Proverbi) per l'enseignament del Poble, non pas per confermar l'authorita de las Doctrinas Ecclesiasticas en aimi.

Lo ters D' Esdras.
Lo quatre D' Esdras.
Tobias.
Judith.
Sapientia.
Ecclesiastic.
Baruch con la Epistola de Feremiah.
Esther despois el 10. cap. daqui a la fin.
Le Cant de li trei Fantin en la Fornais.
L' Historia de Susanna.
L' Historia del Dragon.
Lo premier de li Machabei.
Lo second de li Machabei.
Lo ters de li Machabei.

Ara sensegon li libres del Novel Testament.

L' Euangeli Sanct Matheo.
 L' Euangeli Sanct Marc.
 L' Euan. Sanct Luc.
 L' Euan. Sanct Johan.
 Actes de li Apostols.
 Epistola Sanct Paul à li Rom.
 1. A los Corinthios.
 2. A los Corinthios.
 A li Galatiens.
 A li Ephesiens.
 A li Phillippiens.
 A li Colossiens.
 La 1. A li Theſſaloniciens.
 La 2. A li Theſſaloniciens.
 La 1. A Timotheo.
 La 2. A Timotheo.
 A Tito.
 A Philemon.
 A li Hebrios.
 Epistola Sanct Jaco.
 La 1. Epist. Sanct Peire.
 La 2. Epist. Sanct Peire.
 La 1. Epist. de Sanct Joao.
 La 2. Epist. de Sanct Joao.
 La 3. Epist. de Sanct Joao.
 Epist. de Sanct Juda.
 Apocalis de Sanct Joao.

*Los libres sobre dict' enseñan aizo,
 Que l' es un Dio tot poissant, tot savi,
 & tot bon, loqual per la soa bontà à
 fait totas las cosas. Car el à formà
 Adam à la soa imagena & semblança,
 ma que per l' envidia del Diabol, &
 per la desobediença del dict' Adam, lo
 peccà es intrà al mond, & que no sen
 peccadors en Adam & per Adam.*

*Que Christ es istà promes à li
 paire, liqual an receopù la ley, aiço
 que per la ley conoissent lor peccàs,*

Here follow the Books of the New Testament.

The Gospel accord- }
 ing to S. }
 } Matthew.
 } Mark.
 } Luke.
 } John.
 The Acts of the Apostles.
 The Ep. of S. Paul to the Romans.
 1. Corinthians.
 2. Corinthians.
 Galatians.
 Ephesians.
 Philippians.
 Colossians.
 1. Theſſalonians.
 2. Theſſalonians.
 1. Timothy.
 2. Timothy.
 Titus.
 Philemon.
 The Epistle to the Hebrews.
 The Epistle of St. James.
 The 1. Epist. of St. Peter.
 The 2. Epist. of St. Peter.
 The 1. Epist. of St. John.
 The 2. Epist. of St. John.
 The 3. Epist. of St. John.
 The Epistle of St. Jude.
 The Revelation of St. John.

Article 4.

The Books aboveſaid teach this, That there is one God, Almighty, all wiſe, and all good, who has made all things by his goodneſs, For he formed Adam in his own image and like- neſs, but that by the envy of the Devil, and the diſobediencia of the ſaid Adam, Sin has entred into the World, and that we are Sinners in Adam and by Adam.

Article 5.

That Christ was promiſed to our Fathers who received the Law, that ſo knowing by the Law their ſin, unrighte- ouſneſs

ousness and insufficiency, they might desire the coming of *Christ*, to satisfy for their sins, and accomplish the Law by himself.

Article 6.

That *Christ* was born in the time appointed by God the Father. That is to say, in the time when all iniquity abounded, and not for the cause of good works, for all were Sinners: but that he might shew us grace and mercy, as being faithfull.

Article 7.

That *Christ* is our life, truth, peace, and righteousness, as also our Pastour, Advocate, Sacrifice, and Priest, who died for the salvation of all those that believe, and is risen for our justification.

Article 8.

In like manner, we firmly hold, that there is no other Mediatour and Advocate with God the Father, save onely *Jesus Christ*. And as for the Virgin *Mary*, that she was holy, humble, and full of grace: and in like manner do we believe concerning all the other Saints, *viz.* that being in Heaven, they wait for the Resurrection of their Bodies at the Day of Judgment.

Article 9.

Item, we believe that after this life, there are onely two places, the one for the saved, and the other for the damned, the which two places we call *Paradise* and *Hell*, absolutely denying that *Purgatory* invented by *Antichrist*, and forged contrary to the truth.

Article 10.

Item, we have always accounted as an unspeakable abomination before God, all those Inventions of men,

& la non justitia, & la lor non abastança desirosson l'advenement de Christ per satisfar de li lor pecca & accomplir la ley per luy meisme.

Que Christ es nà al temp ordonnà de Dio lo seo Paire soes à saber à l'hora que tota eniquità abondiè, & non pas per las bonàs obras solament. Car tuit eran peccadours, ma açò qu'el nos fe gratia & misericordia en aimà veritadier.

Que Christ es la nostra vita, & verità, & pacs, & Justitia, & Pastor, & Avocat, & Hostia, & Preyre, lo qual es mort per la salut de tuit li cresens, & resuscità per la nostra justification.

Et semeillament nos tenen fermament non esser alcun autre Mediator & Advocat en apres Dio Paire si non Jesu Christ, ma que la Vergena Maria es istà sancta, humil & plena de gratia & en aimi cresen de tuit li autre Sanct, qu'illi speran en li cel la resurreccion de lor corps al Judici.

Item, nos cresen en apres aquesta vita esser tant solament duoi luoc, un de li salvà, lo qual appellen per nom Paradis, & l'autre de li damnà, lo qual appellen Enfern, denegant alpostor à quel Purgatori soimà de l'Ante-Christ, & enseint contra la verità.

Item, nos haven totavia cresù esser abomination non parlivol devant Dio totas las cosas atrobàs de li homes en
aima

aima son las festas, & las vigilas de li Sanct, & l'aigua laqual di son benietta, & se abstenir alcuns jorns de la carn & deli autres manians, & las semeillant cosas, & principalment las Messas.

Nos abominèn li atrobament human, en aima Anti-Christian per li qual son contorbà & que prejudican à la libertà de l'Esprit.

Nos cresen que li Sacrament son signal dela cosa Sancta, ò forma vèsbbla, de gratia non visibla, tenent esser bon que li fidel uzan alcune vecs d' à quisti dièct signal, ò forma vesibla, si la se po far. Ma emperçò nos cresen, & tenen que li predict fidel pon esser fait sals non resebent li predict signal quand non hà lo luoc nilo modo de poer usar deli predict signal.

Nos non aven connegiù autre Sacrament que lo Baptisme, & la Eucharia.

Nos deven honor à la potestà secular, en subjeccion, en obediença, en promptezza & en pagament.

namely, the Feasts and the Vigils of Saints, the Water which they call holy. As likewise to abstain from Flesh upon certain Days, and the like; but especially their Masses.

Article 11.

We esteem for an abomination and as *Anti-Christian*, all those humane Inventions which are a trouble or prejudice to the liberty of the Spirit.

Article 12.

We do believe that the Sacraments are signs of the holy thing, or visible forms of the invisible grace, accounting it good that the faithfull sometimes use the said signs or visible forms, if it may be done. However, we believe and hold, that the above-said faithfull may be saved without receiving the signs aforesaid, in case they have no place nor any means to use them.

Article 13.

We acknowledg no other Sacrament but *Baptism* and *the Lords Supper*.

Article 14.

We ought to honour the secular powers, by subjection, ready obedience, and paying of Tributes.

A very



A very ancient Confession of Sins oommonly
used among the *Waldenses* and
Albigenses.

Translated out of their own Language.

O Dio de li Rey & Segnor de li Segnor, yo me confesso a tu car yo soy a quel peccador que tay mot offendu, &c.

O God of Kings, and Lord of Lords, I make my Confession to thee, for I am a Sinner which have grievously offended thee by my ingratitude: Excuse my self I cannot, for thou hast *shewed me what is both the good and the evil.* I have understood thy power, I have not been ignorant of thy wisdom, I have known thy justice, and tasted of thy goodness. And yet notwithstanding all the evil that I do proceeds from mine own naughtiness; Lord pardon me, and give me repentance, for I have slighted thee by my great presumption, and have not believed thy wisdom, nor thy Commandments, but have transgressed the same, for which I am heartily sorry. I have not feared thy Justice nor thy Judgments, but have committed many evils from the very beginning of my life, neither have I had that love to thy great goodness which I ought to have had, and as I was commanded, but I have too much complied with the Devil through mine own perversness; I have been delighted in pride, rather than in humility. If thou doest not pardon me, I am utterly undone, so much is covetousness rooted in my heart, so much do I love avarice, and seek after applause, and bear so little love to those who have obliged me by their kindness. I say, if thou doest not pardon me, my soul must needs go down into perdition. Anger likewise reigns in my heart, and envy gnaws upon me, for I have no charity at all; Lord pardon me for thy goodness sake. I am rash, slow to do good, but bold and industrious to do evil; Lord grant of thy grace that I may not be numbered among the wicked. I have not returned thee thanks as I ought, and as thou hast commanded, for the good which thou hast out of love given and bestowed upon me; yea I have been disobedient through my naughtiness. Lord pardon me,

for

for I have not served thee, but on the contrary, I have offended thee. I have too much served mine own body, and mine own will, in many vain thoughts and wicked desires, wherein I have taken pleasure. I have blinded my self, and I have had many evil thoughts against thee, and have hunted after many things contrary to thy will. Have pity on me, and give me humility. I have cast mine eyes upon vain delights, and have seldom lifted them up towards thy face. I have lent an ear to empty sounds, yea and to many evil speakings, but to hear and *understand thy Laws and thy Statutes* has been grievous and irksome to me. I have committed great faults as to my understanding, having taken more pleasure in the noisome sink of sin and evil, than in divine sweetness and heavenly honour, having worshipped sin, and taken more contentment therein, whereby I have committed many evils, and left undone much good: I have endeavoured to conceal mine own guilt, and cast it upon another. I have not been moderate as I ought to have been in my eating and drinking. I have often recompensed violence for violence, and therein taken immoderate pleasure; both my body and minde are wounded. I have stretched forth my hands to take hold of vanity, and most perversly laboured to gain anothers goods, and to smite my Neighbour, and do him a displeasure; yea my heart has been delighted in these things that I have mentioned, and much more in very many foolish and unprofitable objects: Lord pardon me and give me chastity. I have evilly employed the time which thou hast given me in vanity, and the days of my youth in pleasures. I have turned aside into by-paths, and have by my lightness given an ill example unto others. I finde in my self no good, but much evil. I have displeased thee by my naughtiness, and have condemned mine own soul, and have reproached my Neighbour. Lord preserve me from condemnation. I have loved my Neighbour onely because of temporal Goods. I have not behaved my self faithfully in matters of giving and receiving, but have had respect to persons according to my affection. I have too much loved the one, and hated the other. I have joyced for the prosperity of the good, and been too much lifted up at the adversity of the wicked. And over and above all the evils which I have committed for the time past to this present moment, I have not had a repentance or remorse proportionable to the offence. I have oftentimes by my transgression returned to the same sin which I had confessed, for which I am exceedingly grieved. Lord God, thou knowest that I have not confessed all, and that there are yet many evils in me which I have not reckoned up. But thou knowest all the evil thoughts, and all the evil words, and all the perverse actions which I have ever been guilty of: Lord pardon me, and give me space to repent in this present life, and grant me of thy grace, that for the future I may hate those evil things, and commit them no more, as likewise that I may love the good, and preserve them in my heart. That I may love thee above all things, and that I may fear thee in such a manner, that at the Day of my Death I may have done that which is acceptable unto thee. And give me such a firm hope

hope concerning the Day of Judgment, that I may not fear the Devil, nor any other thing that may affright me, but that I may be received at thy right hand without spot or blemish. Lord accomplish all this, according to thine own good pleasure. *Amen.*



Another Confession of Faith of the *Waldenses*,
extracted out of *Charles du Moulin de la*
Mon : des Francois. Pag. 65.

Article 1.

WE believe, that there is but one God, that he is a Spirit, Creatour of all things, God of all, who is over all, and through all, and in us all, who ought to be worshipped in spirit and in truth, whom alone we serve, and to whom we give the glory of our life, food, raiment, health, sickness, prosperity, and adversity; and we love him as one who knoweth our hearts.

Article 2.

We believe that *Jesus Christ* is the Son and Image of the Father. That in him dwells all the fulness of the Godhead, by whom we have knowledg of the Father. That he is our Mediatour and Advocate. And that there is no other name under Heaven given unto men, by which we can be saved; in whose Name alone we call upon the Father, and use no other Prayers than those which are contained in the holy Scripture, or such other as are conformable unto them for substance.

Article 3.

We believe that the Holy Spirit is our Comforter, proceeding from the Father and the Son, by whose Inspiration we make our Prayers, being by him renewed, who works in us all good works, and by whom we have the knowledg of all truths.

Article 4.

We believe that there is one Holy Church, which is the Congregation of all the Elect and faithfull ones from the very beginning of the World to the end, whereof our Saviour *Christ* is the Head: the which is governed by his Word, and conducted by his Spirit, where-with all good *Christians* ought to hold Communion: for, she prays for all without ceasing, and the Word which she hath is agreeable

able to God himself; without which Church no man can be saved.

Article 5.

We hold that the Ministers of the Church, as Bishops and Pastours, ought to be irreprehensible, as well in their life as Doctrine. And that otherwise they ought to be deprived of their Office, and others substituted in their places. As likewise, that none ought to presume to take upon him this honour, but he who is called by God as was *Aaron*, feeding the Flock of God, not for the sake of dishonest gain, nor as having any Lordship over the Clergy, but as being sincerely an Example to his Flock, in Word, in Conversation, in Charity, in Faith, and in Chastity.

Article 6.

We confess, that Kings, Princes, and Governours, are ordained and established as Ministers of God, whom we ought to obey. For they bear the Sword for Defence of the Innocent, and for the punishing of evil Doers, for which cause we are bound to give them honour, and to pay them tribute; from whose power none can exempt himself; it being likewise forbidden by the Example of our Lord *Jesus Christ*, who was willing to pay tribute, not pretending jurisdiction over the temporal powers.

Article 7.

We believe, that in the Sacrament of Baptism, Water is the visible and external Sign, which represents unto us that which (by the invisible virtue of God operating) is within us; namely, the renovation of the Spirit, and the mortification of our members in *Jesus Christ*; by which also we are received into the holy Congregation of the People of God, there protesting and declaring openly our faith and amendment of life.

Article 8.

We hold, that the holy Sacrament of the Table or Supper of our Lord *Jesus Christ* is a holy commemoration, and giving of thanks for the benefits which we have received by his Death and Passion; that we ought to assemble together in Faith and Charity, examining our selves, and so to eat of that Bread, and communicate of that his Blood, in the very same manner as he hath prescribed in the holy Scripture.

Article 9.

We confess, that Mariage is good, honourable, holy, and instituted by God himself; which ought not to be prohibited to any person, provided that there be no hindrance specified by the Word of God.

Article 10

Article 10.

We confess, that those who fear God follow those things which are well pleasing to him, and do those good works which he hath prepared, to the end that we should walk in them; which are Love, joy, peace, patience, meekness, goodness, brotherly kindness, temperance, and other the like works contained and commended in the holy Scriptures.

Article 11.

On the contrary, we confess, that we ought to take heed and beware of false Teachers, whose scope and aim is to turn aside the People from the true Worship, which belongs to our onely God and Lord, and to lean upon Creatures, and to trust in them: as likewise to forsake those good works, which are contained and required in the holy Scriptures, and to do those which are onely invented by men.

Article 12.

We hold for the Rule of our Faith, the Old and New Testament, and agree to the general Confession of Faith, with the Articles contained in the Apostles Creed, namely, *I believe in God the Father Almighty, &c.*



A brief Confession of Faith,

Made with general consent by the Ministers, and Heads of Families of the Churches of the Valleys of *Piemont*, assembled in *Angrogne* the 12. of *September* of the Year 1532.

THe following Articles having been then framed, read, approved, and signed by all that were present, they with one accord did swear to believe, hold and observe them inviolably, as agreeing with the holy Scriptures, and containing the sum of the Doctrine, which was taught them from father to son according to the Word of God, as was done by the faithfull in the time of *Esdra*s and *Nehemiah*, *Esdra*.chap. 10. *Nehem*. 9. & 10.

Article 1. That Divine Service cannot be performed but in spirit and in truth: because God is a Spirit, and whosoever will speak to him, must do it in spirit.

2. All those that have been, and shall be saved, have been elected of God, before the Foundation of the World.

3. It is impossible that those that are appointed to salvation, should not be saved.

4. Whosoever upholds Free-will denieth absolutely *Predetermination*, and the *Grace of God*.

5. No work is called good, but that which God hath commanded, and no work is bad but that which he forbiddeth.

6. A *Christian* may swear by the Name of God without contravention to what is written, *Matth. ch. 5.* provided that he that swear-eth doth not take the Name of God in vain. Now it is not in vain, when the Oath tendeth to Gods glory, and the salvation of a mans Neighbour: moreover, one may swear before Magistrates, because he that exerciseth the Office of a Magistrate, whether a believer or unbeliever, holdeth his power from God.

7. Auricular Confession is not commanded of God, and it hath been determined according to holy Scriptures, that the true Confession of a *Christian* is, to confesse to God alone, to whom belongeth honour and glory: there is another kinde of Confession, which is, when one reconcileth himself to his Neighbour, of the which mention is made in *St. Matthew* and in *St. James, chap. 5.* The third manner of Confession is, when one having offended publickly, and to every mans knowledg, doth also publickly confesse and acknowledg his offence.

8. We ought to cease on the Lords Day from our Works, as men zealous of the honour and glory of God, also out of Charity towards our Servants, and to apply our selves to the hearing of the Word of God.

9. It is not lawfull for a *Christian* to take Revenge upon his Enemy in any manner whatsoever.

10. A *Christian* may exercise the Office of a Magistrate over *Christians*.

11. There is no certain Determination of time for any *Christian* Fast, and it cannot be found in the Scripture, that God hath commanded and appointed any special Days.

12. Mariage is not forbidden to any, of what quality and condition soever he be.

13. Whosoever forbiddeth Mariage teacheth a Diabolical Doctrine.

14. Whosoever hath not the gift of Chastity is bound to marry.

15. The Ministers of the Word of God ought not to remove from place to place, except it be for some great good to the Church.

16. It is not a thing repugnant to the Apostolical Communion, that Ministers should possess some Estate proper to themselves, for the subsistence of their Families.

17. Concerning the matter of the Sacraments, it hath been determined by the holy Scripture, that we have but two Sacramental Signs left us by *Jesus Christ*, the one is *Baptism*, the other is the *Eucharist*, which we receive, to shew that our perseverance in the Faith is such as we promised when we were baptized being little children, and moreover, in remembrance of that great benefit given to us by *Jesus Christ*, when he died for our Redemption, and washed us with his precious Blood.



A Declaration of the *Waldenses* of the Valleys, Maties, and Meane, and Marquisate of *Saluces*, &c. made in the Year, 1603.

WHereas our Predecessours, from Father to Son, time out minde, have been taught and brought up in the Doctrine and Religion of which we from our childhood have made open profession, and in the same have instructed our Families, as we learned it from our Fathers, yea and which, while the King of *France* held the Marquisate of *Saluces*, it was permitted us to make profession of without being troubled or molested, as well as our Brethren of the Valleys of *Lucerne*, *Perouze*, and others, who by a special Treaty made with our sovereign Prince and Lord have enjoyed to this day the free exercise of the Reformed Religion; and whereas his Highness led rather by evil counsels and passionate men, than by his own will, hath resolved to molest us, and to that end hath set out an Edict: therefore to the end it might appear unto all men, that it is not for any crime committed, either against the person of our Prince, or for Rebellion against

against the Laws, or that we have been guilty of Murders or Thefts, that we are so tormented and spoiled of our Houses and Goods. We declare, that being very confident and certain, that the Doctrine and Religion taught and followed by the Reformed Churches of *France, Swisserland, Germany, England, Scotland, Geneve, Denmark, Swedeland, Holland,* and other Kingdoms, Nations, and Dominions, of which we hitherto have made open profession under the obedience of our Princes and sovereign Lords, is the onely true Doctrine and Religion ordained and approved of God, which alone can render us acceptable to God, and bring us to salvation, we are resolved to stand to it to the hazzard of our Lives, Honours, and Estates, and to continue in it the remnant of our Days; and if any body pretendeth that we are in an Errour, we intreat any such to let us see our Errour, offering to abjure it without delay, and to follow whatsoever shall be shewed us to be more excellent, desiring nothing more than with safe conscience to render that true and lawfull service which we poor Creatures ow to our Creatour, and by this means to obtain true and everlasting felicity: but if by meer violence and constraint, they will compell us to leave and forsake the true way to salvation, to go after Errours, Superstitions, and false Doctrines, invented by men, we chuse rather to part with our Houses, Estates, and Life it self; right humbly beseeching his Highness (whom we acknowledg to be our lawfull Prince and Lord) not to suffer us to be molested without cause, but rather to grant that we may continue the remnant of our Lives, and our Children and Posterity after us, in that obedience and service which we have hitherto yielded unto him, as his true & faithful Subjects; since we intreat nothing else at his hands, than that yielding faithfully to him whatsoever we are bound to, by expresse commandment of God, we may be also suffered to give to God that homage and service we ow unto him, and which he requireth of us in his holy Word. And in the mean while in the midst of our calamities and exile we request the Reformed Churches to hold and acknowledg us, as true Members of theirs, being ready to sign with our own Blood, (if God calleth us to it) the Confession of Faith by them made and published, which we acknowledg every way agreeing with the Doctrine taught and registred by the holy Apostles, and therefore truly Apostolical, promising to live and die in it; and if for so doing we be afflicted and persecuted, we return our thanks unto God, who hath vouchsafed us the honour to suffer for his Names sake, committing the issue of our affairs, and the justice of our cause into the hands of his Divine Providence, who will deliver us when and by what means it shall please him; most humbly praying, that as he hath the hearts of Kings and Princes in his hands, he will be pleased to bend the heart of his Highness to pity, towards those who never offended him, and are resolved never to offend him, that so he may hold and acknowledg us more true and faithfull to his service, than those that endeavour to persuade him to such Persecutions: and for our selves, that he will be pleased to strengthen us in the midst of these temptations, and give

us patience and constancy to persevere in the profession of the truth to our lives end, and our Posterity after us. *Amen.*



An Abbreviation of that Confession of Faith
which was presented to *Ladislaus King of Bohemia, &c.*
Anno Domini 1508. By his Subjects falsely called *Waldenses*, wherein they declare the Reason of their Separation from the Church of *Rome.*

And since that time amplified and explained by the same People. And presented to *Ferdinand King of Bohemia, &c.* *Anno Domini 1535.*

The Preface.

Quonquam retroactis temporibus, ab Ecclesiasticis nostris, hujus quam tenemus fidei, &c.

ALthough our Ministers and Ecclesiasticks in former Ages have oft times given an account of that Faith, Religion, and Doctrine which we now hold and profess, to several Kings and Princes, and in a word, to all who by virtue of either their Ecclesiastical or secular power have demanded a Reason thereof; yet notwithstanding it seems to us to be a thing very needfull, (and that for many considerable Reasons) to present your royal Majesty in as brief and compendious a method as the nature of the thing will permit, an account of that Doctrine which we have received from those our Ancestours, in the following Articles, which we look upon, and esteem (especially in this conjuncture of time) to be of the more general concernment, and of greatest consequence. And this we do, to the end that all men may know and see, how unjustly we have been hitherto persecuted by the Adversaries of this Doctrine, and are now wrongfully accused before your Royal Majesty, by this means to render both us and ours obnoxious to further sufferings and violence.

Article 1.

ARTICLE I.

Concerning the holy Scriptures.

Principio, nostri omnes unanimi consensu docent Scripturas sacras, &c.

In the first place, all those of our profession do with an unanimous consent teach and hold forth, that the holy Scriptures which are contained and comprehended in the *Bible*, and which have been received by the Fathers, and established by *canonical* Authority, are to be accounted as undeniably and without all controversy, most true and certain; and in all things and upon all accounts ought to be preferred before any other Writings whatsoever, as far as holy things ought to be preferred before profane, and divine before humane, as likewise to be entirely and absolutely believed, and all the Rules of Truth which concern our Justification and Salvation by Faith, are to be sought for there, and to be derived thence. And furthermore, that they were delivered and inspired by God himself, as is affirmed by *Peter, Paul*, and others, and are publicly read and recited in all our Churches (especially the Epistles and Gospels) and that in our mother and vulgar Tongue, after the manner and custome of the *Primitive* Churches, to the end chiefly that they may be understood by all; and lastly, that from thence arise points of Doctrine and Exhortation answerable to all affairs and occasions; and Sermons are frequently made in publick to the People.

ARTICLE II.

Concerning Catechisms.

Hinc Catechismum docent, hoc est Catholicam hanc & Orthodoxam Patrum, &c.

From hence they derive the Catechism, that is, the Catholick and Orthodox Doctrine of the Fathers, which is one and the same with the Decalogue of Gods Commandments, and with the *Apostles Creed*, digested into *twelve Articles*, and delivered in the *Symbol* by the Council of *Nice*, and so likewise expounded and confirmed by others; and lastly, it contains also the *Lords Prayer*. Now all these things they constantly affirm to be most holy, good, and well-pleasing in the eyes of God.

Moreover they teach that all these things ought to be observed in deed and with the whole heart, seeing the Law is spiritual; as also
that

that the Articles of Faith ought undoubtedly to be believed, and confessed with the mouth, and to be manifested by works, which Articles they likewise enforce and corroborate by the Scriptures with all their might, endeavouring to teach the genuine sense of them, and where there occurs any thing abstruse or difficult, to unfold the true scope and meaning thereof fully and plainly.

They teach likewise, that God alone is to be prayed to, and invoked onely through the Name of *Christ* the Mediatour. As also that Prayers and Supplications ought to be made for all Governours of the Church, and all others who are constituted in places of Eminency and Authority for the Government of others.

ARTICLE III.

Of Faith in the Holy Trinity.

Præterea fide nosci Deum Scripturis docent, &c.

Furthermore they teach, that God is known by Faith in the Scriptures, to be one as to the substance of the Divinity, and three persons, *viz.* Father, Son, and Holy Spirit. That as to the persons there is a difference; but as to the essence and substance, coequality and indistinction: and this the Catholick Faith, the consent of the Council of *Nice*, with the Decrees and Sanctions of other Councils, and *Athanasius* his Confession or Creed do clearly testify.

Hence they also teach the great power, wisdom, and goodness of this one onely God, as likewise those his three most excellent works agreeable to him alone, and which are applicable to none but him, *viz.* the work of Creation, Redemption, and Conservation or Sanctification: Moreover they teach, that this true God in one essence of Divinity and blessed Trinity of persons, is alone to be worshipped, *Deut. 6, &c.*

ARTICLE IV.

Of Sin, and the Fruit thereof, and the knowledg of ones self.

Hic docent, ne peccata ignoremus quæ cum in proximos, tum in Deum, &c.

Here they teach, that so we may not be ignorant of our sins which are committed and acted both against God and our Neighbour;

First, that men ought to acknowledg themselves to be conceived
and

and born in sin, and so to be sinners forthwith and naturally from the womb, and thus prevaricating from their childhood against the Law of God in heart and deed, to be pressed and burdened with the weight of sin, as it is written, *The Lord looked down from Heaven to see whether there was any one that was wise, or sought after God: but they are all gone out of the way, they have all corrupted themselves, there is none that doth good, no not one.* Again, *God saw that the wickedness of man was great upon the earth, and that all the thoughts and imaginations of his heart were wholly evil, and that continually.* And again the Lord saith, that *the conception and thought of mans heart is evil from his youth.* And Paul likewise, *We were (saith he) by nature the Children of wrath even as others.*

In the next place, they teach from the Scriptures, that men ought to acknowledge that for this their depravation and corruption, and for the sins arising and springing up from this Root of Bitterness, the fearful vengeance of God and utter perdition deservedly hangs over their heads; and that according to those their deeds the Pains of Hell are most justly laid before them; For (as Paul saith) *the wages of sin is death.* And the Lord in the Gospel, *They that have done ill shall go into eternal punishment, where shall be weeping and gnashing of teeth.* They teach further, that it is necessary all should consider and know their infirmity, with their extreme want, and the mischiefs into which they are fallen for their sins, and that they can no way save or justify themselves by any works or endeavours of their own, nor have any thing to trust unto but *Christ* alone, whereby to redeem and free themselves from sin, Satan, the wrath of God, and eternal death. As also, that there is nothing in man whereby one may help another before God, seeing all are equally void of the righteousness of God, and obnoxious to his wrath by sin.

ARTICLE V.

Of Repentance.

Hoc loco docent Pœnitentiam esse, quæ ex peccatorum & in a divina agnitione nascitur, &c.

In this place they teach Repentance to be that which cometh from the acknowledgment of sin and Gods anger, which through the Law of God first strikes the conscience with sorrow and terror: for as much as by the Word of God they are inwardly convinced of sin, and the minde becomes affected with an evil conscience, unquiet, exceeding sorrowfull and despairing; the heart anxious, broken, and contrite, so that a man by himself can by no means be raised up, or get comfort, but is altogether afflicted, his spirit being dejected, trembling, shaken and shatter'd with exceeding great horror through
the

the fight of Gods wrath, (as *David* saith of himself) *There is no health in my flesh because of thine indignation, neither is there any rest in my bones by reason of my sin.* I am become miserable, and am bowed down, and go mourning all the day long. But yet notwithstanding they teach, that being thus affrighted, they ought nevertheless not to despair, but rather to return to God with the whole heart, by faith in *Christ*, which is also a part of Repentance, taking hold of Mercy, and grieving that they have finned: for although they be void of Righteousness, yet ought they to implore Divine Grace and Mercy, that he would have mercy on them, and that he would pardon their sins for *Christ* and his merits sake, *who for our sake was made sin, and a curse that he might satisfy the justice of God for our sins, &c.*

ARTICLE VI.

Of the Lord *Christ*, and Faith in him.

Omnium primò docent, certam firmámque fidem habendam de Christo Domino, &c.

First of all, they teach, that we ought to have a certain and firm Faith concerning the Lord *Christ*, viz. that he is true God by nature, and also true man, by whom all things were made, visible and invisible, in Heaven and Earth; whom *John* calling the *Eternal Word*, interprets to be God, *Light, the onely begotten, abiding in the bosome of the Father, full of grace and truth.* The same in his former Epistle and fifth Chapter, saith, *This is the true God and Eternal Life.*

They also declare concerning his works shewed forth for our Salvation, his Incarnation, Nativity, Passion, Death, Burial, Resurrection, Ascension into Heaven, sitting at the right hand of God, and his returning to judg the Quick and the Dead; and that by the Word and Sacraments good fruits are derived to us, through which we may be saved, as the Scriptures shew.

They teach further, that *Christ* is not now in the World, nor will he ever appear untill the World be ended, in the same sensible and corporal manner, wherein he heretofore conversed as man upon the Earth, and suffered himself to be betrayed, tormented, crucified, put to death, and afterwards rising again in a glorious manner, made his way through the hard Rock, and the sealed Door of the Sepulcher. But that now he is in such a manner in Heaven, that every tongue ought to confess, and all the godly to worship him together with the Father. To this the Article of Faith clearly beareth witness; *He ascended into Heaven, where he sits at the right hand of God the Father Almighty, from whence he shall come to judg both the Quick and the Dead.* Even as saith *Paul* in the 4. to the *Thessalonians*, *The Lord himself shall descend from Heaven with a shout, and the voice of an Arch-angel, and the Trump of God.*

God. Peter likewise in the *Acts*, saith, *Whom the Heaven must receive untill the times of the restitution of all things.* And in the last of *Mark*, *Therefore the Lord, after he had spoken to them, was received up into Heaven, and sat on the right hand of God.* And the Angels which stood by, said unto them, *This same Jesus, which is taken up from you into Heaven, shall so come, as ye have seen him going into Heaven, &c.*

They teach also, that the Lord *Christ*, in this his other manner of Being, which we call Invisible, is present in the Ministers of his Church, the Word, and the Sacraments, and through these means all men hereafter ought so to receive him by faith, that he may dwell in them, and abide in them by the Spirit of Truth, concerning whom he hath said, *He shall be in you.* And again, *I will come unto you, &c.*

Moreover also they hold, that by faith in *Christ* men are, through mercy, freely justified, and attain Salvation and Remission of sins by *Christ*, without any humane help and merit, &c.

They hold likewise, that all confidence and hope is to be fixed in him alone, and that all our care ought to be cast upon him; and to these they further add, that for his sake onely, and for his merits alone, God is pacified and reconciled, doth love and preserve us, and adopt us to be his Children; and that Life Eternal is in him, and as many as believe in him shall through him enjoy it. *John 6. He that believeth on me, hath Life Eternal, &c.*

They teach also, that no man can have this Faith by any power, will and pleasure of his own: it is indeed the gift of God, who when, and where it pleaseth him, worketh it in man by his Spirit, to the end he may receive whatsoever shall be rightly administred to him by the outward Word, and the Sacraments instituted by *Christ*, in order to Salvation.

Of this faith *John* the Baptist, *Lord, no man can have anything, unless it be given him from above.* And, saith *Christ* himself, *No man can come unto me, unless the Father, who sent me, draw him.* And a little after he addeth, *Unless it be given him of my Father; that is to say, by the Holy Spirit.*

Furthermore, they teach, that men are justified before God, by faith alone, or confidence in *Jesus Christ*, without their endeavours, merits and works, according to that saying of *Paul*, *Moreover, to him which worketh not, but believeth on him who justifieth the ungodly, is his faith reckoned for righteousness.* Again, *But now the righteousness of God is manifested without the Law, being witnessed by the Law and the Prophets. And this righteousness is through the faith of Jesus Christ.*

ARTICLE VII.

ARTICLE VII.

Of good Works.

His addunt, ut qui sola Dei gratia, fideque in Christum, justificati sunt, &c.

To these they add, that those men who are justified onely by the grace of God, and through faith in *Christ*, do perform those good works which God commandeth, and do every man walk therein as becomes them according to their Calling, in any kinde of life, condition, and age whatsoever: for so saith the Lord in *Matthew*, *Teach them to observe all things which I have commanded you.* But seeing there are many things in several places of the Scriptures concerning this matter, we forbear to enlarge.

Yea and they teach also, upon what account especially and with what purpose, good works are to be done; not to such an end, as that men should conceive they can obtain Justification, Salvation or Remission of sins by them: for even the Lord himself saith, *When ye shall have done all things which are commanded you, say ye, We are unprofitable Servants.* Again, *Paul* saith, *By the works of the Law shall no flesh be justified in his sight.* So also saith *David*, *Lord, enter not into judgment with thy Servant, for in thy sight shall no man living be justified.*

But they teach, that good works are therefore to be done, that faith may be approved by them: for, good works are sure Testimonies, Seals, and Evidences of a lively faith lying hid within, and fruits of the same, whereby the Tree is known to be good or bad, *Matth. 7.* Also, to the end that men may by them make their Calling sure and certain, and be saved therein without sin; according to what *Peter* saith, *Epist. 2. Chap. 1. Brethren give diligence that ye may make your Calling and Election sure.*

But they teach, that we should know there is a difference between works ordained by men, and works which are commanded by God, and by what means both may be done and observed, for as much as the works commanded by God, are in no wise to be neglected for the sake of humane Traditions; for, the Lord severely reproveth them that do the contrary, *Wherefore do ye transgress the Commandment of God for your Traditions? And, In vain do they worship me, teaching for Commandments the Doctrines of men.*

They teach moreover, that there is no man that can indeed perform the works commanded by God. Also, that there is no man who sinneth not, although he carefully exercise himself in good works and in the Law of God; as it is written, *There is none upon earth who doth good, and sinneth not, &c.*

ARTICLE VIII.

Of the Holy Catholick Church.

Docent primum, Christum Dominum suo merito, gratiâ & veritate, Ecclesie caput & fundamentum esse, &c.

They teach first, that the Lord *Christ*, by his own merit, grace, and truth, is the Head and Foundation of the Church, in whom she is built up through the Holy Spirit, by the Word and Sacraments, as *Christ* saith unto *Peter*, *And upon this Rock (that is, myself) I will build my Church.* And *Paul* 1 *Cor.* 3. *Other Foundation can no man lay, beside this which is laid, that is Jesus Christ.* So saith the same Apostle in another place, *He is the Head of the Church, who filleth all in all.*

They teach likewise, that we must believe and confesse, that the holy Catholick Church, as it is at present collected, consisteth of all *Christian* men throughout the world, in what Nations soever they live, or wheresoever they be dispersed, who by the sacred Word of the Gospel are gathered together, out of all Nations, People, Tribes, and Languages, of what Degree, Age, or Condition soever they be, into the same Faith of *Christ*, and the holy Trinity; according to what is written by *John* in the *Apocalypse*, *After these things I beheld, and lo, a great multitude, which no man was able to number, &c.* And the Lord saith, *Where two or three shall be gathered together in my Name (in any Nation or People whatsoever) there am I in the midst of them:* for, wheresoever *Christ* is preached and received, wheresoever his Word and Sacraments are, and are dispensed and received according to his appointment and will, there is a holy Church and *Christian* Society, and the People of God, whatsoever their number be. But where *Christ* is absent, and his Word rejected, there can be neither a true Church, nor People pleasing God.

But as touching their own Congregation, they thus conceive and teach, that it, even as other Congregations, be they great or small, is not the holy universal Church, but onely a part and member thereof, as the *Corinthians* were, of whom saith the Apostle, 1 *Co.* 12. *Now ye are the body of Christ, and members in particular, &c.*

Besides, they teach, that those who are manifestly impious, impenitent, and obstinate, that is to say, who do not give ear to the Admonitions of the Church, may be constrained by that her Censure and Punishment, which in the usual acception is called *Anathema*, or Excommunication. And that this ought to be done without respect of persons, against all those whose impiety is known, and who are addicted to the more notorious sins, and who having been often admonished do yet persist in their sins.

But they teach, that *Antichrist*, that man of sin, doth sit in the Temple of God, that is, in the Church, of whom the Prophets, and *Christ*

Christ and his Apostles foretold, admonishing all the godly, to beware of him and his Errours, and not suffer themselves to be drawn aside from the Truth, &c.

ARTICLE IX.

Of the Ecclesiastical Order, or the Overseers, or Ministers of the Church.

Docent Ministros Ecclesie, quibus administratio Verbi & Sacramentorum demandatur, ritè institutos esse oportere, &c.

They teach, that the Ministers of the Church, to whom the Administration of the Word and Sacraments is committed, ought to be rightly ordained, according to the Rule prescribed by the Lord and his Apostles. And that for the undertaking this Office, there may be called from among the godly and faithfull People, men full of faith and without blame, such as have gifts necessary for this Ministry, being also of honest life and conversation; and that these be first of all tried, then after Prayer made by the Elders, that they be by Imposition of Hands for this Office, confirmed in the Congregation, &c.

Wherefore indeed, no man among us is permitted to perform the Office of a Priest, unless he shall, as is meet, be called, and ordained according to this kinde of Rule. Next they teach, that it is the duty of those who are thus chosen to the Ministry of the Church, to have a diligent care of the souls committed to their charge, and faithfully to administer to them the Word of the Gospel, and the Sacraments, according to *Christ's* Institution, and to shew forth themselves a good Example unto all men for Imitation, and to pray for them unto God, that they may be delivered from their Errours and Offences, &c.

ARTICLE X.

Of the Word of God.

Deinde docent, quod verbi Dei, seu Evangelii predicatio est Ministerium à Christo institutum & præceptum, Matthæi ultimo: &c.

Furthermore, they teach that the preaching of the Word of God or the Gospel is a Ministration appointed and commanded by *Christ*, in the last of *Matthew*, *Go ye into all the World, and preach the Gospel to every Creature.* *Peter* also saith, *Acts* 10. *The Lord commanded us that we should preach, &c.*

They teach also, that we ought to hold a difference betwixt the
power

power and efficacy of the Law and of the Gospel, that the former is indeed the Administration of Death, but the latter the Administration of Life and Glory by *Christ*, 2 *Cor.* 3. *The Letter killeth, but the Spirit maketh alive.* And *John* 6. *The words which I speak unto you are Spirit and Life.*

They believe moreover, that no man can attain true Faith, unless he hear the Word of God, according to that of *Paul*, *Faith comes by hearing, and hearing by the Word of God.* And again, *But how shall they believe on him, of whom they have not heard?* Therefore ours do use all their endeavour, to teach and preach in the Church, the Word of the Gospel without any mixture of humane Traditions : for that cause they in their Churches do reade the Gospels themselves, and the other Scriptures also in the vulgar Tongue.

ARTICLE XI.

Of the Sacraments.

Docent imprimis, Sacramenta per Christum instituta, ad salutem necessaria esse, &c.

First, they teach, that the Sacraments ordained by *Christ* are necessary to salvation, by means whereof Believers are made fellow-partakers of the merits of *Christ* : but in case any man shall wilfully contemn, or not worthily esteem them, or use them in any other manner whatsoever, than as *Christ* hath willed and commanded, they declare that he grievously sinneth against *Christ* the Authour of them.

But if it so come to pass, that any man truly desire to communicate by the Sacraments, according to the minde and command of *Christ*, yet being hindered by some sickness, or carried away captive into foreign parts, or being oppressed by the Adversaries and Enemies of the Faith, &c. he be not able to satisfie his own pious desire, then in such cases without doubt he shall, if so be he sincerely and entirely believe the Gospel, be saved by the Faith of *Christ* alone.

They teach next, that the Sacraments of themselves, or (as some speak) *ex opere operato*, do not confer grace, nor justifying faith, upon those who are not first endued with good inclinations, and inwardly quickened by the Holy Spirit, &c.

ARTIC. XII

ARTICLE XII.

Of Baptism.

Docent item, quod Baptismus sit salutaris administratio, à Christo instituta, &c.

They teach also that Baptism is a saving Administration, instituted by *Christ*, and added to the Gospel, by which he purifieth, cleanseth, and sanctifieth his Church in his own Death and Bloud, as *Paul* saith, *Christ loved his Church, and gave himself for it: that he might sanctifie it, being cleansed by the washing of water through the Word, &c.*

Likewise they teach, that Children are to be baptized unto Salvation, and to be consecrated to *Christ*, according to his Word; *Suffer little Children to come unto me, and forbid them not, for of such is the Kingdom of God, &c.*

ARTICLE XIII.

Of the Lords Supper.

Dominicam Cœnam, seu Sacramentum Eucharistia, Ministerium esse à Christo, &c.

They teach, that the Lords Supper, or Sacrament of the Eucharist, was a Ministration appointed by *Christ*, afterward by his Apostles, and by them, through his grace and goodness, delivered to the whole Church, for the common use and Salvation of all men, as the Evangelists do bear witness, and the Apostle, whose words are used by all the Church, *For I have received from the Lord, that which also I have delivered to you, how that the Lord Jesus, in the same night wherein he was betrayed, took Bread, &c.* And a little after, *Therefore my Brethren, when ye come together to eat, (to wit, this Supper) stay one for another.*

Yea and they teach here also, that men must believe with the heart, and confess with the mouth, that the Bread of the Lords Supper is the true Body of *Christ*, which was delivered for us, and that the Cup is his true Bloud, which was shed for us for the Remission of sins, as the Lord *Christ* expressly saith, *This is my Body, This is my Bloud, &c.*

They further teach, that in the Administring this Sacrament nothing else is to be done, but what is set forth and commanded by these express words of *Christ*, who giving Bread to his Disciples, said, *Take, eat, This is my Body.* And taking the Cup, he gave thanks and said, *Drink ye all of this, for, This is my Bloud of the New Testa-*
ment,

ment, which is shed for many for the Remission of sins. And so, according to this Command of the Lord, they teach, that his Body and Bloud ought to be taken by all promiscuously, under both kinds, even as they were apart and by themselves by him instituted and ordained, and as the Primitive Church also used this whole Sacrament. But if any man, out of presumption attempt any thing contrary to this Institution of *Christ*, he sinneth against *Christ* the Authour thereof, and against his will expressly revealed in the Scripture.

ARTICLE XIV.

Of Ecclesiastical Power, or the Keys.

Et hic docent, ut credatur Claves à Christo Ecclesie traditas esse, &c.

And here they teach, how it ought to be believed, that the Keys were delivered by *Christ* to the Church, concerning which he said unto *Peter*, instead of all, *I will give thee the Keys of the Kingdom of Heaven*. And that these were an Administration delivered to the Church of *Christ* and the Ministers thereof, which continueth therein to this present day, and is not to have an end before the dissolution of the World.

The duty and authority of this Administration, according to the Command and Intent of *Christ*, is, as the Scriptures do express, to correct and binde such as are wicked and impenitent in the Church, and to shut the Kingdom of Heaven against them, which is, to exclude them from *Christ*, and from the use and communion of the Church. And on the contrary, to absolve such as are truly penitent, restore them to peace of Conscience, place them in a sure hope and belief of Salvation, and so to open unto them the Kingdom of Heaven, and instruct and strengthen them against all the Temptations, Assaults, and cunning Devices of that Enemy. And this they ought to do, not by their own power and pleasure, but as Dispensers of the Mysteries of God, Ministers and Servants of *Christ*, by his authority, through the Word and Sacraments, &c.

ARTICLE XV.

Of humane Traditions.

Humanas traditiones, ritus & consuetudines, quæ nihil pietati adversantur, in publicis conventibus servanda docent, &c.

They teach, that humane Traditions, Rites, and Customs, which are

are not against piety, are to be observed in publick Congregations, &c.

But they teach, that such Traditions, Rites, and Ceremonies, which obscure the glory of *Christ* and his grace, lead the People away, and draw them back from the truth and faith, and are made equal or preferred to Divine Institutions, or if any man transgress these upon the account of the other, and relinquish the sincere use of the Word of God, are to be avoided and rejected, &c.

They teach next, that because of the Differences of Ceremonies, Customs, and Rites, which are to be seen in several Churches among *Christians*, and are not prejudicial or hurtfull to piety, they ought not to be offended one with another, or contemn, hate, and persecute one another, &c.

ARTICLE XVI.

Of the Secular Power.

Docetur hic apud nos juxta Scripturas, quod sublimior potestas, seu Magistratus secularis, Dei ordinatio sit, &c.

We teach here according to the Scriptures, that the higher Power or Secular Magistrate, is an Ordinance of God, to the end the People may be governed in those things which are Political and Temporary. Concerning this, excellent is that place of *Paul*, *For there is no Power but of God, the Powers which are, are ordained of God.*

They teach moreover, that those who are in power, or bear publick Office and Magistracy, of what degree soever they be, should understand, that they do not their own, but the work of God, and that he is sovereign Lord and King over them and others; to whom also they ought to remember that they are to give an account of their Stewardship at the last Day.

They teach also, that it is commanded in the Word of God, that all men should in all things be subject to the higher Powers, provided they be such, as are not contrary to God and his Word, &c.

But as touching those things which concern Souls, and Faith, and Salvation, they teach, that we ought to give ear unto Gods Word onely, and his Ministers, as *Christ* himself saith, *Give ye unto Cæsar the things that are Cæsar's, and to God the things that are God's.*

And if any man endeavour to compell them unto such things as are against God, and repugnant to his Word, which endureth for ever, they teach, that we ought to follow the Example of the Apostles, who gave this Answer to the Magistrate at *Jerusalem*, *We ought (say they) to obey God rather than men.*

ARTICLE XVII.

Of the Worshipping of Saints.

Initio docent quòd post creatos homines nullus eorum unquam extitit, nec nunc quoque est, nec aliquando futurus est, &c.

They teach first, that since the Creation of Mankind, there never was any one of them, nor is there now, nor ever will there be hereafter, who can be holy or righteous, by any strength, merits, endeavours, and works of his own. Even as holy *Job* saith, *What is man, that he should be pure, and he that is born of a woman, that he should appear righteous?*

But what good things soever there are in the Saints, they ought to be acknowledged as received from the bounty and goodness of God. For, in that they are holy and acceptable to God, it is a matter that befalls them without all merit, through his divine will and pleasure onely, &c.

They teach moreover, that the Honour and Worship due unto God, is not to be transferred unto the Saints, nor to their Images; as it is written in *Isaiab*, *I am the Lord, This is my Name, I will not give my glory to another, &c.*

ARTICLE XVIII.

Of Fasts.

Festivia nostri cultum quendam externum in piis esse, Deo soli exhibendum, &c.

The men of our persuasion teach, that Fasts are a kinde of outward Worship among the Godly, to be given onely to God himself, and such as are to be observed, according to the circumstance of persons, nations, places, and affairs, by all, and by every man also, without Superstition and Hypocrisie.

They teach next, that Fasting doth not consist in a difference of Meats, but in a sparing use of them, Sobriety, and Temperance, and afflicting of the Body, and Humiliation before God. But it is a matter altogether of concernment, with what minde or purpose any man doth fast, for as much as Fasting is then good, when it is pleasing and acceptable to God, as you may reade *Matth. 6.* and *Isai 58.*

ART. XIX.

ARTICLE XIX.

Of Celibate, or, The Unmarried State.

Ad cœlibatum docent, neminem cogendum, aut ab eo retrahendum esse, &c.

They teach, that no man ought to be constrained unto a single Life, or withdrawn from it, because God hath commanded, or forbidden it to no man, but hath left it to every mans will and pleasure, to live unmarried, or to marry.

They teach moreover, that no man ought to chuse a single Life with this intent, that he should think thereby to merit Remission of Sins and Eternal Life, for himself or others. For, neither Single Life, nor any work of ours procureth these things for us, but onely the Death and Grace of *Christ* alone.

ARTICLE XX.

Of the Time of Grace, wherein the Favour of God ought to be sought, and may be found.

Hoc demùm loco docent, ut sciant homines tantisper dum in vivis sunt, tempus à Deo, quod gratiæ est, &c.

Lastly, they teach in this place, that men are to understand, that so long as they live in this World, there is a time given them by God, which is a time of grace, to the end they may seek him, and his grace, goodness, mercy, and gentleness, and so through his promise may finde, and by that means attain blessedness and salvation, &c. to the end also that every man, while this time of grace doth last, may repent of his life past, be reconciled to God, and pacifie, quiet and secure his own conscience through faith in *Christ*, and by his Ministry in the Church. Hereupon firmly believing, that his sins are pardoned, and that God is reconciled for the sake of *Christ*, in whose grace being established, walking and persevering in good works, he ought assuredly to expect, that his Soul being loosed from the Prison of the Body, he shall pass, not into any punishment, but be carried like poor *Lazarus* into eternal happiness, and there remain with the Lord *Christ* for ever, &c.

A Testimony



A Testimony taken out of *Dr. Martin Luther's* Preface
before the Confession of the *Waldenses*,
Anno Domini 1533.

Inter hos autem occurrebant & isti Fratres, quos Pighardos vocabant, jam mihi non in a iroviss, &c.

But among these I observed also those Brethren, whom they called *Fratres Pighardi* or *Picardi*, who are not now odious to me, as they were in the days of my Popery. In a word, I found among them that one great and wonderfull thing, scarce ever so much as heard of in the Popes Church, to wit, that laying aside the Doctrines of Men, so far as they were able, they meditated in the Law of the Lord night and day: and that they were skilled and ready in the Scriptures, whereas in the Papacy our Masters themselves wholly neglected the Scriptures; with the name of which they were puffed up, but some of them had not so much as seen the *Bible* at any time. But yet it could not otherwise be, but that divers places must needs remain obscure to them, because not onely the *Greek* and *Hebrew* Tongues, but the *Latine* also, were in a manner lost. And that continued a fault among them, that while they endeavoured to avoid the Briars and Bogs wherein the Sophisters and Monks were entangled, they wholly abstained from all study of the Arts, being withall pinched by poverty, which they relieved by the labour of their hands.

But now they appear, not a little better instructed and more free, I may say also more enlightened and better, so that I hope they will be neither unwelcome nor unpleasing to such as are truly *Christian*; wherefore it behoveth us to give very great Thanks to God the Father of our Lord *Iesus Christ*, who according to the Riches of his Glory, hath commanded this Light of his Word to shine out of Darkness, thereby to destroy Death in us, and restore Life; and we ought to rejoyce also, both on their behalf and our own, that we who were among our selves also at a distance, are now, upon throwing down that partition-wall of Jealousie, whereby we seemed Hereticks to each other, made near, and reduced together into one Sheep-fold, under that one Shepherd and Bishop of our Souls, who is blessed for ever. *Amen.*

The



The Testimony given by *Philip Melancthon*
to the *Waldenses*, in an Epistle of his
inscribed:

To the Reverend Brother in *Christ* Mr. *Benedict*, and
the rest of the *Waldensian* Brethren
in *Bohemia*.

Gratia & pax, &c. Existimo, vir eximie, Fratres tuos in hoc nostro congressu in multis rebus melius meam sententiam cognovisse, &c.

Grace and Peace, &c. I suppose, worthy Sir, that your Brethren in this our Meeting, have known and thoroughly discerned my opinion in many things, better I think than I my self understood your affairs heretofore. Wherefore seeing we are agreed about the chief Articles of the *Christian* Faith, let us mutually imbrace each other in love, for as much as no difference and variety of Rites and Ceremonies ought to disunite our mindes. The Apostle *Paul* speaketh often touching Ceremonies, and forbiddeth *Christians* to disagree, because of the variety of Ceremonies, although the World quarrels vehemently about Ceremonies. Indeed, I do not dislike that severer way of Exercise or Discipline used in your Churches; I would to God it were a little more severely observed also in our Churches: As concerning mine own affection towards you, I would have you so to think, that I earnestly wish that those who love the Gospel, and desire the Name of *Christ* may be glorified, would follow one another with mutual love, and so with joint-endeavours improve their Learning to the glory of *Christ*, lest they destroy themselves by mutual and private Enmities or Dissensions, especially about those things, for which there needeth no contention. Farewell, pray for me, and for the Glory of *Christ*.

Given at *Wittenberg*, in the year 1533.

Philip Melancthon.

Another



Another out of *Bucer's Book*, entituled, *Scripta duo Adversaria Latomi, &c.* in that Chapter which treateth of the Authority of the Church, p. 159.

Illa certe ratio optima est quam observant Fratres Picardi, &c.

That certainly is a very good course which is observed by our Brethren the *Waldenses*, who have set forth in Print that Confession of their Faith which they lately presented to King *Ferdinand*, Anno 1533. together with a Preface. They have also retained the Discipline of *Christ* among them; which commendation the thing it self constraineth us to give them, to the end we may praise the Lord, who so worketh in them, although those Brethren be despised by some men perversly learned. But the course which they observe in this matter is this.

Besides Ministers of the Word and Sacraments, they have a certain College of men, excelling in prudence and gravity of spirit, whose Office it is to admonish and correct offending Brethren, to compose such as disagree, and judg in their Causes, &c.

A brief

A brief Confession of Faith published by the Reformed Churches of P I E M O N T ,
Anno Domini 1655.

The Original whereof is to be seen, together with the rest, in the publick Library of the famous University of
C A M B R I D G .

HAvendo inteso che li nostri Avversarii non contentandosi d'haverci crudelmente perseguitati e spogliati de nostri beni, per renderci vie più odiosi, vanno ancora seminando de falsi rumori, tendenti non solo à macchiare le nostre persone, mà principalmente ad'infamare con calunnie atroci, la santa e salutare dottrina laquale profesiamo: Noi siamo obligati per chiarire lo spirito di quelli, che potrebbero essere preoccupati di tali sinistri pensieri, di fare una breve dichiarazione della nostra fede, quale habbiamo per l'addietro havuta, e la teniamo ancora hoggidi, conforme alla parola di Dio, acciò chè ogn' uno vegga la falsità di quelle calunnie, e con quanta ingiustitia siamo odiati, e perseguitati per una sì innocente dottrina.

Noi crediamo.

1. Che v'è un solo Iddio il quale è una essenza spirituale, eterna, infi-

HAVING understood that our Adversaries, not contented to have most cruelly persecuted us, and robbed us of all our Goods and Estates, have yet an intention to render us odious to the World, by spreading abroad many false Reports, and so not onely to defame our persons, but likewise to asperse with most shamefull calumnies that holy and wholesome Doctrine which we profess, we look upon our selves as obliged, for the better information of those, whose minds may perhaps be preoccupied with sinister opinions, to make a short Declaration of our Faith, such as we have heretofore professed and held, and do at this day profess and hold, as conformable to the Word of God; that so every one may see the falsity of those their calumnies, and also how unjustly we are hated and persecuted upon the account of our Profession.

We believe.

1. First, that there is one onely God, who is a spiritual Essence, Eternal,

nal, Infinite, All-wise, Mercifull, Just, and in sum, All-perfect, and that there are three persons in that one onely and simple Essence, *viz.* the Father, Son, and Holy Spirit.

2. That the same God has manifested himself unto us by the Works of Creation, and Providence, as also in his Word revealed unto us, first by Oracles in several manners, and afterwards by those written Books which are called *The holy Scriptures*.

3. That we ought to receive those holy Scriptures (as we do) for sacred and canonical, that is to say, for the constant Rule of our Faith and Life: as also to believe, that the same is fully contained in the *Old and New Testament*; and that by the *Old Testament* we must understand onely such Books as God did intrust the *Judaical Church* with, and which that Church always approved and acknowledged to be from God; namely, the five Books of *Moses*, *Josuah*, the *Judges*, *Ruth*, 1. and 2. of *Samuel*, 1. and 2. of the *Kings*, 1. and 2. of the *Chronicles*, the 1. of *Efra*, *Nehemiah*, *Esther*, *Job*, the *Psalms*, the *Proverbs* of *Solomon*, *Ecclesiastes*, the *Song of Songs*, the four great, and the twelve *minor Prophets*: the *New Testament* contains onely the four *Evangelists*, the *Acts* of the *Apostles*, the *Epistles* of *St. Paul*, 1. to the *Romans*, 2. to the *Corinthians*, 1. to the *Galatians*, 1. to the *Ephesians*, 1. to the *Philippians*, 1. to the *Colossians*, 2. to the *Thessalonians*, 2. to *Timothy*, 1. to *Titus*, 1. to *Philemon*, and his *Epistle* to the *Hebrews*, one of *St. James*, 2. of *St. Peter*, 3. of *St. John*, 1. of *St. Jude*, and lastly the *Revelation*.

4. We acknowledg the Divinity of these Books, not onely from the Testimony of the Church, but more

nita, del tutto savia, misericordiosa, giusta, in somma del tutto perfetta, e che vi sono trè persone in quella sola e semplice essenza, il Padre, il Figliuolo, e lo Spirito Sancto.

2. *Che quello Iddio s'è manifestato à gli huomini nelle sue opere della creazione; e della provvidenza, e di più nella sua parola, rivelata dal principio con oracoli in diverse maniere, poi messa in iscritto nè libri chiamati la Scrittura Santa.*

3. *Che conviene ricevere, come riceviamo, questa santa Scrittura per Divina, e Canonica cio è per regola della nostra fede, e vita; e ch' ella è pienamente contenuta nè libri del Vecchio e Nuovo Testamento, che nel Vecchio Testamento deono esser solo compresi i libri, ch' Iddio fidò alla Chiesa Giudaica, da lei sempre approvati e riconosciuti per Divini, cio è i cinque libri di Moïse, Josue, li Giudici, Ruth, 1. & 2. di Samuel, 1. & 2. de Rè, 1. & 2. delle Croniche, il 1. di Esdra, Nehemia, Esther, Job, i Salmi, i Proverbi di Salomone, l' Ecclesiaste, il Cantico de' Cantici, i quattro gran Profeti, i dodici Piccioli, e nel Nuovo, i quattro Evangelii, i Fatti delli Apostoli, le Epistole di St. Paolo, una à Romani, due à Corinti, una à Galati, una alli Efesi, una à Filippesi, una à Colossesi, due à Thessalonicesi, due à Timoteo, una à Tito, una à Filemone, l' Epistola à gli Hebrei, una di St. Giacomo, due di St. Pietro, trè di S. Giovanni, una di S. Giuda, e l' Apocalisse.*

4. *Che riconosciamo la Divinità di questi libri sacri, non solo dalla testimonianza della Chiesa, mà principalmente*

palmente dall'eterna, & indubitabile verità della dottrina contenuta in essi, d'all'eccellenza, sublimità, e Maestà del tutto Divina che vi si dimostra; e dall'operazione dello Spirito Santo, che ci fa ricevere con riverenza la testimonianza, laquale cene rende la Chiesa, che ci apre gli occhi per iscuoprir i raggi della celeste luce che risplendono nella Scrittura, e corregge il nostro gusto, per discernere questo cibo col suo Divino sapore.

5. Ch' Iddio hà fatto tutte le cose di nulla, colla sua volontà del tutto libera, e colla potenza infinita della sua parola.

6. Ch' egli le conduce, e governa tutte colla sua provvidenza, ordinando & indirizzando tutto ciò che nel mondo accade, senza che pure egli sia ne autore, nè causa del male che fanno le Creature, ò che la colpa ne gli possa, ò debba in alcuna maniera esser imputata.

7. Che gli Angeli essendo stati tutti creati puri, e santi, alcuni sono caduti in una corruzione, & perditione irreparabile, mà che gli altri sono perseverati per un' effetto de la Divina bontà, che gli hà sostenuti, e confirmati.

8. Che l'huomo il quale era stato creato puro, e Santo all' imagine di Dio, per sua colpa s' è privato di quello stato felice, prestando fede à discorsi ingannevoli del Diavolo.

9. Che l'huomo nella sua transgressione hà perduta la giustizia, e la santità che haveva ricevuto, ed è incorso nell' indignatione di Dio, nella

especially because of the eternal and undoubted Truth of the Doctrine therein contained, and of that most divine Excellency, Sublimity, and Majesty, which appears therein; besides the testimony of the Holy Spirit, who gives us to receive with reverence the testimony of the Church in that point, and opens the eys of our understanding to discover the beams of that celestial Light, which shines in the Scripture, and prepares our taste to discern the divine favour of that spiritual Food.

5. That God made all things of nothing by his own free will, and by the infinite power of his Word.

6. That he governs and rules all by his providence, ordaining and appointing whatsoever happens in this world, without being Authour or cause of any evil committed by the Creatures, so that the defect thereof neither can nor ought to be any ways imputed unto him.

7. That the Angels were all in the beginning created pure and holy, but that some of them are fallen into irreparable corruption and perdition; and that the rest have persevered in their first purity by an effect of divine goodness, which has upheld and confirmed them.

8. That man was created clean and holy, after the Image of God, and that through his own fault he deprived himself of that happy condition, by giving credit to the deceitfull words of the Devil.

9. That man by his transgression lost that righteousness and holiness which he received, and is thereby obnoxious to the wrath of God, Death,

Death, and Captivity, under the Jurisdiction of him who has the power of Death, that is, the Devil; in so much that our free will is become a Servant and a Slave to Sin; and thus all men (both *Jews* and *Gentiles*) are by nature the Children of wrath, being all dead in their trespasses and sins, and consequently incapable of the least good motion, or inclination to any thing which concerns their salvation; yea incapable to think one good thought without Gods special grace, all their Imaginations being wholly evil, and that continually.

10. That all the Posterity of *Adam* is guilty of his disobedience, and infected by his corruption, and fallen into the same calamity with him, even the very Infants from their mothers womb, whence is derived the word of *original sin*.

11. That God, saves from that corruption and condemnation those whom he has chosen from the foundation of the world, not for any disposition, faith or holiness that he foresaw in them, but of his meer mercy in *Jesus Christ* his Son; passing by all the rest, according to the irreprehensible Reason of his free will and Justice.

12. That *Jesus Christ* having been ordained by the eternal Decree of God, to be the onely Saviour, and Head of that Body which is the Church, he redeemed it with his own Blood in the fulness of time, and communicates unto the same all his benefits, together with the Gospel.

13. That there are two natures in *Jesus Christ*, viz. Divine and Humane, truly united in one and the same person, without either confusi-

morte, & nella cattività sotto la potenza di colui, ch' ha l'imperio della morte, ciò è del Diavolo, à tal segno ch' il suo libero arbitrio è divenuto servo, e schiavo del peccato: così che di natura tutti gli huomini, e Giudei, e Gentili sono figliuoli d'ira, tutti morti nè loro falli, e peccati, & conseguentemente incapaci d' avere alcun buono muoimento per la salute, etiaudio di formar un buon pensiero senza la gratia, tutte le loro imaginationi non essendo altro che male in ogni tempo.

10. *Che tutta la posterità d' Adamo è col pevole in esso lui della sua disobbedienza infetta della sua corruzione, e caduta nella medesima calamità infino alli piccoli fanciulli fin dal ventre della madre onde viene il nome di peccato originale.*

11. *Che Iddio cava da quella corruzione, & condannatione le persone ch' egli hà elette dinanzi la fondatione del mondo, non perche egli prevedesse in essi alcuna disposizione alla fede o alla santità, mà per la sua misericordia in Giesu Christo suo figliuolo, lasciandovi gli altri secondo la ragione irreprensibile della sua libertà, e giustizia.*

12. *Che Giesu Christo essendo stato da Dio ordinato nel suo eterno decreto, per esser il solo Salvator, e l' unico capo del suo corpo ch' è la Chiesa, egli t' hà riscattato col suo proprio sangue nel compimento de tempi, e le comunica tutti li suoi benefici coll' Euangelio.*

13. *Che vi sono due nature in Giesu Christo, la Divina, e l' humana, veramente unite in una stessa persona, senza*

confusione, senza separatione, senza divisione, senza cangiamento, l'una, e l'altra natura servando le sue distinte proprietà; e che Giesu Christo è insieme vero Dio, e vero huomo.

14. Che Iddio hà tanto amato il mondo, ciò è quelli ch' egli hà eletti dal mondo ch' egli hà dato il suo figliuolo per salvarci colla sua perfettissima ubbidienza: quella specialmente ch' egli ha dimostrata sofferendo la morte maleddetta della croce, e colle vittorie ch' egli ha riportate sopra l' Diavolo, il peccato, & la morte.

15. Che Giesu Christo havendo fatta l' intiera espiazione de' nostri peccati co' l' suo perfettissimo sacrificio una volta offerto nella croce, non può, ne deve esser reiterato sotto qualunque pretesto, come si pretende fare nella Messa.

16. Ch' il Signor Giesu havendoci pienamente reconciliati à Dio con il sangue della sua croce, in virtù del suo solo merito, e non delle nostre opere, noi siamo assolti, e giustificati nel suo cospetto, e che non v' è altro purgatorio, che nel suo sangue, il quale ci purga da ogni peccato.

17. Che noi habbiamo unione con Giesu Christo, e comunione à suoi benefici per la fede, la quale si appoggia sopra le promesse di vita, che ci sono fatte nell' Evangelio.

18. Che quella fede visne dall' operatione gratiosa, & efficace dello Spirito Santo, che illumina le anime nostre è le porta ad appoggiarsi sopra la misericordia di Dio, per applicarsi à meriti di Giesu Christo.

19. Che Giesu Christo è il nostro ve-

on, separation, division, or alteration; each nature keeping its own distinct properties; and that *Jesus Christ* is both true God and true man.

14. That God so loved the world, that is to say, those whom he has chosen out of the world, that he gave his own Son to save us by his most perfect obedience, (especially that obedience which he expressed in his Suffering the cursed Death of the Cross) and also by his Victory over the Devil, Sin, and Death.

15. That *Jesus Christ* having fully expiated our sins by his most perfect Sacrifice once offered on the Cross, it neither can, nor ought to be reiterated upon any account whatsoever, as they pretend to do in the *Messa*.

16. That the Lord having fully and absolutely reconciled us unto God, through the Blood of his Cross, by virtue of his merit onely, and not of our works, we are thereby absolved and justified in his sight, neither is there any other *Purgatory* besides his Blood, which cleanses us from all sin.

17. That we are united with *Christ*, and made partakers of all his benefits by Faith, trusting and confiding wholly to those promises of life which are given us in the Gospel.

18. That that Faith is the gracious and efficacious work of the Holy Spirit which enlightens our Souls, and persuades them to lean and rest upon the mercy of God, and so thereby to apply unto themselves the merits of *Jesus Christ*.

19. That *Jesus Christ* is our true
and

and onely Mediatour, not onely redeeming us, but also interceding for us, and that by virtue of his merits, and intercession we have access unto the Father, for to make our Supplications unto him, with a holy confidence and assurance that he will grant us our Requests, it being needles to have recourse to any other Intercessour besides himself.

20. That as God has promised us, that we shall be regenerated in *Christ*; so those that are united unto him by a true Faith, ought to apply, and do really apply themselves unto good works.

21. That good works are so necessary to the faithfull, that they cannot attain the Kingdom of Heaven without the same, seeing that God hath prepared them that we should walk therein, and therefore we ought to avoid vice and to apply our selves to *Christian* virtues, making use of Fasting, and all other means which may conduce to so holy a thing.

22. That although our good works cannot merit any thing, yet the Lord will reward or recompense them with eternal life, through the mercifull continuation of his grace, and by virtue of the unchangeable constancy of his promises made unto us.

23. That those, who are already in the possession of eternal life by their faith and good works, ought to be considered as Saints, and as glorified persons, and to be praised for their virtue, and imitated in all good actions of their life, but neither worshipped nor prayed unto, for, God onely is to be prayed unto, and that through *Jesus Christ*.

ro ed unico Mediatore, non solo di Redenzione, mà anche d'intercessione, & che per li suoi meriti, e per la sua intercessione noi habbiamo introduzione al Padre, per invocarlo con santa fiducia d'esser esauditi, senza che sia necessario il ricorrere ad alcuna altro intercessore che lui.

20. *Che come Iddio ci promette la regenerazione in Gesu Christo, coloro che sono uniti con esso lui per una viva fede, deono adoperarsi, e realmente s'adoperano à buone opere.*

21. *Che le buone opere sono tanto necessarie à fedeli, che non possono giungere al Regno de' cieli senza farle, atteso che Iddio le hà preparate acciochè in esse noi caminiamo, che così dobbiamo fuggire i viti, & applicarci alle virtù Christiane, impiegando i digiuni, & ogn' altro mezzo che può servirci in una cosa sì santa.*

22. *Che quantunque le buone opere nostre non possano meritare, il Signore non lascerà di ricompensarle della vita eterna, per una misericordiosa continuatione della sua gratia, ed in virtù della constanza immutabile delle promesse ch' egli ci hà fatte.*

23. *Che quelle che posseggono la vita eterna in conseguenza della fede, e delle buone opere loro, deono esser considerati come Santi e glorificati, lodati per le loro virtù, immitati in tutte le belle azioni della loro vita, mà non adorati ne invocati, poi che non si deve pregar se non un solo Iddio per Gesu Christo.*

24. *Che Iddio s'è raccolta una Chiesa nel mondo per la salute degli huomini, e ch'ella non hà se non un solo capo, e fondamento, ciò è Giesu Christo.*

25. *Che quella Chiesa è la compagnia de' fedeli, i quali essendo stati da Dio eletti avanti la fondatione del mondo, e chiamati à una santa vocazione, vengono ad unirsi per seguitare la parola di Dio, credendo ciò ch'egli vi ci insegna, e vivendo nel suo timore.*

26. *Che quella Chiesa non puole mancar, ed esser ridotta al niente; mà che deve esser perpetua, e che tutti gl'electi sono sostenuti e conservati per la virtù di Dio, in tal modo che essi tutti perseverano nella vera fede fin' al fine, uniti nella santa Chiesa, come membra di essa.*

27. *Che ogn' uno a quella deve congiungerfi, e tenerfi nella sua comunione.*

28. *Che Iddio non ci ammaestra solo colla sua parola, mà che di più egli hà ordinati de' Sacramenti per congiunger ci li ad essa, comme mezzi per unirci a Christo, e partecipar alli suoi benefici, e che non ve nè sono più di due communi à tutte le membra della Chiesa sotto l' Nuovo Testamento, ciò è il Battesimo, e la santa Cena.*

29. *Ch' egli hà stabilito quello del Battesimo per una testimonianza della nostra adozione, e che vi siamo lavati de' nostri peccati nel sangue di Giesu Christo, e rinovati in santità di vita.*

30. *Ch' egli hà stabilito quello della Santa Cena od Eucharistia per il nodri-*

24. That God has chosen unto himself one Church in the World for the Salvation of Mankind, and that same Church to have one onely Head and Foundation, which is *Christ*.

25. That that Church is the Company of the Faithfull, who having been elected before the Foundation of the World, and called with an holy Calling, come to unite themselves to follow the Word of God, believing whatsoever he teaches them, and living in his fear.

26. That that Church cannot err, nor be annihilated, but must endure for ever, and that all the Elect are upheld and preserved by the power of God in such sort, that they all persevere in the Faith unto the end, and remain united in the holy Church, as so many living members thereof.

27. That all men ought to joyn with that Church, and to continue in the communion thereof.

28. That God does not onely instruct and teach us by his Word, but has also ordained certain Sacraments to be joyned with it, as a means to unite us unto *Christ*, and to make us partakers of his benefits; and that there are onely two of them belonging in common to all the members of the Church under the *New Testament*, to wit, *Baptism*, and the *Lords Supper*.

29. That God has ordained the Sacrament of *Baptism* to be a testimony of our Adoption, and of our being cleansed from our sins, by the Bloud of *Jesus Christ*, and renewed in holiness of life.

30. That the *Holy Supper* was instituted for the nourishment of our souls,

souls, to the end that eating effectually the Flesh of *Christ*, and drinking effectually his Bloud, by the incomprehensible virtue and power of the Holy Spirit, and through a true and living Faith; and so uniting our selves most closely and inseparably to *Christ*, we come to enjoy in him and by him the Spiritual and Eternal Life. Now to the end that every one may clearly see what our Belief is as to this point, we have here inserted the very Expressions of that Prayer which we make use of before the Communion, as they are written in our Liturgy or Form of Celebrating the holy Supper, and likewise in our publick Catechism, which are to be seen at the end of our Psalms: these are the words of the Prayer.

Seeing our Lord has not onely once offered his Body and Bloud for the Remission of our sins, but is willing also to communicate the same unto us as the Food of Eternal Life, we humbly beseech him so to give us of his grace, that in true sincerity of heart, and with an ardent zeal we may receive of him so great a benefit; that is, that we may be made partakers of his Body and Bloud, or rather of his whole self, by a pure and certain Faith.

The words of the Liturgy are these, Let us then believe first, the promises which *Christ*, (who is the infallible Truth) has pronounced with his own mouth, *viz.* that he will make us truly partakers of his Body and Bloud, that so we may possess him intirely, and in such sort that he may live in us, and we in him. The words of our Catechism are the same, *Nella Domenica 53.*

31. That it is necessary the Church should have Ministers, known by those who are employed for that purpose, to be learned, and of a good life,

mento dell' anime nostre, acciòchè con una vera, e viva fede, per la virtù incomprendibile dello Spirito Santo, mangiando effettivamente la sua carne, e beendo il suo sangue, e congiungendoci strettissimamente ed inseparabilmente à Christo, in lui, e per lui habbiamo la vita spirituale, ed eterna. Ed acciòchè ognuno vegga chiaramente ciò che crediamo in questo capo, aggiugniamo qui le medesime espressioni, che si trovano nella preghiera che facciamo avanti la comunione, nella nostra Liturgia, ò forma di celebrar la santa Cena, e nel nostro Catechismo publico, i quali scritti si veggono dietro à nostri Salmi: queste sono le parole della preghiera:

Si come il Signor nostro non solo ci ha una volta offerto il suo corpo, ed il suo sangue per la remissione de' nostri peccati, ma vuole etiamdio comunicarcegli in nudrimento di vita eterna; facci etiamdio questa gratia, che in vera sincerità di cuore, & con zelo ardente, riceviamo da lui un sì grande beneficio, ciò è che con sicura fede, noi godiamo del suo corpo & del suo sangue, anzi di lui tutto intero.

Le parole della Liturgia sono tali, Primo dunque crediamo alle promesse che Giesu Christo la verità infallibile, ha prononiate colla sua bocca, ciò è ch' egli ci vuol far veramente partecipi del suo corpo, e del suo sangue, acciòchè lo possediamo intiramente, in modo ch' egli viva in noi, e noi in esso lui: Quelle del nostro Catechismo sono le medesime, Nella Domenica 53.

31. Ch' egli è necessario che la Chiesa habbia de' Pastori, giudicati bene instrutti, e di buona vita, dà coloro che

che ne hanno la ragione, tanto per predicar la parola di Dio, come per amministrar i Sacramenti, e vegghiare sopra la greggia di Christo, secondo le regole d'una buona, e santa Disciplina, insieme cò Antiani, e Diaconi, conforme all' usanza della Chiesa antica.

32. *Ch' Iddio hà stabilito i Rè, & i Prencipi e Magistrati per il governo de' popoli, ch' i popoli deono esser loro soggetti ed obbidienti in virtù di quella ordinatione, non solo per l'ira, mà ancora per la confidenza in tutte le cose conformi alla parola di Dio, il quale è il Rè, de' Rè e' i Signore de' Signori.*

33. *Finalmente che convien ricevere il simbolo degli Apostoli, l' oratione Dominicale, e' l' Decalogo come scritti fondamentali della nostra fede, e delle nostre devotioni.*

E per una più distesa dichiarazione di quanto crediamo, reiteriamo quì la protestatione che già dal 1603. fecimo stampare cio è, Che consentiamo nella sana dottrina con tutte la Chiesa Riformate di Francia, della gran Bretagna, de' Paësi Bassi, Alemagna, Svizzera, Boëmia, Polonia, Ongaria, & altre, com' ella è rappresentata nelle loro Confessioni, etianadio nella Confessione d' Augusta, secondo la dichiarazione datane dall' autore; e promettiamo di perseverarui colla gratia di Dio inviolabilmente, e nella vita, e nella morte, essendo apparecchiati di sottoscrivere à questa eterna verità di Dio col nostro proprio sangue, come l'hanno fatto i nostri Maggiori fin dal tempo de' gli Apostoli, particolarmente in questi ultimi secoli.

E però preghiamo humilmente tutte le Chiese Evangeliche, e Protestanti

as well to preach the Word of God, as to administer the Sacraments, and wait upon the Flock of *Christ*, (according to the Rules of a good and holy Discipline) together with Elders and Deacons, after the manner of the Primitive Church,

32. That God hath established Kings and Magistrates to govern the People, and that the People ought to be obedient and subject unto them, by virtue of that ordination, not only for fear, but also for conscience sake, in all things that are conformable to the Word of God, who is the King of Kings, and the Lord of Lords.

33. Finally, that we ought to receive the Symbole of the Apostles, the Lords Prayer and the Decalogue, as Fundamentals of our Faith, and of our Devotion.

And for a more ample declaration of our Faith, we do here reiterate the same Protestation which we caused to be printed in the year 1603. that is to say, that we do agree in sound Doctrine with all the Reformed Churches of France, Great Brittain, the Low Countreys, Germany, Switserland, Bohemia, Poland, Hungary, and others, as it is represented by them in their Confessions; as also we receive the Confession of *Augsbourg*, and as it was published by the Authour, promising to persevere constantly therein with the help of God both in life and death, and being ready to subscribe to that eternal truth of God, with our own Bloud, even as our Ancestours have done, from the days of the Apostles, and especially in these latter Ages.

Therefore we humbly intreat all the Evangelical and Protestant Churches

to look upon us as true Members of the mystical Body of *Christ*, suffering for his Name sake, notwithstanding our poverty and lownefs; and to continue unto us the help of their Prayers to God, and all other effects of their charity, as we have heretofore abundantly found and felt; for the which we return them our most humble thanks, intreating the Lord with all our heart to be their Rewarder, and to powre upon them the most precious Blessings of Grace and Glory, both in this Life and that which is to come. *Amen.*

di tenerci (non ostante la nostra povertà e bassezza) per vere membra del corpo mistico di Giesu Christo, che sofferiscono pe' l suo nome, e di continuarci l' aiuto delle loro preghiere verso Iddio, & tutti gli altri effetti della loro carità, come già gli habbiamo copiosamente provato: Onde le ringratiamo con tutta l' humiltà possibile, supplicando il Signore con tutto 'l cuore, ch' egli ne sia Remuneratore spandendo sopra esse, le più pretiose benedizioni della gratia, e della gloria, in questa vita, ed in quella ch' è da venire. Amen.

A short Justification, relating to those Points, whereof the Doctours of the *Roman Church* are wont to accuse us and other Reformed Churches, which nevertheless are condemned by us all, as being full of impiety, and to be abominated of all *Christians*.

Breve giustificazione intorno a quei capi de quali i Dottori della Religione Romana sono soliti d' accusare le nostre Chiese, e le altre Riformate: i quali pure da tutte sono condannati come pieni d' impietà, e degni dell' abominio de *Christiani*.

First, we are ordinarily accused:

Siamo ordinariamente accusati di credere.

1. That God is the Authour of sin.
2. That God is not Omnipotent.
3. That *Christ* was not impeccable.
4. That *Jesu Christ* being upon the Cross fell into Despair.
5. That Man is like a Stock or a Stone in the Actions whereunto he is moved by the Holy Spirit for his own Salvation.
6. That upon the account of Predestination, it is an indifferent thing whether we live well or no.
7. That good works are not necessary to Salvation.
8. That Repentance and Confession of Sins are absolutely condemned amongst us.

1. Ch' Iddio è autore del peccato.
2. Ch' Iddio non è Onnipotente.
3. Che Giesu Christo non fu impeccabile.
4. Che Giesu Christo nella croce cadde in disperazione.
5. Che 'l huomo è come un stecco od una pietra nelle azioni, alle quali egli è mosso per la salute, dallo Spirito di Dio.
6. Ch' in virtù della predestinazione egli è indifferente di vivere bene, o male.
7. Che le buone opere non sono necessarie alla salute.
8. Che la penitenza, e la confessione de peccati, sono tra noi assolutamente condannate.

9. Che

9. Che conviene ributtare i digiuni & altre mortificationi per vivere in dissolutione.

10. Ch' egli è licito ad ognuno di spiegar a suo senno la Scrittura, e secondo i movimenti d' un spirito particolare.

11. Che la Chiesa può del tutto mancare ed esser ridotta al niente.

12. Ch' il Battesimo non è d' alcuna necessità.

13. Che nel Sacramento del l' Eucharistia non v'è alcuna comunione reale a Giesu Christo ma solo delle figure.

14. Che non conviene sottoporsi alli Rè, & Principi, e Magistrati ne ubbidirgli.

15. Perche non invociamo la Santa Vergine, & gli huomini già glorificati, siamo accusati di sprezzargli, la dove noi gli stimiamo Beati, degni de laude, & d' immitatione; & particolarmente teniamo la gloriosa Vergine, benedetta sopra tutte le donne.

Questi capi che ci sono imputati, sono tenuti dalle nostre Chiese per eretici dannabili: E con tutto l' cuore dinunciamo Anathema, à chiunque vorrà mantenergli.

9. That Fastings and other Mortifications ought to be rejected, and that we ought to live dissolutely.

10. That it is lawfull for every one to interpret the Scripture according to his own minde, and the notions of a private spirit.

11. That the Church may fall absolutely, and be reduced to nothing.

12. That Baptisim is a thing not at all necessary.

13. That in the Sacrament of the Lords Supper we have no real communion with *Jesus Christ*, but onely in figure or type.

14. That we ought not to submit our selves to any Kings, Princes, or Magistrates whatsoever, nor yield obedience to them.

15. Because we do not pray to the Virgin *Mary* and the Saints, we are accused of despising them, whereas on the contrary, we account them happy, and also worthy of praise, and imitation; and do more especially esteem the glorious Virgin to be blesfed above all other Women.

All these things being falsly imputed unto us, are held for heretical and damnable by our Churches: and we do with all our heart denounce *Anathema* against all those who maintain and hold the same.



C H A P. V.

*The ancient Discipline of the Evangelical Churches in
the Valleys of P I E M O N T.*

Extracted out of divers Authentick Manuscripts,
written in their own Language several
hundreds of Years before either
Calvin or Luther.

ARTICLE I.

Concerning Discipline.

Discipline contains in it self all moral Doctrine, according to the teaching of *Christ* and his *Apostles*, shewing after what manner each one ought to live in his Calling by Faith, and walk worthily in present righteousness.

The holy Scripture reciteth divers Doctrines touching this Discipline, and sheweth not onely how every one in particular ought to live, of what estate, age, or condition soever he be, but also what ought to be the union, consent, and bond of love in the Communion of the Faithfull. Now if so be any one desire to have a knowledge of these things, let him reade what the *Apostle* saith in his *Epistles*, and he shall finde it there

L*A Disciplina contenen si tota doctrina Moral segond l'enseignement de Christ, & de li Apostolat, en qual maniera un chascun del seo appellament vivent per se, poissa anar degnement en la present justitia.*

Et d' aquesta Disciplina las Sacras Scripturas reciton abondiant enseignemens, & non solament en qual modo un chascun de persi debia viore, d' un chascun stat, aita & condition: ma qual debia esser la unita, la unanimosita, lo ligam d' amor en la communita de li fidel. Et daiiso si alcuno vol conoisser legissa l' Apostol en las Epistolas & on trobare pausa abondiamment & special-

ment en qual manera un chascun entengu conseruar si mesme en unita, & anar degnament quel non sia scandal, & occasion de la ruina de li proyme, per mal dicto per mal fait ; & en qual modo non solament es entengu fugir lo mal, ma & la occasion del mal & la specie del mal : & si alcun aue erra en qual modo reforma, poissa esser esmenda.

Per moti aitals universals enseignemens de li qual lo poble domesti de la fe debia esser enseigna, afin quelli converson degnament en la maison del Seigneur, & non façan del temple del Seigneur balma de lairons, per mala & perverja conversacion, & per suffrença de li mal.

amply set down, especially in what manner every one is bound to keep himself in unity, and to walk in such fort, that he be not an occasion of scandal and ruine to his neighbour, either by finfull words or actions; and in that fort he is bound not onely to avoid evil, but the occasion also and appearance thereof; and when any is fallen, to use his best endeavour to restore him, and to bring him to amendment of life.

By divers such general Doctrines, those who are of the household of faith ought to be instructed, that so they may walk worthily in the house of the Lord, and not make it a *Den of Thieves* by their profane and perverse conversation, and by their toleration of evil.

ARTICLE II.

Concerning Pastors or Ministers.

Tuit aquelli liqual devon esser receopu Pastor dentre de nos quant illi son encar cum lor gent, ille pregon, si plai a nostra gent que li recipian al menestier, & lor plaça de pregar en apres Dio aço quilli sian fait digni de tant grand offici : ma li predict requerent non fan las predictas cosas per outra fin, sinon que per demonstrar humilità.

Nos lor enseignan leçons & fasen empenre de cor tuit li capitol de Sanct Mattheo, & de Sanct Joan, & totas las Epistolas lasquels son dictas Canonicas : una bona part de Salomon, de David, & de li Prophetas.

Et pois filli auren bon testimoni, son receopu com l'imposition

All those which are to be received as Pastors amongst us, while they remain with their Brethren they are to intreat our People to receive them into the Ministry, as likewise that they would be pleased to pray to God for them, that they may be made worthy of so great a Charge; and this they are to do, to give a proof or evidence of their humility.

We also appoint them their Lectures, and set them their Tasks, that they may get by heart all the Chapters of *St. Matthew* and *St. John*, with all the *Epistles* which are called *Canonical*, and a good part of the Writings of *Solomon*, *David*, and the *Prophets*.

And afterwards having good Testimonials, and being well approved

of

of, they are received with Imposition (or *laying on*) of hands and preaching.

He that is received the last ought to do nothing without the permission of him that was received before him; and in like sort the former ought to do nothing without the consent of his Associate, that so all things may be done amongst us in good order.

Our daily food, and that rayment wherewith we are covered, we have ministred and given to us freely and by way of alms, sufficient for us, by the good People whom we teach and instruct.

Amongst other Privileges which God hath given to his Servants, he hath given them this, to chuse their Leaders and those who are to govern the People, and to constitute Elders in their Charges, according to the diversity of the work in the unity of *Christ*, which is clear by that saying of the *Apostle* in the Epistle to *Titus* chap. 1. *For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every City, as I had appointed thee.*

When any one of us the foresaid Pastours falls into any gross sin, he is both excommunicated and prohibited to preach.

de las mans, en l'offici de la predicacion.

Lo sequend non Deo far alcuna cosa senza la licentia del devant pausa: & semillament li devant pausa non devon far alcuna cosa senza la licentia de lor compaignon, afin que todas cosas sean feitas entre nos cum bon orde.

Lo nuriment & de la qual cosa sean cubert, son administra a nos, & dona de gra, & en luoc d'almostas, mot abastantament, del bon poble loqual nos enseignan.

*Entre las otras potestas Dio donné a li serf, competent quilli eslegissan Regidors del poble & Freires en li lors officis, segond la diversità de l'obrament en l'unita de *Christ*. Et l'Apostol ensemp prova aço, Tit. 1. Yo laissai a tu en Crete per la gratia d'aquestas cosas que defaillan, & ordonnes preys per las Citas, enaimi yo ordonnei a tu.*

Quand alcun de nos prediç Pastor es tomba en pecca de ia deshonnesta, es degiecta fora de la nostra compaignia, & probibi de l'offici de la predicacion.

ARTICLE III.

Of the Instructing of their Youth.

Those Children which are born of Carnal Parents, ought to be made Spiritual towards God by Discipline and Instruction, as it is said in *Ecclesiasticus*, *He that loveth his Son causeth him oft to feel the Rod, that so he may have joy of him in the end, and may not be ashamed before his Neighbour.* He

Li filli liqual naïsson li pairons carnals, devon esser rendu de lor spirituals a Dio per disciplina, & per ama estrument, enaimi es diçt en Ecclesiastico. Aquel loqual ama lo seo filli, souvendeia a luy la verga, quel s'alegre en la derrairia, & non palpe li hus del proyme.

Aquel

Aquel loqual enseigna lo seo filli sere lauwa en lui, & se gloriare en luy al mez de li domesti. Aquel loqual enseigna lo seo filli, met en jelsia l'ennemic, & se gloriare en lei al mez de li amic. Lo paire de luy es mort, & quasi non es mort, & lascia apres si semblant a si. El vec & se alegre en luy en la soa vita: car el non es confus ni contrista en la soa mort devant la seo ennemic. Car el lascia defendedor de la maison contra li ennemic, & rendent *gratias* a li amic.

Enseigna lo teo filli en la temor del Seigneur, & en la via de las costumaz, & de la fe.

Non teo desperar de luy si el non volrè recebre viazament lo teo correjment, & si el non sere viazament bon: car lo cobotivador non recevilli viazament, li fruc da la terra pois quel aure semena, ma speita temp convenivol, &c.

Dereço: l'home deo corrigir & gardar las fillas. Fillas son a tu garda lo corps de lor que ellas non vaguejan. Car Dina filla de Jacob fo corrotta per mostrar se a li olli strang, &c.

that instructeth his Son, shall have praise in him, and shall gain commendation in the midst of his household. He that teacheth his Son maketh his Enemy jealous, and getteth honour among his Friends. Though his Father die, yet he is as though he were not dead, for he leaveth behinde him one like unto himself: while he lived, he saw and rejoiced in him, and when he died he was not confounded or sorrowfull before his Enemies: For he left behinde him such as shall uphold his house against his Enemies, and Children that shall requite kindness to his Friends.

Instruct thy Son in the fear of the Lord, and in the ways of the Customs, and of the Faith.

Despair not of thy Childe, when he will not receive willingly thy correction, and though he be not speedily good, for the Labourer gathereth not all the Fruit of the Earth so soon as he casts the seed into the ground, but waiteth the appointed time.

In like manner, a man ought to correct and keep in his Daughters. Hast thou Daughters? keep their Bodies that they wander not, for *Dina* the Daughter of *Jacob* was ravished by shewing her self abroad to strangers.

ARTICLE IV.

The Catechism of the ancient Waldenses for the Instructing of their Youth.

Lo Barba.

Si tu fosses demandà qui si es tu. Respond.

L'enfant. *Creatura de Dio rational & mortal.*

Lo Barba. *Per que dio te à creà?*

Resp. *Afin que yo conoissa lui mesei*

The Minister.

If one should demand of you, who are you, what would you answer?

Childe. A Creature of God, reasonable, and mortal.

Min. Why has God created you?

Answ. To the end that I might know

know him and serve him, and be saved by his grace.

Min. Wherein consists your salvation ?

Answ. In three substantial virtues, which necessarily belong to salvation.

Min. Which are they ?

Answ. Faith, Hope, and Charity.

Min. How can you prove that ?

Answ. The Apostle writes 1 Cor. 13. *Now abideth, Faith, Hope, and Charity, these three.*

Min. What is Faith ?

Answ. According to the Apostle, Hebr. 11. *It is the substance of things hoped for, and the evidence of things not seen.*

Min. How many sorts of Faith are there ?

Answ. There are two sorts, viz. a Living and a Dead Faith.

Min. What is a Living Faith ?

Answ. It is that which works by charity.

Min. What is a Dead Faith ?

Answ. According to St. James, *It is that which without works is dead.* Again, Faith is null without works. Or, a Dead Faith is, to believe that there is a God, to believe on God, and not to believe in him.

Min. What is your Faith ?

Answ. The true Catholick and Apostolick Faith ?

Min. What is that ?

Answ. It is that which in the Result (or Symbole) of the Apostle, is divided into twelve Articles.

Min. What is that ?

Answ. *I believe in God the Father Almighty, &c.*

Min. By what way can you know that you believe in God ?

Answ. By this, that I know and I observe the Commandments of God.

Min. How many Commandments of God are there ?

me, & cola, & avent la gratia de luy mesme sia salvà.

Lo Barb. *En que ista la toa salut ?*

Resp. *En tres vertus substantial de necessità pertinent à salu.*

Lo Barb. *Quals sont aquellas ?*

Resp. *Fè Esperança & carità.*

Demanda. *Per que cosa proveràs aizo ?*

Resp. *L' Apostol scri 1 Corinth. 13. Aquestas cosas permanon. Fè Esperança & Carità.*

Dem. *Qual cosa es Fè ?*

Resp. *Second l' Apostol Heb. 11. Es una substentia de las cosas de esperar, & un argument de las non appareissent.*

Dem. *De quanta manera es la fè ?*

Resp. *De duas maneras, zo es viva & morta.*

Dem. *Qual cosa es fè viva ?*

Resp. *Lo es aquella que obra per carità.*

Dem. *Qual cosa es fè morta ?*

Resp. *Second Sanct Jaques la fè s' illi non à obras es morta, & dereço, la fè es ociosa senza las obras, O Fè morta es creire esser Dio creire de Dio, & non crejre en Dio.*

Dem. *Dela qual fè sies tu ?*

Resp. *Dela vera fè Catholica & Apostolica.*

Dem. *Qual es aquella ?*

Resp. *La es aquella laqual al conseil de li Apostol es despartia en doze Articles.*

Dem. *Qual es aquella ?*

Resp. *Yo creo en Dio la Paire tot Poissant, &c.*

Dem. *Per qual cosa poyes tu cognosfer que tu crees en Dio ?*

Resp. *Per aizo, car yo say & garde li commandament di Dio.*

Dem. *Quanti son li commandament de Dio ?*

Resp.

Resp. Dies coma es manifest en Exodus & Deuteronomio.

Dem. Qualls son aquilli?

Resp. O Israel au lo teo Segnor non aurès Dio strang devant mi, non farès à tu entaillament ni alcuna semblança de totas aquellas cosas que son al cel, &c.

Dem. En que pendon tuit aquisi commandament?

Resp. En dui grand commandament, ço es amar Dio sobre totas cosas, & lo proyeme enaima tu meisme.

Dem. Qual es lo fundament d'aquesti commandament per loqual un chascun deo intrar à vita, sença loqual fundament non se po degnament far ni complir li commandament?

Resp. Lo Segnor Jhesu Christ, del qual di l'Apostol 1 Corinth. alcun no po pansar altre fundament sier aquel qu'ès pausà loqual es Jhesu Christ.

Dem. Per qual cosa po venir l'home à aquest fundament?

Resp. Per la fè disent Sanct Peire, Ve vos yo panseray en Sion sobrirana peira cantonal eslegia & pretiosa, aquel que creyrà en luy non sere confondu. Et lo Segnor dis. Aquel que cree en mi à vita eterna.

Dem. En qual maniera postu conoisser que tu crees?

Resp. Ca yo conoisso luy meisme veray Dio & veray home nà & passionna, &c. per la mia redemption, justification, & amo luy meisme, & desiro complir li commandament deluy.

Dem. Per qual cosa & se perven à las vertus essentials, zo es à la Fè, l'Esperança & la Carità?

Resp. Per li dondel Sanct Esperit.

Dem. Crees tu al Sanct Esperit?

R. Toy creo. Car lo Sanct Esperit pro-

Ans. Ten, as is manifest in Exodus and Deuteronomy.

Min. Which be they?

Ans. Hear O Israel, I am the Lord thy God. Thou shalt have none other Gods before me. Thou shalt not make any graven Image, or any likeness of any thing, that is in Heaven, &c.

Min. What is the sum (or drift) of these Commandments?

Ans. It consists in these two great Commandments, viz. Thou shalt love God above all things, and thy Neighbour as thy self.

Min. What is that Foundation of these Commandments, by the which every one may enter into life, and without the which Foundation none can do any thing worthily, or fulfill the Commandments?

Ans. The Lord Jesus Christ, of whom the Apostle speaks in the 1 Cor. Other foundation can no man lay, than that is laid, which is Jesus Christ.

Min. By what means may a man come to this Foundation?

Ans. By Faith, as saith St. Peter, 1 Pet. 2. ch. 6. v. Behold, I lay in Sion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded. And the Lord saith, He that believeth, hath eternal life.

Min. Whereby canst thou know that thou believest?

Ans. By this, that I know him to be true God, and true Man, who was born, and who hath suffered, &c. for my Redemption, Justification, And that I love him, and desire to fulfill his Commandments.

Min. By what means may one attain to those essential Virtues, Faith, Hope, and Charity?

Ans. By the gifts of the Holy Spirit.

Min. Do'st thou believe in the Holy Spirit?

Ans. Yes, I do believe. For the Holy

Holy Spirit proceeds from the Father and the Son, and is one Person of the Trinity: and according to the Divinity, is equal to the Father and the Son.

Min. Thou believest God the Father, God the Son, and God the Holy Spirit, thou hast therefore three Gods.

Answ. I have not three.

Min. Yea, but thou hast named three.

Answ. That is by reason of the difference of the Persons, not by reason of the Essence of the Divinity. For, although there are three Persons, yet notwithstanding there is but one Essence.

Min. In what manner dost thou adore and worship that God on whom thou believest?

Answ. I adore him with the adoration of an inward and outward worship. Outwardly, by the bending of the knee, and lifting up the hands, by bowing the body, by hymns and spiritual songs, by fasting and prayer. But inwardly, by an holy affection: by a will conformable unto all things, that are well pleasing unto him. And I serve him by Faith, Hope, and Charity, according to his Commandments.

Min. Dost thou adore and worship any other thing as God?

Answ. No.

Min. Why?

Answ. Because of his Commandment, whereby it is strictly commanded, saying, *Thou shalt worship the Lord thy God, and him onely shalt thou serve.* And again, *I will not give my glory to another.* Again, *As I live, saith the Lord, every knee shall bow before me.* And *Jesus Christ saith, There shall come the true worshippers which shall worship the Father in spirit and in truth.* And the Angel would not be worshipped by *St. John*, nor *St. Peter* by *Cornelius*.

cedent del Pare, & del filli, es una persona de la Trinità, & second la Divinità, es aigal al Pare & al filli.

Dem. Tu crees Dio Pare, Dio Filli, Dio Spirit Sanct esser tres en personnas. *Donc tu as tres Dios?*

Resp. Non ay tres.

Dem. Emperçò tu n as nommà tres?

Resp. Això es per rason de la differentia de las personnas: ma non per rason de la essentia de la Divinità. Car iassaçò que el es tres en personas emperçò el es un en Essentia.

Dem. Aquel Dio al qual tu crees en qual modo, l' adores tu & coles.

Resp. To l' adora per adoracion de la tria exterior & interior, exterior per plegament de genovilli, elevacion de mans per enclinament, per hymnis, per cant spirituals, per Dejunis per Evocations, ma interiorament per piatosa affection, per voluntà appareillà à totas cosas ben placent à si, ma yo colo per Fe, per Esperança, & per Charità en li seo commandament.

Dem. Adores tu alguna otra cosa & coles coma Dio?

Resp. Non.

Dem. Per que?

Resp. Per li seo commandament lo qual el mende destreitament disent: Tu adoreràs lo teo Segnor Dio & serveràs à luy sol, Encara la mia gloria non la donnarey à li autre. Et dereço yo virvo dis lo Seignor, & tot genoil serè plegà à mi, & Jesu Christ dis, lo seren vrays adoradors liqual adoraren lo Pare en Esperit & en la verità. Et l' Angel non vole esser adorà de Sanct Johàn, ni Petre de Cornelli.

Dem.

Dem. *En qual modo oras ?*

Resp. *Yo oro de la oration liorà per lo filli de Dio disene, Noistre Paire qui sits en li cel.*

Dem. *Qual es l'otra vertù substantial de necessità pertinent à salutè?*

Resp. *Lo es Charità.*

Dem. *Qual cosa es Charità ?*

Resp. *Lo es un don del Sanct Esperit, per lo qual es Reformà l'arma en voluntà, enlumenà per Fè, per la qual creo totas cosas de creyre, spero totas cosas d'esperar.*

Dem. *Crees tu en la Sancta Gleisa ?*

Resp. *Non car illi es creatura ma yo creo de ley meseima.*

Dem. *Qual cosa crees tu de la Sancta Gleisa ?*

Resp. *Yo demando de ley meseima que la Gleisa es de duas manieras, l'una de la part de la substantia, l'otra de la part de li ministeri. De la part de la substantia Sancta Gleisa Catholica son tuit li esleit de Dio, del commençament entro à la fin, en la gratia de Dio: per lo merit de Christ, congregà per lo Sanct Sperit, & devant ordennà à vita eterna, li nombre & li nom de liqual aquel sol conce lo qual eslegic lor. Et finalment en aquesta Gleisa non remanneon proscrit: ma la Gleisa second la verità ministerial son li ministres de Christ cum lo poble soject usant de li menestier par Fè, Esperanza, & Carità.*

Dem. *Per qual cosa debes conoisser la Gleisa de Christ ?*

Resp. *Per li ministres convenivols & lo poble participant en verità en li menestier.*

Min. *After what manner prayest thou ?*

Ans. *I pray, rehearsing the Prayer given me by the Son of God, saying; Our Father which art in Heaven, &c.*

Min. *What is the other substantial virtue appertaining to salvation ?*

Ans. *It is Charity.*

Min. *What is Charity ?*

Ans. *It is the gift of the Holy Spirit by which the soul is reformed in the will, being enlightened by faith, whereby I believe all that ought to be believed, and hope all that ought to be hoped.*

Min. *Dost thou believe in the Holy Church ?*

Ans. *No, for it is a creature, but I believe that there is one.*

Min. *What is that which thou believest concerning the Holy Church ?*

Ans. *I say, that the Church is considered two manner of ways, the one Substantially, and the other Ministerially. As it is considered Substantially, by the Holy Catholick Church is meant all the Elect of God, from the beginning of the World to the end, by the grace of God through the merit of Christ, gathered together by the Holy Spirit, and fore-ordained to eternal life; the number and names of whom are known to him alone who has elected them; and in this Church remains none who is reprobate; but the Church, as it is considered according to the truth of the Ministry, is the company of the Ministers of Christ, together with the People committed to their Charge, using the Ministry, by Faith, Hope, and Charity.*

Min. *Whereby dost thou know the Church of Christ ?*

Ans. *By the Ministers lawfully called, and by the People participating in truth of the Ministry.*

Min.

Min. But by what Marks knowest thou the Ministers ?

Answ. By the true sense of Faith, by sound Doctrine, by a Life of good Example, by the preaching of the Gospel, and a due Administration of the Sacraments.

Min. By what Mark knowest thou the false Ministers ?

Answ. By their fruits, by their blindness, by their evil works, by their perverse Doctrine, and by their undue administration of the Sacraments.

Min. Whereby knowest thou their blindness ?

Answ. When, not knowing the truth, which necessarily appertains to salvation, they observe humane Inventions as Ordinances of God. Of whom is verified what *Isaiah* says, and which is alleged by our Lord *Jesus Christ*, *Matth. 15*. This People honour me with their lips, but their heart is far from me. But in vain they do worship me, teaching for Doctrines the commandments of men.

Min. By what Marks knowest thou evil works ?

Answ. By those manifest sins of which the Apostle speaks, *Gal. 5*. saying, That they which do such things, shall not inherit the Kingdom of God.

Min. By what Mark knowest thou perverse Doctrine ?

Answ. When it teacheth contrary to Faith and Hope; such is Idolatry of several sorts, *viz.* towards a reasonable, sensible, visible or invisible Creature. For, it is the Father alone with his Son and the Holy Spirit, who ought to be worshipped, and not any creature whatsoever. But when on the contrary they at tribute to man and to the work of his hands, or to his words, or to his authority in such a manner, that men ignorantly believe that they have satisfied God by a false Religion, and by satisfying the covetous Simony of the Priests.

Dem. *Ma per qual cosa conoisses li ministres ?*

Resp. *Per lo veray sen dela Fè & per la sana doctrina, & per vita de bon exemple, & per Evangelization, & per debita ministracion deli Sacrament.*

Dem. *Per qual cosa conoisses li fals ministres ?*

Resp. *Per li fruc de lor, per l'encequetà, per mala operation, per perversa doctrina, per indebita administracion deli Sacrament.*

Dem. *Per qual cosa se conois l'encequetà ?*

Resp. *Cum non sabent la verità de necessità pertinent à salù, gardan li atrobament human en aimi commendament de Dio, de liqual es verificà a quel dict de Esaia que Christ à dict Matth. 15. Aquest poble honra mi cum labias, ma locor de lor es long de mi, ma illi colon mi senza caison, enseignant las doctrinas & li commandament de li homes.*

Dem. *Per qual cosa es conoissua la mala operation ?*

Resp. *Per li manifest peccà de liqual di l'Apostol Galat. 5. Aquilli que fan aital cosa non consegren lo regne de Dio.*

Dem. *Per qual cosa es conoissua la perversa doctrina ?*

Resp. *Cum la enseigna contra la Fè, & l'esperança, en aima idolairie fait de mota maniera à la creature rational sensibla ò vesibla, ò non vesibla. Car lo sol Paire cum lo seo filli & lo Sanct Esperit, se deo coler, & non autre qual que qual se sia creatura. Ma contra aizo attribuisen à l'home, & a l'obra de las soas mans, ou à las parolas, ou à la soà autorità, enaimi que l'home crescent cequamant estiman lor esse aïosto à Dio per falsa Religion, & per avara Simonia de li Sacerdot.*

Dem. Per qual cosa es conoissù a la non debita administration de li Sacrament.

Resp. Cum li Sacerdot non aven lo sen de Christ, ni conoissent l' entention de luy mesme en li Sacrament dison la gratia & la verità esser enclousa, per las solas ceremonias exteriors, & amenon li home senza la verità de la fè, de l'esperanza, & de la charità, à receber lor mesme Sacrament. Et lo Seigneur devant garda li seo d'aitals fals Sacerdors disent, garda vos deli fals Prophetas, Item guarda vos de li Pharisai, ço es del levam delor, zo es dela doctrina, Item non voill creire, non voilla anar en apres lor, Et David airè la Gleisa d'aitals disent, Yo agen odi la Gleisa de la malignant. Et lo Seigneur commanda Saillir d'aitals, Nomb. 16. Departe vos de li tabernacle de li felon, & non voilla tocar à las cosas que perteno à lor, que non sia enveloppà en li peccà de lor. Et Apostol 2 Corin. Non volla menar joug cum li non fidel: car qual participation de la justicia cum la iniquità, & qual compaignia de la lux à tenebras, qual convention de Christ al Diavolo, ò qual partia del fidel cum li non fidel, qual consentiment del Temple de Dio cum las Idolas? Per laqual cosa isse del mez de lor, & sia departi dis lo Seigneur. Non tocate lo non mond, et yo recebray vos. Item 2 Theff. O fraires nos annuncien à vos que vos vos gardes de tot fraire anant de sor dannament. Item Apocal. 18. Isse lo meo poble de ley, et non sia perconner de li peccà de ley, et non recebe de las plagas de lor.

Dem. Per qual cosa es conoissù lo poble, loqual non es en verità en la Gleisa?

Min. By what Marks is the undue Administration of the Sacrament known?

Ans. When the Preists not knowing the intention of *Christ* in the Sacraments, say, that the grace and the truth is included in the external Ceremonies, and persuade men to the participation of the Sacrament without the truth, and without faith. But the Lord chargeth those that are his to take heed of such false Prophets, saying, *Beware of the Pharisees*, that is to say, *of the Leaven of their Doctrine*. Again, *Believe them not, neither go after them*. And *David* hates the Church or the Congregation of such persons, saying, *I hate the Church of evil men*. And the Lord commands to come out from the midst of such people, *Numb. 16* Depart from the tents of these wicked men, and touch nothing of theirs, lest you be consumed in their sins. And the Apostle *2 Cor. 6. 14.* Be ye not unequally yoked with unbelievers. For what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an Infidel. And what agreement hath the Temple of God with Idols? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. Again, *2 Theff.* Now we command you, Brethren, that you withdraw your selves from every Brother that walketh disorderly. Again, *Revel. 18.* Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Min. By what Marks are those People known who are not in truth within the Church?

Ans.

Answ. By publick sins, and an erroneous faith. For, we ought to fly from such persons, lest we be defiled by them.

Min. By what ways oughtest thou to communicate with the Holy Church?

Answ. I ought to communicate with the Church in regard of its substance, by Faith and Charity, as also by observing the Commandments, and by a final perseverance in well doing.

Min. How many things are there which are ministerial?

Answ. Two. The *Word* and the *Sacraments*.

Min. How many Sacraments are there?

Answ. Two, namely, *Baptism* and the *Lords Supper*.

Min. What is the third virtue necessary to salvation?

Answ. Hope.

Min. What is Hope?

Answ. It a waiting for Grace and Glory to come.

Min. How does a man wait (or hope) for Grace?

Answ. By the Mediatour *Jesus Christ*, of whom *St. Fohn* saith, *Grace comes by Jesus Christ. Again, We have seen his Glory, who is full of Grace and Truth. And we all have received of his fulness.*

Min. What is that Grace?

Answ. It is Redemption, Remission of sins, Justification, Adoption, and Sanctification.

Min. Upon what account is this Grace hoped for in *Christ*?

Answ. By a living Faith, and true Repentance, saying, *Repent ye, and believe the Gospel.*

Min. Whence proceedeth this Hope?

Answ. From the gift of God, and the promises of which the Apostle

Resp. *Per li public peccà et per la Fè erronien, car la es de fugir d' aitals, que non vegna sozura de lor mejsimes.*

Dem. *Per qual cosa debes comunicar a la Sancta Gleisa?*

Resp. *Yo devo comunicar à la Gleisa per rason de substantia per Fè, per Charità e per observanza de li commandament, et per final perseveranza en ben.*

Dem. *Quantas son las cosas ministerials?*

Resp. *Doas, la parola et li Sacrament.*

Dem. *Quanti son Sacrament?*

Resp. *Dui, ço es Baptisme et l' Eucharistia.*

Dem. *Qual cosa es la terça virtù necessarià à salut?*

Resp. *Esperança.*

Dem. *Qual cosa es Esperança?*

Resp. *Lo es certa speranza de gratia, et de la gloria avenador.*

Dem. *Per qual cosa se spera la gratia?*

Resp. *Per lo Mediator Jesus Christ del qual di Sanct Fohan i. Gratia es fatta per Jesus Christ. Et dereço, Nos veguen la gloria de luy plen de gratia et de verità, & nos tuit aven recepiti de la plenerà de luy.*

Dem. *Qual cosa es aquella gratia?*

Resp. *Lo es Redemption, Remission de li peccà, Justification, Afilament, Sanctification.*

Dem. *Per qual cosa es spera aquellà gratia en Christ?*

Resp. *Per fè viva, & per vera penitentia disent Christ, Penitè vos & creé à l' Ewangeli.*

Dem. *Dont procedis l' Esperança?*

Resp. *Del don de Dio & de las promissions dont dis l' Apostol, Et es possi-*

sant complir qual que qual cosa el promet, Car el mesme à promès. Si alcun aurè conoissu luy, & se serè penit, & aurà sperà, Car el vol aver misericordia perdonnar, justificar, &c.

Dem. Quas cosas devian dá questa Esperança ?

Resp. La fè morta, la seduction de l' Anti Christ, creire en autre que à Christ, ço es en li Sancts & en la soa potestà, & authoritã, parolas, en benedictions, en Sacraments, Reliquias, de li mort, en Purgatori soimã, & en feint, en enseignar aver questa sperança per li mez liqual van dreitament contra la veritã, & contra li commandament de Dio, enaima ser idolatria de molta maniera, & per simoniaca pravità, &c. Abandonnant la fontanna de laiga viva, donà de gratia per corre à las cisternas devant dietz, adorant, honorant, colent la creatura enaima lo Creator, servent à lei per orations, per Dejunis, per Sacrificis, per donas, per offertas, per leginations, per invocacions, &c. confidant lor aquisitar gratia, laqual neun non à de donar si non lo sol Dio en Christ, Enaimi lavorant vanement, laisson la pecunia & la vita, & acerta non solament la vita present, ma el lavenador, per la qual cosa lo es dietz, l'esperança de li felon perire.

Dem. Et qual cosa dis de la beata Vergena Maria? Car illi es plena de gratia, come testifica l' Angel, To te salve plena de gratia.

Resp. La beata Vergena, fo & es plena de gratia, enquant à la soa besongna, ma non enquant à la communication à li autre, car lo sol seo filli es plen de gratia, en quant à la participation, coma es dietz de se mesme & nos tuit receopen gratia per gratia de la plenità de luy.

mentioneth, *He is powerfull to perform whatsoever he promiseth.* For he hath promised himielf, that whosoever shall know him, and repent, and shall hope in him, he will have mercy upon, pardon, and justifie, &c.

Min. What are the things that put us beside this hope ?

Ans. A dead faith, the seduction of *Antichrist* to believe in other things beside *Christ*, that is to say, in *Saints*, in the power of that *Antichrist*, in his authority, words, and benedictions, in Sacraments, Reliques of the Dead, in Purgatory, which is but forged and contrived, in teaching that faith is obtained by those ways which oppose themselves to the truth, and are against the Commandments of God. As is Idolatry in divers respects. As also by wickedness and Simony, &c. Forfaking the fountain of living water given by grace, and running to broken cisterns, worshipping, honouring, and serving the creature by Prayers, by Fastings, by Sacrifices, by Donations, by Offerings, by Pilgrimages, by Invocations, &c. Relying upon themselves for the acquiring of grace, which none can give save onely God in *Christ*. In vain do they labour, and lose their money and their lives, and the truth is, they do not onely lose their present life, but also that which is to come; wherefore it is said, that *the hope of fools shall perish.*

Min. And what dost thou say, of the blessed Virgin *Mary*? For she is full of grace, as the Angel testifies, *I salute thee full of grace.*

Ans. The blessed Virgin was and is full of grace, as much as is necessary for her own particular, but not to communicate to others, for, her Son alone is full of grace, and can communicate the same as he pleaseth, and *We have all received of his fulness, grace for grace.*

Min.

Min. Believeſt thou not the Communion of Saints ?

Anſw. I believe that there are two ſorts of things wherein the Saints communicate, the firſt Subſtantial, the other Miniſterial. As to the Subſtantials, they communicate by the Holy Spirit, in God through the merit of *Jeſus Chriſt*; as to the Miniſterials or Eccleſiaſtiques, they communicate by the Miniſtery duly performed, namely, by the Word, by the Sacraments, and by Prayer: I believe both the one and the other of theſe Communions of Saints. The firſt onely in God, and in *Jeſus Chriſt*, and in the Holy Ghoſt by the Holy Spirit. The other in the Church of *Chriſt*.

Min. Wherein conſiſts eternal life ?

Anſw. In a living and operating faith, and in perfeverance in the ſame. Our Saviour ſays *Johⁿ 17*. *This is life eternal to know thee the onely true God, and Jeſus Chriſt whom thou haſt ſent. And he that endures to the end ſhall be ſaved.*

Dem. Tu non crees la communion de li Sanct ?

Reſp. Yo creo que lo ſon duas cosas en lasquales comunicon li Sanct, algunas ſon ſubſtantials, algunas ſon Miniſterials. Illi comunicon à las Subſtantials per lo Sanct Esperit en Dio per lo merit de Jeſu Chriſt. Ma illi comunicon à las Miniſterials ò Eccleſiaſticas per li Miniſtier fait debitament, en aima ſont per las parolas, per li Sacrament, per las orations, yo creo l' una & l' autre d' aquestas communions de li Sanct. La primera ſolament en Dio, & en Jeſu Chriſt, & al Sanct Esperit per Sperit, l' outra en la Gleiſa de Chriſt.

Dem. En qual eſta vita eterna ?

Reſp. En la fe viva, & obrivol en perfeverança en luy meſeſima, lo Salvador diſ *Jhoan 17*. Aqueſta es vita eterna quilli conoiſſan tu ſol veray Dio, & Jeſu Chriſt l'equal tu trames, Et à quelque perfeverare entro à la fin aqueſt ſere ſalvã.

ARTICLE V.

Concerning Elders, the Distribution of Alms, and Eccleſiaſtical Aſſemblies.

Rulers and Elders are choſen out of the People, according to the diverſity of the work, in the unity of *Chriſt*. And the *Apoſtle* proveth it in the *Epiſtle to Titus, ch. 1*. *For this cauſe I left thee in Crete, that thou ſhouldeſt ſet in order the things that are wanting, and ordain Elders in every City, as I had appointed thee.*

The Money which is given us by the People, is by us carried to the general Council, and there delivered publickly in the preſence of all; and

Regidors ſon eſlegi del poble & Preire ſegond la diverſita de l' obrament en l' unita de Chriſt. Et l' Apoſtol enſemp prova aço. Tit. 1. Yo laiſſay a tu a Crete per la gratia d' aquestas cosas que defaillon, & ordonnes Preyres per las Citas, enaima yo ordonney a tu.

Las pecunias lasquales ſon donnas a nos del poble ſon porta de nos el predict Concili general, & lioras en commun

de vone

devant tuit nos lasquals son ceuillius de li nostre Major, & part de lor es despartia en aquilli que an a far camin enaima est vist esser besongnivol a lor, & part de la dicta pecunia es dona a li paure.

Nos Pastor nos aosten tuit ensemp una vez lan, azo que ensemp tratten las nostràs facendas per Concili general.

afterwards the same is taken and distributed by our Stewards, part thereof being given to such as are sent upon Journeys for occasion, and part thereof to the poor.

We that are Pastours, assemble once a year, to treat of our affairs in a general Council.

ARTICLE VI.

Of Ecclesiastical Correction or Discipline.

Semeillament devon esser faitz corrections per enduction de semors. Que li non fidel poissan esser puni, & desparti, o la sola vita del mal, o la doctrina del mal, o sia contra la Fe, o sia contra la Charita, o sia contra l'Esperança, o d'un chascun modo de mal en temp. Et que aïço deo esser faitz en correction, lo Seigneur Jhesus o enseigna. Si lo teo fraire peccarè, vay tu & corrigis luy entre tu & luy meseime sol: si el auvirè, tuas gagna lo teo fraire. Aïço meseime confirma l'Apostol disent a li Galat. Si l'home serè devant pres en alcun forfait, o pecca vos liqual se spiritual enseigna luy d'aquesta maniera en sperit de soirvessa.

Ma car tuit non recebon charitativa-ment la correction, lo Seigneur enseigna qual cosa li regidors spirituals debian far dizent. Si el non auvirè tu, adio sta cun tu un o dui, que tota parola iste en bocha de duy & de trey testimoni.

Et lo Seigneur entent aïço aqui ont

In like manner, Correction (or Discipline) is to be used to retain the People under a reverence, that so those which are not faithfull, may be punished, and excommunicated, either for their ungodly conversation, or erroneous Doctrine, or transgressing the Rules of Charity, or for failing in point of Hope, or for being guilty of any of those the fore-mentioned evils, which may possibly be all found together in some one particular person. Now that the use of such Correction as this is necessary, the Lord *Jhesus Christ* teacheth us, saying, *If thy Brother sin, go and rebuke him between thee and him alone, if he hearken to thee thou hast gained thy Brother.* The Apostle likewise in his Epistle to the *Galatians* confirmeth this, saying, *If a man be taken in a fault (or sin) you that are spiritual, instruct such an one in the spirit of meekness.*

But for as much as all receive not correction in love, the Lord teacheth what the spiritual guides ought to do in this case, saying, *But if he hearken not unto thee, then take with thee one or two, that so every word may be established in the mouth of two or three witnesses.*

And this is the Lords meaning in case

case the fault be not known to many; but it's to be understood otherwise, when the sin is manifest and known to every one, as a sin; for in such a case, the chastisement ought to be publick. And this the Apostle sheweth, saying, *Rebuke those that sin in the presence of all, that so others may fear.*

fossa la colpa non conoissua a molti. Ma mot majorment es autre aqui ont alcun pecca manifestament, & es manifesta tuit en pecca. Sobre aital deo esser fait corregiment manifest. L' Apostol nostro aiço disent. Repren li peccant davanti tuit que li autre ayan temor.

ARTICLE VII.

Of Excommunication.

But in case all these Chastisements produce no amendment of life, nor forbearance of evil, *Christ himself teacheth us how we ought to proceed against such an one, If he hear not those, tell it to the Church, (that is, to the Rulers by whom the Church is governed and conserved) that so he may be afflicted with punishment, especially because of his contumacy.* Which the Apostle also confirmeth, *For, I verily, as absent in body, but present in spirit, have judged already as though I were present, in the Name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ, to deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus Christ. And if any man that is called a Brother amongst you be a Fornicator, or covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with such an one you shall not eat, therefore put away from among your selves that wicked person. Also, if there be any that obeyeth not our word, mark such a one by Epistle, and have nothing to do with him, that he may be ashamed, (and yet count him not as an Enemy, but admonish him as a Brother.)* And as the Lord saith, *Let*

Macar tuit en aital reprehennament, non volon avec assai esmendment non abandonnar lo mal: Christ enseigna que debian far cum aitals, si el non auvire aquilli de la Gleisa, ço es li endreicador, de liqual la Gleisa es regia & conserva, quel sia afflageli de pena, specialment per la contumacia. Et ço meseime conferm l' Apostol. Acer yo desistans per corps, ma present per Sperit, ja judgey enayma present luy loqual obra enayma, al nom del nostre Seigneur Fesu Christ, vos aiostas & lo meo Sperit cum la vertu del Segnor Fesus liorar l' home d' aquesta maniera a Satanas en destruiment de la carn, & l' Esperit sia salf al dia de nostre Seigneur Fesus Christ. Et dereço: Si aquel ques nomma fraire entre vos, & es fornicador, o avar, o servent a las Idolas, o mandicador, o ubriach, o robador, non peure maniat cum luy loqual es d' aquesta maniera: hosta lo mal del mey de vos. Et dereço. Si alcun non obedire a la nostra parola, nota aquest per Epistole, & non sia mescla cum luy, quel sia confundu, & non voilla estimar luy ennemic, ma corrige luy enayma frayere, & coma dis lo Seigneur, quel

quel te sia enayma Publican et Pagan, ço es quaital sia privà de tot adjutori de la Gleisa, et del menezier, et de la consortia de l' unita.

him be to thee as an heathen man, or a Publican, that is, let him be deprived of all benefit from the Church, of Ministry, and from the Assembly of the Church, and the Communion of Saints.

ARTICLE VIII.

Of Marriage.

Le Mariage se deo far second li graliquel Dio a permes non second li graliquel el a deffendu: ma la non se deo gis far de conscientia d' aquilli del Papa, ja cia ço que non ly aya gis donna d' oro d' argent per aver dispensation. Car ço que Dio non a deffendu se po far sen luy.

Marriage ought to be performed according to the Rules prescribed by God, and not within those degrees which he hath forbidden. And there need no scruple of conscience be made concerning what the Pope hath forbidden, although we give him no money for a Dispensation; for that which God hath not forbidden may very well be done without his permission.

La ligança maritalvol del Sanct Mariage non se deo far senza lo consentiment de li parens de totas las doas parties: car li filli apparsenon al paire, & a la maire.

The bond of holy Marriage ought not to be made without the consent of Friends on both sides, for as much as Children ought to be wholly at the disposal of their Parents.

ARTICLE IX.

Of Taverns.

La Taverna es fontana de pecca: Eschola del Diavol: fay sey miracols tal qual li taignon de far. En la Sancta Gleisa a Dio costuma de mostrar sas virtus, o seo miracle, enlumenar li cec, far anar li sop, parlar li mut, anuir li sord: ma lo Diavol fay en la Taverna tot lo contrari. Car quand lo gлот va a la Ta-

The Tavern is a Fountain of sin, and School of the Devil, which worketh his Miracles after his own manner. God useth to shew his power in the Church, and there to work his Miracles, viz. by opening the eyes of the blinde, and making the lame to walk, and the dumb to speak, and the deaf to hear, but the Devil doth the clean contrary in the Tavern. For when

when the Drunkard goeth to the Tavern, he goes upright, and when he returneth, he reels and staggers, and hath as it were lost his sight, hearing, and speech. Behold the Miracles which the Devil worketh in the Tavern. The Lessons which are learned in this School of the Devil are Drunkenness, Swearing, Lying, Perjury, Blasphemy, to deny God, and commit many other sins. This is the place where for the most part are raised all quarrels, slanders, contentions, and murders; and those which keep the Taverns, and suffer this, are partakers of all those sins and evils there committed. For certainly, if any should offer to speak so reproachfully of their Father and Mother in the presence of those men, as they suffer to be spoken of God, the glorious Virgin, and the Saints in Paradise, for to sell a Penny-worth of Wine, they would never suffer them so peaceably to abide in their houses. And therefore its said in *Ecclesiasticus*, that *he that keepeth a Tavern shall not be held guiltless.*

verna el y va dreit, & quand s' entorna souvent non se po sostenir, & a quasi perdu lo veser, l' auvir & lo parlar, lo sen, la rason, & la memoria. Aital son li miracle que lo Diable sap far en la Taverna. Las leçons que se legisson en aquesta escola del Diavol son glotonias, jurar, perjurar, mentir, blestemar, & reniar Dio & de dir & far molti aultre pecca: car en la Taverna sappareillan breas, detractions, contemions, homicidis: & li tavernier que o suffren son parçonniers de tuit li pecca & li mal que si fan. Car qui lo diria tanti vituquier de paire o de maire, o de moller coma illi en suffren de Dio & de la gloriosa Vergena, & de li Sanct & Sanctas de Paradis per vendre un denier de vin, illi non o suffririan enaimi en paz. Dom es dict en Ecclesiastico que lo Tavernier non sere justifica de pecca.

ARTICLE X.

Of Dancings or Balls.

A Ball is the Devils Procession, and whosoever entrench in there, entereth into his Procession. The Devil is the Leader, the Middle, and the End of the Dance. So many Paces as a man maketh in a Ball, so many Leaps he maketh towards Hell. They sin in Dancing sundry ways, first, in walking, for all their Paces are numbered, they sin in touching, in their ornaments, in hearing, and seeing, in speaking, in singing, in lyes and vani-

Lo Bal es la proceccion del Diavol, & qui intra al Bal intra en la soa proceccion. Del Bal lo Diavol es la guida, lo mez & la fin. Tanti pas quant l' home fay al Bal, tanti saut way en enfer. Al Bal si pecca en molias manieras. En anar, car tuit li pas son nombra; en tocar, en ornament, en auvir, en veser, en parlar, en cants, en mesonias, & en vanetas. Lo Bal non es autre que

miseria,

miseria, pecca & vaneta. Donc nos volen mostrar de li Bal. Premierament per testimoni de l'Escritura, & daquienant per motas razons quant si mal cosa balar. Lo premier testimoni loqual nos pausen aizi es zo que se legis en l'Evangelii que la sauteiris & Barleiris fay taillar la testa a Sanct Fohan Baptista. Lo second es en Exodi cum Moises se fo appropia a la compagnia, vic lo vedel, & gitié las taulas de las foas mans, & las rompé al pe des mont, daquienant pres li filli de Levi cum ci occiferon del poble vinguetrey millia. Dereço li ornament que portan las fennas al Bal son enaima coronas per plursors victorias que lo Diavol a agu de li filli de Dio per lor. Car lo Diavol non a solament un glai en li Bal, ma tanti quanti y a de personas bellas & orna. Car la parola de la fenna es glai foguciant. Donc lo es forment de temer lo luoc alqual son vist tanti glai de lenemic, cum solament un de li glai de luy sia de esser forment temi. Encara fier aqui lo Diavol cum lo glay emola, car las fennas non venon legierament en li Bal, si ellas non se polisson premierament, & se ornan, loqual poliment & ornament, es coma aymolar lo glai del Diavol, & la roa que se fay al Bal, es enaima una mola del Diavol, cum laqual el agusa lo seo glai. Aquilli que ornan las lors fillas, son enaimi aquellis que metton la legnas seccas al fuoc azo quel aréa meilli. Car aitals fennas abrafon lo fuoc de luxuria en li cor de li home; coma las volps de Samson embrasaron li bla de li Philistio, enaimi aquestas fennas an fuoc en las lors facias & en li lor aet, zo es en regardar & vezer, & parlar cum loqual ellas brusar li ben de li

ties. A Ball is nothing but misery, sin, and vanity; and therefore we will shew as touching Balls; first by testimony of Scripture, and afterwards by Reasons, how wicked a thing it is thus to dance. The first testimony we produce is out of the Gospel, where the dancing Damofel caused *Fohn Baptist's* head to be cut off. The second is in *Exodus*, when *Moses* drawing near to the Congregation saw the Calf, and the Dancing, *Exod. 32. 19. He cast the Tables out of his hands, and brake them beneath the Mount, and afterwards were slain of the People about three thousand men.* Besides the Ornaments which Women wear in Balls, are as so many Crowns, signifying the several Victories which the Devil hath obtained by them against the Children of God, for the Devil hath not onely a Sword in these Balls, but also comely persons, and well adorned; for the Tongue of a Woman is a glittering Sword; and therefore certainly that place is much to be feared where the Enemy hath so many Swords, seeing that any one of his Swords is exceedingly to be dreaded; moreover the Devil in this place smiteth with a very sharp Sword, for the Women come not willingly to Balls without painting and adorning themselves, which paint and ornaments are like the whetting of the Devils Sword, and the Rings which are made in Balls, as the round stones whereon he sharpens them. Those which thus attire and adorn their Daughters are as they which lay dry wood upon the fire, that it may burn the better; for such Women do kindle the fire of lust in the hearts of men: and as the Foxes of *Samson* burn'd the Corn of the *Philistims*, so have these women fire in their faces, and in their actions, viz. it's in their looks, features, and words, by which they consume

sume mens Estates. The third Reason is, that the Devil maketh use in Balls of his best Armour of proof. Now the strongest Weapons the Devil hath, are Women; which is shewen in that the Devil made choice of the Woman to deceive the first Man by. And so *Balaam* made choice of Women to make the children of *Israel* to be rejected. By a Woman the Devil made *Samson*, *David* and *Abfalom* to sin. The Devil tempted the Man by a Woman three manner of ways, *viz.* by touching, sight, and hearing. By these three ways he tempts at Balls those men which are unwise, that is to say, by touching of the hands, by a beautifull look, and by the sweetness of the voice. The fourth Reason is, that they which thus dance break that agreement which they made with God at their Baptism, when their God-fathers & God-mothers promise for them, to renounce the Devil and all his pomp. Balls are the pomp and the mas of the Devil, & who so entrench into Balls entrench into the Devils pomp and Mas. For the Woman that singeth at the Ball, is the Priores of the Devil, and they that answer are the Clerks, and they which look on are the Parishioners. As likewise the Cimbals and the Flutes are the Bells, and the Musicians are the Ministers of the Devil. For as when the Swine are scattered abroad, and the Swineherd makes one cry, straitway the other flock together to him; so the Devil causeth one Woman to sing at the Ball, or play on the Musick, that so all the Swine, (that is, the Dancers) may straitway draw together into a knot.

Item, at the Balls they violate the ten Commandments of God, *viz.* the first, *Thou shalt have no other Gods but me.* But,

At the Ball they adore that person whom they study to serve, and there-

home. La terza razones, car lo Diavol usa en li Bal de la plus fort armadura quel aya. Car la plus fort armadura que lo Diavol aya son las fennas, la qual cosa es demonstra, car lo Diavol eslegic la fenna a decebre lo premier home. Et Balaan acer eslegic aquestas a degittar lo filli d' Israel. Cum la fenna sey peccar Samson, David, Absalom. Lo Diavol tenta l'home au las fennas per tres manieras, ço es per tocar, per veser, & per auvir. Cum aquisi trey modi el tenta li home non savè en li Bal, ço es per lo tocament de las mans, per lo demostrament de la belleza, & per la soveffa de li cant & de li son. La quarta razon es, car aquilli que Balan rompon la convenenza laqual illi an faicèt cum Dio al Baptisme, cum li Parrin de lor ayan dièt per lor yo renocio lo Diavol & totas las pompas de luy. Lo Bal es la pompa & la Messa del Diavol, & qui intra al Bal, intra en la soa pompa & en la soa Messa. Car la fenna cantant al Bal es Prioresa del Diavol, & aquilli que respondon son Clercs, & aquilli quis son a regardar son li perrochian, & li son & las calamelas son las campanas, & li joglar liqual sonan son Menistre del Diavol. Car enàima quand li porc son spars, & lo Pastor de lor en fay quialar un, aço que li autre auven sajoston. Enaimi lo Diavol fay cantar una fenna al Bal, o quiallar la calamella aço que tuit li seo porc, ço es, Bador sajostan.

Dereço al Bal se trepassan li dies Commandaments de la Ley de Dio. Contra lo premier. Non aures autre Dio que mi.

Al Bal la se col la persona laqual s'estudian de servir: dont di Sanct Hierosime,

Hierosme, que lo Dio d'un chascun es ço que ce col, & ama sobre totas cosas.

Contra lo second Commandament se pecca al Bal quand lo se fay idola del que chascun ama.

Contra lo ters. Non recibres lo nom del teo Seignor Dio en van. Al Bal se servis a la vanita de la carn.

Contra lo quart. Per lo Bal la Diamengea es çoça en Ballar.

Contra lo quint. Honora lo teo paire, &c. En li Bal li pairon son souvent deshonora: car moti paët son faicët en li Bal sensa la conseilli de lor.

Contra lo sezen. Non occires. Lo es souvent occi al Bal: car tota persona que s'estudia a plaçer a autruy, nauci tanti en l'ama quanti el en fay cucubitar.

Contra lo septen. Non avoortares, es pecca en li Bal: car la persona o sia mascle o sia femna avootra cum tanti quanti illi en cubita. Disent lo Seignor. Tot aquel que veiray la femna a cubitar ley a jay avootra ley al seo cor.

Lo huiten. Non fores furt. Lo se pecca al Bal contra aquest Commandament, quand l'una persona sostray lo cor de l'autra, de Dio.

Lo noven. Non direz fals testimoni. Contra lo qual es pecca quand dison falsament contra la verita.

Lo desen. Non cubitares, &c. Lo es pecca contra aquest Commandament, quand las fennas cubiton l'ornament de las autras. Et quand li home cubiton la moller, las fillas, las serventas del seo proyme.

Dereço la se po monstrar quant mal sia Balar en la monteza de li pecca que commetton aquilli que Balar. Car illi peccan en auar, car illi non fan pas

fore St. *Hierome* saith, that the God of every one is that which he serveth, and loveth above all things.

They sin in Balls against the second Commandment, when they *make idols* of that which each one loveth.

Against the third Commandment, *Thou shalt not take the Name of the Lord thy God in vain.* When at the Balls they serve the vanity of sin.

Against the fourth, for by Balls the Sabbath Day is profaned.

Against the fifth, *Honour thy Father and thy Mother.* For in Dancing the Parents are often dishonoured, while many contracts and agreements are there made without their knowledge or consent.

Against the sixth, *Thou shalt not kill.* For persons are often killed at Balls; since every person who studieth to please another killeth the soul in moving her to lust.

They sin in Balls against the seventh, *Thou shalt not commit Adultery.* For the person, Male or Female, commits Adultery so often as they lust; for *He that looketh upon a Woman to lust after her, hath already committed Adultery with her.*

Against the eighth, *Thou shalt not steal.* They sin at the Ball against this Commandment, when one steals the heart of another away from God.

Against the ninth, *Thou shalt not bear false witness.* When one speaketh falsely at the Ball, contrary to truth.

The tenth, *Thou shalt not covet.* They sin against this, when the Women covet the Ornaments of others; and when Men covet the Wives, Daughters, and Servants of their Neighbours.

Moreover it might be shewed how great an evil these Balls are by the multitude of sins which they that dance commit. For they do all by mea-

measure and number. And therefore St. *Augustine* said, *The miserable Dancer knoweth not that so many Paces as he maketh at a Ball, by so many leaps he draweth nearer to Hell.* They sin in their O:naments in five respects; first, in being proud. In the second place, when they inveigle the hearts of those which look upon them in lust. In the third place, when they shame others which have not such Ornaments, giving them occasion to cover the like. Fourthly, when they make Women importunate in asking such Ornaments of their Husbands. In the fifth place, when not obtaining them of their Husbands, they procure them by other sinfull ways.

They sin in Singing and Playing on Instruments; for their Songs charm and make drunk the hearts of those which hear them with temporal joy, forgetting God, and uttering nothing in their Songs but lyes and follies. Yea the very Gestures themselves which are made in Dancing, bear witness of evil.

Men ought to know that Balls are the Proceffion of the Devil, and that who so entreth into the Ball entreth into his Proceffion; the Devil is the Leader, the Middle, and the End, and many there are who enter good and wise into the Ball, which come out corrupted and wicked. *Sarah* that holy Woman was none of these.

que non sia mensura & nombra. Dont Augustin disia. Lo miser non sap que tanti pas quanti el fay al Bal, tanti sant s' approcha en l' infern. Illi peccan en l' ornament en cinq manieras. La prima car sensuperbisson. La seconda car abra son li cor de li regardant a luxuria. La terça car fan vergongna a las autres personnas que non an aitals ornaments, donnant a lor causa de cubitar li semeillant. La quarta car fan lor esser demandosas, & greos a lor maris. La quinta si ellas non lo pon aver de li lor mari, ollas procuran d' aver li d' altra part per pecca.

Illi peccan en cantan, & en sonnar: car li cant de lor rompon & enubrian li cor de li auvent de goy temporal, & enaima enabria dementigan Dio & la lor pensa, & dison en li lor cant mesognias & folias. Dont mesime lo mouvament que se fay en Balar dona testimoni del mal.

E: sapion que lo Bal es la proceffion del Diavol, & qui intra al Bal intra en la soa proceffion. Del Bal lo Diavol es la guia, lo mez & la fin. Et tala intra al Bal bona & savia, que sen sal corrotta & cattiva. Daitals non era aquella Sancta fenna Sara.

ARTICLE XI.

After what manner Men ought to converse with those without.

Not to love the World.
To shun bad Company.
If it be possible, to have peace with all.

*Non amar lo mond.
Fugir la mala consortia.
Si es possible aver paz cum tuit.*

Non contendre en judici.

Non venir si meſeime.

Amar li ennemic.

Voler ſoſtenir trabails, calomnias, menaças, riprovanças, vergognas, enjurias, & totas generations de tormentes per la verita.

Poſſeſſir las amas en patientia.

Non amenar joug cum li non fidel.

Non communicar a las malas obras, & totalment a las ſabent idolatria, & del ſervici ſentent zo meſeime, & exaimi de las outras.

Not to ſue at the Law.

Not to avenge ones ſelf.

To love ones Enemies.

To be willing to undergo travels, calumnies, threatnings, rejection, ſhame, injuries, and all ſorts of tormentes for the Truth.

To poſſeſs their Souls in patience.

Not to yoke themſelves with Infidels.

Not to communicate at all with wicked works, and more eſpecially with thoſe which favour of Idolatry, or the ſervice belonging to it, and ſo of other things.

After what manner the Faithfull ought to govern their Bodies.

Non ſervir a li deſirier mortal de la carn.

Gardar li lor membres quilli non ſian armas d' iniquitas.

Regir li lor ſentiment.

Sotmettre lo corps a l' eſprit.

Mortificar li membres.

Fugir la ocioſeta.

Gardar ſobrieta & meſura en maniar, & en beaure, & en parolas, & en las curas de la mond.

Far obras de miſericordia.

Vivre per fe & per vita moral.

Combattre contra li deſirier.

Mortificar las obras de la carn.

Iſtar an temp debit a Religion.

Enſemp recordar la divina voluntat.

Examinar diligentament la conſcientia.

Mundir & eſmendar, & pacificar l' eſprit.

Not to ſerve the carnal deſires of the fleſh.

To keep their Members that they be not weapons of iniquity.

To govern their thoughts.

To ſubject the Body to the Soul.

To mortifie their members.

To ſhun idleneſs.

To keep ſobriety and moderation in eating and drinking, in ſpeeches, and in the troubles of the world.

To work works of mercy.

To live by faith, and lead a moral life.

To fight againſt Luſts.

To mortifie the works of the fleſh.

To obſerve times which are due to Exercifes of Religion.

To confer together touching the will of God.

To examine diligently the Conſcience.

To purifie, amend and quiet the ſpirit.

F I N.

The End.

CHAP.



C H A P. VI.

Extracts of several very authentick and rare Treatises, compos'd by the ancient Inhabitants of the Valleys of *Piemont*, a great part whereof were written about four hundred and twenty, others above five hundred and fifty Years ago, and the rest in all probability are of a far more ancient date.

The true Originals of all which were collect-ed with no little pains and industry, by the Authour of this History, during his abode in those parts, and at his Return, by him presented to the publick Library of the famous University of *Cambridg.*

IT would now, without all question, be both nauseous, and injurious to ingenious Readers, for the Authour to presume to inter-mingle his own private Glosses or reflections upon the subject of the foregoing Chapters. It is sufficiently evident what a Conformity both the Doctrine and Discipline of the ancient Inhabitants of these Valleys, bear to the Doctrine and Discipline of all the Reformed Churches at this very day. I must needs confess, this is a point, wherein I chiefly laboured from the first beginning, to be clearly and fully informed of, partly for mine own private satisfaction, and partly to answer the earnest desire of that Pillar of Learning, and Pattern of Piety, the late Lord Primate of *Ireland*, who some few days before my setting out for *Savoy*, sent for me on purpose to his Chamber, and there gave me a very serious and strict charge, to use my utmost diligence, in the inquiry after, and to spare no cost in the purchase of all those Manuscripts and authentick Pieces which might give any light into the ancient Doctrine and Discipline of those Churches,

Churches; adding, that there was nothing in the World he was more curious and impatient to know, as being a Point of exceeding great weight and moment for stopping the Mouths of our Popish Adversaries, and discovering the foot-steps of our Religion in those dark Intervalls of the eighth, ninth, and tenth Centuries. This serious Injunction of that Reverend and worthy Man, together with mine own real Inclinations, caused me to leave no stone unturned, nor to lose any opportunity during my abode in those parts, for the real effecting this thing; and though the Popes Emisseries had already gathered the more choice Clusters and first ripe Fruits, yet I met at least with the Grape-gleanings of the Vintage, I mean, divers Pieces of Antiquity, some whereof had been a long time buried under Dust and Rubbish, others had been scattered about in the Valleys, some here, some there, in desert and obscure places, and without a singular providence had never come to light. Now to insert them all at length, would make the Work in hand swell into too great a Volume, therefore I have onely thought fit to insert a bare Catalogue of the whole, and out of that to pick some few, to present the Reader with, that so he may the better judg of the rest.

A Catalogue of divers Manuscripts, written by the ancient Inhabitants of the Valleys (the greatest part of them in their own Language) collected by the Authour of this History during his abode in those parts; the true Originals of all which are to be seen in the publick Library of the famous Univerfity of *Cambridg*.

The Volume marked with the Letter *A*. contains in it the following Treatises.

1. The History of the Creation and Deluge, written in their own Language.
2. An excellent Treatise of sundry profitable Instructions which a man ought to learn from the nature of divers Animals.
3. *Lo tratta de li pecca*, or a Treatise of Sin, which is an allegorical and moral Explanation of the *Beast* described, *Rev. 13*.
4. A Treatise of the Word of God, and the power and efficacy thereof; as also how it ought to be received; at the end whereof there is affixed the Date, either of the Work, or at least of the Copy of it, *viz. Anno Domini 1230*.
5. Several *Latin* Pieces, which are certain Rhapsodies concerning Priests and Friars.
6. A Treatise against *Tramittament*, or Traditions and Ordinances of Men, as not consonant to the holy Scriptures.

7. An Exhortation to *Herman*, to convert himself to God, and not to the Creatures.
8. Concerning Pharisical Plantations which the Father hath not planted, *viz.* the Orders and Sects, of *Monks, Franciscan Friers, Dominicans*, and the like, which are not ordained by God.
9. A *Latin* Treatise *De Officiis Conjugum, Viri & Uxoris.*
10. A *Latin* Treatise *De Symbolo Apostolico.*
11. A *Latin* Treatise *De Edificatione Urbium, Idololatria ortu & progressu, ejusque everfione per Evangelii predicationem.*
12. A *Latin* Treatise, *Quibus Modis peccatum fiat.*
13. A *Latin* Treatise *De verâ peccati purgatione.*
14. A *Latin* Treatise intituled, *Uni Deo placere studeamus.*
15. A *Latine* Treatise intituled, *Tres veritates* 1. *Doctrinæ.*
2. *Iustitiæ.* 3. *Vitæ.*
16. A *Latin* Treatise intituled, *Solâ Dei Lege scriptâ definiri Fidei Controversias.*

In the Volume marked with the Letter *B.* are contained the following Treatises, all written in that which is called the *Waldensian* Language, in Parchment, and that in a very ancient, but excellent Character.

1. *Glosa Pater*, or the Explication of the Lords Prayer.
2. *Trecenas*, or divers passages of the Evangelists and Epistles.
3. *Doct̃or*, that is, divers Sentences and Testimonies of the Fathers touching Repentance.
4. *Penas*, or a Treatise concerning the punishment of sin.
5. *Li Goy de Paradis*, a Treatise concerning the Joys of Paradise.
6. An Epistle to all the Faithfull.
7. A Poeme intituled, *Novel Confort.*
8. A Poeme intituled, *Novel Sermon*, containing many wholesome Instructions to the People.
9. A Poeme intituled, *La Noble Leyçon.*
10. A Poeme intituled, *Pair eternal.*
11. A Poeme intituled, *Barca*, concerning the misery and shortness of mans life, and his arriving at the Haven of Salvation.
12. An Explanation of the ten Commandments.
13. An Explanation of the Articles of the Apostles Creed.
14. A Treatise concerning Vice, and Mortal Sins.
15. A Treatise concerning the seven Gifts of the Spirit, *Isai* 11.
16. A Treatise concerning the three Theological, and the four Cardinal Virtues.
17. A Treatise concerning the Goods of Fortune, Nature, and Grace.

18. A Treatise concerning the six honorable things in this World.
19. Several Sermons upon several Texts of Scripture; Namely,
 1. A Sermon upon the second of *Matthew* touching idle words.
 2. A Sermon upon *Ephes. 4.* touching the putting on of the New Man.
 3. A Sermon *Del Fantin Jesus*, or concerning the little Childe *Jesus*, during his abode in *Jerusalem*, *Luke 2.*
 4. A Sermon touching *Christ's* being tempted in the Desert, *Matth. 4. & Luke 4.*
 5. A Sermon upon *Matth. 8. 25. Save us, or else we perish.*
 6. A Sermon touching the Rich Man, *Luke 16.*
 7. A Sermon upon the sixth of *John.*
 8. A Sermon upon the Parable of the Sower, *Matth. 13.*

In the Volume marked with the Letter *C.* are contained the following Treatises.

1. An Exhortation to confess our Sins one unto another, and unto God.
2. A Sermon touching the Fear of the Lord.
3. A Sermon touching the Accufation of Sinners before God, in Judgment.
4. A Treatise touching Tribulations.
5. A Treatise touching the Martyrdom of the *Macabees*, and others.
6. A Treatise concerning the Sufferings and Constancy of *Job.*
7. An Extract of the History of *Tobias*,

In the Volume *D.* are many excellent and heavenly Meditations, touching the Miseries, Tribulations, and Shortness of this Life; as likewise of Repentance, Good Works, and the like; written in the Language of the ancient Inhabitants of the Valleys, in Parchment, but the Letter almost worn out with age, which according to many probable circumstances of the place and manner of its preservation, is judged to have been written at least six or seven hundred years ago.

In the Volume marked *E.* are contained.

1. A *Latin Grammar* of the ancient *Barbes* or *Ministers*.
2. The Proverbs of *Solomon* and *Ecclesiastes*.
3. A pious Piece of Poësie in the Language of the ancient Inhabitants of the Valleys.
4. A Treatise concerning the Love and Fear of God, and the manner of Life which *Christians* ought to live.
5. A Treatise of Morals in *Latin*.
6. A Treatise of Arithmetick.

In the Volume *F.* are collected and written in Parchment, in that which is called the *Waldensian* Language, of a very ancient, but fair and distinct Character.

The Gospel of *Matthew*.
 The first Chapter of *Luke*.
 The Gospel of *John*.
 The Acts of the Apostles.
 The first Epistle to the *Corinthians*.
 The Epistle to the *Galatians*.
 The Epistle to the *Ephesians*.
 The Epistle to the *Philippians*.
 The first Epistle to the *Thessalonians*.
 The second Epistle to *Timothy*.
 The Epistle to *Titus*.
 The eleventh Chapter of the Epistle to the *Hebrews*.
 The first and second Epistle to *Peter*, but imperfect.

The

The noble Lesson written in the Language of the ancient Inhabitants of the Valleys; in the Year 1100. Extracted out of a most authentick Manuscript, the true Original whereof is to be seen in the publick Library of the famous University of Cambridg.

O frayre entendé una nobla Leyçon.

*Sovent deven velhar e istar en ore-
son.*

*C. nos veen aquest mont esser presdel
chavon.*

*Mot curios deorian esser de bonas o-
bras far.*

*C. nos veen aquest mont de la fin apro-
piar.*

*Ben ha mil e cent an compli entiera-
ment.*

*Que fo scripta lora, C. son al derier
temp.*

*Poc deorian cubitar; C. sen al rema-
nent.*

*Totiorn veen las enseignas venir à
compliment.*

*En acreyssament de mal e en amerma-
ment de ben.*

Ayço son li perilli que l' escriptura di.

*L' Avangeli ho recoynta e Sant Paul
aesti.*

*Que neun home que viva non po sa-
ber la fin.*

*Enperço deven maystemer; C. nos
non sen certan.*

Si la mort nos penré enehoy o deman.

Ma cant venré al jorn del jujament.

Un çascun recebre per entier payament.

*Aquilli qu' auren fayt mal e aquilli
qu' auren fayt ben.*

*Ma l' escriptura di e nos creyre ho de-
ven.*

O Brethren, give ear to a noble Lesson.

We ought always to watch and pray,

For we see the World nigh to a conclusion.

We ought to strive to do good works,

Seeing that the end of this World approacheth.

There are already *a thousand and one hundred years fully accomplished,*

Since it was written thus, *For we are in the last time.*

We ought to covet little, for we are at what remains, *viz.* at the later end.

We see daily the Signs to be accomplished,

And that in the increase of evil, and decrease of good.

These are the perils which the Scripture mentioneth,

In the Gospels and St. Paul's Writings:

As also, that no man living can know the end.

And therefore we ought the more to fear, as not being certain,

Whether we shall die to day or to morrow.

But when the Day of Judgment shall come,

Every one shall receive their full Reward.

Those that shall have done either well or ill.

Now the Scripture saith, and we ought to believe it,

That

That all men shall pass two ways.

The good to glory, and the wicked to torment.

But he that shall not believe this Departure,

Let him search the Scripture from the very beginning,

Since *Adam* was formed untill this present time,

There he shall finde, if he hath understanding,

That few are the saved in comparison of the rest.

Wherefore every one that will do good works,

The honour of God the Father ought to be his first moving Principle.

He ought likewise to implore the aid of his glorious Son, the dear Son of the Virgin *Mary*,

And the Holy Ghost which lightens us in the true way.

These three (the holy Trinity) as being but one God, ought to be called upon,

Full of all power, wisdom, and goodness.

This we ought often to beg and pray for,

That he would enable us to encounter our Enemies,

And overcome them before our end,

Which are the World, the Devil, and the Flesh:

And that he would give us wisdom accompanied with goodness,

That we may know the way of life,

And keep pure that Soul which God hath given us,

Yea both Soul and Body in way of Charity,

So as we love the holy Trinity,

And our Neighbour, for God hath commanded it.

Que tuit li home del mont per dui chamin terren.

Li bon yren en gloria, li fellon en torment.

Ma aquel que non creyré en aquel de partiment.

Regarde l' escriptura del fin commencement.

Dos que Adam fo formà entro en aquest temp present.

Aqui poyré trobar si el aure entendement.

Que poc son li salva aver lo remanent.

M. çascuna persona que vol ben obrar.

Lonor de Dio lo payre deo esser al commencement.

E apelar en aina lo fio glorios filli car filli de Santa Maria.

E lo Sanct Spirit que nos don bona via.

Aquisi 3. La Sancta Trenità, enayma un Dio, devon esser aurà.

Plen de tota poyssença, e de tota sapiença e de tota bontà.

Aquest deven sovrent aurar e requerir.

Que nos don fortaleça encontre li exercimic.

Que nos li poyssian vencer devant la nostra fin.

ça es lo mont, e lo Diavol e la carn.

E nos done sapiença acompagnà au bontà.

Que nos poyssian conoysser la via de verità.

E gardar pura l' arma que Dio nos a donà.

L' arma e lo cors en via de carità.

En asy que nos aman la Santa Trenità.

E lo proyme, car Dio ha ba comanda.

*Non solament aquilli que nos fan ben,
ma neys aquilli que nos fan mal.*

E haver ferma esperança al Rey celestial.

*Que à la 'fin nos alberge al sia glorios
ostal.*

*M. aquel que non farè ço que se contien
en aquesta leyçon.*

Non intraré en la Santa Mayson.

*M. aiço es de greo tenir à la caytiva
gent.*

Que aman l' or e l' argent.

*E las empromession de Dio han en des-
preçiamet.*

*Illì non gardan la ley ni li commanda-
ment,*

*Ni li lay san guardar à alcuna bona
gent,*

*M. segont lor poysança hy fan em-
pachement.*

*Perque es aquest mal entre l' umana
gent ?*

*Perço que Adam peque del fin com-
mençament,*

*C el manié del pom otra defendement,
E à li autré germené lo gran del mal
semenç,*

*El aquisé à si mort e à li autré ense-
gador,*

Ben poen dire que aqui hac mal bocon,

*M. Christ ha temps li bon per la soa
passion.*

M. nos troben en aquesta leyçon,

*Que Adam fo mescrefent de Dio lo
sio Creator,*

*D. ayçi poen ver que ara son fayt
pejor*

*Aquilli que habandonan Dio lo payre
onipotent,*

*E creon à las ydolac al lor destrui-
ment.*

*ço que defent la ley que fo del com-
mençament,*

Ley natural sapella cumuna à tosa gent,

*Lacal Dio pausé al cor del sio premier
forma.*

Not onely those which do us good,
but those also which harm us.

Having hope in the King of Hea-
ven,

That at the end he may receive us
into his glorious habitation.

Now he who shall not do what is
contained in this Lesson,

Shall never enter into this house.

Though it be never so hard to be
received by the wicked,

Which love Gold and Silver,

Which have the promises of God
in contempt,

Who neither keep his Law and
Commandments,

Nor suffer those who would to
keep them,

But rather hinder them to the ut-
most of their power.

How came this evil to enter into
mankind ?

Because Adam sinned at the first
beginning,

By eating of the forbidden Apple.

And thus the Grain of the evil
Seed taking Root in others,

He brought Death to himself and
all his Posterity ;

Well may we say, this was an evil
Morfel ;

Howsoever Christ hath redeemed
the Good by his Death and Passion.

But alas, we finde in this Lesson,

That Adam believed not God his
Creatour,

Yea and we may see likewise, that
now adays

Men forsake God the Father Al-
mighty,

And believe in Idols to their own
Destruction.

That which the Law forbids, which
was from the beginning,

Called the Law of Nature, com-
mon to all sorts,

Which God put into the heart of
that man whom he first formed.

Giving

Giving him a power of doing good or evil,

But commanding him to do the good, and eschew the evil.

And thus you may see was ill observed,

For that we have left the good, and done the evil,

As did *Cain* the eldest Son of *Adam*, who killed his Brother *Abel* without any cause,

Save onely for that he was good, And had his hope in the Lord, and not in any creature.

Here we may take an Example of the Law of Nature,

Which we have broken and transgressed,

We have sinned against the Creator, and offended the Creature.

It was a noble Law that was given us by God,

And written in the heart of every man,

That he might there reade it and keep, and teach Righteousness,

And love God in his heart above every Creature,

And that he might fear and serve him without any Reserve,

There being none to be found in the holy Scriptures.

That he might likewise keep firm the Marriage-tie, that noble accord or contract,

And have peace with his Brethren, and love all other persons.

That he might hate Pride, and love Humility,

And do to others as he would be done by,

And if he did the contrary, that he should be punished.

Now few they were which kept well this Law,

And more were they who broke it, Who forsook the Lord, not honouring him,

De poer far ben o mal li doné franquetà,

I o mal li a defendu, lo ben li ha comandá.

Ayço poes vos ben veer ques es su mal gardá,

Que haven lay sa lo ben e lo mal haven obrá,

En ayma fey Cayn lo premier filli d'Adam, que ucis lo fio frayre Abel sença neuna cayçon,

Mas car el era bon,

E havia sa fè al Segnor e non en outra creatura.

Ayçi poen penre essemple de la ley la natura,

Lacal haven corrota, passà haven de mesura,

Pecca haven al Creator, e offendu à la creatura.

Nobla ley era aquela lacal Dio nos doné,

El cor dun çascun home escrita la pausé,

Quel legés e gardés, e ensennessa dreitura,

Amés Dio al fio cor sobre tota creatura,

Templés e servés e non hy pausés mesura,

C non es atroba en la santa Scriptura.

E gardés ferm lo matremoni aquel noble covenant,

E agues paç au li frayre, e amés tota outra gent:

Ayres argollí e amés humilitá,

E façes à li autres en ayma el volia que fos fay à li,

E si el façes per lo contrari quel en foja puni.

Poc foron aquilli que aquela ley ben garderon,

Moti foron aquilli que la trapasseron,

E lo Segnor abandoneron non donant à lui honor,

M. Creferon al demoni e à la soa temptacion,

Trop ameron lo mont e poc paradis,

E serviron al cors majorment que à l'esprit.

Enperço nos troben que moti en son peri.

Ayçi se po repenre tot home que di,

Que Dio non fe la gent per layzar li perir.

M. garde se un çascun quel non li endevenga en ayçi cant edevenc à lor.

C. ley dulurvi venc e destrus li fellon,

M. Dio fey far una archa enque el enclaus li bon.

Tant fo cregu lo mal e lo ben amerma,

Que en tot le mont non ac masque oyt salva,

Eysemple poen penre en aquela sentencia,

Gardar nos de mal e tuit façam peneđença.

C. Jesu Christ o a dit, e en Sant Lucés Script,

Que trastuit periren aquilli que le non la faren.

Ma aquilli que scamperon, Dio lor fey empromesison.

Que jamays en ayga non perire lo mont;

Aquilli cregron e foron multiplika.

Del ben que Dio lor fey poc se foron recorda.

M. agron tant poc de fe e tant grant la temor,

Quilli non creferon ben al dit del Segnor.

M. temian que las ayga neesan encara lo mont,

E disseron de far torre per reduyre se aqui,

E ben la commençeron segont çoques script,

But believed the Devil and his temptation,

Who loved too much the World,
and too little the things of Heaven,
And served the Body more than the Spirit.

Wherefore we finde that many have perished.

Here every one may be reprehended that faith,

That God created not Man to suffer him to perish,

But let every one take heed, that it happeneth to him, as it did to them.

For the Deluge came and destroyed the wicked,

But God caused an Ark to be made, in which he saved the good.

So were the bad increased, and the good diminished,

That in all the World there were saved but eight persons.

We may be instructed hereby

To keep our selves from evil, and that all ought to repent.

For *Jesus Christ* hath said it, and in *St. Luke* it is written,

That all those shall perish that shall not so do.

Now to those which escaped, God made a Promise,

That the World should never more perish by Water;

And they believing it were multiplied.

But that good which God did them they soon forgot,

Being men of little faith, and so great fear,

That they did not throughly believe the Words of the Lord.

But they believed that the Waters should again trouble the World,

And thought of building a Tower to retire into,

Yea and they began it (as it is written)

Intending

Intending to make it so large, so high, and so great,

That the top thereof might reach to Heaven, but alas they could not accomplish their Design.

For they displeas'd God thereby, the which also he then demonstrated.

This great City was called *Babylon*,

And now it is called *Confusion*, by reason of its ruinous condition.

There was then but one onely Language amongst men,

But that they might not understand each other, God made a division

That so they might not finish what they had begun.

The which Languages then spread through all the World.

After this they sinned grievously, renouncing the Law, viz. that of Nature.

For the Scripture saith, and it may be evidently proved,

That five Cities perished which did evil,

Being sentenced by God, to Fire and Brimstone.

He destroyed the wicked, and the good he delivered,

Viz. Lot and his Family, which the Angel brought out,

They were four, but one was condemned,

For the Woman looked back, breaking the Command.

Here's now an Example for all Mankind,

That they ought to take heed of that which God forbids.

In those days lived *Abraham* a Man well-pleasing God,

Who begat a Patriarch of whom came the *Jews*,

And these were a noble People in the fear of the Lord,

Who lived in *Egypt*, amongst other wicked People,

E diçian de farla larga, e tant hauta, e tant grant,

Quilli avengués entro al cel, ma illi non pogron far tant.

C. lo desplac à Dio e sey lor osemblant,

Babelonia havia nom aquela grant ciptà,

E ara es dita confusion per la soa mal vestà.

Adon era un lengage entre tota la gent,

M. quilli non sentedesan hy sey Dio departimen,

Quilli non façesan quilli havian commençà.

Foron sèli lengaje per tot lo mont scampà.

Poi pequeron greoment abandonant la ley (ço es ley de natura)

C. l' Escriptura di e ben se po provar,

Que cinc sciptas periron lascal façian lo mal,

En suoc e en solpre Dio li condampné.

El destrus li fellon e li bon delioré,

ço fo Loth e aquilli de sòn ostal que l' Angel engiè,

Catre foron per nombre, ma l' un se condampné,

ço fo la mollire pur, C. se regarde oira defendement.

Açi ha grant eysemple a tota humana gent,

Quilli se devan gardar de ço que Dio defent.

En aquel temp fo Abram baron plaçent à Dio,

E engenrè un Patriarcha dont foron li Jusio,

Nobla gent foron aquilli en la temor de Dio,

En Agit heiteron entre outra mala gent,

Lay foron apermu e costreyt per l'onc temp,

E cridieron al Segnor e el lor trames Moysent,

E deliore son poble e destrus la otra gent.

Per lo mar ros passeron coma per bel eysuyt,

M. li enemic de lor lical li persequian, y periron irasluit,

Motas aurás ensegna Dio al sio poble fey;

El li paç 40. an al desert e lor doné la ley.

En doas taulas peyrienças la trames per Moysent,

Troberon la scripta e ordena noblamente.

Un Segnor demonstrava esser à tota gent,

Aquel deguesan creyre, e amar de tot lo cor, e temer e servir entro al dia de la fin,

E un çascun amés lo sio proyme enayma si:

Consellefan las uevas, e li orfe sustenir,

Alberguesan li paure, e li nu rvestir,

Paguesan li fameiant, e li anant edreycesan;

E la ley de lui mot deguesan gardar,

A li gardant empromes lo regne celestial;

Lo serviment de las ydolas mes en defension,

Domecide, avoteri, e tota fornigacion,

Mentir & perjurar e falsa garenia,

Usura, e rapina, e mala cubiticia,

En apres avariitia, e tota felonía,

A li bon empromé vit. e li mal auçia;

Adéra vistian en la soa segnoría:

C. aquilli que peccavan ni façian malament

Where they were oppressed and straitened a long time,

And but crying to the Lord he sent unto them *Moses*,

And delivered his People, and destroyed the other Nations.

They passed through the Red Sea, as through a dry and pleasant place,

But their Enemies who persecuted them, perished all in the waters,

Many other Signs did God then give to his People;

Feeding them fourty years in the Wilderneys, and giving them the Law,

In two Tables of Stone, which he sent by *Moses*,

Which they found written, and nobly ordained.

This demonstrated that there was a Lord of all men,

Whom they ought to believe, and love with all their heart, as likewise to fear and serve him to the end,

And that every one should love his Neighbour as himself:

That they should give counsel to Widows, and defend the fatherless,

That they should receive the Poor into their houses, & clothe the naked,

That they should feed the hungry, and conduct the Traveller;

And in sum keep carefully this his Law,

Promising to those that kept it, the heavenly Kingdom.

He forbad service unto Idols,

Homicide, Adultery, and all sorts of Whoredom,

Lying, Perjury, and false Witness, Usury, Rapine, and evil Coveting,

As also Avarice, and all wickedness, To the good he promised Life, but threatened Death to the wicked;

Then were they clothed in their Principality:

But those which sinned and did wickedly

They

They died and were destroyed
without remission:

For the Scripture says, and it is manifest enough,

That thirty thousand were left in
the Wilderneys,

Thirty thousand and more (as the
Law saith)

Died by the Sword, by Fire, and
Serpents;

And many others were destroyed
in another manner,

The Earth opening, and Hell receiving them.

And here we may have matter of
reproving our selves very seasonably,

But those which did the will of
the Lord, inherited the Land of Promise;

Now there were in those days many
Worthies,

As *David*, and *Solomon* the King,
Isaiab, *Feremy*, and many others,
Which fought for the Faith, and
defended the same.

There was one onely People chosen
by God out of all the World.

The Enemies were in great number
round about which persecuted them:

We have many things worth our
learning and imitation in this Lesson:

When they kept the Law and the
Commandments,

God fought for them against the
other Nations;

But when they sinned and did wickedly,

They died, were destroyed, and
taken Captives by those other Nations.

But so enlarged were these People,
and so abounding in Riches,

That they kicked against the Lord,

Wherefore we finde in this Lesson,

That the King of *Babylon* put them
into Prison,

Illi eran mort e destruit sença pardonament:

M. l' escriptura di e mot es manifest,

Que trenta milia foron li remas al desert,

Trenta milia e prus segon que la ley di

Illi foron mort de glay de fuoc e de Serpent;

E moti autre periron del destermament,

La terra se partic e receop li l' enfern.

Ayçi nos nos poen repenre del nostre grant sopere,

M. aquilli que feron ben lo plaer del Segnor creteron la terra de l' empromission;

Mot fo de nobla gent en aquela saçon,

En ayra fo Davi, e lo Rey Salamon, Ysaya e Feremia e moti autre Baron, Que per la ley combatian e façian defension.

Un poble era à Dio eyleyt de tot lo mont.

Li enemis eran moti dentora lical li persequian:

Grant eysemplen poen penre en aquista leyçon:

Cant illi gardiuan la ley e li comandament,

Dio combatia per lor encontra l' outra gent;

M. cant illi peccavan ni façian malament,

Illi eran mort e destruit e pres de l' outra gent.

Tant fo alargà lo poble e plen de grant ricor,

Quel way trayre li cauç en contra son Segnor,

Enperço nos troben en aquesta Leyçon,

Que lo Rey de Babelonia li mès en sa preyson,

Lay foron apermu e costreyt per lozc
temp.

E crideron al Segnor au lo cor repen-
tent ;

Adera li retorné en Jerusalem poc
foron li obedient que gardejan la ley,

Ni que aguesan temor d'offendre lo lor
Rey.

M. jac alcuna gent plen de tant grant
falsetà,

ço eran li farisio e li autre Scriptura,

Que illi gardejan la ley motera demo-
strâ,

Que la gent oveguessan per esser pruz
honorâ.

M. poc val aquel honor que tost ven a
chavon.

Persequeran li Sant e li just e li bon ;

Au plor e au gayment auravam lo
Segnor,

Quel deysendés en terra per salvar
aquest mont :

C. tot l'uman lignaie anava à perdi-
cion.

Adonca Dio trames l' Angel anan no-
bla ponçela de lignaje de Rey,

Doçament la salme, C. separtenia à
ley,

En apres li vay dire, no temer Maria,

C. lo Sant Sprit serè en ta compagnia;

De tu nayseré filli que apellares
Jeshu,

El salvaré son poble de ço quel ha
ofendâ.

Neo mes lo porte al suo ventre la Ver-
gena gloriosa,

M. quilli non fos represa fo de Jo-
seph sposa ;

Pura era nostra dona e Joseph atresi,

M. ayço deven creyre, C. l' Avangeli
o di,

Where they were oppressed and
straitened a long time ;

Then they cried to the Lord with
a repentant heart ;

And he restored them to *Jerusa-
lem*, but few there were that were
obedient and kept the Law,

And that feared to offend their
King.

Yea some there were, men full of
deceit and falshood,

viz. the Pharises and others who
were verfed in Scripture,

These kept the Law, (as plainly
appears)

Onely that the World might see it,
and to be the more honoured.

But little worth is this honour
which soon vanisheth.

Then were the Saints persecuted,
and those that were just and good ;

Then they prayed unto the Lord
with cries and tears,

That he would come down on
earth and save this World :

For all mankind was in the way of
perdition.

Then sent God the Angel to the
noble Virgin of royal Descent,

Who sweetly saluted her according
to the command of him that sent him,

And after said unto her, Fear not
Marie,

For the Holy Ghoff shall over-
shadow thee ;

Thou shalt bear a Son whom thou
shalt call *Jesus*,

He shall save his People from their
fins.

Nine Moneths the glorious Virgin
bare him in her womb,

But that she might not be made a
publick Example, she was espoused
by *Joseph* ;

Pure was this Virgin and *Joseph*
also.

But this we ought to believe, for
the Scripture saith it,

That

That they put the Infant in the Manger when it was born,

They wrapt him in swaddling cloaths, and lodg'd him but very meanly.

Here may be reprehended those covetous and avaricious men,

Which never cease to heap up Riches together.

Now there were many Miracles wrought when the Lord was born :

God sent the Angel to reveal this Mystery to the Shepherds :

In the East appeared a Star to the three Wise Men.

Glory was given to God on high, and on Earth Peace to the good.

Afterwards the little Childe suffered Persecution,

But the Infant increased in Grace and Age,

And in Divine Wisdom, in which he was instructed,

And called the twelve Apostles, which were rightly so named,

And would change the Law which he gave before ;

He changed it not, that it should be abandoned,

But renewed it that it might be better kept ;

He received Baptism for to give Salvation,

And commanded the Apostles to baptise the Nations,

(For then began the Renewing)

The ancient Law forbade Fornication and Adultery,

But the new reprehends looking and lusting after a Woman ;

The old Law had power to make null Marriage, and that Bills of Divorcement might be given,

But the new faith, Thou shalt not marry her that is put away,

And what God hath joyned let no man separate.

The old Law cursed the barren womb,

Que en la crepia lo pauseron cant fo nà lo fantin,

Dè panc l' envveloperon, paurament fo alberga.

Ayço se pon repenre li cubit e li avar,

Que dama sar aver non se volon cosar.

Moti miracle foron cant fo nà lo Segnor :

Que Dio trames l' Angel anunciar à li pastor :

En Orient aparec una stella à li trei baron.

Gloria fo donà à Dio al cel, en terra paç a li bon.

M. en apres un petit sufurc persequecion,

M. lo fantin creysia per gracia e per età,

E en sapiença devina en local, el era enseгна,

E apelle xii. Apostol lical son ben nominà,

E volc mudar la ley que avant avia donà ;

El non la mude pas quilli fos abandonà,

M. la renouvelle quilli fos prus fort gardà ;

El receop lo Baptism per donar salvament,

E a li Apostol vay dire que baptesan la gent,

C. adonca commençava lo renovellament

Ben defent la ley vellia fornigar e avoutrar,

M. la novella repren veser e cubitar ;

La ley antenia di partir lo matrimoni, e carta de refu se deguesan donar,

M. la novella di non penré la laysà,

E nenguen non departa ço que Dio ha aiostà.

La ley vellia maudi lo ventre que fruc non aporta,

M. la

*M. la novella cosellia gardar verge-
netà,*

*La ley vellia defent solament per-
jurar ;*

*M. la novella di al postot non jurar ;
E prus de si o de non non sia lo tio par-
lar.*

*La ley vellia comanda combater con-
tra li enemich e rendre mal per mal,*

*M. la novella di non te vollias ven-
gier,*

*M. layfa la vangiança al Rey cele-
stial,*

*E layfa viore en paç aquilli que te
faren mal,*

E trobarés pardon del Rey celestial.

*La ley vellia dy, amarés lo tio amic,
e aures en odi lo tio enemich,*

*M. la novella di non farés prus en
ayfi,*

*M. amà li vostre enemich, e façè ben
aquilli que ayron vos,*

*Aurà per li persequent, e per li acay-
sonantà vos,*

*Que vos sia filli del vostre payre local
es en li cel.*

*La ley vellia comanda punir li mal-
façent,*

M. la novella di pardona à tota gent ;

*E trobarés pardon del payre onipo-
tent,*

*C. si tu non perdonarés tu non traba-
rés salvament.*

*Nengun non deo aucire ni ayrrar nen-
guna gent,*

*Manc ni simple ni paure non deven
scarnir,*

*Ni tenir vil lestrang que ven d' au-
truy pays.*

*C. en aquest mont nos sen tuit pelle-
grin.*

*C. nos tuit son frayre deven à Dio
servir.*

*goes la novella ley que Tesbu Xrist a
dit que nos deven tenir.*

But the new counselleth to keep
virginity,

The old Law forbiddeth onely to
forswear ;

But the new faith, *Swear not at all,*
And that thy speech be no more
than *Yea and Nay.*

The old Law biddeth to fight a-
gainst Enemies, and render evil for
evil,

But the new one faith, *Avenge not
thy self,*

But leave thy vengeance to thy
heavenly King,

And let those live in peace which
do thee hurt,

And then shalt thou finde pardon
with the heavenly King.

The old Law faith, Thou shalt love
thy Friend, and hate thine Enemy,

But the new one faith, Thou shalt
do no more so,

But ye shall love your Enemies,
and do good to them that hate you,

And pray for them that persecute
you, and seek for occasion against you,

That ye may be the Children of
your Father which is in Heaven.

The old Law faith, Punish Male-
factours,

But the new faith, Pardon all sorts
of People,

And thou shalt finde pardon with
the Father Almighty,

For if thou dost not pardon, thou
shalt not be saved.

None ought to kill or hate any
person,

Much less ought we to mock ei-
ther simple or poor men,

Nor despise the stranger which
cometh from far.

For in this World we are all Pil-
grims.

Thus all we that are Brethren
ought to serve God.

And this is the new Law which Je-
sus Christ faith we ought to keep.

And

And he called the Apostles and commanded them

To go through the World, and teach all Nations,

To preach to *Jews* and *Greeks*, and all mankind,

And he gave them power over Serpents,

To drive away Devils, and heal the sick,

To raise the Dead, and cleanse the Lepers,

And to do to others as he had done to them;

To possess neither Gold nor Silver, But to be content with Food and Raiment.

To love one another, and to be at peace.

Then he promised them the heavenly Kingdom,

And to those which were spiritually poor:

But he that should know who they are, would quickly number those,

That would be poor of their own accord;

Then he told them what should happen,

How he ought to die, and afterward rise again.

And he told them the Signs and Wonders

Which ought to happen before the end.

Many excellent Parables he spoke to them and the People,

Which were written in the *New Testament*.

But if we will love *Christ*, and know his Doctrine,

We ought to watch, and read the Scripture,

Where we may finde when we shall read,

That onely for doing well, *Christ* was persecuted;

E apellé sio Apostol e fey lor commandament

Que anisan per lo mont e ensegnesan la gent;

Fusios e Grees prediquesan e tota humana gent,

E doné à lor poestà de sobre li serpent,

Gitesan li demoni e sanesan li enferm,

Resucitesan li mort e mondesan li le-bros,

E façesan à li autre enayma el havia fayt à lor,

D' or ni d' argent non fossan possessent,

M. au vita e au vestiment a se tenguesan content.

E amesjan se entre lor e aguesan bona paç.

Adera lor emprômés lo regne celestial,

E aquilli que tenren pauret à spiritual.

M. qui sabrian cal son, illi sarian tost nombra,

Que vollian esser pauro per propria voluntà;

De ço que era avenir el lor way anonciar,

Cosi el devia murir e poy resucitar.

E lor dis las ensegnas e li demonstrament

Lical devian venir devant lo feniment.

Motas bellas semblanças dis à lor e à la gent,

Lasçals foron scriptas al novel testament.

M. se Xrist volen amar e saber sa doctrina,

Nos corventa velliar e legir l' escriptura.

Aqui poyren trobar cant nos auen legi,

Que solament per far ben Xrist fo per-segu;

El resuscitava li mort per divina ver-
tu,

El feçia veser li cec que unca non ha-
vian vist,

El mondava li lebrós e li sor feçia
auvir,

E gitava li demoni, façent motus
vertus;

E cant mays feçia de ben, mays era
persegu.

ço eran li farisio lical lo perseguian;

E aquilli del Rey Herode e lautra gent
clerçia:

C. illi havian envidia, C. la gent lo
seguian;

E car illi creyan en lui e en li sia com-
mandament,

Penferon lui aucire e far moti tor-
ment,

E parleron à Judas e feron li corve-
nent,

Que cel lo lor liorés, el agra 30. ar-
gent.

E Judas fo cubit e fey lo tradiment,

E lioré son segnor entre la mala gent,

Li fusio foron aquilli que lo crucifi-
queron,

Li pè e las mans forment li claveleron,
E corona de spinas en testa li pause-
ron,

Diçent li moti repropri illi lo blaste-
meron;

El dis quel havia sé, fel e açi li beo-
reron.

Tant foron li torment amar e dolo-
ros,

Que larma partic del cors per salvar
li peccador.

Lo cors remas aquí pendu lobre en la
croç

El mey de dui laron 4. plagas li van
far sença li autre batement.

He raised the Dead by Divine
Power,

He made the blinde to see, which
never had seen,

He cleaned the Lepers, and made
the Deaf to hear,

He cast out Devils, working many
Miracles;

And by how much the more he did
good, so much the more was he per-
secuted.

The Pharises were they which per-
secuted him;

And the People of Herod, and the
others, viz. them of the Clergy:

For they envied him, because he
was followed by the People;

Because they believed in him and
his Commandments,

They sought how they might tor-
ment him and put him to death,

And for this reason spoke to Judas
and made an agreement with him,

To deliver him for thirty Pieces of
Silver.

Now Judas being covetous
wrought the Treason,

And betrayed his Lord to those
wicked men,

The Jews were they which crucifi-
ed him,

Nailing fast his Feet and his Hands,
And putting a Crown of Thorns
on his Head,

And speaking many Reproaches,
they blasphemed him;

And when he said, he was thirsty,
they likewise gave him Gall and Vine-
ger to drink.

The Torments were so bitter and
painfull,

That the Soul parted from the Bo-
dy to save Sinners.

The Body having suffered this,
hung there upon the Cross

In the midst of two Thieves;
they gave him four Wounds, besides
other Blows.

And

And after that, the fifth, to accomplish the matter ;

For, one of the Souldiers came and opened his Side,

And immediately there issued out Water and Bloud mixed together,

Whereupon all the Apostles fled, but one returned,

And was there with two Women near unto the Crofs,

All were very sorry, chiefly his Mother,

When she saw her Son dead and naked, fastened upon the Crofs,

He was buried by the good, and watched by the wicked.

He rose out of the Grave the third Day,

And appeared to his Disciples, as he had said unto them ;

Then were they possessed with great joy, when they saw the Lord,

And were confirmed, for before they feared greatly ;

And he conversed with them untill the Day of the Ascension ;

Then our Saviour ascended into Glory,

And said to his Disciples and other Followers,

That to the End of the World he would be with them.

But at the Feast of *Pentecost* he remembered them,

And sent them the Holy Ghost, which is the Comforter,

And taught the Apostles by Divine Doctrine,

And they understood the Languages and the holy Scripture,

And then they remembered what he had said.

They spake without fear, of the Doctrine of *Christ*,

They preached to *Jews* and *Greeks*, working many Miracles ;

And baptized those who believed in the Name of *Jesus Christ*.

Poys li feron la cinquena per far lo compliment ;

C. un de Cavalier veng e li ubere la costa,

Adonc y sic sanc e ayga en semp mescla,

Tuit li Apostol fugiron, ma l' un i retorné,

E era aqui au deas monas islant josta la croç,

Grant dolor havian tuit---dona,

Cant illi veyá son filli mort e nu e nasçus en la croç,

De li bon fo sebeli e gardà de li fellon.

El tray li sio d' enferme e refucitè alterç jorn,

E aparec à li sio enayma el havia dit à lor ;

Adonca agron grant goy cant vignon lo Segnor,

E foron conforta que anant havian grant paor ;

E conversè cun lor entro al dia de l' ascension ;

Ad. monte en gloria lo nostre-Salvador,

E dis à la sio Apostol e à li autre ensegador,

Que entro à la fin del seglen fora sotavia au lor.

Mas cant à Pandecosta se recorde de lor,

Et lor tramés lo Sant Sprit local es consolador,

E ensegné li Apostol per divina doctrina,

E saupron li lengaje e la santa Scriptura,

Adonc lor sovenç de ço quel havia dit.

Sença temor parlavan la doctrina de Xrist,

Fusios e Grees predicavan façent muitas vertus ;

E li crescent baptejavan al nom de Yeshu Xrist.

Ad.

Ad. fo fayt un poble de novel converti ;

Crestian foron nominà, C. illi creyan en Xrist.

M. ço troben que l' Escriptura di,

Mot fort li perseguian Fufios e Saracins.

M. tant foron fort li Apostol en la temor del Segnor,

E li home e las fenas lical eran cun lor.

Que per lor non laysavan ni lor fayt ni lor dit,

Tant que moi naucifferon enayma illi havian Yeshu Xrist.

Grant foron li torment segont ques script,

Solament, C. Monstravan la via de Feshu Xrist.

M. aquilli que li perseguian non era tant a mal tenir ;

C. illi non havian la fé del nostre Segnor Feshu Xrist,

Coma d' aquilli que queron ara cayson e que persegon tant ;

Que Crestian devon esser, ma mal ofan semblant.

M. enço sepon repenre aquilli lical persegon e conforiar li bon ;

C. non se troba en neguna leyçon, Que li sant perseguesan neun ne mese- san en preson.

M. en apres li Apostol foron li doctör alcun,

La via de Yeshu Xrist monstravan lo nostre Salvador.

M. encara se troba alcun en aquest temp present,

Lical son manifest à mot poc de gent,

La via de Yeshu Xrist mot fort volrian mostrar,

M. tant son persequ que poc o poyon far,

Tant son li fals e Crestian enceca per erro,

Then was there a People new converted ;

They were called *Christians*, for they believed in *Christ*.

But we finde here that the Scripture saith,

That the *Jews* and *Saracins* persecuted them grievously.

But the Apostles were so fortified in the fear of the Lord,

And the Men and Women which were with them.

That for all that, they left neither speaking nor doing,

Whatsoever should come of it, so that they might have *Jesus Christ*.

The Torments were great, according to what is written,

Onely because they taught the way of *Jesus Christ*.

But as for the Persecutours we need not so much wonder,

For, they had not the Faith of our Lord *Jesus Christ*,

Like those who now seek occasion to persecute the Saints ;

Which men ought to be *Christians*, but appear not to be such.

And in this they are to be blamed, for that they persecute and imprison the good ;

For, it is not found any where,

That the Saints persecuted or imprisoned any.

Now after the Apostles, were certain Teachers,

Who taught the way of *Jesus Christ* our Saviour.

And these are found even at this present Day,

But they are known to very few,

Who have a great desire to teach the way of *Jesus Christ*,

But they are so persecuted, that they are able to do but little,

So much are the false *Christians* blinded with Error,

And

And more than the rest they that are Pastours,

For they persecute and hate those who are better than themselves,

And let those live quietly who are false Deceivers.

But by this we may know that they are not good Pastours,

For they love not the Sheep, but onely for their Fleeces.

The Scripture saith, and it is evident,

That if any man love those who are good, he must needs love God, and *Iesus Christ*.

Such an one will neither curse, swear, nor lye,

He will neither commit Adultery, nor kill; he will neither defraud his Neighbour,

Nor avenge himself of his Enemies.

Now such an one is termed a *Waldensian*, and worthy to be punished,

And they finde occasion by Lyes and by Deceit,

To take from him that which he has gotten by his just labour.

However, he that's thus persecuted for the fear of the Lord, strengthens himself greatly,

By this consideration, that the Kingdom of Heaven shall be given him at the end of the World.

Then he shall have a weight of glory in recompence for all such dishonour.

But herein is clearly manifest the malice of those men,

That they which will curse, lye, and swear,

He that will frequently put his Money to Usury, kill, and whore,

And avenge himself on those which hurt him;

This they say is a good man, and to be accounted faithfull.

But let him take heed he be not deceived at the end,

E majorment que li autre autre aquilli que son Pastor,

Que illi per segon e ancion aquilli que son mellior,

E layson viore en paç aquilli que son fals enganador.

M. enço se po conoysser quilli non son bon Pastor,

C. non son aman las feas si non per la toyson.

M. l' Escriptura di e nos o poen veyr,

Que sel ama alcun bon quel volla amar Dio e temer Ieshu Xrist.

Que non volla mandire ni jurar ni mentir,

Ni avoutrar ni aucire ni penre del autruy,

Ni veniar se de li suo enemic.

Illi diçon quel es vandés e degne de punir,

Ban cayson mençonias en engan,

Cusi illi li poysan toler ço quel ha de son just a fan.

M. forment se conforte aquel ques persequ per la temor del Segnor,

C. lo regne de li cel li seré aparellia à lisir d' aquest mont.

Ad. auré grant gloria sel aure agu desonor.

M. en ço es mot manifesta la malicia de lor,

Que aquel que vol mandire e mentir e jurar,

E forment prestar à usura, e aucire, e avoutrar,

E veniar se d' aquilli que li fan mal;

Illi diçon que es prodome e leal home recoynta.

M. à la fin garde se quel non sia engana,

Cant

*Cant ven lo mal mortal, la mort lo
costeng e à pena po parlar,*

E demanda lo prevere se vol confessar:

*M. segont l' Escriptura el ha trop tarç à
l'alcal commanda e di,*

*Sane vio te confessa, non attendra à la
fin ;*

*Lo preverli demanda si el ha nengun
pescà,*

*Dui mot o tre li respont e ha tost ena-
vança ;*

*Ben li di lo prever que el non po esser
asot,*

*Sel non rent tot lautrui e esmende ben
sio tort :*

*M. cant el au ayço el ha grant pensa-
ment,*

E pensa entre si siel rent entierament,

*Que remanre à sio eyfant, ni que di-
ren la gent ?*

*A sio eyfant commanda quilli eymen
don sio tort,*

*E fay pat a lo prever quel poysa esser
asot ;*

*Si el ha cent lioras d' autrui e encara
ben dui,*

Car lo prever lo quita per cent soç,

*E tal volta permens cant el non po
haver prus,*

*E fay li amones tanças e li promet
pardon,*

*Quel faça dire mesa per si e per li sio
payron ;*

*E lor empromet pardon sia à just o sia
à fellon,*

Ad. si pausa la man sus la testa,

*Cant el li laysa prus li mena prus
grants festa,*

*E fay li entendement quel sia mot ben
asot.*

*M. mal son eymenda aquilli de qui el
ha agu li tort,*

When he has received the stroke of
Death, and when Death seizes on
him, and he becomes almost speech-
less,

Then he desires the Priest to con-
fess him :

But according to the Scriptures he
has delayed too long, for that com-
mands us

To repent while we have time, and
not to put it off till the last :

The Priest asketh him if he hath
any sin,

He answers two or three words,
and soon has done ;

The Priest tells him he cannot be
forgiven,

If he do not restore, and examine
well his Faults :

When he hears this, he's very much
troubled,

And thinks with himself, if he re-
store intirely,

What shall he leave his Children,
and what will the World say ?

Then he commandeth his Chil-
dren to examine their Faults,

And buyeth of the Priest his Ab-
solution ;

Though he hath a thousand Livres
of another and a better Penny, yet

The Priest acquits him for a hun-
dred Pence,

And sometimes for less when he
can get no more,

Telling him a large Story, and pro-
mising him Pardon,

That he'll fay Mass for him, and for
his Ancestours ;

And thus he pardons them be they
righteous or wicked,

Laying his Hand upon their Heads,
(But when he leaves them, he maketh
the better chear)

And telling him that he is very well
absolved.

But alas they are but sadly confes-
sed who are thus faulty,

And

And will certainly be deceived in
such an Absolution,

And he that maketh him believe it
finneth mortally.

For, I dare say, and it is very true,

That all the Popes which have
been from *Silvester* to this present,

And all *Cardinals, Bishops, Abbots,*
and the like,

Have no power to absolve or par-
don,

Any creature so much as one mor-
tal sin;

'Tis God alone who pardons, and
no other.

But this ought they to do who are
Pastours,

They ought to preach to the Peo-
ple, and pray with them,

And feed them often with divine
Doctrine;

And chastise the Sinners with Di-
cipline,

Viz. by declaring that they ought
to repent.

First, that they confess their sins
freely and fully,

And that they repent in this pre-
sent life,

That they fast and gives Alms,
and pray with a fervent heart,

For, by these things the Soul findes
Salvation:

Wherefore we *Christians* which
have finned

And forsaken the Law of *Jesus*
Christ,

Having neither Fear, Faith, nor
Love,

We must confess our sins without
any delay,

We must amend with weeping and
repentance,

The offences which we have com-
mitted, & for those three mortal sins,

To wit, for the Lust of the Eye,
the Lusts of the Flesh, and the Pride
of Life, through which we have done
evil;

*M. el seré engana en aytal absolue-
ment,*

*E aquel que o say creyre y pecca mor-
talment,*

*M. yo ansó dire, C. se troba en ver,
Que tuit li papa que foron de Salvestre
entro en aquest,*

*E tuit li Cardinal, e tuit li Vesque, e
tuit li Aba, tuit aquesti en semp,*

*Non han tant de potestà de dever asol-
var quilli poyan perdonar*

*A nenguna creatura pur un pecca
mortal;*

*Solament Dio perdona que autre non
o po far.*

*M. ayço devon far aquilli que son Pa-
stor,*

*Predicar devon lo poble e istar en ore-
son,*

E passyer lo sovent de divina doctrina;

*E castigar li peccant donant à lor de-
ciplina.*

*ço es uraya amonestança quilli hayan
pen:iment.*

*Prumierament se confesson sença neun
mancament,*

*E quilli façan penedonça en la vita
present.*

*Funare far almosnas e aurar au cor
bullient,*

*C. per aquestas cosas troba larma sal-
vament:*

*D. nos crestianaytios crestians lical
hauen peccà,*

*La ley de Yeshu Xrist havcn aban-
dona,*

C. non havcn temor ni fé ni carità,

*Confessar nos coventia non y deven
tarcar,*

*Au plor e au pen:iment nos coven
smendar,*

*L' ofensa que havcn fayta per 3. pec-
ca mortal,*

*Per cubiticia doli e per de leyt de carn
e per superbia de visa, perque havcn fayt
lo mal;*

Aquesta

*Aquesta via nos conuent tenir.
Si nos volen amar ni segre Yeshu
Xrist,*

Paureta spiritual de cor deuen tenir,

*E amar la casteta, Dio humilment
servir,*

*Adonca ensegrian la via de Yeshu
Xrist,*

E mayss' uencorian li nostre enemic.

*Brcoment es recoynta en aquesta léy-
con*

De las 3. leys que Dio doné al mont ;

*La primera ley demostra qui a sen ni
raçon,*

*çoes à conoysser Dio e onrar lo suo
Creator.*

*C. aquel que ha entendement po ben
pensar entre si,*

*Que el non ses pas formà ni li autre
atreji :*

*D. ayçi po conoysser aquel que ha sen
ni raçon,*

*C. lo es un Segnor Dio que ha formà
tot la mont,*

*E conoyssent lui mot lo deuen hono-
rar ;*

*C. aquillilli foron dampnà que non o
volgron far.*

M. la 2. ley que Dio doné à Moysent,

*Nos enseгна à temor Dio e à servir
lui forment.*

*C. el condampnà e punis tot aquel
home que ofent.*

*Ma la 3. ley lacal es ara al temp pre-
sent,*

*Nos enseгна amar Dio del cor e ser-
vir purament :*

*C. atent lo peccador eli dona alonga-
ment,*

*Quel poysa far penedencia en la vita
present.*

*L' autre ley dequienant prus non
deuen haver,*

We must keep this way.

If we will love and follow *Jesus
Christ,*

We must have spiritual poverty of
heart,

And love Chastity, and serve God
humbly,

For, so we may follow the way of
Jesus Christ,

And thus we may overcome our
Enemies.

There is a brief Rehearfal in this
Lesson,

Of three Laws which God gave to
the World ;

The first Law directeth men who
have judgment and reason,

Viz. to know God, and to pray to
his Creator.

For he that hath judgment, may
well think with himself,

That he formed not himself, nor
any thing else :

Then here he who hath judg-
ment and reason may know,

That there's one Lord God who
created all the World,

And knowing him, he ought much
to honour him ;

For, they were damned that would
not do it.

The second Law which God gave
to *Moses,*

Teacheth us to fear God, and to
serve him with ail our strength ;

For he condemneth and punisheth
every one that offends.

But the third Law which is at this
present time,

Teacheth us to love God, and serve
him purely :

For he waiteth for the Sinner, and
giveth him time,

That he may repent in this present
life.

As for any other Law to come after
we shall have none.

Save onely to imitate *Jesus Christ*,
and to do his will,

And keep fast that which he com-
mands us,

And to be well forewarned when
Antichrist shall come.

That we may believe neither to his
words nor to his works,

Now according to the Scripture,
there are already many *Antichrists*.

For, all those which are contrary to
Christ, are *Antichrists*.

Many Signs and great Wonders
Shall be from this time forward un-
till the Day of Judgment,

The Heaven and the Earth shall
burn, and all the Living die.

After which all shall arise to ever-
lasting Life,

And all Buildings shall be laid flat.

Then shall be the last Judgment,

When God shall separate his Peo-
ple, according as its written,

To the wicked he shall say, *Depart
ye from me into Hell Fire, which never
shall be quenched;*

With grievous Punishments there
to be straitened;

By multitude of Pains, and sharp
torment:

For you shall be damned without
remedy.

From which God deliver us, if it
be his blessed will,

And give us to hear that which he
shall say to his Elect without delay;

*Come hither ye blessed of my Fa-
ther,*

*Inherit the Kingdom prepared for you
from the beginning of the World,*

Where you shall have Pleasure, Ri-
ches and Honour.

May it please the Lord which form-
ed the World,

That we may be of the number of
his Elect to dwell in his Court for
ever.

Praised be God. *Amen.*

*M. ensagro Teshu Xrist e far li sio pla-
cer,*

*E gardar fermament ço quel ha com-
mandà,*

*E esser mot avisà cant venré lente
Xrist.*

*Que nos non crean à son fayt ni à son
dit,*

*M. segont l' Escriptura ara son moto
AnteXrist.*

*C. AnteXrist son tuit aquilli que con-
trarian à Xrist.*

*Motas ensegnas e grants demonstrament
Saren dos aquest temp entro al dia del
jujament,*

*Lo cel e la terra ardren e murren tuit
li vivent.*

*Poys resucitaren tuit en vita perman-
nent,*

E seren aplanat tuit li hodificament,

Ad. seré fayt lo derier jujament,

*Dio pardre lo sio poble segont que es
script,*

Ali mal diré departé vos demi,

*Ana el fuoc enfernal que mays non
auré fia;*

*Per 3. greos condicions seré costreyt
aqui;*

*Per moteça de renas e per aspre tor-
ment:*

E car seré dapnà sença defalhimet.

*D' aqui nos gardo Dio per lo sio place-
ment,*

*E nos done auvir ço quel dire à la soa
gent e nant quel tarçe gayre,*

*Cant el diré venevosen au mi beneyt
del mio payre,*

*E possestre lo regne local es aparellia à
vos del commançament del mont,*

*Al cal luoc auré deleyt e riquesas e
honor.*

Praça aquel Segnor que formé lo mont,

*Que nos sian de si cyleyt per isiar en sa
cort.*

Dio gracias. Amen.

A Trea-



A Treatise concerning the fear of the Lord.

De la temor del Segnor.

L A temor del Segnor degieta li pecca. Per la temor del Segnor nayson moti ben. Dont di Salomon, la temor del Segnor es commencement de sapiencia. E dereço di, l'ome es benaura local es totavia temeros. Car per la temor del Segnor las armas son deilioras de las penas d'enfern. E per la temor del Segnor son atroba li goy de paradís. Car l'amor de Dio & del proyme es carita. E aquel qu' a carita el a Dio. E aquel local ha Dio el se depart de las cosas mundanas, e aquel qu' ama Dio el tem las penas d'enfern, e desira li goy de paradís, en lieals el espera de peruenir, en lical el espera de permanir. En lical non es temor de la mort, ni temor de li enemic. A qui es vita sença mort. Donca per l'amor de Dio & del proyme es aquista vita eterna. E S. Paul di, l'amor de Dio & del proyme non hobra mal. E aquel que fare aquestas cosas non di trecorare en pecca. Ma aquel que s'enclina a las cosas temporals el se delogna de l'amor de Dio. Car las riqueças non pon esser aquisitas sença peca en aquest mont. Car se l'un non pert, l'autre non po ganhar, & aquel local gagna s'a legra, e aquel local pert se contrista. Ma moti son lical esperan de far almofna de la sudor de li autre. E despollian l'un, e vierton l'autre. Ma l'almofna feita con enequita es desprecia derant Dio. Dont di Sant Au-

Of the Fear of the Lord.

T He fear of the Lord drives away sin. By the fear of the Lord is procured much good. As Solomon saith, *The fear of the Lord is the beginning of wisdom.* And again, *Happy is the man that always thus fears.* For by the fear of the Lord his Soul is delivered from the pains of Hell, and by the fear of the Lord he findes the joys of Heaven. The Love of God and of our Neighbour, is Charity; and he that has Charity, is of God; and he that is of God, is weaned from the things of this World: and he which loves God, fears the Pains of Hell, and thirsts after the Joys of Heaven, of which he hopes to have the fruition, and wherein he hopes to live, where there is no fear of Death, or of Enemies, and where there is Life without Death; wherefore through the Love of God, and of our Neighbour is obtained eternal Life. And St. Paul saith, that the Love of God and of our Neighbour, works no evil. And he that shall do those things, shall never fall. Whereas he that lets his heart run after temporal things, departs from the Love of God. For Riches cannot be heaped up in this world without sin, becaufe what one gaineth another loseth; and where the Gainer rejoyceth, the Loser is made sad. Now there are many who hope to give Alms out of the Sweat of other mens Brows, stripping one to cloath another, but such Alms-deeds are not at all acceptable before God, accord-

ing

ing to that of *St. Augustin*, *Those Alms are well-pleasing to God, which are given out of a mans own Substance, and are not the Fruits of Rapine and Usury*: For, that Charity which proceeds from Rapine and Usury, is not a Work of Mercy, but a fomenting and cherishing of sin. O Brethren, what shall we say of these rich men that *heap up Riches, and know not for whom they have gathered them*? While they compass earthly things, they lose the heavenly: and in gaining the World, lose their own Souls. How many are there who think they are in the Light, and yet are compassed about with Darknes? O blinde Covetousness, which divides the Soul from *Christ*, and joyns it to the Devil! just as that Rich man, who *far'd deliciously every day*! O miserable Rich men, why are ye not afraid and dismayed? ye that covet sublunary, and lose celestial Treasures? according to that of *St. James*, *Go to now ye Rich men! weep and howl for the Miseries that are coming upon you*! Wo be to such! for a Lover of Wealth shall finde no Mercy, and the covetous man who never says it is enough, is like unto Hell it self, which look how much the more it hath so much the more it still desires; Now wo be to them who shall thus be swallowed up by the infernal Pit! who while they have time and opportunity, will not repent and amend their Lives; therefore when Death shall come and seize on them, they shall leave all their Power and Riches behinde them in this World; and onely their miserable Souls shall depart into Hell Torments. Even as our Saviour says in the Gospel, that *It is* (not onely hard, but) *impossible for him that trusts in his Riches, to enter into the Kingdom of God*. And the Apostle saith, that *Covetousness* (or the Love of Money) *is the Root of all evil*. It was a Saying of *St. Gregory*,

gustin, *aquesta almosna play à Dio lical es feita de la propria sostancia, e non de rapina, ni d'usura. Car far almosna de rapina ho d' usura non es hobra de misericordia. Ma es nutriment de pecca. O frayre cal cosa diren nos da quilli ric lical traforrión, e mesconoyson a qui illi o aquisitan, illi aquisitan las cosas terrenals, e perdon las celestials, illi aquisitan las riqueças, e perdon las lors armas. Car moti son lical pensan esser en lumena, e son en tenebras. O ceca cubitiicia lical deparies las armas de Christ, e las aiostas al diabol. En ayra aquel ric local manava per cascn dia resplandiamment, ho miseros rics perque non vos espavanta vos, lica, cubitan las cosas terrenals, e perdon las celestials. Dont di Sant Jaco, ho ric face ara plora udola las vostras miserias las cals seren feitas a vos. Malaventura a quilli tal. Car l'avar non a misericordia. E lo cubitos es semblant à l'enfern. Car l'enfern entant cant el devora plus entant el cubita plus: en aysi l'avar non es unca savia. E malaventura à quilli tal lical l'enfern tranlutire, lical dementre qu' illi an temp, e son en la lor poyança illi non volun far penitença, e non se volon eymendar. Ma cant la mort venre adonca la lor poyança, e las lors riqueças remanren al mont. E la sola arma misericordiosa anare a las penas d'enfern. En ayra di lo Segnor en l'avangeli, lo es greo cosa, e non poderosa li permanent en las riqueças intrar al regne de Dio. E l'Apostol di, cubitiicia es reis de tuit li mal. Dont di Sant Gregory, lo superbios,*

e l'avar non pon esser atroba sença superbia. Car alcuna cosa non val non aver las riqueças, si la voluntà es de possehir. Donca nos non deven desirar las cosas terrenals. Car aquelas cosas que son vistas perison, & aquellas que son desobre permanon en eterna. Car lo miserios peccador ha vergogna de confessar suo pecca, e non tem de rendre raçon devant la eternal juje al jorn del general giudici. Car adonca non sere solament en cerca de li greo pecca. Ma neys de las cogitacions, e de las parollas auciosas. E adonca non sere luoc al cal li peccador se possan rescondre. Adonca li peccador dren à las montagnas chaje sobre nos. Emperço nos nos deven guardar de la cubitticia, e de l'avaricia, e non tresornuar en aquest mont. En ayra di lo Segnor en Sant Mathio, non volhi tresornuar à vos trasor en terra al cal luoc ruilli, e camolas lo degastan. E dereço es dit, cal cosa profeita a l'ome si el gagna tot lo mont, e sufre destruyment à la soa arma. E Sant Ferome di, que si tuit li parent d'alcun home, local fo danna, done san totas las cosas las cals son al mont illi non poyrian deiliorar luy. Car en enfern non a alcuna redension. E Sant Fohan di, non volli amar lo mont, ni aquellas cosas lascals son del mont, si algun ama lo mont la carità del paire non es en luy. Car tot ço qu' es al mont es cubitticia de olli, e cubitticia de carn, e soperbia de vita, lacal non es del paire, ma es del mont. Emperço regarden nos mesçyme, e pensen en cal luoc son li Rey, en cal luoc son li Princy, en cal luoc son li Poderos. Anc illi vengron de tanta poyança, e alegreça en

that the covetous and proud man were never found without pride and covetousness. The truth is, it matters not at all that a man is poor, if so be that his minde be carried our with a desire to possess. Wherefore we ought not so much as to desire worldly things, since those things which are seen, are but temporal, and those things which are not seen, are eternal. The miserable Sinner is ashamed to confess his sin, but is not afraid of giving an account before the eternal Judg at the great Day of Judgment, where they must not onely give an account of their more crying sins, but also of their very thoughts, and idle words: and then there will be no place found for Sinners where to hide themselves! Then shall they say to the Mountains, Fall on us. For this reason we ought to beware of Covetousness and Avarice, and of heaping up to our selves Treasures in this World; It is our Saviour's counsel in the Gospel of St. Matthew, Lay not up for your selves Treasures upon Earth, where the Moth and the Rust corrupt. And again he saith, What will it profit a man to gain the whole World, and lose his own Soul? And St. Ferome saith, that if all the friends or kinred of a damned Soul should give all that they have in the World, they could not possibly redeem his Soul. For in the infernal Pit there is no Redemption. And therefore St. Fohan counselleth us not to love the World, nor the things of the World, and saith, that if any man do love the World, the Love of the Father is not in him: for, what soever is in the World consists either in the Lust of the Eye, the Lust of the Flesh, or the Pride of Life, which is not of the Father, but of the World. This should cause us to consider our selves, and to consider where the Kings, Princes, and Potentates of the Earth now are, how they have miserably fallen from so great a heighth of Power and jollity into such

an extremity of misery and anguish, from so great riches to so great poverty, from such fulness to so much want, from so sweet pleasures to such a degree of sadness, from so short a life to so long a death, from so little a measure of health to so continued a sickness, from so little enjoyment of light to so long a night of darkness and obscurity: thus all those who are acquainted with *the Riches of this world, fall into temptations, and the snares of the Devil, into many vain and hurtfull Lusts*, which draw the Soul unto destruction and perdition. And *St. Augustin* says, that *the Lust or Concupiscence of a Man cannot be satisfied, and that it hath no bounds nor measure*; wherefore it is said, O thou covetous man, thou hast no spiritual eye to see Heaven, nor hast thou any heart to know God. And *by the hardness of thy heart thou treasurest up wrath unto the day of judgment, (or wrath.)* Wherefore let us not covet after earthly, but after heavenly things, and let us set our Love upon *Christ*. For the Love of Man bringeth Sorrow, but the Love of *Christ* quencth the Fire of Hell, and expells the Love of the World. Let us not then do our own will, but the will of him who came down from Heaven, and said, *I am not come to do mine own will, but the will of him that sent me.* And again, *Thy will be done.* But there are many who are apt to say, I am yet young, and cannot break or bridle my will, but when I am older, then I will repent. Alas, this is to speak like a Fool, for the miserable wretch knows not whether he shall live till the morrow, and yet he thinks to live many years, yea till he reach old age. But what if the young man be constrained to depart this Life, for this Life is short, and this shortness is uncertain? When we rise in the Morning, we know not whether ever we

tanta miseria, e angustia, de tantas riqueças en tanta pauretà, de tanta saciota en tant grant fam, de tanti daleit en tant longa tristícia, de tant poc de vita tant tonga mort, de tant poc de sanità tant longa enfermetà, de tant poc de lume tant longas tenebras. Emperço iuit li ome lical conoyson las riqueças d'aquest mont chayon en las tentacions, e en li las del diavol, en moti desirier non profeytivol, ma noysivol, lical tiran las armas à destruyment, e à perdicion. E Sant Augustin di, que la cubitticia de l'ome non po esser saçia, e non a alcuna mesura. Emperço es dit, O avar tu non as olli spiritual à veir lo cel, ni non as lo cor à conoiser Dio. E segont la dureça del tio cor tu trasformares à tu l'ira de Dio al jorn del judici. Emperço non cubitan las cosas terrenals; ma desiren las celestials, e pausan la nostra amor à Christ. Car l'amor de l'ome amena à dolor, ma l'amor de Christ amorta lo fuoc de l'enfern, e degieta l'amor terrenal. Donca non vullian far la nostra voluntà, ma la voluntà d'aquel que descende del cel. E dis, yo non vine far la mia voluntà, ma la voluntà de luy local trames my. E dereço di, la toa voluntà sia feita. Ma moti son lical dison, yo soy encara jove, e non pois rompre la mia voluntà, ma cant serey velli adonca farey penedença. Anc aquest es un fol parlar. Car lo paure miserios mesconois si el viore entro à landeman, e pensa si viore moti ans, e pensa si viore entro à la velleça. Fasia ço que lo jove sia costreyt de isir d'aquesta vita. Car aquesta vita es breo, e aquella brevetat es non certana. Car cant nos leven de matin nos mesconoisen

si

*si nos perveren entro al vespre. E de-
reço antre son lical dicono li nostre vis-
queron, e non feron penitencia, basta
a nos si nos façen en ayra illi feron.
Fo volli visitar las mias cosas dementre
que yo vivo. Car dura cosa es à my de
departir las mias cosas à i paure. O
home sol local diçes aquestas cosas,
perque non regardas tu, Car li tio pai-
ron lical visqueron ya non son. E cal
cosa profeita à lor las riqueças lascals
illi agron, o qual profreit fereon à la
lors armas aquelas cosas qu' illi gar-
deron à li lor aretiers. E si tu regardas
aquelas cosas lascals tu laifas, perque
non regardas tu aquelas cosas lascals
tu perdes. Car cal cosa es à tu plus
d' aver la toa arma, o lo tio filli, local
sere à tu esfrag en apres la mort. Anc
aquei vio malament local se depart de
la misericordia de Dio, ya sia ço que el
meseyme sia piatos, e patient, e mise-
ricordios, e espera que nos nos smen-
dan. Car el non dona solament lo per-
don ey repentent, Ma neys empromet à
lor lo guardon, e ey perseveran el dona
la corona. Nos aven eysempre al leiron
local fo converti à la cros, e a qui aque-
ste d' auvir, yo dic verament à tu. Car
tu seres en coy cun my en paradys. Em-
perço aquei es benaura local es totavia
aparellia. Car lo Segnor venne en l' ora
lacial nos mesconoisen. Donca auren de-
mentre que nos aven temp. E non nos
villian deleitar en aquest mont qu' es
plen d' nequità, al cal la nostra vita
es plena de tentacions. Donca dementre
que nos aven temp façan penedença.
Car la nostra vita es breo. E fugen
l' enemig non vesible, e coren à la so-*

shall live to see the Evening. Again,
there be others who say, Our fore-fa-
thers have lived and never repented,
it is sufficient to do as they have done
before us. For my part I am resolved
to enjoy what I have, as long as I live,
for 'tis too hard for me to part with
my Goods, and give them to the
Poor. O foolish man that thou art,
who pleadest thus! Wherefore dost
thou not better consider? Thy Fa-
thers indeed have lived, but now they
are no more; and what do those Ri-
ches profit them which they so gree-
dily heaped up together: or what doth
all their Substance which they left to
their Children, now avail them? And
if thou hast regard to those things
which thou leavest behinde thee, why
dost thou not regard those things
which thou lovest? Which hadst thou
rather preserve, thy Soul or thy Son,
who will become a stranger to thee
after Death? So then, he leads a wicked
Life, who thus departs from Gods
Mercy, although he be in his own per-
son never so meek, patient, and mer-
ciful, and hopes to repent and amend:
for, God doth not onely pardon those
who repent, but also promiseth them
to be their Guardian; and to those
who persevere, and hold on to the end,
a Crown of Life. We have an Exam-
ple in the Thief, who became convert-
ed even when he was upon the Cross,
and had his Petition granted him, with
a Verily I say unto thee, This day shalt
thou be with me in Paradise. Where-
fore happy is he that is always in rea-
diness, for the Lord will come in an hour
that we are not aware of. Let us pray
while we have time, and not delight
our selves in this World which is full
of iniquity, and wherein our Life is
full of temptations. I say, Let us re-
pent while we have time, for as much
as our Life is but short; as likewise
let us shun our visible Enemies, and
have

have recourse to the sovereign City of God which ought to be our Sanctuary. He it is *who hath redeemed us by his own Blood*, and whom we ought therefore to love above all things, and to keep his Commandments. But this thing ought not to be neglected by us, which the Lord *Jesus* hath shewed by the holy Scriptures. For, the End of this World draws nigh and I trust the coming of the Lord is at hand, when he shall come to judge all the World with Fire, and all things that are here before our Eys. For, we know that at the last Day, when the sins of men are come to their full height, then shall *Fire go forth from the Lord* and burn up all things which are found in the World; and then all the glory of this World shall vanish and turn to nothing by reason of the sin of man. Then our Lord *Jesus Christ*, and all the Angels of Heaven with him shall come to Judgment in the *Valley of Jehosaphat*; and all Nations shall be assembled before him, and they shall be separated the one from the other, as the Shepherd separates the Sheep from the Goats. Wherefore it is said in the *Revelation*, that *the days shall come, when the wicked shall call and cry for death, and shall desire to die and shall not be able, for, death shall fly from them*. And that golden mouth'd *St. John* says, that *the Lord has prepared a Kingdom for those who shall resist sin, and attain unto Grace*, but for those which shall not repent, are prepared the Pains & Fire of Hell.

beyrana città de Dio, local deo esser lo nostre refugery. Car el rens nos del suo propi sanc. E nos lo deven amar sobre totas cosas, e deven guardar li commandament de luy. Ma aquesta cosa non deo esser rescinduo de nos, lacal lo nostre Segnor Jhesu Christ a dimostra per las sayntas Scripturas. Car la fin d'aquest mont s'apropia, e yo spero que l'avenament del Segnor sia pres, qu'el vegna jujar tot lo moi per fuoc, e totas las cosas que son al regardament de li olli. Car nos saben que un derciran jorn cant li pecca de li ome seren compli; Adonca fuoc isire del Segnor, e ardre totas las cosas que son al mont. E la gloria d'aquest mont retornare à nient per li pecca de li home. E adonca lo nostre Segnor Jhesu Christ al judici en la val de Jusafat, e tuit li Angeli de Paradis cun luy, e totas las gent seren aïosta denant luy, e departire lor l'un de l'autre en ayra lo pastor depart las feus de li bouc. Dont lo es dit en l'Apocalis, qu'un jorn venire al cal li peccador apelaren la mort. Car illi volrian morir, ma illi non poiren, car la mort fugire de lor. E Sant Fohan boca d'ordi, que lo Segnor a aparellia lo suo regne à qu'illi que contraferon à li pecca, e monteron à las virtus: ma à qu'illi que non volgron far penedença es aparellia la pena, e lo fuoc de l'enfern.



A Treatise of Tribulations.

De las Tribulacions.

MOtas son las tribulacions de li just. *Ma lo Segnor deyliorare lor de totas. E Sant Paul di, per motas tribulacions covent a nos intrar al regne de Dio, e qui non aure part a las tribulacions non aure part à las consolacions. E lo Segnor di l'avangeli, ama li vostre enemic, e façe ben aquilli lical eyveron vos. E Augustinus di, entant cant lo tio enemic te noyre entant plus devex luy amar. C. per aytal amor tu poyres aver vita eterna. C. si lo mal home te volre noyre denant qu'el te aya fait lo mal el seve nafra al suo cor, e tot lo mal local el vollia far à tu retornare sobre luy. E si lo fellon te tol ton aver per la soa felonìa, e al pert plus tu local perdes lo tio aver, O luy local pert la soa arma. Aquilli que veon cun li olli del cor conoyson la danacion de l'arma. Mori son lical an li olli à conoyser l'or, e l'argent. Ma illi non an olli à conoyssa la danacion de la lor arma. Lo Segnor conforta li bon home diçent; Non vollia temer aquilli lical auccion lo cors. Ma non pon àucir l'arma. Tusi aquilli lical contrastan à vos, forsevan, C. illi non veon ni se conoyson, Ma fan en ayma si alcun forseua tenia lo glay en la man, e talliava la gonella de l'autre, e en apres se feria*

Of Tribulations.

MAny are the Afflictions of the Righteous, but the Lord will deliver them out of all; and St. Paul saith, that through many Tribulations we must enter into the Kingdom of God; and whosoever has not his share of Persecutions, shall not be Partaker of the Consolations. Our blessed Saviour saith in the Gospel, *Love your Enemies, and do good to them that hate you;* and St. Augustin saith, *The more thine Enemy hurts thee, the more thou oughtest to love him, for, in so doing thou shalt inherit eternal Life.* For, the wicked even when he seeks to do thee harm, his Conscience accuses him before the Action, so that all the evil and mischief he deviseth against thee, returns upon his own head. And if a Thief robs thee, and takes away thy Estate from thee, he hath the greater loss of the two, for, alas, he loseth his own Soul. Those which see with the Eys of the heart, they both know and fear the Damnation of their Souls. There are many men who are quick sighted enough to discern Gold and Silver, but have no Eys to discern the Damnation of their own Souls. The Lord comforts the Righteous when he bids them, *not to fear those who can kill the Body onely, but cannot hurt the Soul.* Our Adversaries are doubtless bereaved of sense, who neither see nor know themselves, but do just like a mad man, who having a naked Sword in his hand, first cuts off the Lap of his Neighbours Garment, and then sheaths

sheaths it in his own bowels. For as the Coat is the Vesture of the Body, so is the Body properly the Vesture of the Soul. And if a just man endure Persecution in this World for the Love of God, his Reward shall be eternal in that which is to come. Consider what the Lord suffered for thee, and how loth thou wouldst be to suffer (wert thou able) for his sake, what he has sustained for thee. Thou wouldst be loth to hang on such a Cross, as that on which the Lord was hung and crucified for thy sins. Think not that thine Enemy has any power over thee, but what God gives him; do not therefore so much minde what power God gives to wicked men, as what Reward he has promised to give thee. *O Beloved, we now see that we are the Children of God, although it doth not yet appear what we shall be hereafter: we know that when he shall appear, we shall be like unto him, for, we shall behold him as he is.* Christ is our Life, strive then to imitate Christ. Christ came into the World to suffer Martyrdom, and was afterwards exalted. Christ suffered Death for us, and rose again, as thou expectest to do; and if the work frighten thee, look upon the Recompence which God promises to give thee. How dost thou think to obtain the Joys of Heaven without labour and travel, seeing thou canst not have any earthly joy without some pain? *All that will live godly in Jesus Christ must suffer Persecution, and shall be both despised and vilified, as if they were mad men, or fools.* That Man or Woman hath no desire to be a Member of Christ's Body, that is not willing to suffer that which God himself hath endured. He that will not bear the Yoke in this World, shall never come where God is. Pray not then onely for thine Enemy who persecutes thee, but even

al ventre. C. en ayma la gonella es vestimenta del cors en ayssi lo cors es vestimenta de l' arma. E si l' ome just sufrire alcuna cosa de mal en aquest segle per l' amor de Dio lo suo guardon durare sença fin. Regarda li mal lical lo Segnor a sostenga per tu. Tu non sufririas ya tanti mal per l' amor de Dio canti lo Segnor a sostenga per ta. Tu non sere ya pausa en eytal croç coma fo pausa lo Segnor. Non vullias creyre que lo tío enemig aya posta sobre tu, sinon aquela lical Dio autreya. D. non pensar la posta que Dio autreya à li mal home. Ma pensa lo guardon que Dio promet à tu. Auvas cal cosa di l' Escripura cal es lo guardon local Dio promet à tu. O carissime nos sen ara filli de Dio encara non apares à nos cal cosa seren, nos saben que cum el appareysire nos seren semblant à luy. C. nos veyren luy en ayma el es. Christ es la nostra vita. D. sforçate de far en ayma fey Christ. Christ vene en aquest mont sofrir martyry, e en apres fo esjqueta. Christ fo passiona per nos, e rescucite en ayma tu devés far. E si l' obra t' espavanta regarda la Macy que Dio te promet. En cal manera pensas aver li goy del paradys sença lavor. C. tu non poç aver lo goy d' aquest mont sença pena. Tuit aquilli que volren viore bonament en Fesus Christ sufriren persegecion, e seren despreçia, e wil tengu en ayma forsena, e sença sen. Aquel non vol esser membre del cors de Christ local non vole sostenir ço que Dio sostene. Aquel que non vol sufrir lo di d' aquest mont non anare lay ont es Dio. Non pregar tant solament per tío enemig local te fay mal. Ma per tuit aquilli que aman lo mont. C. em-

perço son mal. C. illi aman lo mont, e aqui ont illi pensan que sia lor vita es lor mort. E aqui ont illi se pensan que sia lor salu es lor perdicion. Emperço las obras de li bon son represas que ellas sian provas. C. si tu sias repres de las toas bonas obras la toa marcy non es amerma. Ma creis. Ma si tu laifas las toas bonas obras cant tu sies repres semblant es que tu las comencies per la lausor del segle. Aquel que comença bonas obras per la lausor d'aquest segle las laifsa viaçament cant el es repres. En cal maniera pos tu tenir li commandament de Dio si tu non as enemic. C. lo Segnor di en l'avangeli, ama li vostra enemic. Ayçi se po entendre que la coventa que li mal sian cun li bon. C. en ayma lo fuoc prova l'or en ayçi li mal provan li bon. Ty bon home son en ayma l'or, e li mal home en ayma la pallia. Si tu feres mal tu feres mes al fuoc en ayma la pallia, e feres fum. Dont di lo propheta fuoc ardre las compaignias de li peccador. E Sant Paul di yo non penso que las passions d'aquest temps non sian en semp dignas à la gloria avenadoira lacal es à revelar à nos. E Sant Augustinus di, cal es aquesta gloria lacal sere revela à nos si non que li just son filli de Dio, e son eygal à li Angel. D. lo mont fermiffa ara, lo mont forfene ara, e detraya cun la lenga, ara persega nos cun glay, ara dia à nos tot

for all those which love the World, for, therefore are they wicked, because they love the World, and think to finde Life and Prosperity, whereas on the contrary Death and Destruction waits for them. Therefore are the Works of the Righteous reprehended; to the end they may be approved of, for, if thou sufferest for thy good Works, thy Reward is not at all thereby lessened, but rather augmented. But if when thou art rebuked for doing good, thou dost thereupon desist, thou thereby makest it appear that thy doing good was meerly to have praise of the World. He that begins to do well that so he may get praise of the World, quickly gives it over when once Persecution comes. How canst thou keep Gods Commandments, if thou hast no Enemies, for, the Lord saith in the Gospel, *Love your Enemies*. By this it may be understood, that it is necessary there should be some wicked persons among the Righteous, for, as Fire is a means to try and refine Gold from the Dross, so likewise wicked men serve to try and prove the Righteous. Good Men are compared to pure Gold, and the Wicked to Stubble: therefore if thou art wicked, thou shalt surely be burnt like the Stubble, and shalt become as Smoak: as the Prophet speaks, *The fire shall devour the bands of wicked men*. St. Paul tells us that he accounts not all the sufferings of this present world, worthy to be compared with the glory which is to come, and which shall be revealed in us. And St. Augustin speaking of this glory which shall be revealed, says, that *the Righteous are the Children of God, and shall be like unto the Angels in glory*. Therefore let now the World be never so mad, and never so enraged against us, and defame us with their tongues, let the ungodly now pursue us with naked Swords in their

their hands; let them now breath out all the evil they can against us, since that all the hurt they can do us, is but little in comparison of the Reward which God has laid up for us. He that kills thy Body, is not able to kill thy Soul, but rather serves as an Instrument to greaten thy Reward: Pray therefore for him, that so thy Reward be not the less. We ought for the Love of God to despise whatsoever seems to delight us most, yea not onely that which affords us delight, but likewise that which may terrifie and affright us, as prison, bonds, poverty, hunger, cold, sword, and even death it self. Thou must (I say) despise and lightly esteem all these; and if thou art able to overcome all, then thou hast God to be thy Reward. Think how great would be thy fear, wert thou shut up close in Prison. Why then livest thou wickedly, knowing that for so doing thou must be one day a close Prisoner in Hell? He that can kill thy Body cannot kill thy Soul, but thou mayst soon kill thine own Soul with thy Tongue, for the Tongue that speaks Lyes is said to kill the Soul. Let us consider then what things we ought, and what things we ought not to fear. He's worthy to be counted a Mad man that fears a Prison in this World, which soon hath an end, and in the mean time dreads not to go to Hell, where he must suffer perpetual Imprisonment. That man's void of Reason, that fears the Kings, Princes, and Prelates of this World, and yet dreads not to fall into the clutches of the Devils in Hell. I say, he's a very Mad man who fears the Death of this World, which is but transitory, and does not tremble at the very thoughts of Death infernal, which lasteth for ever; who would ever purchase so long a Death for so short a Life? so long a Mourning for so short a Mirth?

lo mal local el po dire per parolla. C. tot lo mal local el po far à nos es petit à comparacion dal guardon local Dio promet à nos. Aquel que auçi lo tio cors non po ancir la toa arma, Ma acoyta lo tio guardon, e tu prega per luy que lo tio guardon non defallia. Nos deven despreciar per l' amor de Dio tot ço que nos deleyta en aquest segle. E non solament ço que delecta. Ma encara ço que nos spavanta. En ayra es carcer, liam paureta, fam, frit, glay, mort. Tu debes despreciar, e tenir vil totas aquestas cosas. E si tu poç vencer totas aquestas cosas tu as atroba Dio. Pensa cant grant paur tu aurias qui metria tu en una grant precison. D. perque vives malament que tu ses mes en la precison de l' enfern? Aquel que auçi lo tio cors non po ancir la toa arma, e tu poç ancir la toa arma cun la toa lenga. C. la boca que ment auçi l' arma. D. pensan cal cosa nos deven temir, e cal cosa non. Fol es aquel que tem la carcer d' aquest segle, lacal trapassa viaçament, e non tem la carcer d' enfern lacal durare eternalment. Fol es aquel que tem la carcer d' aquest segle lacal trapassa viaçament e non tem la carcer d' enfern, lacal durare eternalment. Fol es aquel que tem li rey, e li princi, e li prelat d' aquest mont, e non tem li demoni de l' enfern. Fol es aquel que tem la mort d' aquest segle lacal trapassare viaçament, e non tem la mort infernal lacal permanre perpetualment. Per tant petita vita tant longa mort, per tant petit joy tant longa irislicia, per tant petit lume,

*tant grant tenebras, per tant petit ris
tant grant plor, e tant amaras lagri-
mas lascals li peccador sufriven en
l'autre segle, de lascals di lo Segnor.
Malaventura à vos lical rye. C. vos
plorare, e plagnire, per tant petita
beleça tant grant soçura, per tant pe-
tita fortaleça tant grant frevoleça, per
tant petita segurita tant grant paur,
de l'alcal di Sant Augustinus, vana
paur es temer perdre las cosas tempo-
rals, e non temer perdre las celestials.
Vana paur es qui tem perdre la com-
pagnia del paire, e de la maire, e non
tem perdre la compagnia de Dio, e de
la vergena Maria. Vana paur es qui
tem perdre la compagnia de li fraire,
e de las serors, e non tem perdre la
fraireça de li Angle. De l'alcal di Sant
Johan en l'Apocalis cant el volia au-
rar luy. Veias non fares. C. yo soy lo
tio eygal serf, e de li tio fraire lical
an lo testimoni de Jhesus, aura Dio. Tu
local temes la toa mort, ama la toa vi-
ta, la toa vita es lo Sant Spirit, si tu
peccas tu non plaças à Dio. L'ome
just es franc tant solament non l'autre.
L'eyfant cant el nays derant plora
qu'el non ry, las lacrimas las cals el
gieta portant testimoni à luy qu'el ven
en la miseria d'aquest mont. En ayssy
l'eyfant es propheta de li suo lavor. Si
l'ome just viore el sufrire persegucion.
Car li mal home persegon li bon, non
totavia cum ferre, ni cum peiras ni cum
baston. Ma cum la lor mala vita, e
cum lor malas obras. Emperço Sant
Peyre lawve la vita de Loth. C. el avia*

so long and so great a Darknes, for
so small and short a Light: for so short
a Laughter, such bitter weepings and
wailings as the wicked shall suffer in
the World to come, (of which our Sa-
viour speaks, when he sayeth, *Wo unto
you that laugh, for ye shall weep and la-
ment*) such ugly filthiness, for so poor
and mean beauty: such great weakness
and infirmities, for so small a strength:
such terrours and dreadfull affright-
ments, for so little security as the
world affords? St. *Austin* says, it is
but a vain fear to be afraid to lose
temporal things, and not to fear to
lose the heavenly; to be afraid to lose
the company of Father and Mother,
and not to fear losing the blessed pre-
sence of God the Father, and of *Jes-
us Christ*; to be fearfull to lose the
company of Brothers and Sisters, and
not to fear losing the blessed Fraterni-
ty of Angels; of which Brotherhood,
St. *Johan* speaks in the *Revelations*,
when he would have worshipped the
Angel, who forbad him, saying, *Take
heed thou do it not, for, I am thy fellow
Servant, and of thy Brethren also which
have the testimony of Jesus Christ,
worship God.* Therefore thou that fear-
est Death, love thy Life, the Holy Spi-
rit is thy Life. If thou sinnest, thou
canst not please God. None but the
righteous alone can be said to do so,
not the wicked. A childe, when he is
born into the world, weeps before he
laughs, the tears that come from him,
bearing witness that he enters into
mifery as soon as he begins to breathe,
so that the childe may well be said to
be a Prophet of his own mifery.
While a good man lives, he must suf-
fer Persecution, for, the wicked do al-
ways persecute the just, if not always
with the sword, stones, or other wea-
pons, yet they do it with their bad
Lives and wicked works. Wherefore
St. *Peter* praiseth *Lot's* conversation,
be-

because he *suffered tribulation among wicked men*: or, as St. Paul calls it, *Perils among false Brethren*. All other afflictions and persecutions in this world may possibly cease, but that wherewith the ungodly do persecute the Righteous will never cease, and if thou dost not believ this to be a truth, do but once begin to do well, and thou shalt quickly see how the wicked will persecute thee. The *Wise man* tells us, that the Friends of God ought to have three sorts of patience; the first whereof consists in suffering patiently all the evils that are both done, and said against them. The second, in the patient bearing their own infirmities, and what ever tribulations pleases God to inflict on them in this world. And the third in resisting the Devil, who always strives to turn them aside from doing good works. Now no man must expect to receive a Crown that hath not fought faithfully for it, and where the greatest Combate is, there's the greatest Reward, and the most noble Crown (as the *Wise man* speaks) I speak to you according to the patience of God. For he that is most patient in adversities and under the persecutions of wicked men, shall have the greater Recompence, as those Grapes yield the most Wine, which are the most pressed and bruised; or as the Olive, when 'tis most squeezed, the skins all slip aside and the Oyl remains pure and clear; or, as the Wheat when 'tis well threshed and beaten, is thereby separated from the Chaff. Therefore if thou wouldst be good, whilest thou livest in this world, patiently suffer the wicked to converse with thee. And *Solomon* says, *The true patient man hopes to converse with the Angels*. The true patient man is never in wrath. It is most certain, that God loves them that hate the world for his sake; therefore ought

sufert tribulacion entre li mal home. E Sant Paul di, perilli en fals frayre. Todas las otras tribulacions, e persecuciones pon defallir. Ma la persecucion que li mal persegan li bon non defallire. E si tu non o cres comença de ben viore, e veyres en cal maniera li mal home te persegren. Lo sauy di, Tres paciencias devon aver li amic de Dio. La primera es en tuit li mal lical son fait, o dit à lor. La segunda es en las lors enfermetas, e en tuit li treballi lical Dio autreia venir à lor en aquest segle. La terça paciencia es contra lo diavol local s'efforça de transtornar los de lors bonas obras. Ma alcun non sere corona si el non combatrè lealment. E aquí ont a major barralls, a major sallu, e plus nobla corona. Dont di lo sauy, Fo dic à vos segont la paciencia de Dio. C. aquel local es pacient en li flagel, e en las persecuciones de li mal home aure major reguardonança. En ayma lo raçin cant el es plus premu rent plus de vin. En ayma l'oliva cant illi es plus premua la morca way d'una part, e l'oli reman clar. En ayma lo froment cant el es plus atrisa la pallia way d'una part, e lo gran de l'autra. Ma si tu voles esser bon dementre que tu sias en aquesta vita, sufre li mal home josta tu en paciencia. E lo sauy di, lo veray patient spera de aver la fraternita de li Angel. Lo veray patient non s'eyra. C. lo es cosa certana que Dio ama aquilli lical eyran lo mont per l'amor de luy.

Lo bon home se deo alegrar en la pena, e al suo lavor, e en la soa paureta. C. Dio promet à lui vita eterna. E l'ome fellon deo plorar al suo goy, e al suo delect, e en las soas riqueças. C. per eytal goy, e per eytal delect, e per eytal riqueças Dio autreja à luy pena eterna. Aquel apaga Dio local porta en paciencia tuit li mal lical son fait à luy. E Sant Sift di, Non te aucias, ma si alcun te aucire non te displaça. E si l'ome fellon noyre à tu recorde te que Dio es cun tu. E Sant Fohan boca d'ordi, si Christ es cun mi, cal temercy yo, si totas las undas dal mar venian à my, e tuit li Princi d'aquest segle contrastava à mi, totas aquestas cosas son coma arena, e plus frevol d'arena, yo non dic ayço que yo aya fiança en my ni en las mias forças. Ma me confido al nostre Segnor Fesus Christ e en li so commandament lical yo aya al mio cor, e en las mias mans, ço es en las mias obras, lascals san mi fort. Si totas las undas dal mar venian à mi, e tuit li Princi d'aquest segle eran contra mi, tuit non pon vencer ni noyre à my. Tuit aquilli que son al mar, e en terra non pon noyre al bon home, si el meseyme non se noy. Li amic de Dio foron aflagely, e angustia en plus fors manieras. Alguns foron mort à glay. Enayma fo Sant Fohan Batiſta local fo degola en la carcer del Rey Erode. C. el reprenia lo peca de lufuria. Sant Laurenc fo rusti. Sant Faco de çebedio perde lo cap en Foppia.

the righteous man to rejoyce in his pains, labours, poverty, and sufferings, of what kinde soever they be, knowing that God has promised to give him eternal Life. But on the contrary, the wicked ought to weep and mourn, even in the midst of all his jollity, delights, and riches, as knowing that for all the joys, pleasures and wealth which he enjoys here below, God hath reserved for him the wrath to come. That man or woman appeaseth God's anger, who bears with patience all the wrongs that are done unto them. St. *Sixtus* says, Thou oughtest not to lay hands upon thine own Life, but if another seeks to kill thee, be not displeas'd at it, and if the wicked annoy thee, remember that God is with thee, and golden mouth'd St. *Fohn* saith, *If Christ be with me, who shall be against me?* Although all the waves of the Sea should rise, and all the Princes of this World were bent against me, they are but as the Sand, and weaker than the Dust. I do not say this, as having confidence in mine own strength; but I trust in our Lord *Fesus Christ*, and in his Commandments, which I bear in my heart, and in my hands, that is to say, in my works, the which make me strong. Suppose all the waves of the Sea should rise up against me, and all the Princes of the World were bent to ruine me, they were not all of them able to hurt or subdue me. Whatsoever is found on the Earth, or in the Sea, cannot hurt a good man, if he himself become not his own Executioner. God's Friends have sometime been beaten and oppress'd in several kindes; some of them have died by the Sword, as St. *Fohn the Baptist*, who was beheaded in a Prison by King *Herod*, because he reprehended him for the sin of Luxury. St. *Laurence* was roasted alive. St. *James the Son of Zebede* was beheaded in

Foppa. St. James the Son of Alphaeus as he was preaching in *Ferusalem*, the Son of a Bishop knockt him down dead with a Pole. St. Bartholomew was beaten with Rods, and was afterwards fleyed alive. St. Peter was crucified, his head downwards, and his feet upwards. St. Andrew was crucified on a Cross. St. Matthew was shot to death with Arrows. St. Paul was taken and cruelly beaten, and afterwards lost his head. Our blessed Saviour humbled himself so far for mans sake as to come down from Heaven, and enter into the Virgins womb; he who was God blessed for ever, and King over the Angels, became a mortal man for our sakes, was put into a Manger, and wrapt in swadling cloaths, he was carried away into Egypt for fear of Herod that sought to kill him; he was wearied and tired with travelling, tempted of the Devil, suffered hunger & thirst for our sakes: he was called a mad man, and one possessed with the Devil by the Jews, and the Son of a Carpenter, he suffered for our sakes all that a man could possibly, sin onely excepted; and finally, he was betrayed by one of his Disciples, as a Murtherer, and an excommunicated person; he was by them sold for our sakes, he was condemned, buffeted, and despised, he was crowned with Thorns, and thrust through with a Spear in his side; and this he did to redeem us from Death by the effusion of his own Blood, even he himself who was holy, pure, and without sin, was delivered, not by force, but of his own will and consent. St. Stephen was stoned to death, *Isaiah* the Prophet was sawn asunder, *Feremy* was stoned to death, *Daniel* was cast into the Lions Den; the three Children *Shadrach*, *Meshech*, and *Abednego*, were thrown into the burning fiery Fornace; several other men and women lost their limbs, and obtained the victory, re-

Sant Jaco Alfio cum el fos en Ferusalem, e prediques, lo filli d'un vesco done à lui d'una pertia sobre lo cap, e cagic mort. *Sant Bartholome* fo batut cun vergas, e en apres fo scortiga. *Sant Peyre* fo pansa en la croç li pe de sobre, e lo cap de sot. *Sant Andrioliy* fo mes de travers. *Sant Matio* fo sagieta. *Sant Paul* fo pres, e lia, e batut, e en apres perde lo cap. Lo nostre Segnor *Jesus Christ* se humilie sant il per ome qu'el degne deysendre dal cel al ventre de la vergena. El meseyme local era Dio, e Rey de li Angel fo ome mortal per nos. E fo pansa en la crepia, e envelopa de panç. El fo tra porta de Judea en Egit per Erode qu'el non fos mort de luy. El fo fatiga dal viage, e fo tenta del diavol. El famege per nos, e setege. El fo apela de li Judio endemonia, e filli de sawre. El sostene per nos totas las cosas lascals home po sostenir stier qu'el non fey pecca. E à la fin el fo liora d'un suo deciple en ayma homicidier, e scuminiga. Per lor fo liora per nos, condana, e scarni, e fait vil, e corona d'espinas, e tra fora cun la lança al layrier, e deliore nos de mort per lo decorament de suo sanc. El meseyme local era sant, e mont, e sença peca fo liora non constreitamente, Ma de gra, e de la soa voluntia. *Sant Steve* fo lapida. *Isaya* fo resca. *Feremia* fo lapida. *Daniel* fo pansa al lac de li leon. Li trey fantin *Sydrac*, e *Misac*, e *Abdenago* foron mes en la fornais del fuoc ardent. E motos autres homes, e fenas perderon li lor membres, e agron vitoria de la

batallia, e receopron la marci de li lor lavor, e son corona al cel. E lo savi di, Regarden la vita de li sant martre, de li ome, e de las fenas lical se layseron aucire, e liorar la lor carn à mort, e à martiri. Ma non pense en van qu'illi se laysejan aucir, e liorar la lor carn à mort, e à martiri s'illi non saupesjan fermament que d'aquesta vita trapassivol venguesjan à la perpetual. E Sant Augustinus di en las festivetas de li sant, nos non deven pregar Dio per lor. Ma per nos, que Dio done à nos segre las vias las eals illi an segu, e aver carita enayma illi an agu, e qu'el nos done sefer al regne de li cel en ayma illi seon. Emperço las vitas de li sant son scritas que nos liy prenan eyseuple.

ceiving the reward of their Travels, and are now crowned in Heaven. And as the *Wise man* says, Let us look upon the Life of those holy Martyrs both Men and Women, which yielded themselves to be put to Death, giving up their Bodies to be martyred: and let's not think they would thus have suffered their Bodies to be put to death, and torments, if they had not been truly perswaded that from this momentany life, they were to pass to a life which is eternal. *St. Austin* says, that in celebrating the joyfull remembrance of the Saints, we ought not to pray to God for them, but rather for our selves, to the end he would grant unto us, that we may follow the same paths which they traced out to us, and that we may sit in the Kingdom of Heaven as they do. Therefore are the Lives of the Saints written, to the end that we may take example by them, and imitate the same.



Glosa Pater noster.

OTu lo nostre Payre local sies en li cel. Nos deven saber que entre todas las obras lascals pon esser faytas en aquesta vita, nevna obra non es prus honorivol, ni prus profeytivol, ni prus legiera que aurar Dio: Illi es prus honorivol, car grant honor es parlar soven dierament e familiarment au lo Rey terrenal, ma mot major honor es parlar familiarment au lo Rey celestial e eternal au local nos parlen aurent; dont dis Isidori, Aquel que vol esser sovendierament au Dio aure e legissa sovendierament; car cant nos auren nos parlen au Dio, ma cant nos legen Dio parla au nos. Dreo profeytivol cosa es aurar, car

A Glos upon Our Father.

OThou our Father which art in Heaven. We ought to know that amongst all the Works which may be done in this Life, none is more honourable, profitable, or easie, than to pray to God; it's most honourable, for, if it be a great honour to speak often and familiarly with an earthly King, it's then certainly a much greater honour to talk familiarly with the heavenly and eternal King, with whom we discourse in Prayer; therefore *Isidorus* saith, *He that will be often with God, let him pray and reade*, for when we pray we talk with God, and when we reade, God talketh unto us. Again, it's a profitable thing to pray, for

for as the Lord saith, *Verily I say unto you, whatsoever you shall ask in Prayer, believe that ye shall receive it, and it shall be given unto you.* It's the easiest thing in the World to pray, for a man may pray in all places, and at all times. Neither is it necessary to bring any thing of a mans self, seeing that to think onely and desire well, is to pray. Therefore David saith, *The Lord heareth the desire of the Poor, (i.e. the humble;)* now the poor are those infirm creatures who cannot speak or do any thing save onely pray with desire, and God is ready to hear the Prayer of their desire; so also saith David, *The Lord heareth the desire of the poor.* Again, seeing that Prayer is a work so honourable, so profitable, and so easie, and also seeing it is said in the Gospel, the Apostles asked of Christ (as good Disciples of a good Master) *that he would teach them to pray,* (for they knew that they could not learn a better Lesson) and said unto him, *O Lord teach us to pray,* who answering said, *When you pray, do not speak much, but pray thus, O thou our Father which art in Heaven.* In this Prayer he teacheth us, first, to get the good will of God, and to ask for our selves all things which are needfull; when he saith, *O thou our Father which art in Heaven,* it is as if he had said, *Thou art our Father by Creation;* To the same purpose also speaks Moses in *Deuteronomy,* *Is not he thy Father which hath possessed thee, made thee, and created thee?* But thou art our Father by Redemption, for thou hast ransomed us with thine own Blood, which thing is the greatest sign of love that any father can shew towards his children; therefore it's said in the *Revelation,* *Which loved us, and washed us from our sins in his own Blood.* Again, *Thou art our Father,* in respect of nourishment, government, and inheritance, and therefore the Lord said

enayma di lo Segnor; fo diç nominament à vos, cal que cal cosa orant demander é en oraison, crese que vos la recebré e seré fayta à vos: Illi es prus legiera car loma po aurar en tot luoc e en tot temp, ni non conventa querre alcuna cosa de st, car solament ben pensar e ben desirar es aurar. Dont dis David, lo Segnor e saucic lo desirier de li paure, çoes de li humil; oli paure son li enferm lical non pon parlar ni far alcuna cosa, ma tant solament pon aurar au desirier, e Dio es aparellia à esauçar l' oraison dal lor desirier, en ayma dis David lo Segnor esauçic lo desirier de li paure, don car aurar es obra tant honorivol, tant profeytivol & tant legiera. En perço en ayma es dit en l' Avangeli. Apostol demander on de Christ en ayma bon Deciple de bon Meystre quel ensegnessa lor aurar; car illi sabian que illi non poyan enpenre mellior leyçon, e disseron à luy: O Segnor enseгна nos aurar; local respondent dis; cant vos aura, non volla mot parlar, ma vos aurare en ayssi. O tu lo nostre payre, local sies en licel; en aquesta oraison enseгна nos premierament aquestar la benevolença de Dio e demandar de lui meyme totas las cosas besognivols à nos, cant el di, ô tu lo nostre payre local sies en licel; quasi diça, tu sies lo nostre payre per creation; en ayma dis Moysent Deuteronomi el meyme; non es lo tio payre, local posesir, e fé, e creé tu? O tu sies lo nostre payre per redempcion; car tu reymies nos del tio propi sanc: lalcal cosa fo major segnal d' amor que alcun payre possa demonstrar à li sio filli; dont es dit en l' Apocalice, local amé nos, e lavé nos de li nostre pecca al sio sanc. Dereço tu sies lo nostre payre per nutriment e per gouvrenament e per eret à: en perço lo Segnor diça à li sio deciple; non volla

vollia apellar à vos payre sopra la terra ; car nres lo vostre payre local es en li cel : Dereço el di ò tu lo nostre payre, quasi diça tu non debes refuda la nostra au-
 racion, ma debes donar à nos aquelas cosas lascals nos demanden à tu : è tu sies lo nostre payre local creyès e remp siés nos e local payfes, e nos regiffes e promes-
 ses la toa eretà : ma en ço que senfec, local sies en li cel ; lo Segnor ensegna nos esser tals que nos sian degne esser apellà
 cels : car enayma lo Segnor heita en li cel material, en ayssi en li cel spiritual, çoes en li sant per istament de gracia,
 dont dis *Isidorus*, local es à mi seti, del cal seti dis *Salamon* : l' arma del just es à mi seti. Dereço, si nos sen cel
 spiritual, çoes alumenà dentre per ve-
 rayafé, e de fora per honesta conversa-
 cion . Dereço estendu e larc per carità
 à Dio e per pietà al proyme, e per mis-
 ricordia à li enemic. Dereço aut e ex-
 levà de la terra per contemplacion de
 las cosas celestials e per des presi de las
 terrenals, en ayssi que nos poyan dire au
 l' Apostol, la nostra conversacion es en
 li cel : en aquela via lo Segnor reco-
 noyffe la vouç de la nostra oraison cant
 nos dicen, ò tu lo nostre payre local sies
 en li cel. Aquesta es la primera partia
 de l' oraison del Segnor, en l'acal en-
 segna nos aquestar premierament la be-
 nevolença de Dio e demandar de luy
 meyme totas las cosas bisognivols à
 nos ; ma loes à saber que d' aquest luoc
 entro à la fin de l'oreson del Segnor se
 contenen sept requerenças breoson paro-
 las : ma geos e longas en sentancias.
 Dereço que aquesta oreson à pena po esser
 exponua compliament per tuit li Meystre
 lical son al mont. En aquestat set requere-
 renças son demandas totas las cosas
 lascals son bisognivols à nos en la pre-

to his Disciples, *Call no man father on earth, for there is one your Father, which is in Heaven.* Again, he saith, *O thou our Father* ; as if he had said, Thou shouldest not refuse our Prayer, but give us these things which we ask of thee, and thou art *our Father* which hast created, redeemed, fed, and governed us, and hast promised us thine inheritance. But as for that which followeth, *Which art in Heaven* ; the Lord teacheth us to be such, that we may be worthy to be called heavenly ; for, as the Lord dwelleth in material Heaven, so he dwells in spiritual Heaven, (*i. e.* in the Saints by the habitation of grace ;) therefore saith *Isidorus*, *The Heaven is my Throne*, of the which Throne saith *Solomon*, *The Soul of the Righteous is my Throne.* Again, if we be Heaven, *i. e.* we are enlightened within by true Faith, and without by honest Conversation: Again, it is extended and enlarged by Love towards God, and by Charity towards our Neighbour, and Mercy towards our Enemy. Again, it is high and elevated above the Earth, through contemplation of heavenly things and despising of earthly, so that we may say with the Apostle, *Our conversation is in Heaven* ; in this way the Lord acknowledgeth our Prayer when we say, *O thou our Father which art in Heaven.* This is the first part of our Lords Prayer in which he teacheth us to get first the good will of God, and then to ask of him all things which are necessary for us. But this is to be observed, that from this place to the end of the Lords Prayer are contained seven Petitions, brief in words, but weighty and large in their sense and meaning. Again, that this Prayer can scarce be sufficiently expounded by all the Doctours in the World. In these seven Petitions or Requests, are contained all things necessary for this present

present Life, or that which is to come. But let us take at present for our edification a plain and down-right Exposition.

The first Petition.

The first Request is *Hallowed be thy Name*. In this Request we desire the Sin of Lust may be removed, and that the Virtue of Chastity may be given us, for, we bear the Name of *Christ*, and are called *Christians*, which is nothing else but to be Disciples, Servants, and Children of *Christ*: but thy name is polluted, vilified, and blasphemed in us, when we live in pollution and luxury: and on the contrary, it is sanctified and purified when we abstain from all pollutions of heart, mouth, and body; and wash and purifie our sins past by true Repentance: for, so those *Christians* which do indeed bear the Name of *Christ*, are purified, that is, are made Saints; now a Saint is such a one, who is without stain, but the sin of Lust is rightly termed a stain, because as a stain taketh from cloath or wooll the natural colour, so the sin of Lust taketh from the Soul the benefit of Baptisme, and all Graces. Again, as a stain passeth through the cloath, within and without, so Lust defileth a man within and without, and it first of all defileth a man at the heart by base and vile thoughts, and consenting to pleasures; as likewise the eys by unchaste looks, the ears with filthy words that heat and inflame unto sin; the nose by the unfavoury smels of ointments, which serve for allurements unto whoredom, with which some women being possessed by the Devil, paint themselves to please their lovers; the mouth by unchaste words, kisses, and superfluous dainties, whereby Lust is nourish-

sent vita e en la venedoyra; ma pernan al present à la nostra edificacion una ruda e grosa exposicion.

La primera Requerença.

La primera Requerença es lo tio nom sia sanctifica. En aquesta requerença nos demanden esser ostà de nos lo peccà de luxuria, e esser dona à nos la vertu de castità; car nos porten lo nom de Christ, e nos sen apella Chrestian, lacal cosa non es alcuna outra cosa sinon que esser deciple e serf, e filli de Christ: ma aquel nom es soçà & fays vil e blastem en nos, cant nos viven soçament e luxuriosament, ma el es sanctificà e mondà cant nos nos stenen de totas las soçuras del cor e de la bocca, e del cors, e la ven e purifiquen li pecca trapassa por uraya penedença, car en ayma li Crestian lical portan lo nom de Christ son purificà, çoes son fays sant, car sant es dit sensa tentura; ma lo pecca de luxuria es apella tentura; car en ayma la tentura osta al drap ô à la lana la color natural, en ayxi lo pecca de luxuria osta a larma la non noysença del Baptisme e totas las vertus, en ayma la tentura trapassa lo drap dedinç e de fora, en ayxi la luxuria soça tot lome dedinç e de fora. E illi soça lome premierament al cor per la soça e per la non munda cogitacion e deleytacion e consentiment. En apres li olli per lo regardament non cast, e en apres las arellias per las parolas cuiosas e enflamans à pecca, en apres las nariç per li soç odorament de li onguent meretricienç de li cal las fenas dyablanças se pegnon à placer à li lor amador. En apres la bocca per las parolas non castas, e per li baysament, e per li delicà e soperchivol maniar per li cal la luxuria es nuria e embrasà.

Dereço

Dereço las mans per li toccament non cast. E derierament tot lo cors per li scumignivool repaus per lical lo Dyavol amena li miserios peccador duy e duy à l'enfern. Dereço loes entendement lo tio nom sia sanctifica, çoes ò Segnor dona à nos gracia que nos lical haven lo tio nom e sen nomina de tu crestian, que nos sian sant, çoes sensa tentura e soçura de carnal pecca, ò Segnor tu farès aquestas cosas si tu donarès à nos vertu e gracia de contenença que nos nos garden del pecca de luxuria. Daquesta sanctification di l' Apostol, monden nos de tot soçament de carn e desprit, perfacer la sanctification en la temor del Segnor. E dreço l' Apostol, aquesta es la volunta de Dio la vostra sanctification, que vos vos stegne de fornicacion; mar car nos non poen far ayço sinon per l' ajutori de Dio, & en ayma dis Salamon; alcun non po esser contenenent sinon que Dio lio done, e aquesta era sobeyrana sapiença sabè del cal fos aquest don. En perço nos haven besogna cridar per çascundia al Segnor, ò tu lo nostre payre local sies en li cel, lo tio nom sia sanctificà.

La seconda requerença.

Ara sensèc la seconda requerença, lo tio regne venga. En aquesta requerença nos demandem del payre celestial esser osta de nos lo pecca d'avaricia, e esser dona à nos la vertu de pauretà spiritual, e de pieta e de misericordia: car lo regne di cel es denega à li avar e à li ric d'aquest mont: dont dis l' Apostol, li avar non possediè ren lo regne de Dio: & lo Segnor dis en l' Avangeli, lo ric entraré greoment al regne de li cel, car

ed and made much of; the hands by unchaste touches; and finally, all the body by the detestable act of uncleanness, by which means the Devil leads the miserable Sinners, two by two, to Hell. Again, the sense of Hallowed be thy Name, is as much as to say, O Lord do us the favour, that we which bear thy Name and are called Christians, may be holy; that is, without spot or defilement of carnality and sin: O Lord thou wilt do these things for us, if thou please to give us the virtue and grace of continency, so that we may keep our selves from the sin of lust; of this sanctification speaketh the Apostle, Let us cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord. And again the Apostle, This is the will of God, even your sanctification, that ye abstain from whoredom. But as for that, we cannot do it without the assistance of God; according to that which Solomon saith, None can be continent except God enable him. And this is the chief wisdom, to know from what fountain this gift cometh; for this cause we have need to cry daily to the Lord, Our Father which art in Heaven; Hallowed be thy Name.

The second Petition.

Now followeth the second Petition or Request, Thy Kingdom come. In this Request we beg of our heavenly Father, that the sin of Covetousness may be removed, and that the grace of spiritual poverty, pity, and mercy, may be bestowed upon us; for, the Kingdom of Heaven is denied to the covetous and rich men of this world; therefore the Apostle saith, The covetous shall not inherit the Kingdom of God. And the Lord saith in the Gospel, The rich shall hardly enter into the Kingdom

of.

of Heaven; and it is easier for a Camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of Heaven. And again he saith, *Wo unto you rich men, which have your consolation in this life.* But on the contrary, the Kingdom of Heaven is given to the poor; therefore the Lord saith, *Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.* They are fitly called *Poor in spirit*, that is, voluntarily, not constrained or from any necessity in this life, which is also conformable to what *St. Bernard* saith, that there are three sorts of poverty, viz. *feigned, constrained, and voluntary.* Again, we ought to shun the feigned poverty of which *David* speaketh; they will be poor in such sort that they notwithstanding suffer no necessity; we ought to endure patiently the constrained poverty, and embrace the voluntary with all the heart, and so we shall become *poor in spirit.* Of this poverty *St. James* speaketh, *Hath not God chosen the poor of this world, rich in faith, and inheritors of the Kingdom which God hath promised to them that love him.* And *Augustin* saith in the person of *Christ*, *I have to sell, but what? The Kingdom of God, Heaven, the Kingdom of Heaven.* After what fashion is it to be bought? by poverty; for labour and travel is to be purchased rest, and life, by death; and thus the Kingdom of Heaven belongs to the poor. Again, it must be gotten by poverty, for, such were the holy Apostles, and their Disciples that followed their steps, viz. those religious men, who forsaking all temporal things followed *Christ* in poverty, so that he is bought by the poor by works of mercy done to the poor, as *Zacheus* did, who gave the half of his goods to the poor, and if he had done wrong to any man he restored fourfold; so also

prus legiera cosa es tr apassar lo camel per lo pertus de lagullia que lor ic intrar al regne de li cel. E dreço di malaventura à vos rics lical avé ayçi la vostra consolacion; ma per lo contrari lo regne de li cel es dona à li paure; dont dis lo Signor, li paure per sprit son benayra, car lo regne de li cel es de lor meyme. Ben di paure per sprit, çoes de volunta non for ça ni de besogna en la vita; & en ayma dis Sant Barnart, lo es paureta de trei manieras, çoes à saber ensegnariç, besognivol, e voluntariç. Dreço nos deven fugir l'ensegnariç; de laca dis David, Illi volon esser paure praytal pat qu'illi non sufran alcuna besogna. Nos deven sostenir pacientemente la besognivol e abraçar voluntariç de tot lo cor en ayçi sarian fayt paure per sprit. Daquesta pauretà dis San Jacob, Dereço Dio non eylegic li paure en aquest mone ric en se, heretic del regne, local Dio ha empromes à li amant si. Et Sant Augustin dis en persona de Christ, To hay à vendre, yo hay à vendre; e que? lo regne de Dio, li cel, lo regne de li cel. En cal maniera es compra? per paureta, lo repau per lo lavor; la vita per la mort; lo regne de li cel es de li paure. Dreço conventa luy esser aquestà per pauretà, en ayma foron li sant Apostol e li ensegador de lor, çoes tuit li baron religios lical laysan todas las cosas temporals & segon Christ per paureta; si may que nos conventa luy esser compra de luy paure per las obras de misericordia donas à li paure; en ayma se Faquito, local doné à li paure la meyta de li sioben, e si el havia fraudada alcun, el ho rendia à dobles; e enayma fan

tuit li bon ric à lical seré dit al dia del judici; vené beneyt del mio payre possesé lo regne local es aparellia à vos del commencement del mont, ma nengun non se po scufar dal comprament d'aquest regne; car en ayma di Gregori, lo regne de Dio valc tant cant tu lias, e el valc à li sant Apostol la nao à li reç e valc à Faquio la meyta de li fio ben, e valc à una veva doas porçjas lascals illi paufé en lautar de Dio, e valc à un autre un calici dayga froyda. En ayma di Gregori; Dreço alcuna cosa non es plus vil cant illi es compra, ni plus cara cant illi es possessa, ma si tu dices que tu non poç hav er un calici dayga freyda à donar à li paure; encara non te poç scufar del comprament del regne celestial, car tu si non has altra cosa la bona voluntà basta à tu lalac Dio recoynta à tu per fayt. Car en ayma di l'Apostol, la voluntà es receopua segont ço quilli ha & non segont ço quilli non ha. E Gregori di, la man non es unca voyda del don si larca del cor es plena de bona voluntà. Dreço lo es entendement, lo tio regne venga; goes ò Segnor dona à nos pauretà voluntayriç per lalac cose ven al tio regne e doan à nos pieta e misericordia, per lascals lo tio regne es compra de li paure e osta de nos cubiticia e avaricia, car lo regne de li cel seré scot de li avar e de li cubit.

La terça requerença.

Ara senséc la terça requerença, La tua voluntà sia fayta. En aquesta requerença nos demanden esser osta de nos

do all the rich which are good, to whom it shall be said at the Day of Judgment, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the world.* But none may excuse themselves from buying this Kingdom; for as Gregory saith, *The Kingdom of God costeth as much of goods as thou hast.* It cost the holy Apostles the Ship and the Nets; it cost *Zachens* the half of his goods; it cost one Widow two Mites, which she put into Gods Treasury; it cost another a Cup of cold Water, (so saith Gregory.) And again, *Nothing is more cheap to be bought, and nothing more dear, when one hath bought it.* Thou mayst perhaps say, that thou canst not get a Cup of cold Water to give to the poor, but yet thou canst never excuse thy self from the purchase of the heavenly Kingdom, for although thou hast nothing else, yet a good will sufficeth, which God accounteth for the deed; for, as the Apostle saith, the will is accepted according to that a man hath, and not according to that which he hath not. And Gregory saith, *The hand is never empty of a gift, if the chest of the heart be full of good will.* Again, the sense of these words, *Thy Kingdom come,* is, O Lord, give us voluntary poverty, by which we may come to thy Kingdom, and give us bowels of that compassion and mercy through which thy Kingdom is purchased by the poor, and root out of our hearts concupiscence and avarice; for, the Kingdom of God shall be taken away from the avaricious and covetous.

The third Petition.

Now followeth the third Petition, *Thy will be done.* In this Petition we request, that the sin of negligence may

may be taken from us, ^{wh} is an enemy to all goodnes, for, it begetteth lust, feeds the belly, soweth detractions, and causeth trouble for that which is good, that is, when we are troubled to do any thing, or to see others do well; or if we do any thing which is good, we do it idly, coldly, and unfavourily; and so instead of obtaining a blessing we get a curse, as *Jeremiah* saith, *Cursed is he that doth the work of God negligently*: wherefore heedlessness or idleness is, when we do not finish the good which we have begun; and therefore we receive not the wages; for it is the end that crowns & not the battel; Idleness is directly opposite to the Command of the Law, in which it was enjoyed to offer up all the Sacrifice, (*the head with the tail.*) The Sacrifice is every good work which we sanctifie to God, as doing the same for his honour; the *head* is the beginning of the work, and the *tail* is the end. To God we offer the Sacrifice, (*the head with the tail*) when persevering, we continue good works to the end. Now the negligent and idle would fain not do any thing, but be always idle, which thing is exceeding dangerous both for body and soul. And so it is said in the Book of *Wisdom*, *Idleness begetteth much evil, for, the belly of man can scarce be idle; for, when it is not employed in good, it is employed in evil.* And *St. Bernard* saith, that *Idleness is the hold or storehouse of all evils.* The *Hold* is the lowest place in the Ship, and there are easly bred Serpents and creeping things; also it is often seen, that in the idle soul are bred evil thoughts, consentings to and delighting in sin. And *Gregory* saith, *The reason why the heart of Solomon forsook the wisdom of God so soon was, for that no Discipline outward kept him in.* Again, it is necessary for a man to be very watchfull

lo pecca d' acidia, lacal cosa, çoes encresament de ben; car aquesta aperturis la luxuria, nuris la gola, semena detractions, scomuntençons, çoes encresament de ben, çoes à saber cant lo nos encresen far ben, o nos encresen veser li autre befaçent: ò si nos facen alcuna cosa de ben, nos la façen pigrament e rebiament e despreciuolment, e enayssi dont nos deven aquestar benedicion, nos aquesten maledicion; en ayma dis *Jeremia*, *Aquel es maudit local faylobra de Dio pare çosament.* En perço accidia es cant nos non amenin à fin li ben lical nos commencen; Enperço nos non conseguen lo guiardor, car la fin corona, non la batallia: & li pareços fans encontra lo commendament de la ley, en lacal es commanda usfrir tota l'ostia, lo cap a la coa. *Hostia* es una çascuna bona obra lacal nos santifiquen à Dio, lacal nos facen per l'honor de Dio; lo cap es lo commencement de l'obra; ma la coa es la fin. *A Dio* nos usren hostia, lo cap a la coa cant perseverant amenen la bona obra à la fin. Et li accidias e li pareços non voltrian far alcuna cosa, ma esser totavia occios: lacal cosa es grant perilli al cors e à larma; & en ayma es dit en sapiença loççiosita en seña moti mal; car la pensa de lome à pena po esser aççiosa: car enço quilli non es empacha en ben, illi es empacha en mal. Et *San Bernart* dis que loççiosita es sentina de tuit li mal, La sentina es lo luoc prus bas en la nao, & nayson legierament aqui serpent & raptilias. En ayma sen deven sovendierament que en larma aççiosa nayson malas cogitacions, consentiment, deleytacions. E *Gregori* dis, *Lo cor de Salomon abandone al postot la sapiença de Dio, enperço alcuna deciplina non gardé lui de fora.* Dreço la conventa lome velliar ençe qua
la

over himself, and to look carefully unto the Castle of the Body and Soul, and to imploy himself ever in some good thought, word, or work; as *Hierom* saith, *Be always doing some good thing, that so the Devil may finde thee employed.* Again, we pray that this dangerous sin of Idleness may be taken from us, when we say *Thy will be done.* And we request that the Grace of Devotion may be given to us, and of true love and good works, for, devout men, and such as are inflamed with divine love, will never be idle, but study always to occupy themselves in doing the will of God on earth, as the Saints in Heaven did, and do it. But for that we cannot do this without divine Grace, we ought to pray *Thy will be done in Earth as it is in Heaven.* For, the will of God is done in Heaven without intermission, sorrow, murmuring, or contradiction; and thus all good *Christians* labour to do it. Also *Gregory* saith, *The approbation of the work is the accomplishment of love, and the love of God is never idle; for, it doth great things, if it be active, but if it refuse to work, it is not love.* And *St. Bernard* saith, *O blessed Jesus, thy Love is never idle; those which love thee never cool; to speak of thee is perfect consolation; to think of thee is full satisfaction; to draw near to thee is eternal Life; to depart from thee is eternal Death.* O blessed Jesus, thou art *Honey in the Mouth, a sweet Song to the Ear, and Foy to the Heart.* So then, in this third Petition, *Thy will be done,* we pray, that the sin of Idleness may be taken from us, and the Grace of Devotion and of good Works be bestowed upon us.

la guarda de si, e gardar curiosament lo castel del cors e de larma, e empacharse totavia en alcuna bona cogitacion, o parlament, o obra; en ayma dis *Feromi*, fay totavia alcuna cosa de ben que lo dyabol se trobe empacha. Dreço nos demanden esser o sta de nos aquest mot perillios peccadacia, cant nos diçen la toa voluntas sia fayta. E demanden ayçi esser dona la vertu de devocion e de uraya amor e de bona obra; ma li ome devot e enflama de ta divina amor non volon unca esser: ma se studian totavia empacharse enfar la voluntas de Dio en la terra; en ayma feron e fan li sant lical son en li cel; ma car nos non poen far ayço sença la divina gracia, enperço deven demandar la toa voluntas sia fayta, en ayma illi es fayta al cel sia fayta en la terra; car la voluntas de Dio es fayta al cel sença entrelayssament, sença trifissia, sença murmuracion, e contradiccion: en ayçi se studian de far en terra tuit li bon Crestian; en ayma dis *Gregori*, Lo provament de lobra es compliment de lamor; E lamor de Dio non es unca oççiosa, car illi obra grant cosas filli es; ma filli refuda dobrar non es amor. E *San Bernart* dis, ô bon Jhesu la toa amor non es unca oççiosa; aquilli lical aman tu non sempegrecisson; parlar de tu es parfeyta consolacion, parlar de tu es plen refaçiament; acostarse à tu es vita eterna, departirse de tu es mort perpetual: ô bon Jhesu tu ses mel en la boca, douç cant en laurrellia, alegreja al cor. Dreço aquesta es la terça requerença; la toa voluntas sia fayta, en lacal nos demanden esser o sta de nos lo peccadacia, e esser dona à nos la vertu de devocion e de bona obra.

These Glosses are continued throughout the several Branches of the *Lord's Prayer*, after which likewise follows an Exposition upon the *Ten Commandments*, &c. But that the Work may not seem

seem over tedious, I rather chuse to break off abruptly, and refer the Reader to the very original Manuscripts in the University Library of *Cambridg* for the perusal of all those Pieces which are not here inserted; assuring him, that I have no other Design, by the exclusion (or rather omission) of these, than to make place for some others of no less moment and consequence.



CHAP. VII.

An Extract of those famous Treatises which were written by the ancient Inhabitants of the Valleys, concerning Antichrist, Purgatory, Invocation of Saints, and the Sacraments.

ARTICLE I.

Of Antichrist.

This Book concerning the *Antichrist* is extant in an old Manuscript which containeth many Sermons of the *Bardes*, collected in the Year 1120. and therefore written before *Waldo*, and about the time of *Peter de Bruis*, who taught in *Languedoc*, where he was burnt, namely, at *St. Giles*, before *Waldo* came forth out of *Lions*, and since that time this Treatise hath been preserved among the *Waldenses* of the *Alpes*, of whom *Mr. Paul Perrin* procured the same, together with many other.

A *Ntichrist* is a Falshood worthy of eternal Damnation, covered over with a shew of Truth, and of the Righteousness of

A *Ntichristes* falsetà de damnation eterna cuberta de specia de la verita, & de la justitia de Christ, & de la soa Sposa: contra-
pau[sa]

panſa a meſeime la via de verita, de Juſtitia, de Fe, d' Esperanza, de Carita, & a la vita moral, & a la verita miniſterial de la Gleifa meniftra per li fals Apoſtols, & defendua opinioſament de l' un & de l' altre bras : o es engan reſcondu de la verita de ſalu de coſas ſubſtantials, & miniſterials : o es fraudulenta contrarieta de Chriſt & de la ſoa Spofa, & a un chaſcun membre fidel. Et enaymi non es alcuna ſpecial perſona ordena en alcun gra, o uſſici, o meneſtier, & aizo regardant univerſalment. Ma meſeima la falſeta panſa a contra a la verita quilli ſe cuebre & ſe orna de bellezza, & de pietà, de fora de la Gleifa de Chriſt, enaymi de nom de officiis, de Scripturas & de Sacramens, & de moras antras coſas. La iniquita d' a queſta maniera com li ſeo Miniſtre majors & menors, com li ſeguent ley de maluas cor & ces, aital congregation enſemp preſa es apella Antichriſt, Babylonia, o quarta beſtia, o meretrix, o home de pecca, filli de perdition.

Li ſeos Miniſtres ſon apella fals Prophetas, maiſtres meſongers, Miniſtres de tenebras. Spirit de error, meretrix Apocalyptica, maire de fornication, niolas ſenza agnia, arbres automnals morts & aurancas per doas vez, undas del crudel mar. Stellas errans, Balaamitiens, Giſſipriens.

El es dit Antichriſt, emperço ca cubert & orna ſot ſpecia de Chriſt, & de la Gleifa, & de li ſeo fidel membre, contraria a la ſalu ſaura per Chriſt, & aminiſtra verament en la Gleifa de Chriſt, & participa de la fidel per Fe, per Esperança, & per Charita : en liqual modo

Chriſt, and his Spouſe, contrary to the way of Truth, Righteouſneſs, Faith, Hope, and Charity, as likewise to moral Life, and to the miniſterial Truth of the Church, adminiſtred by the falſe Apoſtles, and reſolutely upheld by the one and the other Arm of Secular and Eccleſiaſtical Power; or elſe we may ſay, Antichriſt is a Deceit which hides the Truth of Salvation in ſubſtantial and miniſterial matters; or, that it is a diſguiſed contrariety to Chriſt and his Spouſe, and every faithfull member thereof. And ſo it is not any one particular perſon, ordained to ſuch a Degree, Office, or Miniſtery, it being conſidered univerſally; but it is Falſhood it ſelf, in oppoſition to the Truth, covering and adorning it ſelf with a pretence of Beauty and Piety, not ſutable to the Church of Chriſt, as by the Names, and Offices, the Scriptures, the Sacraments, and many other things may appear. Iniquity thus qualified with all the Miniſters thereof great and ſmall, together with all them that follow them, with an evil heart, and blindfold; ſuch a Congregation comprifed together, is that which is called Antichriſt, or Babylon, or the fourth Beaſt, or the Whore, or the Man of Sin, the Son of perdition.

His Miniſters are called falſe Propheſs, Lying Teachers, Miniſters of Darkneſs, a Spirit of Errour, the Whore in the Revelation, the Mother of Fornications, Clouds without Water, withered Trees twice dead and plucked up by the Roots, Waves of the raging Sea, wandring Planets, Balaamites, and Egyptians.

He is called Antichriſt, becauſe being decked and garniſhed with a ſhew of Chriſt, and of his Church, and faithfull Members, he doth oppoſe himſelf to that Salvation which was wrought by Chriſt, and truly adminiſtred in the Church of Chriſt, whereof the Faithfull do partake by Faith, Hope, & Charity;

Thus

Thus he opposeth himself, by the wisdom of the World, by false Religious, & by a counterfeit Piety, by Ecclesiastical Power, by Secular Tyranny, by Riches, Honours, & Dignities, & by the delights and pleasures of the World.

And therefore let every one take notice hereof, that *Antichrist* could not come in any wise, but all these forementioned things must needs meet together, to make up a complete hypocrisie and falshood, *viz.* the worldly wise men, the Religious Orders, the Pharisees, Ministers, Doctors, the Secular Power, with the worldly people joyntly together. And thus all of them together make up the Man of sin and error completely; for, although that *Antichrist* was conceived already in the Apostles time, yet being but in his infancy as it were, he wanted his inward and outward members; and therefore he might then have been more easily known, destroyed, and excommunicated, as being then more raw and rude, and as yet wanting utterance. For he was then destitute of rational, defensive, definitive, decretive, (or determinative) wisdom, he wanted yet those hypocritical Ministers, and humane Ordinances, and the outward shew of those Religious Orders. And therefore though fallen away into that sin and error, yet he had then wherewithall to cover his villany, or the shame of his errors, or of that sin, having none of those riches yet, nor of those endowments whereby to allure unto himself any Minister for his service, or to be enabled to multiply, preserve and defend his adherents: for he wanted the secular strength and power, and could not force nor compell any from the truth unto falshood. And because he wanted many things yet, therefore he could not defile or scandalize any by his deceits, and thus,

el contraria per sapientia del mond, per falsas Religions, & per enseinta bonta, per poesta spiritual, per tyrannita secular, per riguessas, honors de degnetas, per delicancas & per deleit del mond, & contraria per aquesti modi.

Per aizo sia manifest a un chascun que per neun modo l' Antechrist non po esser complir ni venir sinon quant aquestas cosas nommas foron conjointas ensemp per far perfecta hypocrita & falseta, zo es cum li sani del mundi, Religios, Pharisos, Ministres, Doctores, la potesta secular cum lo poble del mond foron ensemp conjoint. Adonca feron l' home de pecca ensemp & d' error entier. Car al temp de li Apostol ja sia zo que l' Antechrist era ja concepu, ma car essent enfant mancava de li debit membre interiors & exteriors. Emperzo el se confosia & se destruia, & se excommunicava plus legierament enaimi rustic & grosfier, el era fait mut: car el manqué de sapientia rational, sensativa, definitiva, sententiativa. Et car el manqué de li sols Menistres senza verita, & de li statut humans, manqué de li Religios de fora. Emperzo el era vengu en l' error & al pecca, ma non hac cum liquat el pogues cubrir la sozura o vergongna de las errors o del pecca, cum el manque de riquesas & de dotations, non poc conduire alcun Ministre per si, ni non poc multiplicar, conservar, defendre lor: & car el manqué de poissanza o poesta secular, el non poc forçar o costreigner neun de la verita a la falseta. Et car el manqué de mot, el non poc scozar ni escandalizar neun per li seo soleniament. Et enaimi essent trop renre & frevol

non poc obtenir luoc en la Gleisa, totalment en tota Gleisa. Ma creissent en li seo membres, zo es en li Menistre cec & hypocrit, & de li sojet del mond & el mesime creifec entro a Baron parfait en en pleneta daita zo es cum li spirituals & seculars, & li amadors del mond, cec en la fe, son multiplica en la Gleisa com tota poesta essent mals. Volent esser ora & honra en la cosas spirituals, & cubrir la soa propria magesta, malicia & peccas, & a huza desains & Pharisios, a aizo enaïma esdit de sobre: Car maxima iniquita es cubrir & ornar la iniquita digna de excommunication, & voler esser per aizo que non es dona a l'home, ma conven al sol Dio & a Fesus Christ tanta coma Mediator. Ostar aquestas cosas a Dio fraudulentament per rapina, & traporar sobre si & las soas obras, es vist esser maxima felonia, enaïmi regenerar, perdonnar li pecca, distribuïr las gracias del Sanct Esperit, confeitar Christ, & enaïmi de las otras. Et cubrir se en todas aquestas cosas de mantel d'authorita, & de forma de parolas, & enganar per aquestas cosas lo poble rostic seguent lo mond. En aquestas cosas que son del mond, & de partir de Dio & de la vera Fe, & de la reformation del Sanct Esperit, de partir de la vera Penitencia, de la vertuosa operation, de la perseveranza al ben, de partir de la Carita, de la patientia, de la pauveta, de la humilita, & zo ques plus peïssime de tot, de partir de la vera Speranza, & pansar ley en tot mal, & en la vana Speranza del mond, servir a tuit li menesti-

being so weak and tender, he could obtain no place in the Church. But growing up in his Members, that is to say, in his blinde and dissembling Ministers, and in worldly Subjects, he at length became a complete man, grew up to his full age, to wit, then when the lovers of the world in Church and State, blinde in faith, did multiply in the Church, and get all the power into their hands. And so it came to that pass, that as evil as they were, they would be sought unto, and honoured in spiritual matters, covering their authority, malice, & fins, for which end they made use of the worldly wise, and of the Pharisees, in manner abovesaid. For, it is a great wickedness to cover & colour iniquity worthy excommunication, and to go about establishing ones self by such a means as cannot be attributed to man, but belongs to God alone, and to *Fesus Christ* as Mediatour. And for man to deprive God of such and such things by fraud & usurpation, & to arrogate the same unto themselves & their works appears to be the greatest Felony, as when one doth attribute unto himself the power of regeneration, of pardoning sins, of dispensing the Gifts of the Holy Ghost, & to represent *Christ*, and such like matters. And in all these things to cover themselves with the cloak of authority and of the Word, thereby deceiving silly people, that follow the world, in such things as are of the world, separating themselves from God and the true Faith, and from the Reformation of the Holy Spirit, withdrawing themselves from true Repentance, pious practice, and perseverance in goodness, and turning their backs upon Charity, patience, poverty, humility, and that which is worst of all, they forsake the true Hope, and rely on all evil, and on the vain hope of the world, serving all those Ceremonies instrumental hereunto,

unto, and deceitfully causing the people to commit Idolatry with all the Idols of the World under the Name of Saints and Relicks and their worship; in so much that the people perniciously erring from the way of truth, and being perswaded they serve God, and do well, are stirred up to hate and to be enraged against those that love the truth, even to murder so many of them, so that according to the Apostle we may truly say, This is that man of sin complete, that lifts up himself against all that is called God, or worshipped, and that fettereth himself in opposition against all truth, sitting down in the Temple of God, that is, in his Church, and shewing forth himself as if he were God, being come with all manner of deceivableness for those that perish. And since he is truly come, he must no longer be looked for; for he is grown old already by God's permission; nay, he begins even to decay, and his power and authority is abated: for the Lord doth already kill this wicked one by the spirit of his mouth; by divers persons of good dispositions, sending abroad a power contrary to his, and those that love him, and which disturbeth his place, and his possessions, and puts division into that City of *Babylon*, wherein the whole generation of Iniquity doth prevail and reign.

What are the Works of *Antichrist*?

The first Work of *Antichrist* is, to take away the Truth, and to change it into Falshood, Error, and Heresie. The second Work of *Antichrist* is to cover Falshood over with a semblance of Truth, and to assert and maintain Lyes by the name of Faith and Graces, and to dispense Falshood

er a aquestas cosas, far idolatrar lo poble, servir fraudulentament a las idolas de tot lo mond sot li Sanct, & a las reliquas & a li menestier de lor, enaimi que lo poble errant peissament de la via de verita pense si servir a Dio & far ben, escomon a quel poble a odi, & a ira, & a malicia contra li fidel, & en contra li amant la verita, & fay moti homescidi, & enaimi l' Apostol dis verita. Quel es home de pecca cornpli & que el se eleva sobre tot zo ques dit Dio, o zo ques collu e quel contraria a tota verita, & quel see al temple de Dio, zo es en la Gleisa, demostrant se enaima el fossa Dio, & quel ven en tota seduction a aquilli que perisson, & si aquel felon ja venc perfectament, & non es de guerre, car el es fait de Dio ja veil, & que el descreis ja: car la soa potesta & authorita es amerma, & que lo Segnor Jesus occi aquest felon per lo Sperit de la soa bocca, en moti home de bona voluntat, & tramet potesta contraria a si & a li seo amador, & decipa li seo luoc & possessions, & depart aquesta cita de Babylonia e laqual tota generacion hac vigor de malicia.

Quas son las obras de l' Antechrist.

La prima obra de l' Antechrist es toller la verita & cambiar ley en falseta & en error & en heregia. La segunda obra de l' Antechrist es cubrir la falseta de la verita, & de las errors, & provar & confirmar ley per la fe & per las veritas, & de intremenar la falseta en las

spirituals al poble soget o sia en li Menistre o sia en li menestier, o sia en tota la Gleisa. Et aquestas duas obras contenen perfecta et complia malicia laqual non pogron far neun tyran, neun poissant del commençament del mond entro en li temp de l' Antechrist. Ma Christ non hac alcuna vez aital enemic devant aquesti que pogues enaima pervertir la via de verita non sensiblement, & convertir aquella mescima verita en falseta, & la falseta en verita, non semeillantament lo cootivador de l' un & de l' autre de la verita & de la falseta. Enaimi que la Sancta Mayre Gleisa cum li seo veray fil li es tota squalqueia en las veritas, specialment en las ministerials de li veray menistre en verita, & de li menestieri, & de li menestieri, & de l' usar de lor, et de li filli participant, illi plora plorilvoment per lo parlar, et per lo plaint de Feremia disent. En qual maniera se sola la cita del poble Pagan et non circumcis? illi es feita veufua zo es de verita del seo Spos. La dona de las gens per subjeccion de las errors, de li pecca, Princessa de las Provincias per departiment del mond, et daquellas cosas que son al mond. Plora et veias plus enant, et atrobare ara totas cosas complias per lo temp: car la Sancta Gleisa se sia et es tengua per Synagoga. Et la Synagoga de li malignant, es predica per maire ben crescent en la Ley. La falseta es predica per la verita, la enequeta per la egaleza, la non justitia es predica et tengua per la justitia, la error per la fe, lo pecca per la vertu, la messognia per la verita.

intermingled with spiritual things unto the People under his Subjection, either by means of his Ministers, or by the Ministry, or any otherwise in relation to the Church. Now it is certain that these two ways of proceeding do contain so perfect and complete a wickedness, the like no Tyrant and no Power in the World was ever able to compass since the Creation, until the time of *Antichrist*. And *Christ* had never any Enemy yet like this, so able to pervert the way of Truth into Falshood, and of Falshood into Truth, and who in like manner did pervert the Professours of the one or the other, *viz.* of Truth and of Falshood, in so much that the holy Mother the Church with her true Children, is altogether troden under foot, especially in the Truth, and in what concerneth the true worship in the Truth, and the Ministry, and the exercise thereof, and the Children partaking thereof; which causeth her to weep bitterly, in the language and complaints of *Feremy*, saying, *Ah how desolate art thou, O City of the heathen people and uncircumcised? she is become a Widow*; namely, being destitute of the Truth of her Bridegroom, Lady of People, by reason of the subjection to Errors and to sin; Princess of Provinces, by partaking with the World, and the things that are in the World; Weep and look but abroad a little, and thou shalt finde those things now accomplished at this time: for, the holy Church is accounted a Synagogue of Miscreants, and the Congregation of the Wicked is esteemed the Mother of them, that rightly believe in the Word. Falshood is preached up for Truth, Iniquity for Righteousness, Injustice passeth for Justice, Error for Faith, Sin for Virtue, and Lyes for Verity.

What are the Works that proceed from these first Works ?

Answ. These, the first is, that it perverts the service of *Latria*, that is, the worship properly due to God alone, by giving it to *Antichrist* himself and to his Works, to the poor creature, reasonable or unreasonable, sensible or senseless; to the reasonable, as to man, male or female Saints deceased, and unto Images, Carcasses, or Relicks. His Works are the Sacraments, especially the Sacrament of the Eucharist, which he adoreth as God, and as *Jesus Christ*, together with the things blessed and consecrated by him, and prohibites the worshipping of God alone.

The second Work of the *Antichrist* is, that he robs and bereaves *Christ* of his Merits, together with all the sufficiency of Grace, of Justification, of Regeneration, Remission of Sins, Sanctification, Confirmation, and spiritual Nourishment, and imputes and attributes the same to his own authority, to a form of words, to his own Works; unto Saints and their Intercession, and unto the Fire of the Purgatory; and separates the People from *Christ*, and leads them away to the things aforesaid, that they may not seek those of *Christ*, nor by *Christ*; but onely in the works of their own hands, and not by a lively Faith in God, nor in *Jesus Christ*, nor in the Holy Spirit, but by the will and pleasure, and by the works of *Antichrist*, according as he preacheth, that all Salvation consists in his Works.

The third Work of *Antichrist* consists in this, that he attributes the Regeneration of the Holy Spirit unto the dead outward work, baptizing Children in that Faith, and teaching,

Quals obras procedon de las primeras obras ?

Respond. Aquestas. La primera obra es que el convertis lo cootivament de *Latria*, propiament propi al sol Dio, a si, et a li seu fait, a la pauva creatura rational et non rational, sensible o non sensible. Rational enaima li home, Sanct o Sanctas trapassas d' aquest mond, et a las imagenas de lor, galas, reliquias. Li fait de luy son li Sacrament, specialment lo Sacrament de la Eucharistia que el col per Dio et per Jesu Christ simellantament, col las cosas benitas et consacras, e proibis adora lo sol Dio.

La segunda obra de l' Antechrist es quel oste et tol de *Christ* lo merit de *Christ* con tota la sufficientia de la gratia, de la justitia, de la regeneration, remission de li pecca, de la sanctification, de la confirmation et de l' Esperitual nuriment, et lo deputa et lo tribuis a la sua authorita, a la forma de las parolas, a las soas obras, et a li Sanct, et a la lor entercession, et al fuoc en Purgatori, et depart lo poble de *Christ*, et amena lo poble a aquestas cosas ja dictas, que el non quera aquellas de *Christ*, ni per *Christ*: ma solament en las obras de las lors mans, et non per la fe viva en Dio ni en Jesu Christ, & el Sanct Sperit, ma per volunta e obras de l' Antechrist, enaimi que el predica tota la salu constar en las soas obras.

La terza obra de l' Antechrist es que el attribuis la reformation del Sanct Sperit a la fe morta de fora, et baptea li enfant en aquella fe, et enseignant esser a consagre

consegre per ley lo Baptisme et la regeneration, et presta et dona en lei meseima li orden, et li autre Sacrament, et fonda en ley tota la Christianita, que es contra lo Sanct Esperit.

La quarta obra de l' Antechrist es la qual en semp bastic, et edifique tota Religion et sanctita del poble en la soa Messa, et en semp ha teissut varias ceremonias en un Judaicas et de li Gentil, et de li Christian. A laqual conducent la congregation et lo poble a auvir ley, lo priva de l' espiritual et Sacramental maniament, et la depart de la vera Religion, et de li Commandament de Dio, et se osta de las obras de misericordia per li seo offertori, et per aital Messa alogué lo poble en vana speranza.

La quinta obra de l' Antechrist es quel fai totas las soas obras que el sia vist, et que el obre la soa non saziivol avaritia, enaimi quel aya totas cosas vendablas, et non faza alcuna cosa senza symonia.

La sexta obra de l' Antechristes, quel dona luoc a li pecca manifest, senza sententia Ecclesiastica, et non excommunicati li non penitent.

La septima obra de l' Antechrist es quel non regis ni defend la soa unita per lo Sanct Sperit, ma per potesta secular, et en semp pren lei en adjutori de las spirituals cosas.

La octava obra de l' Antechrist es, que el eyra, et persec, et acasionna, roba et mortifica li membre de Christ.

Aquestas cosas son quasi la plus principals de las obras de luy, lasqual el fai contra la verita, lasquals per neun modo non pon totas esser numbras ni scriptas. Ma baste al present d' aver deita d' a-

that thereby Baptism and Regeneration must be had, and therein he confers and bestows Orders and other Sacraments, and groundeth therein all his Christianity, which is against the Holy Spirit.

The fourth Work of *Antichrist* is, that he hath constituted and put all Religion and holiness of the People in going to Mass, and hath patcht together all manner of Ceremonies, some *Jewish*, some heathenish, and some *Christian*: and leading the Congregations thereunto, and the People to hear the same, doth thereby deprive them of the spiritual and sacramental manducation, and seduceth them from the true Religion, and from the Commandments of God, and withdraws them from the works of compassion; by his offerings; and by such a Mass hath he lodged the People in vain hopes.

The fifth Work of the *Antichrist* is, that he doth all his Works so that he may be seen, that he may glut himself with his insatiable avarice, that he may set all things to sale, and do nothing without Symony.

The sixth Work of the *Antichrist* is, that he allows of manifest Sins, without any Ecclesiastical Censure, and doth not excommunicate the Impenitent.

The seventh Work of *Antichrist* is, that he doth not govern nor maintain his Unity by the Holy Spirit, but by Secular Power, and maketh use thereof to effect spiritual matters.

The eighth Work of the *Antichrist* is, that he hates, and persecutes, and searcheth after, dispoils and destroys the Members of *Christ*.

These things are in a manner the principal Works which he commits against the Truth, they being otherwise numberless, and past writing down. It sufficeth for the present, to have

have observed the most general, and those whereby this iniquity lies most covered and concealed.

First and chiefly, he makes use of an outward Confession of the Faith; and it is that whereof the Apostle speaketh, *For, they confess in words, that they have known God, but by their deeds they deny him.*

Secondly, he covers his Iniquity by the length or succession of time, and allegeth, that he is maintained by certain wife and learned men, and by religious Orders of certain Votaries of single Life, Men and Women, Virgins and Widows: and besides, by a numberless People, of whom it is said in the Revelation, *That power is given him over every Tribe, Language, and Nation, and all that dwell on Earth, shall worship him.*

In the third place, he covers his Iniquity by the spiritual authority of the Apostles, against which the Apostle speaketh expressly, *We are able to do nothing against the Truth, and there is no power given us for destruction.*

Fourthly, by many Miracles here and there, whereas the Apostle saith, The coming of them is according to the Work (or, operation) of Satan, by all manner of Miracles, and Signs, and Wonders of Lyes, and by all kinde of deceitfull Iniquity.

Fifthly, by an outward Holiness, by Prayers, Fastings, Watchings, and Alms-deeds, against which the Apostle testifies, saying, Having a shew of Godliness, but having denied the power thereof.

Sixthly, he covers his Iniquity by certain Sayings of *Christ*, and by the Writings of the Ancients, and by Councils, which they observe so far forth onely as they do not destroy (or, overthrow) their wicked Life and Pleasures.

Seventhly, by the Administration

questas quasi comma plus generals, per lasquals cosas es cuberta aquesta enquesta.

Premierament et maximament per la confesion de fora de la fe. De laqual cosa di l'Apostol: car illi confessan lor aver conegu Dio per parolas, ma illi lo denegan per fait.

Secondariament per la longueza de temp, et per manteza de li savi, de li Religios, de li vergeno, et vergenas de las vesuas, et de las honestas, etc. Et lo poble non numbrivol de loqual es dit en l'Apocalyps. Et poesta fo dona a lei en tot trib, et lenga, et gent, et tuit aquilli que habitan en la terra adoraren lei.

Terzament, per authorita spiritual de li Apostol, contra liqual di. Nos non poen alcuna cosa contra la verita, et poesta non dona en destruiment.

Quartament per moti miracli fait daqui entro aqui, de laqual cosa di l'Apostol. L'advenament del qual es second obra de Sathanas, en tota vertu et enseignas, et merevillas messongieras, et en tot engan d'enequita.

Quintament per Sanctita de fora, et orations, et dejunis, vigiliis et almonas: contra aizo di l'Apostol. Havent la semblanza de pieta, ma denegant la vertu de ley.

Sextament per algunas parolas de Christ, et per li escrit de li Antic, et per li Concili, losquals illi gardan entant quant non destrouen la mala vita et volupta de lor.

Septimament, per l'administracion de

de l' Sacrament, per liqual illi women la universita de las errors.

Oitava, per correptions, et predicacions verbals de li vici: car illi dion et non fan.

Nonament, de liqual alguns fan enseintament, et alguns verayament et maximament per vita vertuosa. Car li esteit de Dio ben volent et ben fazent, detengu aqui enaïma en Babylonia, son enaïma or per loqual lo felon Antechrist cubre la soa vanita, loqual non suffre far lo veray coitivamente al sol Dio, ni tenir la speranza al sol Christ, ni entendre a la veraya Religion.

Aquestas cosas et motas otras son enaïmi mantel et vestiment de l' Antechrist con lasquales el cubre la soa mesongiera malicia, quel non sia reprovada tant coma Pagan, et en lasqual el po proceder des-honestament, & a las meretrix. Si lo Christian es entengu per commandament departir se de l' Antechrist, lo es dit, & es prova del Veilli & de Novel Testament: car lo Segnor dis, Esaiia cinquautadous. Departé vous, Departé vous, issi d' aqui, non voilla tocar lo soza, isse del mez del, vous liqual porta li veissel del Seignor sia munda: car vous non isire en la rumor, ni non vous apropiare a la fuga, &c. Et Feremia cinquanta. Fugé del mez de Babylonia, saïlle de la terra de li Caldei, & sia enaïma cabri devant lo grez. Et veros yo amenarei grand congregation de gent de la terra d' Aquilon en Babylonia, & serén appareilla en contra & d' aquienant sere presa. Numbre 16. Departié vous del mez de la congregation azo que yo destrua & perda aquisiti viazament. Et dereço. Departés vos del tabernacle de l;

of the Sacraments, in which they lay open the universality of their Errours.

Eighthly, by Corrections (or, Discipline) and meer verbal Preachings against Vices; for, they say, and do not.

Ninthly, by the virtuous Lives of some that live feignedly so, but especially, of such as live so indeed among them. For, the Elect of God, that desire and do that which is good, are detained there, as in *Babylon*, and are like unto Gold, wherewith the wicked *Antichrist* doth cover his Vanity, not suffering them to serve God alone, nor to put all their hope in *Christ* alone, nor to embrace the true Religion.

These things & many others, are as it were a Cloak and Garment, wherewith *Antichrist* doth cover his lying wickedness, that he may not be rejected as a Pagan, (or, Infidel) and under which he can go on to a&t his villanies boldly, and like a Whore. Now it is evident, as well in the *Old*, as in the *New Testament*, that a *Christian* stands bound, by exprefs Command given him, to separate himself from *Antichrist*. For, the Lord saith, *Isai 52*. Withdraw, withdraw your selves, go forth thence, touch no unclean thing, go forth from the midst of her; cleanse your selves, ye that bear the Vessels of the Lord: for ye shall not go forth in haste, & march not flying, &c. And *Fer. ch. 50*. Flee out of *Babylon*, and come away out of the Land of the *Chaldeans*, and be like to the he-goats that go before the flock: for behold, I go to raise up against *Babylon* an Assembly of great Nations, from the North, who shall range themselves in battailarray against her, that she shall be taken. In the 16. Chapter of *Numbers*, Separate your selves from amidst this Assembly, and I will consume them in a moment. And again, withdraw from the Tabernacle of the wicked, and

and touch nothing of what belongs unto them, lest you be involved in their sin. In *Leviticus*, I am the Lord your God, that have separated you from the rest of the Nations; and therefore shall ye separate the clean beast from the unclean, and shall not defile your souls in beasts, nor in fowls, nor in any things that move themselves on the earth, and which I shewed you that they are unclean. Again, in *Exodus*, chap. 34. Take heed you make no friendship (or, alliance) with the Inhabitants of that City, for, that would be thy ruine. And a little further, Make no agreement with the men of that Countrey, lest they having gone a whoring after other gods, and worshipped their Idols, they call thee and invite thee to eat things consecrated unto them. Nor shalt thou take thee a Wife from among their Daughters, lest they having plaid the harlot, that is to say, committed Idolatry, they cause thy children to go a whoring likewise after their gods, *Leviticus* 15. And therefore ye shall teach your children, and bid them beware of their uncleanneses, and that they may not die in them, having polluted my Sanctuary, *Ezech.* 2. But the heart that walks on offending, and in its offences, I will render their way upon their head, saith the Lord, *Deut.* 20. When thou shalt have entred into the Land, which the Lord thy God shall give thee, take heed thou do not according to the abominations of those people: for the Lord abhorreth all those things: and by reason of such sins, he will blot them out, when thou shalt enter their Land, thou shalt be clean and without spot with thy God. Those people whose Land thou goest to possess, hearken to the Soothsayer, and Diviner; but thy God hath disposed otherwise in thy behalf. Now it is manifest in the *New*

felon, & non voilla tocar aquillas cosas que apartenon a lor, que vos non sia envoloppa en li pecca de lor. Levitico Yo soi lo vostre Seignor Dio loqual departic vos de li autre poble. Donc & vos departire dereço lo jument mund del non mund, & loissel mund del non mund, & non sozare la vostras armas en las bestias en li oissel, & en todas aquellas cosas que son moguas en terra, & lasquals yo mostrei a vos sozas. Item Exodi 34. Garda que un qua non conjongnas amicitia cum li habitador d' aquella Cita, laqual sia a tu en ruina. Et dedines non far pact cum li home d' aquella Region, que cum illi auren forniga cum li lor Dios, et auren adora las simulacras de lor, alcun apelle tu que tu manges de las cosas sanctificas a lor. Ni non penres moiller de las fillas de lor a li teo filli que en apres cum ellas auren forniga zo es idolatra, non fazan fornigar li teo filli en li Dio de lor. Levit. 15. Donc vous enseigneré li filli disent que illi squivon las non mundicias, & non moran en las lor sozuras que illi auren soza lo mio tabernacle. Ezechiel 2. Ma lo cor loqual vay per offendament & per las soas offenses, yo pausarey la via d' aquisi a lor cap dis lo Seignor. Deut. 20. Quand tu sere intra en la terra laqual lo teo Seignor Dio donare a tu, garda que tu non volbes resmeillar las abominations d' aquellas gens: car lo Seignor ha todas aquestas cosas en abomination. Et per li pecca d' aquesta maniera el sfacare lor al teo intrament. Tu sere perfect & senza macula cum lo teo Dio. Aquestas gens de lasquals tu possessires las terras auvon li Argariador et li Devin, ma tu ses ordena antrament del teo Dio. Ma del No-

vel Testament es manifest. *Joan. 12.*
Que lo Seigneur venc et fo passiona per zo
quel aïstes en un li filli de Dio. Et car
per aquesta verita de unita, et depart, et
commandé esser departia dizen. Matth.
10. Car yo venc departir l' home encon-
tra lo suo paire, la filla encontra la soa
maire, et la nora contra la soa sacra, et li
domestic de l' home son enemic de luy.
Et commandé esser reparti dizen. Si
algun non lassare lo suo paire et la maire,
etc. Item, Garda vos de li fals Prophetas
liqua venon a vos en vestimenta de fe-
as, etc. Item, Garda vos del levam de li
Phariso. Item, Garda vos que alcun non
vos engane: car moti venren al mio
nom enganaren moti. Et adonca si alcun
dire a vos. Venos Christ es aizi o aylai
non o voilla creire, non voilla anar en
apres lor. Et en l' Apocalyps: admonesta
per propia vonz et commanda lo suo poble
issir de Babylonia dizen. Et auvi vonz
del cel dizen a mi. O lo mio poble issi de
lei et non sia parzonnier de li pecca de lei,
et non receba de las plagas de ley. Car li
pecca de lei pervengron entro al cel, et lo
Segnor se recorde de las enequitas de ley.
Co mesime di l' Apostol. Non voilla a-
menar jouc cum li non fidel. Car qual
participation es de la justitia cum l' ini-
quita, o qual compaignia de la luz cum las
tenebras, ma qual convention de Christ
al Diavol, o qual part et de li fidel cum
li non fidel, o qual consentiment del tem-
ple de Dio cum las idolas? Et dedines.
Per la qual cosa isse del mez de lor, et sia
departi dis lo Seigneur, et non tocare lo
non mund et yo recelarey vos et serey a
vos en paire, et vos sere a mi en fillis et
en fillas dis lo Seigneur tot poderos. Item,

Testament, John 12. That the Lord
 is come and suffered death, that he
 might gather together the Children
 of God; and by reason of this Truth
 of Unity, and separation from others
 it is, that he saith in *St. Matthew,*
chap. 10. For I am come to separate
 a Man from his Father, and set the
 Daughter against her Mother, and
 the Daughter in Law against her Mo-
 ther in Law, and they of a mans
 Household shall be his Enemies. And
 he hath commanded this Separation,
 saying, *Whosoever doth not forsake*
his Father and his Mother, etc. And a-
 gain, *Beware of false Prophets, which*
come unto you in Sheeps cloathing.
 Again, *Beware of the Leven of the*
Pharisees: and Take heed lest any se-
duce you; for, many shall come in my
Name, and seduce many. And then,
If any tell you, Behold, Christ is here
or there, believe him not, and walk not
after them. And in the Revelation he
 warneth by his own voice, and char-
 geth his, to go out of Babylon, say-
 ing, *And I heard a voice from Hea-*
ven, saying, O my people come forth
out of her, and be not partakers of her
sins, that ye receive none of her plagues:
for, her sins are come up into Heaven,
and the Lord remembereth her iniqui-
ties. The Apostle saith the same,
Foin not your selves under one yolk
with the unbelievers, for what partici-
pation hath Righteousness with Iniqui-
ty, or what fellowship is there between
Light and Darkness, and what com-
munion hath Christ with the Devil,
or what part hath the Faithfull with
the Infidel, or what agreement is there
of the Temple of God with Idols?
And therefore go forth from among
the midst of them, and separate your
selves, saith the Lord, and touch no
unclean thing, and I will rescue you,
and will be instead of a Father to you,
and you shall be as Sons and Daughters

to me, (saith the Lord the Almighty. Again, Ephes. 5. Do not partake with them; for ye were in the way of darkness, but now ye are in the light of the Lord. Again, 1 Cor. 10. I would not have you become the companions of the Devil. Ye cannot participate of the Lords Table and of the Table of Devils. So 2 Thess. 3. O Brethren, we declare unto you in the Name of our Lord Jesus Christ, that you beware of every Brother walking dishonestly, and not according to the customs, which ye received from us. For, ye know after what manner ye ought to be followers of us. And again a little after he saith, If there be any that obeys not our word, set down in this Epistle, have ye nothing to do with him, that he may be ashamed. Again, Ephes. 5. Have no communion with the works of Darkness, which are unfruitfull. And 2 Tim. 3. Be it known unto you, that in the later times, there will be troublesome times. And afterwards, Having a shew of piety, but having denied the power thereof, turn thy self away from such. By what hath been said hitherto it appears clearly, what is the wickedness of Antichrist and his perverseness. Also the Lord commands our separating from him, and joyning our selves with the holy City of Jerusalem: therefore knowing such things, the Lord having revealed them unto us by his Servants, and believing this Revelation according to the holy Scriptures, and being admonished by the Commandments of the Lord, we do both inwardly and outwardly depart from Antichrist, because we know him to be the same; and we keep company and unity one with another, freely and uprightly, having no other intent and purpose but purely and singly to please the Lord, and to be saved: and by the Lords help, we joyne our selves to the Truth of Christ

Ephes. 5. Non voilla esser fait parzonnier de lor, car vos eras a la via de tenebras: ma ara se luz al Seigneur. Item, 1 Corinth. 10. To non voil vos esser fait compagnons del Demoni. Vos non poe esser fait parzonnier de la taula del Seigneur & de la taula de li Demoni. Item, 2 Thess. 3. O fraires nos anuncien a vos al nom de nostre Seigneur Jesus Christ que vos garde de tot fraire anant deshonestament, & non second las costumaz lasquels vos recepes de nos. Ca vos meseimes sabs en qual maniera conveni a resmeillar nos. Et dedins. Si alcun non obediré a la nostra parola nota per aquest Evescoa, & non sia en semp mescla cum luy que el sia confondu. Item Ephes. 5. Nos voilla vos accompagner a las obras non fructuosas de tenebras. Item 2 Tim. 3. Ma sapia aizo. Ca perillos temps istaren en li derreiran dia. Et dedins. A certa havent la semblança de pieta: ma denegant la vertu de ley, squiva aquisiti. De las cosas notas desobre se demonstra manifestament la malitia de l' Antichrist, & la soa perverseta, &c. Et car lo es commanda del Seigneur departir se de luy meseime dedins & defora. Et conjoingner se a Hierusalem sancta Cita. Donc nos conoissent aquestas cosas, lo Seigneur revelant per li seo serf & cresent aquesta revelation iosta las sanctas Scripturas, & nos en semp admonesta de li Commandament del Seigneur, nos fazen departiment exterior & interior de luy, loqual nos cresen Antechrist, & aven uni compagnia, & unita de bona voluntá, et de dreita entension, de pur & simple perpousament de plaser al Seigneur, & asser salva: lo Seigneur ajudant, & la verita la Christ & de la soa Sposa enaima pechi-

nita de l' intellect po sostenir. Donc nos ordonnen notar quals sian las cosas del nostre departiment, & encara de la nostra congregation, afin que si lo Seigneur aure dona aver aquesta meseima verita: Porte en semp cum nos l' amor en lei meseima. Et si per aventura non fossa ben enlumena, recepia ajutori per aquest menestier, lo Seigneur arrosant. Et si lo es dona plus a alcun, & plus autament; & nos desiren esser enseigna plus humilment, & saber meilli de luy, & esser corrigi en li nostre defect. Donc aquestas cosas que ensegon son causa del nostre departiment.

Sia manifest a tuit et a sengles la causa del nostre departiment esser ista, aital per la verita essencial de la fe, & menestierial la verita essencial de la fe, es la interior conoissenza d' un verai Dio, & unita de Essentia en tres personas, laqual non dona carn ni sang. Coottivament convenivol al sol Dio, l' amor de luy meseime sobre totas cosas, la sanctification & l' honoration de luy sobre totas cosas et sobre tuit li nom: speranza viva per Christ en Dio, la regeneration et renovation interior per Fe, per Esperança, et per Charita; lo merit de Jhesu Christ cum tota sufficiencia de gratia et justitia: la participation o la communion de tuit li esteit: la remission de li pecca: la sancta conversation, et lo fidel compliment de tuit li Commandament en la fe de Christ: la vera penitencia, et la final perseveranza, et vita eterna.

Las veritas ministerials son aquestas. La congregation exterior de li Menistres, cum lo poble sujet, en luoc, et en temp,

and his Spouse, how small soever she appear, as far forth as our understanding is able to comprehend. And therefore we thought good to set down here for what causes we departed, and what kinde of Congregation we have, to the end that if the Lord be pleased to impart the knowledg of the same truth unto others, those that receive it, may love it together with us. And if peradventure they be not sufficiently enlightened, they may receive help by this Ministry, and be sprinkled by the Lord. If some one have more abundantly received, and in an higher measure, we desire the more humbly to be taught, and to learn better of him, and to amend our defects. Now then the causes of our Separation are these ensuing.

Be it known unto every one in general and in particular, that the cause of our Separation is this, namely, for the real Truths sake of the Faith, and by reason of our inward knowledg of the onely true God, and the Unity of the Divine Essence in three Persons, which knowledg Flesh and Bloud doth not afford; and for the befitting Service, due to that onely God; for the love of him above all things, for Sanctification, and for his Honour above all things, and above every Name: for the living hope through *Christ* in God; for Regeneration, and the inward renewing by Faith, Hope, and Charity: for the Merit of *Jhesu Christ*, with all the sufficiency of his Grace and Righteousness: for the Communion of Saints; for the Remission of Sins; for an holy Conversation, and for the faithfull accomplishment of all the Commandments in the Faith of *Christ*: for true Repentance, for final perseverance, and Life everlasting.

The Ministerial Truths are these, the outward congregating of the Pastours with the People in convenient

place

place and time to instruct them in the Truth by the Ministry, & leading, establishing, & maintaining the Church in the Truth aforesaid. The said good Ministers press Faith and good Life, and are exemplary for manners and obedience, and watchfully follow the Example and Work of the Lord, toward the Flock.

The things which the Ministers are obliged to do for the Service of the People are these, the preaching of the Word of the Gospel: the Sacraments joyned to the Word, which do certify, what the intent and meaning thereof is, and confirm the hope in *Christ* unto the faithful; the Ministerial Communion hath all things by the essential Truth. And all other Ministerial things may be reduced to the foreaid. But as to the particular Truths some of them are essentially necessary to Mans Salvation, other some conditionally. They are contained in the twelve Articles of the *Christian* Faith, and in divers passages of the Apostles. As for *Antichrist* he hath reigned a good while already in the Church by Gods permission.

The Errors and Impurities of *Antichrist* forbidden by the Lord are these, *viz.* a various and endless Idolatry, against the expresse Command of God and *Christ*. Divine Worship offered, not to the Creatour, but to the Creature, visible and invisible, corporal and spiritual, rational and sensible, natural and artificial, under the name of *Christ* or Saints, Male or Female, and of Relicks, and Authorities; unto which Creatures they offer the Service or Worship of Faith and Hope, Works, Prayers, Pilgrimages, Alms, Oblations, and Sacrifices of great price. And those Creatures they serve, honour, and adore several ways, by Songs, and Hymns, Speeches, Solemnities, and Celebrations of Masses,

en la verita, per las ministerials, en la verita toca de sobre, amenant, establen, et conservant per fidella et sovendiera compaignia; li bon Menistre persen de la fe et de vita, essent en costuma et obedientia, et perfaçent esueillament la practica et uzança del Seigneur sobre lo grecs.

Las cosas lasquales li Menistre son entengu servir al poble son aquestas. La parola Evangelica, et la parola de reconciliacion, o la ley de gratia al sen o entencion de Christ. Ca el deo noificar la parola Evangelica: lo Sacrament ajoinct a la parola certifica lo seo sen et entendament, et conferman l'esperança en Christ et en lo fidel. La communion ministerial a todas cosas per la verita essential. Et se algunas otras cosas sean ministerials todas se pon ja concluirre en aquest dit. Ma d'aquestas singulares veritas, algunas son necessarias essentialment a la salu humana, algunas condicionalment se contenen en 12. Articles, en l'aiofament de plusors parolas de li Apostol. Ma car l'Antechrist per lo passa ja regnant en la Gleisa per la permission Divina, etc.

Las errors et las non munditias entredditas per lo Seigneur de l'Antechrist son aquestas, varia et non nombriivol, idolas contra lo Commandament de Dio et de Christ, dona a la creatura, et non al Creator, vesibla et non vesibla, corporal o spiritual, entendivol, et sensibla natural o fabrica, per qual se sia art fos qualque qual nom de Christ, o de li Sanct o de las Sanctas, et de las reliquias & de las authoritas, a lasquales creaturas es servi per se, per speranza, per effect, per oracions, per peregrinations, per alimosnas, per offertas, per sacrificis de grand despensas. Laqual creatura illi colon, adorran, honran per plusors manieras. Per cançons, proimis, per solemnizacions, et celebracions de Messas, de Vespras, de

Com-

Complet as a lor meseime, per horas, per vigilias, per festiuitas, per aquisment de gratia, loqual de gratia ista al sol Dio essentialment, et en Fesu Christ meritoriament, et es aquisa per la sola fe, per lo Sanct Sperit.

Car la es non alcuna antra causa de idolatria sinon falsa opinion de gratia, de verita, de authorita, d'envocation, d'entrepellation, laqual el meseime Antechrist departic de Dio et en li mensestier, et en las autoritas, et en las obras de las soas mans, et a li Sanct, et al Purgatori. Et aquesta enequita de Antechrist es dreiament contra lo premier article de la fe, et contra lo premier Commandament de la Lei.

Semeillament lo desordena amor del mond, de l' Antechrist, es del qual germenan tuit li mal et li pecca en la Gleisa, de li guiador, de li regidor, de li officier; liqual pecca istan sença correctiion, illi son contra la verita de la fe, et contra la conoissença de Dio lo Paire, Testimoniant Joan. loqual dis. Aquel que pecca non conois ni non ve Dio. Car si alcun ama lo mond, lo Charita del Paire non es en luy. La seconda eniquita de l' Antechrist es d'esperanza de perdon, et de gratia, et de justitia, et de verita, et de vita eterna, non reposta en Christ, ni en Dio per Christ, ma en li home vio et mort et ex authoritas, et en mensestier Ecclesiastic, en benedictions, en sacrifications, en orations, et enaimi de las autras sobre nombras, ni per vera fe laqual obra penitencia per charita, et per departiment del mal et per aiostament al ben. Istablament et principalment l' Antechrist enseigna non sperar en aïço, la regeneration, la confermation, la spiritual refectiion, o communion, la

Vespers, fitted unto the same, by certain Hours, Vigils, Feast-days, thereby to obtain Grace, which is essentially in God alone, and meritoriously in Christ, and is to be obtained by Faith alone, through the Holy Spirit.

And indeed, there is nothing else that causeth Idolatry, but the false opinion of Grace, Truth, Authority, Invocation, Intercession, which this Antichrist hath deprived God of, to attribute the same to these Ceremonies, Authorities, the Works of a mans own hands, to Saints and to Purgatory. And this Iniquity of Antichrist is directly against the first Article of Faith, and against the first Commandment of the Law.

So also, the excessive Love of the World, that is in Antichrist, is that whence springs such a World of Sin and Mischief in the Church, as well in them that govern, as in them that officiate in the same; who sin without controul; they are against the Truth of Faith, and against the knowledge of God the Father. Witness St. John saying, *He that sinneth knoweth not, nor seeth God: for, if any love the World the Love of the Father is not in him.* The second Iniquity of Antichrist, lieth in the hope which he gives, of Pardon, Grace, Justification, Truth and Life everlasting, as things not to be sought and had in Christ, nor in God by Christ, but in men either living or already deceased, in humane Authorities, in Ecclesiastical Ceremonies, in Benedictions, Sacrifices, Prayers, and such other things, as were before mentioned, not by a true and lively Faith, which worketh Repentance by Love, and causeth one to depart from evil, and give himself up to God. Again, Antichrist teacheth not to settle a firm hope in those things, viz. Regeneration, spiritual Confirmation, or Communion,

munion, Remission of Sins, Sanctification of eternal Life; but to hope, through the Sacraments, or, by means of his wretched Simony, whereby the People are greatly abused; in so much that putting all things to sale, he invented a number of Ordinances, old and new, to get moneys; giving way, that if any do but such and such a thing, he shall get Grace and Life. And this twofold Iniquity is properly called in the Scriptures Adultery and Fornication. And therefore such Ministers, as lead the simple People into those Errors, are called the Whore of the Revelation. And this Iniquity is against the second Article, and again, against the second and third Commandment of the Law.

The third Iniquity of *Antichrist* consists in this, that he hath invented, besides the matters aforesaid, certain false Religious Orders, and Rules, of Monasteries, putting men in hope of acquiring Grace by building certain Churches, as also because they do therein often and devoutly hear Mass, receive the Sacraments, make confession to the Priest (though seldom with Contrition) observe his Fasts, and empty the Purse for him, and be a professed Member of the Church of *Rome*, or if one have dedicated or vowed himself to be of such an Order, Cap or Frock; all which he doth prefs as Duties, contrary to all Truth. And this Iniquity of *Antichrist* is directly against the eighth Article of the Creed, *I believe in the Holy Ghost*.

The fourth Iniquity of *Antichrist* is, that notwithstanding his being the *fourth Beast* formerly described by *Daniel*, and the *Whore of the Revelation*, he nevertheless adorns himself with the Authority, Power, Dignity, Ministry, Offices, and the Scriptures, and makes himself equal with the true and holy Mother the Church, where-

remission de li pecca, la sanctificaiton de vita eterna: ma per li Sacrament, et per la soa simonica, pravitata per laqual lo poble es searni, et avent totas cosas vendablas, atrobe varias ordonnanzas anticas et novas sot obtennement de pecunias, permittent si alcun auré fait aizo o autre, dit o autre fait, vol qu' aital aquistare gratia et vita. Et aquesta doppia eniquita es appella propriament en las Scripturas, avorteri et fornication. Emperzo aitals Ministres regent lo poble bestial, en aquellas errors son appella meretrix Apocalyptic. Et aquesta eniquita es contra lo second Article, et dereço contra lo second et lo ters Commandament de la Ley.

La terza eniquita de l' Antechrist es quel atrobe autrament que es dict, falsas Religions, et reglas, et Monastiers, en Gleisas per aquistament d'esperanza. Enaimi quasi alcun sovendeiant auvire devotament Messas, et autre usa de li Sacrament, o sere confes, (ma rarament contrit,) et satisfazent per dejunis et despoillament de borsa, o si sere ista, o sere membre en Gleisa Romana, o si el sere dona, o liora a la regla o a la cappa, illi afferman contra tota verita dever. Et aquesta eniquita de l' Antechrist es dreitament contra loyten article del Symbolo. Yo creco al Sanct Spirit.

La quarta eniquita de l' Antechrist es car el mesme essent la quarta bestia devant scripta per Daniel, et meretrix Apocalyptic, se orna de nom de authoritata, de potesta, dignutas, de menestiers. d' officis, de scripturas, et se aigala et comara a la vera et sancta Maire Gleisa,

en laqual menesterialment es salu, et non autrament, en laqual es la verita de la vita, et de la doctrina, et de li Sacrament, et de li sojeet. Car sinon quilli se cubres enaimi, e li seo Menistre erronic, et manifest peccadors, conoissua seria abandonna de tuit. Car li Emperador, & li Rey, & li Princi estimant ley esser semblant de la Sancta Maire Gleisa, ameron ley meseima, & la doteron contra lo Commandament de Dio. Et aquestia eniquita, de li Menistre, de li sojeet, de li ordennā en error & en pecca, es dreitament contra lo noven. Yo creo la Sancta Gleisa. Aquestas son de la prima part.

Secondament, car li participant a las solas cosas defora en las costumaz, ordenas & atrobaz humanament, creon o esperan lor participar a la verita de li officii pastoral, & de la cura, cum si quilli sian tondū enaimi aquel, & sian oinēt a modo de las paves, & sian benaizi tocant lo libre & lo calici com la man, confessan la lor esser ordena dreitament Sacerdots. Semeillantament (enaima es dit de sobre) lo poble sojeet, communicant per parolas, per segnals, per exercitacions defora, & per li lor souvent divers fait pensan ja lor participar a la verita traita d' aqui meseime. Et aizo es contra l' altra part del noven Article. Yo creo la Communion de li Sanct. Lo ves de isir de la pessima communion de li Monach, a la participation de laqual amenant li home carnal, pois san lor sperar en cosas de nient per l' avaritia, sian quals se sian o luxurios o avars, solament quilli donan a lor meseimes, dizon lor participar a la lor paureta & castita.

in Salvation is to be had ministerially, and no where else; wherein is found the Truth of Life, and Doctine, and of the Sacraments, and Subjects. For if he should not cover himself in this manner, his Ministers being such notorious Sinners, he would soon be abandoned by all: for Kings and Princes supposing him to be like or equal to the true and holy Mother the Church, they loved him, and endued him against the Commandment of God. And this Iniquity of the Ministers, Subjects, and ordained persons given up to Errour and Sin, is directly against the ninth Article, *I believe an holy Church*. Thus much for the first part.

In the second place, those that being partakers of the outward Ceremonies onely, instituted by humane Inventions, do believe and hope to partake of the reality of pastoral Cures and Offices, if they be but shaved or shorn like Lambs, & anointed or daubed like Walls, and made holy by touching the (*Mas-*) Book, and the Chalice into their hand, they proclaim and publish, that they are ordained lawfull Priests to all intents. In like manner also the People (as is said before) subject unto them, communicating with them, by words, signs, and other outward exercifes, they conceive they partake of the Truth thereon depending. And this is against the other part of the ninth Article, *I believe the Communion of Saints*. But it behoves us to depart from the wicked Communion of the Monks, by whom carnal men are easily drawn away, they through covetousness making them to trust in things of nought, be they never so riotous and wretched, provided onely they give liberally unto them, and then they say, Such men are made partakers of their poverty and chastity.

The fifth Iniquity of *Antichrist* consists in this, that he doth feign and promise Pardon and Remission of Sins unto Sinners, not the truly contrite, but such as are wilfully persevering in their evil practises: in the first place he doth promise them Forgiveness of their Sins, for their auricular Confessions sake, and humane Absolution, and for their Pilgrimages, and this he doth out of Covetousness. And this Iniquity is against the eleventh Article of the Faith, *I believe the Remission of Sins*. For the same is in God authoritatively, and in *Christ* ministerially, through Faith, Repentance, Charity, and Obedience to the Word, and in Man by participation.

The sixth Iniquity lies herein, that to the very end of their Lives they go on hoping and trusting thus in the fore-mentioned Iniquities and coverings, especially till they come to the *last Unction*, and their invented *Purgatory*; in so much that the ignorant and rude Multitude do persevere in their Error, they being taught and made to believe, that they are absolved of their Sins, though they never freely depart from them, for to hope Forgiveness of Sins and Life everlasting. And this Iniquity is directly against the eleventh and twelfth Articles of the Faith.

La quinta eniquita de l' Antechrist es quel promet enseintament perdonnanza & remission de li pecca a li peccador non contrit verament, & non cessant istablement de las malas obras: ma premierament remission de li pecca en la confessi-on auricular, & en l' absolution humana, en las pelegrinations per avaricia. Et aquesta eniquita es contra lonzen Article de la Fe. Yo creo la remission de li pecca. Car illi es en Dio authoritativament, & en Christ ministerialment, per Fe, per Speranza, per Penitencia, per Carita, per obedientia de parola, en l' home participativament.

La sexta eniquita es, ca illi servon a sperança entro a la fin de la vita per las devant ditas cubertas enequitas, per li manifest peccador, & specialment per la extrema onction, & lo Purgatori soima, enaïma que li home rustic de la verita perseveron en error, & sont absout de li pecca de liqual unqua non se departiron per libra volunta que illi speressan la remission avenador, & vita eterna. Et aquesta eniquita es dreitament contra lonzen & lo dozen Article de la Fe.

ARTICLE II.

Of the Purgatory Dream.

The Purgatory Dream which many Priests and Monks hold forth and teach as an Article of Faith, with many Lyes, asserting is this; that after

Lo Purgatori soima, loqual moti Prei-res & Fras promovon & enseignan coma Articl de Fe, & com motas messongnias diseni. Quen apres aquesta vita, en apres

apres lo montament de Christ al cel, las armas specialment d' aquilli que devon esser salva, non satisfacent en aquesta vita per li lor pecca issen del corps, sostenren penas sensiblas, & son purga en aquel sobre dit Purgatori en apres aquesta vita, & saillon de luy en apres la purgation, algunas premieras, algunas en apres, algunas al dia del judici, & algunas ara devant lo dia del judici: per lasquas armas un chascun fidel devon & poon adjuar en apres aquesta vita per ligam de Charita, con orations, & Dejunis, et con almonas, & con Messas. Sobre loqual Purgatori per compliment de la lor avaritia moi en enseint motas cosas en enseignant & predicant cosas non certas, disent que aitals armas sian tormentas al sobre dit Purgatori, algunas entro al col, outras entro a la çentura, la outras lo de, & diçor que algunas vez, seon et manian en taula, & fan convilli, & specialment quan es la festa de todas las armas, quando la gent ussron a li Preyre largament sobre las sepulturas de lor. Et dison que algunas vez coillon las brisas sot las taulas de li ric. Todas aquestas cosas et motas outras mesoingnas, l'avaricia & simonia es creisua & alarga encerquaizo, & las claustras son hanlças, & li temple sumptuos son edifica, & alarga, & an multiplica autars outra modo, & non nombri vol monteça de Moynis, et de Canoinis, & an d' intremena outras cosas lasquas an donna caison dalargament & deligament, & donna la parola de Dio en desprezi. Et lo poble es mot deceopu & engana en las armas; et en la substantia liqua fan lor esperar en cosas non certas, et li fidel son rescõdu: et quand illi

this Life, since the Ascension of Christ into Heaven, the Souls, especially of such as are to be saved, not having satisfied in this Life for their Sins, departing their Bodies, must endure very sensible Pains, and be throughly purged after this Life in Purgatory, and that being purged, they come forth thence, some sooner, some later, and other some not till Doomes Day, and others readily and long before it; in commiseration of which Souls, every faithfull man may and ought to help them, even after this Life, by the Bond of Charity, through Prayers, Fasts, Alms, Masses. And in this Purgatories behalf, many have, to glut their Avarice, invented abundance of uncertain things, which they taught and preached, saying, That those Souls are tormented in the said Purgatory, some up to the very Neck, others to their Middle, others by the Finger; and that sometimes they sit and eat together at Table, and make good Chear, especially on the Day of All Souls, when the People do offer largely unto the Priests upon their Sepulchers. And sometime, say they, they are picking up Crums under the rich mens Tables. By means of all which & many other Lyes, their Avarice and Symony is grown and multiplied to a great height. There are Cloisters raised, Temples costly built and endowed, Altars reared up and multiplied above measure, and a world of Monks and Canons, who have invented many things more, whereby to relieve and releafe those poor Souls, making a meer Mockery of the Word of God. And the People are grievously cheated and abused about the matter of their Souls, and their substance, they being made to put their trust in such uncertain things, whiles the Faithfull must heal themselves; for, if once they refuse to teach

teach the said Purgatory as an Article of Faith, they are forthwith most cruelly condemned to death and martyred.

And therefore we stand engaged to speak of this Purgatory, and to hold forth what we conceive of it.

First then, we say, that the Souls of those which are to be saved, must finally be purged of all their uncleanness, according to Gods Ordinance, declared *Revel. 21*. No unclean thing giving up it self to abomination and Lying, shall enter into Heaven. Now we do hold, that Faith and the Scriptures do promise us many and sundry ways of purging or cleansing those that are in this present Life of all their Sins. But *St. Peter* shews *Acts 15*. that the Hearts are purged by Faith, and that Faith is sufficient to cleanse evil, without any other outward means. As it is made plain by the Thiefs case on the right hand of *Christ*, who believing, and sincerely acknowledging his Sins, became worthy of Paradise. The other way of purging the Spouse of *Christ*, is, by Repentance, spoken of *Ijai 1*. the Lord commanding there, *Wash your selves, cleanse your selves, remove the evil out of your thoughts from before mine eyes, desist doing perverse things.* And afterwards, *Though your sins were like Scarlet, they shall be made as white as Snow; though they were as Crimson, they shall be as white Wooll.* In which place the Lord presents himself unto the truly penitent in manner aforesaid, and those that were guilty of sin, shall be made as white as Snow. There is another way yet of purging Sin, mentioned by *St. Matthew, ch. 3*. where it is said, *He hath his Fan in his hand, and will purge his threshing floor clean, and gather his Grain into his Barn.* Which passage *Chrysostom* applies to the Church present in this

non volon enseigner aquel dit Purgatori per se, son condamna a mort crudelment et martureia.

Donc nos sen a parlar d' aquest Purgatori, & notificar encerca lui lo nostre semblant.

Nos disen premierament, que las armas de li devent esser salva, son finalment de dever esser purgas de todas las lor non munditias second l' ordennament de Dio, enaimi es manifest en l' Apocalyps 21. Alcuna cosa soza facent abomination in mesongna non intrarà en lei. Nos sot porren que la fe & l' escritura spon a nos moti & divers modi de purgar per liqual son purga li habitant en la vita present de tuit li lor pecca, &c. Ma Sanct Peire demonstra. Act. 15. que li cor son purifica per se, & que la fe es sufficient a purgar li mal sença antre aiostament de fora. Enaima es manifest del liron istant de la destra, loqual crescent, & reconissent li seo pecca usazament, so degne de Paradis. Autre modo de purgar l' Esposa de Christ per penitencia, es toca en Esaia, alqual luoc lo Seignor dis. Lavavos estas munda, osta lo mal de las vostras cogitations, de li meo oilli repansa vos de far perversament. Et senssec. Li vostre pecca seran enaima vermeillon, illi seran emblanquezi enaima neo, seran enaima verniz illi seran enaima lana blanca. Alqual luoc lo Seignor demonstra si meseime a li veray penitent, second lo modo post, aquilli liqual auren pecca seran emblanquezi coma neo. Autre modo de purgar li pecca, es toca en Sanct Matth. 3. Alqual luoc di. Lo ventailli loqual en es la soa man, el mundare la soa aira, & atostarè lo froment al seo granier. Laqual parola Chrysostome spon de l'aira de la Gleisa present, & del fuoc

fuoc de la tribulation. Et non solament lo Seignor munda la soa aira per las tribulations, ma munda per si mesime la soa Sposa, aizi en aquesta vita. Enaimi dis Sanct Paul. Christ amé la Gleisa, et lioré si mesime per lei, quel sanctefiques lei mundant lei cum lavament daiga en parola de vita, que el mesime donnes a si gloriosa Gleisa, non avent macula ni ruga ni alcuna cosa d'aquesta maniera, ma quilli sia sancta & non soza. Dont l'Apostol demonstra que Christ amé tant grandament la Gleisa quel non vuolt mundar la con autre lavament, sinon con lo seo propi sang, & non enaima non sufficient que la remagna alcuna immundicia: ma donc lei a si enaimi gloriosa quilli non aya maila ni ruga, ni alcuna cosa d'aquesta maniera, ma quilli sia sancta & non soza. Et aquest testimoni non solament resonna en terra del sufficient mundament de l'Esposa de Christ al sang de luy: ma acer es testimoni al cel d'aquilli l'igual an conseguy mesima zo es aquella mundicia actualment, de l'igual es dis en l'Apoalyps. Aquisti son l'igual vengron de la grand tribulation, & laveron las lor vestimentas, & las emblanzizeron al sang de l'Agnel, emperzo son devan lo seti de l'Agnel & sorvon a luy. Vevos quanti modi son cuilli de la fe de l'Escritura, per li qual li fazent viage en aquesta vita son purga al present de li lor pecca.

Nos supponen terzament, que lo es cosa segurissima que un chascun viva enaima en la vita present, quel non besongne en apres d'alcuna purgation. Car lo es meilli far ben en la vita present, que sperar en apres non certan ajutori. Et vita plus segura es que lo ben loqual alcun

Life, and the Tribulations thereof. And not onely by Tribulations, but by himself also doth the Lord here in this Life cleanse his Spouse and threshing floor, as St. Paul saith, Christ loved the Church, and gave up himself for it, to hallow it, cleansing it by the washing of Water, by the Word of Life, to make unto himself a glorious Church, having neither spot nor wrinkle, nor any such thing, but to be holy and unblameable. Where the Apostle shews, that Christ so loved his Church, that he would not cleanse it by any other Washing, but by his own Blood; and that doubtless not so, as that it should be any ways insufficient, but effectually, in such sort, that there remains no uncleanness at all; he having so glorified her, that she hath no spot nor wrinkle, nor any such thing remaining upon her, but is made holy, and undefiled. And this Testimony of the Washing of the Spouse of Christ in his Blood is not onely rendered here on Earth, but Testimony is given also from Heaven by those which obtained this effectual Washing, it being said of them in the Revelation, These are they, that came out of great Tribulation, and washed their Garments, and whitened them in the Blood of the Lamb, and therefore they are before the Seat of the Lamb, and serve him. And thus ye see, how many ways may be taken forth by Faith out of the Scriptures, to shew that those that sojourn in this Life, are purged of their Sins here before they leave it.

We hold in the third place, that it would be far safer for every one so to live in this present Life, that he should not need any Purging afterwards. For, it is much better to do well in this Life, than to hope for uncertain help after it. And it is the safer way, instead of what good others

others will do us after our death, to do the same our selves while we are yet alive, it being a happier thing for a man to depart hence in a free condition, than to seek for liberty after he shall be fettered.

Besides what hath been said, we maintain, that it cannot be made out by any exprefs passage of the holy Scriptures of the Law of God, nor any holy Teachers grounded upon the said Scriptures, without wresting them, that it hath been held by common consent, that the Faithfull ought to believe of necessity, and publickly to profess as an Article of Faith, that there should be such a place as Purgatory, after this Life to be entered into for sins after the Ascension of *Christ*, by such Souls especially, as being otherwise to be saved shall not have made satisfaction in this Life for their sins committed, where they should endure most sensible Pains, being once departed their Bodies, and to be cleansed, and that thence some should come forth again sooner, and some later, some at Dooms Day, and others before. And as to the first part, *viz.* Scripture proofs, there is none at all to be found throughout the *Bible* for it; let us peruse the whole Law of God, we shall not meet with any one passage obliging or binding a *Christian* necessarily to believe, as an Article of Faith, that after this Life there should be such a place as Purgatory, as some aver. There is not one place in all the holy Scriptures, to shew it, neither can there be any evidence produced that ever there entered any one Soul in such a Purgatory, and came out again from thence.

And therefore it is a thing not to be credited, nor believed: for proof whereof *St. Augustin* in the Book which he entituled *Mille verba*, writes thus, We believe by Faith universal,

spera esser fait per li autre en apres la soa mort, quel lo faça per si meseime aizi dementre quel vio, cum la sia plus beneura cosa saillir libre qu' en apres li ligam cercar liberta.

Aquestas cosas devant pausas nos dizem, que la non se troba spressamept per las sanctas Scripturas de la Ley de Diony de li sanct Doctor fondant en illa meseima, & non squivolment, que la non es vist amenar concordivol sententia, que li fidel deam esser costreit de necessita creyre ni tenir, ni confessar publicament coma per Article de Fe que la sia aital luoc de Purgatori en apres aquesta vita per li pecca, al qual en apres lo montament de Christ al cel, las armas, specialment d' aquilli liguall devon esse salva, non satisfacent en aquesta vita per li pecca, & softenem penas sensiblas eisent del corps, & sian purgas, del qual algunas saillon premieras, algunas en apres, & algunas al dia del judici, & algunas ara devant lo dia del judici. En quant a la primera part, zo es de l' Esriptura, que non sia deducivol cosa segond ley meseima; daiso appareis manifestament, car transcorrent tota la Ley obligant li Christian, non es vist esser alcuna spressa Scriptura de la Ley per la qual a li fidel sia de necessita creyre coma Article de la Fe, que en apres aquesta vita sia aital luoc de Purgatori, enaima alguns dison. Ni a luy meseime non es dona la primera significacion d' alcuna part de la sancta Scriptura, ni non se po far fe d' alcuna arma que sia intra en aquel dit Purgatori & sia sailli de luy.

Donc non es de creire ni de tenir per se. A confermation daizo, Augustin al libre loqual s' appella Mil Parliament, scri enaima. Car nos cresen per Fe Catholica,

tholica, & per Divina Authorita lo regne de li cel esser lo premier luoc auquel lo Baptisme es recepu. Lo segond la pena a laqual li scomminga strang de la Fe de Christ soostenren eternal torment. Lo ters nos mesconoissen al postot, ni acer trobe lui en la sancta Scriptura.

Aquel meseime sobre aquella meseima parola. Non possessen lo regne de Dio scri enaimi. O fraires alcun non s'engane: car la son dui luoc, & lo ters non es al postot. Car aquel que non merita de regnar cum Christ, perire cum al Diavol senza alcuna dubitation. A consideration d'aquestas cosas di Chrysostome sobre Matth.20. Lo regne de li cel es semblant al home paire de familia: sobre laqual parola di. L' home Paire de familia es Christ, alqual lo cel & la terra es quasi coma una maison. Ma las familias son li celestial & li terrenal, lo qual edifique maison de tres cambras. Co es l' enfern, lo cel, & la terra. Li combatent habitan sobre la terra, en l' enfern li venzu, al cel li vencedor. Que nos pausa al mez non voillan descendre a aquilli que son en l' enfern, mas montar a aquilli que son al cel de sobre.

Ve vos aquestas autoritas sonan aizo, que la son tant solament dui cert luoc en apres lo montament de Christ al cel, en apres aquesta vitta de las armas sallias del corps, & lo ters non es al postot, ni se troba quel sia en las Scripturas, &c.

Donc com en alcun luoc en la Ley non faza alcuna spreza mention d' aital luoc de Purgatori, ni li Apostol an laissa a

and by Divine Authority, that the Kingdom of Heaven is the first place, whereinto Baptism is received. The second, is that where the Excommunicated and Stranger from the Faith of *Christ*, shall suffer everlasting Torments. As for a third, we know none such at all, and finde nothing certified of it in the holy Scriptures.

Again, in the same Book upon this passage, [*Shall not enter into the Kingdom of God*] he writes thus, O Brethren, let none deceive himself, for there are but two places, the third is not at all: for he that is not found worthy to reign with *Christ*, doubtless must perish with Satan. To this purpose St. *Chrysostom* on the twentieth Chapter of St. *Matthew*, where it is said, *That the Kingdom of Heaven is like unto a Housekeeper*: speaks in this manner, This Housekeeper is *Christ*, to whom Heaven and Earth is an House, as it were, and the Families are the Celestial and the Terrestrial Creatures: in this House he hath built three Chambers, Hell, Heaven, and Earth. The Militant or combating party are these which inhabit the Earth; those that are overcome go down to Hell; but they that have overcome, enter Heaven. Let us take heed (saith he) we that are in the middle Region, that we descend not after them which are in Hell, but rather that we may mount up to them which are above in Heaven.

Is it not plain by these Authorities, that there are but two certain places, after *Christ's* Ascension into Heaven, whither the Souls do go, departing from their Bodies, and that there is no third place at all, and none to be found any where in the holy Scriptures.

And therefore no exprefs mention at all being made throughout the Law of God, of any such place as Purgatory;

tory, and the Apostles having not left us any instruction about the same; and the Primitive Church also, governed according to the Gospel, and by the Apostles themselves, having not left any Ordinance or Commandment behinde about it: and seeing Pope *Pelagius* first five hundred and eight years after *Christ*, began to make this Institution, that Remembrance should be made of the Dead in the Mass, it follows, there being no one exprefs proof for it in the Law of God, that it is needless to believe the said Purgatory as an Article of Faith, and that there should be such a thing after this Life.

But whence is it then (one might wonder) that People now a days are so much taken with this opinion of assisting the Dead? seeing that in all the Scriptures there is nothing expressly taught concerning it, unless it be in the Book of *Maccabees*, which doth not belong to the *Old Testament*, nor is Canonical, and that neither *Christ*; nor any of his Apostles, nor any of the Saints, next succeeding and living after them, ever taught any to pray for the Dead; but were all of them very carefull to teach that the People that lived unblameably, should be holy: therefore answering his Quære, we say, that the first cause hereof is, the Deceit and Craft of the Priests, proceeding from their greedy Avarice, who did not teach and instruct the People as the Prophets and Apostles of *Christ*, well to live, but onely to offer roundly, and to put their trust and hope of Deliverance and Salvation upon Purgatory.

nos alcun spres enseignament. Ni la Gleisa primitiva conversant second l' Evangelij de laqual li Apostols eran regidors, non an liora a nos alcuna cosa per ordenament ni per commandament: ma Pelagi Papa en apres li an del Seignor cinq cens & cinquanta huit, se legis luy aver ordena: que en la Messa se aya recordanza de li mort. La resta que de l' Escritura amena spressament de la Ley de Dio, que la non es de necessita creire en aima Article de Fe, esser aital luoc de Purgatori en apres aquesta vita, &c.

Ma la corre dobi per que li home modern ayan tant d' afeçt a li adjutori de li mort, com en tota la sacra Scriptura lo Seignor non enseigne aizo spressament, estier lo libre de li Machabei, loqual non es del Veilli Testament, ni acer Canonico. Ni Christ, ni li Propbeta com li seo Apostol, ni Sanct, prochan ensegador de lor, non enseigneront orar per li mort: ma enseigneront mot curiosament que lo poble vivent sença crim fora Sanct. Donc respondent al dubi d' avant dit sot jong; que la prima causa es lo decebament & engan de li Preire, procedent d' avaricia, liqual non enseigneront lo poble al modo de li Propbeta de Christ, & de li Apostol curiosament a ben viore: ma enseigneront uffrir mot, mettent a lor sperança de liberation & beatification del Purgatori.

ARTICLE III.

Of the Invocation of Saints.

Ara es a dire de l'envocation de li Sanct, laqual acer li Maistre com li aistant se a lor predicacion & promonon con grand diligentia publican coma per Article de Fe, disent que li Sanct existent en la patria celestial son desfer prega de nos vian en aquel modo loqual solon usar comunament li Preyre, & li autre popular per lo lor amostrament enjoignent a lor meseimes, & autras cosas per ajutori d'envocation. Per laqual envocation, autorisation, & magnification, lo poble es vist sentir d'aizo carnalment & arrirolment: crescent que enaima se fay devant lo Rey terrenal essent ira, li autre non enaymi ira intercedon per alcun mitigant la soa ira devant luy meseime, enaymi lo poble estima esser fait devant Dio, que li Sanct eiran se al peccador mitigon l'ira de lei.

Et aizo non es vist esser de creyre, com enaymi non seria vist esser vera conformita de la volonta de li Sanct com la volonta de Dio: car a aquel alqual Dio sendegnaria non seria vist que illi meseime seire san a Ley.

Secundament per aquesta magnification & envocation de li Sanct, lo poble encorre en idolatria, confidant se plus a alcun de li Sanct que a Dio, & servent a luy plus affectuosament que al sol Dio. Et demostrant aizo perfait, & per ornement d'autars plus precios, & per sons

Now we shall speak also something of the Invocation of Saints, concerning which, some of our Masters and their Adherents preach and keep a stir, to publish it as an Article of Faith, saying, that the Saints departed, and being possessors of the heavenly Countrey, ought to be prayed unto by us, in such a manner as the Priests use to do, and other People by their Instruction, enjoying them many other things to further and facilitate their Invocation; by which Invocation, authorizing and magnifying of it, the People believe carnally and erre greatly; conceiving, that as it is practised in the Courts of earthly Kings, being provoked or wroth, that some about them, which are not in the like passion, do intercede for others, and mitigate their displeasure; so it must needs be also with God himself; that is to say, that the Saints deceased must assuage God's anger, when it is kindled against a Sinner.

But we ought to believe no such matter; for, if that were true, there would be no true conformity, between the will of the Saints, and that of God. For, it would have an appearance, as if the Saints were not moved with indignation against him, that provokes God to indignation.

And secondly, by this magnifying of, and praying to the Saints, the People falls away into Idolatry, putting more trust in the Saints, than in God himself, and serving them with more affection than the onely God; which they do effectually make appear by the adorning of their Altars
most

most preciously, their lowdest Peals (of Ringing and Singing) the multiplicity of Lights and Candles, and other Solemnities about them; by all which the simple People conceives no otherwise of them, than that the Saints are more mercifull than God himself, as being able to deliver from Damnation, by their Intercession to God, those whom God had already condemned. Besides to maintain this the better, the silly People are taught, that the said Saints love to have Gifts and Presents offered them, and that they are delighted to hear their Praises, and that they intercede most for those that offer, and praise, and honor them most; all which are things to be carefully shunned, and had in abomination.

This sort of Invocation it is, that we are now to treat of, and to make known what we do hold concerning this Invocation of Saints. And first and foremost we will say, what Invocation is. Invocation is an earnest Desire of all the Minde and Soul, adrest to the onely God, by Voice, in Praying. Secondly, we hold, that *Christ* Man is Mediatour between God and Man, and our Advocate towards God the Father, having paid for our Sins, *1 Tim. 2.4* approaching unto God of himself, ever-living to intercede for us: *No man comes to the Father, but by him.* And, *Whatsoever* (saith he himself) *ye shall ask of the Father in my Name, I will do it.* Who giveth abundantly to all that ask him, and upbraideth no man. He is our Advocate towards God the Father, and he forgives our Sins. The Truth is, he presents himself in some sort unto us, before we stir our selves. He standeth at the Gate, and knocketh, that we should open to him; and to obstruct all means and occasions of Idolatry, he sitteth at the right hand of the

plus resplendent, & multiplications de candelas, & per outras solemnitas. Per lasquales cosas appareix a li simples que illi meseime sian plus misericidios que Dio, & que aquel loqual el meseime aure condemna illi meseime destioran encara de la damnation per orations. Per laqual cosa, outra d' aizo li simple aprenon que li Sanct desiran dons uffertas & propias lausors, & qu' illi entercedon majorment aquilli liqual donaren a lor encens, uffertas, & outras lausors & honors, lasquales cosas son totas d' esquivar & abominar con grand diligentia.

Donca nos sen a parlar d' aquesta evocation de li Sanct, & notificar encerqua Ley la nostra entencion. Premierament & devant totas cosas nos sotponen qual sia lo nom d' aquella evocation. Evocar es meseime, lo desier de tota la ment & de tota l' arma manda la vouz en la oration al sol Dio. Nos sotponen secundament que l' home Christ es megencier de Dio de li home, & Advocat en apres lo Paire, & a pagador per li nostre pecca. Appropriant a Dio per si meseime vivent totavia prega per nos. Algun non ven al Paire sinon per luy. Et qualquequal cosa nos demandare al Paire al meo nom yo farej aizo. Loqual dona a tuit abondivolment & non la repropria. Et el es Advocat en apres lo Paire, & perdonador per li nostre pecca. Acer el sa presenta el alcuna manera a nos devant que nos nos movan. El ista a l'hus, & buta que la li sia hubent, loqual volent cloure la via de tota idolatria existent al cel en la dextra del Paire, vol

que

que tuit fidel aya luy en la ment, & atenda a Ley meseime : cum la cura de li fidel deo esser a Christ per cogitation & per affection, & resimillament en encendre a aquel qu' es desobre. Iosta zo qu' es dit. Si vos en semp resuscites cum Christ queré aquellas cosas lasquals son desobre, al qual luoc Christ es, se sent en la dextra de Dio. El es l' hus per loqual si alcun intrare sere salva. Alcum non ven al Paire sinon per mi. Nos sotponen terçament que li Sanct non son laisa a nos a cottivament, ma a resimillament. Sanct Paul dis. O fraires sia resimillador de mi enaimi yo de Christ, & guarda a aquilli que van enaimi, vos avé la nostra forma. Sanct Peire non laisse si adorar a Corneilli, ni l' Angel de Johan l' Evangelista. Et per aizo Augustin scrivent enaimi de la vera Religion. O Religios lo cottiva de li home mort non sia a vos : car silli visqueron sanctament, illi non se an enaimi quilli queran tal honor ma volon luy esser colu de nos, per loqual enlumena sategion nos esser consort con lor. Donc illi son deffer honra per resimillament non deffer adora per Religion. Aquestas cosas sobre pausas, nos dizen que alcun home isí del corps autre que Christ non es deffer adora, ni non es cert ni veray Advocat ni meiciencier de Dio & de li home, ni entrepellador per li peccador en apres lo Paire ni es necessari quilli sian invocca per aquella entrepellation de li vian. Loqual jurant receop lo proverage en atço que demande & auré per l' humana generation, laqual el re-

Father in Heaven, and wills that every faithfull Soul shall minde him onely, and have an eye and recourse to him alone : for all the care and thought of the Faithfull should be bent to Christ, with all the heart & affections, imitating him that is above. In which regard it is said, *If ye be risen with Christ, then seek the things that are above, where Christ is, sitting at the right hand of God.* He is the Gate, whosoever enters by him shall be saved. *No man comes to the Father (saith he) but by me.* In the third place, we hold, that the Saints are not set before us to adore them, but to imitate their practice, as St. Paul saith, *Be ye followers of me, as I am of Christ, and take heed to them that walk, as ye have us for an Example.* St. Peter would not suffer himself to be worshipped by *Cornelius*, nor the Angel by St. *John* the Evangelist. And therefore doth Saint *Augustin* write thus in his Book of true Religion. Do not (saith he there) O religious People, give your selves to worship the Dead, for if they lived holly, they were not such, as used to seek or desire those honours, to be worshipped by us ; by him, that illuminates them, they rejoyce, that we are made partakers with them. And therefore we should honour them by imitation, not worship them by Religion. All this being set down for our Foundation, we say, That no man bodily born, whosoever, but Christ, ought to be adored, & none other is the certain and true Advocate or Mediator between God and Man, nor Intercessour for our Sins, towards God the Father, but he alone, and there is no need at all that any such religious Address should be made unto the Saints deceased by the Living. He (*viz. Christ*) alone hath that Prerogative, to obtain whatsoever he requests in behalf of Man-

kinde,

kinde, whom he hath reconciled by his Death. He is the onely and sole Mediatour between God and Man, the Advocate and Intercessour towards God the Father for Sinners, and so sufficient that the Father denies nothing to any one, which he prays and sues for in his Name; but for his sake he heareth them still that pray unto and ask in his Name. For being near unto God, and living of himself, he prayeth continually for us. For it became us to have such an High Priest, as was holy, guiltless, blameless, separated from Sinners, and exalted above the Heavens, the first-born, who being above all men should have Power and Authority to sanctifie others, and to pray and intercede for them. *St. Austin* writes concerning *Christ* on *Psal. 64.* saying, Thou art the Sacrificer, thou art the Sacrifice, thou art he that offers, and the Offering it self. *Fesus* entred not into places made with hands, which were Figures of the true ones, but he is entred into Heaven, to appear there in our behalf, before the face of God.

And it is of him that *St. John* saith, We have an Advocate with the Father, *viz. Fesus Christ* the Righteous. And *St. Paul* saith, That *Fesus* who died for us, did also rise for us, and sitteth at the right hand of God, praying for us.

Therefore it were but a foolish part to seek for any other Intercessour; for *Christ* is always living and maketh continual Intercession for us to God the Father, and is ever ready to succour them that love him. And therefore keeping close to what he said, and is said of him, to what purpose should we address our selves to any other Saint for Mediator? seeing he is himself far more loving and far more ready to succour and relieve us, than any of them: considering with-

conçilié per la soa mort. Et es unial & sol megençier de Dio & de li home, & Advocat & Entrepellador al cel en apres lo Paire per li peccador, enaimi sufficient que lo Paire non refuda alcun loqual demande al seo nom, ma per la soa reverentia exaucis luy de zo per que el demanda & aura. Car apropiant a Dio, per si meseime vivent prega tota via per nos. Car aital vesçovo convient avia que fos a nos Sançt, non noisent, non soza departi de li peccador fait plus haut de li cel, filli premier, engendra del Paire, loqual unial de tuit li home en ismement, a potesta et authorita de sançtificar li autre, et orar et entrepellar per lor. Angustin scriu al 64. Psalmo de Christ. Tu sies Preire, tu sies Sacrifici, tu sies l'offinçior, tu sies l'ufferta, etc. Fesus non moré en las cosas faitas de man, exemplaria de las appareissent et veraias, ma emmeseime lo cel quel appareisa ara al voult de Dio per nos, etc.

Del dis Fohan. Nos aven Advocat en apres lo Paire Fesu Christ lo just, entro per tuit aquilli del mond. Et Sançt Paul di, Fesu Christ loqual moric per nos acer resuscité, loqual es a la dextra de Dio, loqual acer prega per nos, etc.

Donc aquel seria fol loqual requerria autre intercessor. Car Christ es sempre vivent en apres lo Paire, et prega per nos, et es mot apparaila et alarga en la ment d'un chascun viador loqual ame luy. Donc a penre lo seo parlament, non besongna demandar autre Sançt per meienzier, com el sia plus benigne & plus prompt d'ajudar que alcun autre de lor. Et ostaria que la ment de li vivants

*sa dispersa per la manteza de li Sanct
 liqua el aura, con l'affection se des-
 longa de Christ, & per consequent illi
 se remet com illi sia enaimi sparsa en plu-
 sors. Et es vist a moti que quand l'ora-
 tion fos singularment a un endreyza, a
 aquella persona mezana per adjutori spi-
 ritual. Adonca la Gleisa profiteria et
 creisseria plus quilli non fay ara quand lo
 sen arrobas motas intercessions. Donc lo
 seria vist esser grand folia abandonar la
 fontana plus appareilla, & apropiar se al
 rio trebol & plus lognan. Donc aquestas
 cosas son declairas, que alcuna cosa non
 es ni se poi petrar de Dio sinon per
 Christ mecegier. 2. Que la seria plus
 spediend adorar Christ entre li home sim-
 plament: car el es optime & benignissi-
 me Mediator & Intercessor, en quant a
 l'una & a l'otra extremita. 3. Que
 a peure lo parlament de luy non besongna
 entremezar li autre Sanct, com el sia
 plus prompt de ajudar que alcun autre
 Sanct, lo qual es ordena de Dio a aizo, que
 la entrepellation o interceson per luy lo-
 qual es plus misericordios que li autre: car
 el sapper liqua sia justa cosa de pregar
 per lor car el scampé lo seo sang per lor,
 del qual el non se dementiga unqua, avent
 lor scrit en las soas mans & al seo peict.
 4. Que aquel seria fol qui requer-
 ria autre intercessor. 5. Qu' en la pri-
 mitiva Gleisa l'oracion fo singularment
 endreyça en aquella per sonna mezana
 per adjutori spiritual. 6. Que adonca
 la Gleisa professé & creissé plus que non
 fay ara atrobadas motas intercessions, liqua
 son enaimi ni volas senza aiga scurzent*

all, that the Spirit of him that prayeth
 must needs be distracted and straying,
 through the multitude of Saints to be
 prayed unto, so that the affection
 must needs abate and grow remiss to-
 wards Christ, it being divided among
 so many. And there are many that
 think the addressing of ones Prayer
 to one alone, making him his sole In-
 tercessour, proves more beneficial in
 spiritual matters; yet doubtless the
 Church would advance and improve
 much more, if she acknowledged no
 such multitude of Intercessours newly
 invented. It were great folly indeed
 to abandon the Fountain of Living
 Water, and go to the Rivolets that
 are nothing nigh so clear and ready at
 hand. Thus then it is evident, that
 there is nothing obtainable at God's
 hand, but by Christ the Mediatour.
 2. That it were far more expedient
 to adore Christ alone of all men; he
 being absolutely the best and kindest
 Mediatour and Intercessour, in all
 kinde of extremities. 3. That
 keeping to his Word, we need not
 make our Address to any other Saints
 for Intercessours, for as much as he is
 much more ready to help us, than any
 other Saint, as being ordained by God
 for that very purpose, viz. that our
 Address and Intercession should be
 made by him, that is more mercifull
 than any of the rest; for he knows
 for whom it is fittest to intercede, he
 having shed his Blood for them, which
 he can never forget; they are written
 on his hands and on his breast.
 4. That it would be folly to seek for
 another Intercessour. 5. That in the
 Primitive Church men address their
 Prayers to this singular person, as Me-
 diatour for spiritual help. 6. That
 the Church then did profit and in-
 crease more than now she doth, since
 they found so many Intercessours,
 which are but as so many Clouds
 without

without Water, obscuring *Christ* the Sun of Righteousness, who is the true Intercessor: for many waiting for spiritual aid, found themselves forsaken, through their vain hope. For as God is just, and we unjust, and insufficient for our selves, he it is that pardons our sins, as well past as present: for he hath given himself for our Redemption, that is to say, he was the Oblation, whereby our Pardon was procured: God sent his Son to be the Forgiver of our Sins; he is the Remedy against Sin, to keep us from falling into Despair. We must have recourse to *Christ* the Advocate, who perpetually pleads our Cause, interceding to the Father in our behalf, being not onely our Advocate, but our Judg also: for the Father hath given up all Judgment unto the Son; and therefore the penitent have great hope, being sure to have him for their Judg, that is, their Advocate. This Faith is grounded in *Christ*, as upon a Corner-stone, whereon the Saints always safely reposed, and which was held always sufficient, untill the Man of Sin got power to introduce this new Intercession of Saints: which Faith all the Saints had, while they were here, and they confesse to this day, that they are not saved by the Oblation or Intercession of any other God, and that they arrived to the heavenly Kingdom, according to that of the *Revelation*, chap. 5. 9, &c. O Lord, thou art worthy to receive the Book, and to undo the Seal thereof, and to open the same. Thou that hast been slain, and hast redeemed us to God by thine own Bloud, out of all Tribes and Languages, and hast made us Kings & Priests unto our God. Lo, how their humility and their acknowledgment refounds on earth still, they leaving such record behinde them, that they entred where now they are,

lo Soleil de justitia Christ, loqual es ve- ray Intercessor. Car plusors speitant l'adjutori spiritual son a bandonna per vana speranza. Car com Dio sia just, & nos sian non just & non sufficient per nos, el meseime es perdonador per li nostre pecca, tant passas coma present. Car el done si meseime per la nostra redemption, zoes, fo ostia per laqual la perdonanza es faita: Dio trames lo seo Filli perdonador per li nostre pecca, & es enaimi remedi encontra lo pecca, que nos non caian en desperation. Lo es de fugir a Christ patron, loqual guarda continuamente la nostra caison, demandant al Paire per nos, loqual non solament aven luy per Advocat: ma per Fuge. Car lo Paire doné tot lo judici al filli, & per consequent a li pentent es grand esperança que lo nostre Advocat sia fait lo nostre Fuge. Aquesta Fe es fon da en Christ enaima ferma peira, en laqual la compaignia de li Sanct islé totavia ferma, & dreita, entro que l'home de pecca receop poesta laqual d'intremené las novas intercessions de li Sanct: laqual Fe tuit li Sanct isli del corps attengu istant aizi, & entro encoi confessan quilli non son salva per las uffertas, ni per las entrepellations d'autre Dio, & lor meseime son salva & pervengu al regne celestial, segond zo qu' es dit en l' Apoc alyps 5. O Seigneur tu sies digne de recebre lo libre, & destiar li sagel de luy & nbrir luy, loqual sies ista ancis & remplis del teo sang propi a Dio, de tuit li trib & lengas, & fezies nos Regnes & Preires al nostre Dio. Vevos la humilita & la lor agradiwoleza resonna encara en terra, quant illi reconnoissen esser intra aqui al sang del mesei-

me, et confessan aver agu per luy tot lo ben loqual illi an, et tenon de tuit li istament aizi. Quilli non recebon alcun ben sinon per lo bon Meiciencier et Intercessor Fesus Christ.

by no other means, but his Blood, and confels to have received by him all their weal and welfare there, and whatsoever they enjoyed during their abode here. In a word, that they received no kinde of good at any time, but by our good Mediatour and Intercessour *Fesus Christ.*

ARTICLE IV.

Of Baptism and the rest of the Sacraments in the Church of *Rome.*

Fora lo necessari encerca l'administration del Baptisme, son li exorcismi, lo sofflor, lo seng de la cros al peit et al front, lo mettre lo sal en la bocca, l'ognament de la saliva en las aureillas et al nas, l'ognament al peit, le scapupchin, l'ognament de la chresma vertis, et las semblant cosas consacras per lo Vesco, lo donar li ciri en las mans, l'empansamment de la vestimenta blanca, lo benaisfir l'aiga, lo poussar tres ves, lo requirament de li Pairin. Todas aquestas cosas encerco l'administration d'aquest Sacramen son fora besogna, aizo es non de necessita, ni de substantia requisit al Sacrament del Baptisme, de lasquals moti prenon occasion majorment d'error, et de sobrestition que edificacion de salu, et se cond alguns Doctores non son d'alcuna vertu ni profeit.

That which is of no necessity in the Administration of Baptism, is the Exorcism, the Breathing on, the Sign of the Cross upon the Infants Breast and Fore-head, the Salt which they put into his Mouth, the Spittle put to his Ears and Nose, the Anointing of his Breast, the Capuchin, the Unction on the Crown of the Head, and all the rest of those things consecrated by the Bishop, putting Wax in their Hands, arraying them in white, blessing the Water, plunging the Infant three times, seeking for God-fathers: all these things commonly practised about the Administration of this Sacrament are needless, as being not at all of the substance of, nor requisite in the Sacrament of Baptism; these things giving but occasion to many that they rather fall into Error and Superstition, than that they should be edified by them to Salvation; which made some Doctors profess, that there was no virtue, nor benefit to be had by them.

Del Sacrament de la Sancta Cena.

Lo maniar del Pan Sacramental es maniar lo corps de Christ en figura,

Of the Sacrament of the *Lords Supper.*

The Manducation (or Eating) of the Sacramental Bread is the eating of *Christ's*

Christ's Body figuratively, *Christ* having said, Whensoever ye do this, do it in remembrance of me: for if it had not been a figurative Eating, *Christ* had hereby obliged himself, to be eaten continually; for we stand in a manner always in need of feeding on him spiritually, according as *Austin* saith, He truly eateth *Christ*, that believeth in him. And *Christ* saith, that to eat him is to abide in him. In the Administration of this Sacrament, these things are profitable, Prayer, Charity, the Preaching of the holy Scriptures in a known Tongue, for Edification, and whatsoever else is instituted as tending thereunto, according to the Law of the Gospel, for the increase of Peace and Charity among the People: but as for other things, besides the Consecration of the Eucharist, such as are those which the Priests act in the Mass, or the Clergy chants in the Quire, from the beginning to the end, and the Ornaments of the Priests, such as the *Roman* Church and her Adherents now makes use of, they are not of necessity to this holy Supper.

Of Mariages and Orders.

Concerning Mariage, it is behoof-ful to make use of Prayer, of Fasting, and due Admonitions, Instructions, and warnings about it; but the Coupling of the Hands, and Tying of the Robe, and such other Ceremonies as are in common use about it, and of humane custome, besides the expresse Scripture, are not of the substance of, nor at all requisite to Mariage.

As touching Orders, we ought to hold, that Order is called the Power which God gives to man, duely to administer or dispense unto the Church the Word and the Sacraments. But

dizent Christ. Per quanta via vos fare aizo, faze lo en la mia recordanza: car si aizo fossa maniar non en figura, Christ se serie obliga en aizo continuament: car lo spiritual es quasi besongnivol chel sia fait continuament: coma di Augustin. Aquel mania Christ en verita lo qual cre en luy. Et Christ di que maniar luy, es permaner en luy. Encerca la celebrata d' aquest Sacrament es profitivol: l' oration, l' amour, la predicacion de las sanctas Scripturas en volgar & edificatorias: & outras quals que quals cosas son ordenas a aizo, second la ley Evangelica, que paz & charita creisse al poble. Ma las outras cosas itier la consecration de la Eucharistia, coma la cosas que fan li Preire en la Messa, o lo Clerc canta al coro, de l' introito entro a la fin: & l' ornament de li Preire en aizo coma se usa al present de la Gleisa Romana com li adherent, a si non son de necessita pertinent a la Sancta Cena.

Del Mariage & de li orden.

Encerca la celebration del matrimoni es profitivol l' oration, lo dejuni, & la debita admonestanza, enseignament & avizament encerca aizo. Ma lo compausament de las mans, & l' encerque ligament de l' estola, & las outras cosas que se observon encerca aizo communament, per costuma humana otra l' expressa Scriptura non es de substantia, ni de necessita requisit al Matrimoni.

De l' orde se deo tenir, que orde es appella poissança dono de Dio a l' home per administrar debitament a la Gleisa la parola & li Sacrament. Ma la non se a per

per fe d'Escritura ma per costuma de la Gleisa de li tal Sacrament. Et las letras testimoniais, l'ognament de las mans, lo donament de la cintura, & de l'ampola en las mans, & las autras cosas que se observan encerca aizo communa-ment fora l'expressa Scriptura non es de substantia ni necessita requisit al' Orde.

De la Cresima, o Confirmation.

Ara es de desir de la Cresima, laqual al present es appella Sacrament de Confirmation, mancant de fundament d'Escritura en aizo, quel sia premierament consacra del Vesco, & confeita d'oli d'olivas, & de balsamo, vianat a l'home bapteia, al front, & figura de cruz en aquesta forma de parolas. Yo segno tu del seng de la cruz, & confermo tu per seng de salu: In nomine Patris, & Filii, & Spiritus Sancti: loqual es fait com al-pisacion de mans, & encerca ligament de vestiment blanc al cap: loqual appella ara Sacrament de Confermation, non est vist esser ordena de Christ, ni de li seo Apostol. Car Christ exemplari de tota la Gleisa non fo en sa persona talament conferma, ni non requis a seo Bateime Chresima d'aquesta manera, ma algu singular. Donc aital Sacrament non es vist esser de necessita de salu alqual lo se blestema en Dio, & sia d'entremena per morament Diabolic, afin que lo poble sia scarni en la fe de la Gleisa, & sia plus cresca a la salennita, o necessita de li Evesques.

we have nothing in the Scriptures touching such Orders as they pretend, but onely the Custome of the Church. And all those Testimonial Letters, the Anointing of the Hands, the giving of the Girdle, and putting the Lamp into the Hand, and the rest usually observed in this case, besides the express Scripture, is not of the substance of, nor any necessary requisite unto Order.

Of the Chrisme, or Confirmation.

Now to speak of the Chrisme, which they also call a Sacrament, having no ground at all in Scripture, to this purpose; that first, it must be consecrated by a Bishop, and compounded of Oyl-Olive, and of Balm to be applied to the person baptized, upon the Fore-head with the Sign of the Cross, and with these words; [I sign thee with the Sign of the Cross, and confirm thee by the Sign of Salvation, in the Name of the Father, of the Son, and of the Holy Ghost.] Which is performed by imposing of Hands, and with a white Attire fastened to the Head. This is that which they call the Sacrament of Confirmation, which we finde not instituted by either *Christ* or his Apostles. For *Christ* the Patern of all his Church, was not confirmed in his person, and he doth not require, that there should be any such Unction in Baptism, but onely pure Water. And therefore such a Sacrament is not found needfull for Salvation, whereby God is blasphemed, and which was introduced by the Devils instigation, to seduce the People, and to deprive them of the Faith of the Church, and that by such means they might be drawn the more to believe the Ceremonies and the necessity of the Bishops.

Of

Of the Extreme Unction.

The seventh Sacrament of the Church of *Rome* is the Extreme Unction of the Sick, which they go about to prove by the saying of the Apostle *St. James*. There is no ground to shew, that *Christ* or his Apostles did institute any such thing. For, if this bodily Unction were a Sacrament, as they would make us believe, *Christ* or his Apostles would not have past over in silence the evidence of putting the same in ure: upon the deliberate consideration whereof, we dare not presume to hold or profess it as an Article of Faith, that this Sacrament was instituted by *Christ* or any of his Apostles.

Of Fasting.

It follows now to say something also of Fasting, which is twofold, *viz.* the bodily & the spiritual. The spiritual is, to abstain from sin; the bodily is, to abstain from meat. But the *Christian* is at liberty to eat at all times, as also to fast at any time, provided he do not observe the Fast superstitiously, as by a virtue of abstinence.

And observe, that there are some Fasts which ought not to be kept nor commended by the Faithfull, but rather to be abhorred and eschewed: such as are the Fasts of the Scribes and of the Pharisees, and those instituted by *Antichrist*, favouring of Idolatry; the Fasts of Hereticks and superstitious People, observed by Enchanters, Sorcerers, and Necromancers, and the Fasts dedicated unto Creatures, and not to the Creator, which have no ground in the Law of God. Those Fasts are inordinate which are kept by feeding onely on rarer, costlier, and

De l'extrema Onction.

Lo septen Sacrament de la Gleisa Romana es l'extrema Onction de li enferm, laqual perforcan se fondar lei al dit de Sanct Jaco Apostol. Non es vist esser ordenna de Christ ni de li Apostol de luy. Car si aquesta Onction corporal fossa Sacrament, en aizi coma se feing; Christ o li Apostols non tairia la debita manifestacion de l'execucion de lei. Li pensant ben aquestas cosas non deven ausar, tenir, ni confessar en aizi coma article de fe, aquest Sacrament esser ordenna de Christ & de li Apostol.

Del Fejuni.

Ara s'ensc del Dejuni, loqual es doble, aizo es spiritual & corporal. Lo spiritual es stenir se de li pecca, lo corporal es stenir se de li maniar. Maliberta es al Christian de maniar en tot temp, com tuit li jorn sian act de dejeuner, non observant sobresticiosament coma per vertu de continenza.

Nota que lo son alguns Dejuni, liquals non son de tenir, ni de laudar a li fidel, ma majorment son de scommingar, & de fugir. Enaima son li Dejuni de li Srib, Pharisio, & que son ordena de l'Antichrist sabent idolatria. Li Dejuni de li hereges & sobresticios liqual observan li encantador & feituriers, & nigromant, & li Dejuni limitas a las creaturas non al Creator, non fonda en la Ley de Dio. Li Dejuni desordena en maniaris specialment plus rars, plus precios, & de-

lica; enaimi coma son bestias marinas, figas, passas, uvas, amandolas, de liqual li paures son desponilla, & li ric engorzela, & l'almona esfostrata al paure, al qual lude silli dejunasson en maniar pbes legers & communs, illi poirian ministrar plus legerament & plus facilament a la lor familia, & a li autres paures. Com la non es dejunar de neun maniar corporals, quasi coma mal's o non mond: Car totas cosas son mondas a li mond, & alcuna cosa non es de refudar laqual si a receopna con fazament de gratias: car es sanctifica per la paroka de Dio, & per l'oration. Tuit aquilli determina Dejunis, son excommingas, & non promogu de li fidel. De lasquals cosas non deorian esser repres ni encolpa.

choicer Meats, such as all manner of Sea Fish, Figs, Raisins, and Almonds, of which the Poor are deprived, and with which the Rich abound, whiles Alms are withdrawn from the Poor; whereas if they fasted so, as to eat afterwards more common and less chargeable Meat, they would be able to provide the better both for their own Families, and for the Poor. So then, it being plain, that Fasting consists not in the abstaining from any bodily Meat, as unclean, because all things are clean to them that are clean; and nothing is to be refused, being taken with thanksgiving, or sanctified by the Word of God; and by Prayer. It followeth, that all these Fasts aforesaid are to be detested and rejected by the Faithfull; and of such things they ought to be guiltless, and remain unspotted.



C H A P. VIII.

*A particular Discourse concerning the Barbes or
ancient Pastors of the Evangelical Churches
of the Valleys of Piemont.*

Whereto is added a Catalogue of the Names
of all those who have been renowned
amongst them, within the compass of
500. Years and upwards, so far as
they have come to the Au-
thours knowledg.

HAVING treated so largely in the foregoing Chapters concerning the ancient Doctrine and Discipline of the *Evangelical Churches* in the Valleys of *Piemont*, and presented to the Reader many rare Pieces of Antiquity, in order thereunto, it will not be amiss, now in the close of this Book to give him a brief account of the Authours and Pen-men of these, and the like Treatises, who were then known by the name of *Barbes*, that is to say, their Pastours or Ministers.

*Rainer, de forma
mā heret. f. 8.*

The Monk *Rainerius* in a Treatise of his, doth indeed give a strange Description of the Office and Customes of those *Barbes*, namely, that they had a *Chief Bishop* amongst them, who had always two attending him, the one whereof he called his Eldest, and the other his Youngest Son; and besides these two, he had also a third that followed him in the quality of a *Deacon*; he adds likewise, that this Bishop laid his hands on others, with a sovereign Authority, and sent them about, hither and thither, as he pleased, and that in as imperious a manner as the Pope himself.

Book 1. Ch. 5.
Art. 2.

With these and the like fictitious Notions or *Chimera's Rainerius* would fain possess the mindes of men, but all in vain, for, it is manifest by what has been already inserted in the fifth Chapter of this Book, that both the Calling of those Ministers, and the Administration of their Office, was quite of another nature and strain; there we shall see, that those who were to be received as Pastours among them, were

to intreat the People to receive them, and to pray to God for them, that they might be made worthy of so great a Charge; and this principally, to give a proof or evidence of their humility. Again, there we shall finde that none of those Pastours were impowered to act the least matter without the consent and advice of their Brethren and Associates in the Ministry.

In the third place we shall there finde, that they had no other Food or Raiment, than what was bestowed on them by the free charity of the good People whom they instructed. All which are very far from being any Arguments to prove that absolute sovereignty, and worldly pomp, which the above-named *Rainerius* would willingly father upon those poor Shepherds of the little Flock of *Christ*, not so much (it may be) out of a Principle of Malice, as to make the World believe that those poor People were Lovers and Admirers of the *Romish* Ceremonies and Superstitions; however he intended, yet sure I am, that all the Histories, Records, and Works which they have left behind them, speak them to be quite otherwise, namely, a Generation of humble, holy and harmless men, of a meek, peaceable, and quiet spirit; exceeding painfull in their Calling, and carefully watching over the Flocks committed to their Charge; labouring faithfully in the Lords Vineyard, and imploying their whole time and Talents for turning many Souls unto Righteousness; and this they did by much Labour and Travel, by Watchings and Fastings, by suffering many buffetings, stripes, and Imprisonments, yea and many times even Death it self, they being for the most part constrained to seal the Truths they preached to others, with the last Drop of their own Blood, and by suffering the most exquisite Torments, their bloody Persecutors could possibly devise. In sum, these were men mortified to all the Pomp, Glory, and Riches, to all the Pleasures, Honours, and Preferments that this World could afford them; having their Conversation as Strangers, Pilgrims, and Sojourners here below; whose Hope was not in this Life, but who expected another City, to wit, the heavenly Jerusalem, and a House not made with Hands, eternal in the Heavens; that so, having fought the good Fight, and finished their course, they might inherit the Crown which God has laid up for all those who love him and his appearing. Now as for that which concerns the suffering part of their Life, I shall refer the Reader to the following Book; but if he desire further satisfaction, as to the Point of their Life, and to know with what zeal and holy affection they laboured to draw their People to Repentance, and to instruct them in the Faith, I shall recommend to him for brevities sake one onely Epistle of one of those ancient *Barbes*, written in their own Language to the Church of *Pra-gla*, whereby he may the better judg of their spirits and Principles.



An Epistle of the *Barbe Bartholemi Tertian*, written
to the Evangelical Churches of *Pragela*.

Jesus be with us.

To all our faithfull and beloved Brethren in *Jesus Christ*. I salute you all. *Amen*.

This Epistle is to advertize your Fraternity, acquitting my self of that trust which is committed to me by God, concerning you, in order to the Salvation of your Souls, according to that Light of Truth which is given us by the Most High, that you would please, every one of you to maintain, increase, and cherish, to your utmost, and by no means weaken or diminish those good Principles, Forms, and Customes, which have been left us by our Ancestours, and of which we were unworthy. For it would be but a very small and poor advantage for us to have been renewed by the fatherly Perswasions of God himself, and that Light which he hath given us, if we should now give our selves up to a worldly, diabolical, and fleshly Conversation, forsaking the principal Good (which is God) and the Salvation of our own Souls, for a short and temporal Life. For the Lord has said in the Gospel, *What will it profit a man to gain the whole World, and lose his own Soul? And, It were better never to have known the way of Righteousness, than having once known it, to walk contrary to it.* Yea, we shall be altogether *inexcusable*, and our Condemnation will be more severe, for as much as there will be greater Punish-

Jesus sia con nos.

A tuit li nostres fidels & amantant cant coma fraires en Jesus Christ. Salvo sia a tuit vos. Amen.

La present es per advertir la vostra fraternita, pagant lo meo debit de mi a vos de la part de Dio, maximament sobre la cura de la salu de las vstras armas en lo lume de verita, departi a nos de l'altissime, que la plaza a un chascun de lo mantenir, accreisser & favorir segond possibilita, & non venir a ments de tot bon principi, huzanças & costumus donas de li nostras antecessors, & a nos non degnes. Car poc profitaria a nos esser muda de l'instancia paternal, & dal lume dona de Dio a nos, per donar nos a la mundana, & diabolica, & carnal conversacion, abandonant lo principal que es Dio, & la salu de las armas, per la breo vita temporal. Car lo Seignor di en l'Evangelì. Qual cosa profecita a l'home si el gagna tot lo mond, & suffre destruiement alla soa arma. Car meil seria a nos non aver conoissu la via de justitia que avent la conoissua far lo contrari. Car al judici de Dio nos saren non escusavols, & damna plus profundament. Car plus fort torment sere donna, a li plus

fort, & a li plus conoissent per laqual cosa yo prego vos per la carita de Dio, non voilla diminuir, ma accreïsser la carita, la temer, & l'obediencia degua a Dio, & a vos entre vos, & totas bonas costumaz apartenent & auccias & entenduas de la part de Dio, & nostra & ostra, & purgar d'entre vos tot deffect & Mancament conturbant la paz, l'amor & la concordia; & tota causa de vos ostar la liberta del servici de Dio, & la vostra salu, & de l'administration de la verita, si vos desira que Dio vos prospere en li ben temporals & spirituals. Car vos non poe far alcuna cosa senza luy. Et si vos cubita esser heritiers de la soa gloria faca ço qu'el di. Si tu voles entrar a vita, garda li meo commandament. Item fazé que entre vos non se nurissa juoc ni gormanderias, ni ribauderias, ni bal, ni autras desordonnanças, ni questions, ni l'engan, ni barat, ni usura, ni malvolenças, ni discordias: ni voilla suportar entre vos, ni sostenir personas de mala vita, ni que done scandol & mal exemple entre vos. Mas carita & fidelita regne entre vos & tot bon exemple, tractant l'un l'autre enaïma un chascun volera esser faicé per si meseime. Car antrament non es possible alcun poer esser salva, ni haver la gratia di Dio, ni de home en aquest mond, ni en l'autre la gloria. Et tot aïco sapparten principalmens maintenir & favorir a li Regidors & Gouvernadors. Car quant li cap son enferm tuit li membres en semp se dolon. Pertant si

ments inflicted upon those that have had the greatest measure of knowledge. Wherefore I beseech you for the Love of God, not to diminish but increase that Love, Fear, and Obedience which is due unto him, and to one another, as also to keep the good Customes which you have seen and heard of God, by our means. And that ye will take away and purge out from among you all those Faults and Failings which interrupt your Peace, Love, and Concord, with whatsoever obstructs your Liberty in the Service of God, and your own Salvation, and the Administration of Truth; and all this, in case you desire that God should be propitious to you, in regard either of your spiritual or temporal Estate, considering that you cannot do any thing without him. If then you desire to be Heirs of his Glory, do as he commands you: and if you would enter into Life, keep my Commandments. Moreover, beware that you entertain among you no vain Sports, Gluttony, Whoredom, Balls, or other Debaucheries, as likewise no Questions, Frauds, Usury, Envy, or Discords. And lastly, take heed of supporting or upholding in the midst of you, any persons of an ill Life, who may become a Scandal, or an evil Example to others. But on the contrary, let Love, and Faithfulness, and all manner of good Examples reign amongst you, doing one to another as every one would that it should be done to him; for otherwise it is not possible that any can be saved, or finde grace and favour with God and Man in this World, or Glory in that which is to come. And it is necessary that the Leaders, and those who govern and bear Rule amongst you, see to the putting of these things into execution; for when the Head is sick, all the Members are distempered: wherefore

if

if ye hope and desire to inherit eternal Life, and to be in good esteem and credit, and to prosper in the World, both as to Temporal and Spiritual good things; Cleanse your selves from every disorderly way among you, so that God may be always with you, *Who never forsakes those, who put their trust in him.* But know for certain, that God does not dwell with Sinners, neither does he in his Soul cleave to evil doing, or to the Man that is a Slave sold under sin. Wherefore let every one rectifie the way of his own Heart, and shun Dangers, if he will not perish in them. I shall not add more for the present, but onely this, that ye see to the performance of these things, and *the God of Peace be with you all,* and accompany us, according to our truly devout and humble Prayers for, and Salutation of all the faithfull and beloved of *Christ.*
Amen.

I am wholly, yours *Bartholomeus Tertianus,* ready to serve you in all things in our power according to the will of God.

vos spera & desira possessir vita eterna, & bona voouz, & bona fama, & bon credit, & prosperar en aquest mond, en li ben spiritual & temporal: purga vos de tota vita desordonna entre vos, afin que Dio sia totavia con vos, loqual non abandonna unqua si sperant en si. Mas sapia atço per cert que Dio non exaucis ni habita con li peccador, ni en l' arma malvolent, ni a l' home soimes a li pecca. Pertant un chascun pause lo seo cor sobre la soa via, & fugia li peril, si el non vol perir en lor. Non autre per lo present, sinon que vos meta en effect aquestas cosas, & Dio de paz sia con tuit vos, & nos accompagne a las urayas, devotas & humils orations, en saludant tuit li fidel & ama de Christ. Amen.

Totus vester, Bartholomeus Tertianus, ad omnia secundum Deum possibilia paratus.

True

True it is, that as to the particular circumstances of the form of Discipline amongst those *Barbes* in those times, as namely their *Consistories* and *Synodical* Constitutions, those Remains of their Antiquities which the *Popes* Emiffaries have left us (or rather which have been miraculously preserved from the flames) are something dark, and imperfect; However what has come to my hands concerning this matter, I shall faithfully impart unto the Christian Reader. As to their *Synodical* Constitutions, the above-specified Manuscripts tell us, that the *Barbes* (or Pastors) assembled once a year, to treat of their affairs in a General Council; And the Italian Manuscript (the Original whereof is to be seen with the rest in the Univerfity Library of Cambridge, bearing date 1587.) tells us, that this Council was constantly held in the Month of *September*, and that some hundreds of years ago, there were seen assembled together in one *Synod* held at *Valone del Laufo* in *Val Clufone*, no less than an hundred and forty *Barbes*. The same Manuscript adds, that they had always their *Consistories*, and a form of Discipline amongst themselves, except it were in the time of Persecution, and then the *Barbes* had their *Consistories* in secret, and did also preach to their Congregations, during the Winter season, in their own private houses, and in the Summer time, upon the tops of Mountains, as the people were there feeding their flocks.

Of these *Barbes* some were married, to manifest thereby their approbation of the state of Matrimony; Others kept themselves single, for convenience sake, forasmuch as they were oft-times obliged to remove and shift their habitations and abodes, and (as occasion required) to undertake long and tedious voyages for the propagating of the *Gospel* in remote Countries, with whom they then had a particular and constant correspondence, after the year 1160, namely, in *Bohemia*, *Germany*, *Gascogny*, *Provence*, *Dauphine*, *England*, *Calabria*, and *Lombardy*, whither the abovesaid *Barbes* went by turns, as Itineraries, to visit their Brethren there, and to preach the *Gospel* of *Christ* amongst them. Those *Barbes* who remained at home in the *Valleys*, (besides their officiating and labouring in the work of the Ministry) took upon them the disciplining and instructing of the youth (especially those who were appointed for the Ministry) in Grammer, Logick, Moral Philosophy, and Divinity. Moreover the greatest part of them gave themselves to the study and practise of Physick, and Chirurgery; and herein they excelled (as their Histories tell us) to admiration, thereby rendering themselves most able and skilfull Physicians both of soul and body. Others of them likewise dealt in divers Mechanick Arts, in imitation of *St. Paul*, who was a *Tent-maker*, and *Christ* himself, who untill the time of his manifestation wrought with his putative father *Fo-seph*, as *Fustin Martyr* reports in a certain Dialogue of his with *Triph. contra Jud.*

Here I suppose it will not be unacceptable to insert the Names of all those *Barbes* or Pastors of the *Evangelical* Churches of *Piemont*, which are found scattered here and there, in their Writings, not knowing of what use it may be to any future discoveries of their Antiquities,

The Synodical Assemblies of the *Barbes*, or ancient Pastors of the Evangelical Churches of *Piemont*.
Lib. 1. c. 5.
Art. 4.
Historia breve de l' affari de i Vallesi delli Valli. 1587. 140. *Barbes* seen together at a General Council in *Val Clufone*, pag. 15.

pag. 16.
pag. 17.

pag. 17.

pag. 16.
Fustin Mart. Dial. Triph. contr. Jud.

at

at least they may serve to let us see that God has never wholly removed his Candlesticks, nor his burning and shining Lights, out of these remote and dark Corners.

A Catalogue of the Names of all those Barbes or ancient Pastors of or belonging to the Evangelical Churches of the Valleys of Piemont, who have been eminent within the compass of 500 years last past, and upwards; so far as they have come to the Authours hands.

Mr. *Arnoldo*, who taught about the year 1150. from whom his Disciples were called *Arnoldists*.

Mr. *Esperone*, who taught about the year 1156. from whom his followers were named *Esperonists*.

Mr. *Fossephe*, who taught about the same time, and those who embraced his Doctrine, were in mockery called after his name *Fossephists*.

Pietro Valdo, who began to teach the people, who were called after him *Waldenses*, in the year 1160.

Pietro Bruis, from whom his hearers were called *Bruisens*.

Mr. *Henrico*, who together with *Pietro Bruis* taught in the Bishopricks of *Arles*, *Ambrun*, *Die*, and *Gap*, whither they were driven, and received at *Thoulouze*.

Bartholomew of Carcassone, who taught and was eminent in *Hungaria*, *Dalmatia*, &c. Inasmuch that he was nick-named (by *Matthews Paris*) their *Pope* and *Bishop*, alledging likewise to this purpose a Letter, which a certain Bishop (the *Popes* Legat in those parts) wrote to the Archbishop of *Rouan* to demand ayd and assistance against them, until at last they were constrained to retire into the *Desert*, according to that Prophecie in the *Revelation*, That *the woman that brought forth the man-child*, and is the true Church of God, should be so cruelly persecuted by the *Dragon*, which should cast water as a River out of his Mouth, to devour it, that she should be constrained to flye into the *Desert*, where she should be nourished a time, and times, and half a time, or for the space of forty two Months, or twelve hundred and sixty days.

Rev. 12. 5, 15.

Belazinanza, of *Veronne*.

Giovanni, of *Lugro*.

These two were very famous (as *Rainerius* observes) about the year of our Lord, 1250.

Arnoldo Ilot, a famous *Barbe*, who held the grand dispute at *Mont Real*.

Lollardo, who was in great Reputation amongst the *Evangelical Churches* of *Piemont*, by reason of a Commentary that he made upon the *Revelation*: As also for having conveyed the knowledge of their Doctrine into *England*, where his Disciples were known by the name of *Lollards*.

Paolo Gignoso, of *Bobio*.

Pietro, of *Piemont*.

M. Antonio, of the Valley of *Susa*.

Giovanni Martino, of the Valley of *S. Martino*.

Matteo, of *Bobio*.

Philippo, of the Valley of *Lucerna*.

Georgio, of *Piemont*.

Stephano Laurenzo, of the Valley of *S. Martino*.

Martino, of *Meana*.

Giovanni, of the Valley of *Lucerna*, who for a certain default, was suspended from his Office by the other *Barbes* for the space of seven years, during which time he resided at *Genoa*, where the *Barbes* had a house, as they likewise had another house very large and beautifull at *Florence*.

Giovanni Girardo of *Meana*, who afterwards went to *Geneva*, and was their Printer.

Barba Bartholomeo Terziano, of *Meana*, who lived about 230 years ago. This *Barbe* was surnamed *della-grossa-mano*, because of his great Hand and brawny Arm.

Tomasino Bastia, of *Angrognia*, who died in *Puglia*.

Bastiano Bastia, of *Angrognia*, who died in *Calabria*.

Giacomino Bellonato, of *Angrognia*.

Giacobo Germano, of the Valley of *Perosa*.

M. Benedetto Gotvano.

Giovanni Romagnolo, of *Sisena* in *Italy*.

Franceschino, of *Fraischiniera*.

Michael Porta, of the Valley *Put*, which is called at present *Loisa*.

Peiron Flotto, of *Pragela*.

M. Angelino, of *Costa*.

Daniele, of *Valenza*.

Giovanni, of *Molines*.

These two were sent by the other *Barbes* into *Bohemia*, to preach to the *Waldensian* Churches that were gathered together in that Kingdom; but these men most shamefully betraying their trust, and those Churches, discovered to the Enemy whatsoever they knew of their flocks, which afterwards occasioned a very heavy and sore persecution; whereupon the Churches of *Bohemia* wrote Letters to the *Evangelical* Churches of the *Alpes*, to entreat them never to send any for the future in such employments, but those of whose fidelity they had had long experience and good assurance.

M. Pietro Massone of *Borgognia*, and *Georgio Morello*, of *Fraischiniera*, were sent into *Germany* in the year 1530, to treat with the chief Ministers of *Germany* (*viz.*) *Oecolampade*, *Bucer*, and others, touching the Reformation of their Churches. But *Pietro Massone* was taken prisoner at *Dijon*.

Stephano Negrano, and *Ludovico Paschale*, were sent into *Calabria* in the year 1560 to the Churches of *Montald*, *Saint Xist*, and other neighbouring places: but *Stephano Negrino* was carried to *Cosence*, where he was starved to death in prison. And *Ludovico Paschale* was carried to *Rome* where he was burned alive, in the presence of *Pope Pius* the fourth and his Cardinals, whom he then, even as he was in the midst of the flames, most courageously summoned to appear before

the

the Throne of the Lamb to give an account of their barbarous cruelties.

Giovanni of Mus, in *Provence*, who being sent to *Calabria*, died by the way, near to *Luca* in *Italy*, being taken prisoner in *Provence* upon the account of Religion, and afterwards delivered by a singular providence.

Tomaso Bermondo, of *Pragela*.

Pietro Bevilacqua, of the Valley of *S. Martino*.

Barba Gioannetto, of *Fraischiniera*.

Barba Paolo Bermondo, of *Pragela*.

Pietro Borrelo, of *Vilareto*, in the Valley of *Clusone*, who was detain'd prisoner in a certain place called *Poccapaglia* as he was going to *Calabria*; but was delivered, paying his ransom.

Mattheo Gautiero, of *Faeto*, in the Valley of *Clusone*.

Antonio Grenone, of *Angrognia*.

Martino Gonino of *Angrognia*, who suffered Martyrdom at *Grenoble*, as he was returning home from *Germany*.

Martino Arnollo, of *Angrognia*.

Laurenzo Pignatelo, in *Fenestrelle*.

M. Francesco Vallo della Comba, of the Valley of *Lucerna*.

M. Gilio de Gili, of the Valley of *Perosa*.

M. Francesco Laurenzo, of the Valley of *S. Martino*.

A Catalogue of the Names of some of the Disciples and kinred of those ancient Barbes, who lived about the Year 1587. And employed their talents in the work of the Ministry.

M. Stephano Peroto di Uffeo, in the Valley of *Clusone*.

M. Philippo Pastore, of *Pragela*.

M. Ugho Pastore, of *Pragela*.

M. Pietro Bernardello, of *Pragela*.

M. Daniele Bermondo, of *Pragela*.

M. Andrea Riperta, of *Fraischiniera*.

M. Giovanni Nicoletto del Villaro, of *Bobio*.

Besides the above-named there were several others who exercised in the Ministry in the Valleys at the same time, whose Names are as followeth.

M. Melchior di dio della Torre, in the Valley of *Lucerna*.

M. Paolo Garnero of *Dobio*.

M. Daniele Chanforano of *Angrognia*.

M. Antonio Bongiorno of *Bobio*.

M. Henrico Rostagno, of *Val. Perosa*.

M. Pietro Giordano, of the Valley of *Clusone*.

M. Daniele Monino, of *Villaro* in *Lucerna*.

M. Stephano Laurentio, of the Valley of *S. Martino*.

M. Pietro Gilio, of the Valley of Perosa.

M. Michaelè Appia, of St. Giovanni, in Lucerna.

These are the Names of the principal and most eminent of those *Barbes* which I could meet with in their Records ; And though it's rationally to be supposed that they are but a very small number in comparison of those of whom there is no mention there made, yet these are abundantly sufficient to manifest that the Lord has had always *Labourers in that his Vine-yard*, maugre all the malicious practises of wicked men utterly to extirpate the memory of them from off the face of the earth ; Which is the subject of the following Book, and to which I humbly refer the Reader for a more ample and satisfactory account.

The End of the First Book.



THE
 SECOND BOOK
 OF THE
 HISTORY
 OF THE
 EVANGELICAL CHURCHES
 OF
 The Valleys of *PIEMONTE*.

CHAP. I.

The several Troubles and Persecutions of the Evangelical Churches in the Valleys of Piemont from time to time, because of their Religion.

ARTICLE I.



The *Evangelical Churches* of the *Valleys of Piemont*, as well as those of *Dauphine*, have indeed been forely persecuted, from the very beginning, by the *Ecclesiasticks*, that is to say, ever since the *Apofstacy* of the *Roman Church* hath taken place in the *World*; and all because they would by no means comply with their belief and customes. *Rainerius* in his *Treatise de Valdensesibus* tells us, that among all those that

Rain. de Valdensesibus.

have

have rebelled against the Church of Rome, there have been none so pernicious as the Waldenses. And truly, we may say on the other side, with as much justice and truth, that of all the Enemies that have opposed the true Evangelical Doctrine, and worship of those poor Christians, there have been none so cruel, and malicious, as the Popes of Rome and their Emiffaries be, for no other reason then this, That those poor people did, upon all occasions openly bear witness against the luxury, avarice, and errors of the said Popes, and their adherents, who had so subtilly and serpent-like wound and insinuated themselves (first the head, and then the whole body) into the true Church of Christ; And because they taught and maintained (as *Rainerius* himself confesses) that those were the true Successors of the Apostles, who imitated their life; and that the Pope, the Bishops, and that crew of other Clergy-men, who hunted after, and got into their possession the riches and treasures of this world, were not the true Shepherds, neither was it ever Christs intention, to commit the charge of his chaste, and dearly beloved Spouse to those, who should so shamefully prostitute her by evil examples and wicked works. The very truth is, This little flock of Christ in the Valleys of *Piemont*, by reason of the remoteness and obscurity of their Country, and habitations (adding thereto the natural genius of those plain and simple people, which was not at all to effect high things) did for many Centuries together, peaceably enjoy, or at least preserve amongst them the purity of that Doctrine which was left them by Christ and his Apostles; and therefore when once the *seven horn'd beast* rising out of the bottomless pit, began to shew it self in the world, and corruption to be foisted into the Church by the Roman Clergy, those true *Nathaniels*, could by no means drink down such abominations, but did with all their might resist and oppose the same, and that oft times, even unto blood; and upon this account, and this alone, was it, that they became first the objects of their enemies hatred, and afterwards the subjects of their Antichristian fury.

The first means they used, to exterminate and extirpate them, were their thunderbolts, and *Anathemas*; their *Canons*, *Constitutions*, and *Decrees*, with whatsoever might render them odious to the Kings, Princes, and people of the earth, prohibiting them all manner of communion, and society with any of their own tribe, sentencing them as men unworthy, and incapable of the least charge, honour, profit, or inheritance; (nay not so much as a burying place amongst other Christians!) confiscating their goods, dis-inheriting their children, and razing their houses down to the ground: And these very sentences are at this day to be seen, together with several Letters of *Pope Alexander* the third, and many others after him, with the formal instructions which were given by them to those Instruments whom they then employed for the effecting of that work; as also the strict commands they laid upon Kings, Princes, Magistrates, Consuls, and People, to make an exact *Inquisition*, to shut the Gates of their Cities, to lay violent hands upon, and to slay without mercy those poor innocent Lambs; giving their Accusers a third or thereabouts of their goods

Rainer. cap. de studio pervertendi alios, & modo docendi, fol. 98.

Pope Alexander the third his endeavours to extirpate the Waldenses

Goods, and laying some Punishments upon all those, whoever they were, who should attempt to conceal any one of them.

But now in process of time, when as these means were judged too mild and gentle, for the effecting a business of so high a nature, and that notwithstanding all their industry, those People began to multiply exceedingly, and that their Ministers did not at all cease to teach and preach to their respective Congregations, that the *Pope* was *Antichrist*, the *Mass* an Abomination, the *Host* an Idol, and *Purgatory* a Fable; *Innocent* who succeeded *Pope Celestin* by name, about the Year 1198. took a more speedy and effectual course for the Extirpation of them, by giving some Inquisitors, appointed purposely for that Work, a plenipotentiary power, first to form their Processes, as they should see good, and then to deliver them to the Magistrate, and thence to hasten them to the Stake, or Gibbet; by which means, in a few years, they had filled the greatest part of *Christendom* with most formidable and lamentable Spectacles of their barbarous and *unchristian* Cruelties.

Now that this power of these Inquisitors was unlimited, and unbounded, is plain by their constant practices. For, they had power to assemble the People when ever they pleased, at the Sound of a Bell! they had power to proceed against the Bishops themselves, if they found occasion, and to make their Process themselves! Yea, they had power to imprison whom they would, and whom they would to release! All manner of accusation was valid with them! A Sorcerer, or a Whore, was a sufficient Witness to take away the Life of any *Waldensian* Heretick! And what was more, there was no necessity of confronting Parties with Parties, or examining the Business, but it was sufficient to exhibit a Bill before the Inquisitor, without either Witness or Law whatsoever! If any man were rich, his wealth was a sufficient proof, either to convict him of Heresie, or at least to be a Favourer of the same. No Advocate durst plead their Cause, nor any Notary receive any Act in their behalf: when any was caught in this Net of the Inquisition, he was sure never to escape; if happily he was let out, it was but in Mockery, to bring him in again, (as a Cat plays sometimes with a Mouse a while, and then crushes the Bones of it between her Teeth) and as if it were too small a Punishment to take away their Lives, there are yet to be seen many Sentences of those bloody Inquisitors against the very Bones of those poor *Waldenses*, to dig them up after they had been buried at the least thirty Years, and then to burn them in the open Streets, and other publick places. The Children of such Parents as were thus proceeded against, durst not inherit their Lands and Possessions, for fear of being condemned, as inheriting together with such Possessions their pretended Heresies.

And to keep the People more in aw, those holy Fathers were wont to lead about in triumph their Prisoners and Captives as oft as they went in Procession, forcing some to whip and lash themselves as they marched along in the Streets, and others to wear red Cassocks with yellow Crosses, under the Name of *Benedictin Converts*, to signify thereby,

that

The unlimited power of the Inquisitors for the prosecution of the *Waldenses*.

The bones of some *Waldenses* dug up, and 30. years after they had been buried.

that they were convicted of some notorious Errours, and that the next Fault they should commit, they should be condemned as Hereticks, without Remission. Others they made to follow them in their Shirts, bare-footed and bare-head with a green With about their Necks, and a Wisp of Straw in their Hands, and in this miserable equipage did they force persons of all quality and sexes to go up and down publickly (to the great grief and terrour of all the Beholders) prohibiting them to enter into their Churches, during the time of their Service, or so much as to cast their Eys upon the *Hoft* when the Priest lifted up the same: and which is not much inferiour to any of the rest for cruelty, many were enjoyed by way of Penance, to take Voyages as far as the *Holy Land*, or other remote Corners of the World, (at their own Expence and Charges) for a set term of time, and that without once daring to make the least inquiry at their Return, either what was become of their Estates, or what familiarity those holy Fathers had with their Wives in their absence, lest thereby they should incur the Censure of relapsed and impenitent Persons, and consequently render themselves incapable of ever being pardoned.

Besides all these practises, they had a certain Form of cunning Devices, and subtil Stratagems, whereby they usually regulated all their Proceses against those poor *Waldenses*; as may be seen in the following Maxims, or Rules of Caution, which Providence hath suffered to come to Light, how closely soever they were contrived by those Sons of Darkneſs, in secret Corners as were the rest of their Designs.

An Extract of certain Rules of Caution, whereby the Inquisitours formerly regulated their Prosecution of the *Waldenses*.

1. *It is not expedient to dispute concerning Matters of Faith before Laymen.*
2. *None ought to be reputed as true Repentants, but such as discover all those whom they knew to be of the same principles and profession with themselves.*
3. *He that accuses and discovers not those of the same profession with himself, ought to be cut off from the Church as a rotten and putrified Member, lest he should corrupt and infect the rest.*
4. *After any is delivered over to the Secular power, he must not be at all permitted to excuse himself, or to declare his innocence before the people; for, if such a one be put to death, it scandalizes the Lay-men; and if he escape, it becomes a prejudice to our Religion.*
5. *There must be great caution had of promising life to any man who is condemned, before the people; because there's no Heretick would ever be burnt, if he could escape by virtue of a promise. And in case he should promise Repentance before the people, and then be put to death, that would necessarily scandalize the people, and make them believe that such were wrongfully put to death.*

6. *The*

6. *The Inquisitour ought always to presuppose the Fact, and (waving that) onely to inquire concerning the Circumstances of the Fact, after this manner. How many times hast thou confest thy self to Hereticks? In what Chamber of thy House did they lie? And such like Questions.*

7. *The Inquisitour must hold some Book before the accused Party, during the Examination, as if he had there written the whole Life of him whom he examines.*

8. *He must threaten him with Death, in case he will not confests, and tell him that he is a dead man, that he ought to think upon his Soul, and wholly renounce his Heresie, since that he must die, he ought to take patiently whatever befalls him. And if he answer, Since I must die, I had rather die in this my Faith, than in that of the Roman Church, Then be sure there's no hope at all of such a one, and therefore he must be delivered forthwith to Justice.*

9. *There is no hope at all of convincing Hereticks by the knowledg of the Scriptures, and Learning, for as much as oft times it falls out, that very learned men are confounded by them, and by that means, the Hereticks fortifie themselves, when they thus finde that even learned men themselves are deceived by them.*

10. *Hereticks must never be suffered to answer directly to any thing. And when they are pressed by frequent Interrogatives, they have a Custome to make answer, that they are poor ignorant men, and not able to answer. And if they perceive that the Standers by are any whit moved with compassion towards them, as being poor harmless men, and wrongfully accused, then they take courage, and seem to cry and take on, like poor miserable Wretches, and so flattering and smoothing the Fudge, endeavour to escape the Inquisition; saying, Sir, if I have offended in any thing, I shall willingly do Penance, but I beseech you assist and deliver me from this Infamy, which has been cast upon me by pure malice and envy, and altogether undeservedly. But then must the couragious Inquisitour not at all bend, or be moved by these Flatteries, nor give the least ear or credence to any such Fables.*

11. *Lastly, the Inquisitour must prevent them, by assuring them, that they shall gain nothing by Swearing falsely, for as much as they have sufficient Proofs to convict them otherwise, and therefore that they should not at all think to escape the Sentence of Death thereby. But withall, he must promise them, that if they confests freely their Error, they shall finde Mercy. For, in such a perplexity as this, there are many that will confests their Error, in hopes to escape.*

These were the inhumane Practises of these Sons of Violence from the Year of our Lord 1206. to the Year 1228. during which time, there were so great a number of the *Waldenses* apprehended through out most of the parts of *Europe*, that the Arch-bishops of *Aix, Arles,* and *Narbonne*, being assembled at *Navignon*, in the said Year 1228. had compassion on so great a Multitude of miserable Wretches, and told the Inquisitours, that they had apprehended so many of the *Waldenses*, that it was not possible to get a sufficient quantity of Lime and Stone to build Prisons for them; and therefore desired them to for-
bear

bear the imprisoning of them, till they heard further from the Pope. The truth is, we need no better proof for this, than what then came even from the Mouths of those Inquisitours themselves; for it being put to the Question among them, whether those that received the Sacrament with the *Waldenses* were excusable, or might pretend ignorance, that they knew not that they were *Waldenses*? It was answered, *That there had been so vigorous and open a Persecution of all Qualities and Sexes of the Waldenses, so many of them put to Death, and so many constantly standing in a most forlorn condition before the Doors of their Chapels and Churches, that it was not possible that any Man could pretend ignorance in such a case.*

Vignaux in his *Memoires des Vandois*.
Paul Perrin *Histoire des Vandois* lib. 2. cap. 3.
Pierre Gilles *Histoire Ecclesiast.* c. 4.

If I should here undertake to speak at large of all the Persecutions that ever befell those poor People, I should certainly too much straiten my self in the Relation of what is yet behinde; therefore I shall content my self to begin onely with the Year of our Lord 1400. wherein the Inhabitants of the Valley of *Pragela* were set upon by their Popish Neighbours about the time called *Christmas*, and that in so violent and furious a manner, that those poor Creatures were forced to fly in all haste with their Wives and little one in their arms, to one of the highest Mountains thereabouts, (which has been ever since called the *Albergean*, from the *Italian* word *Albergo*, because the poor People made it their Place of Refuge) In this their flight, a very great number of them were overtaken by their Pursuers, whose Feet were swifter to shed Blood, than the Feet of the others to fly, and so were most barbarously murdered. The residue being overtaken by the Night, wandered up & down in the Snow, till such time as their Joints were frozen and become stiff by the extremity of cold, in so much that there were found the next Morning, lying on the Snow, no less than fourscore small Children, and most of their Mothers by them, all frozen to Death, a most miserable Spectacle to behold.

At this time, and for many years after, the Arch-bishop and the Inquisitours of *Turin* employed all their strength and power against the *Waldenses* of *Piemont*, yea they compelled some of those, who were fallen into their hands, to promise them, that they would change their Religion; but those their new Converts not being able to continue so with a good conscience; and on the other side, fearing to fall again into the Paws of the Lion and the Bear, quickly set in order their Affairs as well as the Circumstances of that Conjunction would permit, and retired themselves, some into *Provence*, and the rest into *Calabria*, and the adjacent places. Now when this was known to *Fean Compesio*, Arch-bishop of *Turin*, and to *Andrew d'Aqua-pendente* (Inquisitour) there were set forth several Bulls against them upon the 28. of *November* 1475. By virtue whereof, (though the most part of those poor Wretches found a way to escape, yet nevertheless many suffered Martyrdom in a most cruel and bloody manner, and that in most Towns and Cities of *Piemont*: *Jordan Tertian* was burnt at *Suse*! *Hippolite Rousier* at *Turin*; *Hugo Chiamp de Fenestrelles* having been brought to *Turin*, they pulled his Guts out

out of his Belly, and so he died in a sad and wofull condition.

A while after, the Pope seeing that his Persecutions upon particular Men, had not effects according to his Minde, he resolv'd to come to a general violence, and to that effect, having appointed *Albertus de Capitaneis* Arch-deacon of *Cremone*, to be his Legate and Commissioner General for that Affair, he sent him with Bulls and Patents to all the Lords & Princes, in whose Dominions there were found any *Waldenses*, to incite them to assist the said Legate with sufficient Forces, to exterminate all the *Waldenses* or poor People of *Lyons*, who inhabited in their Dominions. And that the World may be satisfied concerning the Contents, I have here inserted a true Copy of that famous Bull of Pope *Innocent*, given to the said *Albertus de Capitaneis*, in the Year 1487. referring all that are curious in Matters of this Nature, to the University Library of *Cambridg*, where they may see and compare it with the very Original.

Albertus de Capitaneis sent with Bulls from Pope *Innocent* against the *Waldenses*; 1487.

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ARTICLE II.

The Bull of Pope *Innocent* for the Extirpation of the *Waldenses*, given to *Albertus de Capitaneis* his Legate and Commissioner General for that Employment in the Year 1487.

The true Original whereof is to be seen, together with the rest, in the publick Library of the famous Univerfity of
C A M B R I D G.

A *lbertus de Capitaneis* *Furis utriusque* Doctor, *Archidiaconus* *Ecclesie Cremonensis*, & *Blaxius de Bena*, *Ordinis Prædicatorum, Sacre Theologiæ Professor, hereticæ pravitatis Inquisitor, & in hac parte Nuncii & Commissarii a Sanctissimo in Christo Patre Domino nostro, Domino Innocentio Divinâ Providentiâ, Papa octavo specialiter Deputati, &c. Universis & singulis Dominis, Abbatibus, Prioribus, Præpositis, Plebanis, Vice-plebanis, Decanis, Archidiaconis, Scholasticis, Cantoribus, Custodibus, Theſaurariis, Sacristis, tam Cathedralium quam Collegiatarum, Canonicis, Parochialiumque Ecclesiarum Rectoribus seu horum locorum Curatis, & non Curatis, Vicariis perpetuis, Altaristis, cæterisque Presbyteris, Clericis, Notariis, & Tabellionibus publicis ac secum Residentibus & Ministris Gradualibus, & quarumcunque Curiarum, tam spiritualium quam temporalium, Judicis Furis per Civitates & Dioceses Ebrôdanensem, Lugdunensem, Viennensem, aut alias ubilibet constitutis, & eorum cuilibet in solidum, illique vel*
" ad quos vel ad quos nostra præ-

A *lbertus de Capitaneis* Doctor of both Laws, Arch-deacon of the Church of *Cremona*, and *Blaxius de Bena* of the Order Pre-dicants, Professour of Divinity, Inquisitour against the perverseness of Hereticks, and for this end Messengers and Commissioners in a special manner deputed by our most holy Father in *Christ* our Lord, the Lord *Innocent the eighth* by Divine Providence Pope, &c. To all and every one the Lords, Abbots, Priors, Overseers of the *Vulgar*, &c. their Vicegerents, Deans, Arch-deacons, Scholars, Singers, Keepers, Treasurers, Sacristis, Canons, as well of Cathedral as Collegiate Churches, and Rectors of Parochial, or their constituted Curates, and Parochial Vicars without Cure, Altarists, and all other Priests, Clerks, Notaries, and Publick Registers, and Residents with them, and Ministerial Graduates, and sworn Judges of all Courts as well Spiritual as Temporal throughout the Cities and Dioceses of *Eureux, Lions, Vienna*, and others constituted in any other place; each of them entirely, and to him or them, to whom severally or jointly

Jointly these our presents (or in truth rather Apostolical Letters) shall come or be presented, greeting in the Lord. Our said Commissioner being straitly commanded to obey these our (or rather truly Apostolical) commands, hath signified to us with due Reverence as became him, that he had received Letters or Apostolical Bulls, signed duly with a Leaden Seal hanging by a Hempen String, after the manner of the *Romans*, as Bulls are usually made valid and entire, nor suspected of any falsification in any part thereof, but wholly free from all fault and suspicion, according to the tenour and form following;

Innocentius Bishop, a Servant of the Servants of God, to our beloved Son *Albertus de Capitaneis*, Arch-deacon of the Church of *Cremona*, Nuncio of the See Apostolick, and our Commissioner for the Dominions of our beloved Son, that noble person, *Charles* Duke of *Savoy*, on this and on the other side of the Mountains through the City and Diocese of *Delphinat*, *Vienna*, and *Sedun*, and the places near adjoining thereunto, greeting and Apostolical Benediction. Our hearty Desires chiefly tend to this, that as touching those for the gaining of whom to the Church the supreme Maker of all things was pleased himself to undergo human infirmities, we, to whom he hath committed the Care and Government of his Flock may with all watchfull Industry endeavour to withdraw them from the precipices of Errours, that providing for their Salvation, as it shall please God to favour us with Grace, we may continually labour, that the Catholick Faith may in our times be propagated, and the evil of Heresie be rooted out from the borders of the Faithfull.

We have heard, and it is come to our knowledg, not without much dif-

sentis, imò verius Apostolica litera pervenerint, aut presentata fuerint salutem in Domino. Et nostris hujusmodi, imò verius Apostolicis, firmiter obedire mandatis, literas seu bullas Commissionis nostrae Apostolicas debite sigillo plumbeo cum cordula cannabae in pendente more Romanae Curiae bullatas sanas & integras, nec in aliqua earum parte de vitio falsitatis suspectas sed omni prorsus vitio & suspitione carentes, Nos cum ea qua decuit reverentia monentes recepisse hujusmodi sub tenore;

Innocentius Episcopus Servus Servorum Dei, dilecto filio *Alberto de Capitaneis*, Archidiacono Ecclesiae *Cremonensis*, ad Dominia dilecti filii *Nobilis viri Caroli Ducis Sabaudiae* citra & ultra montes per *Delphinatum Viennensem* & *Sedunensem Civitatem* & *Diocesim* ac illis adjacentia loca nostro & Apostolicae Sedis Nuncio & Commissario salutem & Apostolicam benedictionem.

Id nostri cordis vota precipue deposcunt ut pro quibus super eorum ascribendis caeteri ipse omnium summus rerum opifex humanos languores perpeti voluit, Nos quibus gregis sui curam regimeoque commisit, illos ab errorum precipitiis vigilantem curemus eripere studio, ut eorum saluti divina nobis propiciante gratia jugiter intendamus ad nostrum, qui desideranter in votis gerimus ut Fides Catholica nostris prosperetur temporibus, & pravitas haeretica de sinibus fidelium extirpetur.

Non sine displicentia grandi pervenit auditumque quod nonnulli iniquitatis
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filiis, Incole Provincia Euredunensis, ſectatores illius pernicioſiſſimæ & abominabilis ſectæ hominum malignorum pauperum de Lugduno, ſeu Valdenſium nuncupatorum, quæ dudum in partibus Piedemontanis, & aliis circumvicinis, procurante ſatore malorum operum, per ſtudioſa diverticula & præcipitia latebroſa, oves Deo dicatas illaqueare, & demum ad perditionem animarum perducere, mortifera ſagacitate conatur, damnabiliter inſurrexit, ſub quadam ſimulata ſanctitatis ſpecie in reprobum ſenſum ducti a via veritatis vehementer abhorreat & ſuperſtitioſas ac hereticas ceremonias ſectantes, quam pluriſima orthodoxæ fidei contraria & oculos Divinæ Majeſtatis offendentia, ac graviſſimum in ſe animarum periculum continentia dicunt, faciunt & committunt. Et cum dilectus filius Blaſius de Monte regali ordinis prædicatorum & Theologiæ profeſſor, Inquiſitor generalis in partibus illis, per olim Generalem Magiſtrum dicti ordinis, & deinde per dilectum filium noſtrum Dominicum ū Sancti Clementis præbyterum Cardinalem, in partibus illis Apoſtolica ſedis Legatum, & demum per felicitis recordationis Sixtum Papam IIII, immediatum prædeceſſorum noſtrum ad huiusmodi & alios quoſcunque errores extirpandos deſtinatus, ad Provinciam ipſam ſe contuliſſet, ut eos ad abjurandum errores prædictos, & veram Chriſti fidem proſtendam induceret, more duri aſpidis aures ſuas obturantes, nedum peſſimos & perverſos errores ſuos depoſuerunt, maxima malis addentes, illas publicè prædicare, & prædicationibus alios Chriſti fideles

pleaſure, that certain ſons of iniquity, inhabitants of the Province of *Eureux*, followers of that abominable and pernicious Sect of malignant men, who are called the poor people of *Lyons*, or the *Waldenſes*, who have long ago endeavoured in *Piemont*, and other neighbouring parts, by the procurement of him who is the ſower of evil works, through by-ways, purpoſely fought out, and hidden precipices, to inſnare the ſheep belonging unto God, and at laſt to bring them to the perdition of their ſouls by deadly cunning, are damnably riſen up under a feigned pretence of Holineſs, being led into a reprobate ſenſe, and do greatly erre from the way of truth; and following ſuperſtitious and heretical Ceremonies, do ſay, act and commit very many things contrary to the Orthodox Faith, offenſive to the eyes of the Divine Majeſty, and which do occaſion a very great hazard of ſouls. And whereas our beloved Son *Blaſius de Monte regali*, of the Preachers Order, and Profeſſour of Divinity, and General Inquiſitor in thoſe parts, was appointed heretofore by the General Maſter of the ſaid Order, and afterward by our Beloved Son *Dominicus* ū *St. Clement*, and Cardinal, and Legat of the Apoſtolicall See in thoſe parts; and laſtly by our immediate Predeceſſor of bleſſed memory *Sixtus* the IIII. *Pope*, to extirpate ſuch like and all other Errors whatſoever, having ſported himſelf unto that Province, that he might induce them to abjure the Errors aforeſaid, and to make profeſſion of the true Chriſtian Faith, they were ſo far from leaving their moſt wicked and perverſe Errors, that ſtopping their ears like the deaf Adder, adding greatly evil to evil, they did preach publicly thoſe Errors, and by their preaching did draw other Chriſtian believers

believers thereinto ; despising the Excommunications, and prohibitions, and other Censures of the same Inquisitor, overthrowing the house of his habitation, and the things that were therein, as also spoiling and robbing with the goods of some others, true believers, killing the servant of the same Inquisitor, and waging a War in a hostile manner resisting their temporal Lords, and making spoil of their goods, forcing them and their Families to fly from their Parishes, burning and demolishing their houses, depriving them of all their Revenues, and doing them all the harm they could ; together with an infinite number of other detestable and horrible acts, which they were not afraid to commit.

We therefore having determined to use all our endeavours, and to employ all our care, as we are bound by the duty of our Pastoral charge, to root up and extirpate such a detestable Sect, and the foresaid execrable Errors, that they may not spread further, and that the hearts of believers may not be damably perverted from the *Catholick Church* ; and to repress such rash undertakings, & having special confidence in the Lord concerning your Learning, your ripeness in counsel, your zeal in the faith, and your experience in the management of affairs ; and in like manner hoping that you will truly and faithfully execute the things which we shall think good to commit unto you for the extirpating of such errors ; we have thought good to constitute you at this time, for this Cause of God and the Faith, the Nuntio Commissioner of us, and of the Apostolical See, within the Dominions of our beloved Son *Charls Duke of Savoy*, and the *Delphinat*, and the Cities and Dioceses of *Vienna*, and *Sedun*, and the adjacent

in eisdem errores protrahere, ejusdem Inquisitoris excommunicationes & interdicta, aliasque censuras vilipendere, domum habitationis ejusdem subvertere, & quæ in ea erant nonnullorumque aliorum fidelium bona diripere & derrobare, ejusdemque Inquisitoris famulum interficere, certamen hostili more inire, illorum Dominis temporalibus resistere, & illorum bona depradari, ipsosque & eorum familias a suis Parochiis praefugos facere, domus incendere seu evertere, & a redditibus privatas tenere, & quæ potuerint eis damna inferre, infinita quoque alia detestabilia ac abhorrenda facinora perpetrare veriti non fuerunt.

*Nos igitur hujusmodi sectam detestabilem & premissos ipsius execrandos errores ne propagentur ulterius, neve per eos corda fidelium damnabiliter corrumpantur ab Ecclesia catholica, prout ex debito Pastoralis officii tenemur evellere, & radicitus extirpare, ac hujusmodi temerarios ausus reprimere cupientes omnes conatus nostros adhibere, omnemque sollicitudinem impendere decrevimus, ac sumentes de tuis Literarum scientia, consilii maturitate, fidei zelo, & in agendis experientia in Domino fiduciam specialem, pariter & sperantes quod ea quæ tibi pro hujusmodi extirpandis erroribus committenda duxerimus probe & laudabiliter exequeris, te nostrum & Apostolica sedis Nuncium & Commissarium, ad Dominia dilecti filii *Caroli Sabaudia Ducis ac Delphinatum*, *Viennen civitatem & Diocesem Sedanensem*, & illis adjacenti*

Provincias, civitates, terras & loca quacunque, pro hac Dei & fidei causa impresentiarum duximus destinandum, ut eundem Inquisitorem ad sui officii liberum exercitium recipi & admitti facias, & corundem nefandissimos Waldensium sectæ sectatores, & alios hereticæ pravitatis cujuslibet labe pollutos ad abjurandum eorum errores, & parendum mandatis Inquisitoris ejusdem & tuis, opportunis remediis inducas; & ut id tanto facilius efficere valeas, quanto major fuerit tibi per nos data facultas, & autoritas attributa tibi, per te vel alium seu alios movendi & instantissimè requirendi Universos Archiepiscopos & Episcopos in Ducatu, Delphinatu, & adjacentibus locis prædictis constitutos, quos in partem sollicitudinis nobiscum evocavit altissimus, eisque in virtute sanctæ obedientiæ mandandi ut unà cum venerabilibus fratribus nostris locorum Ordinariis vel eorum Vicariis, seu officialibus generalibus in quorum civitatibus & Diocesis duxeris ad præmissa procedendum & injunctum tibi officium exequendum, & cum Inquisitore præfato viro, utique literarum scientia prædito, & fervore fidei & zelo salutis animarum accenso, se tibi in præmissis assistere & unà tecum ad eorum executionem procedere potuerint vel voluerint adversus Valdenses prædictos & alios quosunque hereticos armis insurgant, eosque veluti aspides venenosos communicatis invicem processibus conculcent; & ut populi eorum curæ crediti in confessione veræ fidei persistant & roborentur, diligenter procurent, & ad eorundem hereticorum tam sanctam tamque pernecessarium exterminationem

Provinces, Cities, Lands and places whatsoever, to the end you should cause the same Inquisitor to be received and admitted to the free exercise of his Office, and that you should induce the followers of the most wicked Sect of the *Waldenses*, and all others polluted with any other Heretical pravity whatsoever, to abjure their Errors, and to obey the Commandments of the same Inquisitor, and give way to your seasonable remedies: And that you may do this so much the more easily, by how much the greater Power and Authority is given you by us, to wit, a Power, that by your self, or by some other person or persons, you may admonish and require most instantly all Archbishops and Bishops seated in the *Dutchy, Delphinat*, and other the forenamed adjacent places, whom the most High hath called to share with us in our cares, and command them by virtue of Holy obedience, that together with our Venerable Brethren the *Ordinaries* of the places, or their Vicars, or General Officials, in whose Cities and Dioceses you shall think fit to proceed in the premises, and to execute the Office which is enjoyned you with the forenamed Inquisitor, a man no doubt endued with Learning and fervent Zeal for the salvation of souls, they do assist you in the premises; and together with you be able and willing to proceed to the execution thereof against the forenamed *Waldenses*, and all other Hereticks whatsoever, to rise up in Arms against them, and by a joynt communication of processes, to tread them under foot, as venomous Adders, and to procure diligently that the people committed to their charge do persist in the confession of the true Faith, and be confirmed therein; and that they do with a ready mind, as they are bound, bend all their endeavours, and bestow all

all their care towards so holy and so necessary an extermination and diffipation of the same Hereticks : And they are to be required to omit nothing which may contribute thereunto.

Moreover, that *Charls* our most beloved Son in Christ the illustrious King of *France*, and our beloved Sons the Noble *Charls* of *Savoy* and of the adjacent forenamed places, and the Dukes, Princes, Earls, and temporal Lords of the Cities, Territories, and Universities of places, and the Confederates of *High Germany*, and all others of those parts who are believers in Christ, do take up the Shield of the Orthodox Faith which they did profess when they were Baptized, and of the cause of our Lord *Jesus Christ*, by whom Kings Reign, and Lords bear Rule, and give assistance to the same Archbishops, Bishops, and to you and the foresaid Vicars and General Officials, and to the Inquisitor, with seasonable favours, and their secular power, as they shall see it expedient for the execution of this most necessary and wholesome Inquisition; and ardently oppose themselves against those most detestable Hereticks, for the defence of the Faith, for the safety of their native Countrey, and for the preservation of themselves, and of all that belong unto them, by procuring that they may be exterminated and destroyed. And if you shall think it expedient, to cause, exhort, and induce all the faithful in those parts, by fit Preachers of Gods word, preaching the Cross or the Croisado, to fight manfully against the same Hereticks, having taken the saving sign of the Cross upon their hearts and garments : And to grant, that such as are signed with the Cross, and fight against the said Hereticks, or such as contribute thereunto, may obtain according to

& dissipacionem adhibeant omnes conatus, omnemque sollicitudinem impendant promptis animis ut tenentur, nilque ex his quæ ad id conferre possint obmittant requirendi.

Insuper tam carissimum in Christo filium nostrum Carolum Francorum Regem illustrem, & dilectos filios nobiles viros Carolum Sabaudie, & locorum adjacentium prædictorum Duces, Principes, Comites & temporales Dominos civitatum, terrarum & locorum Universitates, & superioris Alemæ confederatos, & alios quoscunque Christo fideles illorum partium, ut clypeum defensionis orthodoxæ fidei quam in susceptione sacri Baptismatis professi sunt, & causa Domini nostri Jesu Christi per quam Reges regnant & Domini dominantur, assumant; & eisdem Archiepiscopis, Episcopis, & tibi ac Vicariis seu officialibus generalibus prædictis ac Inquisitori, oportunitis favoribus & seculari brachio eorum, prout expedire cognoverint, in executione tam pernecessaria & salutaris Inquisitionis officii hujusmodi assistant, & adversus eosdem nefandissimos hæreticos pro defensione fidei, pro salute patriæ, pro tuitione propria & suorum omnium se ardentè opponant, & illos exterminare & delere procurent: Et, si expedire poterit universos, fideles illarum partium, ut contra eosdem hæreticos, salutiferæ crucis signo in cordibus & vestibus assumpto, viriliter pugnent per idoneos verbi Dei prædicatores crucem sive cruciatam prædicantes exhortari & induci faciendi, ac cruce signatis ac contra eosdem hæreticos pugnantibus vel ad id contribuentibus, ut plenariam omnium peccatorum suorum indulgentiam & remissionem juxta tuam desu-
per

per ordinationem semel in vita, & etiam in mortis articulo assequantur concedendi, præcipiendi quoque in virtute sanctæ obedientiæ & sub excommunicationis lata sententiæ pœnas quibuscunq; idoneis verbi Dei prædicatoribus secularibus & cujuscunq; ordinis etiam mendicantium exempti & non exempti regularibus, ut eosdem fideles excitare & inflammare debeant ad hujusmodi labem vi & armis de medio exterminandam, & ut suis viribus & facultatibus occurrant ad commune periculum repellendum mandandi. Absolventi insuper sic crucem assumentes, pugnantes, vel contribuentes & consentientes, ab omnibus & singulis Ecclesiasticis sententiis, censuris & pœnis quibus forsitan qualitercunq; ligati forent, præterquam ab hodie specialiter latis, a quibus ligatos prævia satisfactione vel parte consentiente duntaxat absolventi. Nec non cum eis dispensandi super irregularitate divinis se immiscendi, vel ex Apostasia qualibet contracta & super occulte vel male perceptis, ac bonis indebite acquisitis incertis, in expugnationem hæreticorum duntaxat convertendi, concordandi & componendi; quæcunq; etiam cum juramento peregrinationis & abstinentiæ ac alia emissæ vota, castitatis & ingressus Religionis, ac ultra marino & visitationis liminum Apostolicorum, ac Ecclesiæ Sancti Jacobi in Compostella votis duntaxat exceptis, in defensionem Catholice fidei contra hæreticos, venientibus & pugnantibus seu ad id contribuentibus vel tantum dantibus quantum verisimiliter exposi-

your appointment, once in their life, and also at the point of death, a plenary Indulgence and remission of all their sins; and also to command by virtue of Holy obedience, and under the penalty of the sentence of Excommunication, already given to all fit Preachers of Gods word, Seculars, and Regulars, of what Order soever also of the Mendicants, exempted and not exempted, that they stir up and inflame the same believers, to root out this kind of Pest by force of Arms, and to set themselves against the common danger with their best strength and faculties. And moreover, to absolve such as thus take up the Cross, fighting, or contributing and consenting thereunto, from all and every Ecclesiastical Sentences, Censures, and Penalties, wherewith happily they may in any wise be bound up; except from such as this day in a special manner are denounced, from which they that are bound therewith are to be absolved by a previous satisfaction, or alone by the consent of the party. And also to dispense with them, concerning the irregularity contracted by intrusion into holy things, or by reason of any kind of Apostacy; or concerning goods secretly and evilly gotten, or uncertain goods unduly purchased, to agree and compound that they may be converted onely to the war against Hereticks. Also to exchange all vows made with an Oath of Pilgrimage and Abstinency, and other the like Vows, except onely those of Chastity, and of entering into Religious Orders, and going beyond the Seas, and of visiting the thresholds of the Apostles, and the Church of *St. James in Compostella*, to them that go to fight for the defence of the Catholic Faith against the Hereticks, or to such as contribute thereunto, or do give so much as in all likelihood they would

would expend in passing to the due places, or as the due qualities of places and persons being considered, it shall seem good to you, or to fit Confessors by you to be deputed. In the mean time to chuse, depute and confirm one or more fit Generals of War, and Captains for the gathering of the *Croisado* Army, in our name, and in the name of the Church of *Rome*, and command them that they take this burthen upon them, and execute it faithfully for the praise and defence of the Faith; and that all others do endeavour joyntly to obey him or them: And to injoyne that all the moveable and immoveable goods of the Hereticks may be lawfully seized and given away by any body whatsoever; and to make a booty of all goods which the Hereticks bring, or cause to be brought unto the Territories of the Catholicks, or carry, or cause to be carried out of the same; and to command, that all who are in the service of the same Hereticks any where, shall depart within the time by you prefixed unto them, under such penalties as you shall see good; and to admonish and require them, and all Ecclesiastical and Secular persons, of what Dignity, Age, Sex, or Order soever they may be, to yeeld obedience, and give attendance with reverence to the Apostolical commands, under the penalties of Excommunication, Suspension or Interdiction; and that they abstain from all commerce with the foresaid Hereticks: And to Declare, that neither they nor any others, who by any contract or otherwise are in any sort bound unto them to perform or pay any thing, are henceforth at all obliged, or by the same authority can be compelled thereunto: And to deprive all persons, whoever are not obedient to your admonitions and commands, of what Dignity,

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turi essent in transitu ad loca debita, vel aliis debitis, pensatis locorum & personarum qualitatibus, prout tibi seu per te ad hoc deputandis confessoribus idoneis videbitur in hoc ipsum commutandi. Interea super ipsa cruciata & congregando exercitu in Ducem belli & Capitaneum unum vel plures, idoneos nostro & Ecclesie Romane nomine eligendi, deputandi & confirmandi, & ut onus hoc ad laudem & defensionem fidei suscipere, & fideliter gerere, & ut reliqui omnes ei vel eis obediant pariter & intendant, injungendi & mandandi, bona quaecunque mobilia & immobilia hereticorum quibuscunque licite occupandi & concedendi, ac ea que heretici ad terras Catholicorum vel e contra ex terris Catholicorum ducerent aut duci facerent in praedam dandi; omnibus quoque in servitiis hereticorum eorundem existentibus ubicunque ut intra terminum per te eis praefigendum discedant sub penis de quibus tibi videbitur mandandi; illosque ac Ecclesiasticos & Seculares quoscunque, cujuscunque dignitatis, aetatis, sexus vel ordinis existant, sub excommunicationis, suspensionis & interdicti penis monendi & requirendi ut mandatis Apostolicis reverenter obediant & intendant; ac ab omni commercio hereticorum praedictorum abstineant: Ac eos & alios quoscunque qui eis ex quovis contractu vel aliter qualitercunque tenerentur vel obligarentur ad aliqua illis statuenda & solvenda nullatenus deinceps obligari & ad id posse compelli eadem auctoritate declarandi; ac quoscunque tuis monitionibus & mandatis non parentes cujuscunque dignitatis,

status, gradus, ordinis vel præeminentia fuerint Ecclesiasticos, dignitatibus, officiis & beneficiis, seculares vero honoribus, titulis, feudis, & privilegiis suis, exigente eorum inobedientia & rebellionem, privandi, & beneficia aliis idoneis de quibus tibi videbitur, etiam quæcunque, quotcunque & qualiacunque beneficia Ecclesiastica obtinentibus & expectantibus conferendi, ac privatos hujusmodi ad similia & alia impostero obtinendi, inhabiles perpetuo & infames decernendi, nec non censuras quascunque Justitiam, Rebellionem vel inobedientiam exigente, prout tibi videbitur fulminandi, & interdictum ponendi, ac positum ex bonis causis & respectibus, sicut expediat vel utile aut necessarium cognoveris, tollendi vel perpetuo seu ad tempus suspendendi, præcipue vero per eos dies in quibus forsitan publicanda essent indulgentiæ aut cruciata prædicta, nec non contra victum omnis generis, arma & alia prohibita eisdem hæreticis, & complicibus suis afferentes, aliosve auxiliares, fautores & consultores ac receptatores eorum publicos vel occultos, & quovis modo impediens seu perturbantes tam salutaris negotii executionem, simpliciter & de plano, sine strepitu & figurâ judicii solâ veritate inspectâ procedendi, & omnes & singulos transgressores, censuras & pœnas tam spirituales quam temporales in talia facientes a jure inflictos incurrisse, etiam declarandi; penitentes & reverti volentes ad gremium Ecclesiæ, si id humiliter petierint in forma Ecclesiæ consueta, etiam si jura-

State, Degree, Order, or pre-eminency soever they be, the Ecclesiastical persons of their Dignities, Offices, and Benefices, and the Seculars of their Honours, Titles, Feuds, and priviledges, according to the nature of their disobedience and Rebellion; and to confer the Benefices upon other fit persons, as it shall seem good to you, also to such as have obtained, or are in expectation of any or any kind of Ecclesiastical Benefices whatsoever; and to decree those men who are deprived thereof, to be thenceforth incapable to obtain the like or others, and to be for ever infamous; and also to thunder out any kind of Censures, according as Justice, Rebellion, or disobedience shall seem to you to require it; and to establish and interdict, or to take it off, or to suspend it for ever, or for a season, as you shall think it expedient, useful, or necessary for good causes and respects, but chiefly upon those days in which perhaps Indulgences are to be published, or the foresaid *Croisado*; and also against those that bring to the said Hereticks or their Complices, victuals of all sorts, Arms, and other things prohibited, or others their helpers, favourers, and counsellors and receivers of them, publickly or secretly, or any that in any kind shall hinder or trouble the execution of so wholesome a business; to proceed against them simply and plainly, without noise and form of Judicature, onely upon evidence of the truth, and to declare that all and every such transgressors have incurred the Censures and Penalties, as well spiritual as temporal, which the Law inflicts upon those that do such things; and to absolve the penitents, and such as will return to the bosome of the Church, if they humbly petition it in the usual form of the Church, although

though they should have bound themselves by Oath to favour the Hereticks, and had served them in the War, and had furnished them with Arms and Victuals, and other things necessary for livelihood, and other prohibited matters, upon condition that by taking another Oath they promise, or otherwise give fit caution, that thenceforth they will yield obedience to our Commands, to the Churches, and to yours, whether they be Corporations, Universities and particular persons of what state, order, or pre-eminency soever they may be, and what dignities soever they may be eminent for, whether Ecclesiastical or worldly; and to make them capable, and to restore and re-establish them into their Honours, Dignities, Offices, Benefices, Fewds, Goods, and all their Rights, as in former time; and also to grant, dispose, exercise, do, constitute, order, command and execute all other matters, and every thing which shall any ways be necessary or seasonable for this wholesome business, although they should be such things which require a special Command, and fall not under the general Commission; and to restrain all gainsayers whatsoever by Ecclesiastical Censures, or other remedies of Law, not regarding any appeal; and if need be, to implore the Secular powers help. And by the tenor of these presents we grant and give a full and free power, licence and authority; And we make void and of no effect, all priviledges, exemptions, Letters and Apostolical Indulgences whatsoever, general or particular, granted by us, or according to the forenamed, under any form of words and expressions, all which so far as they obstruct the effect of these presents, or can retard the same, our will is that they be as Letters not gi-

mentum prestitissent de favendo hereticis, & ad eorum stipendia militassent, ac arma, com meatum, & res ad victum necessarias, & alia prohibita hereticis eisdem subministrassent, dummodo per prestationem alterius juramenti promittant aut alias idonee caveant, quod deinceps mandatis nostris & Ecclesie, ac tuis parebunt, etiam si communitates & universitates, ac particulares persone fuerint, & cujusunque status, ordinis, vel pre eminentia fuerint, & quacunque, Ecclesiastica vel mundana prae fulgiant dignitate, absolvendi & habilitandi, acad honores, dignitates, officia, beneficia, feuda, bona, & jura sua omnia aliasque in pristinum statum restituendi & reponendi, necnon omnia alia & singula ad hoc salutare negocium necessaria seu quomodolibet opportuna, etiam si talia essent, quae mandatum exigerent speciale & in generali Commissione non caderent concedendi, disponendi, exercendi, faciendi, statuendi, ordinandi, mandandi & exequendi, ac contradictores quoscunque per censuras Ecclesiasticas & alia oportuna juris remedia appellatione postposita compescendi, & si opus fuerit auxilium brachii secularis invocandi. Plenam & liberam tenore presentium facultatem, licentiam & auctoritatem concedimus, & impartimus privilegiis, exemptionibus, literis & indultis Apostolicis quibuscunque in genere vel in specie, per nos, vel secundum praesatum sub quavis verborum forma & expressione concessis, quae omnia in quantum effectui presentium obviare, vel retardare illum possent profectis & non concessis literis volumus &

viribus evacuamus. Caterisque contrariis quibuscunque, aut si aliquibus communiter vel divisim, a predicta sit sede indultum, quod interdici, suspendi, vel excommunicari, aut suis dignitatibus & beneficiis privari seu alia quavis pœna multari non possint, per literas Apostolicas non facientes plenam & expressam ac de verbo ad verbum de indulto hujusmodi mentionem.

Tu igitur dilecte fili onus tam meritorii negotii devota mente suscipiens, te in illius executione sic sollicitum ac verbo & opere studiosum & diligentem exhibeas, quod ex tuis laboribus divina tibi favente gratia fructus sperati adveniant, tuque per sollicitudinem tuam, eam que pias causas gerentibus pro retributione impenditur palmam gloriæ, non solum consequi merearis, verum etiam apud nos & sedem predictam non immerito valeas de exactissima diligentia & fidei integritate uberius commendari. Et quia difficile esset presentes literas ad singula ubi illæ essent necessaria loca transmittere, volumus & Apostolica autoritate decrevimus quod earum transumpto manu alicujus publici notarii subscripto & alicujus prelati Ecclesiastici munito, plena fides adhibeatur & illi stetur firmiter sicuti originalibus staretur literis si forent exhibitæ vel ostense. Datum Romæ apud Sanctum Petrum, anno incarnationis Dominicæ Millesimo quadringentesimo octuagesimo septimo, Quinto Kal. Maii; Pontificatus nostri anno tertio.

Hic Balbianus post quarum quidem literarum sive bullarum Apostolicarum presentationem & receptionem visas & per nos ut præmittitur factas, quia pro

ven nor granted. And in like manner all others that are contrary; or if it hath been granted by the See aforesaid unto any, joyntly or severally, that they may not be interdicted, suspended, or excommunicated, or be deprived of their Dignities and Benefices, or be punished by any other penalty by Apostolical Letters, which make not a full and exprefs mention of this Indulgence word by word.

Thou therefore, beloved Son, taking upon thee with a devout minde the burthen of so meritorious a work, shew thy self in the execution thereof so carefull, in word and deed, and so studious and diligent, that the hoped for fruits by Gods grace may redound unto thee from thy labours; and that thou mayest by thy carefulness not onely obtain the Crown of Glory, which is given for a retribution to those that prosecute Godly causes, but also mayest be deservedly further commended by us and the Apostolical See, for thy most exact diligence and faithfull integrity. And because it would be difficult to transmit these present Letters to all the particular places where they might be necessary, We will, and by Apostolical authority have decreed, That a transcript thereof subscribed with the hand of a publick Notary, and confirmed by some Ecclesiastical Prelate, shall be fully credited, and that the same shall be of force as firmly as if the Original Letters themselves were exhibited and shewed. Given at Rome at St. Peters, in the year of our Lords incarnation One thousand four hundred eighty seven, the Twenty seventh of April, and in the Third year of our Popedom.

Here *Balbians*, after the presentation and receiving of these Letters and *Apostolical Bulls*, by us seen and made as aforesaid; because on the behalf

half of the most Reverend Father in Christ, and Lord, the Lord Archbishop of *Evreux*, and of the Proctor of his Exchequer, it hath been made known to us, That the forenamed most Reverend Archbishop of *Evreux* hath manfully proceeded against some who are in his Diocess (to be named at the end of these presents) suspected to have communion with the Heretical pravity, and caused them to be cited before him to answer concerning their faith, under the sentence of Excommunication, and other censures and penalties, who nevertheless have with contumacy neglected to appear and answer before him, and have by contumacy incurred the penalties and censures, and therefore were bound up with the bonds of the sentence of Excommunication by the same Lord Archbishop of *Evreux*: And because nevertheless a certain Reverend Lord *Thomas Capitis Niga*, the pretended Judge of the pretended Primacy of *Vienna*, pretending that he hath a superiority and power to absolve those suspected in their Faith against whom the said Lord Archbishop hath proceeded, at the instance of the said suspected in the Faith, and of the Inquisitors, is said to have caused an inhibition to be made unto the said Lord Archbishop, & that he should not proceed further against them, and to proceed in the cause of the Appeal asserted on the behalf of the same suspected persons in general, by the same Lord Archbishop, interposing before the same on the xxviii day of this moneth, the said Lord Judge of the Primacy of *Vienna* hath (as is said) commanded the worthy Proctor of the Treasury of the forenamed most Reverend Lord Archbishop of *Evreux*, to be cited, that he might see the benefit of absolution to be bestowed upon the suspected persons

*parte reverendissimi in Christo Patris & Domini, Domini Archiepiscopi Ebredu-
nensis, & ejus Procuratoris fiscalis nobis
extitit expositum, Qui pralibatus re-
verendissimus Archiepiscopus Ebredu-
nensis contra nonnullos de communione
hereticæ pravitatis suspectos in ejus Di-
ocesi existentes, & in pede presentium
nominandos viriliter processit; & de
fide responsuros coram eo vocari fecit
sub sententia excommunicationis, & aliis
censuris & pænis, qui tamen contuma-
citer coram eo comparere & respondere
neglexerunt, pænas & censuras ipsos
contumaciter incurrerunt, propter quod
ab eodem Domino Archiepiscopo Ebre-
dunensi fuerunt vinculis sententiæ Eccle-
siasticarum invadati: Et quia nihilo-
minus quidam reverendus Dominus
Thomas Capitis Niga, prætenus Ju-
dex prætensa primatiæ Viennensis, præ-
tendens se habere superioritatem & po-
testatem tales sic de fide suspectos contra
quos per dictum Dominum Archiepisco-
pum extitit processum absolvendi ad
instantiam prædictorum suspectorum de
fide, & inquisitorum eidem Domino
Archiepiscopo inhibere fecisse dicitur,
ne contra eosdem ad ulteriora procederet,
& ad procedendum in causa assertæ ap-
pellationis parte eorundem suspectorum
in genere ab eodem Domino Archie-
piscopo interponente coram eodem ad di-
em xxviii, mensis hujus, idem Dominus
assertus Judex primatiæ Viennensis ci-
tari mandasse dicitur egregium Procu-
ratorem fiscalem pralibati reverendissi-
mi Domini Archiepiscopi Ebredu-
nensis ad videndum dictis suspectis beneficium*

absolutionis impendi; & alias sic vel aliter prout in dictis assertis literis de super confectis & processu apparere dicitur, ad quas quatenus expediat pro sufficienti in eis contentorum narratione, citra tamen illarum approbationem nisi in concernentibus favorem fidei, debita habeatur collatio dicitur contineri. Et quoniam prædicta tangunt & concernunt officium Commissionis nostræ prædictæ, idcirco autoritate Apostolica qua vigore præinsertæ Commissionis nostræ fungimur in hac parte & nobis commissæ causam & causas prædictam, & prædictas cum dependentiis emergentibus, & quorumvis, de, & pro ac ex eisdem universim & toto principali negotio ad nos advocantes, vos omnes & singulos supradictos quibus præsentis nostræ imo verius Apostolica literæ diriguntur tenore præsentium requirimus & monemus primo, secundo, tertio & peremptorie; vobisque & vestrum cuilibet in solidum in virtute sanctæ Dei obedientiæ & sub excommunicationis sententiæ pena quam in vos & vestrum quemlibet trina & canonica monitione præmissa sedentes pro tribunali ferimus in his scriptis, nisi feceritis quæ vobis in hac parte præcipimus & committimus, districtè, præcipimus committimus & mandamus, quatenus infra trium dierum spatium post præsentationem seu notificationem præsentium vobis aut alteri vestrum fiendam, & postquam pro parte præfati Procuratoris fscalis prælibati Domini Archi-

aforesaid, and so thus or otherwise, as it is said to be contained in the foresaid Letters made concerning this, and in the Proces is said to appear, unto which, so far as is expedient for a sufficient narrative of the contents, nevertheless without any approbation thereof, except in things concerning the favour of the Faith, a due conference be had. And because the aforesaid particulars do touch and concern the duty of our Commission before-named, therefore by the Apostolical authority, which by vertue of our before-inserted Commission we exercise in this behalf, and which is committed to us, taking into our own cognizance the cause and causes aforesaid, with the dependencies emergent, and relating to any persons whatsoever, concerning, for, and because of the same causes universally, and the whole principal business, We by the Tenor of these presents do a first, second, and third time, and peremptorily require and admonish you all and every one in particular before mentioned, to whom our present or rather Apostolical Letters are directed; and we strictly enjoyn, order, and command you and every one of you, by vertue of the holy obedience of God, and under penalty of the sentence of Excommunication, which we fitting before his Tribunal, do in these presents pronounce against you and every one of you, in case, after Canonical admonition three times pre-declared, ye shall not do what we command and enjoyn you in this particular, that is to say, within three days time after the presentation or notification of these presents shall be made unto you, or either of you, and after that on the behalf of the forenamed Procurator of the Exchequer of the aforesaid

said Lord Archbishop of *Evereux*, you or either of you shall by vertue of these presents, upon occasion of this business, be required immediatly to follow; and of those three days we assign one for the first, one for the second, and the remainder for the third and peremptory day, by Letters and *Canonical* admonition; yet so, that in the execution thereof, one of you should not wait for another, nor one excuse himself by another: That the forenamed suspected of their faith, to be named at the foot of these presents, and every other person intervening, or willing to intervene and defend, and all and every other who shall think themselves in common or severally concerned, be peremptorily cited, or caused to be cited in their own proper persons, if conveniently they can be apprehended, or otherwise in their dwelling places, if you can safely have access thereunto, or in the Parochial Church or Churches where their abode is, or in the Cathedral of the forenamed City of *Evereux*, or in the foresaid Parochial Church or Churches, or other Churches and publick places whatsoever, wheresoever, whensoever, and so oft as shall be expedient, at the time of *Mass*, or other solemnities of Divine service, while the multitude of the people is met and gathered together to hear Divine service, or otherwise, on our behalf, or rather on the behalf of the *Apostolical* See, with a loud and intelligible voice publicly; yet so, that such a citation may come to the knowledge of those that are cited, or in likelihood may come to their knowledge, that they may not be able to pretend any ignorance, or alledge any thing touching the premised or subjoynd writings; whom we also, and every one of them, by

episcopi Ebreundenensis vigore presentium super hoc fueritis requisiti, seu alter vestrum fuerit requisitus immediate subsequentes; & quorum trium dierum unum pro primo, unum pro secundo, & reliquum pro tertio & peremptorio literis ac monitione canonica assignamus; ita tamen quod in his exequendis, unus vestrum alterum non expectet nec alius pro alio se excuset, prefatos de fide suspectos in pede presentium nominandos, & quamcunque aliam personam intervenientem seu intervenire & defendere volentem, ac omnes & singulos alios sua communiter vel divisim interesse putantes in eorum proprias personas, si commode apprehendi poterint, alias autem in hospitibus habitationum suarum si ad eam vel ad eas vobis pateat tutus accessus, vel in parochialibus Ecclesiis sub qua vel quibus degunt & morantur, sive in Cathedrali prefate civitatis Ebreundenensis aut dictis parochiali seu parochialibus Ecclesiis aliisque Ecclesiis & locis publicis quibuscunque, ubi, quando & quoties expediens fuerit intra missarum & aliarum divinarum horarum solemnitas, dum ibidem populi multitudo ad divina audiendum convenerit, seu alias congregata fuerit ex parte nostra, imo verius Apostolica, publice, alta & intelligibili voce peremptorie citetur & citare curetur; ita tamen quod citatio hujusmodi ad ipsorum citandorum notitiam indubitatum perveniat seu verisimiliter valeat pervenire; Ne de premissis seu infra scriptis ignorantiam aliquam pretendere valeant seu quodlibet allegare; Quos nos etiam & eorum

quemlibet tenore presentium sic citamus, quatenus die post harum executionem, nisi sexta etiam hora vicesima horologii in conventu Sancti Laurentii, extra muros Pinerolii, ordinis humiliatorum Thaurinensis Dioceſeos coram nobis legitime compareant per se vel Procuratorem seu Procuratores suos idoneos ad causam & causas hujusmodi sufficienter instructos, cum omnibus & singulis actis, actiuitatis, literis, scripturis, privilegiis, instrumentis, monumentis & juribus causam seu causas hujusmodi tangentes, seu quomodolibet concernentes, & quicquid contra dictas Bullas commissionis nobis factae, nosque & personam nostram dicere, opponere, seu allegare valuerint, dicturos, opposituros & allegaturos, & in dicta appellacionis causa seu causis hujusmodi, ad omnesque & singulos actus earundem necessarios usque ad definitivam sententiam inclusive, gradatim, & successivè debitis & consuetis terminis procedendi ut moris est processuros & procedi visuros, aliasque dicturos, opposituros, allegaturos, recepturos, audituros & facturos id quod justitia suadebit & ordo dictaverit rationis: Certificantes nihilominus eosdem sic citandos qui sive citationis termino, ut præmissum est, comparuerint sive non, nos nihilominus ad partis comparentis & causam seu causas hujusmodi prosequi curantis instantiam ad præmissa omnia & singula & alios prout justum fuerit procedemus, dictorum citatorum absentia seu contumacia in aliquo non obstante, causante difficultate & longitudine itineris & attenta natura causae & personarum, paratos nos efferentes in causa & causis hujusmodi reverendos Dominos dictorum

the tenor of these presents do thus cite, That on the day after the execution of these, if they appear not on the sixth, and also the twentieth hour of the Clock, in the Covent of *St. Laurence*, without the Walls of *Pignerol*, of the Order of *the Humbled*, in the Dioceſs of *Thurin*, before us legally, by themselves, or by their Attorney or Attorneys, fitted and sufficiently instructed for such cause and causes, with all and every the Acts and agitations, Letters, Writings, Priviledges, Instruments, Monuments, and Rights which in any wise touch or concern this cause or causes, and whatsoever they shall be willing to say, oppose, or alledge against the said *Bulls* of our Commission, and against our person, to say, oppose, and alledge, and to proceed and see the proceeding in the foresaid cause of Appellation, or causes of that kind, and to all and every of the Acts necessary thereunto, till the definitive sentence be given, inclusively, gradually, and successively proceeding in the due and usual terms, as the custome is, and otherwise to say, oppose, alledge, receive, hear, and do what Justice shall induce unto, and the order of Reason shall dictate: Certifying nevertheless those thus to be cited, whether they appear or appear not at the term of the citation premised, that we shall proceed nevertheless to all and every one of the premises, at the instance of the party appearing, who doth procure the prosecuting of such kind of cause or causes, notwithstanding the absence or contumacy of those that are cited as aforesaid, the difficulty or length of a journey which causeth it, and nature of the cause and of the persons being considered, shewing our selves ready to admit in such cause and causes the Reverend Lords the *Ordinaries*

of the foresaid places, and their Vicars in spiritual offices who are not suspected in the premises, if they think themselves concerned, and if they will be present, and also attending while the cause or causes so depending before us are undecided.

Therefore we charge and command all and every one of you, to whom these ours, or rather the *Apostolical* Letters are directed, by the forenamed authority, and under the penalty of the foresaid sentence of Excommunication, denounced by a three-fold and Canonical admonition, That after the legal execution of the foresaid citation, to the foresaid Lord *Thomas Capitius Niza*, the pretended Judge of the pretended Primacy of *Vienna*, and to the Ordinaries of certain places, and to each of them, and to their Vicars and Officials in spirituals and temporals, and to all and every Officials, Judges, ordinary and extraordinary Executioners and Commissioners, and to all others whoever they be, and what authority soever they administer in the said Cities and Dioceses of *Evereux*, *Lyons*, and *Vienna*, or elsewhere, in any place constituted, and to the said persons who are to be named at the foot of these presents, and to all others whom it doth concern, or whom in any wise hereafter it may concern, with what names soever they are called, and with what dignity soever they are eminent, that of the things whereof you or either of you shall be required on the behalf of the said *Proctor* of the Exchequer of the forementioned Lord Archbishop of *Evereux*, by virtue of these presents, on our behalf, or rather on the behalf of the foresaid *Apostolical* Authority, that you joyntly and severally inhibit, to whom also we

locorum Ordinarios, & eorum in spiritualibus Vicarios, in præmissis tamen non suspectos, admittere, si sui interesse putaverint, & interesse voluerint, & insuper attendentes quod causa seu causis hujusmodi sic coram nobis indecessis pendentibus.

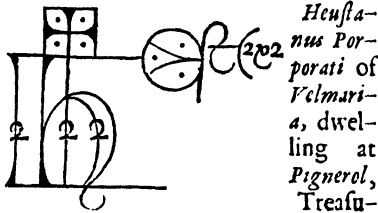
Idcirco vobis omnibus & singulis supradictis quibus presentes nostræ, imo verius Apostolicæ literæ diriguntur, præfata autoritate Apostolica committimus, & mandamus & sub præfata excommunicationis læ sententiæ pœnæ trina & canonica monitione, Quatenus post legitimam dictæ citationis executionem, prælibatis Domino Thoma Capitius Niza, prætenso Judici prætenso primatû Viennensis, ac quorundam locorum Ordinariis & eorum cuilibet, ipsorumque in spiritualibus & temporalibus Vicariis & Officialibus, ac universis & singulis Officialibus, Judicibus, Ordinariis & extraordinariis Exequutoriis & Commissariis, & aliis quibuscunque, quacunque autoritate fungentibus per dictas Civitates & Dioceses Ebreundensem, Lugdunensem, & Viennensem, aut alias ubilibet constitutis dictisque, in pede præsentium nominandis, cæterisque aliis quorum interest intererit aut interesse poterit quomodolibet in futurum quibuscunque nominibus censeantur, & quacunque præfulgeant dignitate, de quibus pro parte dicti Procuratoris fscalis prælibati Domini Archiepiscopi Ebreundenfis super hoc vigore præsentium fueritis requisiti, seu alter vestrum fuerit requisitus ex parte nostra, imo verius Apostolica prædicta autoritate, conjunctim & divisim, inhibeatis, quibus & nos etiam tenere præ-

sentium inhibemus sub præfata Excommunicationis lata sententiæ pœna, trina & canonica monitione præmissa ut supra; Ne ipsi seu alter ipsorum in vilipendium litiſpendentiæ & jurisdictionis nostræ, imo verius Apostolicæ sedis contemptum, dictorumque Dominorum Archiepiscopi Ebredunensis, & ejus Procuratoris fiscalis, & jurium suorum præmonitorum in causa & causis hujusmodi coram nobis indecisissimis pendentibus, quicquam per se vel alium seu alios, publicè vel occultè, directè vel indirectè, quovis quavis colore attentare vel innovare præsumant seu præsumat: Quod si secus factum fuerit id totum revocare, & in pristinum statum reducere curabimus, ad dictamque Excommunicationis sententiæ publicatoriam, & alia Juris remedia fortiora procedemus Justitiæ mediante. Dicim vero seu dies citationis & inhibitionis hujusmodi, adque formam & quicquid in præmissis feceritis, seu alter vestrum fecerit nobis per vestras patentes literas, aut instrumentum publicum in pede præsentium describendum, remissis præsentibus quam citius fideliter insinuare curetis. Absolutionem vero omnium & singulorum qui dictam nostram Excommunicationis sententiæ incurrerunt seu incurrent quovis modo nobis vel superiori nostro tantummodo reservamus. In quorum omnium & singulorum fidem, & testimonium præmissorum, præsentibus literas seu præsens publicum Instrumentum hujusmodi nostras Avocationis, Citationis, & Inhibitionis in se continentes seu continens exinde fieri & per Notarium nostrum publicum, & hujusmodi causæ coram nobis Scribam

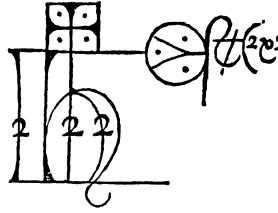
by the tenor of these presents do inhibit, under the penalty of the foresaid sentence of Excommunication denounced, a three-fold and Canonical admonition being premised, as above mentioned; that neither they nor either of them do presume to attempt or innovate, by themselves or others, publickly or secretly, directly or indirectly, under any pretence whatsoever, any thing tending to the disparagement of the undecided process, and of our Jurisdiction, or rather to the contempt of the Apostolical See, and of the said Lords the Archbishop of *Evereux*, and of the *Proctor* of his Exchequer, and of his forementioned Rights in any cause or causes of this kind depending before us undecided: If any thing be done to the contrary, we shall cause it wholly to be revoked and reduced to the former state, and we shall proceed to the foresaid publication of the sentence of Excommunication, and to other stronger Remedies of Law, according to Justice. As concerning the day or days of this way of citation and inhibition, and the form thereof, whatever you or either of you shall do therein, cause the same to be intimated to us with speed and faithfully, by your Letters Patents, or a publick Instrument to be written at the foot of these sent back again. And we reserve the Absolution of all and every of them who have incurred or shall incur our said sentence of Excommunication in any wite, onely to our self or our superiour. In witness of, and to give credit to all and every of these premises, we have commanded these presents our Letters, or present publick Instrument, containing this kind of Avocation, Citation, and Inhibition to be made, by our publick Notary, and to be subscribed by our Scribe of such Causes

ses before us underwritten, and have caused and commanded them to be confirmed with the impressiō of our Seals. Given and Acted in the fore-
said Covent of *St. Laurence*, with-
out the Walls of *Pignerole*, in the
year from the Nativity of our Lord,
*One thousand four hundred eighty and
seven*, on the fifth Indiction, and on
the Six and twentieth day of the
moneth of *June*, and in the Third
year of the *Popedome* of the fore-
named our most Holy Lord *Pope
Innocent*, there being in the same
place present the eminent men, *Heu-
stanus Nomelli* of *Otzapio*, *Bonifaci-
us Bellini* of *Briceyratio*, Treasurers
of the Diocess of *Ambelis*, the No-
taries, as Witnesses to the premises,
being called, desired and joynd to
assist, to the end that nothing should
be innovated by any body.

*infra scriptum subscribi mandavimus,
nostrorumque sigillorum fecimus & jus-
simus impressiōe communiri. Datus
& Actum in dicto conventu Sancti
Laurentii extra muros Pinerolii sub
Anno a Nativitate Domini Milleesimo
quadringentesimo octuagesimo septimo,
Indictione quinta, & die Vigesima sex-
ta mensis Junii, Pontificatus pralibati
sanctissimi Domini nostri Papa Inno-
centii Anno tertio, prasensibus ibidem
Egregiis viris Heustano Nomelli de
Otzapio, Bonifacio Bellini de Briceyra-
pio, Theaurariis Dioceseos Ambelis No-
tariis testibus ad premissa assentire vo-
catis, rogatis & adhibitis, nihil sit per
quempiam innovandum.*



*Heusta-
nus Por-
porati of
Velmari-
a, dwel-
ling at
Pignerol,
Treasu-*



*Heusta-
nus Por-
porati de
Velma-
riababi-
tator Pi-
narolii,
Thesau-*

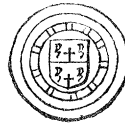
rer of the Diocess, Publick Notary by Imperial appointment of *Savoy*, and of the two most Reverend *Apostolical* Commissioners, and of the forenamed Cause on this behalf Scribe, because I was present at the premised Avocation, Citation, Inhibition, and other things above-written, and received the fore-
said Instrument; therefore ac-
cording to the General Licence given unto me concerning this, by the forenamed most Illustrious Lord, our Lord the Duke of *Savoy*, I have caused it to be drawn in this form by another faithfull Publick

rarius Dioceseos, publicus Imperiali ordinat. Sabaud. auctor. Notarius & pralibatorum Reverendissimorum duorum Commissariorum Apostolicorum, & causæ prædictæ in hac parte Scriba, quia præmissis Avocationi, Citationi, Inhibitioni, & aliis superscriptis prasens fui, & Instrumentum dictum recepi, ideo in hanc formam publicam licentia generali mihi super hoc per prælibatum Illustrissimum Dom. Dom. nostrum Sabaudia Ducem concessa levare feci per alium fidelem Notarium

publicum

*Publicum meum Coadjutorem, nuncque
subscripti manu mea propria, & sig-
num meum tabellionatus consuetum ap-
posui in testimonium veritatis.*

Notary, my Coadjutor, and now
have with my own hand subscribed
it; and to testifie the truth, I have
put my ordinary Seal of my Notaries
Office thereunto.



Transcript

Translate of a *Latin Manuscript*, intituled, *Origo Waldensum, &c.* The Original of the *Waldenses*, and the Proceſs againſt them.

The true Original whereof is to be ſeen, together with the reſt, in the Publick Library of the famous Univerſity of *Cambridge*.

Vobis Reverendiſſimo in Chriſto Patre, & Domino, Domino Roſtagno Ebredunenſi Archi-epiſcopo, Vobisque Reverendis Patribus & Dominis, Fratri Laurentio Ciſtavicenſi Epiſcopo, & Thomæ Paſchali, &c.

To you the Right Reverend Father in Chriſt, and Lord, the Lord Roſtagnus Arch-biſhop of Evereux, and to you Reverend Fathers and Lords, Brother Laurence, Biſhop of Ciſtow, and Thomas Paſchal, Official of Orleance, the Apoſtolicall Commiſſary, under the Authority of the King, and the Daulphinat, ſendeth greeting. As concerning the Cauſe of thoſe poor Men of Lyons, commonly called Waldenſes, from Waldo, Citizen of the ſaid chief City of Lyons, depending in the Town Val-grant, know that the ſaid Waldo being rich, and the Prince of Hereſie, was according to Writers, the firſt Authour of the Hereſie of the Sect of the Waldenſes, who renouncing temporal Goods, began with his Complices to lead an Apoſtolicke life, with the Croſs, and poverty, and deſpiſing Eccleſiaſtical Men, aſſociated many Diſciples to himſelf, who thereupon were called poor Men of Lyons, and pretending to live under Apoſtolicall obedience, (yet ſeparating themſelves from it) did ſtubbornly answer, when reproved, that they ought rather to obey God than Man, for which they were at laſt, (and deſervedly) condemned by the Church militant. But not being fully extirpated, flying from Lyons, they betook themſelves to the utmoſt parts of Dauphine, in the Dioceſes of Evereux and Turin, among the Alpes, and in the Caves of the Mountains, (places exceeding difficult to approach) where more than fifty thouſand of them did inhabit. In theſe places through the great diligence of the Sower of Tares, they became ſo numerous in a ſhort ſpace of time, that they ſent out thence their Colonies into Liguria, Italy, and beyond Rome, into Puglia. And as Chriſt our Redeemer ſent his Diſciples by two and two, to preach, ſo was the Maſter of that curſed and beaſtly Sect, wont to ſend other inferiour Paſtors, created and approved by himſelf, (whom commonly we call Barbes) by two and two, to preach and teach the aboveſaid Doctrin. Now theſe Barbes were wont to be created by their great Maſter (or Chair-man) in the City of Aquila, in the

the Kingdom of Naples, and in the creation of them there was wont to be great solemnity; they had their Names changed, when they were admitted to this Office, in derision to the Bishop of Rome, to whose Doctrine and Worship the Followers of this most damnable Heresie, namely, the Men and Women of the Valley of Cluione, in the Diocefs of Turin, with all the Males and Females of the Valley of Fraissimere, Argenteria, and Loyfia, in the Diocefs of Evereux, have time out minde, been contrary (as more than a hundred of them have confessed, and that of their own accord) in the following Articles which are contrary to the Faith which they confesse to have held, and which they inviolably observe. And that this may be evident and more clearly appear, the Procurator of the place and places thereabouts in the parts of Brianfon and Evereux, for the maintenance of the Christian Faith, and for the exalting of his native Countries honour, against all and every one of the said Valley of Fraissimere, gives in and exhibiteth the following Articles, which he desires may be admitted for proof (to avoid the burden of superfluous proof, to which he intends not to tie himself;) in reference whereunto, by way of Charge, he solemnly protests against them all, and each particular person.

Inprimis, ponit & dicit, & probare intendit, quod ipsi homines Vallis Fraxinineræ fuerint a centum annis, citra & ultra, ac, &c.

Inprimis, he allegeth, and saith, and intends to prove, that the said men of the Valley of Fraissimere, have been there this hundred years, or thereabouts, for the said term, and beyond that, even time out of minde, have been, and for the present are, Hereticks, and have held, and do hold the following Points of Doctrine, contrary to the Catholick Faith. And this is a Truth, notorious, publick, and manifest.

2. Item, that at the present they are commonly held, esteemed, and reputed for Hereticks and Waldenses, and that by all who have knowledge of them, their Life, Manners, or Conversation. This also hath been, and is a Truth notorious, publick, and manifest.

3. Item, that this hath been, and is the common voice and fame, not onely among their Neighbours, but even among those that are more distant from the said Valley, for the space of an hundred Leagues round about, and upwards. This also is true, notorious, publick, and manifest.

4. Item, that they have been, and at present are infamous throughout the whole World, for the Heresie, and most damnable Sect of the Waldenses, contrary to the Christian Faith. And this hath been, and is true, notorious, and manifest.

5. Item, that for this cause their Neighbours of the adjacent parts, (though true Catholicks, and faithfull Christians) are every where slandered for this their Fault, yea and they (suffer sometimes great Losses, and are barred from many Honours and Profits, meerly from a suspicion and jealousie of their being tainted with the Heresie of the Men of Fraissimere. And this hath been and is true, notorious, publick, and manifest.

6. Item, that the said Hereticks of Fraissimere are called, and appear to
be

be wicked, obstinate, corrupt, perverse, and contrary to the Catholick Faith, and are accounted, esteemed, and reputed, to hold the following Particulars in opposition to the Christian Faith. And this is true, notorious, publick, and manifest.

Their Accusations comprised in the following Particulars.

First, for that they call the Church of Rome, a Church of Malignants, defaming and reproaching the same; and this is their damnable Belief, contrary to the Catholick Faith. This also is true, publick, notorious, and manifest.

2. Item, for that they believe, and have believed, that the Church of God is constituted in those onely, who live in poverty, believing in their Creed, the holy Church without spot or wrinkle. *And this is true.*

3. Item, for that they have damnably believed, and do believe, that their Masters the Barbes have power of Binding and Loosing, and that accordingly sins are to be confessed to them, and not to the Priests of the Roman Church, which is contrary to the Faith. *This also is true.*

4. Item, for that they have believed, and do believe, that it neither hath been, nor is lawfull for the Prelates of the Roman Church, to have Patrimony or temporal Jurisdiction in this World, and that since St. Sylvester, there hath not been a true Pope. *And this is true.*

5. Item, for that they have believed, and do believe that none has a greater degree of Power and Authority in the Church, than he hath of Holiness, contrary to the Faith. *And this is true.*

6. Item, for that they have believed, and do believe, that the Sacraments administred by the Priests of the Roman Church, are of no efficacy or virtue, contrary to the Faith. *And this is true.*

7. Item, for that they have believed, and do believe, that Tithes are not to be paid to the said Priests of the Roman Church, neither are Offerings to be given them, contrary to the Faith. *And this is true.*

8. Item, for that they have believed, and do believe, that the Censures and Penances inflicted by the Prelates of the Roman Church, are to be slighted; for that they do not urge or binde for want of holiness, because they walk not in the footsteps of Christ, which is contrary to the Faith. *And this is true.*

9. Item, for that they have believed, and do believe, that the Roman Church is an House of Confusion, Babylon, the Whore, and the Synagogue of the Devil, contrary to the Faith. *And this is true.*

10. Item, for that they have believed, and do believe, that none ought to yield obedience to the said Roman Church, or the Prelates of the same; and that all that obey them are damned, contrary to the Faith. *And this is true.*

11. Item, for that they have believed, and do believe, that there's no Purgatory in another World, but that the Living are purged in this onely; and that when a Man dies, he either presently mounts up into Heaven, or is cast down into Hell: affirming that the Roman Church were moved by a

Principle

Principle of Covetousness to invent Purgatory; and that upon this account, the Dead are not to be prayed for, which is contrary to the Faith. And this is true.

12. Item, for that they have believed, and do believe, that it is not lawfull to swear any thing, be it true, or be it false, contrary to the Faith. And this is true.

13. Item, for that they have believed, and do believe, that it is lawfull wantonly to meet, and accompany together, and that for any persons though joyned in never so near a degree of Consanguinity and Affinity, (provided they be all of one and the same Sect) during the time of their Preachings, and so likewise afterwards, when the Lights are put out, contrary to the Faith. And this is true.

14. Item, for that they have believed, and do believe it to be as profitable to pray to God in a Stable, as in a Church, which is against the Faith. And this is true.

15. Item, for that they have believed, &c. that onely God is to be prayed to, and not the Virgin Mary, nor the Saints, because being at so great a distance from us, they cannot hear our Prayers, which is contrary to the Faith. And this is true.

16. Item, for that they believe, and have believed, that Rain-water has as great a virtue as the Holy Water, which is in the Church, because all Waters were blessed by God, which is contrary to the Faith. And this is true.

17. Item, for that they have believed, and do believe, that temporal Lords are not to be obeyed, except they be such as are of their own Sect, contrary to the Faith. And this is true.

18. Item, for that they have believed, and do believe it to be an irremissible sin, for any man to detect another of the said Sect, contrary to the Faith. And this is true.

19. Item, for that they have believed, &c. that out of their Sect no man shall be saved, and that those of their own Sect are the true Saints, contrary to the Faith. And this is true.

20. Item, for that they have believed, &c. that no man ought to observe the Festival Days of Saints, which were brought in by the Roman Church; and that it is lawfull to do any servile work upon every of the six Days, contrary to the Faith. And this is true.

21. Item, for that they have believed, &c. that it's lawfull to eat Flesh every where, and at all times; and that the Fasts brought in by the Roman Church, are not to be kept, who begin their Lent on the second Day after the first Lords Day in Lent, contrary to the Faith. And this is true.

22. Item, for that they have believed, and do believe, that it is not lawfull for the Hereticks of their Sect to be given in Matrimony with Catholics, and many other enormous and wicked things they have held, believed, and preached, according to their own Confessions, and contrary to the Faith. And this is true.

The Endeavours used to extirpate the *Waldenses*.

1. Item, that for that cause both the most reverend Bishops and Prelates of *Evereux*, and the Inquisitours of heretical pravity, have heretofore taken great pains for the rooting out of those parts the said heretical Sect, even to the Days of the Right Reverend Father in Christ, and Lord, the Lord John Arch-bishop of *Evereux*, lately deceased. And this is true.

2. Item, that the foresaid most reverend Lord John Arch-bishop of *Evereux* presently after his Assumption, and from the Year of our Lord 1461. (lest their Blood might be one day required at his hands) used his utmost Endeavours for the correcting of their Extravagancies, and the rooting out of that heretical Sect, beginning first with frequent Admonitions, Exhortations, and Threats; but through intervening Impediments, he could not effect his Desires. And this is true.

3. Item, for that cause, from the Year of our Lord 1473. Frier John Veyllet of the Order of the Minorits, Doctour of Divinity, and Inquisitour, deputed by Apostolical Authority to proceed against those of the Valleys of *Fraissimere*, *Argenteria*, and *Loyfia*, formed a Process, by which he hath detected the said heretical Sect, they confessing themselves to believe the above-mentioned Articles. And this is true.

4. Item, that the forenamed the Right Reverend Lord John, late Arch-bishop, from the Year of our Lord 1483. (assisted by true Catholics, and others who were of their Complices,) of that Sect, took to the number of ninety and nine Informations, from all which it appears that all those of the Valley of *Fraissimere*, and many of the Valley of *Loyfia*, and *Argenteria*, are most infamous and suspected, for the said heretical Sect. And this is true.

5. Item, for that cause the foresaid most Reverend Lord John, Arch-Bishop, from the Year of our Lord 1486. and the eighteenth and nine and twentieth Days of June, in the same Year, and the third and ninth of July, caused them to be admonished generally within a certain term prefixed in the Letters, and by Letters Patents duly executed, the which they neglected to obey. And this is true.

6. Item, that for that cause both successively, and from the Moneth of August, the Right Reverend Lord John, sometimes Arch-bishop, commanded all those that were suspected, to be cited by Name, to make answer concerning the Faith, offering them favour, if they would return into the bosom of the Church, but they contumaciously neglected to appear. And this is true.

7. Item, that successively from the said Year, and the nineteenth Day of September, the said Right Reverend Lord John, sometimes Arch-bishop, published his Letters Patents, and Excommunications also against them for their perfidious and obstinate contumacy, the seventeenth of the said September, and this Excommunication they underwent even to the sixth Day of February, in the Year of our Lord 1487. and long beyond that time have they lain under Excommunication, amongst whom was named *Angelinus*

gelinus Palloni, who at this very day labours so earnestly to palliate the Truth by his Impostures. And this is true.

8. Item, and that successively, the Reverend Father Albertus de Capitaneis, Ach-deacon of Cremona, a Man not meanly learned in both Faculties, being deputed by Apostolical Authority, proceeded against them, and took Informations, from the Year 1488. and the sixth Day of February, and informed himself by four of their Complices, agreeing in effect with others whom the foresaid Right Reverend the late Lord John, Arch-bishop, examined upon these Matters; hereupon Process being made, he was moved by certain Reasons to obtain from the Apostolical See to proceed without calling the Ordinary; by virtue whereof he at length commanded them to be cited by Name, to answer concerning the Matters of Faith, offering grace and favour to such as would return to the unity of the Church. Now to these Citations those obstinate Hereticks refused to appear; since when on the eleventh of February successively, he caused them to be cited the second time by Letters duly published: but they again contumaciously neglecting to appear, he deservedly sent out Excommunicatory Letters against them, which likewise were duly published; but they always sustained the Excommunication, and made the aggravation the greater by their obstinacy; whereupon they were cited to certain places, where they might happily have been put under an Ecclesiastical Interdiction, but still they refused to appear. And this is true.

9. Item, and that successively, the foresaid Commissary sent often to them many persons fearing God, and seeking the good of the Souls of those Hereticks, to reduce them (if possible) to the way of Light and Grace; but they then were not in any wise to be persuaded, being obstinate as to the point of begging any Pardon. And this is true.

10. Item, and that successively, for this cause, the said Commissary commanded them to be cited by Name, that they might appear before him to hear his definitive Sentence, which was to be recorded, and that by Letters duly published the second day of March in the said Year; but they always most stubbornly and contumaciously neglected to appear; whereupon the said Lord Commissary, seeing their heart to be hardened, and no signs of Repentance to appear, nor any good effects of the counsels and admonitions of those experient men, whom he had sent to them, all things aforesaid being now duly published and seen, he proceeded to his definitive Sentence, whereby he delivered them up as stubborn and rebellious Hereticks to the Secular Power. And this is true.

11. Item, that therefore by Commission of the last Parliament of Dauphine, for the Secular Power there was employed the valiant Souldier the Lord Hugo de Palide, Count of Vavax, and Lieutenant of Dauphine, and that magnificent Doctour of the Laws, and Counsellour of Dauphine, John Raboli, who observing what ought to be observed, proceeded against them, they leaving their Houses, betook themselves to the Holes and secret places of the Mountains, and the Clefts of the Rocks for their Fortresses. A while after, the said Apostolical Commissioners again offered them Grace, and the Bosom of the Church, provided they would return with a pure heart, and Faith unfeigned. Whereupon they all in a manner descended from

from the Rocks of their own accord, not forced or questioned, and those of them that would come (both Men and Women) were bountifully received to Grace by the said Apostolical Commissioner, who likewise confessed themselves freely, and without fear of Torture, to have been and to be Waldenses, or poor Men of Lyons, and to have held the Heresie or Sect above-mentioned, and to have believed the Articles thereof before specified; amongst the rest there was one Angelinus Palloni who pursues the business to this present, witnessing and justifying the Process in approved form. And this is true.

12. Item, that either twelve or fifteen in number being in the company of those that were content with Grace and Pardon, being possessed with a Diabolical Spirit, fled from the rest, and as Men out of measure obstinate, were outlawed. And this is true, notorious, and manifest.

13. Item, they that were admitted to Grace, confessing of their own accord, did after Sermon solemnly abjure the said most damned Sect of the Waldenses, and all those heretical Tenents above mentioned, in which their Abjurations they did expressly promise, amongst other things, never to receive or conceal the foresaid Outlaws, but to repell them when they came, revealing the same to the Church, as likewise efficaciously to fulfill all satisfactory Decrees, enjoyned them in a constant order, for their sins, under the penalty of Relapse contained in the Process. And this is true.

14. Item, for their Penance it was especially enjoyned them, after the foresaid Abjuration, that such Men as had defended themselves in the Holes of the Rocks for five years, others for two, should wear two Crosses in their upper Garment sewed on before and behinde, the which was strictly and in a more especial manner enjoyned them to wear as oft as they came before the Doors of the great Church at Evereux. And this is true.

15. Item, and that successively, the said abjured persons, not long after their Abjurations, did obstinately refuse to obey the Commands, Admonitions, and Abjurations of the Church, or keep the Promises which they had so solemnly made: and therefore they were cited by Name, to see the Witnesses examined and swear against them, which were to be produced by the Procuratours of the Faith; who not appearing, and the Witnesses of their contumacy being examined, they were again cited to see the Attestations published, but they notwithstanding refused to appear. From the Depositions of those Witnesses, as well Priests as other good Catholicks, worthy of credit, being clearer than the noon-light, it appeared that the said Inhabitants of Fraissimere have been, and are relapsed, and but feignedly converted, for as much as they have harboured Hereticks, and have not fulfilled the Penances enjoyned them, yea, being called they refused to come, and not onely so, but they also immediately received the Barbes, and Masters of the Waldenses, and after their wonted manner and fashion were confessed by them. And this is true.

16. Item, and that successively, Frier Francis Plirery of the Order of the Minorits, Professour of Divinity, was deputed as Inquisitour in the said Valleys, who from the Tear of our Lord 1489. and the first day of January, understanding that they of Fraissimere were defamed, as Men relapsed, and being signally informed by the Curats of the place, and many others of

Fraissimere

Fraissimere, true Catholicks, yea and by several of their own Complices, to the number of threescore and six, by whose Sayings it appeared that the aforesaid Inhabitants of Fraissimere had not fulfilled the Penance imposed on them, neither had worn Crosses in their upper Garments, but on the contrary had received the outlawed Hereticks, not revealing them to the Church, contrary to their former Abjurations, (amongst whom was Angelinus Paloni, who now prosecutes the business, found noted) proceeded with the Ordinary (because he could not alone) and issued out Letters Patents, commanding them all to be cited by Name, to answer concerning Matters of Faith, and for their Relapse, but they refusing to appear, there were other Letters duly published, whereby they were cited the second time in the same Year, upon the eight and twentieth day of May, however they neglected to appear, (two onely excepted) and therefore were the third time cited by Letters of the seventh of June, duly published, and not appearing, were excommunicated and aggravated by reason of their contumacy, which daily increased, which Sentence they underwent with an obstinate hard heart, (yea and even to this very day do they bear it) wherefore by other Letters issued out in the usual manner upon the 28. day of June in the same Year, they were once more cited to hear and see themselves (as pertinacious and relapsed Hereticks) sentenced to be delivered over to the Secular Power, and their Goods to be declared confiscate from the Day of the Crime committed. Moreover they were again cited the same Year upon the fifth day of July, and after that upon the sixth day of September to hear the Sentence pronounced against them: after all this, they were yet as obstinate as ever, utterly refusing to appear. Now when as there was no hopes, they were justly and equitably condemned, and are not now at all further to be heard, being excommunicate, and interdicted persons, and declared for pertinacious Hereticks, and that by Sentences passed into Act, and to be suspended by no Appellation, and against which they are not to be admitted to speak any thing, except first impowered by the Admonitions, Judgments, Mandates, and Solutions of the Church. For all which the aforesaid Procuratour, as upon a fore-judged Article requesteth Judgment to be pronounced, and that by humbly imploring your Justice and the Execution of your Office.

Debaud pubick Notary.

This Popish Commissary being assisted by the Forces of those Princes and Potentates, whose help he desired, did not a little mischief to the *Waldenses* in all Nations and Countries, but above all to those of *Piemont*, who without doubt were recommended unto him in a more especial manner, as being within the Bounds of *Italy*: he went against them with an Army of eighteen thousand men, besides a great multitude of Voluntiers of *Piemont*, who willingly joyned with them, to obtain thereby the Pardons offered by the Pope, and also to have a share of the plundered Goods of the poor *Waldenses*. This Army being divided into several Squadrons, that so they might the better assault them in several places, was contrary to all mens expectations, strangely

strangely shattered and broken in pieces, and Divine Providence did so assist his People in every place, that the Remainder of that Army having wandered up and down, in and about the Valleys, for the space of almost a year, to the great prejudice of the whole Countrey, *Philippe 7. Duke of Savoy, and Prince of Piemont,* put an end to that War, which he perceived to be so disadvantageous to all his Subjects; yea the Story tells us, that it pleased God so to touch his heart with compassion for that poor People, that he spoke it openly, that for as much as he had always found them to be most faithfull and obedient Subjects, he would not suffer them to be so dealt with by force of Arms for the future; onely for what was past, he ordered for formality sake, that twelve of them should come to *Pignerol*, where he then was, there to beg his Pardon for having taken up Arms in their own Defence, the which they accordingly did, and his Highness receiving them courteously, forgave them freely all that had passed during the time of the War, giving them to understand, that he had been misinformed, both as to their persons, and their Principles; and withall he desired to see some of their little ones, because there were some who had made him believe, that they were strange and monstrous Creatures, having but one Eye in their Fore-head, with four Sets of black Teeth, with many other such like Fictions; whereupon some were brought before him, and he finding them on the contrary, handsomly shapen and well favoured, did openly profess, how ill satisfied he was with the Calumnies and Slanders of their malicious Adversaries, and thereupon did not onely confirm their Privileges and Liberties, but withall made them a gracious Promise, to settle and establish the same for the time to come. And this was undoubtedly the real intention and resolution of that Prince at that time, however afterwards wrought upon (or at least deluded) by the subtil Devices of the Inquisitours, who took the boldness, notwithstanding all the gracious Promises of their Prince, to continue to persecute those poor *Waldenses*, laying violent hands on them, and delivering them up to the Secular Powers, who also in most places were not at all backward to lend them their helping hands.

Amongst others *Marguerite de Foix*, Lady Marquize of *Saluces*, at the solicitation and request of the *Roman* Clergy, did most cruelly persecute the faithfull *Waldenses* of *Pravillesia*, who were all forced to abandon their own & Countrey, to retire into *Val Lucerna*, where after they had petitioned during the space of five years the restitution of their Estates usurped by their Popish Enemies, and found that all their Intreaties were fruitless, they resolved at length to take courage in the Lord, and by that means regained their Lands by Force of Arms; which they accordingly enjoyed for the space of an hundred years after.

In the Year 1534. *Charls* Duke of *Savoy* was so importuned by the Arch-bishop, and by the Inquisitour of *Turin*, to persecute his Protestant Subjects, and to deliver them over to the Secular Power, that he appointed a certain Gentleman, by name *Sieur Pantaleon Berfour* of

Phil. 7. Duke of Savoy and Prince of Piemont.

Roccapiata near *Pignerolio* as his Commissioner for the Execution of that Design. This Gentleman very zealous to acquit himself honourably of so great a Trust reposed in him, so ordered his Affairs, and laid his Designs, that the year following he secretly conveyed into the Valleys, about five hundred Men, Horse and Foot, and there spoiled, plundered, and destroyed all that came in his way; and the truth is, the News of this suddain and furious Onset did at the first not a little surprize those poor People, but when they had somewhat recollected their spirits, they took courage, and every Man leaving his Plough and all other work, went in haste to stop the Enemy in their Retreat, and with Slings and other Weapons which came next to hand, plied them so close, that they were forced to fly, leaving their Booty behind them, besides many of their Men dead upon the place.

When his Highness saw that one Skin of a Protestant was like to cost him a dozen of his other Subjects, he would not suffer them to be molested any longer thus openly by force of Arms, but thought fit rather to waste and consume them by little and little, in a more secret and obscure manner, and to this purpose he set certain Souldiers to lay in Ambush for them as they came down from the Mountains into *Piemont*, (two or three in a company) about their ordinary occasions. And although it's true that those whom they thus intrapped, seldom or never escaped with their Lives, yet notwithstanding, this did not at all hinder them from persevering in the Faith, both in Life and Death, witness *Catelan Girard* of *St. Giovanni* in *Lucerna*, who being condemned to be burnt at *Revel*, as he was upon the Pile of Wood, called for two Pebble-stones, and holding them in his hands, told his Persecutors, You think (says he) to abolish and bring to nought our Churches by these your Persecutions; but it will be no more possible for you to do it than for me to crush into Powder these stones with my hands, or else to swallow down and digest the same. And indeed, notwithstanding so many Persecutions in general, and particular, against the *Waldenses*, *George Morel* in his *Memoires* written in the year 1530. confesses, that at that very time there were above eight hundred thousand persons professing the Religion of the *Waldenses*.

In the Year 1536. *Francis* the first, King of *France*, having conquered *Piemont*, *Pope Paul* the third, intreated and perswaded the Parliament of *Turin*, to proceed against the *Waldenses*, as being most pernicious Hereticks; accordingly that Parliament burnt many of those poor People, imitating therein the other Parliaments of *France*; hereupon the poor People having made their humble Addresses to the King by way of Petition, their condition grew much worse, for the King enjoyned them to live after the Laws of the *Roman Church*, giving them to understand that otherwise he would have them to be punished as Hereticks, adding that he did not burn the Lutherans in all parts of *France*, to suffer a Reserve of Hereticks in the *Alpes*. The Parliament also commanded them upon pain of Death to send away their Ministers, and to receive in their rooms certain Priests to sing Masses, whereunto the *Waldenses* answered, that they could by no means obey any

G. Morel his
Memoires
written 1550.

any Commands that were contrary to the Laws of God, to whom they had much rather be obedient in every thing that concerns his Service, than to follow the mindes and fancies of Men.

The King having at this time many Irons in the Fire, the Parliament did onely pursue them by the Inquisition, committing to the Fire such as were delivered them by the Monks. Amongst others they burnt one *Bartlemy Hector*, a Book-feller, which poor man died (as it is recorded) very constant, and much to the edification of the Beholders, from whose Eys he drew many Tears, and compassionate Expressions from their Mouths; and this was done at *Turin*, the 20. of *June* 1555. in the place of the Castle.

However, not long after, this very same Parliament sent a certain President called *De St. Julien*, with a *Collateral*, termed *De Ecclesia*, with power and instructions to exterminate the *Waldenses*: in prosecution whereof they went to *Perosa*, and there caused Proclamation to be made in the Kings name, whereby the Inhabitants were commanded to go to Mass, upon pain of Death; afterwards they went to *Pignerol*, where many were summoned to appear before them, amongst whom there came a poor Plough-man, whom the President commanded to have his Childe rebaptized; the poor Man begged first some little time to seek God in Prayer, and having made an end of Prayer, he told the President, that he was contented to have his Childe rebaptized, provided that the President would discharge him, by a Note under his Hand, of the sin he should commit in so doing, by taking it upon Himself and his Posterity to answer for the same another day before God, and likewise to suffer all such Pains and Punishments, as should be inflicted for the same. The President hearing this, thought he had sins enough of his own to answer for, without taking upon him other mens, and so sent him away with injurious words, without urging the poor Man any further.

This President, having made many Processes against several persons inhabiting the said Valleys, and finding not the Fruits of his Labours answerable to his Expectations, thought to have allured them by the Preaching of the Monks, whom he brought along with him into the Valley of *Angrognia* for that purpose, but finding this means also as little effectual as the former, he returned to *Turin*, where he made his Report of the great Danger there was in attempting to reduce that People to Extremities, adding, that it was an Enterprize, fitter for the King, in whose power alone it was to exterminate them, and that the best expedient was to send his Majesty all the Informations and Writings, and so wholly to remit to his prudence and pleasure the management of so dangerous and difficult an Enterprize.

Now for as much as usually all Courts advance but slowly in weighty Affairs, it was a whole Year and upwards, before the poor People received their Allarm, however at length there came from the Court, an expresse Order, by the Hands of the abovesaid President, who coming to *Angrognia*, commanded them in the Kings name, to go to Mass, upon pain of Confiscation of Body and Goods. To this it was answered,

answered, by the Deputies and Elders of those Evangelical Churches, that they were not bound to obey such Commands, for as much as they proceeded from Man, and not from God; and that it should be considered, that they worshipped all one and the same God and Saviour *Jesus Christ*, and had the same Law, and the same Hopes with them, and that seeing the *Jews* and *Mahometans* who are Blasphemers, and Enemies to the Name of *Christ*, were notwithstanding permitted to live amongst them in peace, and in the quiet enjoyment each of their own Religion apart, it was much more reasonable that those who worship the true God in *Christ*, should be suffered to live in peace amongst their Hills and Mountains, especially considering that they were ready to embrace any thing, that should be proved to be suitable to the Word and Will of God, as likewise to yield all due obedience to their Superiours and sovereign Magistrates, protesting they would live and dy in this Resolution.

This Answer did so incense the Parliament of *Turin* against them, that they burnt as many of them, as they could catch in *Piemont*, and upon the Frontiers of the Valleys, amongst others Mr. *Jefferrey Vavaille* Minister of *Angrognia* was burnt in the Year 1557. whose Death was of much edification to the Beholders: he was executed in the place of the Castle, there being a great number of People who saw him persevere in calling on the Name of God, to the very last gasp. *Nicholas Sartoris* of *Quiers* in *Piemont*, a Student in Divinity, and entertained by the Lords of *Berne*, was burnt for the same Cause at *Val d' Oste*, the fourth of *May*, 1557. having valiantly overcome all the Temptations which they could devise to lay before him.

During these Troubles, Duke *Philibert Emanuel* was again restored to his Estate by the general Peace of 1559. and persuaded by the Monks of *Pignerol* to condemn all the *Waldenses* of the Valleys to the Fire and Fagot, as likewise to bestow the Plunder of them upon the Neighbour Garisons. But the *Waldenses*, to avoid this Storm, made their Addresses to their Prince, as follows.

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An Extract of the humble Supplication of the poor *Waldenses*.

To the most Serene and most High Prince *Philibert Emanuel*, Duke of *Savoy*, Prince of *Piemont*, our most gracious Lord.

Festus Governour of Judea, being required by the chief Priests and Elders of the People, to put to Death the Apostle Paul, answered no less wisely than justly, that the Romans were not wont to put any to Death, before they had brought his Accusers face to face, and given him time to answer for himself. We are not ignorant, Most Gracious Prince, that many Accusations are laid against us, and that many Calumnies are cast upon us, to make us stink in the Nostrils of all the Princes and Monarchs in the Christian World. But if the Roman People (though Pagans) were so equitable, as not to condemn any man before they had known and understood his Reasons, and if the Law condemns no man (as it is testified by Nicodemus, John 7.) before he hath been heard, and before it is known what he hath done, the matter now in question being of so great concernment, (namely, the Glory of the most high God, and the Salvation of so many Souls) we do implore your clemency (most Gracious Prince) that you will be pleased to lend a willing ear to your poor Subjects, in so just and righteous a Cause.

First, we do protest before the Almighty, and All-just God, before whose Tribunal we must all one day appear, that we intend to live and die in the holy Faith, Piety, and Religion of our Lord Jesus Christ, and that we do abhor all Heresies that have been and are condemned by the Word of God.

We do embrace the most holy Doctrine of the Prophets and Apostles, as likewise the Nicene and Athanasian Creed; we subscribe to the four Councils, and to all the ancient Fathers, in all such things as are not repugnant to the Analogy of Faith.

We do most willingly yield obedience to our Superiours; we ever endeavoured to live peaceably with our Neighbours, we have wronged no man; though provoked, neither do we fear that any can, with reason, complain against us.

Finally, we never were obstinate in our opinions, but rather tractable and always ready to receive all holy and pious Admonitions, as appears by our Confession of Faith.

And we are so far from refusing a Dispute, or rather a free Council,
where-

wherein all things may be established by the Word of God, that we rather desire the same with all our hearts, &c.

We likewise beseech your Highness to consider, that this Religion we profess, is not onely ours, nor hath it been invented by Men of late years, as it is falsely reported, but it is the Religion of our Fathers, Grand-fathers, and Great-grand-fathers, and other yet more ancient Predecessours of ours, and of the blessed Martyrs, Confessours, Prophets, and Apostles, and if any can prove the contrary, we are ready to subscribe and yield thereunto, &c. The Word of God shall not perish, but remain for ever; wherefore, if our Religion be the true Word of God, (as we are perswaded) and not the Invention of Men, no humane force shall be able to extinguish the same, &c.

Your Highness knows, that this very same Religion hath for many Ages past been most grievously persecuted in all places, but so far from being abolished or rooted out thereby, that it hath rather increased daily, which is a certain Argument, that this Work and Counsel is not the Work and Counsel of Men, but of God, and therefore cannot be destroyed by any violence. Besides, it is not a small sin to fight against God; witness all those who have untill now persecuted the People of God and his holy Word. Therefore we beseech your most Serene Highness (most Illustrious Prince) to consider what it is to undertake any thing against God, that so you may not imbrue your Hands in innocent Blood! Jesus is our Saviour, we will religiously obey all your Highness Edicts, as far as Conscience will permit; but when Conscience says Nay, your Highness knows we must rather obey God than Man. We unfeignedly confess, that we ought to give Cæsar that which belongs unto Cæsar, provided we give also to God what is due to him.

There want not those (it may be) who will endeavour to incite the generous minde and courage of your Highness, to persecute our Religion by force of Arms. But, O magnanimous Prince! you may easily conjecture to what end they do it, that it is not out of zeal to Gods glory, but rather to preserve their own worldly Dignities, Pomp, and Riches; wherefore we beseech your Highness not to regard or countenance their Sayings.

The Turks, Jews, Saracens, and other Nations, though never so barbarous, are suffered to enjoy their own Religion, and are constrained by no Man to change their manner of Living or Worship; and we who serve and worship in Faith the true and Almighty God, and our true and onely Sovereign, the Lord Jesus Christ, confessing one God, and one Baptism, shall not we be suffered to enjoy the same Privileges?

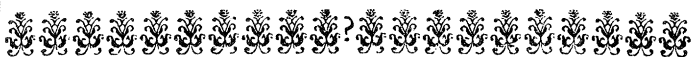
We humbly implore your Highness goodness, and that for our onely Lord and Saviour Jesus Christ his sake, to allow unto us (your most humble Subjects) the most holy Gospel of the Lord our God, in its purity, and that we may not be forced to do things against our Consciences, for which we shall with all our hearts beseech our Almighty and All-good God, to preserve your Highness in prosperity.

In the mean time the Souldiers of the neighbouring Guitons, to the number of four hundred, advancing by night, surprized the Village

lage of *St. Germano*, whereupon many of the poor People receiving the Allarm, recovered the Mountain, amongst these there were about five and twenty, who after they had fought God in Prayer, assaulted the Enemy so couragiously, that their hearts began to fail them, above all, for that they had observed them to fall down upon their Knees before they came to fight, yea this their Fear grew to such an height, that many as they were flying for fear, were drowned in a small Brook which they were to pass over in their Retreat.

Soon after, the Duke sent against them a complete Army under the Command of the Lord *de la Trinité*, who seeing his Men discouraged, and beaten in several Encounters, began to flatter the poor *Waldenses* with smooth words, and having persuaded them to lay down their Arms, and to send away their Ministers, they secretly garisoned many places, and afterwards dealt most unmercifully with them: however this barbarous and shamefull Cruelty did not so much astonish the People, so as to cause their hearts to fail, but on the contrary it did so much the more increase their Constancy, and made them resolve to take Arms again, in hope of new Victories, as may be seen in a following Letter written by a certain Minister of the Valleys named *Scipio Lentulus*, *Anno Domini 1561.*

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ARTICLE III.

Copy of a Letter of *Scipio Lentulus*, a *Neapolitan*; Containing a brief Relation touching the Faithfull Professors in the Valley of *Angrogne*.

An Authentick Transcript of the Original whereof, is to be seen in the publick Library of the famous University of *C A M B R I D G*.

Cum mihi significaveris te cupere, quae apud nos in Pedemontio contigerunt nosse, ut commodius hac in re tibi morem gererem, volui Epistola potius, quam Sermone ea referre: Id quod, &c.

MOST HONOURED SIR,

“ S Eeing you have given me to understand, that it is your desire to
 “ know what things have fallen out among us in *Piemont*, to the end
 “ that I might the more conveniently answer your expectation in this
 “ particular, I have determined to give an Account of those things
 “ by Letter, rather than by word of mouth: Forasmuch as it will be
 “ of some use also to serve the purpose of those men who desire to
 “ have the same things committed to writing, and are able to set them
 “ forth much more exactly.

“ There is a certain Valley in the Country of *Piemont* within five
 “ or six miles of Mount *Vesulo*, which from the Town *Lucerna*, is
 “ called the Valley of *Lucerna*; And in it there is a little Valley, which
 “ from *Angrogna*, a small River running through it, is called the Val-
 “ ley of *Angrogna*. Next adjoining to this there are two other Val-
 “ leys, that is to say, the Valley of *Perosa*, so called from the Town
 “ of that name, and the Valley of *S. Martino*. In these there lie divers
 “ little Towns and Villages, whose Inhabitants, assisted by the Mini-
 “ sters of Gods Word, do make open profession of the Gospel.

“ Moreover, I suppose that there are near eight thousand faithfull
 “ souls (as I may call them) inhabiting in this place. But among the
 “ men, who are bred up to endure labour, seeing they have from their
 “ childhood been inured to Husbandry, you will finde very few that
 “ know how to engage in combat with any. From hence it comes to

“ passe,

" passe, that very few of them are ready, upon any urgent occasion, to
 " defend themselves against publick injuries. Yea and the Valleys
 " themselves lie so remote from each other, that they cannot help one
 " another till it be too late. And although these Towns and Villages
 " have their Counts or Lords (as they call them) yet the Duke of Sa-
 " voy is Lord over them all.

" This Duke before he came from *Nice* into *Piemont*, diligently took
 " order with those Counts and Lords of Places that they should admo-
 " nish the Inhabitants of the Valleys to submit to him and the Pope ;
 " that is, that casting off their Ministers, they should admit Popish
 " Preachers, and the abominable Mass. Whereupon, our people sent
 " a certain Messenger to *Nice*, together with the Confession of Faith,
 " and Petitions unto the Prince, beseeching him that he would take it
 " in good part, if they were resolved rather to die than lose the true
 " Religion of Jesus Christ, forasmuch as they had received it, through
 " a very ancient Tract of Time, as it were by hand from their Ance-
 " stors ; and that he would not doubt but they shall be ready to amend
 " their errors, if any were, in case it could be manifested to them out
 " of the word of God, to which alone they are to submit in this business ;
 " And as to what concerneth them in matters of behaviour, & Tributes,
 " and other things due both to him and to their other Lords, that
 " he would send persons to make diligent enquiry whether they have
 " at any time committed any offence, that so due punishment may be
 " inflicted on them, because he should assuredly know they will endea-
 " vour, that he may understand they are willing to approve themselves,
 " with due reverence, most obedient to him in all these things.

" These Petitions came to the hand of the Prince, but availed no-
 " thing with him, who was become a sworn Enemy with Antichrist a-
 " gainst Christ. Thereupon, he sent forth Edicts, declaring that those
 " who should be present at the Sermons of the Ministers of the Valleys,
 " if but once, they should be fined at one hundred Crowns, and if a
 " second time, then they should be condemned to the Gallies for ever.
 " Order also was given to a certain Judge, to ride circuit up and down
 " to put the penalties in execution, and to binde Christians and impris-
 " son them. The Lords also and Magistrates of Places had the same
 " power given them, and at length the godly were by this most im-
 " pious Prince utterly given up to be plundered by all sorts of Villains,
 " and afflicted with most grievous calamities.

" He sent also a certain Collateral Judge of his own, first to *Ca-*
 " *rignan*, there to act inhumane Butchery upon the Faithfull ones of
 " Christ ; whereupon he caused one *Marcellinus* and *Joan* his Wife, he
 " being a Frenchman, but she a woman of *Carignan*, to be burnt alive
 " with fire four days after they had been apprehended. But in this wo-
 " man God was pleased to manifest an admirable example of constan-
 " cy: For, as she was led to execution, she exhorted her husband, say-
 " ing, *Well done my Brother, be of good courage, this day doubtless we shall*
 " *enter together into the joys of Heaven.* Some few days after this, there
 " was apprehended also one *John Carthignan*, an honest plain man and
 " truly

“ truly Religious, who after three days imprisonment, endured the
 “ torments of fire with very great constancy. Who is able to reckon
 “ up the several Incurfions, Slaughters, Plunders, and innumerable
 “ miseries wherewith this most savage generation of men did daily af-
 “ flict all pious men, because being exhorted by their Ministers to pa-
 “ tience, they took no course to defend themselves against injuries.
 “ Not long after also they apprehended one *John*, a Frenchman and a
 “ Minister, at a Town called *St. Germano*, and carrying him to a certain
 “ Abbey near *Pignerol*, they burnt him alive, who left behinde him a
 “ notable example of Christian constancy. The like was done also to
 “ the Minister of the Town of *Meane*, who was put to death at *Susa*
 “ by a slow fire, while he in the mean time stood as it were immove-
 “ able, and not being touched with any fence of so incredible a cruelty,
 “ having his eyes fixed upon heaven, he breathed out his happy
 “ soul.

“ Therefore when things were come to this pass, and these miseries
 “ were encreased every day more and more, and seeing that the pati-
 “ ence and extream misery of our people, could not in any measure
 “ allay the fury and rage of these most mercilefs Brutes, they at length
 “ resolved by force, as well as they could, to free themselves and their
 “ Wives and Children from that barbarous usage. And although some
 “ of our Ministers declared it was not well done, yet no admonitions
 “ could keep the people from resolving to defend themselves by Arms.
 “ Hereupon it came to pass, that several encounters falling out, within
 “ few days, there fell about sixty of the Plundersers. When news here-
 “ of was brought to the Tyrant, he commanded his men to forbear,
 “ and sent two of his Noblemen, principal persons, to wit the Lord *Ra-*
 “ *conyß*, and the Lord *de la Trinitie* (whom I shall for discourse sake
 “ more aptly call the Lord *de la Tyrannitie*) that so they might bring
 “ matters to an accommodation with our people: But when it was
 “ perceived, that all their drift was, that our Ministers might be cast
 “ out and the Pope received, the people would by no means yeild to it;
 “ and so they departed *re infectâ*.

“ Wherefore when the Prince came into *Piemont*, and resided at *Ver-*
 “ *sello*, about the Kalends of *November*, in the year 1540; with intent
 “ to destroy all in the Valleys by Fire and Sword, he sent an Army
 “ of above Four thousand Foot and Two hundred Horse, under the
 “ command of the Duke *de la Tyrannitie*. And the next day in the
 “ morning they fall into *Angragna*, which lay first in their way. But
 “ there being in a steep place of a Mountain some men of ours which
 “ kept Guard there (who were not above fifty in number) they with
 “ slings, wherewith most of them were armed, sustained the first as-
 “ fault made by One thousand two hundred men: But afterwards, o-
 “ thers coming in several ways to the assistance of ours (though the
 “ whole number hardly amounted to Two hundred) they not onely
 “ put the Enemy to flight, but slew seventy of them, with the los of
 “ no more but Three of our own: And the next day, when they at-
 “ tempted to come up to us out of another part of the Valley hard by

“ *villars*

“ *Villaro* and *Taillaretto*, a small number of ours put a very great Body
 “ of the Enemies to flight, and slew of them about Thirty. For these
 “ causes then, that most crafty Fox, the Lord *de la Tyrannie*, under-
 “ standeth that to be a very difficult business, which he conceived o-
 “ therwise most easie, forasmuch as our men, who, he supposed, would
 “ have been frighted with the bare name of an Army, fought stoutly
 “ and most valiantly, although they were but ill armed, a small num-
 “ ber, and without experience of Military affairs; Wherefore he
 “ thought it requisite to have recourse (as his manner is) unto de-
 “ ceitfull practises. To this end, he employed persons to give hopes
 “ of Peace, if they would lay down Arms; whereupon certain false
 “ Brethren, in designe to serve their own private ends (as experience
 “ hath made manifest) perswaded the people, though almost all the Mi-
 “ nisters cried out against it, that too easily giving credit to the most
 “ false promises of their Enemies, laying down Arms, and sending De-
 “ puties to the Prince to promise obedience, and beg pardon in the
 “ name of all the people, they might for 16000 Crowns redeem both
 “ themselves and their Religion. As soon as all these things were yield-
 “ ed to, & promised by the too credulous people (with whom some men
 “ consented that ought not to have done it) through a vain hope of ob-
 “ taining Peace & Religion, and when our Deputies arrived at *Versello*,
 “ they were from thence carried by the Lord *de la Tyrannie* to a certain
 “ Cloyster, there to abide for two Months space (to the end there might
 “ be time for collecting the moneys) and at length casting themselves
 “ down at the feet of the Prince, and of the Pope’s Legat (who were
 “ both there, attended by a great number of the Nobility and men of
 “ inferiour Rank) they were constrained to supplicate the Prince
 “ first, then the Pope’s Legat, that they would take pity on the people
 “ from whom they were sent, and to promise them by an Oath, that they
 “ would be ready to do all things that should be commanded by them.
 “ The Prince therefore growing confident upon this solemn pro-
 “ mise, immediately sent persons to command our people to re-
 “ ceive and embrace that horrid Idol of the Mass: Whereupon confi-
 “ dering the inconstancy of their Deputies, and the deceit, or rather
 “ extream perfidioufness of the Tyrants being discovered, they plain-
 “ ly refused to yield that those things should be ratified which their
 “ Deputies had unadvisedly transacted, through their own levity, not
 “ with the consent of the people; for, they had been sent upon such
 “ terms, that they should do all those things in the name of the whole
 “ people, which might conduce to Peace, with the safety of Religion.
 “ Then the Tyrant, as soon as he came to understand this, was much
 “ more inflamed than ever before with anger, or rather outrageous
 “ fury against our people; and recollecting a rabble of an Army, he
 “ gave command to the Lord *De la Tyrannie* to waste and destroy all
 “ by fire and Sword, without any regard either of Sex or Age.
 “ Hereupon houses were every where set on fire, goods plundered, nor
 “ is there any kind of mischief so great which was not acted by those
 “ most wretched Villains: By which means they forced our people
 “ with

“ with their Wives and Children, to have recourse to the more craggy
 “ places of the Mountains: A thing indeed very lamentable to be
 “ seen! For, at the very first assault they were in a manner astonished,
 “ because being spoiled both of their Arms and Goods, living in ex-
 “ trem want of all things, they did not see by what means they might
 “ be able to undergo so great and troublesome a War.

“ But at length taking heart, and trusting in the mercy and help of
 “ God, and the goodness of their Cause, and being confident because
 “ of the impiety and treachery of their Adversaries, they resolved
 “ once again to defend themselves. To this end they appointed their
 “ Guards and Garisons, fortified several places, blocked up passages,
 “ and were wholly resolute upon this point, to die, rather than they
 “ would in any measure obey a perfidious and wicked Prince in so
 “ abominable a matter. But what need many words? Things were
 “ come to such a pass, that in several Fights above 900 of the Ene-
 “ mies were slain, whereas on our side hardly Fifteen were wanting.

“ But I must not omit also to inform you, that at that time there
 “ fell Eight of those Leaders whom the Prince held in highest esteem,
 “ because of their extraordinary Valour and skill in Military Affairs,
 “ whereof he had had experience, chiefly in his War against the King
 “ of France. Of that number was *Charls Trusselet*, Lord of a certain
 “ Town called *Rumclaret*, a man of great strength, most daring, and
 “ not onely exercised in Arms from his very Childhood, but one
 “ generally reputed most stout in Action. This man leading two Re-
 “ giments, consisting of about Six hundred men, on that side where
 “ ours little imagined any Enemy would come, advanced with his
 “ men to the top of a Mountain, where he over-looked our Party:
 “ Which as soon as ours beheld, then pouring out prayers before the
 “ Lord (for they always have a Minister with them) although they
 “ were scarce Thirty in number, they courageously proceeded against
 “ the Enemy; who being very jocund, as if they had already gained
 “ the Victory, came down. They were no sooner engaged, but six
 “ Slingers of ours, by a passage unknown to the Enemy, immediately
 “ possessed themselves of the top of the Mountain, which the other
 “ fearing nothing had quitted; and crying out aloud from thence, *Let*
 “ *Jesus Christ be glorified*, they issued down upon them with so great
 “ a force, that the Enemy utterly failed both in strength and courage,
 “ while ours in the mean time became the more active and couragi-
 “ ous. And as soon as the Enemies perceived about Eighty men
 “ advancing from the next Town for the succour of our friends, they
 “ all presently betook themselves to their heels: Whereupon the snow
 “ being then above a Cubit deep, and those that fled finding the
 “ passages very straight and cumbersome, they part of them threw
 “ themselves headlong from broken Rocks, and part were slaughtered
 “ at pleasure by the pursuers. As for *Trusselet*, he being led betwixt
 “ two Souldiers (because his Leg had been broken by a blow with a
 “ stone) was with his own Sword most miserably slain by a certain
 “ plough-boy, after he had levelled another stone at his Back from a

“ Sling

“ Sling with such a force, that being left by the Souldiers, he fell
 “ down upon the ground half-dead: And in that Fight there fell
 “ about Two hundred of the Enemies, without any loss of our own,
 “ Many more such passages might be related of several Encounters,
 “ wherein a few of our friends have always worsted a great number of
 “ the Enemies; of the truth whereof this is a very ample evidence,
 “ that so great store of Arms came to the hands of ours, that they
 “ were not at all troubled for the loss of their own formerly through
 “ treachery, seeing a return made of them in so great abundance.

“ These are the Occurrences which at this time I could communi-
 “ cate to you concerning this business; and if so be that you think
 “ them too few, I promise you I will very diligently take care that
 “ within these few days you may receive a more large account: For,
 “ I am every day in expectation of a person who was not onely pre-
 “ sent, but a principal man also in all these actions. In the mean
 “ time, you will (I hope) entertain these which I have by snatches
 “ rudely written, to the end that I might (how meanly soever) testifye
 “ my singular love and respect towards you, who are so worthy a per-
 “ son. *Farewel.*

Signed, *Tui studiosissimus,*
 Scipio Lentulus, Neapolitanus.

Or,
Tours most affectionately devoted,
 Scipio Lentulus, *Native of Naples.*

The same Prince (as it is reported by *D' Aubigné* in his Universal History) borrowed of the King one *Maugiron*, a Commander, with ten Companies of Foot, and Monsieur *La Motheogondrin* with some Trained Bands.

D' Aubigné,
 2 Book, 9
 Chapt.

But the *Waldenses* not wanting courage when there was occasion, did before the very face of the *French* besiege the Fortres of *Villaro*, which had been built against them, which after eight days was accordingly yielded up to them upon Articles of Composition.

The next day Mr. *De la Trinité* was stopt from morning to night with his whole Army, by those Peasants. Afterwards the *Pré de la Torre* was assaulted by 7000 men four days together, but with the loss of 400 Souldiers, some whereof were Colonels, and some Captains, whereupon Mr. *de la Trinité* sent for some Artillery, and for several *Spanish* Troops to assist him; but all in vain, for those poor Shepherds fell so hot upon the Army, that they wholly put them to the rout, killing many upon the place; and not content with that, fell afterwards upon the Rear, and pursued the Victory as far as *Angrogna*.

These wonderfull successes, together with the Dutches intercession for that poor people (whose Doctrine she was suspected to favour) moved the *Duke* to come to a Treaty. Their Deputies being arrived
 at

at Turin, one Chassincourt, who was then Gentleman-Usher to the Dutches (as D' Aubigné relates it) began to question them, *How they ever durst be so impudent (poor wretches as they were) to appear before their Sovereign Prince, to treat with him, after they had made War against him; and with what confidence they durst contradict him as touching that Religion which was countenanced by the whole world, or contest against so great a Prince, who had the counsel of so many Doctors, where as they were but poor shepherds, and ignorant of all things.* In sum he told them, that since they were so ill advised, they could expect no other fruit of all their fooleries and sottishnes, then to come to the Gallows. To this one of the abovesaid Deputies made him answer thus; *Sir, That which gives us the boldness to appear before our Prince, is, because his goodness encourages and calls us thereunto: Our defending our selves has been just, because we have been forced so to do, and God has justified it by his wonders: As for our goods, we have suffered the loss of them without resistance; but when we saw that the design was to oppress our Consciences, and utterly to abolish the true service and worship of God amongst us; and when we saw our Prince unwillingly executing (as we charitably believe) the Popes commands, and acting by the will of others, contrary to his own natural inclination, and therefore exercising the power of Judicature, not as a Sovereign, but as an inferiour Lord, who hath another Sovereign over himself, we thought, that to defend our selves, was onely to oppose that Supream power and tyranny, which the enemies of God have usurped over our Sovereign Lord and Saviour Jesus Christ. This is the Supream Power that ought to be preferred before all the Powers of the world; and being once engaged to him by an Oath, we are thereby disobliged from all other that are contrary to it. As to that simplicity you are pleased to upbraid us with, God himself hath blessed it, to shew thereby, that he needs not the greatness of the world to act great things; the most abject and vile instruments have been often the most pleasing to him. As for counsels, those we receive from his Spirit are wise enough, and those hearts are sufficiently courageous whom he animates, those Arms also that are strengthened by him cannot want any strength: We are ignorant, 'tis true, and aim at no other Eloquence, then to pray in faith. As to death, wherewith we are threaten'd, the Word and Honour of our Prince is a thing more precious then our Lives; however, even death it self is not in the least able to dismay those who have the fear of God deeply ingraven in their hearts.*

These and the like expressions did so nearly touch the heart of Chassincourt, that it made him turn Protestant: As also these and the like expressions and comportments of these Deputies of those poor people, obtained the following Edict, in the year 1561.

ARTICLE IV

An Edict of the Duke of *Savoy*, bearing Date the 5th. of *June*, 1561. in favour of the Evangelical Churches of the Valleys of *Piemont*.

An Authentique Copy of the true Original whereof is to be seen in the publick Library of the famous University of *Cambridge*.

Al nome di Dio.

Si spediranno Lettere Patente di sua Altezza, per lequali costara qualmente S. A. fa remissione a gli huomini della Valle d' Angrogna, Bobio, Villaro, Valguicchiardo, &c.

In the Name of God.

His Highness issueth out his Letters Patents, by which it may appear, in what manner his Highness grants an Indempnity to the people of the Valleys of Angrogna, Bobio, Villaro, Valguicchiardo, Rora, Tagliaretto, and La Rica di Boneti at the end of La Torre, S. Martino, Perosa, Roccapiatta, and S. Bartholemo, and every of these, as also to all such as shall be found to have assisted them, for all offences by them committed, whether they be damages, deaths, ruines, or fines; as well in particular, as in general, either against his Highness, their mediate Lords, or other particular persons within his Highness Dominions, restoring them into his favour as if they had never acted any thing against his Highness; and upon this account, receiving them into his safeguard and protection.

1. Sara permessi a quelli d' Angrogna, Bobio, Villaro, &c.

1. It shall be permitted to those of Angrogna, Bobio, Villaro, Valguicchiardo, and Rora, being members of the Valley of Lucerna, and likewise to those of Pralibece, Roderet, Masel, Maneglia, and Salea, Members of the Valley of S. Martino, to have preaching Assemblies, and other Ministerial Offices, according to their Religion, in their wonted places.

2. Sara

2. Sara permesso al Villaro membro della Valle di Lucerna, &c.

2 It shall be permitted them to have the same at Villaro, which is a member of the Valley of Lucerna; And this shall be until such time as his Highness shall make a Fort in the said place; for after that such a Fort is erected, it shall not be permitted to the people of the said place to have preaching, or Congregations within the bounds of the said place: But it shall be lawfull for them to erect a place convenient for such like services, in some adjacent place towards Bobio, as they shall find most convenient. Nevertheless it shall be permitted to the Ministers to come within the said bounds, to visit the sick, and perform other necessary duties of their Religion, provided that they neither preach, nor gather together any suspected Congregation. At Togliaretto and Rua de Boneti, which are the Confines of their Lands, it shall be permitted them to have preaching, and Congregations in the wonted places; provided, that they do not enter into the other confines of their Lands, to do the like.

3. Non fara permesso a quello prementionati delle, &c.

3. It shall not be permitted to the above mentioned members of the Valley of Lucerna, and S. Martino above-said, to come within the other bounds of the said Valley, or the rest of his Highness Dominions, passing the bounds of their prescribed limits there, to have preaching Congregations, or Disputations, having onely permission to do this within their own bounds. And if by chance they shall be demanded any thing as touching their faith, it shall be lawfull for them to make answer, without incurring thereby any punishment, either real, or personal.

4. Sara permesso a quelli della Parochia di, &c.

4. It shall be permitted to those of the Parish which is on the other side of Perosa, who are at present Fugitives for the sake of the said Religion, and were wont to have preaching, and Congregations, as also other Ministerial Offices, according to their said Religion, onely in the place nominated, and not in any other place within the bounds of the said Parish.

5. Sara permesso a quelli della Parochia di Pinachia, &c.

5. It shall be permitted to those of the Parish of Pinachia, in the Valley of Perosa, and to those of Roccapiatto, who are at present Fugitives for the cause of their said Religion, and do adhere to it, to have one Minister onely, which shall have liberty one day to administer and preach in the place of S. Germano called Adurmiglioso, and the other day at Roccapiatto, onely in the place of the said Goadini, and not in any part else of the said place, to perform all other Offices of their Religion.

6. Sara permesso a tutti quelli di tutte le terre di, &c.

6. It shall be permitted to all persons of the Lands of the said Valley, who are at present Fugitives, and do adhere to their said Religion (notwithstanding any promise or abjuration made against their Religion before this War) to return and live in their houses with their families, according to their Religion, and to go to, and return from the Sermons and Congregati- ons which shall be made in the said places, and other administrations of their Religion; provided, that they observe all which the above-mentioned promise to observe. And forasmuch as many of the above said will be found in the Lands of the said Valley at a great distance from such places, and will thereby necessarily stand in need of visitations, and other Ministerial functions, according to their Religion; it shall be permitted to their Mi- nisters (such as dwell within their limits, without any prejudice to such limits) to visit and perform other Ministerial duties, according as they shall have occasion; onely they shall not have publick preaching, or such as may give the least suspicion.

7. A tutti li predetti delle dette Valli, & a tutti, &c.

7. To all the Inhabitants of the said Valleys abovementioned, and to all the forenamed Fugitives, and those who persist in their Religion, as well those of the Territories of the said Valleys, as those of Roccapiatta, S. Bartolomeo, and Miana, their goods that have been confiscate shall be restored to them; provided, they be not confiscate for any other cause then that of Religion, and the present or past War.

8. Sara permesso a tutti i predetti poter per via, &c.

8. It shall be permitted to all the forenamed, to recover by course of Justice, their moveables and their cattel, whereof they have been robbed, and which shall be found to have been sold by their neighbours, provided they be not Souldiers; and the like is permitted to their neighbours against the abovementioned.

9. Saranno alli predetti confermate tutte le, &c.

9. All the Freedomes, Immunities, and Priviledges, (as well general as particular) which have been granted either by his Highness most Il- lustrious Predecessors, his Highness himself, or other mediate Lords, shall be confirmed to the forenamed; provided, they evidence the truth thereof by Authentick A&T's, and Instruments.

10. Saranno li predetti di dette Valli tenuti, &c.

10. Those of the said Valleys shall be obliged to write down the names
and

and surnames of all such as belong to the Territories of the foresaid Valleys, who are fled by reason of the persecution of their Religion, as well such as have abjured, as others who have remained with their goods and families, that so they may enjoy the favours and benefits that their Prince and Lord shall please to bestow upon them.

11. Perche si fa, ch' il Principe ne li suoi paefi, &c.

11. Because it is lawfull for a Prince in his own Countrey to cause Forts to be made, according to his pleasure, without being controlled or opposed by any of his Vassals, or Subjects, To remove any cause of suspicion which might be entertained in the minds of the forenamed of the said Valleys, it is declared, That from this time forward within some few days, his Highness may peradventure cause a Fort to be made in the place of Villaro; nevertheless it shall be without any cost of those of the Valley, except in what it shall seem good to them to contribute lovingly to their Prince: Which being done, by Gods permission, it shall be provided with a Governour, and a Captain, such as shall attend only for the service of his Highness: Nevertheless, this shall be without the least prejudice to any mans Conscience, or his Goods.

12. Sara lecito a predetti, prima che, &c.

12. It shall be lawfull for the forenamed, before the Ministers be dismissed (whom it shall please his Highness to order to be sent away) to have others in their places; provided, they do not retain Master Martino of Pragella; nor may they change or shift their abodes from one place to another of the said Valleys, otherwise then it shall be permitted to them.

13. In tutte le parocchie di dette Valli, dove, &c.

13. In the Parishes of the said Valleys, where preaching is used, and Congregations are instituted, or the Ministeries of the said Valley exercised, Mass shall be celebrated, and other offices according to the custome of Rome; but the forenamed shall not be constrained to go thereunto, or to give any help or assistance to any that officiate in that kind; and if any shall be pleased to go thither, no disturbance shall be given him by the forenamed.

14. Sara da S. A. a i predetti, fatto dono, e remissione, &c.

14. His Highness shall make a free gift, and irrevocable remission of all the expences which he hath been at in this War, and of the 8000 Crowns which the forenamed did owe unto his Highness, upon account of 16000 Crowns accorded in the former Warr, commanding that they be as non-subscribed in reference to this Account.

15. Saranno

15. Saranno rimessi tutti li prigioni, che si truoveranno, &c.

15. *All the prisoners which are found in the Souldiers hands, shall be restored and set at liberty, provided they pay a reasonable tax, according to their faculties, leaving the judgement and tax to discretion of the Lord de Raconisi, and to the Lord della Trinite: And all those whom the said Lords shall judge to be no lawfull prisoners, shall be released without any tax, causing in like manner to be released without any payment, all those of the said Valleys who shall be found in the Galleys for cause of their Religion, and not for any other offence.*

16. Finalmente tutti li predetti di dette Valli, &c.

16. *Finally, His Highness shall permit all the foresaid of the said Valleys, and the aforesaid of Miana, Roccapiatta, and S. Bartelmeo, of what state and condition soever they be (provided they be not Ministers) to be included in the common society and conversation with his other subjects, to stay, go, and come, in all places and Countreys of his Highness Territories, as likewise to buy, sell, and traffique in all sorts of Merchandizes, provided they refrain from preaching, from drawing together Assemblies, or to raise disputings, as is abovesaid: And those that are in the limits, who have not a settled residence without their own limits, nor any within the Territory of the said Valleys, without their own Territory, and the confines thereof, and those of Miana, Roccapiatta, S. Bartelmeo, shall not usurp beyond their own confines: And these things being punctually observed on their parts, no disturbance or molestation (whether real, or personal) shall be offered unto them, but they shall remain under the protection and safeguard of his Highness.*

17. Oltra di questo si mandaranno fuori ordini, &c.

17. *Moreover, Orders shall be issued out by his Highness, wherein there shall be sufficient provisions made against all disturbances, inconveniences, or plots of malignant spirits, to the end that the abovenamed may peaceably and quietly enjoy their own Religion.*

18. Per osservanza di tutte le predette cose, &c.

18. *For the observance of all the premisses, and that no inconvenience may arise about the performance and execution of the abovementioned Articles, Georgio Monestieri of Angrogna, sent by the said Valleys, and Sindicus of S. Constance, and of Ateszani; and Rambaudo Sindicus of Bobio; Michele Remondett, sent by the Communalty of Tagliaret, and a Rua di Bonetti unto La Torre; Giovanni Ma la-notte, sent particularly by those of S. Jovanni; Pietro Pasquale, sent by the Communalty of the Valley of S. Martino; Thomasso Romano, of S. Germano,*
sent

sent by the said Commonalty, and by the whole Valley of Perosa, do promise for their Commonalties respectively, that the contents of the above-said Articles shall be inviolably observed; and in case of non-observance, they do submit to such punishment as it shall please his Highness to inflict on them; promising in like manner to cause this their Engagement to be approved and confirmed (per capita Domorum) by their said Commonalties.

L' Illustriss. Monfig. di Raconigi, promette, &c.

The most Illustrious Lord of Raconigi doth promise that his Highness shall ratifie and approve the abovewritten Articles to the underwritten, in particular, and in general, granted by the intercession of the most serene Madama, as a pure act of her special grace: In witness whereof the foresaid Lord hath subscribed these presents with his own hand; and the Ministers, in the name of all the aforesaid Commonalties, have underwritten their names in quor. fid. this Fifth of June, 1561.

Phillippo di Savoya.

Francisco Valle, Minister of Villaro in Lucerna.
 Claudius Bergio, Minister of Tagliaretto.
 Georgio Monestieri of Angrogna.
 Michele Raymondetti of Tagliaretto.

But in the year 1565. another Edict, bearing date the Tenth of June, was published, at the importunate request of the Popish party, whereby all men who lived within the Duke of Savoy's Dominions, and would not conform to the Romish Religion, were enjoined to come and declare the same to the respective Magistrates of their several habitations, within ten days after the publication thereof, and two moneths after to leave the Countrey, having one years time given them to dispose of their goods moveable and unmoveable; during which time they should enjoy the revenue thereof: And as for the Magistrates, they were commanded to watch and observe diligently, who they were that were stubborn and refractory, and having so done, to send up their informations to his Highness, that so they might be proceeded against according to his will and pleasure.

Now the news and tidings of this cruelty so wrought upon the hearts of the Protestant Princes of Germany, that they sent an Embassie to his Highness of Savoy, to intercede in their behalf. Among whom, the Prince Elector Palatine was exceeding zealous; and, at the return of one John Junius, one of his ancient Councillours of State, and a person of singular worth, whom he had sent in the quality of his Ambassador to the Duke of Savoy meerly upon that account, having heard the said Junius his report of the most unworthy and unhandfome dealings of that Court, and finding, notwithstanding all their fair and golden promises which they had made to his Ambassador, that they did not at all cease to persecute and molest the poor people, he wrote a very smart and significant Letter to the said Duke, which indeed is fit to be communicated to posterity.

Article 5.

ARTICLE V.

A Copy of a Notable Letter, Written by the Prince
 Elektor Palatine to the Duke of Savoy, in favour
 of the Evangelical Churches of the Val-
 leys of Piemont. 1566.

I Received with great contentment and satisfaction, (my most dear Cousin) the report which my Junius had made me of your good affection towards me, and your great civility towards him, which you had likewise given an ample testimony of, by your promise to deliver and set at large for my sake, and the sake of the other Protestant Princes, those that were imprisoned, and in the Gallies, upon the account of their Religion. But this my contentment has been somewhat intermingled with grief and trouble, by that Act of the Senate of Savoy, who have taken the boldness to diminish that benefit, which you had granted to me and to the other Protestant Princes, by condemning to perpetual exile those nine poor innocent souls, who were detained prisoners at Cambery, as guilty of Sedition, and Treason: For, I myself am not such a one, as had I once granted Y. H. any kindness, would ever have permitted any of mine to have made the least diminution of my Liberality, but would much rather have enlarged the same (as is both usual and ought to be in the Acts of Princes.) But now I do not onely esteem the above-mentioned persons to be altogether innocent of the crimes laid to their charge, but its a thing whereof I am fully perswaded. For, by the Letters signed by Y. H. own hands, and the hands of your Chancellour and Secretary, and sealed with the Seals both of the one and the other, I perceive that it is undoubtedly so. For by the said Letters, they are so far from being accus'd, that they are excused, and justified from having in the least conspired against your Highness, That if they would but have received those Letters, they had long since been set at liberty. But they could not consent thereto with a good conscience, forasmuch as your Highness required of them such conditions as would have obliged them to have followed for the time to come, the Custmes, and Superstitions of the Church of Rome, which truly is a matter no less grievous either to them, or any other of Gods faithfull ones, then if you should press them to renource Jesus Christ himself! Whereupon I easily judge, that it is by the persuasion of the Pope and his Counsellors, that your Highness accuses them of Sedition, having sufficient ground to believe that they are so transported with hatred, and furious passion against Our Religion, that they invent and search out all occasions imaginable, right or wrong, to add affliction to the Misery of those poor creatures, who notwithstanding desire nothing more, then to yeeld all manner of obedience and fidelity to your Highness, provided, they be not constrained in matters of Religion, to make a breach upon their consciences. And this I easily perceived (though to my great trouble) by your Highness
 last

last Letters, which, the very truth is, I could not read without sadness, and I profess to you seriously and sincerely, that this manner of proceeding against those poor creatures, doth exceedingly grieve me. For, to whom is it (I beseech you) that they should have delivered up those Fortresses which your Highness writes they would have betrayed? was it to the King of France? He's your Kinsman and Ally, who would never have undertaken any such enterprize against your Highness, but on the contrary severely chastized the Authors of such a suggestion. I dare affirm the like of Spain. To whom was it then they should have delivered them? was it to them of Geneva? I cannot persuade my self that they ever had such a thought or imagination. Would they have kept it for themselves? every man sees that a meer impossibility. Wherefore if your Highness consider and weigh well this matter, you will easily see, that these are impudent calumnies forged by their adversaries. And I easily see whither the designs of your Highness Councellers and Officers tend, namely, to drag those poor people to prison, and there to constrain them by torments to confess some treason, that so they may have at least a colour and pretext to destroy all the Churches of the Valleys as seditious, and to condemn them as disturbers of the publick Peace. But let your Highness know, that there is a God in Heaven, who not onely beholds and sees the actions, but also tries the hearts and the reins of men, and to whom all things are naked and open. Let your Highness beware of a wilfull fighting against God, and of persecuting Christ in his members; for although he may bear it for a while, to try the patience of his Saints, he will notwithstanding in the end chastise the Persecutors of his Church and People with horrible punishments. Let not your Highness suffer your self to be abused by the persuasions of the Papists, who possibly may promise you the Kingdome of Heaven, and eternal life, as a reward, in case you banish, imprison, and exterminate those Hugonots (so they stile the good Christians) be it by what means or instruments soever. For certainly, cruelties, inhumane actions, and calumnies are not the High-way to the Kingdome of Heaven; no, there must some other way be found out: Nay, your Highness may easily see what success the last Forty years of Persecution have had! You may see what the fires, swords, gibbets, prisons, tortures, and banishments have advantaged those who call themselves Catholiques, either in Germany, England, France, or Scotland! No, there's no need in matters of Religion, of the power, or authority, or severity of Men, as the Histories both of the Jews and Primitive Church, sufficiently witness; where we find that those who have afflicted, banished, and delivered up to death the Christians, have been so far from having gained any thing thereby, that on the contrary, they have encreased their number, insomuch that it hath begotten a Proverb among the Christians, that The ashes of the Martyrs are the seed of the Christian Church. The Church resembles in this the Palm-tree, which raiseth it self up the more it is depressed; which your Highness may easily observe, if you please but to open your eyes; yea, I intreat you to understand, and consider, that Christian Religion may be persuaded, but not forced. And that it is a real truth, that Religion is no other then a firm, and settled persuasion of God, and of his will, revealed in his word, and imprinted in the spirits

of men by the Holy Spirit, which having once taken root, cannot easily be loosened or plucked up by any torments, or tortures; and such men will sooner endure the worst that can befall them, then receive or embrace any thing, which they apprehend contrary to Religion and Godliness. Wherefore it were very good and wholesome counsel, that every one would endeavour to deliver that Religion, which they call Ancient (but indeed is but of yesterday, in comparison of that of Christ and his Apostles) from so much Idolatry, abuse, and superstitions introduced and foisted into the Church, by the ambition, avarice, and negligence of the Roman Bishops and Clergy; As likewise to lend their helping hand, for the restoring of Religion to its primitive estate and lustre, rather then to persecute with fire and sword, with tortures and banishments, those who will not defile themselves with such Idolatries and superstitions; and to grant the liberty of serving God in truth, according to his word, and to call upon his name in sincerity, rather then constrain men to observe humane Inventions and Decrees, obtruding the same upon their fancies, instead of the true word and worship of God. For, by the grace of God, the Evangelical truth is now in such splendour, that the errors and deceits of the Bishop of Rome, and all his Clergy, are sufficiently known in a manner by all men; neither must the Pope think henceforth to abuse the world, as he hath done in former Ages. Wherefore I intreat your Highness, whom I understand to be of a sweet and gentle nature and disposition, that you would consider and lay to heart these things, and not further molest those poor people for the sake of their Religion, nor refuse them the free exercise thereof, but rather that you would please to grant them the liberty of assembling in publick for the service and worship of God, whereby you will easily discover the falsity of their Enemies Accusations, and have an evident proof of their loyalty and obedience. And this will be the true way and means to establish the peace and tranquillity of your Highness Dominions. Peradventure your Highness fears to draw upon your self some damage or inconvenience thereby, but you must also have a due regard to a greater and more considerable danger, which now hangs over your head, and rather apply the remedy to the present evil, then purpose to apply preventing Physick against future Distempers; for those are uncertain, and in the hands of God, but these are certain, and near at the door. Your Highness hath seen and known, what evils and mischiefs have been brought upon France, through those their violences, banishments, and cruel persecutions, what combustions and flames, which have in a manner consumed the whole Kingdome, and what ruines have followed thereupon, which notwithstanding have all been appeased by one only Edict, granting Liberty of Conscience, and that now they live in peace and tranquillity amongst themselves, although they profess divers Religions. And out of that singular love which we have for your Highness, we are afraid on your behalf, lest the like evils and mischiefs should befall your Dominions. And the plain truth is, if your Highness out of compliance with the Bishop of Rome, the Cardinals, the Prelates, and others who are interested in the Roman Religion, be resolved still to continue to persecute those poor people, there is no question, but you must find and feel the same evils and mischiefs which other Nations have

have found and felt, to their great damage, and disadvantage. For, no violent thing is of long continuance, and we must not always follow the Wolf into the Wood; and its justly to be feared, lest Patience being so oft vexed and provoked, become Fury, and that the evil and mischief thereof redound to the Publick. Poverty and Hunger are no small torments, nor is't an easie thing to lead so long and miserable a life in exile, being rob'd of all our Goods and Estates. 'Tis the highest of injustice and misery, to be constrained to submit to the yoke and tyranny of the Bishop of Rome, and be prohibited from worshipping God according to his Word. Yea, 'tis altogether insupportable for good and faithfull Subjects, to be accused as Rebels and seditious persons.

Your Highness ought much rather to consider these things, than lend an ear to those who are byassed by their passions, and who are sworn enemies of the truth, and true Evangelical doctrine, compassing their own ends under the pretext and covert of the Roman Religion: Neither ought your Highness to consent to those passions and furies which are so implacably bent against the Gospel-worship.

Now for the better applying a speedy remedy to all these evils, your Highness cannot think ever to find out one more proper (without offering violence to your own natural clemency and gentleness) than to promise your poor Subjects (which is the onely thing they request at your hands) the free exercise of their Religion, forasmuch as this is esteemed the onely true way to avoid those dangers and miseries which have befallen France, and other parts, upon this account, and may well befall your Countrey, if they proceed as they have begun, forasmuch as this is the true means to retain your Subjects in their due obedience, and ready execution of your commands.

But it may be your Highness will tell me, That there's no enduring two Religions under the same Prince, and in the same Countrey, objecting to me that common Proverb, One Law, one Faith, one King. This truly were a thing very desirable, but since that the true Religion and Faith is the gift of God, infused and engraven in the hearts of men, which (as I have already said) no man can extinguish but God alone, those men are extremely inconsiderate, who think it a business of necessity, that every individual of a Country (or that the whole Christian world) should be brought to be of the same Religion, by force of Arms, or persecutions: Possibly it might be so, if Religion were founded upon the Authority and good will of men; yet that would not be a Religion, but rather Hypocrisie and dissimulation: For the true Religion having God for its Author, it cannot be effected by any force or reason, that those who have received this persuasion of God, should ever suffer themselves in the least to be drawn aside from it. Nay, it hath never been seen since the beginning of the world, that all were of the same Religion, exactly agreeing in their Customes and Ceremonies, as it appears in the Family of our First Father. And so before the coming of Christ, in the Kingdomes of the Egyptians, Assyrians, Chaldeans, Medes, and Persians, in the administrations whereof, those Kings and Lords were constrained to countenance the Jews in their Kingdomes, with the exercise of their Religion, although they abominated the same in their

their hearts. After the coming of Christ, the Roman Emperours, after they had in divers manners persecuted the Christians, and charged them with all sorts of Calumnies, nevertheless seeing that their number always increased, and that they could not finde Hangmen enough to torment them, were fain to permit them in the Empire (as Histories bear witness) granting them the free exercise of their Religion, and (which was more) allowing them their Temples, as is reported of Alexander Severus, who permitted the same at Rome; yea, and the same was done by divers others, who prohibited their Subjects to injure or calumniate the Christians, although they did in no wise approve their Religion, but detested from their very hearts the Name of Christ. In like manner, among the Pagans, how great must needs be the diversity of their Religion, in that some knew not the Names of the Gods of others? Was not the Roman Empire thereby troubled and divided? Are there not at this day under the Turks Dominions Jews, Persians, Mahometans, and Christians, which are all of divers Religions, and exceeding contrary one to another? and yet notwithstanding we see how it is grown up and increased. Now if Diversity of Religion be the Cause of Seditions and Tumults, surely the Empire of the Turks would not be so much greatned, to the mischief and detriment of the Christian World. Your Highness sees the Estate of Germany, France, Polonia, Scotland, Switzerland, and other Countreys, where are found both the one and the other Religion, yet notwithstanding they live in sweet peace and tranquillity. Wherefore your Highness ought not to fear, that the suffering or permitting the Profession of the Reformed Religion in your Countrey will beget Seditions and Tumults. Nay, you ought rather to fear the event of a contrary proceeding! And this I say, as one that is desirous your Highness should follow good counsel, and who should be very sorry that any Inconvenience should befall you upon this account. But I intreat your Highness not to resist God, who hath decreed to plant his Gospel in your Countrey, and that you would please to set before your Eys the Examples of those who strove to hinder the course of the Gospel in its infancie, and the Evils they brought upon their Heads thereby, and to follow the counsel of Gamaliel. Let your Highness see and consider what has been done for the Faithfull and those that fear God, for if this Counsel were of Men, it would not stand, it would certainly have been dissolved of it self, and been extinguishd long ago: but God being the Authour, it cannot be abolished or dissolved by any Torments or Persecutions whatsoever. Let not your Highness think it a fit thing to resist or fight against God, for, he will be Conquerour, however it be. Let me intreat this one thing of your Highness, (for as much as your Magistrates cannot dissemble, or hide the hatred they bear to the Faithfull, upon the account of their Religion, in oppressing those poor People by all ways imaginable, loading them with Crimes of Rebellion, and Sedition, meerly for assembling themselves with no other intention than to pray to God in sincerity, and to hear or read his Word, or if they hear Sermons out of your Highness Territories, and so provoke your Highness against them) that you would not permit them to take cognizance of matters of Religion, but reserve the same rather to your self alone. For,

by this means you would easily know, that those men are not such as they are represented to your Highness. For, this is a perpetual occasion of all Tumults, (if we consider well both sacred and profane Histories) when the Governours of Provinces, and their Officers give themselves Libertie (though contrary to the Decrees of Princes) to handle poor People at their pleasure, meerly to satisfy private mens passions, to the great prejudice of the publick peace and tranquillitie. Let it then please your Highness to repress the passions and perverse zeal of such kinde of people.

As to what remains, I understand, (and not without grief) that there is in a manner nothing observed, that your Highness promised my Junius with your own Mouth, and that those poor Wretches, who were kept in the Gallies, upon the account of their Religion, (whose Names he had delivered in to your Highness) are yet detained, which makes me easily see, that these are the actions of your Highness Counsellours, who are transported with a deadly hatred against our Religion; which I have not onely by hear-say, but have experienced the same in the Example of two, who have been driven away by Banishment. But this severity (to say no more) is well pleasing neither to God nor Man, neither is it the way to bring Men to the true knowledg of God, but it must be done by Persuasions and Scripture-proofs, not by Persecutions. Your Highness will (it may be) reply, that our Religion hath been a long time condemned; but by whom? and how? by him who hath violated and corrupted all as well divine as humane Rights, making himself both Party and Judg, and hath lately confirmed at the Council of *Trent* all his Idolatries, Superstitions, and Abuses introduced into the Church. But let your Highness reade and examine the holy Scriptures, and search the Truth, and you shall find it to be so. Never suffer your self to be deluded by those Deceivers, which do not uphold their Idolatries and Superstitions upon any other account, than to serve their Bellies, and that they may lead the Lives of Epicures. Let your Highness consider, that you must one day appear before the Tribunal of *Christ*, to give an account of the Souls of your Subjects, where, I thought so, or I esteemed it to be so, will not serve the turn. For, God hath revealed his will in his Word, and willeth that we follow the same without turning either to the right hand or to the left. Now the Word of God is clear and plain; let but your Highness hear and embrace it, and you will easily finde out the whole Truth. I say all this, as one desirous of the good of your Highness Soul, to whom I heartily wish as well as to mine own self, and beg of the Lord incessantly, that he will please to enlighten your understanding, and to call you home to his true Light, that you may discern Truth from Falshood; and so having a knowledg of the horrible Abuses of the Church of *Rome*, you may serve God in truth and sincerity. Wherefore I pray your Highness, that you will give us a Token and Evidence of that Esteem which you have for us, by delivering those poor People who are now in the Gallies, and by recalling those who have been lately banished by the Senate of *Savoy*, as you promised my Junius, and my self, by your Letters. Have compassion upon so many poor wandring Exiles, deprived of all their Goods and Estates! Call them home

home, and restore them to their Houses and Habitations, and grant both them and the other Inhabitants of your Highness Countreys the publick exercise of their Religion, which they account to be more necessary than their daily Food! Absolve those poor People of the Valleys falsely accused, that so all of them may live in peace and tranquillity under your Highness Government! Make such Articles of Peace with them, as may be conserved without alteration! Preserve them in peace and quiet in the exercise of that Religion which you have permitted unto them, and be their Defence, bridling and restraining the bitter hatred, which their Governour Castrocero exerciseth against them, warning him to molest them no more for the future, as he hath done hitherto, and enjoining him to refrain from imposing on them false Crimes and Accusations, whereby he pretends to colour his Tyrannie, for, such things are not at all convenient for a Magistrate and Governour, who ought to be a Father unto those who are committed to his Charge. If your Highness please to grant me those things which I now desire of you with so much affection and earnestness, I doubt not but you will experimentally finde the favour and blessing of God, and you shall have us ready to oblige you in all things; if not, you will both provoke God to lift up his Hand against you, and also estrange from you the affection and courage of all those who desire to do you pleasure and service. Let then your Highness more esteeme the favour of God, and the good will of Princes, than the Promises of the Pope and his Creatures. Do not render your self as an Instrument of their insatiable Desires, to spill the Blood of *Christians*! Countenance not their Cruelty and Inhumanity against those who are in no wise perverse, but real *Christians*; who desire nothing more than to serve God purely and sincerely under your Highness Government, and to pay all manner of obedience and fidelity which is due unto you, and to imploy and lay out themselves wholly (their Goods, Bodies, and Lives, if need require) for your service. Let it please you then to have compassion on them, and you will always finde them the more faithfull and obedient; and in so doing you will do that which will be most acceptable to God, and oblige to your self for ever those poor Creatures, and finde us always more ready, with all that we have to do you any pleasure upon all occasions. Wherefore I intreat your Highness, that you would please to lend an Ear to these our Requests, and in the end you will abundantly know, that we have sought after nothing so much as your own advantage, and the tranquillity of your Dominions. *The great and All-powerfull God, guide and govern by his Holy Spirit your Highness, and keep and defend you long in health and Justice.*

Dated and signed thus in the Original,

Augustæ Vindelicorum 1566. V. D. Confanguineus Palatinus
Electör.

AR-

ARTICLE VI.

Now for a more particular knowledge of the Reason why the *Elektor Palatine* made such heavy Complaints in this his Letter, as touching the *non-observance* of what his Ambassadour had been promised, it is to be observed, that *Castrocaro* being extremely troubled that the said Ambassadour had obtained several Promises at Court, for the poor Peoples advantage, did immediately after his Departure cause to be published throughout the Valley of *Lucerna* two Ordinances, one of which bare Date the one and twentieth of *April*, 1566. whereby he commanded all the Inhabitants throughout his Government that were not Natives, to depart within a Day after the publication thereof, upon pain of Death, and Confiscation of their Goods. By the other Ordinance, he prohibited upon the same penalty those of the Reformed Religion, inhabiting *Lucerna*, *Bubbiana*, *Campiglione*, and *Fenile*, to hear Sermons at *St. Giovanni*. And for as much as the poor People, having been permitted to have their publick Meetings there, by a formal Capitulation with his Highness in the Year 1561. were not thereby discouraged from continuing their wonted Exercises, *Castrocaro* imprisoned and tormented a great number of them in the Castle of *La Torre*; hereupon the poor People made their Address to the Dutchess, who had pity on them, and wrote a Letter to the said *Castrocaro* in their behalf, commanding him in the Duke's Name, to *set at Liberty the Imprisoned, and to cease to molest them in the enjoyment of their ancient Habitations and Privileges.*

This Letter of the Dutchess did indeed for that time put a Bridle to the Fury of that *Castrocaro*, though it was far from working any change in his spirit or Principles, as is too evident by his after-actions and rude behaviour towards them, especially in the Year 1571. at which time he did so incense the Governour of *Bobio* against the poor Inhabitants of the Valley, that he did not onely grievously molest them upon all occasions as they came under his Clutches, but likewise wrote bitter Letters to his Highness against them, and improved the best of his parts and power to ruine & extirpate them. And certainly *Castrocaro* had brought his Designs to their desired Issue, had not the Dutchess then upon the joint Supplications and Requests of all the Evangelical Churches, very effectually interposed for them, and procured the continuation of their just and undoubted Rights and Privileges.

Here, by the way the *Christian* Reader may be pleased to take notice of the great Blessing from Heaven upon that sweet Harmony and Unity that was at that time amongst those Evangelical Churches, which always (but now more especially) appeared by their constant fellow feeling of one anothers Miseries and Sufferings, and their marvellous readiness to minister to each others Necessities, even to the hazard oft times of both their Estates and Lives. The truth is, besides many

Leagues

Leagues of Amity and *Christian* Unity, which had been before this time established, and punctually observed amongst those People, they did upon occasion of this Recourse to the Duke, in a more formal way and manner, strike a League amongst themselves, signing an Agreement, the substance whereof is contained in the following Articles.

An



An Extract of a League or Agreement made between the
Evangelical Churches of the Valleys of *Piemont*, in
the Year 1571. for the mutual assistance of each
other in Times of Trouble and
Persecution.

1. *We promise by an Oath, to persist inviolably in that ancient Union, that hath been continued from Father to Son, amongst the Faithfull of the Evangelical Churches of the Valleys, unto our Times; and not to depart from it upon any condition whatsoever, according to the following Conditions and Promises.*

2. *To continue all in the Profession of the true Christian Reformed Religion, which we have to this day embraced, which Religion consisteth in the believing in, and worshipping one onely true God, and one onely Head of the Church, and Mediatour between God and Man, Christ Jesus; and in the onely Rule of believing and living well, which is contained in the Canonical Books of the Old and New Testament, together with the two Sacraments instituted by our Lord and Saviour Jetus Christ, namely, Baptism and the Lords Supper. Promising according to the Word, to yield obedience to all exterior Order and Discipline, already established, and heretofore observed among us. And detesting all Heresies, and false Doctrines which are contrary to this Word of God contained in the Books of the Old and New Testament.*

3. *Item, we promise to be faithfull and obedient to his S. Highness, and to those Magistrates, who shall by him be constituted to govern, and bear rule over us, in all that either humane or divine Laws shall oblige us to, according to the Word of God.*

4. *Item, for as much as there is always some or other who, contrary to the Capitulations and Concessions granted them by the clemency of his Highness through the Intercession of Madam the Dutches, endeavour to trouble the Peace of their Churches, and the Members thereof, and to infringe their Concessions, we all promise to use our utmost power and interest upon all occasions, as it shall be judged necessary, for the maintaining all the said Churches in general, and each Member in particular, in the enjoyment of the said Concessions, as well by having constant recourse to his Highness for so long a time as shall be thought requisite; as by all other lawfull ways and means, justifiable by the Word of God upon such occasions, and all the Churches in general shall undertake all the lawfull Protection and Defence (so far as it may concern them) of each Church, and every particular person and member of the same, who shall be molested for the Cause of Religion, by contributing their counsel, goods, and persons, if there be occasion.*

5. *Item,*

5. Item, that as in those Requests which are made in matters of Religion and their Dependencies, or may be made by the Churches in general, all the said Churches shall unanimously answer, and give Consent as it were with one Mouth; so, if any Church in particular chance to be molested concerning any matter of Religion, or their Concessions, no particular Church shall undertake to give any Answer, without having taken a sufficient term of time to communicate with all the rest of the Churches, and Members of this Union, to take counsel as concerning a common Interest, to answer and act by common consent and advice, with all modesty, candour, and sincerity, suitable to good Christians, according to the Dictates of a good conscience, and for mutual edification.

6. Finally, we do all and every one voluntarily submit, in case any one come to fail in any one of these premises (which God forbid) against the Declaration of this Union, to a Censure, nay Correction and Ecclesiastical Discipline, and to be accounted by the rest of the Body of the Union for Schismatics, and perjured persons, if the Faults require so severe a Punishment, and that without any exception of persons; and so we all promise with our Hands lifted up to the Almighty God, Father, Son, and Holy Spirit.

Made and ratified the 11. day of Novemb. 1571.

In this very Year many of the poor Protestants of the Valleys were grievously molested, under pretext, that in the former War of France against those of the Religion, they joyned themselves to the Protestant Troops. But *Charls* the ninth being moved with compassion towards them, wrote a Letter to the Duke of *Savoy* in their behalf, as followeth.

A Letter of *Charls* the ninth to the Duke of *Savoy*, in the behalf of the poor Protestants, Anno Dom. 1571.

Mon Oncle, Je m' assure que la severite dont vous avez use, &c.

My Uncle,

I assure my self, the severity you have used towards your Subjects, who are of the Reformed Religion, and have followed those People of mine, who (as was pretended) took up Arms against me, during the late Troubles, was onely through the regret and displeasure you had, to see them undertake a thing, which you judged offensive to me, and not at all any offence they had committed against you; wherein I cannot but commend your good Intentions on my behalf, but since that you know that I have on my part cleared my self of all manner of discontent, and accommodated their affairs one amongst

mongst another, and established every one in his Right, whereof he might have been deprived upon the occasion of those Troubles, (during the which, passion did as much distemper the Patient as the Disease it self) I shall now make one Request to you, not an ordinary one, but one as affectionate as I am able to make you, which is, that as out of love to me, you have treated your Subjects in an extraordinary manner upon this occasion, you would also upon my account, entreaty, and especial recommendation, receive them with gentleness into your grace and favour, and re-establish them in their Estates, which have been confiscated upon this occasion; and give me this contentment, that I may let mine own Subjects understand, that I shall not onely accomplish and observe what I have promised and sworn to them in an Edict of mine, but also out of the same love wherewith I have embraced them, I desire to do for those which have been the occasion of affliction to my Friends on their behalf, that so they may resent that favour, grace, and protection which I shall shew unto them. This Cause is so just in it self, and so full of affection on my part, that from the assurance you will willingly grant the effects, I shall not make more pressing instances, but pray God, my Uncle, that he would have you in his protection.

Given at Blois the 28. of Septemb. 1572.

Your good Nephew
C H A R L S.

The subject and expressions of this Letter were not onely satisfactory to those, for whom it interceded, but also to all other faithfull ones of the Valleys, and neighbouring parts, out of the great hopes they had of a future tranquillity; but this dured no longer than till their Enemies had an opportunity of molesting them, which they very greedily embraced, upon the News of the horrible Massacres in *France*; for *Castrocaro* did thereupon so threaten the poor Protestants, under his Jurisdiction, that they retired themselves, with their Families and Moveables to the tops of the neighbouring Mountains, and all other places where they hoped to be most secure. But the Duke of *Savoy* seeming not at all to approve of the Cruelties exercised against the Protestants in *France*, sent to those his Subjects who were thus withdrawn, to command them to return to their Houses and Habitations, resting upon his word, that they should suffer no prejudice, or incur the least Danger thereby: neither indeed were their Sufferings very great from that time forward, so long as Madam the Dutchess was living, (whom all Historians have recommended to posterity, for one of the most prudent, moderate, and charitable Princesses of her Age) for as much as she was always the Sanctuary and Refuge of those poor Evangelical Churches, when ever they found themselves oppressed by their Adversaries.

After the Death of this Princess (which happened the nineteenth of *October*, 1574.) the Popish party came forth like Lions out of their Dens, and were not wanting in their Endeavours to devour and destroy

troy the poor People upon all occasions, but the goodnes of God was so great towards them that they constantly found very considerable Friends to stand in the Gap, and to incline the heart of the Duke who then reigned, to much gentleness and moderation. However, after the Death of *Philibert Emanuel*, which happened upon the thirtieth of *August*, 1580. *Charls Emanuel* his Son having invaded the Marquisate of *Saluses*, and *Monseur de l'Esdigueres* seized by way of Retaliation, upon the Valleys of *Piemont*, the *French Army* was no sooner gone home, but there was a great Rumour spread throughout the Valleys, that the Duke was resolved to take this occasion to extirpate all the Protestants Churches, because they had taken an Oath of Fidelity to the King of *France*; neither was it altogether without ground, for the thing was really proposed in the Dukes Council, but it pleased God so to order Affairs, that the chief leading Men amongst them did not at all approve the Business, yea, the Duke himself did extremely dislike it, and after he had retaken *Mirebouc*, did not a little revive the spirits of the Representatives of the Protestants of *Lucerna*, who met him at *Villaro*, on purpose to assure his Highness of their Loyalty and Fidelity, and to beg the continuance of his Grace and Favour; (and that in the presence of a great number of Lords and Courtiers) in the following terms, *Be but faithfull to me, and I shall be sure to be a good Prince, nay a Father unto you; and as to the Liberty of your Consciences and the Exercises of your Religion, I shall be so far from innovating any thing against those Liberties in which you have lived unto this present, that if any offer to molest you, have your recourse to me, and I shall effectually relieve and protect you.*

These words being spoken in the presence of so many considerable persons, and in so obliging a manner, were exceeding advantageous to the poor Peoples Interest, not onely for the present, but also for some time after, they often serving to counterbalance the Threats of their fiercest Enemies. However, neither did their remembrance of this last always, for, there were those among the Popish party there, who thought it an unpardonable sin, to suffer them to have one years respite, and on the contrary a considerable service, to disturb and molest them, sometimes by secret stratagems, other times by open force and violence.

This was now the condition of these poor People from the Year 1595. to the Year 1602. at which time all the Masters of Families in the Valley of *Lucerna*, professing the Protestant Religion, were cited to appear before the *Seigneur Comte Charles de Lucerna*, the Governour *Ponte*, the Arch-bishop *Brogli*, and several others, and by them commanded in the Dukes Name, either to go to *Mals*, or to quit *Lucerna*, and all their pretensions there, without the least hopes in the world of ever obtaining leave to return, as likewise (in case of disobedience to the said Order) to prepare themselves for inevitable Mischiefs and Calamities. And these their Threats were by them pressed so home, that it caused many of the poor Creatures to submit to (at least) a seeming change of their Religion, though many others of them did rather take

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the deeper rooting by being thus shaken. From *Lucerna*, the Lords above mentioned, soon after removed their Seat to *Bubiana*, where they found the Reformed so stiff in their Principles, that they were not able to move them an hairs breadth, wherefore they caused the chief of them to be summoned to appear at *Turin* before his Highness, thinking that the Dukes presence might better prevail upon them than all their threatenng Speeches. Those who were thus summoned were Mr. *Valantine*, and *Matthew Boules* his Brother, with one *Pietro Marefc*, and *Samuel Falc*, who were brought in distinctly, one after another before his Highness; the first was Mr. *Valantine*, to whom the Duke spake after this manner, *That his desire being to see all his Subjects profess the same Religion with him, and knowing also how much the said Valantine was able to contribute thereunto, because of his great reputation amongst those of his party, he had sent for him to exhort him to embrace the Catholick and Apostolick Roman Religion, which he (who was his Prince) did follow, and afterwards to induce his Protestant Neighbours by his Exhortations and Example, to do the same; and in so doing, besides the spiritual profit he should reap thereby, he should also receive such Rewards, that he should know and perceive he had done his Prince no small or inconsiderable service.* To this Mr. *Valantine* answered, *That he did intreat his Highness to assure himself, that next to the Service of God, he had no greater desire than to obey and please his Highness, in whose service he would willingly employ and venture his person and his Goods (according to his duty) when ever there should be any occasion. But as for his Religion, which he knew to be true, and established by the Word of God himself, he could not abandon it, without disobeying God, and wounding his Conscience in such sort, that he could never enjoy any comfort in his Soul afterwards. And therefore he humbly intreated his Highness to be satisfied with such things as he could do with a good Conscience, and so leave him in the libertie of his Religion, which he did value above his own Life.* Whereupon the Duke replied, *That he also was carefull for his own Soul, and that he was likewise perswaded, that his Religion was the true Religion, otherwise he would neither follow it, nor induce any other to embrace the same.* And withall he added this, *that he would indeed shew them, who should embrace it, that they had much gratified him in so doing, but would notwithstanding force the Conscience of no man, and thereupon gave him leave to depart, but he was not suffered to speak, or have any discourse with the other three, lest he should spoil the Design, yea and to colour the Business the better, it was given out, that the said *Valantine Boule* had engaged to turn Papist, which was altogether untrue.*

During the Reign of *Charls* Emperour, there passed not one year wherein the Monks attempted not, both secretly and openly, to undermine the Protestant Religion in the Valleys. And although the said Prince, together with *Victor Amdeco* his Son, did always give smooth and promising words to the Deputies of the Valleys, assuring them that they should be maintained in their ancient Privileges and Concessions, yet notwithstanding the Church-men, being set on by the Pope, never gave them rest, but employed all along, both force and

and cunning to ruine and destroy them; and certainly it can be interpreted no other than a singular and a wonderfull providence that has always preserved those poor and tender Lambs, in the midst of so many ravenous Wolves and Beasts of Prey. I leave it to the thought and judgment of the courteous and *Christian* Reader, if any Design could be more bloody, or usage more barbarous, than the late Massacre; and yet God suffered not those Wretches altogether to obtain their ends, but hath to this very day continued a Remnant that call upon his Name, as shall be shewn more at large in the sequel of this Discourse, after I have given him a brief Account of some of the most remarkable Troubles that have befallen the poor *Waldenses* in the Marquisate of *Saluces*, upon the account of their Religion, which is not at all beside our purpose.

CHAP.



CHAP. II.

A Description of the Marquisate of Saluces, with its several Troubles and Persecutions.

WHat and how great the miseries of the poor *Protestants* have been, not onely in the Valley of *Piemont* properly so called, but also in all the Dominions of the Duke of *Savoy*, where there were any of that profession, We need look no further for a lively proof, then in the neighbouring Country called the *Marquisate of Saluces*; who so soon as ever they were under the *Dukes* Jurisdiction, had nothing but the *bread of sorrow* given them to eat, and the *Waters of affliction* to drink. True it is, they were divers times molested under the King of *France*, which lasted until the year 1588, but never in the manner as afterwards, and they found by wofull experience that the first did onely *chastise them with whips*, but the last, *with scorpions*.

The *Marquisate of Saluces*, is on the South side of the Valleys of *Piemont*, containing in it several Cities, and considerable Valleys, and plain Countries, extreme fertill in all sorts of fruits: Its most Northern Valley is that of *Po* (so called because that famous River *Po* hath its rise and source from thence) one onely Mountain separating it from the Valley of *Lucerna*, on the North side. In this Valley of *Po*, were those ancient Churches of the *Waldenses*, namely *Pravillelm*, *Biolets*, and *Bietoné*, who there retained the purity of the Christian Religion for several hundreds of years, and lived in great union and Communion with their neighbouring Churches of the same Profession: The truth is, the Reformed Religion was received in divers parts of this *Marquisate of Saluces*, so soon as the same was published and tolerated in other Countries. As for example; In the year 1561. the Church of *Dronier*, which was always one of the most flourishing, understanding that the publick exercise of the *Reformed Religion* was permitted in *France*, by an Edit of January, Obtained Letters of the Kings Council to *Sieur Louis* of *Birague*, Governour of that Country, in the absence of the Duke of *Nevers*, whereby he was ordered to provide for the Petitioners a convenient place for the publick Exercises of their Religion; But not long after, their Adversaries by their importunity prevailed so far, that the said Letters were revoked. Whereupon they

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The Situation of the Marquisate of Saluces.

The Valley of Po.

The Churches of Pravillelm, Biolets, and Bietone.

The Church of Dronier.

sent Deputy into *France*, *Sieur Francois Galatée*, one of their Ministers, together with some others, to recover (if possible) their former Priviledges; But this voyage being made in the time of the first troubles of *France*, (although they had procured the favourable mediations of divers persons of high rank and quality) all that they were able to obtain, was onely bare promises: In the mean time, they received not a few exhortatory and consolatory Letters from many of the chief Ministers of the Churches of *France*, among others from those of *Grenoble* and *Lions*, by name *Mr. Viret* of *Nismes*, and others, who endeavoured by all means to perswade them to patience and perseverance in that truth which they had embraced; The which also the Lord enabled them to do, notwithstanding all the malice and subtilty of their adversaries, who procured the reiteration of former Edicts. And thus their Churches were continued and upheld, therebeing convenient order had for the preaching of the Word, the Administration of the Sacraments, and the exercise of their Discipline, with other sacred Offices; Onely there wanted in several places a liberty of having General Assemblies and publick Sermons.

Now for the better safety and security of their Ministers in the places that were most dangerous, one *Pastor* had the charge of the faithfull in several Cities and Communalities, which rendred their Residence, and their exercises, less visible to their adversaries, Which also appears by the Acts of their *Synodes*, which they held at *Pravillelm*, the second of *June* 1567; and at *Dronier* in the Palace of the Lords of *Montauraux* the 14 of *October* in the year abovesaid. The aforesaid *Sieur Galatée* was *Pastour* of the faithfull of *Saluces*, *Savillan*, *Carmagnole*, *Levaldis*, and *Villefalet*; *Monsieur Second Masseran*, of those of *Verzol*, *Alpease*, and *Costilloles*; *Monsieur Francois Truchi*, *Pastour* of the Church of *Drodier*; *André Lancianois* of those of *Saint Damian*, *Palliar*, and *Carignan*; *Peter Gelido* of *Aceil*; *Sieur Jaques Iloard*, of *St. Michel*, *Pras*, and *Chanues*; *Sieur Francis Soulf*, of *Pravillelm*; *Mr. Bertrand Fordan*, of *Biolets*, and *Bietoné*; and *N. N.* *Pastour* of the Churches of *Demont*, and *Festeone*.

Now the Gospel at this time made a very considerable progress, at *Dronier*, *Verzo*, and some other places that were of more note, and a great part of the others likewise had embraced the Religion. The Church of *Aceil*, the highest of the *Val de Mairi*, was extraordinarily peopled, and enjoyed more liberty then the others, by reason of the situation of the place; But notwithstanding, *Sathan* the Enemy of the Church, and Kingdom of *Jesus*, perceiving such a growth and increase of the Reformed Religion in those places, did not cease to employ all his force and subtilty, to hinder the same: He made use of two instruments especially, namely a number of *Anticodemics*, the Ring-leader whereof was *Baronius*, who always bestowed himself at *Valgrane*, and thereabouts, accommodating himself to the time, so that when ever the Church had but the least ease, then he set himself to write strange things, and cry out against the abuse of *Popery*, But in time of persecution, then he usually plaid the hypocrite, and laboured to per-

swade

Sieur Francis Galatée.

Synods held at Pravillelm and at Dronier 1567.

Sieur Galatée his charge.

M. Second his charge.

M. Fr. Truchi his charge.

Andrew Lancianois his charge.

Peter Gelido, Sieur Jaques Iloard, & Mr. Bertrand their several charges.

The progress of the Gospel at Dronier, and other places. The Church of Aceil.

The Anticodemic Baronius, and his Profelytes, in those places.

The Lord of *Valgranc* a favourer of *Baronius*.

swade and draw others to do the same, by which means he had a multitude of followers; amongst others, a certain Lord of *Valgranc* and *Cervignale*, called *Maximilian de Saluces*, who lent his name to *Baronius* to add more lustre to his Writings against the Ministers, reproaching them and casting in their teeth, that because they would not give way to any dissimulation in their Disciples, they exposed them thereby to great extremities, and to this purpose cited the dissipation of the neighbouring Church of *Carail*. This Lord had some kind of learning and knowledge of the truth, but to avoid the bearing of the Cross, he thought it convenient (with *Baronius*) to play the Hypocrite, and condemn those who any ways gain-sayed the Papists. However the *Sieur Gelido*, Minister of *Aceil*, opposed them both very learnedly, and in lively termes, by several Letters that he wrote unto them; as likewise did the *Sieur Truchi*, Minister of the Church of *Dronier*, together with other Pastors of the neighbouring places, demonstrating by testimony of the Holy Scriptures, and by the doctrine and practise of the *Primitive* Church, That they ought to do what they did, and had done but what every faithfull soul ought to do; and that consequently the opinion of *Baronius*, and his Disciples, was very pernicious to the Church in the time of Persecution.

The 2. sort of Instruments the Devil used to hinder the progress of the Gospel in the Marquisate of *Saluces*.

The other instruments which that Arch-enemy of souls made use of in those days, to hinder the progress of the Church of *Christ* in this place, were the *Roman* Clergy, with their choleric and passionate Profelytes, which would fain have done to these people (if it had been in their power) as their *Brethren in iniquity* had done to their Neighbours in the Dominions of the Duke of *Savoy*; That is to say, banish, imprison, put them to death, and confiscate the goods of the Protestants; Forasmuch as the *King* by his Edicts, confirmed to those his Subjects of *Saluces* professing the *Reformed* Religion, a peaceable habitation, without being molested for Conscience or Religion-sake, or questioned for any thing that they did in their private houses, (provided that they abstained from the publick exercise of their Religion) by which means the Ministers had their opportunities of assembling in small Companies, their Baptizing, Marrying, comforting the sick, and instructing every one in particular, which was the reason why their adversaries bent their designs chiefly against the Ministers, thinking if they could finde any means to extirpate them, they should easily prevail upon the ignorant people, especially when they should have none to animate or instruct them.

Their designs were chiefly against the Ministry.

Their edict of the 19. *Octob.* 1567.

Accordingly they caused to be published an Edict the 19 of *October* 1567, in the name of the Duke of *Nevers*, Lieutenant General of the *King* on this side of the Mountains, by which it was enjoyned to all of the Religion there inhabiting, or otherwise abiding within his Jurisdiction (that were not the Kings natural Subjects) to depart together with their families, three days after the publication of the said Edict, and never to return thither to inhabit, pass, or otherwise to abide, without special safe conduct, upon pain of life and confiscation of goods.

But

But now, forasmuch as the greatest part of the above-named Ministers were not natural Subjects of the *King*, and consequently it was necessary that either they should quit the *Marquisate* according to the *Edict*, or else obtain a safe Conduct, or in the last place forfeit the penalty specified as above said, they found themselves in an unhappy *pre-munire*; for on the one side they could by no means obtain a safe conduct, because of their Charge, and on the other side they thought themselves obliged in conscience not to abandon their People and Congregations; wherefore striving to abide in their Charges, two of them were imprisoned, namely *Sieur Francois Truchi*, native of *Cental*, and *Sieur Francois Soulf* native of *Cuni*, and were detained in prison at *Salutres* for the space of four years, four months, and some odd days; the poor people not being able by any means to procure their deliverance, notwithstanding their continual solicitations of the *Sieur Ludovic de Birague* their Governour, and others who had undertaken the management of these affairs. However, the Lord always manifested his fatherly care towards these his faithfull Servants, not permitting their Enemies to touch the life of any of them (a thing which was much pressed by their passionate and engaged enemies!) yea by little and little there was obtained for them a more spacious and convenient Prison, than that to which they were at first confined.

At length, to procure their full and absolute deliverance, the Churches of the *Marquisate* sent their supplications to the *King*, by the hands of the above-named Minister *Galatee*, with another to accompany him. Who set out the 27 of *July* 1571. and went as far as *Rochel*, to implore the Intercession of the *Queen of Navarre*, as also to intreat the assistance of divers others in several places. Moreover the Great Patrons of the Reformed Religion disputed their cause before the *King*, And in the end they obtained Letters signed by his own hand, and the hands of his Secretaries *Neufville*, and *Lomenie*, by which was granted to the above said Prisoners their enlargement the 14 of *October* 1571. But the Chancellour *René Birago*, Cousin to the Governour of the *Marquisate*, made such difficulty to signe the same, that they were forced to stay several Months before they could have their expedition, the Chancellour alledging always for a pretext, that before the business could be signed, it was necessary to have a verbal conference with the *King*, who had then made a Voyage into *Bretagne*; Although the Admiral never ceased soliciting, and assisting continually the said *Sieur Galatee* by his Secretary, or some other of his domestiques. Also, perceiving that he was fain to trot up and down on foot, and so spend and wast himself, he gave him 50 Franks to accommodate himself in his journeys.

At length, the *King* being returned from *Bretagne*, the Chancellour spake with him, and afterwards signed the said Letters, and would needs send them himself to the *Marquisate*, to his Cousin *Birague*, who by vertue of the same, caused the said Prisoners at last to be enlarged and delivered.

A little after the *Sieur Galatee* arrived, being over-joyed, as well for the

Sieur Francis Truchi and *Sir Fr. Soulf* imprisoned four years and four months, and odd days.

The Massacre
in France,
1572.

the prosperous success, and issue of his Negotiations and Voyage (although otherwise very long and tedious) as for the great hopes that he promised himself of a profound peace, founded upon the smooth words and treatments of his Majesty, and upon the Alliance which he had made by the Marriage of his sister with the King of *Navar*, professing the Reformed Religion, touching the particulars whereof he made an ample discourse. But this joy for the Peace, and Marriage, dured not in the Valleys, and *Marquisate*, any longer then from the Month of *May* 1572. to the beginning of *September*, at which time there arrived the horrible and lamentable news of I know not how many great personages, and others of the Reformed Religion, that were cruelly massacred in divers places of *France*, to the great astonishment of all the faithfull in those parts.

At the same time there arrived Letters from the *King* to the Governour *Birague*, by which he was ordered to have an eye, that at the arrival of the news of what had happened at *Paris*, those of the Reformed Religion should make no combustion; remitting the rest of his pleasure, to those Instructions which he had sent him by the Bearer thereof; the contents whereof were, that he was to put to death all the chief of the *Protestants*, within the limits of his jurisdiction, whose names he should finde in the Role that should be presented him.

This *Birague* having received this command, together with the said Role or Catalogue, was not a little troubled, and immediatly called his Council together, whom he acquainted with the Kings Orders. Whereupon some were of opinion that they ought to be executed without any delay; But others, among whom was the Arch Deacon of *Salutres*, forasmuch as the King in His late Patents, not many Months before, had enlarged the Ministers who were imprisoned, and had likewise Ordered that those of the *Reformed* Religion should not any ways be molested for their Conscience sake, but treated as his other Subjects; as likewise, upon consideration that there had nothing occurred since that time worthy of such a change, and that it was probable that the ground of all this was occasioned by some false report, were of the judgement that it would be sufficient onely to secure the persons of such as were enrolled, and defer the execution for a while; And in the mean time to inform the King, That they were persons of honour, faithfull to His Majesty, living peaceably with their Neighbours, and in sum, such as (except the matter of their Religion) were altogether without reproach or blemish; Adding this, that in case His Majesty were resolved to have them put to death, there would be yet time enough to execute his pleasure and commandment.

This advice was therefore approved of by *Birague*, and accordingly some were apprehended, and others escaped, and retired themselves under Covert; And in the mean time he dispatched a Messenger to the *King*, to inform him as abovesaid, and to know his pleasure concerning the same: This Messenger met another at *Lions*, whom the *King* had sent to *Birague* to advertize him, That in case his former Order were not already put into execution, he should wholly desist from

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the same, and onely have a special care, that those of the *Religion*, did not make any insurrection within his Government, nor presume to have any publick exercises or meetings.

In the mean time those of the *Reformed Religion*, were not a little terrified, throughout the whole *Marquisate*, having understood how cruelly their Brethren had been massacred in *France*, without distinction of Age, Sex, or quality, whatsoever. Infomuch, that divers of them fled, many Papiests likewise had secretly caused to retire the families of their kined, and neighbours of the *Reformed Religion*, until such time as *Birague* had published the Kings pleasure; after which notwithstanding they returned by little and little: And although their publick exercises were prohibited, yet they very much prized the assurance of their lives, and their goods, besides that they had the liberty of exercising in their private families, as before that time they were often wont to do.

This was now the condition of the *Protestant Churches* of the *Marquisate of Saluces*, during the time that it was under the Dominions of the *King of France*, which continued until the Year 1588, as above-said, at which time His Highness of *Savoy* took the possession, who for a certain season suffered them to enjoy their priviledges in general, But in particular, a certain number of the chief Members of the Church of *Dronier* (one of the most considerable Churches of the whole Province) being cited to *Turin*, were so smoothed by subtil artifices, that one part of them promised to go to *Mafs*. And the truth is, this gave a considerable blow to the said Church, which notwithstanding lost not its courage in general, although the great failing of the first abovementioned, occasioned and encouraged their Adversaries the more to attempt them in the same manner, as well by words, as by Letters, among which the following was the most remarkable.

1588.

The Duke of *Savoy's* Letter to the said People, Translated out of the *Italian*.

Turin 27. March. 1597.

Well-beloved Friends, &c.

IT being our desire that all our Subjects in the *Marquisate of Saluces* should live under the obedience of our Mother the *Catholique Apostolique Roman Church*; And knowing how much our Exhortations have prevailed upon others, and hoping that they will have the same effect upon you, and that you are willing to adhere to the truth; We thought fit upon these grounds to write you this Letter, to the end that laying aside that Heretical obstinacy, you may embrace the true Religion, both out of respect to Gods glory, and love to your own selves; In which Religion we for our parts are resolved to live

live and die; which action of yours will, upon the account of so good an example, undoubtedly lead you to eternal life. Dispose your selves onely to do this, and we shall conserve the memory thereof for your advantage, As the Lord de la Mente will more particularly certifie you on Our part, to whom We refer our selves in this regard, praying the Lord to assist you by his Holy grace.

Carolo Emmanuel
RIPPA.

The Churches of the *Marquisate* having received this Letter, returned an Answer to the *Duke*, in a large Letter in form of a Request, which contained two branches;

In the first, they returned His Highness thanks, for that he had until then suffered them peaceably to enjoy their Religion; and that in the same manner as he had found them in the Year 1588, when he took possession of the Marquisate.

In the second place, they most humbly entreated him, to continue to them the said benefit, as also to grant them his Protection, forasmuch as they knew that their Religion was founded upon the Holy Scriptures, According to which they did order their life and conversation, in such a manner that none could have any just occasion to be offended at them. And considering that the very Jews, and other enemies of Christ, were suffered to live in peace, and the enjoyment of their Religion, they had that confidence, that those who were found Christians, and faithfull to God and their Prince, should not be denied the same privilege.

After this their Answer, they were left a while in quiet, in the mean time happened an occasion for the *Dukes* taking a voyage into *France*, which was followed with a War in *Savoy*, during which time they continued as before: But after that the Exchange of the *Marquisate* was established, together with *la Bress*, the smooth and soft Letters were turned into sharp Edicts, commanding expressly all those of the Religion of the said *Marquisate*,

That they should every one go and declare to his ordinary Magistrate, within 15 days following, whether he would renounce his Religion, and go to Mass, or no; in which case they were promised not onely to be suffered to abide and remain peaceably in their houses, but likewise favoured many other ways: But if on the other side, they were resolved to persist in their Religion, they were enjoyned to retire, and depart out of His Highness Dominions within the space of two months, after the publication of this Edict, and never to return without expresse permission; And that upon pain of death, and confiscation of all their goods: the which goods of theirs they were notwithstanding permitted within the said term of two months, to transport as they should think meet, provided that they transgressed not the limits of the said obedience, but upon no other terms.

This unexpected Edict being published throughout the *Marquisate*, in the end of the Month of *July* 1601, much troubled those of the

Reformed

A sharp and severe Edict against all those of the Marquisate in July 1601.

Reformed Religion in that Country, who immediatly sent Deputies to His Highness to obtain either a Revocation (or at least a Moderation) of the same: And of this they had so much hopes given them by divers persons of quality, that many of the poor people resting upon this broken Reed, let slip a great part of the said prefixed time, without setting their Affairs in order for their departure, whereby they were so much the more surpris'd and amazed, when they understood not many days before the time was expired, that all hope of remedy was now wholly taken away. However, the greatest part of them disposed themselves for their departure, some recommending their goods to their kinred and friends, who remained in the Country, others leaving all they had at random, except what they could carry along with them, to serve for their present necessities.

But now during these two Months, those who were resolv'd to depart, (in case there were no other remedy) were perpetually set upon by their friends and kinsfolk, by all persuasions and motives imaginable, to divert them (if possible) from this their resolution, especially then when they presented themselves before the Magistrate to give in their Answer in writing: To this purpose they were oblig'd to make it in a certain Pew in publick view, where the Magistrates had either the Monks, or other *Roman Ecclesiasticks*, and men of note, who ceased not to propound and urge all that they could possibly imagine probable to shake the faith and constancy of these poor people. Amongst others, a certain *Capucin* Frier, by name *Philip Ribot*, who a little before had exercis'd his gifts in the very same manner in the Valley of *Perosa*, being now employ'd in the *Marquisate*, was very diligent therein, running up and down from place to place, to make as many Profelytes as he could possibly, using all the subtilties imaginable, especially among those whom either the feebleness of age, the weakness of sexe, or the want of estates and riches, might in any probability render them more ductile, and easie to be wrought upon; besides all this, they caus'd them to be brought before the Magistrate one by one, to the end that the constancy of some might not encourage others. Yea very hardly were the husbands permitted to declare for their Wives or Children, and they did so sist the tender ones, That it was very hard to escape without making shipwreck of their Faith and Religion; And further, to accomplish their designs, they prohibited all upon pain of death, any ways to dissuade any one from revolting.

However, it pleas'd the Lord so to fortifie those people, that a great number of them departed unshaken, who went forth as Providence guided them, *not knowing whither they went*: Some steered their course beyond the *Alpes*, to *France*, *Geneva*, and other places; Others retir'd themselves into the Valleys of *Piemont*, where yet was continued the liberty of the reformed Religion, and where they remained without trouble, notwithstanding the Edict import'd, that they should depart out of the Dominions of His Highness.

Now in the beginning of this General persecution, their Adversa-

ries fearing some bold and resolute union of these poor persecuted people, to prevent any combustion or disturbance, gave it out among the Churches of the mountains, that though the terms of the Edict were general, yet the intention thereof was onely to unlodge all those who inhabited in the lower plain, and in the great villages, and other publick places; And that all those who inhabited among the Mountains might be assured of living in peace and quiet.

This Cautelous dealing caused, That at the first, there was not such an universal union of those of the Reformed Religion in all the quarters destined for slaughter, as they could have desired. However in the end, the discovery of their fraud occasioned a more close union among them; For the truth is, at last they spared those of the Mountains, no more then those of the Plains, except that they made no shew of inquiry after the Church of *Pravillelm*, and the quarters thereabouts, which the people of those places perceiving, as likewise trusting to the Ancientness of their possessions, never troubled themselves to make any declaration before the Magistrate, or to prepare themselves at all for their departure, as if the Edict had not at all concerned them. Neither indeed were they at all disturbed, until all the rest who persevered in their Religion, were departed out of the Province, and scattered abroad here and there in several places. At length, they were given seriously to understand, that forasmuch as they had not yielded obedience to the Edict, they were thereby become obnoxious to the punishment therein contained and specified. Whereupon there were some who warned them to have a care of themselves, both in general and particular; In somuch that when they had bethought themselves, they as members of the Communalty besought the Syndicks, of the said communalty, to intercede for them, alledging the reasons for which they conceived themselves not to have been comprized in the Edict, and by consequence that they had not offended out of any malicious intention.

These Syndicks accordingly (whether seriously or perfunctorily, the Lord knowes) made many journeys about this business, but always returned with sad and uncomfortable messages, and such orders, that they found themselves forced in the end to follow. One part of them (the men having given Order to their Families which they left in their houses) retired themselves into the Western Mountains; Those who were capable to bear Arms (which were about two hundred in number) with their Arms, retired themselves into the *Chastellenie de Chasteau Dauphin*, which was not far distant; But those of *Dauphiné*, and who were less disposed, retired themselves into their highest Forrests.

Now before their departure they had given their Neighbouring Papists to understand, that being forced to retire themselves by the threats which were made them for the cause of their Religion, and not being able to take along with them their Families, they intreated them to have them in recommendation, promising suddenly to make a return either of the good or evil that should be done to those their relations either by them, or any ways by their permission: Upon this, the Papists either out of fear, or for some other reasons, did so far sollicite,

that

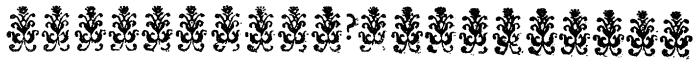
Those of the church of *Pravillelm* Persecuted and Banished.

that in the end, they obtained so far of their Superiours, that the others had Liberty of returning with assurance to their Ancient habitations, without being molested, and that for many years together.

During this persecution, the *Sieur Dominique Vigneaux* Pastor of the Church of *Villaro*, of the *Val Lucerna*, & one of the most ancient & grave persons that were in those days in the Churches of the Valleys, being likewise adorned with excellent qualities, wrote many Considerable Letters, both to their poor persecuted Brethren, to exhort them to perseverance and patience, by encouraging them with lively consolations, as also to certain Lords of quality, to entreat them to intercede in their behalf; as namely, to the Lord *De la Mente* Governour of the *Marquisate*, with whom he had some intimacy, and unto whom he most amply propounded the justice of the cause of the poor persecuted people, with many notable motives and reasons, thereby endeavouring to induce the said Lord, to undertake their protection.

Sieur Dominique Vigneaux a famous Minister of *Villaro*.

CHAP.



CHAP. III.

The cunning Artifices, and wicked Practises both formerly and at present used, to consume and destroy the remainder of the Faithfull in the Valleys of Piemont.

IN the foregoing Chapters, we have the Enemy of our salvation represented unto us, as a *Roaring Lion*; In this, as a *Cunning Serpent*, subtilly intruding himself, and secretly wounding the Faithfull. And indeed, though it be extreme difficult (as the wise man observes) to find out *the way of a Serpent upon a Rock*, yet the poor *E-vangelical Churches*, have from time to time had sufficient experience of, and tasted the wofull and bitter fruits of his deadly malice and hatred, wherein he has not onely improved the wickedness of several private men, but found out a way also to make the publick Authority subservient thereunto, often transforming himself into an *Angel of Light*.

His instruments that he made use of for the compassing of his Designs upon those poor people, were for the most part the Priests and Monks, who continually loaded them with black aspersions, thereby to render them odious and abominable in the sight of all men; nay, they did not onely represent them as Hereticks, but also as *Monstri Infernali* ('tis Prior *Rorencò's* own expression in the *Italian language*) that is, *Infernal Monsters*, or the most cursed creatures, that Hell it self affords.

The treacheries, lies and impostures suggested by those, who were under-hand employ'd by the *Popish* Clergy-men, insensibly to exterminate those poor people, are innumerable; yea there is nothing more sure then that they both had in those days, and at this very day have under pay several persons, whose business it is, to kindle strifes and quarrels amongst the *Protestants*, and to engage them in suits of Law one against another; And when they see them reduced to poverty and despair, then they come and offer secretly, to each of them separately, all the favours imaginable, and an absolute victory over their Enemies. Provided they will either openly revolt, or remain as spies amongst their Brethren to betray them. And the better to prepare and dispose them hereunto by degrees, they assure them, that in case they will employ some Church-men to recommend their affairs to the Judges, they may undoubtedly obtain their desires. But if they cannot perswade either the one, or the other, to revolt or to betray their own

own party, they then foment their quarrels, embittering and inflaming their spirits more and more by means of their usual and ordinary incendiaries (that is to say the Gentlemen, the Lawyers, the Attorneys and the *Popish* Notaries, the most part whereof receive Pensions from *Rome* for this very purpose, who at length endeavour to make them fight it out, promising help to each, that so they may, under a pretence of friendship, bring all their persons and estates to ruine; flattering still both the one and the other by the assistance of some third person, with a good opinion of their pretended right, and persuading them, that in case they should come to a friendly agreement, (as they are exhorted by their Ministers) they should do themselves infinite wrong and injury. And by this course they do oft times oppose and hinder the good endeavours of the Ministers and Elders, whose desires are, to preserve peace and Christian unity amongst their Brethren. Yea, those kindlers of discord, disguising, and making an ill construction, of the Ministers exhortations taken out of the Word of God, do what they can, to persuade the Magistrates and Judges themselves, that it strikes at their Authority, and spoils their Practice. And which is more then all the rest, the Priests and Friars do not cease to enquire and wind themselves more particularly into all the discontents and divisions that at any time happen or arise between man, and wife; master, and Servant; father, and child; and having incensed them what they can one against another, they endeavour to persuade the weaker party to revolt; and that he may be in a better capacity to revenge himself, the said Monks and their Associates offer then all the assistance imaginable, from the Authority of the *Popish* Magistrates, who in all publick employments are to that very end preferred before the *Protestants*, and made their Superiours in power, that so they may sway and over-rule them as they list.

The *Popish* Clergie-men likewise knowing (by experience) that Young men are apt to be in Love, which usually binds and Captivates reason, do frequently propound unto them, by their Emissaries, to match with some *Roman Catholick*, whose portion and other advantages they accordingly Amplifie by officious lies; And so inveigle many innocent Souls, sometimes unknown to their Parents and Friends, and sometimes by open force, and against their wills. And when there is any so Wicked and Rebellious amongst the said *Protestants*, as not to regard admonitions and exhortations, So that the Ministers are forced to proceed to more severe Censures, or Excommunications, then these Monks and Priests ordinarily Censure the *Consistories*, and do what they can to persuade the *Young man void of understanding*, to abandon that party, by whom he is (as they pretend) so ill used, and to embrace the *Popish* Religion, where he shall not onely finde a sure shelter against those who pursue him for his crime, and offences, But shall also be set over them in all politick offices, and employments, that so by that means he may have power in his hands to be revenged of them. This hath been certainly practised by the Monks in the years 1640, 1641, 1642, &c. Even towards some who were manifestly convinced

convinced of Witchcraft, who having revolted at the perswasion of the Monks, had their lives given them, and were set at liberty. And, (because the Monks could not deny but that those miserable creatures were actually Witches, especially in the valleys where they were known by the name of *Maschi*) whensoever they were upbraided with countenancing such Wretches, They answered in a jeering (and as they thought a Witty) manner, *Sapiamo dismascarli*, that is to say, *we have a device to make Witches, to become no Witches*, which was the secret of those men, whereof the Prophet *Isaiah* speaks, saying, *They call Darknes Light, and Evil Good, &c.* and even as *Bellarmin* boasts that the Pope hath power to make *de peccato non peccatum*, *That which is sin, to become no sin*. And thus those Sorcerers and Witches, have frequently enjoyed the very same Exemption from all charges and accusations, which is granted by H. R. H. to all others that revolt, or change their Religion, and not onely so, but oft times also they have been rewarded for their Wickedness, by presents of Money, Merchandizes, and other things, according to their several capacities and occupations : And where any such Apostates were owners of Lands, they were exempted from all manner of Taxes, that so they might thereby enrich themselves, and to this purpose the Gentlemen and other rich Papiſts, are wont to make them counterfeit sales of their Farms and Tenements, and accordingly send them in their conveyances & Rent-Roles, and afterwards secretly and under hand part stakes with them for the profits arising from such emptions, from Taxes and other such like payments. And when the *Protestants* have complained thereof (as they had good reason, the burden laying just so much the heavier on their Shoulders, by how much the others were eased) His Royal Highness gave them indeed a favourable answer, by an Ediēt bearing Date the thirtieth of *June 1649*. but they could never obtain the putting thereof in execution.

The truth is, of all the ways and means, wherein the publick Authority, both Ecclesiastical, and Political, hath usually concurred for these last 60. years, for the rooting out, and utterly ruining the poor *Protestant Churches* in the Valleys of *Piemont*, there hath been none like unto that of the *Missionaries*, established by *Clement* the 8th. in the year 1596. as *Rorenco* mentioneth in His *Memoires*, Chapter 29. p. 135. and Chapter 30, and 31, &c. And indeed, the Monasteries of those Firebrands (as the said *Rorenco* observes page 142.) have always been as so many Citadels in the Valleys, wherein have been harboured many Legions of evil Spirits, who have never ceased to plot and contrive mischief, by their officious Lies, Calumnies, and false Reports, wherewith they have filled the Ears of their Magistrates and Princes, who also for the most part have given more credit to their Counterfeit protestations, then to the real and better grounds and Complaints of those of the poor *Reformed Churches* in their own just defence, and accordingly have either themselves made bloody Ediēts against them, or at least, have subscribed unto such as were suggested & Contrived by the Priests, the *Missionary Monks*, or the Congregation

Rorenco Memi.
c. 29. p. 135. &
c. 31, 32. &c.
Rorenco 142.

De extripandis hæreticis. And although the *Protestants* have reiterated their humble supplications, and laid the same at the feet of His R. H. yet the Innocency, and boldness of those *Missionary Beasts* hath from that time to this, so increased and is come to such a height, that it is altogether insufferable. And that which makes them more confident and insolent, is, that they know they are to be punished by any Magistrate, whatsoever they say or do to the said *Protestants*: No, not when they steal away their very Children! Whereas the *Protestants* are put to death by the Magistrates, if they speak but the least word against the *Missionary Priests*, or attempt to dissuade so much as any of their own Domesticks from turning Papists. As may be seen in the *Dukes Edict* (whereof *Rorencio* in His *Memoires* makes mention p. 136, and 137.) which doubtless was extorted by the said *Missioners*. For contrary to all right and equity: Yea, against the express words of the Law of God, *Deut. 19. 15.* It is said in that same *Edict*, *That one witness shall be sufficient to prove any thing of that Nature against a Protestant: And there is a Reward of an hundred Crowns ordained for that man, who will come and witness against them.* Besides, that such an informer is by no means to be discovered or made known. And all this to encourage those, who either out of Revenge, Envy, or Covetousness, should witness and report false things, as they should be desired and directed by the *Romish Fryers*, see the express words of the very *Edict* as follows.

Rorencio page
1636. 137.

Per le presenti, di nostra certa scienza, suprema auctorità, & assoluta possanza, proibiamo, & espressamente inibiamo à tutti gl'huomini, & habitatori rispettivamente in dette Valli, di qual qualità, e conditione siano, che sotto pena della vita, & confiscatione de loro beni, non habbino ardire, ne presumino di dissuadere, &c. andare alle Prediche delle Reverendi Padri Giesuiti, &c. ne presumino di fare alcuno insulto, e offesa in fatti, ne in parole, à detti Predicatori, &c. Nella qual pena dichiariamo incorrer quelle, che à relatione d' uno ò due, che si saranno ritrovati, alla contraventione sudetta, &c. Promettendo a qual onque avvisarà ò denoncierà i trasgressori che sarà tenuto secreto, e di più quadragnerà scudi cento, &c.

Edict.

By these Presents, upon Our certain knowledge, by vertue of our supreme Authority, and absolute Power, We do prohibit, and expressly inibit all persons, inhabiting the said Valleys respectively, of what quality or condition soever they be, that upon pain of death, and confiscation of their goods, they do not presume or dare to dissuade, &c. to go and hear the Sermons of the Reverend Fathers the Jesuits, &c. nor presume to make any disturbance, or otherwise injure the said Preachers, either in word or deed upon this account, &c. Declaring that all those who shall be found present at such turbulent meetings, shall by the mouth of one, or two witnesses incur the abovesaid punishment, &c. promising, that whosoever shall discover the offenders, shall not onely have his name concealed, but likewise shall for his encouragement, receive a reward of an hundred Crowns, &c.

By vertue of the aforesaid Edict, the Monks being not a little zealous in the Devil their Masters cause, made bold upon all occasions,

both

both in the streets, and publick places, yea in the very Temples (and that during Sermon-time) to assault the *Protestant* Ministers, with all the most base, vile, unworthy, and unsufferable speeches they could possibly devise to vomit out against them, knowing that no man durst censure their *Catholick* zeal, much less witness any thing against their *Fatherhoods*, in the behalf of the *Protestants*, for fear of incurring thereby Excommunication, and other Penalties, ordained against the Favourers of Hereticks: Nay, on the contrary, if by such bravadoes they could at any time draw any word, out of the Ministers, or any other mans Mouth, that did not please their Worship, they had their Hired Witness in a readines, to bring the poor Minister or other *Protestant* to the stake, and that without remission.

There can be no other reasonable interpretation made of that Edict, which they got cunningly of Mad. R. the 16. of *January* 1642. and had it Printed at *Turin*, by *John Sinibaldo*, Printer to the *Duke*, having made His R. H. believe, That the *Papists* were compelled to contribute towards the Maintenance of the *Protestant* Ministers, with some such other fictions and false tales, upon which they obtained an Order of His R. H. for the officers, called *Castellani*, to give the *Missioners* all the writings they should desire or demand of them. *Commandato alli castellani di dover spedir senza difficoltà tutte le scritture che dalli Padri Missionari gli fossero richieste.* By means whereof, the *Missioners* usurping the supreme power of the Prince over the said *Castellani*, and consequently over the poor *Protestants*, compelled the said *Castellani* to make the most unjust ordinances that can be imagined against those poor people, and dictate unto them as many officious lies as they pleased, I leave it to others to consider, whether a Prince may justly lay his *Protestant* Subjects under the power of their profest Adversaries, to whom he gives Authority over the Magistrates themselves? And whether the *Protestants* are bound in Conscience to obey such Magistrates, as are onely the Notaries, or rather the Servants of those who are yet slaves to the *Pope*, and who are sold, to serve the desires of those *Missioners*, without any scruple in, or in the least manner questioning the justice of such proceedings, and by this means expose his poor harmless Subjects to all manner of Wrongs and Oppressions.

What actions so base and injurious to humane Society, may not private men invested with this power put into execution? But to speak more home to the *Missionary* Priests, it is too well known that they did frequently hereby hinder the *Papists* from bearing witness to the truth, when they came to attain any thing in the behalf of their *Protestant* neighbours, no though the matter were never so palpable, and evident on their sides. As for example, when the question is concerning their Habitation, The *Missioners* do perswade those that come to Witness the truth, that so to do were to favour the *Hereticks*, and so to fall irrevocably under the Penalty of Excommunication, whereas it is a meritorious work to bear Witness against them by such officious lies as are dictated unto them by the *Papish* Clergie-men: Nay, they will

will not give leave so much as to the Judges, to prosecute the *Cause that is right, or to judg righteous Judgmt,* when it reflects in the least upon the Catholick party; neither are they suffered at all to make any Executions upon such *Roture-Lands* as are given to the *Roman Clergy*, making those Lands free of Charges, and laying the same upon the Necks of the poor Protestants. And that they may have the better opportunity and pretext to negotiate with those of the Reformed Religion, all the Monks and Friers of the neighbouring Cloisters, usually procure of his Royal Highness every year, the Assignations of Grain, and other Impositions, all that they possibly can, that so those of the Reformed Religion, being obliged to make their Payments into the hands of these Publicans, they may have the better advantage of shewing favour, and giving ample Rewards to such as will comply with their Idolatry and Superstitions, and lay heaveie Loads upon the Backs of those who stand fast to their Principles: by which means the one party grows great insensibly, and the other is proportionably weakened and impoverished. And this has been their practice for many years together at *La Torre, St. Martino*, and divers other places.

I might here mention their frequent falling into the said Valleys with Troops of Armed men, under pretence of quartering there, (as they did in the Years 1560, 1561, 1624, and 1655) thereby miserably to surprize, and make a prey of them. As likewise the crafty Wiles and cunning stratagems which they have always used in their Treaties, which have been still as full of deceits and Jesuitical Equivocations, as of Lines and Sentences, (witness the last unhappy Agreement made at *Pignerolio*) following therein the Maxime of *Rome*; That is, *Never to keep Faith with Hereticks.*

To this I may add their diligent Search and strict Inquiry after all Protestant Books and Writings, committing them with much devotion to the flames, lest they should discover the rottenness of their Principles, and the wickedness of their Actions to the World, and consequently those *Craftsmen's Ware* and Trade in danger to be set at nought, and the magnificence of their great Goddess *Diana* despised, and those *Demetrii* not have so quick a vent for their *Silver Shrines.*

But I cannot here pass over one of their most notorious Stratagems to allure and induce to revolt such as regard their Bodies more than their Souls, and *love the world above God*, which indeed is nothing else, but in imitation of the Devil, when he tempted our blessed Saviour; for, as soon as they see a Protestant reduced to poverty, and very hungry, they immediately *carry and set him upon the Pinnacle of the Temple, and shew him all the Riches, Glory, and Preferments of this world*, proffering to give him *all those, in case he will but fall down and worship their Idol.* And to give the business a better lustre, as it was the Prince of this world that tempted our Saviour, so are most commonly proffers of this nature (through the great subtilty of *Jesuitical heads*) made and published in the Princes name, and under the notion of his bounty and beneficence; and to this purpose dexterously wrest Orders out of their

Rorenco Hist.
pag. 138.

their Princes hands, or at least force and counterfeit the same; a lively proof whereof may be seen in the Dukes own Letter of the twentieth of Feb. 1596. as it is related by Rorenco himself, 138. As also by that Edict published Jan. the 16, 1642. where it is expressly said,

Extract of the
Edict publi-
shed 16. Jan.
1642.

Per dar animo à tutti li sudetti heretici di Catholizarci, vogliamo, & expressamente commandiamo, che tutti quelli che sono venuti nel passato anno, e che veranno à l'avvenire à la santa fede, godano dell'essenione, & immunità d'ogni & qualunque carico reale, & personale da imporsi durante cinq' anni dal giorno di loro conversione; Inhibendo alli, & fattori & ad ogni altro che Spettarà di molestargli per detti carichi sotto pena di scudi cento d'oro.

To encourage all the abovesaid Hereticks to turn Catholicks, it is our pleasure, and we do hereby command expressly, that all those who either did the last year, or shall for the future embrace the holy Faith, shall enjoy an Exemption and Immunity from all and every Tax, (whether real or personal) to be imposed on them, and this for the space of five years, commencing from the day of their Conversion. And we do hereby inhibit the Collectors, and all other Officers whom these presents shall concern, to molest them by virtue of their said Offices, upon pain of an hundred crowns in Gold.

Now it is remarkable, that notwithstanding by the Order abovesaid, his Royal Highness promises them Exemption but for the space of five years, yet he has upon occasion, redoubled and extended these five years to ten, nay some times to fifteen. Although the Mystery of all this is (as hath been above specified) that those Burdens which are taken off the Shoulders of the Revolters, should be laid upon the Backs of those who persevere in the true Religion, the better to break and destroy them.

But as if all this were too little to compass their ends upon the poor Protestants, they found out an admirable and complete Invention, for the more speedily effecting thereof, as may be gathered from *Belvedere's* own relation, pag. 286. where he saith,

Belv. p. 286.

S. A. R. determina ad intercessione di Monsignor Illustrissimo Gio. Battista Vercellino homo vescovo di Aosta, Prelato benemerito della nostra santa fede, e benignissimo alle missioni, instituire una Congregazione sopra gli affari dell'eresie, sotto la Presidenza del serenissimo Principe Cardinal di Savoia, & in essenza di Monsignor Illustrissimo Arcivescovo, col l'intervento di Primi Presidenti, e Signori del stato, e di alcuni Ecclesiastici Teologi.

His Royal Highness hath determined at the Intercession of the most Illustrious Lord Gio. Battista Vercellino, now Bishop of Aosta, a Prelate deserving much of the Holy Faith, and most favourable to the Missions, to institute a Congregation for the Affairs of Heresie, under the Presidency of the most serene Prince Cardinal di Savoia, and in his absence, of the most Illustrious Lord Arch-bishop, together with the chief Presidents, Lords of State, and some Ecclesiastical Divines.

It was this same Congregation *de extirpandis Hereticis*, which in the Year 1655. undertook to judg concerning the Rights of the Protestants; their Meeting-place was in the Arch-bishop's own House, the Bishop himself being President, and with him the Confessour of his Royal Highness; the Abbat *de la Monta*, the Prior *Rorengo*, Marquess *Pianessa*, the great Chancellour, the chief President of the Chamber, by name *Philippa Ferraris*, the chief President of the Senate, together with the Presidents *Beletis* and *Nomis*, every one of them hired by the Court of *Rome*, to undermine the Liberty of the Protestant Churches, by robbing them of their ancient Privileges, under several Pretences, and upon false and wicked Informations, sometimes in one respect, and sometimes in another: and the better to palliate and disguise these their Actions, they usually surprize the Duke with heavy and grievous Accusations, and so upon the sudden obtain several Edicts against the poor Protestants, before they can be heard in their own Justification, as you may see in *Rorengo's* Book intituled, *Narratione dell' introduzione de gl' heretici nelle valli del Piemonte*, which was printed at *Turin*, in the Year 1632. where he expressly says, that the intention of his Royal Highness is rather to restrain, than to enlarge the Limits prescribed to the Protestants, boldly charging his own Design upon the Prince. It was to this Council likewise that were sent all those who might have any pretension of preserving their Goods, upon the account of revolting, in the Year 1650. as it plainly appears by those Orders, at that time published against those, who pretended to inhabit out of their prefixed Limits, which Orders are in a manner the very same with those of the Year 1655. For after the Narrative of the Declaration of the Confiscation of Goods, and out of spleen to those who should not yield obedience thereto, there are these Expressions,

Rorengo Narratione dell'Introduzione de gl' heretici nelle valli di Piemonte.

Con Dichiaratione, che tal riduzione restarà circonscritta, e così di nissun pregiudicio, in quanto à quelli, che faranno fede inanzi l' Eccellentissimo Consiglio da S. A. R. eretto in Torino, per l' augmentatione, e conservatione della fede Catholica d' essersi catolizzati, &c. fra giorni quindici.

That is, That such a Reduction shall rest circumscribed, and so become no prejudice at all to those who shall engage the most Excellent Council of his Royal Highness, erected in Turin, for the augmentation and conservation of the Catholick Faith, to turn Catholick, &c. within fifteen days.

It was at the earnest Suit and Request of such like men as these, that *Emanuel Philibert* in the Year 1565. June the tenth, commanded all such, as would not go to *Mafs*, to depart within two Moneths out of his Territories, and as for the Inhabitants of the Valley of *Barcelona*, to depart within one Moneth, as it is related by *Rorengo* in his *Historical Memoires*, pag. 74, 76, & 107. But the said Duke perceiving soon after, that the thing was very unjust, he gave them leave to stay, and to enjoy those their ancient Liberties, which he himself hath confirmed unto them

Ror. Hist. p. 74, 76, & 107. Belvedere.

them in the Year 1560. as the Adversaries themselves, namely, Priour *Rorenco*, and *Belvedere* the Frier, do mention in their Historical Relations.

Edict against the Protestants of the Valleys 1602.

In the very same Shop, and by the same hands, were fabricated the following Edicts, described at large by the said *Rorenco* in his *Narrative*, whereof one bare date in the Year 1602. February 25. wherein they make *Charles Emmanuel* speak and say, that *he will utterly destroy the said Religion* (pretended to be) *heretical*. And to that purpose, *he enjoyns the Protestants, upon pain of Death, to banish from amongst them, all manner of Schools, either private or publick* (even as *Julian* the Apostate did formerly, to extirpate the *Christian Religion*; witness *Amianus Marcell.* in his two and twentieth Book) *forbidding them also to receive any strangers amongst them, that should be either Ministers or School-masters*. And in another Edict of the eighteenth of December 1622. *He forbids them all manner of sending their Youth into any foreign Schools suspected to be infected with the pretended Heresie*, witness *Rorenco*, pag. 233. whereby it manifestly appears, that the Design was indeed to have destroyed the Protestant Religion.

Amian. Marc. l. 22. p. 259.

Another Edict of 18. Decemb. 1622.

Rorenc. p. 233.

In the foresaid Edict of February 25. 1602. *He debars* (for the same end) *all manner of Protestants from publick Offices, either great or small*. I shall insert his own very words,

Prohibiamo che alcuno eretico della detta pretenduta Religione, possi haver officii publici in alcuna communita, ò terra, ò luogo del dominio nostro, e quelli che li hanno debbino lasciarli, ne esser ammessi all' officio di nodarò, &c.

And from this very cause, proceed all other Edicts which have been issued against the Protestants of *Saluces*, whereby they are forced and compelled to go to *Mafs*, whether they will or no, which thing *P. John de Moncalier* Missionary Monk, maintains to be lawfull, witness *Rorenco* in his fore-mentioned Book, pag. 192. & 193. where we must observe by the way, that both the said Missioner, together with Priour *Rorenco*, and all the Doctours of the *Romish Church*, who have perused and approved the said Book, have not well observed in what Epistle *Paul* relates the Institution of the Holy Supper, saying, *Ego enim accepi à Domino, quod & tradidi vobis, &c.* For the same Book says in pag. 194. that it is in the Epistle to the *Hebrews*. It's a pity those Seraphick Doctours are no better versed in the Scriptures.

Rorenc. p. 192, 193.

To the same effect, that is to say, to smother and extinguish the true Religion, came out an Edict in the Year 1601. whereby *all Protestants were commanded, either to go to Mafs, or to depart the Land two Moneths after the publication thereof*. And by another Edict of the Year 1602. the same is commanded, and but fifteen days time given to depart: and in the very same Year, *Monsieur Ponte*, Governour of *Pignerol*, enjoyned in the name of his Royal Highness, the Protestants of *Lucerna, Fenile, Bubiana, and Campiglione, to quit their Habitations*

Rorenc. p. 152.

and

and Countrey within five days upon pain of death. The same order was given to those of *Val Perosa* some few days after. To this we may (not unfitly) joyn *Prefect Ruffan's* Order, given out the eighteenth of *November, 1634.* enjoying the Protestants of *Campiglione*, to leave that place within four and twenty hours, upon pain of Death, which was executed without mercy. The same was done the last Year 1655. by *Gastaldo*, who gave no longer term than four and twenty hours for those of *Val St. Martino* and *Perosa*, to depart upon pain of Death, and three days to those who lived beyond *Pelice*.

Now there is nothing more clear, than that the Monks and Priests were the Framers of those Edicts against the Protestants, and that they suggested them to the Duke; for his Royal Highness has many times revoked the same, perceiving that he had been abused by the said Informers, (as he himself declares in his Concessions of the twentieth of *June 1620.* saying, that he would have the same to be observed, *Nonostante ogni altro ordine in contrario, i. e. Notwithstanding any other Order to the contrary.* It will be again more than evident, if we consider, that before the publication of those Edicts, some Projects or Draughts thereof, have been seen in the Great Chancellour *Piscina's* House, written by Priour *Rorencò* his own Hand; the same is likewise clear by Duke *Charls Emanuel* his Letter, written the eighth of *March 1602.* to *Philippe Ribotti* Missioner and Jesuite, and registered in *Rorencò's* Memoires, pag. 159. wherein his Sacred Highness speaks in the following terms, *Faremo li ordini particolari che V. P. ci accenna esser necessari. i. e. We will make those particular Orders which your Fatherhood esteems to be necessary.* & pag. 180. *Padri Missionari ne diedero parte a S. A. la quale fece Editto come segue. i. e. The Missionary Fathers communicated to his Highness who made an Edict as follows.* We may see this also by the Edict of the said Prince of the three and twentieth of *December, 1622.* against the Protestants, the which (says he) were made according to the Popes Brief of the second of *July* in the same Year.

But now many times on the other side, when these Missionary Fathers saw that they could not possibly persuade his Royal Highness to an open Persecution against the generality of the Protestants, then they usually tormented them one by one, upon several calumnious pretences, whom they delivered up to the Inquisitours, who contrary to all Forms of Justice, forthwith condemn them, without so much as hearing, or letting them know their Accusers. They took (amongst others) one Mr. *Sebastian Bajan*, in the Year 1622. and after the Inquisitours had cruelly tempted and tormented him for the space of fifteen Moneths, they burned him alive at *Turin*, in the *Palace yard* on the three and twentieth of *November, 1623.* where he died, singing the praises of God in the midst of the flames.

One of the most diabolical and unsufferable Cruelties committed by the Priests, and Missionary Monks, against the Protestants, is that of stealing away their Children, which was the Trade of *Bonaventure de Palazzolo*, and of Priour *Rorencò*, who doth not stick to boast of it in

Rorenc. p. 153.

Rorenc. p. 260.

The Order of *Gastaldo*.

Concessions of 20. of *June 1620.*

Rorenc. p. 159.

p. 180.

An Edict of 23. Dec. 1622.

Seb. Bajan first tormented, then burnt.

in his *Memoires*, pag. 235. They stole away very many in the Year 1655. in the time of the Massacre, whom they would not afterwards restore, notwithstanding that his Highness had promised it by his Patent, and for to continue that Trade with licence, those wicked men have caused that Article of the Patent to run thus,

Non potrà alcuno di detta Religione pret. Rifor. esser sforzato d'abbracciar la Religione Catholica Apostolica Romana, ne' figliuoli potranno esser tolti alli loro parenti, mentre che sono in età minore, cioè li maschi di dodeci, & le femine di diecci anni.

That no person whatsoever of the said pretende d Reformed Religion, be in any wise compelled (or forced) to embrace the Catholick, Apostolical, Roman Religion. Neither shall their Children be stollen or taken away from their Parents, during their minority, that is to say, the Males twelve years of age, and Female ten.

The truth is, this is the most execrable of all the *Turkish* Tyrannies, for the *Turks*, in some of their Provinces, do steal away the *Christians* Children, and infect those tender Infants with the Impieties of *Mahomet*, thereby to root out by degrees the *Christian* Religion; but there is this difference, namely, that the *Turks* do so to their own Subjects onely, whereas the Popes Ministers do it to those over whom they have no right at all.

In sum, the cunning Wiles and Stratagems to exterminate the poor *Waldenses*, are too numerous to be comprehended in a short Discourse; neither is it indeed at all needfull to dwell upon this point any longer, for as much as the sequel of this History consists of almost nothing else; and though the Court of *Savoy* will by no means acknowledge the matter of Religion to be the true fundamental cause of the late Troubles in those Valleys, yet the effects plainly shew it to be so, there being very few either of those that were slain, or those that were Prisoners, who were not tempted to the utmost to renounce their Religion. I shall onely content my self to instance in two very sad Examples, where certainly (if ever) the subtil windings and insinuating Arguments of Jesuitical Spirits, with *all manner of deceivableness of unrighteousness*, sufficiently evidenced their great power and influence. I must needs confess, I should be very tender in bringing upon the Stage other mens Infirmities, but for as much as the following Declaration was by the parties themselves penned for that very end and purpose, besides that there are many Lessons therein contained, from which the *Christian* Reader cannot but reap much satisfaction and advantage, I have inserted the same in its native and original Expressions, as followeth.



La Declaration repara-
rive que les Sieurs Pierre Gros, &
François Aguit cy devant Pasteurs
en la Vallée de *Luserne* en *Piemont*,
ont fait en pleine assemblee le 25.
& 29. du mois d' Aout 1655. au
lieu de *Pinache* en la Vallée de *Pe-*
rouse, pour témoigner l' extreme
deplaisir qu' ilz ont eu de leur pre-
cedente revolte, à laquelle ils s' é-
toient portés par infirmité, durant
le temps qu' ils ont été detenus es
prisons à *Thurin* avec un abjurati-
on du Papisme.

Messieurs & tres Honores
Peres & Freres au Seig-
neur,

Nous eussions souhaité, qu'un suiet
moins fâcheux nous eût obligés
de parétre en public, & qu' une occa-
sion plus favorable nous eut appellés à
nous faire conoitre au monde par quel-
que action signalée, dont la memoire
fut in benediction dans l' Eglise: Mais
puis qu' il faut que nôtre nom ne soit
rendu celebre que par les extremes
malheurs, qui nous ont accablés, &
par l' horrible scandale, que nous ve-
nons de donner à l' Eglise de Dieu
nous sortons des cachots de nôtre
confusion, & nous presentons de-
vant les hommes, pour faire parétre
à tout le monde nôtre conversion & re-
pentance, & donner des preuves indub-
itables du déplaisir qui nous reste d' a-
voir été si lâches, que d' avoir a-
bandonné nôtre premiere profession.

A Declaration reparative
made in a full Congregation the 28
and 29 of August 1655 at *Pinache* in
the Valley of *Peroule*, by Mr. Peter
Gros, and Mr. Francis Aguit for-
merly Ministers, in the Valley of *Lu-*
cerna, in *Piemont*; to testify their
extreme sorrow, for their defection
through infirmity, from the true Re-
ligion, during the time of their im-
prisonment at *Turin*, together with
their abjuration of *Poperly*.

Most Honoured Fathers and
Brethren in the Lord.

WE could have wished that
a less sad Subject had caused
this our appearance in pub-
lick, and a more favourable occasion
had made us known to the World by
some notable action, the Memory
whereof might have been as a blessing
in the Church: But since our names
cannot be famous, but by the extrem
misfortunes which have overwhelm-
ed us, and by the horrible scan-
dal which we have given to the
Church of God, we now come forth
out of the Dark Dungeons of our
own shame and confusion, and pre-
sent our selves before men, to Te-
stifie to all the World our Con-
version and Repentance, and to give
indubitable proofs of our griefs, for
that we have been so base, as to for-
sake our former profession.

When

When we make reflexion upon those advantages, wherewith the Lord hath gratified us, above an infinite number of others, such as to have been born in his Church, to have suckt in piety together with our Milk, to have received the Grace of his saving knowledge, and been taught the true happiness; And finally to have been called to the highest employment that men can have in this World, *viz*, to be the Heralds of Gods Justice, and Preachers of his Truth, we cannot speak of our offence without horror, and must needs confels, that it is a sin so much the more odious, and that, having known our Masters will, we have yet withdrawn our shoulder from his Service, to go act quite contrary to his commandments.

It was in these last Calamities which have over-run our COUNTRY, we thus made shipwrack, after we had lost our liberty, with all our goods, when the Enemies of the truth, having resolved wholly to exipate the Reformed Religion in the Valleys of *Piemont*, did exercise most Barbarous cruelties upon our COUNTRY-men; And we being fallen into their hands, after they had shewed us how far their Inhumanity could reach, to give us a proof of the utmost degree thereof, they caused us to be thrown into Prison, where they proceeded against us, and Sentenced us to Death, as guilty of Treason, and Ring-leaders of Rebellion, and ceased not to set before our Eyes the torments and punishments to which we were condemned, to render us more flexible to the inticements of the Jesuits who did incessantly sollicit us, to accept of a pardon which they should obtain for us, provided we could but

Grand nous faisons reflexion sur les avantages, dont le Seigneur nous avoit gratifiés, par dessus une infinité d'autres personnes, nous ayant fait naître dans son Eglise, & sucer la piété avec le lait. Nous ayant encore honorés de sa salutaire connoissance & enseigné le chemin de la vraye félicité, & finalement nous ayant appelés à la plus haute des charges, dont il honore les hommes en ce monde, pour nous faire des Herauts de sa justice & des Annonciateurs de sa vérité, nous, ne pouvons parler qu'avec horreur de nôtre faute, & avouer franchement que c'est un péché d'autant plus enorme & detestable, qu'ayant scû la volonté de nôtre maître, nous avons tiré, l'épau-le arrière de son service, pour faire tout le contraire de ce qu'il nous commande.

C'est en ces dernières calamités qui ont Inondé nôtre pays, que nous fîmes naufrage, après avoir perdu la liberté, avec tous nos biens, lors que les ennemis de la vérité, s'étant proposé d'exterminer entièrement la Religion Reformée es Vallées du Piemont, exercèrent leurs barbaries & cruautés sur nos compatriotes; étant tombés entre leurs mains, a pres nous avoir fait experimenter jusques où peut aller leur inhumanité, pour nous en faire tirer les dernières preuves, ils nous firent traduire dans les prisons, où on nous a formé un procès, & sententiés à la mort comme Criminels de leze Majesté & chefs de rebellion & on n'a cessé de nous proposer les tourmens & le supplice auxquels on nous destinoit, pour nous rendre d'autant plus ployables aux sermons des Jesuites & autres qui ne se lassoient jamais de nous solliciter à recevoir la grace qu'ils promettoient, nous faire obtenir, moyennant que nous embras-
sions

faisons le Papisme en abjurant nôtre Religion.

Aux premières attaques il sembloit que bien loin de succomber nous avoions assez de force & de vigueur, pour mépriser, tout ce que la superstition pouvoit mettre d'effroyable, devant nos yeux, & que ces ombres funestes de mort desquelles on nous menaçoit en n'avoient pas assez de pouvoir pour éteindre cette lumière celeste, qui rayonnait dans nos âmes. Mais nous avons appris à nôtre extrême regret quelle est la fragilité humaine, & reconnu combien fallacieuse est la prudence de la chair, qui pour nous faire jouir d'une vie Caduque & passagere, nous a fait renoncer aux biens innérables, qui sont préparés aux enfans de Dieu, & à la joye Eternelle de la quelle sont participant ceux qui perséverent jusques à la fin. C'est elle qui par un desir de conserver cette maison d'argille & cet habitacle terrestre, & de nous soustraire d'une mort honteuse, & d'un supplice infame aux yeux du monde, nous a portés à une honteuse revêlité, & a tourner le dos à celui, qui est la source de vie, Nous avons presté l'oreille à cette trompeuse Dalila, & incore qu'il n'y ait eu aucun raisonnement si puissant qui ait peu en quelque façon obscurcir la vérité que nous professions, nous confessons librement, que la crainte de la mort, & l'horreur du supplice ont ébranlé nos courages & abbatu nos forces, & que nous sommes écoulés, comme de léau, pour ne résister pas jusques au sang, ainsi que la profession non seulement de Chrétiens, mais qui plus est de Pasteurs de l'Eglise nous y obligeoit.

Persuadés par un raisonnement trompeur, que nôtre vie étoit meilleure

embrace Popery, and abjure our Religion.

At their first onsets, we were confident, that being far from yielding unto them, we had strength and constancy enough, to despise whatsoever Superstition could present as dreadful or terrible before our eyes; and that the dark and mournfull shadows of Death it self, wherewith they threatned us, were not powerfull enough to extinguish that Heavenly light which then shined in our Souls. But we have learned to our extreamest grief, how frail our nature is, and how deceitfull the Wisdom of the flesh, which for the joyment of a frail and transitory life, made us forgo those inexpressible good things which God hath prepared for his Children, and that everlasting joy, whereof those that persevere to the end, are made partakers. It was this carnal wisdom, which out of a desire to preserve this House of Clay, and this earthly tabernacle, and to avoid a shamefull death, and a punishment ignominious in the eyes of the world, induced us to a shamefull falling away, and to a turning our backs upon him who is the fountain of life; We have lent our Ears to this deceitfull *Dalilah*, and although there were not offered us any reasons so strong as in the least measure to obscure the truth that we did profess, yet we freely confess, that the fear of death, and the horror of torments, did shake our courage, and beat down our strength, and we have decayed, and dried up like water, not resisting to blood, as the profession, not onely of *Christians*, but (what is more) of Ministers of the Church did oblige us to do.

Having been persuaded by deceitfull reasoning; *That life was better then*

then Death; That we might be further profitable to the Church, to our Country, and to our poor families, that there was no glory to die as Rebels; And that one day we might get out of Captivity to manifest unto the World, that if the Confession had been wanting in our mouths, yet the faith was not wanting in our hearts.

Thus we accepted of pardon, under these miserable conditions, and have not stuck to enter into the Temple of Idols, and give up our mouths and tongues, to utter Blasphemies against the Heavenly truth, in denying and abjuring of the same, and our Sacrilegious hands likewise, to subscribe the Aëts and Events of this infamous Apostasie, which have drawn many others into the same perdition: Our light is become darkness, and our salt hath lost its favor, we have fallen from Heaven to the Earth, from the Spirit to the flesh, and from life unto death! We have been made the Object of the curse of the Lord, who pronounceth wo to those, by whom Scandal cometh; And having made light of the threatenings of the Son of God against those, who shall deny him before men, we have deserved to be denied by him, before his Heavenly Father! Finally, we have rendred our selves unworthy of Divine favours and mercy, and have drawn upon our guilty heads, whatsoever is most dreadful in the Wrath of God, and his indignations! and have deserved to be rejected of the Church, as Stumbling blocks or stones of offence, and that the Faithfull should even abhor our company.

But as we have learned in the School of the Prophets, that the mercies of God are infinite, and that the Lord taketh no pleasure in the Destruction of his poor Creatures, but cal-

que la mort, que nous pourrions encore être utiles à l'Eglise, à la Patrie, à nos pauvres familles, qu'il n'y avoit point de gloire de mourir comme rebelles, & qu'un jour nous pourrions sortir de captivité, pour faire parètre à tout le monde, que si la confession nous manquoit à la bouche, la foy ne defailloit pas dans le cœur.

Nous avons accepté la grace sous ces funestes conditions, & n'avons pas fait difficulté de nous porter au Temple de l'Idole & d'employer nôtre bouche & nôtre langue pour prononcer des blasphemes contre la verité celeste, en l'abjurant & renorçant, & nôtre main sacrilege pour signer les actes de cette infame apostasie, qui en à attiré plusieurs en la mesme perdition, nôtre lumiere est devenue tenebres, & nôtre sel à perdu sa saveur, nous sommes tombés du ciel en la terre, de l'esprit en la chair, & de la vie en la mort! nous avons été faits l'object de la malediction du Seigneur qui prononce malheur contre ceux qui scandale avient, & ayant meprisé la menace, que le filz de Dieu fait contre ceux qui le renieront devant les hommes, avons merité d'être reniez devant son pere celeste: En fin nous nous sommes rendus indignes de la faveur divine, & avons attiré sur nos testes criminelles, tout ce qu'il y à de plus épouvantable dans la colere de l'Eternel & en ses indignations, & avans merité que l'Eglise nous rejette comme pierres d'achoppement & de scandale, & que les fideles ayent horreur de nôtre rencontre.

Mais comme nous avons appris en l'école des Prophetes, que les misericordes de Dieu sont infinies, & que l'Eternel ne prend point de plaisir en la destruction de sa pauvre creature, ains ap-
pelle

pelle le pecheur a repentance pour luy donner la vie, nous prenons la hardiesse, de nous presenter devant sa face, & de nous humilier en sa sainte presence, pour deplorer la grandeur de nostre forfait, & pour luy faire une libre confession de nostre iniquité : pleüt à Dieu, que nostre teste se fondit en eaux d'amertume & que nos yeux fussent changés en vives fontaines de pleurs pour représenter la douleur, dont nos ames sont angoissées Nôtre peché qui n'est pas ordinaire et du commun demande une repentance extraordinaire, & comme nous le reconnoissons comme l'un des plus grands qui se commettent dans le monde, aussi souhaiterions nous que nôtre repentance pe ut atteindre le dernier degré d'humiliation, afin que les actes de nôtre contrition fussent connus à toute la terre. Si David pour de plus legeres fautes a voulu que ses doleances, Et la profonde repentance fussent perpetuelles dans l'Eglise, nous n'aurons point de honte de publier aux hommes l'inconsolable regret, qui nous reste d'avoir offensé Dieu, scandalisé l'assemblée des Saints & imprimé sur nôtre front la marque d'un Eternel opprobre, par une miserable revolte pour en faire vivre la memoire a perpetuité, si seulement nous pouvons faire conster de l'extreme deplaisir que nous en avons conceu, pour desavouer tout ce que la crainte nous a fait faire par force contre les sentimens de nôtre conscience. Nous esperons que celuy qui a pardonné à St. Pierre ses rememens dans la Cour de Caiphe, nous fera les mesmes graces, puisque nous venons luy en demander un tres humble pardon la l'arme à l'oeil, la confession à la bouche, & la contrition au coeur, & que comme il y a joye au ciel pour un pecheur qui vient a repentance il y aura aussi joye en l'assemblée des fideles, quand ilz verront nôtre conversion au Seigneur.

leth the Sinner to Repentance to give him life, we are bold to appear before his Face, & to humble our selves in his holy presence, to bewail the greatness of our Sin and make unto him a free Confession of our Iniquity: O that our heads might melt into waters of bitterness, and our Eys were turned into Fountains of Tears, to express the grief wherewith our Souls are pressed down. Our Sin as it is not ordinary, so it requireth of us an extraordinary Repentance; and as we acknowledg it to be one of the greatest that may be committed, so do we wish, that our Repentance may attain to the highest degree of Humiliation, that so the acts of our Contrition may be known to the whole World. If David, for lighter faults was willing, that his Complaints, and his deep Sorrow, and Repentance should be left as it were for a Memorial in the Church, well may we not be ashamed to publish amongst men the inconsolable regret which we have for having offended God, and given occasion of Scandal to the Assembly of the Saints, and we deserve to have imprinted upon our Foreheads the mark of a perpetual Infamy, by our miserable Fall, to make the Memory thereof continue for ever. And if we can make it appear, that the Sorrow it hath begotten in us is extreme, and that we disclaim now whatever fear formerly forced us to do against the Dictates of our Consciences; we hope, that he who forgave Peter his Denying of Christ in Caiaphas his Court, will grant us the same Grace, since we are come to beg Pardon in all Humility with Tears in our Eys, Confession in our Mouths, and a Contrition in our Hearts; and that as there is Joy in Heaven for one Sinner that repenteth, so there may be Joy in the Congregation of the Faithfull, when they shall see our Conversion to the Lord.

Great

Great God! Almighty Father! dreadfull in thine anger, in whose presence no Sinner can subsist a moment, we prostrate our selves at the feet of thy Greatness, as poor miserable Offenders, acknowledging, and confessing, that we have justly provoked thee to anger, by our Transgressions and Iniquities, and drawn upon our selves thy righteous Judgments, in that we have forsaken thy heavenly Truth, and bowed the Knee before the Idol! But how shall we now appear before thee, O thou Judge of the Quick and the Dead, since we have by so doing, deserved to feel not only in this Life thy most severe Rod, and Punishments, but that thou shouldst also cut us off from the number of the Living, and cast us headlong into the Lake of Fire and Brimstone, where there is weeping and gnashing of teeth. O God! rich in Compassions, and infinite in Mercies! which thou multipliest even in Judgment, do thou convert us, that we may be converted! be mercifull to us, forgive us our offence! blot out our Iniquity! & impute not unto us our sin! open unto us the Door of thy Grace, that we may be Partakers of thy Salvation! O Lord *Jesus*, Redeemer of our Souls, who camest into the World for the sakes of poor penitent Sinners, look upon our affliction! receive us to mercy! and grant that our sins being washed away in thy most precious Blood, we may draw near the Throne of thy Grace, with confidence to obtain mercy: raise us up from our Fall! strengthen us in our weakness! and although Satan hath sought to sift us, suffer not our Faith to fail! work in us effectually both to will and to do according to thy good pleasure. It is thou that hast stretched out thine arm towards us! It is thy strong hand which hath helped us! Thou hast ta-

*Grand Dieu & pere tout puissant redoutable en ton ire, & devant qui nul pecheur ne peut subsister un moment, nous nous prosternons aux pieds de ta grandeur, comme des pauvres Criminels, reconnoissans & confessans que nous avons irrité ta juste colere par nos iniquités & transgressions, & attiré tes justes jugemens sur nous, lors que nous avons abandonné ta verité celeste et ployé le genouil devant l'Idole, mais comment comparoitrons nous devant ta face irritée, Fuge des vivans & des morts, puis que par cela nous avons merité non seulement d' experimenter en cette vie ce que tu exerces de plus horrible en tes verges & chatiments, mais mesmes que tu nous retiranches du nombre des vivans, & nous precipies dans les abysses de mort & dans l'estang de feu & de de soulfre ou il y a pleur & grince ment de dents: O Dieu tu abondes en compassions, & es infiny en tes misericordes, tu les multiplies à l'encontre du jugement, Converty nous afin que nous soyons convertys, fay nous misericorde, pardonne nous nôtre peché, efface nôtre iniquité, ne nous impute point nôtre faute, ouvre nous la porte de ta grace, afin que nous participions à ton salut. O Seigneur *Jesus* redempteur de nos amts, qui es venu au monde pour les pauvres pecheurs repentans, regarde à nôtre douleur reçooy nous à mercy, & fay que nos pechés étant lavés en ton precieux sang, nous nous puissions approcher en confiance du throne de ta grace pour obtenir misericorde, Releve nous de nôtre cheute, fortifie nous en nos foiblesses, & encore que Satan ait demandé à nous Cribler, ne permets point que nôtre foy vienne à defaillir, produis en nous avec efficace & le vouloir & le parfaire selon ton bon plaisir. C'est toy qui nous as tendu le bras. C'est ta main forte qui nous a secourus, tu nous as tiré de capti-*

vité corporelle & spirituelle dans laquelle nous Croupissons pour nous mettre en liberté de te pouvoit invoquer, tu nous as exaucés des lieux profonds, & nous as donné nouvelle matiere de nous ézayer en tes bonnés, & benir ton saint nom, Gloire Eternelle t'en soit rendu en tout temps, & en tout age. Ainsi soit il.

Ames fideselles qui voies comme nous portons un coeur contrit et une ame brisée devant l' Eternel, pour nous humilier devant sa face. Ayez commiseration de nôtre lamentable Etat, Aprenez par nôtre exemple à reconnoitre quelle est la foiblesse humaine & en quel precipice nous trébuchons, lors que Dieu retire sa grace arriere de nous. Considerés que comme ce nous a esié un malheur extreme d'estre tombés dans un si grand peché, vous avés matiere de vous éjovir en Dieu de la grace qu' il vous fait d'estre encore debout, Veillés & priés afin que vous n'entriez pas en tentation. Tenez ferme ce que vous avez, que nul ne vous ravisse vôtre Couronne. Soyez fideselles au Seigneur *Jesus* j' usques à la mort, pour obtenir la Couronne de vie, & soyez persuadés que hors de la profession de sa verité, dont vous possedés l' avantage exclusivement à toute autre religion, il ny a qu' ombre de mort, horreur & épouvantement. C' est de quoy nous vous pourvons asseurer par nôtre propre experience, puisque des le moment que nous eumes donné nôtre consentement à cette malheureuse Apostasie nôtre conscience ne nous a donné aucun repos, & par ses horriblemens & continues agitations, ne nous a laissé joüir d' aucune des consolations, dont une ame Chretienne est participante en la tribulation j' usques à ce qu' il a plu à Dieu de nous tirer du bourbier infame de *Babylon*, pour nous faire rentrer dans son Eglise.

ken us out of captivity both of Body and Soul, in which we lay languishing, to afford us the liberty to call upon thee! Thou hast heard our cries out of the deep, and hast given us new cause to rejoyce in thy goodness, and to blefs thy holy Name, to whom be everlasting glory ascribed at all times, and in all Ages. *Amen.*

You faithfull Souls, who see how we bring a contrite heart, and a broken spirit before the Lord, to humble our selves in his presence, O commiserate our lamentable condition! Learn by our Example to know how great humane frailty is, and what a precipice we fall into, whensoever God with-draweth his grace from us! Consider, that as it hath been unto us an extreme unhappines to have fallen into so great a sin, so have you an argument to rejoyce in God, in regard of that grace which he affordeth you as yet to stand! Watch and pray, that ye enter not into temptation! Hold fast what you have, that so no man take away your Crown from you! Be faithfull to the Lord *Jesus* even unto death, that so ye may obtain the Crown of Life! and be assured, that out of the profession of his Truth, which you profess exclusively from all other sorts of Religion whatsoever, there is nothing but death, horreur, and astonishment. This is a thing which we are able to assure you by our own experience, seeing from the very first moment, that we gave our consent to this unhappy Apostacy, our Consciencés have given us no rest at all, and through their continual combustions and agitations have they not suffered us to enjoy any other comfort whatsoever which a *Christian* Soul at any time enjoyeth in tribulation, untill it pleased God to draw us out of the filthy Quagmire of *Babylon*, and caused us to return into his Charch. You

Christians

Christians, who see us return into the bosom of the Church, lend us your helping hand, and let your arms be opened to embrace us, seeing we beg your pardon for the Scandal which we have given you. Do not think us unworthy of your holy Communion, although we have been an occasion of offence! Suffer us to pour into your bosoms a torrent of tears, to deplore our condition, and to assure you in the anguish of our Souls, that our grief is greater than we can express! Help us by your holy Prayers to the Lord, and publish our Repentance in all places where you conceive our sin hath been, or shall be known, that so it may be evident to all the World, that from the very bottom of our Souls, we grieve & sorrow for it, and that in the presence of God, and of his holy Angels, and in the sight of those who are Witnesses of our Conversion, that we do abjure, and detest the pretended Sacrifice of the Mass, the Authority of the Pope, and in general, all sorts of Beliefs, and Worships dependent upon them. We recant whatsoever we may have pronounced to the prejudice of the Evangelical Truth, and promise for the future, through the grace of God, to persevere in the Profession of the Reformed Religion, to the last moment of our Life, and rather to suffer Death and Torments, than to renounce that holy Doctrine which is taught in our Church, according to the Word of God, even as we swear and promise, with our bended Knees upon the Earth, and our Hands lifted up to the Eternal, our Almighty God and Father, Son, and Holy Spirit. As we desire his Assistance to do this, even so help us God. *Amen.*

Chrestiens qui nous voyés retourner au gyron de l'Eglise tendés nous la main, et nous recevés a bras ouverts, puis que nous vous demandons pardon du scandale que nous vous avons donné, Ne nous dedaignez pas en vôtre sainte Communion, en core que nous ayons été en achoppement, Permettés nous de verser dans vos seins un torrent de larmes, pour deplorer nôtre condition, & de vous dire dans la tristesse de nôtre ame, ce que nôtre douleur ne peut exprimer. Aidez nous par vos saintes prieres au Seigneur, & publiés nôtre repentance par tout, ou nôtre peché aura été connu, afin qu'il soit noivoire à tout le monde que nous en gemissons du plus profond de nôtre ame, & qu'en la presence de Dieu & de ses Sainctes Anges, & à la veüe de ceux qui sont tèmoin de nôtre conversion, Nous abjurons & detestons le Sacrifice pretendu de la Messe, l'authorité du Pape, et generalement toutes les creances & les cultes qui en dependent, Nous nous retraçons de rout ce que nous pouvons avoir prononcé au prejudice de la verité Evangelique, & promettons à l'avenir moyennant la grace de Dieu de perseverer en la profession de la Religion Reformée j' usques au dernier soupir de nôtre vie, & de vouloir plutôt souffrir la mort & le supplice, que d'abandonner cette sainte doctrine qui est enseignée dans nôtre Eglise selon la parole de Dieu, comme nous le jurons et promettons les genoux à terre et mains levées à l'Eternel nôtre Dieu tout puissant Pere, Fils et Sainct Esprit, Ainsy nous fasse t' il et ainsy nous ajoute. Amen.



CHAP. IV.

The Grounds or Motives of the late Persecution, in the Year 1655. with the publication of that bloody Order of Gastaldo, and the Flight of the Protestants in the midst of Winter.

I Have often mused in my more retired thoughts (because such an effect cannot be without its moving cause) what might be the Ground or Reason, why the Devil should be always so extremely malicious against the Sons and Daughters of Men, who are his poor fellow Creatures, and originally of an inferior Rank and Degree, yea, who in all probability, were never in a capacity of giving him a proportionable provocation. And its possible that the *Christian* Reader may be as curious and inquisitive in his private Reflections, what may be the Grounds or Motives that should provoke the Court of *Savoy*, to persecute and prosecute with such rancour and violence, their own poor Natives and Countrymen, and that of the meanest Rank and Quality amongst them, whose poverty and indigency could never give occasion for Envy, nor their Parts and Education, in any Age, threaten very deep Designs, and who (in a word) have never been otherwise guilty of disquieting their Popish adversaries, than the Lamb in the Fable of troubling the Waters, where the Wolf was drinking.

The Naturalists observe of the Monkey, that when he once begins to gnaw and feed upon his Tail, it is a certain sign, not onely, that he is distempered, but that his Disease is incurable. And truly for my part, I could never yet learn any satisfactory Reason, why some particular Jesuitical spirits of that Court, whom I may (without straining the Metaphor) fitly stile the Popes Monkeys, should thus continually gnaw and devour their own flesh (I mean their Protestant Brethren and Countreymen) yea, and that they should chuse the leanest and the poorest part thereof, besides that incurable disease of Malice and Envy, wherewith the Devil hath infected them. However, what the opinion of others is upon this subject, who are more intimately acquainted with their affairs, I shall here faithfully relate in their own expressions, (the Originals whereof I have in my custody) and so leave the probability or improbability thereof to the judicious Reader. Now according to their descriptions and representations of this matter, the Reasons are of two sorts, the first more general, and the other more particular.

The general Grounds are :

The first general ground why the Court of Savoy persecutes the poor Protestants.

2. General Ground.

The particular Motives of the late Persecution in the year 1655.

1 Particular Motive.

2 Motive.

3 Motive.

4 Motive.

5 Motive.

1 Their pretended Zeal for the Religion of the Church of *Rome*; for these Men believing that to be the true Church, and consequently that which we profess to be a most detestable Heresie, they look upon themselves as obliged in Conscience to use all Endeavours for the extirpation of the same. As *Christ* himself forewarneth his Disciples, *John 16. 2. The time cometh, that whosoever killeth you, will think he doth God service.*

2 The belief which they have, that in matters of Heresie, all Princes ought to conform themselves to the judgement of the Pope and the Clergy; although in the mean while they well know, that the *Reformed Churches*, accuse the *Pope* himself of many notorious Heresies, Idolatries, and Impieties. And the Question is, whether the *Pope* should herein be his own Judg, or whether any Prince ought so far to lean upon, or comply with anothers conscience, as to condemn his Subjects thereupon; yea, and that before he be assured whether it be good or evil, for which he condemns them, especially when the condemned parties offer to make good both their principles and practises.

But to come more closely to our purpose, the more particular Grounds which (say the Authors of them) do move and incline some of the chief Officers and Gentry of *Savoy*, to endeavour to extirpate the *Reformed party*, are,

1 To the end that by evil treating the *Reformed Churches*, they may conserve the *Papal Authority*, of which they have oft times so much need, namely, to cover and cloak their incestuous Mariages, contracted by Dispensations from the *Pope*. And thus they become engaged to defend and maintain Popery, for fear of being declared guilty of Incest, although for ought I know, the first may be the worst of the two.

2 By persecuting the *Reformed party*, those Courtiers receive (as a *Reward of Iniquity*) divers Prebendaries, Bishopricks, Abbeys, and Priors, especially those who are Members of the Council, *De propaganda fide & extirpandis hereticis.*

3 Under this pretext, the poor people of the Valleys, become a continual prey to the abovesaid Courtiers, who daily rob and spoil them, by extorting from them the best part of their Livelihood, by all sorts of stratagems and subtil devices.

4 The Gentry of *Lucerna*, (being otherwise very poor) do what they can, to promote this work, by perpetual calumnies against the *Reformed party*, either in general or particular, rendering themselves by such good offices, capable of meriting and receiving those Pensions, which are assigned them by the Court of *Rome*, for the same purpose.

5 Upon this account of late years, (that they might leave no means unattempted for the absolute ruining and extirpation of those Protestant Churches) they have made the Gentlemen of the respective Valleys

Valleys subordinate to the Monks and Maf-priefts, who usually pre-
 scribe them what they ought to do, that is to say, as to the bearing
 false witness against their Brethren, the sowing discord amongst them,
 the murdering of some or other of them, the procuring of Assassina-
 tes, the assisting in stealing and carrying away their Children, or
 any such like ill offices; without the ready performance whereof, they
 refuse to pay them their annual Pensions.

6. But in the sixth and last place, the chief and main Ground of all why
 the Court of *Savoy* do so much strive to extirpate those poor People, is
 the Design that they have to wrest *Pignerolio* out of the hands of the
 King of *France*, to which the Habitation and Liberty of those People
 is a very great Obstacle. For because they inhabit in the neighbouring
 parts of *Pignerolio*, both in the Plain and in the Mountains, and cannot
 upon the account of their Consciences, be brought to tamper in any
 sort, or make any agreement with the *Spanish* party, for the assaulting
 and surprizing of that place; I say, therefore it is, that the Court of
Savoy seeketh all manner of occasions and pretexts possible, to root
 them out, especially those of *Lucerne*, *Fenile*, *Bobio*, *Campiglione*, *Bri-
 cheras*, and *St. Secondo*, which are near *Pignerolio*. And for this very
 Reason was that Citadel of *La Torre* formerly built in the very
 centre of the Valleys of *Lucerna* and *Angrogna*, near the confluence of
 the two great Rivers, by that means the better to block up *Pignerolio*
 on that side, and to deprive it of all manner of Commodities which it
 receiveth from that Valley, which alone does usually furnish it with
 more than all the neighbouring Valleys belonging to the Duke. Now
 the Court of *Savoy*, by exterminating the said People, and putting in
 their places, men forward to execute their Designs, might very easily
 seize on *Malange* a narrow passage above *Pignerolio*, on that side which
 looks towards *France*, where a very few persons would be able to hin-
 der the *French* Army from relieving *Pignerolio*. And upon this ac-
 count many sober persons believe, that *France* is on the contrary
 very much concerned to preserve the Interest of those poor People
 in all the places of their ancient Habitations in the Valleys, for, say
 they,

1. The Inhabitants of the Valleys, being a good part of them native
French men, which came thither, about five hundred years ago, have a
 natural obligation upon them to be faithfull to the Crown of *France*,
 and are certainly much fitter in that regard, to inhabit there, than
 those of the *Spanish* Faction, which would undoubtedly supply the
 others room in case they were extirpated.

2. The Valleys being naturally very strong, it would be almost im-
 possible ever to remove the Enemy when once got into possession.

3. The places of the Valleys being possessed by persons well affect-
 ed to the Interest of *France*, do not onely serve as Centinels and Bul-
 works, (which cost nothing) to guard it on that side, but also constant-
 ly furnish the same with Victuals, Hay, Oats, and Wood.

4. Again, this is a most convenient passage for the *French* into
Italy, it being the very same which *Hannibal* heretofore made use
 of,

The Interest
 of *France* in
 preserving the
 Interest of the
 poor Protec-
 tants.

The first Rea-
 son why *France*
 is thus con-
 cerned to pre-
 serve the In-
 terest of the
 poor Protec-
 tants.

2. Reason.

3. Reason.

4. Reason.

5. Reason.

of, and since that time, divers Kings of *France*, especially *Charls 8.*

5. The Duke of *Savoy* having remitted all into the hands of the King of *France*, and indeed the King of *France* being bound thereunto by a formal Treaty, made *Anno Domini 1535.* it is to be presumed, that his Most *Christian* Majesty, will look upon himself as interessed and obliged to make good the Acts and Edicts of his Predecessours, taking into his consideration, that the Promises of Kings and Princes are sacred things, and ought to be as inviolable as the Laws of the *Medes* and *Persians.*

Upon these and the like Grounds (say many knowing persons) the Court of *Savoy*, and their Creatures, have from time to time sought the destruction of those poor Protestant Churches, although it's true that in all the Persecutions which they have raised against them, (and more especially in this last of 1655.) those *ravening Wolves* have always approacht in *Sheeps cloathing*, the better to disguise their bloody actions, and to fall upon those *innocent Lambs* at unawares. It is evident, that the Evangelical Churches of the Valleys had now long before this fatal Year of Five and fifty cleared themselves of those Calumnies which the Council *De extirpandis hereticis*, (an Assembly made up of the Pensioners of *Rome*) to the end that they might enjoy their promised Pensions, had endeavoured to asperse them with; and thereby to render them odious in the eys of their sovereign Prince; yea, his Royal Highness had now given an ample testimony of his being fully satisfied in this point, having accorded unto them by an authentick Decree, printed and published in the Year 1649. the confirmation of their Concessions; the which were also again confirmed and enlarged by his Royal Highness the second and fourth of *June*, and the nine and twentieth of *December 1653.* establishing them in the enjoyment of the Concessions, granted them in 1603. and 1620. without either addition or diminution, amplification or restriction, as may be seen by the following Copies of their Requests, and the Decrees of his Royal Highness thereupon, an authentick Copy of the true Original whereof is to be seen in the publick Library of the famous Univerfity of *Cambridg.*

R.H.

R. A.

Li fidelissimi & humillimi sudditi di V. A. R. professanti la Religione Riformata nella Valli di Lucerna, Perosa, Martino, Roccapiatta, S. Bartolomeo, Praruffino, & luoghi anessi, prostrati alli piedi di quella, &c.

THe most faithfull and most humble subjects of your Royal Highness, professors of the Reformed Religion in the Valley of Lucerna, Perosa, S. Martino, Roccapiatta, S. Bartholomeo, Parostino, and the annexed places, being prostrate at your feet, do in all humility make their obeisance to you, beseeching his Divine Majesty to give you a happy and prosperous Reign, under which we desire quietly and peaceably to live, and to render you all manner of obedience, due from true Subjects unto their lawfull and natural Prince, as they have always done under the happy Dominions of your most serene Predecessors, of famous memory. And now renewing our address to your Royal Highness, we most humbly request, that according to your wonted bountie and clemencie, you would be pleased to grant unto us the following Articles: And we shall continue to pray to God, for the prosperitie of your Royal Highness, and your whole Royal Family, and for the increase and enlargement of your Dominions.

The First Article.

Si compiacchia confirmar luoro le gratie & privilegii a luoro concessi, & piu volte confirmati & interinati da serenissimi suoi Predecessori di gloriosa memoria, &c.

That you will be pleased to confirm unto us, the Immunities and privileges, before granted, and often confirmed and interinated by your most serene Predecessors of glorious memory, and more particularly those of the late deceased most serene Duke, Charls Emanuel, your Grandfather, bearing Date the 9th, of April, 14 May, and 29 September, 1603. interinated the 20 June, 1620. and confirmed by your Royal Highness, by your answers made in the Memorial to the seven Articles, June the 30th. 1649. that so they may peaceably reap the fruits of the same, together with all the Priviledges, which the rest of your subjects do enjoy indifferently, according as they have done under the happy Reign of your most serene Predecessors above said, without let, or molestation of any kind whatsoever, and this notwithstanding any Orders made, or to be made to the contrary.

The Dukes Answer to the Second Article.

S. A. R. conferma tutti li privilegii gratiosamente concessi alli
suppe-

(suppeti, secondo luoro forma & tenore si e come sono interinati & sono senza abuso, in uso del beneficio de quali, e mente sua, che goldino senza, &c.

His Royal Highness graciously confirms to the Petitioners, all their Priviledges, according to the form and tenor of them, and as they are interinated, and that without the least alteration: And for the benefit of the Petitioners, his meaning is, that they shall enjoy the same without any disturbance, upon the conditrons therein contained and comprehended: And withal, that they shall not make use of any Foreign Ministers, nor accept of any strangers of the Reformed Religion to dwell, or so much as sojourn amongst them, for the space of above ten daies together, without the special leave of his said Royal Highness; as likewise that they shall not exercise any manner of Functions relating to the exercise of their Religion, be it Preaching, or of any other kind, without the limits graciously tolerated unto them: Neither shall they hinder, or any way disquiet the M. R. Fathers Missioners, in their Functions, nor give them or their attendants the least disturbance, either in their Churches, Missions, or elsewhere; And above all, that they punctually observe the contents of the Tolerations graciously indulged to them, as well by his said Royal Highness, as by his most famous Predecessors; which, or any of which Conditions being broken or violated on their part, all such Grants, Graces, and Tolerations are declared to be void, and of no effect.

The Second Article.

Che siano amessi ad ogni forte d' officii publice, in dette tre Valli indifferentamente, come gl' altri suoi Judditi, &c.

That we may be admitted indifferently with the rest of your Subjects to all sorts of publick Offices or Employments in the three Valleys abovesaid, as was granted in the abovementioned Priviledges of the year 1603. Art.4.

The Dukes Answer to the Second Article.

S. A. R. tolera, che nelli luoghi esistenti fra li limiti gratiosamente tolarati, dove sono tutti della Religione pret. Rif. possino li suppeti deputare Sindici Consegn. &c.

His Royal Highness grants, that in the places within the limits graciously tolerated, where all the Inhabitants are of the pretended Reformed Religion, the Petitioners may depnte Syndicks, Councillors, Procurators, and other Comissioners, of the same pretended reformed Religion, as hath been tolerated by the most serene Predecessors of his Royal Highness, in their
graciously

gracious Grants. And as touching Notaries, they shall be tolerated onely in the foresaid places of the pretended Religion; provided they abstain from receiving any Instruments, Acts, or Writings, of what sort soever, in the which is either directly or indirectly contained matter prejudicial and contrary to the Precepts, Rules, Institutions, or Rights of the Catholick, Apostolick, and Roman Church, or against the sense of the Ediicts of the most serene Predecessors of his Royal Highness. And they shall be bound to come hither to obtain their Patents in their due form; his Royal Highness strictly prohibiting and forbidding them to preach, or have Lectures, upon pain of incurring the punishments contained in the said Ediicts, and particularly in that of 25 Febr. 1602.

The Third Article.

Liberarli dalle pene, nelle quali potrebbano esser incorfi, si in generale che in particolare, per contravenire a glordini di V. A. R. concernenti fatto di Religione, &c.

To free us of all penalties, the which we may have incurred, as well in general, as in particular, for not observing, or yielding obedience to the Orders of your Royal Highness, in matters relating to our Religion, as also of all other transgressions and excesses made and committed in that case, as the taking up of Arms, with all Acts that followed thereupon; and in a word, all molestations, either real or personal; and likewise to have leave to till our grounds, and to use Traffick, &c. according to the Concessions.

The Dukes Answer to the Third Article.

S. A. R. abolisse le processure e condanne si corporali che pecuniarie & confiscate sequire in odio de suppeti per contravenire in fatto di Religione, &c.

His Royal Highness abolisheth all Processes and Judgements, against either bodie or goods, all Sequestrations procured out of hatred against the Petitioners, for not yielding obedience in matters of Religion; and particularly those that follow, which were made against the Commonaltie and Parishioners of Bobbio, for demolishing a meeting place, set out and appointed for a Church in the said place, by Order of his Royal Highness, signified and published by his Auditor Gastaldo; or against the Parishioners of Angrogna, and Villaro, for the demolishing and plundering of the Church and House of the F. Missioners. Yet however it is alwaies to be understood, that in this Grant we in no wise include the afternamed Ministers, A. Leggiero, Gatino, Mangietto, and his Wife, with the five particular Delinquents who had a hand in the firing and sack-
ing

ing of the Church of Villaro, to wit, John Baylo of Pragela, Guglielmino Peyrinello of Giglestra, Inhabitants of Villaro, Giacomo d'Ufino, Pietro, Ricca, and Giovanni Viglino, all of the said place of Villaro, concerning whom the Commons of Villaro are to use all diligence, that they may be apprehended and punished according to the submission signed the 26 April, of this present year, subscribed by Conte Todefco, the Prior Marco Antonio Rorengo, Conte Christophero di Lucerna. And the Petitioners shall be bound, not to occasion the least trouble or molestation to the right reverend F. F. Missioners, in their Houses and Churches, which either at present are, or for the future shall be built in the places of such as have been demolished. And as to the house of Angrogna, the R. F. F. Missioners shall not be hindered in the practise and proceedings already made by them, nor in any other that shall hereafter be made, in case of a new election; And all this with a Declaration, that if the Petitioners incur any delicts of disobedience against the Edicts of his Royal Highness, and his most serene Predecessors in such case, all the Graces at this present granted to them, shall be void, null, and of none effect. Furthermore, it is permitted them, and they shall be suffered to pass through any part of the Countrey as they shall have occasion, in order to their tillage and harvest, and they shall have the libertie and freedom to converse and traffick, provided it be but by way of intercourse, without contracting for dwelling places, and in case they abstain from teaching or preaching, and in all other particulars observe our Orders.

The Fourth Article.

Che attesta la estrema miseria & poverta alla quale sono ridotti li suppeti, si degni mandar gli fiano li sudetti cappi concessi, confirmati & interinati gratis, &c.

That considering the extream miserie and povertie to which the Petitioners are reduced, your Royal Highness will vouchsafe to command that the abovesaid Article may be granted, confirmed and interinated them gratis, with leave to print them, and that such printed Copies may be accounted as valid as the very Original it self.

The Dukes Answer to the Fourth Article.

S. A. R. manda al Senato & Camera d'interinare le presenti risposte & concessioni senza veruna difficulta nelimitatione & dichiara alla Copia stampata, &c.

His Royal Highness gives Order to the Senate and Chamber, to have the present Answers and Concessions interinated, without the least difficultie

cultrie or limitation, and Declareth, that the printed Copies shall have the same credit and validitie as the Original it self. Given at Turin, the 2d. of Jan. 1653.

Signed,

Carolo Emanuel.
Va. Morozzo.
Va. Trabucho per il Prefidente d' Ordine di S. A.

Contrafirmatura.

Morozzo.
Ferrari.
Filippa.
Fauzzone.
Pe. Binelli.

Sottote Menyeri.
Attesto quod solverint alibi arbitranti pensiones & emolumenta ad libras ducentum.

Morofius.

St. Cancellaria t. 82.
Vaudagna.
Per l' Arbergo t. 40.
Ferraris.

St. Libras 200.
Vaudagna.
Registratto
lib. 3. fol. 252.
Gratia per il Q.
Filippa.

Royal H.

Li fedelissimi & obedientissimi sudditi di V. A. R. professanti la Relig. riformata nelle Valli di Lucerna, Perofa, S. Martino, Roccapiatta, S. Bartholomeo, Prarustino, & luoghi annessi, prostrati a piedi, &c.

The most faithfull and most obedient Subjects of your Royal Highness, professing the reformed Religion, in the Valley of Lucerna, Perofa, St. Martino, Roccapiatta, St. Bartholomeo, Prarustino, and the places annexed, being prostrate at your feet, return you their most humble thanks, for the favourable Answers, which it hath pleased you to give to their Memorial and Articles of the second of June last past, somewhat amplified, and declared the fourth of the same. But forasmuch as there are certain conditions, never before inserted in their Concessions, the which if preposterously interpreted by those that are disaffected to us, might occasion strange troubles to your Petitioners, to the prejudice of their Consciences, and against the true meaning and intention of your Royal Highness; and forasmuch as we desire nothing more than that we may live quietly under your happie Dominions, and render you all that obedience and fidelitie which is due from true and faithfull Subjects, to their lawfull and natural Prince. Upon this ground we renew our adresses to you.

Humilmente

Humilmente supplicano verti servita confirmargli le gratie et privilegi luoro concessi da serenissimi Predecessori di V. A. R. &c.

Humbly requesting, that it may please your Royal Highness, to confirm to us the Graces and Priviledges granted us by Your most Serene Predecessors, especially those of the Most Serene Duke Charles Emanuel, of famous memory, Apr. 9. May 14. and Septemb. 29. 1603. interinated June 20. 1620. which were confirmed by your Royal Highness, June 30. 1649. without any restriction or alteration, notwithstanding any other Order whatsoever made, or to be made to the contrarie.

At the bottome of the Petition is written as followeth.

Dichiara S. A. R. non esser di mente sua, che per le risposte date al Memoriale a Capi delli 2 Giugno 1653. S'intendino ampliate, &c

His Royal Highness declares, That it is not his intent, that by the Answer made to the Memorial and Articles of the second of June, 1653. it should be at all understood, that the Concessions, being duly expedited, which the Petitioners formerly obtained of the deceased Duke Charles Emanuel his Grandfather, and of others his most serene Predecessors, should suffer the least addition or diminution.

Torino, 29 Dec. 1653.

Upon the leaf annexed to the Petition with the seal, was written.

Carlo Emanuel per gratia di Dio, Duca di Savoya, Principe di Piemont, Re di Cypro veduta nelle udienze nostre l'alligata supplica, el suo tenore considerato, &c.

Charls Emanuel by the Grace of God, Duke of Savoy, Prince of Piemont, King of Cyprus, having viewed the annexed Petition, and considered the contents thereof, and understood the whole case: We do by these presents, from our certain Knowledge, and by our full Power, absolute Authority, and with the advice of our Council, declare, That it is not our meaning, that by our Answers given to the Memorial of the second of June last past, the Concessions which the Petitioners have obtained of the deceased Duke Ch. Emanuel my Grandfather of Glorious Memory, and others our most famous Predecessors, should admit of the least addition or diminution. For so is our will and pleasure. Given at Turin, Decemb. 29. 1653.

Signed,

Ch. Emanuel, Moroſſo, di St. Thomas, Chirolo Ultino Vaudagna.

Underneath

Christiene of France, Moroſſo, Vaudagna, Binelli.

Under-

Underneath the Seal was written,

Per li professanti la Religione riformata nelle valli di Lucerna, Perofa, S. Martino, Roccapiatta, S. Bartholomeo, Praruffina, & luoghi annessi V. A. R. dichiara non esser di mente, &c.

His Royal Highness declares, That as for the Professors of the reformed Religion in the Valley of Lucerna, Perofa, St. Martino, Roccapiatta, St. Bartholomeo, Praruffino, and the places annexed, it is not his intent, that by his Answers given to their Memorial of the second of June last past, it should be understood, that the Concessions, which they have obtained of the deceased Duke Ch. Emanuel, Grandfather of his Royal Highness, and of other his most serene Predecessors are diminished or augmented.

Royal H.

Li Deputati delle Valli di Lucerna, Perofa, S. Martino, & altri venuti per ritirare le Concessioni che benignamente ha compiaciuto a V. A. R. di confirmare, &c.

The Commissioners of the Valley of Lucerna, Perofa, St. Martino, and others, being come to take out those Grants which your Royal Highness hath been graciously pleased to confirm, find, that over and above the charge there given them, of not following Innovations contrary to the ancient Concessions, there are some additions made, and other passages which may admit of a double construction, some whereof we have here specified; humbly requesting that your Royal Highness will be pleased, for our future peace and tranquillitie, to make the following alteration.

First Particular.

Si compiacia levare le parole che in caso d' inobedienza restino nulle le concessioni, &c.

That it will please you to strike out the words, In case of Disobedience, all the Grants shall become null and of no effect: And to declare, That it shall only reach such particular persons onely as shall offend, and that others shall not be obliged further, then to assist Justice, as is contained in the Concessions of 1603. 29 Sept. Article 3.

The Dukes Answer to the First Particular.

S. A. R. dichiara esser di mente sua che la pena e la privatione del beneficio delle concessione e tolleranze, &c.

His

His Royal Highness declareth, that it is his mind that the penalitie, and privation of the benefit of the said Concessions and Tolerations, shall not be inflicted or extended upon such persons and places as are not partakers or guilty of the offence; provided, that such as are not guilty, do put the Delinquents in the hands of Justice. And when it happens not to be in their power, then, that they do lend their helping hand, and be assisting to the Officers of Justice of his Royal Highness, that so the place or places, and particular Delinquents may be punished, and the offence purged.

The Second Particular,

Nel medesimo capo ove viene proibito di fare fontioni fuori delli limiti, &c.

In the same Article where Ministerial Functions are prohibited without the Limits, that it would please your Royal Highness to declare, that this is not to be understood so as thereby to hinder the visiting of the sick, and the like; as is specified in the Grant of 1561. Art. 8. and confirmed 1628. Art. 5.

The Dukes Answer to the Second Particular,

Quando il caso porti che nelle Valli di S. Martino, Perosa, & Lucerna, si ritrovasse alcuno della pretesa Religione riformata che fosse infermo fuori de luoghi & limiti tolerati, &c.

When it so falls out, that in the Valleys of St. Martino, Perosa, and Lucerna, any of the pretended reformed Religion fall sick, without the said places and Limits which are tolerated, which by the present Concessions must not be thought any wise enlarged; upon this account, his Royal Highness is willing (in case of instant danger of death, through some sharp fit of sickness) that a Minister, accompanied with another that is not a Minister, may repair to the place where the sick partie is, to visit and comfort him: Provided, that he make no longer abode in any such place without the Limits than one day, or two at the most; as also that he do not catechize, or use any other Function (either publick or private) relating to the pretended reformed Religion; but that he confine himself to, and intend the said visit onely.

The Third Particular.

Che V. A. R. li concedi l' essercitio de gl' officii publici in de tre Valli indifferentemente, &c.

That your Royal Highness will be pleased to permit the exercise of publick Offices in the said three Valleys, without distinction, as it is specified in the Concessions of the 9th. of April, 1603. Article 4. and confirmed in the year 1620.

The

The Dukes Answer to the Third Particular.

S. A. R. dichiara che nonostante la risposta data al capo secondo del Memoriale delli due Giugno, sarà permesso, &c.

His Royal Highness declares, that notwithstanding the Answer made to the second Article of the Memorial of June 2. it shall be permitted to Notaries (lawfully created) of the pretended Reformed Religion, and dwellers in the places tolerated, to receive Instruments of Agreement, and Acts indifferently between the Inhabitants living within the three Valleys: Provided, they do observe in the said Instrument, the form and stile of Catholick Notaries, and that they receive no Wills, or other sort of Testament, of any Catholick. Given in Rivoli, June 4. 1653.

Under-written.

Charls Emanuel.

Morozzo.

Fabruco; and for the 52 President by Order of
his R. H.

paid Twelve pound.

Moroffus.

Answers to the Memorial, and its several Articles, presented to your Royal Highness by the Commissioners of the Valleys of Lucerna, Peroja, and St. Martino.

R. 30. fol. 252.

paid Twelve pound.

Vaudagna.

Morozzo.

Ferraris.

President Binelli.

Now as the poor people sought for an *Interination* of the same, His Royal Highness knowing right well that the delay thereof proceeded not from any fault or negligence on their part, but was rather occasioned by the multitude of Troops that were then quartered upon them, by which means they could not possibly have the convenience of assembling, &c. out of his great goodness towards them, declared by an Edict, printed and published May 19, 1654. That his intention was, that they should enjoy the Concessions effectually as if they had been again confirmed and *interinated*, upon condition they did procure the *Interination* thereof within three moneths following: The tenor of which Edict is as followeth.

Having



HAVING accorded by the Concessions of the second and fourth of *June*, and the 29 *December*, 1653. to the Inhabitants of the Valleys of *Lucerna*, *Perosa*, and *St. Martino*, *Roccapiatta*, *St. Bartholomeo*, *Perustin*, and the places annexed, professing the pretended Reformed Religion, the continuation of the same Priviledges and Concessions which they had obtained of the late deceased Dukes, *Charls Emanuel*, and *Victor Amedea*, my Grandfather and Father of glorious memory, which they could not to this present obtain the Interination of, because of the French Troops which were quartered in the said Valleys, and the neighbouring places, during the last Winter, and do yet continue there, as likewise by reason of the ruine and damages which they have made: And forasmuch as it is our intention that they should hence forward entirely enjoy the same, and that without any trouble or molestation (provided that they cause the same to be interinated within three months following.) We do by these presents from our certain knowledge, and by our absolute Authority, with the advice of our Council, command and order, That the said Concessions be observed in all things and throughout, according to their form and tenour. And for the due observation of the same, we permit those of the said Reformed Religion, to make their harvest and thresh their Corn in the other places of our Dominions, as also to have free exercise of commerce and traffick as passengers (yet

HAvendo noi per Concessioni delli 2, & 4 di *Giugno*, & 29 *Decembre*, 1653. accordato à gl' habitanti nelle valli di *Lucerna*, *Perosa*, *S. Martino*, *Roccapiatta*, *S. Bartholomeo*, *Prarustino*, & luoghi annessi professanti la preteza Religion riformata, la continuazione de medessimi Privileggi, e Concessioni, che dalli furono Duchi *Carlo Emanuel*, & *Vittorio Amedeo* mei Avo & Padre di gloriosa memoria havevano ottenuto, che per causa de gl' alloggiamenti della Soldatesca *Francese* sequiti in dette Valli, & luoghi nell' hor scorso inverno, i quali per anco continuano al presente, & delle ruine, e danni apportatigli, non hanno ancora potuto far interinare. E volendo pure che di essi habbino agioire intieramente, e senza verun impedimento sia d' adesso mentre, che quelli faccino interinare, sia trè mesi. Per le presenti di nostra certa scienza, assoluta authorità, & col parer del nostro Consiglio mandiamo, & ordiniamo dover si observar le sovra designate Concessioni in tutto, e per tutto secondo loro forma, e tenore, & in loro osservanza permettiamo alli detti huomini della preteza Religion riformata di poter andar à messonare, e far ayature nel rimanerite delli stati nostri, & insieme di poter commerciare & trafficare per modo però di passaggio,

e senza che vi possino contrahere habitatione e domicilio, il tutto senza molestia alcuna per fatto di Religione; conche però s' astenghino di dogmatizare, ne diano causa di scandale, & nel resto osservino gl' ordini nostri, & de serenissimi nostri Antecessori. Dichiarando la publicatione delle presenti da farsi per voce di crida, & afficione di copia all; luoghi soliti tanto valer, come se a ciascuna fossero personalmente, intimate & alla copia stampata dal stampatore nostro, e Camerale Sinibaldo darsi tanta fede come al proprio Originale, che tal e nostra mente. Dat' in Torino li diecenove di Maggio, 1654.

C. Emanuel

V. Morozzo.

In Torino, per Gio Sinibaldo, Stampatore di S. A. R. & Illustrissima Camera. 1654.

not establishing there any habitations or dwelling place) and all this without receiving the least trouble for the cause of their Religion; provided that they abstain from Preaching, and give no occasion of scandal, and in all other particulars observe Our Ordinances, together with those made by our Predecessors. Declaring the publication of these presents, which shal (being read by the publick Crier, and affixed in the places accustomed) be as authentick as if they were notified to every one in particular. And they are to give as much credence to the Copy Printed by *Sinibaldo*, Printer to Us, and to the Chamber, as to the proper and very Original, forasmuch as this is our intention. Given at *Turin*, the 19 of *May*, 1654.

C. Emanuel.

V. Morozzo.

At Turin, by John Sinibaldo, Printer to His Royal Highness, and the most Illustrious Chamber. 1654.

So that until this time, namely *May 19. 1654.* no man can say that those of the Reformed Religion, had committed any thing whereby to be deprived of the benefit of their concessions. It is not here worth the while, to mention some Monks and Fryers, or the Childish toys of some Young Children of *La Torre*, partly *Papists*, and partly *Protestants*, concerning which some of their Adversaries endeavored to form an accusation, forasmuch as it was soon afterwards sufficiently known to be a business so impertinent, false and Malignantly wrested to the disadvantage of those poor people, That the said Legat *Gastaldo*, having at their request taken particular cognizance thereof, declared plainly and openly, that it was a thing not worth the taking notice of, and that he would neither speak, nor hear any more concerning it. And the truth is, neither he nor the *Marquess Pianassa*, in all their Orders, and Letters, wherein they notwithstanding scraped together whatsoever they could any way imagine prejudicial to them, thereby to render them odious, and so have some colourable pretext for the late massacre, did never make the least mention of those Childish stories. Wherefore all that *Gastaldo*, and the said *Marquess* accused those poor *Protestants* of, being things whereof they had before cleared themselves, and which had been terminated a long time before the said confirmation in the Year 1654. And the principal point, namely their habitation, being an undoubted Right which they had enjoyed time out of mind. I say, all this plainly argues, that there was nothing happened on the *Protestants* part, which could alter the intention and good pleasure of His Royal Highness, or hinder and retarde the interination of their concessions: Yea, besides all this, the poor people (notwithstanding the great expences of that affair) did not cease to solicit the Court, with all possible diligence and instances, representing the Original of the said decrees. They agreed to pay all the Emoluments or *Regales* (they call it) to 8000 *livers*, referring it to the good pleasure of the *Chamber*, and in one word, they satisfied all their demands whatsoever. Also, the said *Chamber* distributed the papers, and remitted the decrees to the *Advocate Patrimonial*, who ought to have signified the Conclusions, and from day to day have reported them to the *Chamber* for the perfecting of the same. But the adverse party, who think they do a great service in contradicting and controlling whatsoever concerns the interest of those poor people, suggested, that they could not be interinated because they had never been passed in the *Chamber*, nor in the *Senat*, and by consequence they could not give credence to them. But the very truth is, they really thought that the *Protestants*, had absolutely lost the Originals of the *Interination*, made 1620. and that the Copies which they had at that present, were not authentique; and therefore said, if those of the *Reformed Religion* could produce the same, there should remain no further difficulty. The poor people yet surmounted this difficulty also, and produced their Authentique papers. But yet notwithstanding, after all this, having been a long time amused with vain hopes, and almost consumed with expences, contrary to all expectation, some days after, namely 25 of *Jan. 1655.* the following Order was published, which I have set down word for word in its Original language.

Here



Here follows the famous Order of GASTALDO.

Andrea Gastaldo Dottor

di Leggi configliere, Maestro Auditore Ordinario, fedente nell' Illustriſſima Camera de Conti di S. A. R. & Conſervatore Generale della Santa Fede, per oſſervanza de gli' Ordini contro la preteſa Religione Riformata della Valle di Luſerna, Perofa, S. Martino, publicati, & in queſta parte ſpecialmente da detta S. A. R. Delegato.

INſeguendo noi l'autorità che da S. A. R. teniamo, delli tredici del corrente in debita forma ſpedita, ſigillata & ſottoſcritta Violetta, & l'inſtruzione à parte dataci con l'istanza fattai da M. Bartholomeo Gaſtaldo interveniente per il Fiſco Regio, commettiamo & mandiamo al primo meſſo di Corte giurato di far comandamento & ingiunzione, come con queſta ſi comanda & ingiunge ad ogni capo di caſa particolare della preteſa Religione Riformata, di qual ſi voglia ſtato, grado & conditione, niuna eccettuato habitanti & poſſidenti beni nelli luoghi & ſinaggi di Luſerna, Luſernetta, S. Giovanni, la Torre, Bubbiana, & Fenile, Campiglione, Bricheraffio, & San Secondo, di dover fra giorni trepoſſimi dopo la publicatione & eſecutione di queſte, ritrarſi, abbandonare, & eſſerſi con le famiglie loro ritirati da detti luoghi, & portati nelli luoghi & limiti di S. A. R. & ſino à ſuo beneplacito tolerati, che ſono Bobbio, Villaro, Angrogna, Rorata, & contrada de Bo-

Andrew Gaſtaldo, Doctor

of the Civil Law, Maſter Auditor Ordinary, ſitting in the moſt Illuſtrious Chamber of Accompts of His Royal Highneſs, and Conſervator General of the Holy Faith, for the obſervation of the Orders publiſhed againſt the pretended Reformed Religion, of the Valley of Lucerna, and S. Martino, and upon this Account particularly deputed by his ſaid Royal Highneſs.

WHERE, by vertue of the Authority which we hold of His Royal Highneſs, of the 13th. inſtant, iſſued out in due form and manner, ſealed, and ſubſcribed Violetta, the Inſtructions given to us apart, together with the addreſs made unto us by Mr. Bartholomeo Gaſtaldo appearing for the Royal Treafury, do command and charge the chief ſworn Meſſengers of the Court, to give commandment and injunction, even as by theſe preſents we command and enjoyn every head of a family with its Members of the pretended Reformed Religion, of what rank, degree, or condition foever, none excepted, inhabiting and poſſeſſing eſtates, in the places of Lucerna, Lucernetta, S. Giovanni, La Torre, Bubbiana, and Fenile, Campiglione, Bricheraffio, and S. Secondo, within 3. days after the publication and execution of theſe preſents, to withdraw and depart, and to be with their families withdrawn out of the ſaid places, and transported into the places and limits tolerated by his royal Highneſs, during his good pleaſure, as namely, Bobbio, Villaro, Angrogna, Rorata, and the Country of Bonetti

netti, under pain of death and confiscation of houses and goods, situated or being out of the said limits; Provided always, in case they do not make it appear to us within twenty dayes following, that they are become Catholicks, or that they have sold their goods to the Catholicks. His R. H. declaring, that it never was (much less is) either his own, or his Ancestors mind, by any Act whatsoever, either made, or to be made, to consent, much less actually to intend, to enlarge the said limits. But on the contrary, he has commanded us to declare, as we do declare by these presents, That the said Acts are meer usurpations, contrary to the intention as well of his Orders, as of his Magistrates, published to such an end, as is clearly manifest, and therefore the transgressours have incurred the punishments therein contained. Furthermore, in the abovesaid places favourably tolerated, His R. H. intends, and willeth, that in every one of them shall be celebrated the Holy Mass, inhibiting those of the said pretended Reformed Religion, any wayes to molest, either in deed, or word, the Missionary Fathers, and those that attend them, much less divert or dissuade any whoever he bee of the said Religion, that would turn Catholick, under the same pain of death, giving it in charge particularly to the Ministers of the said pretended Religion, inviolably to observe the abovesaid, upon pain of answering the same in their proper names. Declaring the execution of these Presents, which shall be made by Copies fixed in the usual places, to be as valid, as if they were executed, or intimated to every one in particular. Given in Lucerna, the 25 Jan. 1655.

ANDREA GASTALDO,
Auditor and Deputy.

netti, sotto pena della vita, & confisca di loro case & beni esistenti fuori di essi limiti, qualunque volta che fra giorni vinti indi seguenti non facciano constar avanti noi d'esserli Cattolizzati, & venduto loro beni à Cattolici. Dichiarando S. A. R. non essersi mai stata, meno esser sua mente, ne de Reali suoi antecessori, che per qualunque atto fatto, & da farsi, non haver voluto meno essersi inteso ampliar detti limiti. Anzi ei ha ordinato di dichiarare, come per le presenti dichiaramo esser stati detti atti mere usurpationi contra la dispositione si delli ordini suoi, che de Magistrati in tal fatto publicati, come chiaramente ne consta. Perco li transgressori esser incorsi nelle pene in essi contenute. In oltre nelli predetti luoghi che vengono benignamente tolerati da S. A. R. intende & vuole che in caduno di essi si celebri il sacrificio della Santa Messa, inhibendo alli sudetti della pretesa Religione di far alcuna sorte di molestia tanto in fatti che in parole à Padri Missionari & lore servienti, meno divertire ne diversare chi sù di tal pretesa Religione si volesse Cattolizzare sotto la suddetta pena della vita, Incaricando particolarmente li Ministri di detta pretesa Religione di farne inviolabilmente osservare quanto sopra à pena d'esser risponsali del proprio. Dichiarando l'esecuzione delle presenti di farsi per affissione di copia valere come se adoz'nun fosse personalmente eseguita. Dato in Luferne li 25. Genaro Mille sei cento cinquante cinque.

ANDREA GASTALDO,
Auditore & Delegato.

It is easie for every man to conjecture the great Evils and inconveniences in the midst of a flight in the midst of Winter, especially to such a People, a great part whereof were aged and decrepit, a great part sick and diseased, besides a multitude of Women big with Child, or newly brought to Bed, together with a number of tender infants; And yet all forced to fly, none being in a capacity to succour or assist another.

This is the reason why our Saviour *Jesus Christ* taught his Disciples to pray, that their flight might not be in the Winter, *Math.* 24. that so, in that general Calamity, they might at least have the benefit of a favourable season, thus teaching them to pray for a moderation of so violent a persecution. But the counsel *de Propaganda fide*, moved by a principle quite contrary and repugnant to that Spirit of meekness, and sweetness in *Jesus Christ*, have thereby manifested to the World the inhumanity of this persecution in choosing on set purpose, and out of design, the most violent and rigorous Winter season to chase and drive out of their houses, all on a sudden, those poor People, who had scarce cloaths to cover their nakedness, much less provided to resist the extremities of cold and hunger, thinking by this means, either to force them to change their Religion, or else to cause them to perish and die among the craggy Rocks and snowy Mountains. Yea they were so maliciously subtil, or rather so subtilly malicious, as to choose those very days, and that very nick of time, when by reason of the multitude of violent Waters in the plain, and of Snow upon the Mountains, they judged it absolutely impossible for those poor silly sheep, ever to escape.

Now the poor people considering with themselves that the Apostasie which was propounded unto them by their Enemies, on the other side, was a precipice which would lead them to eternal damnation, chose rather to follow *Jesus Christs*, bearing his Cross, though in a way never so full of thorns and briers, and to hazard their temporary lives, then to lose their souls for ever. Yet nevertheless, to the end that they might leave no lawful and just means unattempted for the avoiding the sad effects of this cruelty, immediately after the issuing forth of the barbarous Edict, they sent their Deputies to the Deputy, to represent to him, what a strange command this was, to force them, with their whole Families, to abandon their habitations, As also that it was absolutely impossible for so many Souls as they were in number to subsist in the said places, where they were confined by the Edict, they being hardly sufficient to supply in any sort those that already inhabited the same. As likewise that this command was expressly contrary to all their Concessions, upon which account, they made their *Protestations*, and appeal to *His Royal Highness*, their Sovereign Prince. But the said Delegat, or Deputy, knowing well the intention and design of the Council, *de Extirpandis hæreticis* would by no means admit either the one, or the other. Hereupon, the poor People, seeing they could obtain nothing which they sought, for (though never so just and equitable) intreated him to grant them

at

at the least some space of time, to have recourse to *His Royal Highness*, by humble supplications. But even this was also refused them, unless they would consent to draw up their petition after such a model as should be prescribed them, which was prejudicial both to their just rights, and consciences (neither of which they thought it their duty by any means to consent unto!) I say these poor people, seeing that they could really obtain nothing, to the end that they might remove all manner of pretext for accusing them of Rebellion, under such a covert to ruine and destroy them, hoping likewise that in the end they might find some means or other to convey their griefs to the feet of *His Royal Highness*, and that his clemency and justice would in the end re-establish them in the just possession of their goods and habitations, out of which the said Delegat had driven them, they chose rather to suffer this violence, and therefore recalling their Protestation, thereby to testify their most profound respect to their Prince, quitting their houses and goods, they retired with their Families, their Wives, and Children, great and small, Young and Old, whole and sick, yea, in many places, the Halt, the Lame, and the Blind, together with several Innocents, dragging all those that were infirm either by sickness, or age, through the Rain, Snow, Ice, and a thousand difficulties.

Here I leave all compassionate Souls, that are any way touched with the afflictions of *Joseph*, to imagine the bitter tears, and wringing of hands, the smitings upon the Breast, the Mournings, Sighs, and lamentations in the Families of those miserable and distressed Creatures, who were now reduced to the greatest extremity, that is well imaginable. Before them, though not a Red Sea, yet a multitude of violent and Roaring Waters, on either side most barbarous and Snowy Mountains! Behind them, men seven-fold worse then the *Ægyptians*, to butcher and destroy them! Yet nevertheless, recommending themselves, their Souls, Bodies and all to the protection of the *God of their Souls and lives*, they were resolved to undergo the worst of temporarie miseries, rather then by quitting their Religion, to incur the pains of eternal fire.

This constancy and resolution of these poor Saints, was no small consolation to the other Churches, and on the other side a matter of great astonishment to their Persecutors; And that so much the more, considering the great advantages which are to be purchased in those parts, by quitting the *Reformed Religion*, and embracing the other, as namely if they be criminals, they have their pardons (as has been already specified) if Prisoners they have their liberty, exemption from Taxes and imposts, as also of all charges real, and personal, for the space of 5. years after the day of their abjuration, according to the Order of *Madame Royal* Guardian of *His Royal Highness*, bearing Date the 26. of *January* 1642. which in the execution, extended even to the Lands, which were made over to them by false and counterfeit contracts, and by such artifices the poor people who remained constant in their profession of the true Religion, were laden with the Burdens which

which they took off from the backs of others, infomuch that they were even quite ruined and undone by it.

In sum, they were no sooner departed out of their houses, but a very great number of Theeves and Robbers (the Lord knows by whose instigation) entred their Houses, spoiling and pillaging what ever those poor Wretches had left behind them (a far worse condition then that of the Israelites, who instead of losing any thing at their departure, rather spoiled the Ægyptians) pulling down their Houses, cutting down all their Trees, and turning the places of their ancient habitations into a confused and desolate Wilderness. And all this, without the least prohibition or Order to hinder this violence, from the said Delegat, who on the contrary, kept the said goods under the protection of *His Royal Highness*, which plainly shews the design of their Adversaries in this enterprize.

Yea, upon the complaints which the poor people made of this violence, the answer given them from *His Royal Highness*, was only this, That they must name the particular Authors of these actions, which any man may at the first view perceive to have been impossible for those poor people, which were thus driven from their habitations at 2, 3, or 4. leagues distance.

Now upon this Answer, the poor people at least conjectured that the intention of *His Royal Highness* was not, that they should be driven from their Houses, but on the contrary that they should remain there, till such time as their cause might be heard and judged. And in this confidence they sometimes returned to their Houses by little and little, to guard them from these Robbers, and cultivate their Lands, to the end that they might have wherewith to pay their Taxes. And for this, they were branded with Rebellion, although they had not given the least cause of suspicion by their actions, having neither taken up arms, nor exercised any act of hostility, every one living in his House peaceably without giving the least offence to any.

CHAP.



C H A P. V.

*The most humble, and earnest supplications of
the Evangelical Churches, in the Val-
leys of Piemont, to their Prince,
for justice against the inhumanity
of the Order of
Gastaldo.*

G*astaldo* having thus driven those poor people out of their ancient Inheritances, without either citing them in a formal and legal way, or hearing them plead in their own defence (and which is more) without admitting the least time to provide themselves for so sad a voyage, their last refuge was, to have their recourse to the *Lord*, by fervent prayers, and to their *Prince*, by humble supplications; Wherein, as well those which the said *Gastaldo* had driven out of their Houses, as the rest of the *Reformed Religion* (the cause being common to them all) joyned together, and drew up their Addresses, and Requests, in the following terms.

The humble supplication of the poor *Evangelical Churches* of the Valleys of *Piemont*, to His Royal Highness.

An Authentick Transcript of the true Original whereof, is to be seen in the publick Library of the famous University of *Cambridge*.

Altezza Reale,

Esponeno li fidelissimi et obedientissimi sudditi di V. A. R. professanti la Religione Riformate nelle Valli di *Luserna*, *Perosa*, *Saint Martino*, *Rocapiatta*, *San. Bartholomeo*, *Parustino* & luoghi annessi, &c.

May

May it please your Royal Highness,

THe most faithfull and obedient Subjects of your Royal Highness, professing the Reformed Religion, in the Valleys of Lucerna, Perosa, S. Martino, Roccapiatta, S. Bartholomeo, Parustino, and the places thereunto annexed, declare, That in the very instant, that they thought to have obtained the Interinacion of their Ancient Concessions, confirmed unto them by your Royal Highness, they were summoned unexpectedly (that is to say, those of Lucerna, S. Giovanni, Fenile, Bubbiana, S. Secundo, Torre, Bricheraggio, and the Confines, unto the Country of Bonetti) by an Order published by the direction of the most Illustrious Lord Auditor, Master of the Chamber and Deputy of your Royal Highness, Andrew Gastaldo, to quit houses and estates within three days, upon pain of Death, in case they did not make it appear that they were become Catholicks within twenty days: So that being all dislodged, without prejudice notwithstanding to the said Concessions, and upon this account only, that so they might not have the least faulting, or default laid to their charge: There now remain several hundreds of Families, miserably reduced to the extremities of hunger and cold, among the Mountains and Snow, where they find no manner of shelter, or succour, which, after so many ruines, both at present and heretofore suffered, forceth them almost to a total desperation, which things they cannot possibly beleive to proceed from your Royal Highness natural inclination or intention, but rather from some sinister Information; And therefore, being prostrate at your feet, do most humbly beseech you to be pleased, to grant unto them the underwritten Articles, and they shall continue to pray God for the prosperity of your Royal Highness with all your Royal Family, and for the enlargement of your Dominions.

1. That you will be pleased to recal, as well the above said Order, as every other Order whatsoever, either made, or to be made, whereby the Petitioners have been molested upon the account of their Religion, together with all manner of Confiscations, Processes, or declarations of punishments thereupon, restoring all things to their ancient and peaceable state.

2. To give commandment to those of the most Illustrious Chamber of Accompts, to make an Interinacion of their said Ancient Concessions (which indeed were formerly Interinated the 17. of August, 1620. and your Royal Highness confirmed them likewise on the 29. of September, 1653. with an express Declaration, not to add to, or take from the same) that so they may peaceably enjoy the Fruits thereof, according as they did enjoy them in the happy Reign of his Highness Charles Emanuel, Your Royal Highness Uncle, of Glorious memory, who made a formal promise to the underwritten Deputies, in the name of the Natives, and Inhabitants, of the respective Valleys, and Communalities, and confirmed the same unto them, without any innovation, or alteration whatsoever.

3. That upon the account of their strange Desolations past and present, your Royal Highness would be pleased so far to have compassion on them, as to grant them the Interinacion of these their requests, gratis.

Thus

Thus did those poor distressed Churches use all the lawful means imaginable, for their preservation, having recourse to their Sovereign Prince, who certainly ought to have shown himself their *Nursing-father*, in this their great misery and oppression, and to have preferred them under his Wings, *from the blast of the terrible ones, which was now as a storm against the wall.* But alas, they found both his, and all mens Ears stopt to their wofull cries, and no possibility of so much as entering into his *Royal Highness* presence.

Amongst many other devices, and subtil Artifices of their malicious Adversaries to this purpose, Five days after the publication of the Order of *Gastaldo*, bearing Date the 30. of *January 1655.* the more to exasperate and embitter the spirits both of his *Royal Highness* and the *Dutchess* his mother, against their poor *Protestant* Subjects, and consequently to disgust them from giving ear to their Requests, *Fean Ange Resfan*, President of the Province of *Pignerolio*, (a most pestilent persecutor of the *Protestants*, and a Pensioner of *Rome*) found out a stratagem, not unlike that which *Nero* of old used against the *Christians*, to render them odious in the sight of all men, and to destroy them from off the face of the earth. For, as that wicked *Nero* caused first the City of *Rome* to be set on fire, and then a report to run, that the *Christians* were the Authors thereof; just so this wicked *Resfan*, having for many years together, born a most deadly spleen against the Priest of *Fenile*, (as was well known to all the neighbours round about) took this opportunity to *kill two Birds at a shot*, causing one that he had hired for that purpose, to assassinate the Priest; and his Secretary at the same time, to spread the report all the Country over, both by Letters, and by word of mouth, that the *Protestants* (who about five days before that time had been driven out of *Fenile*) were the Authors of that murder. This report (though nothing more false) coming from the mouth and pen of the *Roman* Catholicicks, was received with so general an applause among the *Papists* dwelling in the remoter parts, that it was reputed to be as authentick as the *Sybil's Oracles*, and soon after, it was represented to the world through the *magnifying and multiplying Glasses* of the *Parisian Gazette*. But however, upon the place, the *Causa causati* or chief Author of this assassination and murder, was so well known, that whatsoever reports were raised about it, they were not able to fasten any belief in the mindes of the dead Priests friends and kindred, nor hinder them from apprehending both the Secretary and his Master: By which means, the innocency of the *Reformed* party was made manifest to the world, in so much that the *Marquess* of *Pionessa* in those very Letters, wherein he sought all pretexts that he could possibly devise, to lay something to their charge, was too politick to mention this in the least, for fear of marring and blemishing the credit of all the rest.

After this it happened, that one *Berru* most inhumanely assassinated *Pietro Revoir*, Consul of *Mean*, (which adjoyns to *La Capella*, belonging to the *King*) and afterwards fled to *Pignerolio*, where he

was

was met with by this *Reissan*, who was now returned from *Turin*, where he had been a long time detained prisoner, and had his liberty no otherwise then upon a very good security, forasmuch as the said *Berru*, and others, had not long before taken their Oathes against his Secretary *D'Agot*, and himself, as guilty of the abovesaid affassination. But after some private meetings and discourfes had together, *Reissan* so wrought upon the miserable wretch *Berru*, with gifts and promises, that in fine, he perswaded him to return back with him to *Turin*, and there, not onely to retract and recant his former deposition, but also to swear that he had been solicited thereto by the two Pastors, *Leger*, and *Michelin*, as also by *Antonio* and *Franciso Danna*, chief Elders of the Church of *S. Giovanni*: In sum, by the means of this *Diabolical* Retraction and calumny, both *Reissan* and his Secretary were discharged and cleared in the moneth of *July*, 1655. which was in the very heat of the War between the *Catholicks* and the *Protestants*; so that they had liberty of forging what impostures they pleased against the *Protestants*, both at *Lucerna*, and *Turin*, without the least contradiction; which accordingly they did to purpose. For, at *Lucerna*, were published at the same time, two personal Citations against the said *Leger*, *Michelin*, and *Danna*: And as for *Berru*, he was likewise at the same time (as a recompence for his perjury procured for him by *Reissan*) discharged and set at liberty, notwithstanding he had been convicted of two affassinations, the one whereof we have already mentioned, and the other at *S. Giovanni*, where he murdered one *Giovanni Bertot*, a *Protestant*. After this trayterous and base action, he came (like *Sinon* to the *Trojans* in *Virgils Aeneads*) to the said *Leger*, and a great number of the Pastors, and chief of the Valleys, and leaning upon his staff, and bemoaning his condition, he protested, *That he was hardly able to stand upright, by reason of the many blows and knocks that he had received by the Papiſts, to make him forswear himself against the said Leger and the rest; but that, as he could not in Conscience do so wicked a thing, so he had withstood them to the utmost, telling plainly those that so urged him, that he would rather endure to be torn in pieces with wilde horses; whō thereupon seeing his constancy, had beaten him most unmercifully, and then cast him out into the midst of the open street, where he had miserably died, had not a certain Few had compassion on him, and took him up as he was groveling on the ground, and ready to give up the ghost.* In the mean time, the *Treaty of Peace* being finished at *Pigneroglio*, namely, in the moneth of *August*, 1655. Mr. *Leger* and the rest, against whom the procesſ had been made, as against Criminals, (a thing that they never in the least dreamt of!) making some abode at *Pigneroglio*, came to hear the news thereof; and immediately addressing themselves to the *Prefect Reissan*, who was the chief Minister of Justice (or rather Injustice) in that Province, earnestly intreated him to tell them, if it were true that *Berru* had thus accused them; who made them answer in such dubious terms, that they began to have a very great jealousy of the thing, insomuch that they thought it high time to have immediate recourse to the *Senator*

Prerashino, who had been a little before deputed by his Royal Highness, to give him an Information concerning the assassination of the Priest, beseeching him with all possible importunity, to declare unto them the truth of the whole matter, and to appoint them a set time and place for to make their Justification. Whereupon, this Senator told them plainly, that *Berru* had really accused them of suborning him to swear falsely against *D' Agot* and his Master, and therewithal shewed them a Copy of the Citation against the said *Leger*, and the rest of his Complices; the sum and substance whereof was, *To banish them out of his Royal Highness Dominions, in case they did not appear personally at Turin, to answer to such Interrogatories as should be made to them about that business.* Upon this the *Sieur Leger*, by the assistance of *David Leger* Minister, handled the matter so, that they immediately after caused *Berru* to be apprehended in the plain of *Angrognia*, where he was newly arrived, and lurking in the Highways, where the said *Leger* was wont to pass to and fro, on set purpose, and with full design to assassinate him with the very first opportunity. This wretch, finding himself thus surprized, used all the devices he could possibly, to get out of their hands, although they assured him, that they intended nothing more against him, then to make him verifie what he had formerly confessed before a full Assembly of their Ministers and others. Now when the *Sieur Leger* was assured that *Berru* was apprehended and in fast hold and custody, he went and declared openly the whole story to the Senator *Perrichini*, to the *Referendano Tarquine*, yea and to *Reissan* himself, who was on the sudden not a little surprized at it. And after that, to the *French Ambassador*, and the Ambassadors of the *Evangelical Cantons*; and in the end (though with much difficulty) he got leave to bring the perjured person to *Pigneroglio*, whither he hoped to obtain leave of coming face to face aginst him in open Justice, and to that end extremly solicted, as well all the Ministers of his Royal Highness, as the *French*, and *Switzar Ambassadors* for their Intercession; the last whereof openly protested, that in case of a refusal, they would complain *De denegatâ justitiâ*, &c. But the plain truth is, all the satisfaction that the persons injured then received, was onely this, that *there should be a Letter written to Turin about it*, and a while after, *that the Answer from Turin was, that there could be nothing done in it.* And so the said *Leger* was constrained to content himself with the honour of apprehending a perjured person, and to be declared (as indeed they were, both he and the others who had been accused by His Royal Ministers, in the presence of the *Ambassadors*, and all the Deputies of the *Valleys*) by the mouth of *Monseur Balcet* Notary of *Pragela*, as *persons altogether innocent, and clearly and thoroughly justified from the accusation which Berru had made against them*: But as for any other formal nulling thereof, they were made to believe, that the third Citation having not yet been published, the Accusation of *Berru* was not at all valid, and therefore they ought to sit down and be quiet. After this, *Berru* was brought to *Turin*, from whence he was said to be sent to the *Venetian Gallies*, although he had been convicted (as hath been already

already noted) to have been the very man who assassinated the Priest in the company of *Daniel* the son of *Bartholomeo Belin*, a young man newly turned Papist. And in effect, there needs no better proof for it than *Reiffan's* own Attestation, who did divers times give it to *Mr. Leger*, and the others, yea, and which is more, he wrote to one *Bartholomeo Genolat*, Syndick of *S. Giovanni*, a distinct Narrative of the whole Transaction in the following terms; namely, that a certain young man by name *Giovanni*, son to the deceased *Laurentio Benech* of *Fenile*, Brother in Law of *Berru*, had suffered himself to be prevailed upon, and perswaded to stand Centinel, whilst *Berru* and *Belin* committed the Murder before-mentioned; and moreover, that he had intreated the said *Genolat* to order the matter so, that the said *Benech* might appear before the open Justice, according to the usual form, to make an Authentick Deposition, assuring him, that upon the account of his Non-age, as also that he had been deceived by his Brother in Law, he could suffer no prejudice in the world: Yet notwithstanding all this, through the great distrust and fear that seized upon the spirit of this young man, they were not able with all their Rhetorick to perswade him to it; onely so far they wrought upon him, as to appear before the *Sieurs Leger*, and *Genolat*, in the presence of *Sr. Jacopo Bastie*, and *Giovanni Prin* his Kinsman, to whom he confessed and affirmed, That it was really true that *Berru* and *Belin* had committed this assassination, and that they had, unwittingly, and before he was aware, engaged him to stand Centinel. And indeed, the young man represented all the circumstances thereof so nakedly and plainly, that he left not the least doubt or scruple in their minds about the truth of them. Besides all this, the Mother in Law and Wife of this *Berru* assured them, that the matter was just so as it was represented. And certainly, though it be a matter of no small difficulty to penetrate into the Depths of *Satan*, yet this business looks with a very suspicious countenance; for if *Berru* had deposed justly and righteously against those Ministers, why should he have refused to be confronted with them, and so have brought those Impostors and suborners to Justice? And on the contrary, if the Ministers were innocent, why should a man charged with no less than two assassinations, and as many perjuries, be suffered to escape? No, though there had been no more pressing arguments than those sad complaints, and those bitter tears alone, which that poor Widow of *Mean* poured out at *Pigueroglio*, demanding Justice of *Mons. de Servient*, in terms that were sufficient (one would have thought) to have moved the very stones in the Walls to have pity and compassion on her. To conclude, it's too too evident, that some more mighty and potent adversary of the Reformed party, lying in Ambush, was the contriver of this murder, to have the better pretext for all their cruel dealings, however perhaps it might be immediately acted by inferiour hands; who certainly, in case they had not been protected by such means, had received no better a reward for their pains, than *Giovanni Odin* of *Angrognia* did not long before; who for a fact of the very same nature was banished the Dominions of *His Royal Highness*, and so closely pursued.

purſued by Juſtice, that he looked not upon himſelf to be ſecure, no not within the Territories of *France* it ſelf, until ſuch time as he had renounced his Religion.

Upon theſe and the like frivolous and feigned Accuſations, were the Deputies of thoſe poor Creatures, and their Supplications unhappily and miſerably rejected by the Court of *Savoy*: For, having been at *Turin* to preſent this their Requeſt, as alſo inſtantly to beſeech the chief Miniſters of State to favour them with admittance into His Royal Highneſs preſence, there to caſt themſelves at his feet; the Council *De propaganda fide & extirpandis hereticis*, (which was compoſed of the Archbiſhop of *Turin*, His Royal Highneſs Confeſſor, the *Abbey of La Moità*, the *Prior Korenco*, the Lords of *Lucerna*, together with the *Marqueſs of Pionefſe*, the great *Chancellor*, The chief *Preſident of the Chamber*, the chief of the Senate *Ferrais*, and the other *Preſidents, Beletis* and *Nomis*) hindred the ſaid Deputies from having audience of their prince, and contrary to all juſtice and equity, uſurped the cognizance of this Affair, which no way belonged to them, being of the adverſe party. And thus were they conſtrained to ſeek Juſtice of their Oppreſſours! And although poſſibly ſomething might have been done even with that Council, if they could but have obtained audience of them, (it being not impoſſible, nor altogether improbable, that ſome of their Conſciences might have rebuked them, and that miſery with importunity might have wrought upon them) yet neither was this granted to the poor Deputies, no not ſo much as to come perſonally before the ſaid Council *De extirpandis Hereticis*, but they were forced to ſend in their *Procurator Gibellino* a *Papiſt*; who knowing right well, that Excommunication was the certain puniſhment of all thoſe who any ways favoured the *Heretical Proteſtant* party, durſt not ſpeak a word, before he had fallen down upon his knees, and begg'd leave of the *Archbiſhop*, who was *Preſident* of the ſaid Council. And the Conclusion was, *That thoſe of the Valleys were commanded to make no more requeſts to His Royal Highneſs touching this buſineſs, unleſs they would ſend Deputies with Procuracion, and power to accept and promiſe* (a poor recompence for ſo long a delay) *all that which ſhould be ordered them.* This Anſwer made the poor people almoſt for ever deſpair of ever making another Addreſs: However, like the *importunate Widow* in the *Gospel*, they ſent again their Deputies to *Turin* with their Requeſt, and with Order to endeavour to get audience of His Royal Highneſs. And to this end, beſides other Interceſſions, they inſtantly requeſted *Madam Royal* to have pity on them, and to procure the ſame for them; writing Her a Letter, as followeth.

A Supplicatory Letter of the poor *Evangelical Churches* of the *V*alleys of *Piemont*, to *Madame Royale*.

An Authentick Copy of the true Original whereof is to be seen in the publick Library of the famous University of Cambridge.

Dal 1638. si compiaque l'equita & clemenza di V. A. R. confirmare l' antiche Concessioni del fu Signor Duca Carolo Emanuel suocero di Gloriosa Memoria, e Serenissimi Predecessori, & hacci di gratia speciale, tutto il tempo della sua felice regenza conservati nel pacifico & quieto goldimento, &c.

IN the year 1638. your Royal Highness was pleased, according to your Justice and Clemencie, to confirm those Ancient Grans of the deceased Lord, Duke Ch. Emanuel, your Father in Law, of glorious memory, and your most serene Predecessors: And by your especial grace you have kept us, all the time of your most happie Reign, without the least innovation or alteration, in a peaceable condition, and quiet enjoyment of the same; for the which we render you our most humble acknowledgements. Now, may it please your Royal Highness, our most gracious Princess and Ladie, notwithstanding the same confirmation made unto us of the said grants, by the sinister and malicious Information of such as bear us hatred and ill will, as if we had transgressed the bounds allotted us by those Concessions, and our most ancient Customes (the quite contrary whereof we both have and shall sufficiently make appear in due time and place) the Auditor Gastaldo hath published an Order the 25 of January past, by which all the Inhabitants of Lucerna, Lucernette, Fenile, Bubiana, Campiglione, S. Giovanni, La Torre, Bricherasio, and S. Secundo, who would not turn Catholicks, were commanded to forsake their Houses and Estates within three days, upon pain of death; and not onely so, but constrained to betake themselves, some to the tops of the Mountains amidst the Snow and Ice, and many into Caves for want of shelter. And when they sought for a redress, with most humble Requests to your H. R. they were rejected by their Excellencies, the principal and chief Ministers of State, by whom they were appointed to depute Commissioners with sufficient Procuracion and Authority to make and accept of new Propositions and Conditions, without which we were never to return, or appear in their presence more. But we, not able to undergo such Conditions, for several considerable Reasons, which the experience of past evils hath taught us, and judging them not at all necessary, because we demand nothing but a confirmation of those Grans that have been already confirmed in the year 1620. by Your Royal Highness, and to enjoy the same as we have done for many Ages, and time out of mind, under the happie Reign of your most famous Predecessors; and refusing to act against our Consciences, according to the true intent and purpose of our Concessions, though in all things else we have constantly behaved our selves as becometh faithfull Servants and most obedient

dient Subjects of your Royal Highness, are now, upon this very account, reduced to great exigencies and desolations; and therefore it is, that we have recourse to the Clemencie, and the exemplary Pity of your Royal Highness, most earnestly beseeching you, to extend the bowels of your compassions towards so many hundreds of poor Families, Women and small innocent Babes, who being ready to perish with hunger and cold, do with Rivers of bloudie tears implore your mercifull assistance, and to vouchsafe, in imitation of so many most serene Princesses of your Royal Family, of famous memorie, to become an instrument of our Tranquillity with his Royal Highness: That so being restored to our former peaceable condition, and all Orders to the contrary being revoked, we may continue both in life and death that faithfull obedience which we ow to your Royal Highness. And we will pray, &c.

From the Valleys, Febr. 20. 1655.

They wrote also other Letters to severall of the Princes of the blood, touching the same subject, in the following terms: An Authentick Transcript of the true Original whereof is to be seen in the publick Library of the famous University of Cambridge.

Serenissimo Signore,

Il Signor Duca Emanuel Filiberto Avo di V. A. Serenissima per accordio a capi del 1561. havendoci stabiliti certi limiti per gl' effercitii publici di nostra Religione limito parimente l' habitatore all' luoghi & terre delle Valli di Lucerna, Perosa, S. Martino, fuori delli quali ci fu interdetto, salvo, &c.

Most Serene Lord,

EMmanuel Philibert, Duke, and Grandfather to your most serene Highness, having by an agreement to severall Articles in the year 1561. established certain bounds for the exercise of our Religion, did confine also our habitations within the places and Lands of the Valleys of Lucerna, Perosa, and S. Martino, which we were forbidden to exceed (such onely excepted as were expressly nominated) And the benefit of these Articles we have still peaceably enjoyed until the end of the year 1602. at which time an Order was surreptitiously obtained by such as hated us, from the most serene Duke Ch. Emanuel, Father to your most serene Highness of glorious memorie, by vertue whereof, those of Fenile, Bubiana, Bourgh, and Lucerna, came to be molested: Although upon better Information of the truth of those Affairs, His most serene Highness of his Clemencie expressly commanded, by a Grant of the 9 Apr. and another of the 14 May, 1603. that they should be restored to their ancient possessions; which was likewise

likewise confirmed by a third Edict, in the year 1620. the same being duely interinated. Yea, His Royal Highness, who by the grace of God at this day reigns, after a long and chargeable debate, hath confirmed unto us the very same Concessions, with a formal Declaration, not to add to, or diminish the same, as appears by his Decree of the 29 of December, 1653. But yet notwithstanding all this, having without intermission solicited for the Interination thereof, and satisfied all the demands of the most Illustrious Chamber of Accompts in order thereunto; at the very instant and nick of time, when according to the intention of the abovesaid Acts we hoped to obtain those our Requests, came the Auditor Gastaldo with Orders to constrain us to quit our habitations in Fenile, Bubiana, S. Secundo, Lucerna, Lucerneta, Bricherasio, S. Giovanni, and La Torre, where, by vertue of the abovesaid Concessions, and long before, time out of mind, we have peaceably remained: By which means, more than a thousand Families, and those very numerous, who never committed any thing contrarie to the Orders of your Royal Highness, being already ruined by various calamities which they have undergone, must now perish in a sad and miserable manner among the Snowie Mountains, where they have onely the Canopie of Heaven for their shelter and covert. Now being thus pressed with so many calamities, and all from a pure hatred to that Religion which we profess, we had resolved to address our most humble Supplications, and to flie for refuge to the Clemencie of his Royal Highness, our most serene Prince and Lord, had we not been rejected by their Excellencies the chief and principal Ministers, and by them threatned never to admit of one more Petition for the future, in case we did not first submit to certain conditions which were never before practised under the happie Reign of your most serene Predecessors; and particularly, in case we did not forthwith send Commissioners with a plenipotentiarie power to conclude and accept of new Conditions, which we are in no sort able to perform, forasmuch as we demand nothing, save onely, that his Royal Highness will be pleased, according to his gracious promises often made us, to suffer us to enjoy the aforesaid Concessions, as we before enjoyed the same under the reign of his most serene Predecessors, and especially seeing there hath not happened since the decease of the father of your most serene Highness, any change or alteration, excepting onely what hath been to our prejudice. In these Exigencies and Calamities, being destitute of all other Counsel in the world, but such as Despair usually suggests to Men driven from their homes and habitations; and seeing themselves in the mean while plundered by their malicious neighbours, whose aim is, by that means to induce them to some act of revenge, to the end his Royal Highness may have an occasion to be yet more exasperated against them (who has indeed already been too falsely informed against us, to the advance and promoting of our final banishment:) And having no freedom of access to his Royal Highness, we cast our selves at the feet of your most serene Highness, to whom, as to a Sanctuarie, we have our recourse, humbly beseeching, that you would suffer your self to be moved with compassion towards so many hundreds of small and innocent Christian Babes, according to that influence which your interposition and endeavours cannot but have upon the heart of His Royal Highness, and his most excellent

cellent Ministers of State; And that you will be pleased to procure us the revoking of such severe Orders, to the end that we may enjoy the use of the forementioned Concessions onely, which we have formerly enjoyed under the happie Government of the most serene Predecessors of his Royal Highness. These graces and favours we hope for at the hands of your most serene Highness, in the mean while most humbly intreating you to vouchsafe to pardon that boldness and importunitie which necessitie puts us upon: And we shall continue to pray to God for the prosperitie of his Royal Highness, and all the Royal Family; and in particular of your most serene Highness, remaining

Your most Serene Highness

In *Angrogna*,
Febr. 20. 1655.

most humble and obedient
Servants, the men professing
the Reformed Religion in the
Valleys of *Lucerna*, *Pero-*
sa, and *St. Martino*.

Besides all this, they reiterated their supplicatory Letters to the Great Chancellor, and to the Marquess of *Pionessa*; but all in vain: For neither the Princes, nor the Great Chancellor vouchsafed to answer them a word. But *Madame Royale* she sent them to the Marquess of *Pionessa*, and the Marquess of *Pionessa* he sent them to make good the Procuration which the Council *De extirpandis Hæreticis* had formerly enjoyed them, without which he refused to give them any Audience; which indeed was a secret and subtil Design of his, to tempt the poor people by this means obliquely to yeeld up the Right of their former Concessions, and purely submit to His Royal Highness pleasure: In which case, the Council *De extirpandis Hæreticis* would have undoubtedly taken the advantage of perswading His Royal Highness, that since they had foregone their Concessions, His Royal Highness was altogether disingaged of all former promises and Concessions, and ought to exterminate them out of his Dominions. Which stratagem the poor people perceiving, wrote another supplicatory Letter to *Madame Royale*, as likewise one of the same nature to the Marquess *Pionessa*, as follows.

A Supplicatory Letter of the *Evangelical Churches* of the Valleys of *Piemont*.

An Authentick Transcript of the true Original whereof is to be seen in the publick Library of the famous University of Cambridge.

Altezza Reale,

Dalla singular gratia & benigno favore, che mosse ultimamente la clementia di V. A. R. a far Risponder quella che s'inardiffimo preferirle sotto li 20 Feb. speriamo, come humiliffimamente la supplichiamo, che si degnara porger l'orechio alla presente replica che a suoi piedi prostratti, &c.

Royal Highness,

From the experience of that singular Grace, and bountifull Favour which lately moved your Royal Highness clemencie, to cause answer to be made to one of our Letters (bearing Date the 20th. of Febr.) which we took the boldness to present you; we hope (as with all humilitie we request) that you will vouchsafe to give ear to the present Replie which we your poor subjects, being prostrate at your feet, do here humbly tender unto you, with no other intent then to inform your Royal Highness touching some Articles, whereby it will manifestly appear, that your Royal Highness hath been greatly mis-informed. As for example. First, whereas it is alledged, That the places prohibited in the Order published by the Auditor Gastaldo, have always been opposed and excepted, it cannot be proved as to the places of S. Giovanni, La Torre, S. Secondo, and the others: And much less, that any of the most serene Predecessors of your Royal Highness had ever any intention to limit our dwellings to those four Places which are now designed for their precise bounds; but on the contrarie, they have alwaies granted and permitted us that libertie in all the wonted places of the three Valleys; and onely Roccapiatto, S. Bartholomeo, and Prarustino are nominated as Towns not appertaining to the three Valleys, as in the first Article of that Grant which bears Date the 14th. of May, 1603. may be plainly seen. And although by that of 1602. Fenile, Bubiana, and Lucerna

came

came to be disquieted, His Royal Highness Charls Emanuel of glorious memorie, did yet by another Grant, bearing Date the 9th. of Apr. 1605. in the third and sixth Articles, permit them to re-inhabite those places. Yea, and in another of the 29th. of Septemb. in the same year, it is expressed in formal terms, in the very first Article, That such as had Goods without the prescribed Limits (that is to say, the Limits apointed for Preaching, according to the Grants of 1561.) should be permitted to return to their dwellings. In the which said Grants, the Limits of Preaching are often found to differ from those of habitation; which Limits of habitation are extended to all the Towns and places appertaining to the three Valleys, with their places adjacent, as is to be seen in the eighth, ninth, eleventh, and twentieth Articles, which to avoid tediousness we shall not here repeat. These things being represented unto his said Royal Highness (Charls Emanuel of glorious memorie) made him incline to revoke the Orders published against those of Fenile, Lucerna, Bubbiana, and to restore all to a peaceable condition, and to confirm the same with an irrevocable Edict, bearing Date Aug. the 17th. 1602. upon which Account they paid 6000. Ducatons, as appears by the Decree made and interinated at that time by the most Illustrious Chamber, and most serene Senate. By all which it is evident, that we are so far from having justly deserved the imputation of transgressing the Limits, or abusively usurping the least Priviledge, that on the contrarie, we have strictly kept our selves within our just measure and compass, as the Catastri of the Commonalties may sufficiently witness for us. In the second place, we are accused of many extravagancies and excesses; but we are not conscious to the least (after the clearing up that of Villaro, at the coming of Conte Todesco) save onely, that forged one of La Torre, sordidulously invented and interpreted, that the Auditor Gastaldo himself having discovered the absurditie thereof, promised no more words should be made of it. Yea, put the case any Crime had been involved in it, it could not be any ways imputed to those of Lucerna, Fenile, Bubbiana, Campiglione, Bricerassio, S. Secundo, and the rest, forasmuch as by the Grant of the 29th. of Septemb. 1603. Art. 3. as also by that of his Royal Highness, by the Grace of God now reigning, bearing Date the 4th. of June, 1653. it is plainly declared, That the innocent are not to suffer with the guilty, but that Justice shall be upheld with a strong hand for the suppression of the refractory. As to the escape of Berruto, we might with truth alledge, that having upon the first demand of Mr. Collateral Perrachione, caused him to be secured in that very place where we were required, we ought not to be questioned, or demanded any further account of him, as being no waies necessary to his escaping, especially seeing that immediately after that accident happened, we spared no endeavours to retake him; and it manifestly appears by divers and sundrie Examinations, That he broke Prison for no other cause then to escape the great inconveniencies and tortures which in some manner he was threated with; the great noise and rumour whereof, together with the imprisonment of Berruto, might well be the cause why others would say little, as not daring to bear witness to the Truth, for fear of the like danger. By all these passages, your Royal Highness may easily see,

see, how the Truth is prejudiced and sophisticated, and how just the Title is which we claim of dwelling in those places which are at present so much disquieted and molested, and consequently the innocencie of us poor Fugitives, who upon these grounds of truth and uprightnes, are imboldned to cast themselves once more at your Royal Highnesses feet, humbly begging, that they may, out of your great clemencie, be re-established, being turned over to the Council De propaganda Fide, which is expressly erected against us, who next after God, acknowledge no other Patron but His Royal Highness, and their Excellencies his Ministers of State, (as we believe that we ought in Conscience to do:) And that the most faithfull and most obedient Subjects of the Crown may not be forced to wander and stray into other Countries, since that all the other places of the Valleys scarce suffice to contain their own native Inhabitants. This is the singular Grace and Favour that we hope from the Clemency and Compassions of your Royal Highness, that His Royal Highness would vouchsafe to behold and grant these our most humble Requests. And in the mean time, we shall not cease to continue our most ardent prayers to Almighty God, for the prosperity of your Royal Highness, with the peace and enlargement of His Royal Highness Dominions, as being

Your Royal Highness

In *Angrogna*,
March 16th
1655.

most humble and most obedient
Servants, the Commissioners of
the Valleys of *Lucerna*, *Perosa*,
S. Martino, for the places adja-
cent, and for themselves.

A supplicatory Letter of the poor distressed Churches of
the Valleys of *Piemont*, to the Marquess of
Pionessa, 16. March 1655.

Excellentissimo Segnor,

La benegnita & pazienza con laquale V. Eccellenza si e degnata risponder alle lettere che s' inardissimo addrizzarle sotto li.8. cadutto Feb. ci fa sperare che anche adochiera la presente replica, che con la debita riverenza veniamo a presentarle, &c.

THe benignity and patience wherewith your Excellency vouchsafed to answer the Letters, which we were emboldened to write to you, bearing date the eighth of February last, gives us some ground to hope, that you will accordingly cast your Eys upon this present Reply, which with all due reverence we present unto you, to the end onely, that we may better inform you, touching certain Heads or Articles, humbly begging your pardon for this our slowness, which the distance of places, and the difficulty in assembling our People, hath against our wills, occasioned. First, your Excellency accuseth us, as guilty of many excesses and exorbitances committed, and that we have given just cause, for the publication of the Order, published by the Auditour *Gastaldo*. Although after the clearing our selves of the Fact at *Villaro*, (which was sufficiently done at the coming of *Conte Todesco*) we have not heard of the least Miscarriage laid to our charge, unless your Excellency would urge against us that foolish business of *La Torre*, which was acted by a company of Youths, (a great part whereof were the Children of Catholics) not at all reflecting upon the Catholick Church, or having the least appearance of any affront either to the Mass, or those that said it, as the Auditour *Gastaldo* was very well informed, and to that end made us a promise, that nothing more should be spoke of it, (though should there have been any Delinquents, who had had a hand in such a business, yet his Royal Highness declares in the first Article of that Act of June the fourth 1633. in order to the Explanation of the Concessions of the nine and twentieth of September 1603. in the third Article, That it is not at all his meaning, that the innocent should be punished with the guilty, provided always, that we make severe Inquisition after the later, which we have never refused to do) And whereas, touching the Limits of Habitation, your Excellency is informed, That we pretend this ground for our defence, namely, that they were set out, after the Concessions made by *Raconigi*; which not being true, our dwelling places remain usurped and abusive. We intreat your Excellency with all humility, and for the love of God, to vouchsafe to believe that our Reasons do manifest quite another thing; as also, that on the contrary, we alleged our Limits in some places have been straitened. We will not say, by reason of their banishment out of the Marquisate of *Saluzzo*, *Praviglielmo*, *Festone*, and many other Cities and Towns of *Piemont*, which are not specified

or expressed in the said Grants (however, that even all those places have in times past been tolerated) but particularly upon the account of the Valley of Meane in them expressed, together also with Campiglione and Borgo of Bubiana, which were comprehended in them, as under the Towns of the three Valleys, which were at that time usually tolerated, in which the reverend Raconigi after the Wars, did again settle us; as also his Royal Highness by his Grants 1603, confirmed the same, causing it to be interinated in the Year 1620. And it's evident, that in the Answers to the third and sixth Articles of the first Memorial, of the ninth of April 1603. given to those of Fenile, Bubiana, and Lucerna, whose dwelling onely found opposition, and none others till that time, it was permitted them to be re-established, because that those Towns and places were common and tolerated in the three Valleys appointed for the Limits of Habitation. And in the first Article of the Grant of the nine and twentieth of September, in the year abovesaid, it may be clearly seen, that without any Reserve, in the said three Valleys, all such might return to their respective Habitations, who had their Estates without the Limits for Preaching, which was confirmed the seventeenth of August 1620. and interinated 1620. with an express Act for the Payment of six thousand Ducatoons upon that very Account. And so was the Habitation of those beyond Pelice rendered peaceable, firm, and perpetual; although not altogether free from divers Vexations that were brought upon them, by their ill-affected Neighbours. To this may be added, that Roccapiatra, St. Bartholomeo, Prarufino, were not named distinctly and apart, in the third Article of the Concessions of the fourteenth of May 1603. and the first Article of those of 1620. for any other reason, than this, namely, because those Towns did not belong to the three Valleys, as may be there found; which is a manifest proof, that touching our Dwelling or Habitation, no Town belonging to the three Valleys frequented and tolerated before, suffered the least opposition: besides all this, the Agreement made by the Lord Raconigi which onely doth establish the Limits of Preaching, the same which now are appointed for Habitation, doth permit also their Habitation without and beyond the bounds of Preaching, in all the other Towns of the three Valleys and their adjacent parts. When the great and the serious Affairs of your Excellency shall permit you to reade the 8, 9, 10, 11, 12, 13, 14, 20, and 21. Articles, (which we do not here specify, to avoid trouble and tediousness) we are fully perswaded, that the Limits for Preaching, having been so often distinguished from the other of Habitation, which have no other bounds, but those of the three Valleys and their adjacent parts, your Excellency will not blame us for endeavouring, to make good the just Title of our Habitations, against any sophistical Interpretations and Distinctions. For, really, so far are we from being our own Judges in the Interpretation of such Grants, (which belongs onely to the Sovereign himself, who makes them) that we wholly refer our selves to the Intentions of the same Sovereigns, who granted those Acts, with the express terms of such their Concessions, as likewise to the use, practice, and observation of the same under their happy Governments. Nor can it be objected to us with truth, That we have any ways in after-times encroached, or enlarged our said Limits. For, on the contrary, they have been every

way lessened, and contracted. And if any of the Reformed Churches have at any time bought any Lands of Catholicks (as is notwithstanding permitted by the twentieth Article of the Concessions of 1561.) your Excellency may assure your self, that they have also sold four for one, to the very same Catholicks. All which being really true, we intreat your Excellency, to improve your Interest, for the re-establishment of such poor distressed People, and the annulling of all Orders whatsoever to the contrary, to the end, that so many faithfull Subjects of his R. H. be not deprived of the graces and favours granted to and enjoyed by them, under so many of his Predecessours, and by him, (as also by his most serene Grand-father, of glorious memory) so often confirmed, with so strict a Charge, and by so express Acts. And that they may not be forced to quit and abandon their Estates, (as otherways they must be forced to do) especially considering, that all the other Towns of the Valleys, have not wherewithall to imploy and maintain their own inbred Inhabitants. All which we hope to obtain by means of the powerfull Influence and Authority of your Excellency, who is so full of Pity, Clemency, and Justice; which shall cause us to continue to offer up our Prayers to God, for the increase of his Royal Highness Dominions, and the prosperity of his Person, and Royal Family, and in particular of your Excellency, as being

In Angrogna

Your Excellencies

16. March, Most humble and most obedient Servants, the Comissioners
1655. for the Valleys of Lucerna, Perofa, St. Martin,
and the places adjacent, and for themselves.

These and such like were the reiterated Supplications of the Deputies of those poor distressed Churches, who notwithstanding did all the while but *surdo canere*, for they could not possibly obtain Audience of the Dukes Court, unless they would yield to give their Deputies a plenipotentiary power as abovesaid; which to do without any limitation, and according as the Marquefs had prescribed them, they knew right well could have no other effect or issue than this, namely, to yield tacitly to the quitting and renouncing their former Concessions, and other Privileges. In sum, when they saw themselves constrained to it, they chose their Deputies, and gave them Instructions as ample as they could possibly, which were signed by all the Pastours and Deputies of their Churches, who were likewise authorized by the power of *Lucerna*. The substance of those Instructions, after their due Protestation of fidelity and obedience, was, that they sent those their Deputies to Turin, to accept of, and promise all that it should please his Royal Highness to appoint them, according to their ancient Concessions, and the Rules of a good Conscience. But as there's no charming a Lion that is greedy of his Prey, so were all the Intreaties and Solicitations in the world to little purpose, as to the softening of *Pionessa's* stony heart, who thirsted so violently after the Blood of those poor Creatures. And accordingly he slighted this last Supplication of theirs

theirs with as much disdain as he had the former : however, that he might not too openly discover the black Design of the Council, *De propaganda fide & extirpandis Hæreticis*, before the hour of its Execution, he strove to disguise all his Answers to the poor People, in such ænigmatical terms, (not unlike the Devil heretofore in the Oracles) that though he gave them but cold comfort, yet he left them not without some glimmering hopes at least of a Day of Audience, for the hearing of their Grievances and Complaints, that so during this pause and intervall of time, all things might be in a better readines for the Day of Slaughter ; which is the subject of the following Chapter.

CHAP.



C H A P. VI.

A brief and most authentick Narrative of some part of those extraordinary Cruelties which were exercised against the poor Protestants of the Valleys of Piemont, during the heat of the late Massacre, in the Year of our Lord 1655. in the Moneth of April.

Every particular Circumstance whereof was abundantly verified to the Authour, during his abode in those parts, both by Word of Mouth, and by the formal Attestations and Subscriptions of those very persons who were both Eye and Ear Witnesses of those inhumane Cruelties, the true Originals of some whereof he hath exposed to publick view in the Library of the University of *Cambridge*, and for several weighty Reasons hath reserved the rest in his own custody, ready to give any ingenuous person full and clear satisfaction.

IN the former Chapter the *Christian* Reader hath had a large Account of the Popish Design upon the poor Evangelical Churches of the Valleys, this gives him a distinct and faithfull Narrative of the Execution thereof; which verily was as adequate to the contrivance, (as to matter of Cruelty) as an Impression to the Seal.

Upon *Saturday* the seventeenth of *April* 1655. while the poor Deputies of the Protestants were, by the artifice of *Pionessa*, detained at *Turin* for an Answer to their Requests, (where the fifth and last Chapter leaves them) there arrived a great Army at *St. Giovanni*, which was now, together with *La Torre*, and all the lower parts, disinhabited, and in a most desolate and lamentable condition. This Army encamped, for the space of some hours together, in a place called *St. Georgio*, and in the Dusk of the Evening, fell into the Burgh of *La Torre*, where they met with not so much as one soul of the Protestants,

save onely a little company of eight or ten persons, who not at all thinking that the Enemy was there, were seeking up and down for something to satisfie their hunger: but so soon as ever they approached the Covent, they were immediately descried by the Monks, and the Troopers who had lien there concealed several days before, for that very purpose, who, to shew the kindness they had for them, saluted them with a great Volley of Shot, whereby they slew upon the place one *Giovanni Combe* of *Villaro*, and hurt *Pietro Rostain* of *La Torre*; thereupon the rest, who saw themselves thus encompassed on every side, immediately fled for their Lives.

Upon the Lords Day following, which was the eighteenth of the same Moneth, the Enemy ranged up and down throughout the Communalities of *La Torre*, and *St. Giovanni*, plundering and pilking at pleasure. And upon the nineteenth (being now, like a Snowball, become the bigger by rowling, and their number increased to about fifteen thousand) they set upon the Protestants in several Quarters among the little Hills of *St. Giovanni*, and *La Torre*, but the poor People having for a long time foreseen their Design, and being prompted, by the Law of Nature to self-preservation, took courage, and stood upon their own defence, and the Enemy was vigorously opposed on every side; in one place, by Captain *Fabier*, and in other places, by the Officers of *St. Giovanni*, *Angrogna*, *Roccapiatte*, and their Troops. The next day, which was *Tuesday*, the Popish Army made three several Attempts to take away the Bell of *St. Giovanni*, and to burn the Church, (although situated in the Confines of *Angrogna*, to which the Marquess of *Pionessa* had always assured his Protection, as being a place excepted in the Order of *Gastaldo* for that purpose, and named for the Retreat of the rest that he banished and drove out of their Habitations) nevertheless for a diversion, they set upon those of *St. Giovanni*, who had their Rendezvouz about a Mile off, in a certain place called *Castelus*, on the side of the Mountain of *Brigueras*, as also at *La Torre*, towards *Taliaret*: but those of the poor People, who were then in Arms, did so couragiously resist them, that they were constrained to a shamefull Retreat, with the loss of about fifty of their Men, and had not their Cavalry defended the Plain, they had been utterly defeated. In the mean while, there were none of the Protestants slain, except one of *Roccapiatte*, (upon whose dead Carcase they sufficiently revenged themselves) and another, *viz. Giovanni Brocher* of *St. Giovanni*. Upon the one and twentieth of the same Moneth, which was the terrible fatal day to the poor Protestants, the Marquess of *Pionessa*, by a hellish Stratagem held in Parley the Deputies of the Valley of *Lucerna* till Noon, and then treated them with a large Dinner, after which, they went their ways with much satisfaction and cheerfulness, their mindes being as well filled with good hopes, as their bellies with meat; for indeed, the Marquess of *Pionessa* by his smooth language and solemn asseveration had fully perswaded them, that there should not be the least hurt done to any, except those of *St. Giovanni* and *La Torre*, as being the places specified in the Order of *Gastaldo* to

be

be prohibited to those of the Reformed party ; but as for all the rest, in case they should but receive and quarter some few Troops, as a token of their obedience, and that but for a short time, they might set their hearts at rest without fear or jealousy of the least inconvenience. Hereupon, the Agents of *Angrogna* went up to the head of those who it was pretended should onely go and quarter in those places, and there bestirred themselves with all the Perswasions imaginable, to keep the Men of their own party from making the least resistance ; the same did those of *Villaro* and *Bobio*, never dreaming the sad consequence of so great unadvisedness ; but the Enemies Men had no sooner entred in, but they found (when it was too late) how far the Catholicks keep Faith with those that they call Hereticks : for having used all possible artifices to draw the rest within their reach, they presently clapt to their Nets, and divided the Prey, putting all to Fire and Sword, slaying all they met with, that had but the likeness of Mankind, and that in the most barbarous manner they could possibly devise ; for a general description whereof, I shall refer the Reader to an Extract of one of their own Letters, before I come to a more particular description of those horrid and unheard of Cruelties.

A faith-



A
FAITHFUL TRANSLATE

OF

A sad, and mournful Letter, written (as is
supposed) by some of the poor distressed Pro-
testants of the Valleys of *PIEMONT*.

CONTAINING,

A Summary, or brief Narrative of those hor-
rible Cruelties, which were exercis'd against them,
in the late Mafsacre, in *April*

1655.

Peres & Freres,

*Nos l'armés n'ont plus d'eau, mais de sang, qui n'offusquent pas seu-
lement, &c.*

Brethren and Fathers,

“ Our tears are no more tears of water, but of blood, which do
“ not onely drown and obscure our sight, but even oppress our
“ very hearts! Our pen is guided by a trembling hand! our brains
“ are made dry by the many knocks we have received! and our minde
“ so exceedingly troubled by such unexpected and suddain alarms,
“ that we are not able to form a Letter, answerable to the intent of our
“ mindes, or to the strangeness of our desolations. Wherefore we en-
“ treat your pardon herein, and that you would be pleased among
“ so many clods of blood, to gather up, and pick out the sense of
“ our conceptions, and what we would (at least) impart unto you
“ Whatsoever reports have been spread abroad of our stubbornness in
“ refusing to have recourse to his Royal Highness, for the redref-
“ sing of those our heavy grievances and molestations, you cannot
“ but know that we have never at all desisted, from writing suppli-
“ catory Letters, or presenting our humble Requests, by the hands
“ of our Deputies, and that, they were sent, and referred, sometimes
“ to the Council *de propaganda fide*, other times to the *Marquess of*
“ *Pionessa*. And the last 3. times they were plainly rejected, and denied
“ so much as an audience, under pretext that they had no Credienti-
“ als,

als, or Instructions sufficient to empower them, to promise and accept, in the name, and on the behalf of their respective Churches, whatsoever it should please his Royal Highness to grant to, or bestow upon them. And by the instigation, and contrivance of the Roman Clergy, there was secretly let in ambush an Army of six Thousand men, who upon a suddain (being animated and encouraged thereto by the presence and utmost activity of the *Marquess of Pionessa*) fell most violently upon those of *S. Giovanni* and *La Torre*.

This Army being once entred, and having gotten footing, was soon encreased, and became exceeding numerous by the addition of a multitude of the neighbouring Inhabitants throughout all *Piemont*, who hearing that we were given for a prey to the Plunderers, fell upon the poor people with an impetuous fury. To these were added a numberless number of Out-laws, prisoners, and other Offendours, who thought hereby to have both saved their souls, and filled their purses. And for the better opportunity to put their designe in execution, they were forced to receive five or six Regiments of the *French Army*, besides some *Irish*, to whom (as it is reported,) our Country was promised, and several other Troops of Highway men, and Vagabond persons, under pretext of coming into the Valleys for a *Rinfresco* (as they term it) or fresh Quarter.

This great multitude, by vertue of a License from the *Marquess of Pionessa*, being animated by the Monks, and conducted and enticed to the work by our wicked and unnatural neighbours, fell upon us with such violence on every side, and in so horridly treacherous a manner, (especially in *Angrogna*, *Villaro*, and *Bobio*, to whom the *Marquess* had engaged himself, that in case they would but descend to the lodging and quartering of one onely Regiment in each place, or Communalty, they should be secured from all harm or violence) that in one moment of time all was turned into a confused heap, and the Inhabitants constrained, after some skirmishes, which they endured in their way for their own defence, to fly for their lives, together with their wives and little children, and that not onely those of the Plain, who had betaken themselves to the Mountains, but likewise those of the Mountains themselves, who had otherwise been certainly betrayed, and surpris'd. However, all the diligence they could possibly use for their preservation, was not sufficient to prevent the destruction of a very considerable number of them: For in many places, (as in *Villaro*, and *Bobio*) they were so hem'd in on every side, the Enemy having seized on the Fort of *Mirchburg*, and by that means stopt the passage, that there was no way left to flye or save themselves, but were most fearfully massacred and put to death. In one place they cruelly tormented no less then an hundred and fifty women and small children, and afterwards chopt off the heads of some, and dasht the brains of others against the Rocks. As for a great part of the Prisoners which they took, from fifteen years of age and upwards, who refused to go to *Mafs*, they

they hanged some, and nailed the feet of others to trees, with their
 heads hanging towards the ground, all which they endured constant-
 ly. It's reported that they carried some of note, prisoners to *Turin*,
 as namely our poor Brother Mr. *Gros Pastour*, and some part of his
 family. In sum, there's neither Cattle nor any other provition left
 in the Valley of *Lucerna*; what was saved was inconsiderable, and all
 the rest our Enemies carried and sold to several Towns in *Piemont*.
 'Tis too evident, that all is lost, since there are some whole Com-
 munalities, especially *S. Giovanni*, and *La Torre*, where the busines
 of setting fire to our Houses and Churches, was so dexterously ma-
 naged by a *Franciscan Frier* and a certain *Priest*, that they left not
 so much as one of either unburnt. In these desolations the Mother
 has been bereft of her sweet Childe! the Husband of his dear Wife!
 Those who were the richest among us, are forced to beg their bread,
 yea which is worse, they are weltring in their own bloud, and depri-
 ved of all the comforts of this life. And whereas there were some
 Churches in *S. Martino* and other places, who have always been
 heretofore as a Sanctuary to the persecuted, they have now them-
 selves been summoned to quit their dwellings, and to depart every
 soul of them, and that upon a suddain, without the least respite, un-
 der pain of life. Neither is there any mercy for any of them, who
 are found within his Royal Highness Dominions. The pretext of
 these strange Massacres, are, that we are Rebels to the Orders of his
 Royal Highness, for not having brought the whole City of *Geneva*
 within the Walls of *Mary Magdalene Church*; or in plainer terms,
 for not having performed a pure impossibility, in departing in a mo-
 ment from our houses and habitations in *Bubbiana*, *Lucerna*, *Fenile*,
Bricheras, *La Torre*, *S. Giovanni*, and *S. Secondo*; And also, for ha-
 ving had our recourse to his Royal Highness by uncessant supplicati-
 ons to take pity on us; who on the one side, told us, that he would
 make no innovation; and on the other side, refused to give us leave
 to depart out his Dominions peaceably, as we oft times beseeched
 him, in case he would not suffer us to abide and enjoy the liberty of
 our consciences, as had always done his Predecessours. True it is,
 that the Marquess of *Pionessa*, did produce us another excuse, by the
 hand of our *Procurator*, (and we have in our hands the very original!)
 which was, that it was his Royal Highness pleasure to abase and take
 down our pride, for endeavouring to shroud our selves and take
 Sanctuary under the protection of Foreign Princes and States.
 To conclude, our beautifull and flourishing Churches are utterly
 lost, and that without remedy, unless God Almighty work mira-
 cles for us! Their time is come, and our measure is full! O have
 pity upon the desolations of *Jerusalem*! and, Be grieved for the af-
 flictions of poor *Joseph*! Shew the real effects of your compassions!
 and let your bowels yearn upon so many thousands of poor
 souls who are reduced to a morsel of bread, for following the
Lamb whither ever he goes. We recommend our poor Shepherds,
 together

“ together with their scattered and dispersed flocks, to your fervent
 “ Christian prayers, and rest in haste

27. April, 1655.

Your most humble, and most obliged
 Servants and Brethren in
 the LORD.

I presume the Christian Reader is now somewhat prepared, by what has been already hinted, with the greater constancy, to behold those doleful spectacles which he shall have here presented before his eyes. The truth is, the cruelties which are here related, would abundantly exceed the belief of any man (save onely the Authors and Actors of them) were they not accompanied with such Authentick proofs, that he who denies the truth of them, must, at the same time deny his own reason and understanding: For if the formal Attestations of those that were eye witnesses and by-standers, may be of any force with us; if the strong and wofull cries of so many desolate and poor wretches, who have been miserably rob'd and bereft of their relations, houses, lands, and all other comforts, may in any manner gain our belief; In a word, if the formall deposition of one of the chief Commanders of that very Army who were the Actors of those cruelties, signed with his own hand, and that in the presence of two sufficient Witnesses, may persuade us to give any credit to such a Relation; Or (which is yet one degree nearer) if the voluntary confession of one of the Souldiers themselves, and one who had his own hands embrewed in the blood of those poor creatures, to some of his Comrades, in a boasting way, that he had many times during the heat of the *Massacre*, surfetted with eating the boyled Brains of those † *Barbets* (or *Protestants*) I say, if the Voluntary confession of such *Canibals* as these, may be accepted as Authentick proofs, then I doubt not but to give ample satisfaction to all, as well to those that fain would not, as those that as yet cannot easily believe such Monstrous cruelties, having inserted here, as followes, the true Copies of the said Depositions and Attestations, (which are indeed worthy of being communicated to posterity) and presented the very Original Subscriptions to the publike Library of the famous University of *Cambridge*.

Note here
 that in *Pic-
 mouz* they call
Barbets those
 whom they
 in *France* call
Hugonots.

The

The Declaration of M. du Petit Bourg, first Captain of the Regiment of *Grancey*, touching the Cruelties that were exercised upon persons of all ages and sexes, among the poor *Protestants* of the *Valleys* of *Piemont*, subscribed with his own hand at *Pignerol*. 27. *Novemb.* 1655. in the presence of two other Commanders.

The true Original whereof is to be seen, together with the rest, in the Publick Library of the famous University of *Cambridge*.

JE Sieur du Petit Bourg, premier Capitaine au Regiment de *Grancey*, le commandant, & ayant eu ordre de Monsieur le Prince Thomas d'aller joindre le Marquis de *Pianesse*, & prendre ordre de luy, (lequel Marquis estoit à la Tour,) sur mon depart je fus envoyé querir par Monsieur. L' Ambassadeur, lequel me pria de parler à Monsieur de *Pianesse*, & m'employer à accommoder les troubles qui estoient arrivés parmi ceux de la Religion des Vallées de *Piemont*, en suite dequoy je me suis adressé au dit Marquis, le priant avec beaucoup, d'instance qu'il aggreast, que j'entreprinse le dit accommodement, & que je me promettois d'en venir à bout, ce qu'il me refusa à diverses fois, qu'instance que j'en aye sçeu faire; & au lieu

ISieur du Petit Bourg, first Captain of the Regiment of *Grancey*, who also commanded the same, having received direction from *Prince Thomas* to go and joyn with the Marquess of *Pianesse*, and to receive his Orders, (which Marquess was then at *La Torre*) when I was just upon my Departure, the Ambassadour sent for me, and desired me to speak to *Monsieur de Pianesse*, and to use my endeavour to accommodate the Troubles which were happened amongst those of the Religion in the Valleys of *Piemont*: in order whereunto I then addressed my self to the said Marquess, intreating him with much earnestness, that he would give way, that I might undertake the said Accommodation, which I supposed I might have been able to effect: But he refused this my Request, and that divers times, notwithstanding all the Endeavours I could possibly use to persuade him thereunto. And instead of the least mitigation

mitigation of Affairs, that this or any other consideration which I could lay before him, did then produce, on the contrary, I was witness to many great Violences and extreme Cruelties exercised by the *Bandets* and *Souldiers of Piemont*, upon all sorts of every age, sex, and condition whatsoever, whom my self saw massacred, dismembred, hanged up, burned, and ravished, together with many horrid confusions. And so far is it from truth, that the whole was done by virtue of those Orders which were given out by me (as is falsely alleged in a certain Relation printed in *French* and *Italian*) that I beheld the same with horreur and regret. And whereas it is said in the same Relation, that the *Marquess of Pionessa* commanded me to treat them peaceably, without hostility, and in the best manner I could possibly, the event clearly demonstrated, that the Orders he gave were altogether contrary, for as much as it is most certain, that without any distinction of those who resisted, from those who made no resistance, they were used with all sort of inhumanity, their houses burnt, their goods plundered, and when Prisoners were brought before the *Marquess of Pionessa*, I saw him give order to give them no quarter at all, because (said he) his Highness is resolved to have none of the *Religion* in any of his *Dominions*.

And as for what he protests in the same *Declaration*, as namely, that there was no hurt done to any, except during the Fight, nor the least Outrage committed upon any persons not fit to bear Arms. I do assert and will maintain, that it is not so, as having seen with my eyes several men kill'd in cold blood; as also women, aged persons, and young children, miserably murdered.

que cela ni aucune autre consideration que je luy aye donnée, aye en rien adouci les affaires, au contraire j'ay esté tesmoin de plusieurs grandes violences & extremes cruautés exercées par les Bandits du Piemont, & Soldats, sur toute sorte d'age, de sexe, & condition, que j'ay veu Massacrer, desmembrer, pendre, brusler & violer, & de plusieurs effroyables incendies. Tant s'en faut, comme porte fausement une certaine relation imprimée en François & Italien, que le tout à esté fait en suite des ordres que j'ay donnez, que je l'ay veu avec regret & horreur. Est aussi faux ce que porte la dite Declaration que le Marquis de Pianesse, m'ait commandé de les traiter paisiblement, sans hostilité, & le mieux qu'il me seroit possible; & l'evenement a bien monstré que les ordres estoient du tout contraires, veu qu'il est constant que sans distinction de ceux qui faisoient resistance ou qui n'en faisoient point, l'on les à traité avec toute sorte d'inhumanité, bruslé leurs Maisons, & saccagé leurs biens: quand l'on amenoit des prisonniers au Marquis de Pianesse j'ay veu ordre qu'il falloit tout tuer, pource que S. A. ne vouloit point de gens de la Religion dans toutes ses terres.

Quant à tout ce qu'il proteste en la mesme Declaration qu'on n'a jamais touché à aucun sinon dans le combat, ni fait le moindre outrage aux personnes inhabiles aux armes; je soustiens que ce la n'est point, puis que j'ay veu de mes yeux mentrir des hommes de sang froid, & tuer miserablement des femmes, des vieillards & petits enfans.

Pour ce qui est de la forme, en laquelle ils se sont mis en possession de toute la Vallée d'Angrogne, pour la piller & brusler entierement, ils n'ont pas eu beaucoup de peine, car excepte six, on sept qui firent quelque mine de résistance, voyant qu'il n'y avoit point de mercy pour eux, il envoya tout le reste sans aucune résistance, car les paysans pensoyent plustost à fuir qu'à combattre, tellement que je nie formellement & le proteste devant Dieu que rien des cruautés que dessus, n'a esté executé par mon ordre, au contraire voyant, que je ne pouvois y apporter de remède, je fus contraint de me retirer & abandonner la conduite du Regiment, de peur d'assister à de si mauvais es actions. Fait à Pinerol ce 27. Novemb. 1655.

DU PETIT BOURG.

Nous subscrivez Capitaines aux Regiments d'Infanterie de Sault, & d'Auvergne, attestons avoir veu faire la presente Declaration dans ceste Ville de Pinerol, au Sieur du Petit Bourge, Capitaine au Regiment d'Infanterie de Grancey, & là ascite & signée de sa propre main, en nôtre presence, en foy de quoy nous avons signé le present à Pinerol ce 25. Novemb. 1655.

S. HILAIRE Capitaine
d'Auvergne.
DU FAURE Capitaine
du Sault.

As for the manner how they put themselves in possession of all the Valley of *Angrognia*, to pillage, and burn the same entirely, they did it with ease enough, for (excepting six or seven, who seeing there would be no Mercy shown them, made some shew of opposition) he sent them away without the least resistance, the Peasants thinking rather how to flee, then to fight the Enemy: In sum, I deny absolutely, and protest, as in the presence of God, that none of those cruelties above mentioned, were executed by my Order, but on the contrary, seeing that I could not procure a remedy, I was constrained to retire, and quit the Conduct of the Regiment, for fear of being present at such wicked actions. Done at *Pignerol* the 27. Novemb. 1655.

DU PETIT BOURG.

We whose Names are here subscribed, Captains of the Regiments of the Infantry of *Sault* and *Averne*, do attest that we have seen the present Declaration made by the *Sieur du Petit Bourge*, Captain of the Regiment of Infantry of *Grancey*, in the City of *Pignerol*, and by him written, and signed with his own hand, in our presence. In witness whereof, we have signed this present Attestation at *Pignerol*, this 25 of Novemb. 1655.

S. HILAIRE Captain
of Auvergne.
DU FAURE Captain.
of Saul.

The Attestation of *Thomas Guiot* (Chirurgion) and *Francis Pras*, touching the boiling and eating of the Brains of some of the poor protestants during the heat of the Mafsacre in the Year 1655. Made the 7. *Octob.* 1655.

The true Original whereof is to be feen, together with the rest, in the publick Library of the famous University of
C A M B R I D G.

VVE whose Names are underwritten do certifie, that we being at *Pignerol*, upon the three and twentieth of April, in the Year 1655. (it being a Feast day and the Fair of *St. George*) heard a certain young man of *Cumiane*, who was lately come from the Valley of *Lucerna*, and from the War that had been in those parts, (where he had al-

Nous souffignez, certifions que nous estans trouves à *Pincrol*, le vingtroizieme d' *Auril*, de l'année 1655, jour de la feste, & foire de *St. George*, nous avons ovv un jeune homme de *Cumiane*, n' agueres venu de la *Vallee de Luzerne*, & de la guerre qui on y faisoit, qui mesme etoit un peu blessé à la



main; se vantant qu' avec six autres ses compagnons, ilz avoient communement fait cuir la teste d' un barbet, & Mangé la cervelle, mais qu' elle luy faisoit mal au coeur, ce qu' il disoit à un autre Piemontois, qui vendoit des pales, & autres outilz de fer, & en la presence d' un Francois, qui neantmoins tous nous estoyent incognus, ce que nous asseurons en parole de verite comme l' ayant ovy de nos propres Oreilles, en testimonage de quoy nous avons icy apposé nos seings, ce septieme Octobre 1655.

*Thomas Guiot Chirurgien.
Francois Pra.*

so received a Wound in his Hand) boasting, that he, together with six other of his Comrades, had frequently boiled the Heads, and eaten the Brains of several *Barbets*, which (by the same token) had made him sick at heart. This he likewise related to an Ironmonger, where was present also a *French* man, who notwithstanding was unknown to any of us. All which we assure in words of truth, as having heard the same with our ears: in witness whereof we have hereto put our Marks the seventh of *October* 1655.

*Thomas Guiot, Chirurgion.
Francis Pra.*

The



The Attestation of divers Persons of known Honour and Integrity, who were for the most part both eye and ear Witnesses of the following barbarous and horrid Cruelties which were exercised against some particular Members of the Evangelical Churches in the Valleys of *Piemont*, during the heat of the late Mafsacre in the Year 1655.

The true original Subscriptions whereof the Authour has in his custody, ready to be produced, as occasion shall require, for the better satisfaction of the *Christian* and curious Reader.

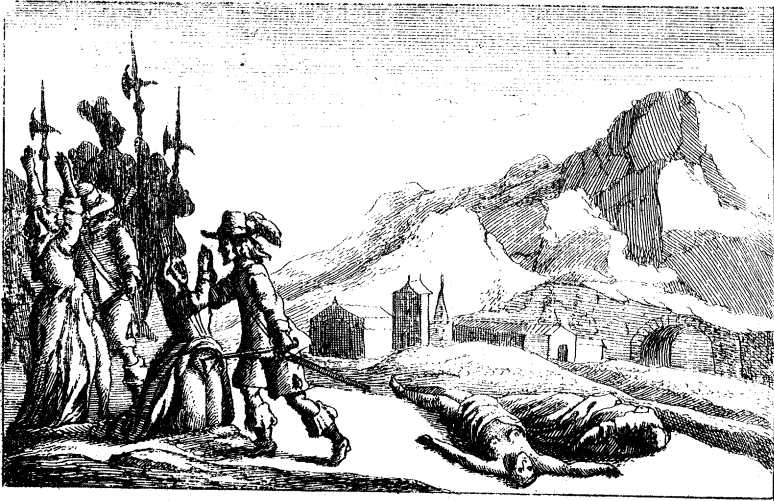
Nous fous signes attestons, que le contenu, &c.

WE whose Names are here underwritten, do attest and declare in words of truth and soberness, that the following Narrative or Relation of several horrid Cruelties exercised against the poor Protestants in the Valleys of *Piemont*, contains nothing but the pure and naked truth; having here omitted many Relations of divers other Cruelties, exercised against those poor People, because not so substantially and abundantly verified; in faith whereof, we have here subscribed.

SARA

Sara Rastignole des Vignes.

Sara Rastignole des Vignes, about sixty years of age, being overtaken in a certain place called *Eyrals*, by divers Souldiers, was by them commanded to say her Prayers, which she having done, they urged her to repeat *Jesus Maria*, but the poor Woman refusing to do it, one of the Souldiers thrust a Sickle into



the lower part of her Belly, and ript her up to the Navel, and afterwards dragg'd the poor miserable Creature upon the ground, being half dead, till another of them came and severed her Head from her Body. The Daughter in Law to this poor Woman, who was constrained to hide her self in the Snow for the space of two days after, without any succour or nourishment, was an Ey-witness of this horrible Butchery.

Martha Constantine of St. Giovanni.

A certain Woman of *St. Giovanni*, whose name (as is credibly believed) was *Martha Constantin*, the Wife of *Jacopo Barral*, after she had seen several others before her most cruelly put to death, was her self first ravish'd, and then had her Breasts cut off, and likewise part of her Privities, by some of the Souldiers, who also carried the same to *Macel* in *Piemont*, where they fried them, and set them before some other of their Comrades, whom they there met accidentally, making them believe that they were Tripes, but having eaten a good part thereof, they told them plainly, that they were no other than Womens Dugs, &c. This



was taken so extremely ill by those that had been thus beguiled, that immediately a Quarrel arose thereupon, and indeed not without sufficient reason; for, all those that had eaten thereof found it to be of so ill a digestion, and it lay so heavy in their Stomacks, that they straightway fell grievously sick upon it, and some of them died soon after. This is certified by one of *Dauphine*, a *Roman* Catholick, (whom it were easie to name, if need required) and he related the same to one *Andrea Favel* of *Pinachia*.

Jacopo

Jacopo Michalino of Bobio his Servant.

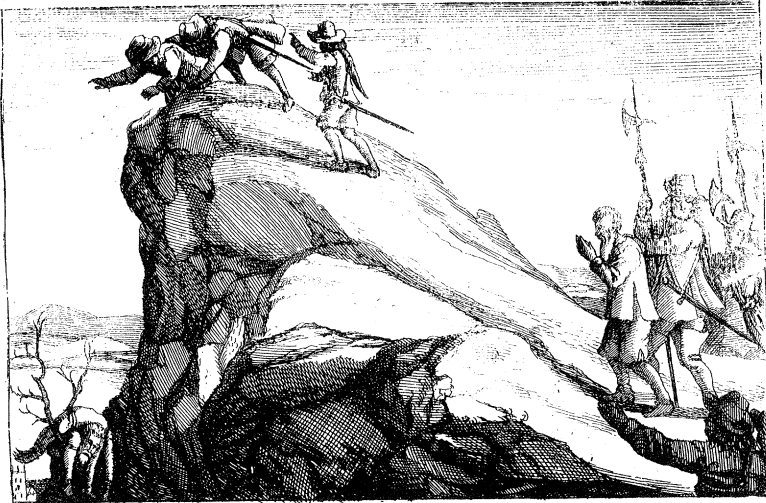
A certain man of *Trafsiniere*, servant of *Jacopo Michalino of Bobio*, being taken prisoner the 8th. of *May*, received divers stabs with a Dagger in the sole of his feet, and in his Ears, by the hands of one *Gulielmo Roche* a famous Massacrer of *Lucerna*, and another called *Mandolin*, who afterwards cut off his privy Members, and then applied a burning candle to the wound, frying it with the flame thereof, that so the blood might be stoppt, and the torments of that mis-



erable creature prolonged; This being done to their mindes, they tore off his Naysls with hot pincers, to try if they could by any means force him to renounce his Religion. But when nothing would do, they tied one of his Legs to the Marques of *Lucerna's* Mule, and so dragg'd him along the streets, till such time as he had almost ended his painfull life, and then binding his head about with a Cord, they strained and twisted the same with a staff so hard, that it made his Eys and Brains drop out of his Head; In the end, when they had sufficiently satiated their appetites with all the variety of cruelties they could well devise, they cast the dead Carcass into the River, that so both one and the other Element might be the better enabled one day to bear witness against their barbarous and inhumane actions.

Pietro Simond of Angrogna.

Pietro Simond of Angrogna, about fourscore years of age, was tied Neck and Heels together, and violently hurl'd down vast and formidable Precipices, but as he was falling down, he by the way met with a cragged branch of a Tree, and



there hung fast, in a most languishing condition for several dayes together (a most lamentable spectacle to behold !) not being able to help himself in the least, nor indeed capable of the help of any other, by reason it was a Precipice altogether in-accessible: I leave the Reader to make out the rest of this Tragedy, confessing my self not able to express it.

Esaiä Garcino of Angrogna,

and

Daniel Armands Wife of La Torre.

Esaiä Garcino of Angrogna, an old man of ninety years of Age, had first his body cut and hack'd in small pieces, and then his head chopt off: The like also was in a manner done to *Daniel Armands Wife of La Torre*, the gibbets and mammocks of whose torn Carcasses were strawed along the High-way, and hung upon the Hedges.



Two poor Women of La Torre.

Upon the 22th. of April 1655. in a certain place called *La Sarcena*, One Captain *Pola* of *Pancalier*, took two poor women of *La Torre*, and with a Fau-



chion ript up their Bellies, and left them groveling upon the Snow in this lamentable condition. And this was seen by Monsieur *Gros* Minister of *Villaro*.

Four poor Women, one of Villaro, and the other three of La Torre, with divers small children.

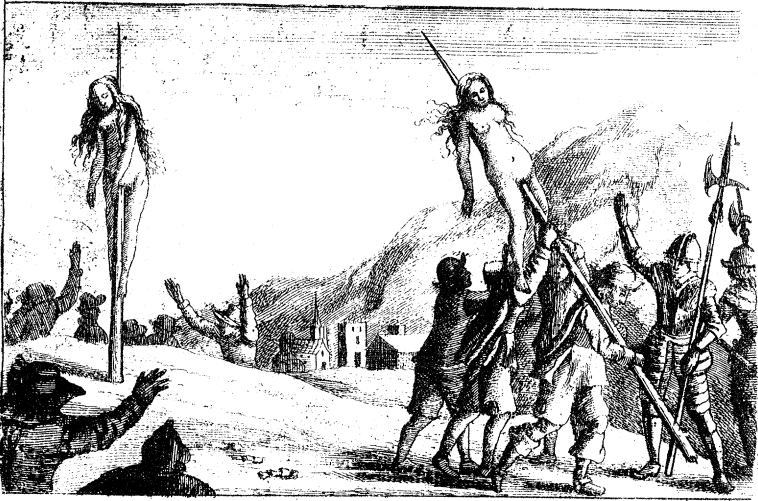
In the same place the Souldiers of *Bagnols* of *Pravillerm*, cut off first the Nose, then the fingers, and last of all the hands of a very ancient and decrepit woman, then left her to languish and die in this deplorable condition, without having so much as a hand to guide a morsel of bread to her mouth. They



also took many small children and tender Infants, and flung them down the Precipices, as the abovesaid Captain *Pola* confessed to Monsieur *Aghuit*, and Monsieur *Gros*, during the time of their imprisonment at *Turin*. Another woman of *La Torre*, by name *Magdalena*, Widow to *Giovanni Bertino*, being stript naked, had her Head tied between her Legs, and was thrown down a Precipice fearfull to behold. Another lame woman of *La Torre*, by name *Maria Reymondet*, Widow of the deceased *Jacopo Coing*, was found in a Cave, the flesh all slic'd from off the bones, and chopt as small as herbs to the pot; so that her body appeared no other then a meer Skeleton, or Anatomy. Another woman of *Villaro* whose name was *Magdalena*, Widow of the deceased *Pietro Piloti*, being exceeding decrepit, and blind with old age, was cut in pieces in a certain Cave near *Chastelus*.

Anna Daughter to Giovanni Charboniere

Anna, Daughter to *Giovanni Charboniere of La Torre*, had a long Stake thrust into her Privities, by some of the Souldiers, who in a barbarous way carried her upon their shoulders in manner of an Ensign, till they had wearied them-



felves, each man in his turn, and then they stuck the other end down into the ground, and so left her hanging in the ayr upon the Stakes end, as a most formidable and horrid spectacle to all that passed by that way.

Giovanni Andrea Michialin.

Giovanni Andrea Michialin of *La Torre*, being taken prisoner, escaped miraculously, after he had beheld with his eyes three of his Children torn in pieces limb-meal, and the fourth that was not above six Weeks old, snatcht out of



the arms of the Mother, it's swadling clothes taken off, and stript naked, and then its brains dash't out against the Rocks.

Jacopo Perrin, and David his Brother, of Villaro.

Jacopo Perrin, an Elder of the Church of *Villaro*, and *David* his Brother, were taken prisoners in their Beds, in a certain Village called *La Bandine*, and carried from thence to *Lucerna*, where they were clapt up in the *Marques's* his prison, where they were most barbarously and inhumanely used; amongst other things, the bloody Butchers of that place stript off the skin off their Arms and Legs by long slices, in the form of Leathern points, till such time as they had left the flesh quite bare, and at length they were miserably starved to death in the same prison, where their Carcasses were likewise suffered to lye and putrifie.

Giovanni



Giovanni Pelanchion of Villaro.

Giovanni Pelanchion, a young man about 25. years of age, having been taken prisoner, and made his escape, was afterwards retaken by the souldiers, who



tied one of his Legs to the tail of a Mule, and so dragg'd him violently through all the streets and corners of *Lucerua*; and because the poor wretch sometimes lifted up his head and hands through the great pain and anguish that he suffered by the grating of his body against the ragged flints in the streets, the hard-hearted Villains battered and bruised his Body with Stones and Brick-bats as he passed along, crying that he was possessed with a Devil which kept him from dying. After this they cut off his privy Members, and violently cramb'd them into the poor creatures mouth, and down his throat to stop his breath: At last they chopt off his head, and dragging him to the Rivers brink, there left him unburied. This cruelty hath been divers times verified in publike (with great regret) even by severall of the Catholicks, as likewise by many of the poor Protestants themselves who were then prisoners, and were made to look on this dolefull spectacle.

Magdalena, Daughter of Pietro Fontano.

Magdalena, Daughter to *Pietro Fontano*, a beautifull and well-favoured Girl, about ten years of age, was taken by some of those Lecherous bruit beasts, and because her age and stature was uncapable of the ordinary course of



Nature, they forced her Body (I leave the Reader to make up the rest) in so inhumane manner, that she was found afterwards half dead, and wallowing in her own blood.

*A poor Woman of Villaro, with her young
Infant.*

Giovanni Tolasano, a Mercer of *Villaro*, as he was passing by the Hill of *S. Giuliano*, saw a poor woman flying from the fouldiers with a Cradle upon her head, wherein was a young sucking Childe, but seeing she was like to be overtaken by them, she left her Cradle in the middle of the way, as verily believing those Butchers could not possibly have such hearts of Adamant, as



to lay violent hands upon the poor innocent Babe, and so hid her self not far from the place in the cleft of a Rock. But those bloud-hounds having found the Infant in the Cradle, in a most Salvage manner took it out, and pull'd it into four pieces or quarters, and afterwards finding the Mother, ravisht her, then cut off her head, and left her dead body upon the snow.

The Daughter of Moyses Long, of Bobio.

The Daughter of *Moyfes Long* of *Bobio*, about ten years of age, was taken by the Souldiers of *Piemont*, as she was flying upon the Snow, who broaching her upon a Pike or Halberd, roasted her alive upon a broad stone not far off from the place: when they had thus done, they cut off a slice of



her flesh, intending to have made a meals meat on her, but not finding it thoroughly roasted, their stomachs would not serve them to eat it. This happened at *Villa Nuova*, hard by *Mirenoc*, and the Authors of this barbarous A&C, were heard by divers to tell the story to their Comerades, in a vaunting and boasting manner.

Jacopo Michelino of Bobio.

Jacopo Michelino, one of the chief Elders of the Church of *Bobio*, being taken prisoner, had his two hands tied to his privy Members, and afterwards hung upon a certain Gate in a most ignominious posture; but alas the shame was nothing to the torments, for, the whole weight of his body hanging upon so tender a part, the pain was most exquisite and almost incredible. And all this they did to make him (if possible) renounce his Religion; but seeing they could not prevail, they caried him away, together with other prisoners, where,



after having with incredible constancy endured a world of other cruelties, he exchanged the sufferings of this miserable life, for the joys of a better. In like manner, *Pietro Gras*, during the time he was prisoner, saw two of the poor Protestants a little above *La Sarcena*, hanging in a most hideous manner merely by their privy members, and their hands tied behind them, till at last their very bowels were almost torn out, and thus they died with horrible pain and anguish.

Giovanni Rosagnol of Bobio.

Giovanni Rosagnol, being full fourscore years of age, had his Nose, his Ears, and other parts of his Body cut off, and left in this languishing and forlorn con-



dition upon the Snow, where having laid a long time, at last he gave up the ghost.

Daniel

Daniel Salvagiol, and his Wife, with Giovanni, Ludovico, and Bartholomew Durant, and Daniel Revel, all of Roras, and Paolo Reynaud of Bobio.

Daniel Salvagiol, with his Wife, as likewise Giovanni Durant, Daniel Revel, Ludovico and Bartholomew Durant, Brothers, all of Roras, and Paolo Reynaud of Valguichiard in Bobio, were taken by the Souldiers, who cramming Gun-powder



into their Mouths, and down their Throats, set Fire to the same, and so tore their Heads in flitters. I leave the Christian Reader to make what Reflections he please upon this devilish and prodigious usage of the poor Saints of Jesus.

Jacopo

Jacopo di Ronc.

Jacopo di Ronc, a School-master of *Roras*, being strip stark naked, after that they had tore off his Nails with Pincers, and made a thousand Holes in his Hands with a Daggers point, was dragged by a Cord that was fastened about his Middle, through the Bourg of *Lucerna*, and every step as he marched along, one of the Souldiers on one side cut off a Piece of his Fleth with a Fauchion, and another on the other side gave him a great Blow with a Staff, crying in the following words *E ben Barbet andares tu à la Messa?* that is, *Well! what sayest thou now Barbet, wilt thou yet go to Mass?* To which the poor Creature with an incredible constancy, as long as he was able to speak, made answer, *Piu prest la Mort, que la*



Messa! amasseme prest per amour di Dio! that is, *Much rather Death, than the Mass! Dispatch me quickly for the love of God!* By and by came one *Villemin Roche*, a famous Persecutour, who as soon as ever he saw him, cried out, *Lo, here's the Minister of Roras*, giving him a deadly Blow athwart the Head with a Back-sword, after which he caused him to be brought to the Bridg *L'oyal*, and cutting off his Head, threw him into the River of *Pelis*, which rolled the dead Body down as far as *Bubliana*, where it was found and buried.

Paolo Garnier.

Paolo Garnier of *Roras* being taken by those Murderers, they first violently pull'd out his Eys, and cut off his privy Members, thrusting his Yard into his Mouth: and in this posture expos'd him to publick view for several days toge-

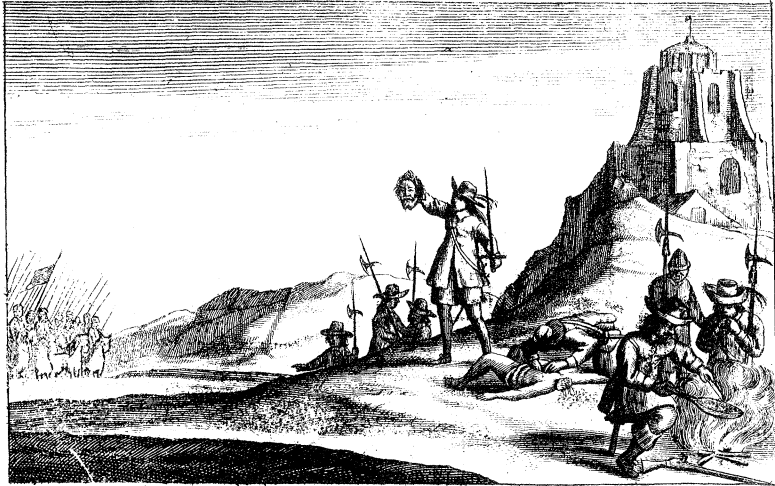


ther. But being not content with this, they afterwards in a most butcher-like manner stript this poor Creature alive, and then cutting the Skin into four parts, hung the same up, in four Windows of four of the principal Houses of *Lucerna*.

Daniel

Daniel Cardon of Roccapiaffa.

Daniel Cardon of Roccapiaffa, being taken by some of the Souldiers a lirtle above the Temple of *S. Giovanni*, they cut off his Head, and then took out his



Brains, and frying the same, eat them up, they also cut open his Stomack, and were taking out his Heart to fry that and eat it, but they were affrighted by some of the poor Peoples Troops that were coming that way.

Margarita

Margarita Revel of *La Cartere*, and *Maria de Pravillerm* in *S. Giovanni*; as likewise *Madona Lena* and *Jeanna Batzan* of *La Torre*, the third eighty, the first fourscore and five, and the other two ninety years of age, of whom the second and the third were blinde.

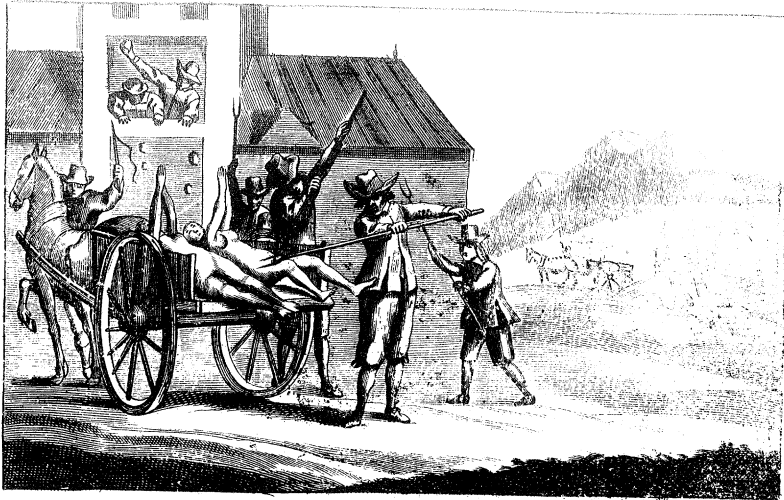
Margeyia Revel of *La Cartere* of the age of fourscore and five years, the Mother in Law of Captain *Paolo Genoulat*, and *Maria di Pravillerm* of the age of ninety years and blinde, both of *S. Giovanni*, were taken, and in a most barbarous manner burned alive in the place called *Les Vignes*, on the one side of *An-*



grogna; which was seen and hath been attested by *Judith Grand*, and by the Wife of *Matthieu Jordan* of *La Torre*, as also by *Maria* Daughter of *Jacobo Davide*. In like manner were handled *Madona Lena*, and *Jeanna Batzan*, both of *La Torre*, the last ninety, and the first eighty years of age, and blinde.

The Widow of the deceased Giovanni Ugon of La Torre.

A certain Widow of the deceased *Giovanni Ugon* of *La Torre*, who had lain extreme sick for three years together, was taken by the Souldiers, and together wth one of her Daughters, drawn upon a kinde of a Car, through the Streets of *La Torre*, where, as they passed along, some of those Sons of Bloud, stab'd their Bodies with Prongs, Pitch-forks, and other such like Instruments, others

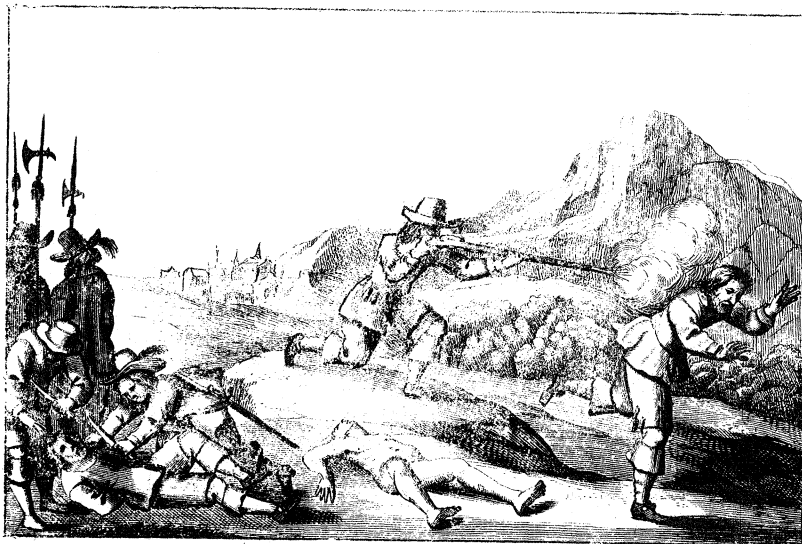


bruised their Bodies with Flints, and afterwards flung them into the River of *Angrogna*, where they soon dispatcht them with Flints and Bats: the truth of which is attested by several of the Papists themselves, and that with an abhorrency of so abominable a Cruelty.

Paolo

Paolo Giles of La Torre.

Paolo Giles of La Torre, as he was flying from the Murderers, received a Shot on the Neck, in a certain place called *La Combe di Macanail*, after which they slit



all his Face through the Chin and Nose, and then having dispatcht him, left his Carcase to be eaten by the Dogs.

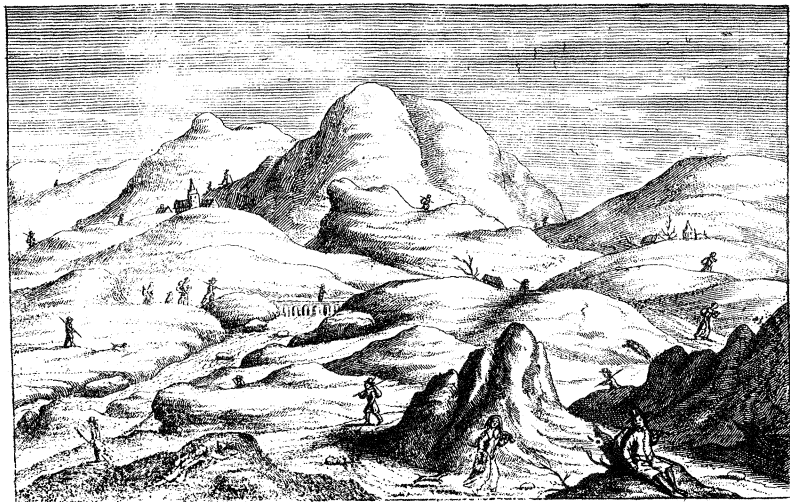
Eleven Men forced to throw one another into the Fire.

Mr. Gros Pastour of *Villaro* in *Bobio*, told the Authour, during his abode at *Geneva*, that being at *Pignerolio*, he heard several persons affirm in the presence of *Monsieur de la Simone Major* of *Pignerolio*, that some of the Murderers having



taken eleven Men at *Garcigliana*, heated a great Oven or Furnace red hot, and caused those poor Creatures to throw one another into the said burning fiery Furnace successively; and when it came to the last Man, they themselves threw him in also.

It is a thing most certain likewise, that very frequently those Bloud-hounds pursued and hunted out Multitudes of those poor Protestants among the Rocks and Mountains, by the very traces of their bleeding Feet and Legs, which had



been sorely cut and mangled by the Ice and Flints which they met with by the way, in their Flight.

The foregoing Relations are some choice Stories pick'd and cull'd out of the Heap, to present the Reader with in their lively Idea's. These that follow, are a Mass of Cruelties, which may very well serve for the second Course, many of them being notoriously cruel and barbarous, and every syllable of them verified by most authentick Attestations, which the Authour reserves by him for several weighty Reasons, being ready to give any ingenious person all possible satisfaction therein.

In



In S. Giovanni.

Michel Gonet.

Michel Gonet of *Lucernetta*, a man of ninety years of age at the least, was burnt alive in a place called *Sarcena*, towards the Mountains of *Bobio*, where he had fled and hid himself.

Bartholomeo Frasche.

Bartholomeo Frasche, of *Fenile*, was taken by the Souldiers, who after they had all slashed and sliced his Legs, thrust a poysoned Knife through his heels, and in this wofull plight dragg'd him to the common prison at *Turin*, where he died soon after.

Giovanni Baptista Oudri.

Giovanni Baptista Oudri, an old man of *S. Giovanni*, was cruelly murdered at a place called *La Sarcena*, after he had been very barbarously used.

Magdalena la Peine.

Magdalena la Peine, a woman of about thirty five years of age, being pursued close by the Enemies, and knowing what measure she should receive from them, chose rather to cast her self down a Precipice very formidable to behold, then to fall into the hands of such bloody Butchers.

Marguerita Revella.

Marguerita Revella, a woman of about fourscore and five years of age, together with another woman of ninety, and blinde with very age, by name *Maria di Pravillerm*, were burnt to death.

Maria Davi.

Maria, the Daughter of *Jacopo Davi*, was murdered by the Souldiers.

Michele Bellino.

Michele Bellino, with one *Anna di Pol Bochiardino*, and *Giovanni Pietro Marguet*, their servant, were beheaded by the hands of *Cattalino*, and *Francisco Lemna* of *Briqueras*.

Daniele Pellene.

Daniele Pellene was massacred in *Angrognia*.

Michele

Michele Parise.

Michele Parise was beheaded at *Cavor*.

Giovanni Danna.

Giovanni Danna, was burnt alive in a Barn, at a certain place called *La Maria*, in *Angrognia*.

Daniele Gonin, and David Chianforan.

Daniele Gonin, and *David Chianforan*, of *La Piene* were cruelly massacred.

Pietro Mallanot's Daughter.

The Daughter of *Pietro Mallanot*; a Counsellor of *S. Giovanni*, was rolled from the top of a Precipice, to the bottome, with her Brother, a little infant of eight moneths old, in her Arms, and two days after they were found by their Father quite dead, upon the Snow, both the Girl, and the little infant her brother in her arms.

Giovanni, Son of Pol Parise.

Giovanni, Son of *Pol Parise*, with his Wife and childe, as also the Daughter of *Giovanni Prin*, were all fearfully murdered; especially the Wife of *Pol Parise*, who was hurled down a mighty Rock, with a little infant in her arms, and three days after, was found dead with the little childe alive, but fast clasped between the Arms of the dead Mother, which were cold and stiff, infomuch that those that thus found them, had much ado to get the young childe out.

Paolo Chiairet's Wife.

The Wife of *Paolo Chiairet*, together with two small Infants, was inhumanely put to death.

Fosepho Chiairet, and Paolo Garniero.

Fosepho Chiairet, who had received a wound in the fight a little before, was flay'd at *Lucerna*, and had the Grease taken out of his body. The same likewise done to *Paolo Garniero*.

Maria Peul.

Maria Peul was massacred.

Mattheo Turin.

Mattheo Turin being taken at *Angrognia*, was carried from thence and massacred at *Lucernetta*, close by the Bridge of *Lucerna*, and his Carcass was afterwards eaten by the Dogs.

Marguerita Saretta.

Marguerita Saretta, was stoned to death, and her dead body cast into the River from off the Bridge of *Balsre* in *Angrognia*.

Joshua Albarino.

Joshua Albarino, was made Prisoner, and afterwards privily made away, so that he was never more to be found, nor was it at all known what became of him.

Laurentio Pont.

Laurentio Pont, was murthred at *Bubbiana*.

Cypriano Bastia.

Cypriano Bastia was inhumanely starved to death at *Luserna*, and his dead body afterwards cast to the Dogs.

In Angrogna.

Facopo Simond, and Catharina Coiffone.

Catharina Coiffone a poor lame woman, and fourscore years old, was dragged bare-foot, to a certain place called *Chiodet*, where they cut off her head, and left her body unburied upon the Snow. The like was also done to *Facopo Simond*.

Isaiab Ricca, and Catharina Simond.

Isaiab Ricca, and *Catharina* the Wife of *Pietro Simond*, a decrepit old woman, were taken by the feet, and hurled down the Precipices of the ragged Rocks, in a manner dreadfull to behold. The last of these, *viz. Catharina*, had first her brains dash't out against the Rocks, before she was thus thrown down the Precipices.

Feanna Praessuch.

Feanna a poor innocent, the sister of *Antonio Praessuch*, had her head cut off in a certain place called *Gachet*, and her body cast into the cleft of a Rock, whence it was with very much difficulty taken out some days after.

Bartholomeo Odin.

Bartholomeo Odin, a poor man of at least fourscore years of age, was first thrown down some part of the Rocks; and it happening that he was not quite dead with the fall, he was afterwards in a barbarous manner dispatc't by the Souldiers, who left his dead body naked and unburied.

Davide Fenovil, and the two Daughters of Stephano Chiauvia.

Davide Fenovil, who had been lame for above twenty years before, as also the two Daughters of *Stephano Chiauvia*, had first their heads chopt

chopt off, and afterwards their bodies thrown down the Precipices.

David Ricca.

David Ricca, was murdered in a Barn, and afterwards the Barn was thrown down upon his dead body (a better grave then the rest of his fellowes had.)

<p><i>Laurentio Odino,</i> <i>Pietro Coga,</i> <i>Thomas Benech,</i> The Mother and a Sister of <i>Paolo</i> <i>Giouvio,</i></p>	}	all cruelly murdered.
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Antonio Bertino.

Antonio Bertino, flying for his life to the higher part of *Angrogna*, had first his Nose, Paps, and Privities cut off, and then his head cleft in twain.

Two Children of Giovanni Pont.

Two Children of *Giovanni Pont* were murdered, and then their bodies burnt and consumed to ashes.

<p><i>Daniel Bonet</i> a Reverend Elder, and <i>Davide Fraschia,</i></p>	}	massacred.
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Giovanni Revel.

Giovanni Revel was first used in a horrible and barbarous manner, and then had his head cut off by *Gulielmo Roche*, for answering him upon his Interrogates, that he would live and dye in the *Protestant* Religion.

Feanna Bonetta.

Feanna Bonetta, above fourscore years of age, was cruelly put to death.

Maria Genolat.

Maria, the Wife of *Giovanni Genolat*, although a very aged woman, was first abused by the Souldiers, and then to the ground.

Fosepho Pont.

Fosepho Pont, had first a wound in the Reins of the back, and then his body cut off in the middle, which was found in this lamentable condition a while after at *La Roche Maneod* unburied, and not to be approached by reason of its noysom smell.

At La Torre.

Mattheo Peloux.

M *Attheo Peloux*, of *Pravillerm*, inhabiting formerly at *Chabriols*, was taken at *La Comba* of *Villaro*, and having received first a wound in his body, by a Musquet-shot, was burnt alive in the Church of *De Combe*.

Daniele de Maria.

Daniele de Maria, being fled into a certain place called *Clotigat*, and lying there sick, after he had seen two of his own children murdered before his eyes, was himself barbarously dispatched in his bed.

Maria Remondet.

Maria Remondet, Widow of the deceased *Facopo Coing*, a lame woman, after she had lain five Weeks in a Cave, her body was found cut in pieces, and minced (as the Proverb is) *as small as herbs to the Pot*.

Fuditha.

Fuditha, Widow of the deceased *Daniele de Rostagnol*, being fourscore years old, was a long time dragg'd up and down upon the ground, and at length they cut off her head.

Magdalena Grand.

Magdalena Grand, the Wife of *Giovanni Grand*, as she was flying for her life, fell into a deep River, and was drowned.

Magdalena the Mother of *Daniele Reymond*,
Daniele Martino,
Mattheo Bertino, and *Marguerita* his Wife, } massacred.

Philippo Viton.

Philippo Viton was massacred in a certain place called *Pertusel*.

Magdalena Armand.

Magdalena, Widow to the deceased *Facopo Armand*, was murdered at the mouth of a Cave at *La Sarcena*.

Three Infants of *Pietro Fine* were stifled in the Snow.

Paolo Belin, together with his Mother and Daughter, were massacred.

Giovanni Charboniere.

Giovanni Charboniere, Son of the deceased *Antonio*, was massacred, and his Daughter (who was an innocent) was first stript stark naked and then had a long Stake driven through her belly, whereof she died.

Lucia Besson.

Lucia the Wife of *Pietro Besson*, a woman very great with childe, and not far from the time of lying down, as she was flying for her life, was so affrighted with the dismal cries and screechings of some that were murdered not far from the place where she was, that she was brought a bed upon the Mountain *Fulian*, where she was afterwards found dead, with the Infant that was newly born, and two other sucking children lying by her.

Francisco Gros.

Francisco, son of the deceased *Valerio Gros*, a Minister, was taken, and while he was yet alive, had his body cut in small Gibbets, in the presence of his own wife (to add to the misery) and afterwards the same men took two of their small children, and most cruelly murdered them.

Thomas Margher.

The Sieur *Thomas Margher*, an Elder of *La Torre*, being hunted from his House and habitation to a place called *Mirobocas*, was there miserably starved to death with hunger and cold.

Three infants of *Stephano Millan*, massacred.

Juditha Revelin, with seven Children.

Juditha Revelin, and her seven Children, great and small, were all barbarously murdered in their beds.

Josepbo Michialino, and his three Children.

Josepbo Michialino, was murdered, and three of his Children were stifled in the Snow.

Daniel Reveline, massacred.

Anna Armand.

Anna the Widow of *David Armand*, a woman about 75. years old, was taken at a place called *Tagliaretto*, and there cut in pieces by the Souldiers of *Cavor*.

Anna Armand,
Faci Magnet,
Daniel Coin and his Mother, } all cruelly massacred, and most of
Giovanni Cynard, } them beheaded.

Anna Mallanot, an innocent, inhumanely butchered.

Magdalena Crespin, cruelly beaten to death.

Giovanni Rossset, together with his Wife, and three of his children, massacred.

Paolo Giaquino died in prison at *La Torre*, through hard and cruel usage.

Jacopo Peco's Wife and Son,
Marguerita Fontana,
Magdalena Ugon,
Lawrentio Malanot's Wife,
Marguerita Bonets,

} were all thrown down the Rocks
 at *Tagliaretto*, and so died
 miserably.

Gaspar Fayol's Wife.

The Wife of *Gaspar Fayol* was first taken Prisoner, and after they had forced her to labour hard for them about cutting of Corn, and other Harvest work, at last came behinde her and cut off her Head as she was thus labouring with much diligence.

Jacopo Rosseno.

Jacopo Rosseno refusing to say *Jesus Maria*, being first most cruelly beaten with Sticks and Clubs, and having received several Shots in his Body, had at last his Head cloven in two by the Souldiers.

Anna Giaymet.

Anna the Wife of *Giovanni Giaymet* of *La Torre*, had her Head cut off between *Bagnoli* and *Cavor*, and her Body exposed to wilde Beasts.

Three Children of *Giovanni Dominico*, and *Marguerita* his Wife.

Three Children of *Giovanni Dominico*, with one who belonged to him, by name *Filastre*, were burned alive together in a Houfe, at *Bruneto* in *Tagliaretto*.

Two Children of *Stephano Milano Francesquino*, (both of them dumb Creatures) were most unmercifully and savagely murdered.

Bartholemi Bertinet.

Bartholemi Bertinet, the Son of *Jacopo Bertinet*, was murdered at *Famolase*, because he would not put off his Hat, and worship a certain Temple in that place, as he was passing by it, and had his dead body exposed to the wilde Beasts.

Bartholemi Giaymet.

Bartholemi Son of *Bartholemi Giaymet*, as he was flying for his life, was smothered in the Snow at the Hill of *St. Fuliano*.

Susanna Giacquin.

Susanna the Daughter of *Paolo Giacquin*, as she was making resistance against a certain Souldier that would have abused her, and by chance had pusht him down a Rock, was cut in pieces by some other Souldiers that came that way just at the same time.

Maria Bellin, and *Maria Paglias*.

Maria Widow of the before deceased *Jacopo Bellin*, and *Maria* Widow

dow of the before deceased *Giovanni Paglias*, were both massacred, and their dead Bodies afterwards devoured by wilde Beasts.

Marguerita Chialmis, and *Marguerita Bonetta* were both murdered.

Pietro Richiardon, together with the Wife of *Giovanni Allova*, alias *Ben*, and *Marguerita Copin*, were all massacred.

Giovanni Pallias.

Giovanni Pallias, a poor Peasant of the Communalty of *La Torre*, being taken Prisoner by the Souldiers, after all manner of Reproaches and Scorns which those of the Convent and Town cast upon him, both in Words and Actions, was by special Order of the Marquess of *Pionessa*, dragged by the Hangman to a certain place not far from the Convent, where the said Marquess was himself in person; when he came thither, the Marquess plaid the Under-Sheriff, (a worthy Imployment for a Gentleman of his quality) and commanded the Hangman to place the poor Peasant at the foot of a Ladder, which was set up against a Tree, and to prepare all things for Execution; at which time the Monks and Mafs-priests who had conducted the condemned Innocent from his Prison to the Gallows, (and who indeed ought to have shewn him the way up the Ladder also) did not cease to use all the Arguments which either the Devil, or their own Invention could possibly furnish them with, to shake the Faith and the constancy of this poor Creature: but all in vain; for, so far was he from being affrighted with the pale face or terrours of Death, that all his Expressions or outward Gestures plainly demonstrated the inward Extasies and Joys of his Heart, to see himself *accounted worthy to suffer for the Cross of Christ*: and notwithstanding they often pressed him to remember the sad Estate that he must leave his Children and Family behinde him in, he always answered them, that it was his hearty Prayer to Almighty God, that his Children might follow their Fathers steps, and die like himself: whereupon the Mafs Priests seeing all their Perswasions and Temptings were but as sounding Brass and tinkling Cymbals, they lent the Hangman their helping hands to end the poor man's miserable days; and because they could not shake him from his Principles, they hastened to turn him off the Ladder.

Paolo Clement.

This *Sieur Paolo Clement*, an Elder of the Church of *Rossana*, not many days after the Execution of the abovesaid *Pallias*, was brought by the Monks and Mafs Priests to the very same place, where they shewed him the dead Body of the other, thinking thereby to scare him out of his Principles and Profession; but the good man answered them with undaunted courage, that *they might be able to kill the Body, they could never be able to prejudice the Soul of a true Believer*. However, he assured them, that God would be the Avenger of all the innocent Bloud that they had spilt, (*Iddio farà la Vendetta di tanto sangue inno-*

cente che si spande) and thereupon, having first used some spiritual Ejaculations, and prepared himself to yield up his Soul to God that gave it, he desired the Hangman to dispatch him. Now three or four days after the death of this holy and devout Man, the Marqueſs of *Pionessa* happening to paſs that way, one of his Souldiers diſcharged a Muſquet againſt the dead Corps, whereupon there gushed out a Stream of fresh coloured Blood, which the ſaid Marqueſs obſerving, told ſome that were near him, *Queſto ſangue crida vendetta. i. e. This Blood cries for vengeance.* After this, both their dead Bodies were hanged up, each of them by one foot, upon a Tree, near to the Gate of *La Torre*; and when any Priſoner of the Reformed party paſſed by that way, they were compelled to go and kiſs thote dead mens privy members, that ſo they might put a like ignominy upon the Living and the Dead together. But by reaſon of the multitude of Bullets that were ſhor againſt them by the Souldiers paſſing that way, it was not long before they fell all in pieces.

Andrea Gillio, Son of *Pietro Gillio* Paſtour of *La Torre*, and *Bartolomi Copin*, were both cruelly maſſacred.

Magdalena Fuliano.

Magdalena, the Wife of *Stephano Fuliano*, was firſt wounded with a Shot which ſhe had received, and then had her Body cut all in pieces.

In Villaro.

Daniele Rambaut.

D*aniele Rambaut* of *Villaro*, a Man charged with a numerous Family, was taken Priſoner and carried to *Paysana*, with ſeveral others his Neighbours, where after he had been a while imprifoned, and by no means to be wrought upon by the Monks & Maſs Priests to pronounce the words *Jefus Maria*, (although preſſed to it with many Threats and Artifices) the Tormentours firſt cut off his Fingers, one after another, and then his two Hands, and laſt of all with a Shot in his Stomack gave him his deadly Wound: but (as their uſual cuſtome was) not contenting themſelves without exerciſing their malice upon the dead Bodies of the Proteſtants, they dragged his Carcaſe to the Rivers ſide, where it was eaten up and devoured by Dogs and wilde Beaſts.

Pietro Chabriolo.

Pietro Chabriolo the Son of *Joſepho Chabriolo* of *Villaro*, being taken by the Souldiers near the Houſe of one *Laurentio Durant*, they placed
a great

a great quantity of Gun-powder about his Body, and putting Fire to the same, tore him to pieces.

Pietro Bertino Maghit.

Pietro Bertino Maghit, of *Villaro*, was massacred in the Village of *Pertusel*, having been first forely wounded with those many Slashes and Cuts that he had received in most parts of his Body.

Pietro Mondon.

Pietro Mondon of *Villaro*, (whither he had formerly fled for Refuge) was overtaken by the Enemies as he was flying from his own House towards the Mountains of *Chiapelet*, and there was cruelly murdered by them.

Giuditha Rostagnol.

Giuditha the Widow of the afore deceased *Daniele Rostagnol* of *Villaro*, had first her Head chopt off in a certain Cave of *Chastelus*, and afterwards her Body thrown down the Rocks.

David Geimet and his Mother.

David Geimet of *Villaro*, together with his Mother who was exceed- ing aged and decrepit, was barbarouly murdered by the Souldiers among the Villages of *Moussa*.

Daniele Fellipone.

Daniele Fellipone had his Head hackt off from his Body as he was lying in his Bed in the House of one *Giovanni Fiantino*, at *Villaro*.

Antonio Calieris.

Antonio the Son of the afore deceased *Samuele Calieris*, (a dumb and innocent Creature) was most inhumanely butchered, as he was sitting by the fires side, at a place called *Clotillart*.

Peiron Minan.

Peiron Minan was caught by the Souldiers as he was making his Escape out of his own House, and in a very cruel manner by them killed upon the place where they caught him.

Pietro Moninat.

Pietro Moninat and his Wife lying both of them extreme sick and weak, were butchered at the Alpe of *La Roussa* by the Souldiers, who also finding in the same House one of their Children, being a poor Infant, lame and impotent, cut off its Legs, and so left it in that miserable plight. There was also in the same House a poor Girl, another of their Children, who had been dumb from its Cradle, found by some of the Neighbours not long after, starved to death for want of sustenance.

Susanna Fantino.

Susanna, Widow of the afore deceased *David Fantino*, was cruelly murdered in the Village of *Luzzza*.

Davide Fontano.

Davide Fontano of *Villermimo*, a man exceeding aged and feeble, was massacred in the Village of *Bezza*, and afterwards had his Body dragged up and down by the Souldiers in a most unseemly manner.

Giovanni Gaio.

Giovanni Gaio, Son of the afore deceased *Antonio Gaio* of *Pravilerm*, who had formerly fled to *Villaro* for Refuge, was massacred in his Flight towards the Mountains of *Balmedant*.

Daniele Benech with his two small Children.

Daniele Benech, an Inhabitant of *Villaro*, was taken by the Souldiers in one of the Villages of *La Cercena*, who first cut off his Nose, his Ears, and other parts of his Body, till such time as they had dispatched him; and afterwards left the mangled pieces upon the Hedges and Bushes of the said place. There were also two small Children of the abovesaid *Daniele Benech* stified in the Snow at the same time, for want of a Father to lead and conduct them.

Daniele Garre.

Daniele Garre, Son in Law to the Sieur *Mondonis*, was most unmercifully murdered by the same Souldiers, who had dispatched the abovesaid *Benech*, in the Village of *La Cercena*.

Maria Gril.

Maria Widow of the afore deceased *Daniele Gril Bourgoin* of *Villaro*, was horribly murdered by the Souldiers at *Macanail* near *La Cercena*, whose Body was afterwards eaten up and devoured by wilde Beasts.

Pietro Berardo.

Pietro Berardo of *Villaro*, being pursued hard by the Souldiers towards the Mountains of *Balmedant*, his Foot unhappily slipt in a narrow passage as he was flying, and so he fell down the side of an high Rock, where he was afterwards found dead.

Maria Pelanchion.

Maria the Widow of the afore deceased *Daniele Pelanchion* of *Villaro*, being taken by the Souldiers at *La Combe delli Carbonieri*, after they had abused her, they shot her almost to death, and then flung her into the River of *Valguichiart*: this poor Woman being not quite dead, with much pains and many shifts, (very pitifull to behold) got out of the River again, and laid her self down in the Sun, hoping by the heat thereof to be somewhat revived and refreshed; but the Souldiers

diers perceiving that, took her again, and fastening a Rope to her Feet, dragged her to the Bridg, and there they hung her up by the Feet; in which posture they shot her to death, and afterwards left her stark naked upon a Rock.

Maria Monino.

Maria the Wife of *Daniele Monino*, was taken by the Souldiers in the Village of *Liuzza*, who having broken her Jaws in pieces, and given her a very deep Cut in the Neck, so that her Head was half on and half off, left her in this languishing condition, where, after enduring unspeakable Torments for divers days together, she departed this miserable life.

Maria Negrino and her Daughter.

Maria Widow of the afore deceased *Davide Nigrino* (a poor Begger of *Villaro*) together with a Daughter of hers who was an Innocent, were both of them inhumanely massacred in the Village of *Bozza*, and their dead Bodies afterwards thrown into the adjoining Woods.

Anna Arduino.

Anna Widow of the afore deceased *Arduino*, was massacred in the Mountains of *Chiapelet*, where also her Body was left unburied.

Susanna Bals.

Susanna Widow of the afore deceased *Samuele Bals* of *Villaro*, was taken by the Souldiers in the Village of *Balmedaur*, who after they had abused her at their pleasure, shut her up between two Stone Walls where she was miserably starved and pined to death.

Daniele Bert.

Daniele Bert of *Villaro*, endeavouring to defend his Wife from the Rage of the Souldiers, was by them massacred in the Village of *Liuzza*.

Susanna Calvio.

Susanna the Wife of *Facopo Calvio* of *Villaro*, being sorely wounded by the Souldiers at *Cercena*, got into a Barn that was there close by; which the Souldiers perceiving, they set fire to the Barn, and so burnt her Body to Ashes.

Faci Magnet.

Faci Magnet was murdered in the Village of *Pertusel*, at a certain place called *La Maifonetta*.

Daniele Pelanchion.

Daniele Pelanchion of *Villaro*, was massacred in a certain Village called *Meinet*, close by *Brezza*.

Catharina Fontano.

Catharina, Widow of the afore deceased *Daniele Fontano*, was massacred among the Villages of *Bezza*, where she was found afterwards with the very Sword wherewith she was killed, sticking in her bowels. It may be those that were so bloody to thrust it in, had not the heart to pluck it out again.

Magdalena Roussa.

Magdalena Roussa, a poor Innocent, had her Head chopt off by the Souldiers upon the Mountains of *Chiapelet*.

Micheli Bertino.

Micheli Bertino, was cruelly murdered by the Souldiers upon the Mountains of *La Cercena*.

Stephano Perino.

Stephano Perino, a very aged man of *Villaro*, was massacred close by his own House, which in a manner adjoynd to the Town.

Daniele Bertino, his Childe.

A Childe of *Daniele Bertino*, who had been from the Womb both Dumb and an Innocent, was by the Enemy burnt in a Barn at *Balmedant*.

A Woman and a young Childe whose Names are unknown.

A certain person who was living in the Year 1656. and an Inhabitant of *La Torre*, assured the Authour during his abode at *Geneva*, that being upon the Mountains of *Villaro*, he himself saw a young Infant not above three Moneths old, together with a Woman who was unknown to him, taken by those Murderers, and hurled down the Precipices of the Rocks, in a manner most barbarous and fearfull to behold.

Stephano Monino,
Giovanni Albareo,
Pietro Albareo,
Giovanni Calve,
Pietro Bert. } all massacred.

Of Bobio.

Giovanni di Savetto.

G*iovanni di Savetto della Combe, della Feriera*, in the Communalty of *Bobio*, was found dead upon the Snow, where he had been massacred, with a little Infant (whom the Murderers, as it's probable, had spared) sleeping in it's Fathers arms: and thus though the Father was murdered, yet the young Infant by a special Providence was preserved.

Paolo Armand.

Paolo Armand, being extreme sick and weak, was taken by the Souldiers at a place called *La Vota di Crofonna*, and by them hackt in pieces.

Andrea Bertono and Fosepho Catalino.

Andrea Bertono, a very ancient and lame Man, was taken at a certain place called *Serre de Cruel*, where he had first his Breasts cut off, and then he was cruelly murdered by those bloody Butchers: and to testifie their hatred against him for his perseverance in his Religion, they cut out his Bowels after his Death, and with their Halberds hacked his dead Body in pieces. And not far off from the place where this was done, *Fosepho Catalino* was also massacred.

Daniele Michialino.

Daniele, the Son of *Davide Michialino*, in the very same place where *Catalino* was massacred, was taken by the Souldiers, and besides other ill and cruel usage, had his Tongue plucked out with great violence and torments.

Martha Giraudina.

Martha Giraudina, an old Woman of about fourscore years of age, had her Head chopt off by some of the Massacrers.

Constantia Bellione.

Constantia Bellione de Sibaud, after having had her Body hacked and mangled in most parts thereof, was dispatched with several Bulls that were shot into her Bowels; and after she was dead, they cleft her Head with a Hanger.

Juditha Mondon.

Juditha Mondon was beaten to death in a most savage manner with Clubs and Staves.

Daniele Bertinat.

Daniele Bertinate, (alias *Maxiet*) was cut in pieces at *Villa Nuova*.

A Childe of *Francisco Charboniero* massacred.

Davide Paglias, and *Paolo Genre*, with two Infants.

Davide Paglias and *Paolo Genre* endeavouring to escape each of them with a little Infant in their arms, were at last tired, and by that means overtaken by their Pursuers, and so both Men and Infants cruelly put to death.

Stephano Billior.

Stephano Billior, a poor old man of at least fourscore years of age was most barbarously killed in his Bed.

Giovanni Rovetto.

Giovanni Rovetto was massacred near the Fort of *Mireboc*, whose Corps lay a long time naked upon the Rock, and was afterwards thrown into the River.

Davide Pecole, Son of *Facopo Pecole*,
Giovanni, Son of *Fosepho Favatiero*,
Facopo, and *Pietro Biglior*, Brothers,
Francisco Brother to *Paolo Genre*,

} shot to death by the Soul-
 diers, and left upon the
 Snow.

Micheli Genre.

Micheli Genre, a young man of *Bobio*, was thrown off the Bridg of *La Torre*, down into the River of *Angrognia*, where, as he was praying with his Hands lift up to Heaven, he was partly stoned and partly drowned.

Francisco Genre.

Francisco Genre, having first received a Wound by a Shot in his Body, was thrown down the Rocks at a place called *Valguichiart*.

Stephano Baridono,
Moyse Bongiorno,
Daniele Gras Son of *Pietro Gras*,
Catharina Gonetta,
Susanna Vg, alias *Ruffit*,

} all cruelly and barbarously
 massacred.

Davide Armand.

Davide Armand, had his Head knocked and beaten with a Hammer till he died, with most sensible pains and torments.

Facopo Baridono.

Facopo Baridono, was taken Prisoner at *Villaro*, and from thence carried

ried to *La Torre*, where after the Tormenters had to their mindes sufficiently afflicted him with burning Matches between his Fingers, his Lips, and other parts of his Body, till he died with meer pain and anguish, they caused his dead Corps to be carried out by two of his fellow prisoners, and by them to be thrown into the River of *Pelice*; but afterwards, better bethinking themselves how they might be revenged against the dead Corps, and supposing the River too honourable a Burying place for an Heretick, they compelled those that cast it in, to fetch it out again, and lay it at the Brink of the River, where, after they had exposed the same to all manner of Ignominies, it was at last eaten up by the Dogs.

In Roras.

The Wives of *Josepho Garniero*, *Josepho Pellenc*, and
Stephano Revellio.

THe Wife of *Josepho Garniero*, the Wife of *Josepho Pellenc*, and the Wife of *Stephano Revellio*, were all most prodigiously assassinated and murdered at the time when the Army fell upon the Borders of *Roras*; where, among other passages, there was one very remarkable concerning *Marguerita* the Wife of *Josepho Garniero*, and Sister to Captain *Fosua Gianavel*; for she having received a Shot in one of her Breasts, as she was giving Suck to a little Childe with the other, was yet so hearty and courageous, that she exhorted her Husband with many pathetical expressions, to *endure the Cross with patience*, and to *hold out to the end*; neither did she at all desire any favour of the Massacrers, save onely to spare the Life of her innocent Babe; which accordingly they did, but immediately gave the Mother another Shot into her Body, whereof she died, and afterwards the Infant was found alive in the dead Mothers arms, and so miraculously preserved.

Isaiah Mordon.

Isaiah Mordon, having a long time hid himself in the cleft of a Rock, where for many days together he had nothing but a few leaves of unwholsom hearbs to feed upon, was at last found out by the Souldiers, and near to the Bridge of the River called *La Lucerna*, was most unmercifully handled by them. From thence they dragg'd him (being no better then half dead) towards the Town of *Lucerna*, but the poor man when he was able to march no further, fell down upon his Knees, beseeching his Executioners to dispatch him speedily, who accordingly were so civil as to gratifie him in his request, and thereupon what with their Swords, and what with their Pistols, they soon ended his miserable dayes, crying out in a scoffing and deriding manner, *Kill this Barbet! Kill this Barbet*, who refuses to become a Christian. All this was done near to the *Rocca di Lucerna*.

Ludovico

Ludovico Pellenco and his Wife,
Paolo Richardo,
Ludovico Torno and his Mother,
Maria, the Wife of *Jacopo Durando*, an old
 woman of fourscore years and upwards,
Micheli Salvagiot,

} all of them horribly
 massacred, and some
 of their bodies cut
 and torn in pieces.

Giovanni Barrolino, and his Wife.

Giovanni Barrolino and his Wife, were cast alive into a Pond or Pool, where they were several times plunged and thrust under the water with Prongs and Pitch-forks, and at last dispatched with Stones and Brick-batts.

Maria Revel.

Maria Revel, having received a shot in her body, fell down in a manner dead, but afterwards recovering so much strength as to get upon her Knees to pray unto God, the Enemy dispatched her.

Giovanni Salvagiot.

Giovanni Salvagiot, as he was returning from *Bagnol*, after the Peace was concluded, and passing by a Chappel without pulling off his Hat, and making obeysance thereto, was murdered, and his body left unburied.

Giovanni Gayo, and two of his children, *Daniele Garniero* and his Son; a Daughter of *Giovanni Morglio*; *Giovanni Feliero*, *Giovanni Miroto*, *Barbolemi Morglio*, and *Giovanni Salvagiot*, another of the same name with the above-said.

Giovanni Gayo, and all the rest above-named, were cruelly massacred in a certain *Cave*, where they had hid themselves, thinking to be more secure in that place than any other. These poor creatures finding themselves discovered, fell upon their Knees and begg'd their lives of their Massacrers, of the most of whom they had a long time before had a particular and personal knowledge, and who had always made profession to be their very good friends, for indeed they were no other than their neighbours of *Lucerna*, *Bubbiana*, *Barges*, *Bagnolo*, *Cavor*, and the adjacent parts. But the mercy of those men being altogether cruelty, the kindest salute they could then afford their old acquaintance, was with Musquets, Swords, and Pistols: which the poor people perceiving, and being not desirous to behold the lamentable spectacle of each others misery, kneeled down in a ring, and thrust all their heads (with their faces towards the ground) into certain Fearn-brakes and other such stuff, which they had got into the *Cave*, thinking to have lain thereupon instead of beds, in which posture they were all miserably shot to death, and their dead bodies afterwards horribly mangled and cut to pieces.

In Roccapiatta.

Jacopo Barral, and his Wife.

J*acopo Barral* and his Wife, having been taken prisoners by the Earl of *San Secondo*, were three or four dayes after carried out of the Prison to a certain place about a quarter of a *Piemont*-mile distant, and there were shot to death: The very same Executioners did also cut off the womans breasts.

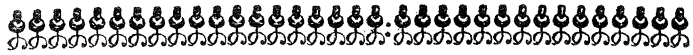
Giovanni Bonino.

Giovanni Bonino (alias *Grangiote*) was taken in his flight by the French Troops, near *Val Perosa*, and there miserably hackt to pieces with their Hangers.

Antonio Guigou.

Antonio Guigou, being come to *Periero* with a designe to change his Religion at the instigation of *Conte Borichard*, it pleased God so to touch his heart that he repented him of his resolution, and thereupon endeavoured to make his escape. But being caught again by the Troops of the *Marquess of Galeas*, and handled with exceeding great cruelty because he would not yeeld to go to Mass, as they were carrying him prisoner towards *Prati*, and in their way passing by a Precipice, the poor man, to avoid the hands of his tormentors, leapt down the side of a Rock, and so was dasht to pieces.

Besides the above-named cruelties, there were brought to the Authors hands a multitude of other Relations, which, because he had them not sufficiently verified, he thought fit rather to omit, then to insert them among those whom he found to be undoubtedly true. Besides this, the ingenuous Reader can never expect that all those cruelties which were exercised upon those poor creatures in so many dark corners and by-places, should be brought to light. The truth is, these which are here set down may abundantly suffice to demonstrate the cursed and hellish cruelties of their Popish and bloody Enemies. All therefore which I shall here add, shall be onely a Catalogue of the Names of some of those poor *Protestants*, who miserably perished in Prison, or in their own defence, together with the rest who were detained Prisoners; And all these in their order as follows.



A Catalogue or List of the Names of those poor *Protestants* in the Valleys of *Piemont*, who died in Prison at *Turin*, and other places, so far as they have come to the Authors hands.

Of *S. Giovanni*.

David Reymont, servant to the
Marquess of *Lucerna*.
Giovanni Rosel, in the Prison of
Lucerna.

Of *Angrogna*.

Giovanni Arnoul.
Giovanni Pietro Raggio.
Sidrac Buffa.
Giovanni Benech.
Magdalena Wife of *Stephano O-*
din.
Stephano Mondon, with his Wife
and three children.

Of *Pramol*.

Facopo Colalino.
Captain *Bartholemi Fabiere*.
Giovanni his Son.
Facopo Long.
Bertino Long.
Facopo Faquet.
Giovanni Bondrano.
Pietro Andrien.
Giovanni Collatino.
Giovanni Beus.
Giovanni Son of *Paolo Bormons*.
Michele Granger.

*Of Angrogna.**Giovanni Arnold.**Giovanni Pietro Raggio.**Sidrac Buffa.*Two of the same Name, *viz. Giovanni Benesch.**Magdalena the Wife of Stephano Odin.*

A Catalogue or List of the Names of those poor Protestants in the Valleys of Piemont who died in fight.

*Of S. Giovanni.**Daniel Arnoul.**Bartholemi Mallanos.**Daniel Bouvier.**Giovanni Faime.**Paolo Garniero.**Pietro Ollivet.**Bartholemi Mahet.**Facopo Gayot.**Pietro Sibille.**Antonio Lantare.**Giovanni Danna.**Giovanni Brocher.**Fosepho Chiauret.**Fosepho Lantaré.**Giovanni Gonino.**Of Angrogna.**Captain Michele Bertino.**Giovanni Musseton, son of David.**Antonio Bertino.**Pietro Coiffone.**Giovanni Bertot.**Battista Forniero.**Daniele Fraschia.**Bartholemi Mallan son of Daniel.**Stephano Funon.**A son of Elias Gygnous.*

Of La Torre.

Pietro Chabriolo.
Facopo Bonnetto.
Pietro Fine.
Giovanni Charbonnier.
Facopo son of Giovanni of Glodo.
Pietro Richardon.
Stephano Meglie.
Bartholemi Grigl.
Giovanni Pilone.
Facopo Rossane son of the deceased
Elias.
Giovanni son of Pol Rostagn.
Giovanni Morglie.
Mattheo Eynard.
Facopo Ugon.
Fosophe Chiarret.
David Copin.
Bartholomi Martina.
Paolo Belin.
Pol Bonetto son of Facopo an Elder.

Of Villaro.

Giovanni Brunerol Balls.
Giovanni Albareo.
Pietro Albareo.
Pietro Bert.
Stephano Monino.
Giovanni Calue.

Of Bobio.

Facopo, and Pietro, the sons of
Giovanni Biglior.
Two who went by the name of
Giovanni the son of Samuel Genre.
Giovanni Gras.
Facopo Balma or Caffarel.
Stephano Gras.
Pol Pontet, and his son Giovanni.
David Pecoul.
Giovanni Faratier of di Fosepho.
Pietro Giaymonat.
Fosepho Arduino.
Stephano Gras, alias Biglior.
Giovanni Roet.

Of Roras.

Fannet Morgle.
Daniele Salvagiol and his son.
Bartholomi Morglie.
Ludovico Tourn.
Bartholemi Durand, and *Ludovico* his Brother.
Daniel Revel.
Giovanni Parise.

Of Roccapiatta.

Daniele Cardon.
 Two whose names were *Augustino Rostaino*, whereof one
 was the most considerable member of that Church.
Daniele Martinat and his two sons.
Daniele Biegnat.
Philippo Romans.
Giovanni Pasquet son of *Peyret.*
Giovanni Giouve.

A Catalogue or List of the Names of those poor *Protestants* in the Valleys of *Piemont*, who were detained Prisoners and refused to be restored, or set at liberty, notwithstanding all supplications or intercessions to that purpose.

Of S. Giovanni.

Maria daughter of *Daniele Filipet* at *Paisana.*
 A son of *Stephano Meli* an Elder.

Of Piemont.

Bartholomeo son of *Daniele Besson*, detained at *Fossan*, at Captain *Leuron's* house.
Maria daughter of *Laurentio Odin*, at *Turin.*
Maria daughter of *Facopo Ricca*, at *Coni.*
Jeanna daughter of *Catherina Riqua*, at *Carvor.*
 Two infants of *Giovanni Arnold* detained, one at *Turin*, and then ransomed at *Lucerna* for a French-crown, by a souldier, who was a *Bavarian.*

of

Of La Torre.

Two daughters of the deceased Mr. *Gilles*,
 With one daughter of the deceased *Daniel Pellin*.
 One daughter of *Giovanni Chianforan*, detained at *Turin*.
 Two daughters *de Baptiste Giovel*.
 A son of *Bartholemi Arnoul*, detained at *Turin*.

Of Villaro.

Giovanni, son of the deceased *Daniele Maxinet*, detained at
Scarnafix.
Paolo Pelanchion, son of the deceased *Daniele*, detained by the
 Priests.
Susanne, daughter of the deceased *Giovanni Brunerol*, detained
 at *Villa France*.
Paolo, son of the deceased *Daniel Geimonat*, detained at *Raconis*.
David Combe Magne, detained at *Pignerolio*.
Maria, daughter of the deceased *David Fantino*.
Pietro Pelanchion, detained at *Queyras*.

Of Bobio.

Two male children of *David Charbonier*, alias *Feé*, detained
 at *S. Front*.
Catherina, daughter of *Stephano Barridon*, detained at the
 house of *Giovanni Caimus*.

Of Roras.

Anna, daughter of *Giovanni Aghit*.

The End of the Second Book.

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