

## APPENDIX

"Two things I have always had in my care; Truth and  
Perspicuity." - Bishop SANDERSON.

## BIBLIOGRAPHICAL AND LITERARY APPENDIX.

THE Books and Documents here described are in the writer's possession. They have been obtained during above twenty-five years, in which his attention has been given to the subject of these pages. Extensive as is this collection on that subject, it does not include very many articles which should be found in it, by reason of the rarity of this class of publications. The notes that are interspersed are intended as extra illustrations; applicable also to the Memoir announced.

ACCOUNT of the Sufferings and Dying Words of several French Protestants, under this present Persecution, as it was received from several Protestant Ministers who arrived lately. - *Edinburgh, 1699.*

The city in which this tract was printed, received a colony of Refugees from the terrors of the grand monarch. The citizens of Edinburgh could not fail to receive them with deep sympathy. They were brethren in faith, and had themselves been the subjects of similar adversity. Traces of the residence here of the French confessors still remain.

ACTES de l'Assemblée Generale du Clergé de France 1685, concernant la Religion. - Reflexions sur les Actes de l'Assemblée du Clergé de France, 2 vols, bound in one. 1685.

In the former is contained "The Complaint made by the Clergy of France against the Protestants," which was presented by the Assembly in a body to the king, in July preceding the Revocation of the Edict of Nantes, with the names of the eight Archbishops, twenty-one Bishops, and twenty-six others, members of the Assembly who signed it.

ACTES et Memoires des Negociations de la Paix de Nimegue, 4 vols. *Amsterdam*, 1680.

ACTES, Memoires, etc., de la Paix de Ryswick, 5 vols. *La Haye*, 1707.

ACTES, Memoires et autres Pièces authentiques concernant la Paix d'Utrecht, 6 vols. *Utrecht*, 1787.

These Acts and Memoirs contain important papers, which set forth the claims of the French Protestants to be included in the Articles of Peace upon each occasion.

ADVIS Fidelle aux veritables Hollandois touchant ce qui s'est passé dans les villages de Bodegrave et Swammerdam et les cruautés inouiés que les François y ont exercées, avec Preuves. 1673.

AIGNAN. Etat des Protestans en France depuis le XVI. Siecle jusqu'a nos jours, par M. Aignan. *Paris*, 1818.

ALENÇON. Memoires Historiques sur la ville d'Alençon, et sur ses Segneurs par Odolant Desnos, M.D., plates, 2 vols. *Alençon*, 1787.

" The Reformed Religion made such a rapid progress in Alençon, that in 1562, the principal families of the city were Huguenots. The Curé, the Vicar, and many other ecclesiastics had embraced the new opinions." - (Vol. i. p. 91.) Consequent upon the Revocation of the Edict of Nantes, the city lost about a quarter of its most opulent citizens. Benoit, an eye-witness, and a refugee, assures us in his Life, that there remained in France scarcely an eighth part of the persons of which the church of Alençon was composed. - (Vol. i. p. 96.) The churches of Normandy, sensible that their ruin was settled in the council of Louis XVI., appointed the 10th of August 1681, to implore the aid of heaven. Elie Benoit, one of the ministers of Alençon, preached in the evening. Whilst he was in the pulpit, a mob of Catholics surrounded the temple, and vociferated cries and menaces. The windows were broken, and the tumult became general. The Huguenots, obliged to defend themselves, raised their canes and drew their swords, and repulsed the assailants - in the while Benoit calmly continued the prayers. This affair created a great stir; it was brought before M. de Morangis, then the Intendant, who decided in favour of the Huguenots. The Intendant was soon afterwards displaced; but the principal part of the storm fell on Peter Meherenc, one of the other ministers, who had preached on the same day, in the morning, and who was accused of having exhorted his hearers to leave the kingdom. He was prohibited the exercise of his ministry in the Provinces of Normandy and Maine. - (Vol. ii. p. 381-3.) The learned Samuel Bochart,

and Matthew, his son, were Protestant ministers at Alençon. The latter was tried and condemned in 1657, *first*, For having assumed the quality of a minister of the gospel; and, *secondly*, For having spoken concerning *relics*, in a manner opposed to the sentiments of the Roman Church." Vol. ii. p. 376.

ALLIX. Remarks upon the Ecclesiastical History of the Ancient Churches of the Albigenes. By Peter Allix, D.D., first printed in 1692. *Oxford*, 1821.

Allix was first minister at Rouen, and afterwards at Charenton. Upon the Revocation of the Edict of Nantes, he retired to England. He received a diploma of Doctor of Divinity from Oxford in 1690, and was appointed treasurer of the church of Salisbury. He died in London in 1717, aged 76.

AMELOTE. Le Nouveau Testament traduit sur l'ancienne edition Latine, corrigée par le commandement du Pape Sixte V., et publiée par l'autorité du Pape Clement VIII. Nouvelle edition, revue et corrigée par le R. P. Denys Amelote, Prêtre de l'Oratoire, Docteur en Theologie.

*Paris*, 1683.

It was this version of the New Testament which was circulated by order of the king, among the *new converts*, and upon which Dr. Brousson, published "Remarks." The copy here described belonged to René François de Beauveau, Archbishop and Duke of Narbonne, allied to the Bourbons. He succeeded to the See in 1719, and died in 1739. His arms are tooled on the covers of the book.

ANQUETIL. Memoirs of the Court of France during the

reign of Louis XIV., and the Regency of the Duke of Orleans, by M. Anquetil, Canon of the Congregation of France, 2 vols. *Edin.* 1791.

"One of the most valuable Collections of Anecdotes that have ever been published by a French author. It details the biography of the court of Louis XIV., in a manner strikingly picturesque and dramatic."-  
*Preface of the Translator.*

AMBITIOUS Practices of France, as also the secret intrigues of the French King's Ministers at the Courts of most Princes and States of Europe, with Remarks. 1689.

APOLOGIE pour le Reformés, ou on voit la juste idée des guerres civiles de France, et les vrais fondemens de l'Edit de Nantes. *La Haye*, 1683.

ARCANA GALLICIA; or, the Secret History of France for the last Century, shewing by what steps the French Ministers destroyed the Liberties of that Nation in general, and PROTESTANT RELIGION in particular. By (Jones) the Author of the Secret History of Europe.

1714.

ARRESTZ et Ordonnances Royaux de la très haute et Souveraine Cour du Royaume des Cieux, contenans non seulement permission, mais aussi exprés commandement de lire, avoir et retinir la Sainte Escriture transferée en François, etc. (*Satirical*) *A. S. Gervais*, 1608.

AVOCAT des Protestans, on Traité du Schisme, dans lequel on justifié la separation des Protestans d'avec l'Eglise Romaine, contre les objections des Sieurs Nicoles, Brueys et Ferrand par la Sieur, A.D.V. This, and the previous article, are bound together in one volume.

*Amsterdam*, 1686.

BATTLE OF LA HOGUE. An Account of the Great Victory obtained at Sea against the French, under Admiral Russell, in May 1692. 4to. 1692.

To this misfortune for Louis XIV., and his friend the exile, James II., there is a very striking illustration, in a letter addressed, in the same year, by Dr. Brousson to the king. The letter occurs in the Memoir.

BAYLE. La Cabale Chimerique, ou Refutation de l' Histoire Fabuleuse et des calomnies que M. J(urieu) vient publier touchant un certain Projét de Paix, et touchant le libelle intitulée, "Avis important aux Réfugiées sur leur prochain retour en France dans son Examen de ce libelle," (par P. Bayle.) *Rotterdam, 1691.*

The eminent author of the "Historical and Critical Dictionary," was son of a Protestant minister at Carla in the Province of Foix. He was born in 1657; and having studied successively at the Universities of Puylaurenn, Toulouse, and Geneva, he was afterwards chosen Professor of Philosophy at the Protestant College of Sedan, which College having been suppressed in 1681, he thereupon took refuge in Holland, and became Professor of Philosophy and History at Rotterdam. His "Commentaire Pbilosophique" upon those words of Scripture, "Compel them to come In," he wrote by way of reflection upon the compulsory conversions effected in France. He died 28th December 1706.

BENOIT. Histoire et Apologie de la Retraite de Pasteurs a cause de la Persecution de France, (par Elie Benoit.) - *Francfort, 1689.*



It was thought by many among whose communities the pastors sought a refuge, that they should not have retreated from France except at the point of the bayonet. Of the number of pastors (about one thousand) who, three or four years before the Revocation of the Edict of Nantes, supplied the Reformed churches, there were, within a few months after that event, but one or two found braving the adventure of standing by their flocks. Hence the paucity of Memoirs illustrative of the persecution from 1685, until the martyrdom of Dr. Brousson. The retreat of the pastors was just the argument which, after an exile of five years, prompted his return to France. Their own conduct precluded them from publicly applauding him herein, who for the space of nearly ten years, in the face of rewards offered for his capture, sought to compensate their absence by pains and labours almost unparalleled since the apostolical times. In commending him, they would have condemned themselves. Nevertheless, many of the exiled pastors sympathised with him, and some of them honourably defended him from the libels with which he was assailed by the Romanists. Benoit, in retreating from the persecution in France, did not escape a worse discomfort: He complains in his *Life* of the torments which he endured from the hands of a Xanthippe. His "Apology" includes interesting notices concerning refugee pastors, particularly those settled in Germany. He first retired to Germany, but from thence went to Holland, and became a minister of the Walloon church at Delft.

BENOIT. Histoire de l'Edit de Nantes, contenant les choses les plus remarquables qui se sont passés en France avant et après sa publication, a l'occasion de la diversité des Religions, jusqua l'Edit de Revocation, Oct. 1685, 5 vols. 4to. *Delft. 1693.*

His Majesty (Henry IV.) began to busy himself at Monceaux with another matter of importance, that of drawing up Articles on which he desired to come to an agreement with the Protestants. This work he pressed upon the Chancellor and Villeroy; but he would have had reason to complain a long time of the little attention which those men paid his design, if he had not come himself to Paris to put it in execution." *Duke de Sully's Memoirs*, Book ix., 1597

Further on:- These several orders were sent to me from Nantes, to which place the king had advanced after the treaty with the Duke of Mercoeur had been agreed upon, to attend to two affairs of importance, namely, the Edict for the Protestants, and the reception of the two ambassadors from England and Holland." *Ibid.*

Almost all the difficulties having been adjusted in that city, (Angiers,) the Articles and Forms of Grants were agreed upon, and the whole was carried to Nantes, where the king having altered what he pleased, to shew that he granted it freely, and with full authority, it was at last signed and sealed up in that city on the 30th of April 1598, and delivered into the Deputies' (Protestants) hands, who transmitted it to Rochel where the General Records of the Reformed Churches were kept." - *Laval*, vol. iv. Book vii. p. 197

Bayle ascribes the honour of composing the Edict of Nantes to the pastor, Chamier. The Edict contained ninety-two Articles, (fifty-six of which were never registered.) In these the king granted to the Protestants the free exercise of their religion, and all the rights of citizens, a Chamber of Judicature which should sit in every Parliament, composed of an equal number of Catholic and Protestant judges, called the *Chamber of the Edict*, the privilege of holding General Assemblies, subject to his pleasure, the right of levying every year certain sums among themselves to support their cause - permission to print their own books on religion, without restraint, and the right of keeping certain places specified, as garrisons, having Protestant governors for their security for eight years.

Of the city of Nantes, a traveller has remarked, "Every thing connected with Nantes seemed to associate itself in my mind with something horrible or melancholy. Its history is that of war, rapine, insurrections, tumults, famine, plagues, and miseries of every description, physical and moral. - "*Tour to the Loire and La Vendée, in 1835, by a Country Gentleman.*

The History of the Edict of Nantes, by Benoit, comprises a vast body of French Protestant history; and in respect of the latter portion of which, the author might aptly have quoted for a motto these words of Æneas :-

-----quaeque ipse miserrima vidi,  
Et quorum pars magna fui.

Of the first two volumes of this work, there is a translation, concerning which the publisher, John Dunton,

in his "Life and Errors," observes, "It was a wonderful pleasure to Queen Mary to see this history made English, and it was the only book to which she gave her Royal License."

BINGHAM. The French Churches' Apology for the Church of England, chiefly extracted from the authentic Acts and Decrees of the French National Synods, and the most approved Writers of that Church. By John Bingham, author of the "Antiquities of the Christian Church."

1706.

An erudite Minister of the Church of England speaks, - "The principal thing in which the church of France seems to differ from the Church of England, is in the point of church government. The former allows no pastor to have any primacy or superiority over another, but by the 30th Article of the Confession, declares them all to be of equal authority and power. But then they do not condemn other churches which have this inequality among their ministers; nor do they refuse to communicate with them, nor to submit to Episcopal government in those churches where it is legally established; if we may believe either their Synods, or the best advocates of their cause, (p. 243.) "I observe that they lay under the same unfortunate necessity for many years after the Reformation that the English Church did," (p. 286.) "It was not choice but necessity that led them both to take the best measures that they could." - (p. 288.) *Bingham.*

An apologist for the Presbyterian Church of France speaks, - "The Church of England is so admirably purged from exotic, depraved, and superstitious rites of

worship; she has been approved by so many and so illustrious martyrdoms; and has so abounded in piety towards God, in charity towards men, and in the most praise-worthy examples of good-works; and has flourished with so plentiful a harvest of the most learned and the wisest men – from the beginning of the Reformation, until the present times; that I have held her hitherto, and shall hold her while I live, in the station and rank that I ought. "Her honour, name, and praise, shall always remain in my memory." *Daillé.*

A voice from the desert speaks, - "We beseech you to consider that to the end of time, men will have different thoughts and sentiments concerning the mysteries of Christianity. St. Paul tells us, that "now we see through a glass darkly; we know in part; we prophesy in part." We beseech you also, very dear brethren, to remark the tenderness with which Jesus Christ regarded the infirmities and the errors of his disciples." - (*Letters of the Protestants of France to all other Evangelical Protestants and Brethren in Jesus Christ.*) - *Brousson.* Again,

"The government of the Prelates of England is very far removed from the anti-christian tyranny of the Roman clergy; and I know that among the former are individuals of singular piety. We do not believe that the different manner in which our churches are governed ought to form a pretext for disunion."

*Ibid, the Preface.*

An instance of Reciprocal Charity. - Peter François La Courayer, Canon-Regular of St. Augustine, and chief

Librarian of St. Genevieve, Paris, published in 1723, a Dissertation on "The Validity of English Ordinations," 2 vols., which, having been attacked as *heretical*, he published a defence thereof in 4 vols., 1725. Both works were *condemned* by a decree of council at Paris, 7th September 1727. They, however, procured the author esteem in England, and a diploma of the degree of D.D. from the University of Oxford. Threatened with a *prosecution*, he repaired to England in January 1728. Upon his landing at Greenwich, the Earl of Egmont sent his coach with six horses to convey him to his house, which he desired the Doctor to use as his own. Next day, Archbishop Wake invited him to dinner at Lambeth Palace. Bishops Hare, Sherlock, and other Prelates treated him with great generosity.

Upon the publication of his translation of "Paul's History of the Council of Trent," which was dedicated to Queen Caroline, he was granted a pension, and by the sale of the work, it is said he cleared fifteen hundred pounds. He kept no house, and lived in a very inexpensive manner, whereby he had considerable means to exercise his benevolence. Poor prisoners were favourite objects of his charity. It was his custom from the first receipt of his pension to pay from fifty to eighty pounds a-year for their benefit. He never renounced the Roman Catholic religion; and when in London, he regularly attended only places of worship belonging to that persuasion; yet at Ealing in Middlesex, where P. Le Courayer often visited at Percy-Lodge, he constantly attended the

parish church; and always expressed much satisfaction in the prayers of the Church of England. His sight was bad for many years; and for the last two or three years of his life, he was quite blind. He died aged ninety-five, at his lodgings in Spring-Gardens, and was buried in the cloister of Westminster Abbey, the funeral service being conducted by Dr. W. Bell, Prebendary of Westminster.

Twenty years before his death, P. Le Courayer had given his books to Archbishop Tension's library, at St. Martin's. By his will he bequeathed five hundred pounds to St. Martin's parish, and two hundred pounds to the parish of St. Margaret's, both of Westminster, also several legacies to friends, a sum to the poor of Vernon in Normandy, and the residue of his estate to two nephews of the same place. Le Courayer was born at Vernon, near Rouen, 7th November 1681, and died 17th October 1776. In the cloister of Westminster Abbey, just over the effigies of Abbot Vitalis, there is an inscription to his memory, composed by Mr. Kynaston, Fellow of Brazen-Nose College, Oxford.<sup>1</sup>

How pleasant is the domain of the Queen of Graces!

---

1 A portrait of Le Courayer, estimable as a work of art, was painted before he left Paris. It represents him as he was in the prime and vigour of life, and as dressed in an alb. This painting is now in the possession of the writer of this notice; a copy of it was engraved in Paris, by Desrochers, accompanied by these lines, -

- Courayer, ta Patrie et La Religion
- Pleurent de ton evasion
-

BOSSUET. Lettre Pastorale aux Nouveaux Catholiques, - with which is bound, - Une *Réponse* pour relever la Foi de-ceux qui sont tombés. *Cologne*, 1686.

BOSSUET. La Seduction éludée, ou Lettres de M. l'Eveque de Meaux a un de ses Diocesains qui s'est sauvé de la persecution; avec les Reponses qui y ont été faites, et dont la principale est demeurée sans replique. *Privately printed*, 1685.

The duplicity of Bossuet is even discovered in the narrative of his Life, by Charles Butler, Esq., (pp. 78-79.) "These," he writes, "are his (Bossuet's) expressions in a sermon preached by him on the religious profession of a young lady, recently converted to the Catholic faith. "I am touched to my very soul when I behold *persons so honourable, and as God well knows, so loved and revered by me*, walking in darkness." In the very next page occur these passages, "The Revocation of the Edict of Nantes, brought Bossuet's principles on Religious Liberty to the test. The persecution of the Huguenots which followed, (called the dragonnade,<sup>1</sup>) was condemned by the greatest and best men in France. Of the bishops, Fenelon,

---

Elles font des plaintes amères

- Sur tes écrits savants, mais des plus téméraires:
  - Trop de lumière t'éblouit,
  - Et jusqu' au précipice à la fin ta conduit.
  - Dr. Bell published an account of his Life, prefixed to Cour-ayers' "Last Thoughts," 1751.
- 1 Did not the dragonnade also precede it ? - *Ed.*



Flequier, and Bossuet, confessedly the ornaments of the Gallican Church, lamented it. To the utmost of their power, they prevented the execution of the Edict, and softened its severities when they could not prevent them. Mr. Butler proceeds, - "It is painful to add, that in a studied letter, written to M. de Basville, Intendant of Languedoc, (Ben. ed vol. x. p.293,) Bossuet *seems to admit in theory*, the general right of Christian princes, to enforce acts of religious conformity, by wholesome severities." In plainer language, the bishop furnished the *theory* that should be reduced into *practice* by the Intendant, according to a rubric previously quoted.

BOSSUET. Conference avec M. Claude ministre de Charenton sur la matière de l'Eglise. *Paris*, 1687.

Of this Conference, Charles Butler, Esq., gives a lengthened account in his *Life of Bossuet*, wherein he remarks, - "Both Bossuet and Claude published accounts of it; and as it generally happens in such cases, their accounts disagreed," (p. 68.) "M. Claude's account of it has not fallen [!] into the hands of the writer," (p. 50.)

BOSSUET. Exposition de la Doctrine de l'Eglise Catholique sur les matières de Controversie. *Paris*, 1680.

Mr. Butler remarks concerning this work, - "Roman Catholics have but one opinion of it. It is acknowledged to be a full and faultless Exposition of the Church." - (*Life of Bossuet*, p. 37.) "When a body of men so numerous and so respectable as the Roman Catholics, (what candid Protestant does not allow them to be both numerous and respectable?) declare with-

out a single dissenting voice, that a particular work expresses their tenets fully and unequivocally, it is indecent and unfair in the extreme, to charge it with disguising them," (p.39.) The character of this work is otherwise *expounded* in the following dialogue:-

*Provincial.* Since we are upon the book of M. De Condom, (*Bossuet*) I must ask your opinion of it.

*Parisian.* Nothing can be more witty, better turned, and more delicate.

*Provincial.* Several persons who have read that book speak of it as a master-piece; and I have heard of several Huguenots whom it has converted.

*Parisian.* Believe me, my dear Sir, that those people would have been converted without the book of M. De Condom; this book only converts those who were willing to abandon their religion, and who seek for a pretext to defend themselves against the accusation of lightness. The late M. De Turenne first took pains to raise the value of that action. He turned Catholic after having grown grey in the Huguenot party. He feared to be accused of having quitted his religion out of interest. As he was extreme nice upon the point of honour, and that glory was his idol, he was desirous to persuade all the earth that he turned not out of a principle of convenience. From a convert, he even became a convertor; and because that he could not be persuaded that several things that are taught and practised among us (Catholics) were good, he was glad to meet with Abbé Bossuet, who turned things as he would have them, and who disguised what he could not look upon without dis-

guise. Whereupon the world became charmed with this piece, and it was reported that it made several converts. Several Huguenots got themselves instructed according to that method; they were glad they could say that their ministers were notorious libellers, having represented to them the doctrine of the Church of Rome, wholly different from what it is. The fame of this book passed into Italy; the Court of Rome was persuaded all France would become Catholics, and fall into this snare. But the truth is, that book is only good to cause relapses. For if the Huguenots were really converted upon the assurances that this book gave them, that we do not serve images and invoke saints, but as we pray the faithful upon the earth to beseech God in our behalf, what would they say, when they came into our churches, and that they saw there the images served, and the saints invoked by all the external acts of a religious adoration? They would certainly cry upon us for having deceived them, and would return to the sink of heresy." -

*The Policy of the Clergy of France*, p. 76.

Bossuet's "History of the Variations of the Protestant", is not in this Collection, but being a text-book with Roman Catholics, it claims a notice. A peep into any history of the various "Orders" of Roman Catholics will at once shew, that the latter are equally chargeable with variations; and that their differences have been maintained with more rancour. Nothing is more certain than that their vaunted union is destitute of reality. The variations of Protestants, when they exist together with a want of charity, is to be

deplored. But for Bossuet to publish this work, as he did, as an argument against the toleration of the Protestants in France, was a most uncandid resort. Their sin before Bossuet, was not their Variations but that they did not submit to the usurpation of Popes, who themselves have often differed from each other, both in their prescriptions, and in points of doctrine. In the midst of the afflictions of the Reformed Church of France, occasioned by its protest against that unholy usurpation, throughout its history, it maintained this glory, - that it was pre-eminently an *united church*, - one less disturbed by sectarianism than any other evangelical church since the Reformation; and whose members were more truly one, than those of the church of which Bossuet was a bishop. Its afflictions tended to promote its unity.

BOSSUET. Recueil des Oraisons Funébres. *Paris, 1774.*

A French proverb says, - "*Menteur comme une oraison funébre.*" The oration for Henrietta Maria, Queen of Charles I., in which the orator stigmatizes Oliver Cromwell, is at least a curious morsel of literature. But that which connects the volume with this collection, is the eulogium on the Chancellor Le Tellier, who had the *glory* to draw up the Royal Edict, for revoking the charters of the Protestants. A perusal of this oration will prove a treat to those amused with caricatures. The old Chancellor, the devout King, the fugitive Pastors, together with the electrical conversion of their flocks, are all exquisitely portrayed in this style. How admirably might his Lordship in like manner have hit off Louvois, acting as the Comp-

troller-General of Conversions, the Duke de Noailles hastily penning his despatches from the seat of his spiritual campaign, and the Intendant de Basville solemnly adjudging the terrors of the Inquisition to the refractory Protestants !

BOURDEAUX Version of the New Testament - Memoir of a French Translation of the New Testament, in which the Mass and Purgatory are found in the Sacred Text; together with Bishop Kidder's Reflections on the same, accompanied by Notes, by Henry Cotton, LL.D., Archdeacon of Cashel. - 1827.

The book of which the above mentioned work is a memoir, is entitled, "La Nouveau Testament de Nôtre Seigneur Jesus Christ, traduit du Latin en François, par les Theologiens de Louvain;" 8vo., with this imprint, -

A BOURDEAUX.

Chez la veuve de G. De la Court, et N. De la Court.  
Imprimeur du Roy, et de Monseigneur l' Archevêque, rue S. Jaques.

MDCLXXXVI.

Avec Approbation et Permission."

This book is in main the version of the College of Louvain, but with some alterations so grotesque, as to render it the most singular deception of the kind ever submitted through the press. The Archbishop of Bourdeaux' "Permission" which is printed after the title, was granted besides the publishers whose names appear on the title above copied, to three other booksellers, viz, to Jaques,

Mongiron-Millanges, Elie Routier, and Simon Boé; and each one put forth copies with his own name only upon the title-page. The copy examined by the writer of this note had the imprint, which is copied above. Upon the title-page is the autograph signature of John Graverol, a native of Nismes, who had been minister of the French church at Lyons, from whence he retired to Germany, and having visited Holland, he afterwards settled in London, where he died in 1718, aged seventy-two. He was the author of "Moses Vindicatus," against the theory of Thomas Burnet. Having been on terms of intimacy with Bayle, he furnished some materials for his Dictionary, and was a contributor to the "Republic of Letters." He was also partly the author, with Laval, of the "History of the Reformed Church of France." Bishop Kidder's "Remarks" were published in 1690, but neither the bishop nor his editor, seem to have been aware that in 1688, the watchful champion, Dr. Jurieu, had brought the imposture of the Bourdeaux version before the public in his "Pastoral Letters." - (Vol.ii. pp.470-80.) Jurieu therein states, that "it was printed for the use of the *new converts*, in the year after the suppression of the Edict of Nantes." He speaks of it, as having been that which the Archbishop of Paris had promised to supply; and he prefaces his "Remarks" by observing, "But you will see what sort of Holy Scripture they have expressly prepared to put into the hands of the *new converts*." From his Remarks, and those of Bishop Kidder, is extracted the following specimen of the

manner in which the Bourdeaux version is bespangled with technicals from the Roman vocabulary:-

Bourdeaux Version	English Version
<i>Mass</i> Comme ils offroyent au Seigneur le Sacrifice de la Messe. Acts xiiii. 2.	As they ministered to the Lord.
<i>Host</i> D' offrir a Dieu d' Hostie. ii. 5.	1 Pet. To offer up spiritual sacrifices.
<i>Latria</i> Tu serveras de a luy seul. Matth. iv. 10.	Him only shalt thou serve.
<i>Sacrificing Priest.</i> La sacrificateur. Rom. xv. 16.	The minister of Jesus Christ.
<i>Legates.</i> Legats de Jesus Christ, Cor. v. 20.	2 Ambassadors for Christ.
<i>Albs.</i> Prêtres vetûs d' Albs. - Rev.	iv. 4. Elders sitting clothed in white raiment.
<i>Merit.</i> Afin que vous méritiez. - Thess. i. 5.	2 That ye may be counted worthy
<i>Penance.</i> Faites pénitence.- 2.	Matth. iii. Repent ye
<i>Pilgrimages.</i> Compagnon de pelerinages.- Cor. viii. 19.	2 Chosen of the churches to travel with us
<i>Pilgrims.</i> Logé les Pelerins.- 10.	1 Tim. v. If she have lodged strangers.
<i>Purgatory.</i> - Comme par le feu du Purgatoire. - 1 Cor. iii. 15.	Saved; yet so as by fire.
<i>Sacrament de Marriage.</i> - Ceux qui sont conjoints par le Sacrament de Marriage - 1 Cor. vii. 10.	Unto the married.
<i>The Roman Faith.</i> De la Foy Romaine - Tim. iv. 1.	1 Some shall depart from the faith
<i>Mortal and Venial Sins</i> Il y a quelque péché qui n' est point mortel, mais venial. - 1 John v. 17.	There is a sin not unto death.
<i>Celibacy of the Clergy.</i> Une femme pour nous servir en l' Evangile, et nous souvenir de ses biens. - 1 Cor. ix. 5.	Have we not power to lead about a sister, a wife.

And that the old spirit of the old Church still survives in all its deceivableness and rancour, the quotation of but one note from a modern Roman edition of the Bible is a sufficient testimony. - "If the good reader

knew for what point of doctrine they (*the translators of the English Bible*) have thus framed their translation, he would ABHOR THEM TO-." This note occurs under Heb. v. 7., in the edition of "*the Holy Bible revised and corrected according to the Clementin edition of the Scriptures, and approved of by the Most Rev. Dr. Troy, R.C.A.D.*" *folio, Dublin,* 1816.

The fraud of the Bourdeaux book was so heinous, that the more cautious disciples of the Pontiff (demanded its suppression, which was accomplished with such success, that only nine copies thereof are now known to be extant. A notice of the book occurs in the Rev. Joseph Mendham's "Literary Policy of the Church of Rome." p. 357.

BRAY. Papal Usurpation and Persecution as it has been exercised in Ancient and Modern Times, a Fair Warning to all Protestants to guard against its encroachments, the *first* part consisting of a Collection of Choice and Learned Treatises; the second, being Perrin's History of the Waldenses and Albigenses, *with a map.* Edited by Thomas Bray, D.D. *folio, 1712.*

"It is designed to keep up that just aversion it concerns us always to have of a Religion so utterly anti-christian as Popery is; and to keep awake our fears of a party so infinitely industrious as its devotees are, to bring that worst of all calamities upon us. To a Religion so full of capital errors, of idolatry, and of cruelty – our aversion can at no time be too great: and against the machinations of a set of men whose methods of ruin are so various, mysterious, and when



slighted, so very fatal, we can never certainly be too much upon our guard." - *Proposals for the publication, by subscription, of "Papal Usurpation and Persecution," eight pages at the end of the Memoir of De Marolles, translated by Dr. Bray.*

BRAY. A specimen of Papal and French Persecution exhibited in the Sufferings of eminent Confessors and Martyrs who have signalized their faith and patience within the long and dismal reign of Lewis XIV., particularly of Lewis de Marolles; to which is prefixed an account of the Torments which French Protestants endure aboard the Gallies, by an Eye-Witness, (John Bion, sometime Priest and Chaplain to the Superb Galley.) 1712.

Dr. Bray commences his Introduction to the volume with this apt exordium, "It is universally acknowledged, that no reading is more useful than the Lives of great and good men; and of all lives those are most edifying which represent to us the noble conflicts, and eminent sufferings of Confessors and Martyrs, for these are the principal leaders in the armies of the Living God, standing firm against all the batteries of the Powers of Darkness. And to behold their courage and constancy, is not more entertaining than it is truly edifying, and animates us to follow the example such Heroes in the Christian Warfare."

The Memoir of De Marolles, was written by M. Jaquelot, a refugee minister at Berlin. That we are indebted for a translation of these memoirs to the amiable and zealous Dr. Thomas Bray, the founder of the Society for Propagating the Gospel in Foreign

Parts, is a fact unnoticed by his biographer. The volume was published in the same year, and with the same design as his work, in folio, entitled, "Papal Usurpation and Persecution."

At the end are "Proposals" for the publication of the above mentioned work, "Papal Usurpation." From the preface of forty-two pages, it is stated, that he designed to have inserted these Memoirs in that work, but was led to publish them in this form, in the hope of a more extended circulation of them. He herein also observes, "I have others by me of equal lustre, and which shall be likewise communicated to the world, if these shall meet with that kind acceptance they seem to me to deserve." The books and documents which he had collected for his design, he bequeathed to Sion College, London. A list of them is inserted in the Life of Dr. Bray, by Doctor, the Archdeacon Todd.

The Chaplain Bion, upon his conversion, fled to England, and was accepted as a minister of a French congregation at Little Chelsea.

**BROUSSON.** The Support of the Faithful in times of Persecution; or, a Sermon preached in the Wilderness to the poor Protestants of France, by Claude Brousson, an eminent Minister who was sentenced to be broken on the Wheel, at Montpellier, Nov.6, N.S.,1698, faithfully translated from the French.

*Printed for Tho. Parkhurst, at the Bible and Three Crowns, the lower end of Cheapside, near Mercer's Chappel.*  
4to. 1699.

## THE TRANSLATOR'S PREFACE.

"Reader,

"The groans of our poor distressed brethren in France have, for several years past, reached our ears, and toucht our hearts, and I hope many pious souls have not failed daily, and with fervor, to commit their sad case to God, and to beg support and consolation, for so many miserable people. Our relation to them in the profession of the same Reformed religion, the common tenderness of human nature, and the share that we ought to have in their sorrows, by virtue of that precept of St. Paul, "To weep with them that weep," do all oblige us to think of them with the greatest compassion, and to pray, that either the bitter cup may pass from them, or be sweetened with the love of God; and that when their tryals are encreased, their faith and patience may be so too. For the furnace is newly heated, and the cloud over them more thick and dismal, as will appear to any one that reads the Declaration, given at Versailles, the 13<sup>th</sup> of Decemb. 1698."

"Though these blessed servants of God are greatly afflicted, yet they are not forsaken. They have Manna in the Desert; of which the reader has a taste in the following sermon.<sup>1</sup> The honesty, the sincerity, and love to the souls of men, which appear in every part of it, will make a sufficient apology for several things that a curious reader might. There is in this dis-

---

1 "Mystic Manna of the Desert," is the title of the volume from which the Sermon is taken.

course a warm zeal, and an eloquence suited to the condition of the preacher and his hearers. People in deep mourning do not affect finery, but wear a grave solemn dress. The Wilderness has not those varieties that are to be found in cities and Courts; but the faithful, that are persecuted for righteousness' sake, find there sweet refreshments and consolations: And John the Baptist did not starve, when he fed upon locusts and wild honey.

"This Sermon was preached in the Wilderness by M. Brousson, and taken out of a volume of several sermons, printed in Holland, and approved by the French synod, held at Haerlem, in the year 1695."

"How exemplary the conversation of this blessed man was, how convincing his doctrine, and how suitable to minister consolation to his poor brethren, as also with what admirable zeal and constancy he triumphed over all dangers, and over death itself, will appear when his Life is published, which is promised to the public by those that were acquainted with him, and we expect with great earnestness, as knowing many remarkable and useful things, as well as extraordinary, must be in the life of so great a man; who, whilst he lived, preached under the cross, and died with a patience and constancy, suited to the cheerful hopes that he had of a glorious eternity; where he now rests from his labours and his pains, and where all his tears are wiped away."

"If this sermon, which was translated from the original in French, meet with acceptance, the reader may expect more in due time; and methinks such sermons

must come with a peculiar advantage, which were preached by such an one, as sealed with his blood the doctrine which he taught; he sat in brightness, and has left heat and warmth behind him.

"That the reading of this discourse may do good to many souls, is the prayer of, - TIM. ROGERS."

The "Life" alluded to in this preface was never published. In the course of researches, the fortunate discovery has been made of a manuscript, which, in all probability is the "Life." A further notice thereof is reserved for the Preface to a Memoir of Claude Brousson, soon to appear, the pages of which Memoir will be enriched with its invaluable records.

Timothy Rogers, AM., was a minister of an Independent Chapel, in the Old Jewry, London. An interesting notice of him is given in *Wilson's history of Dissenting Churches*. This Sermon is the only piece of Dr. Brousson's which has been published in English. A list of all his writings will be affixed to the Memoir of his Life. The force of evidence with which those writings confronted the persecutors of the Protestants, illustrated as they were by the personal ministry and sufferings of the author, was so overwhelming a rebuke to the court and clergy of France, that agents were employed wherever they appeared, to buy up the copies, that they might be destroyed; so that although of some of his works there were more than one edition, the rarity of even those, is not often paralleled in the history of scarce books. The titles of them have been preserved ; but notwithstanding long continued diligent search into the cata-

logues of public libraries, and those of sales which have occurred of important collections, the writer has not been able to trace, much less to obtain, a sight of all of them. Supposing that those might have been published anonymously, he referred to every particular under which he thought they might, in this case, be placed. And after having sought in vain, in a multitude of catalogues, he referred to a gentleman eminent in literature, and holding an office in the British Museum, requesting the favour of his examining for him the catalogues of the Library, who obligingly replied, - "I have examined the catalogues under the heads mentioned, and cannot find the anonymous publications. This I regret for the sake of your work, which promises to be a valuable contribution to Ecclesiastical History." - *Dated, British Museum, Aug. 24, 1846.*

BROWNING. History of the Huguenots, a New Edition, coninued to the Present Time, by W. S. Browning.

1840.

BRUEYS. Traité de l'Obeissance des Chrétiennes aux Puissances temporelles, by M. Brueys.

*Montpellier, 1709.*

The author was engaged by M. De Basville, the Intendant of Languedoc, to write this volume, as an apology for the same doctrine, which the Intendant himself maintained by the force of arms and torments. The title of the book, and the arguments, if they can be termed arguments, are in direct opposition to a volume published by Barbeyrac in 1707; being a translation of a work on Liberty of Conscience, by

Professor Noodt. The obedience required by his patrons, and urged by Brueys, consisted in a relinquishment, in matters of religion, of duty to the Creator. Brueys does not in his writings relate this incident: In 1705, the governor of the prison of Pierre Encise, at Lyons, in which many Protestant Confessors were immured, was murdered by the Count de la Barre, and accomplices, being prisoners, who opened all the cells, and set the prisoners at liberty. But the Protestants therein confined refused to accept a liberation proffered to them from hands imbued with the blood of their gaoler. *Larry, vol. viii. p. 518.*

BRUEYS. Notice de Claude Brousson par M. de Brueys.

*4to. in Manuscript.*

A copy of that portion of his "*Histoire du Fanatisme de notre Temps*", which relates to Brousson; the edition, printed *Utrecht, 1737, 3 vols. tom. pp. 201-285*; for the loan of which book the writer was indebted to W. Monkton Milnes, Esq., M.P.

Besides the Intendants, the dragoons and the gaolers, there was a class of agents employed in the persecution of the Protestants of France equally merciless, and more culpable. These were hired authors whose business it was to represent by their writings, that the demolition of nearly a thousand temples, and the banishment of their ministers, had been accomplished without violence; that no manner of injustice had been done in the whole affair, and that the complaints and remonstrances of the sufferers were groundless and impertinent. Like the Popish authors that attacked the Reformers, they garnished their pages

with invectives; nor could they find crimes sufficiently enormous wherewith to brand the persons who either by their conduct or by writing offered an opposition to the measures taken to effect the ruin of the Reformation. Of the number of such authors was De Brueys. He was born of Protestant parents, and was brother-in-law to Barbeyrac, a refugee, and an eminent writer on civil law. By profession, Brueys was an advocate. In 1682 he published an answer to Bossuet's "Exposition of the Doctrine of the Church," but observing that all hopes of advancement in the world were excluded whilst he professed the Reformed religion, he soon afterwards resolved to cast himself at the feet of the author whose doctrine he had attacked. The bishop received the abjuration of his penitent with exultation, conferred upon him holy orders, and obtained for him an annual pension from the State of fifteen hundred livres. To amuse his patrons, the new Abbé wrote an opera for a fete held by the Cardinal Bonzi, being the first opera which had been performed at Montpellier; and he subsequently composed several plays, a collection of which was published at Paris, in 3 vols. 12mo. His dramatic effusions merit no mention, but that in the true spirit of a hireling apostate, and still further to recommend himself to the consideration of his patrons, and to prove the sincerity of his conversion, He published also several works, and in a style of romance, in which he describes the Protestants as having been influenced alone by rebellious motives in refusing to yield to the measures of the king for their



conversion. Of such works, he published in 1683, "An Examination of the Reasons which have occasioned the Separation of the Protestants;" In 1686, "An Answer to Claude's Complaints of the Protestants against the means which are employed to reunite them to the Church;" In 1692, "The History of the Fanaticism of our Times, and the Design of the Protestants to cause Rebellion:" which was continued by a second volume in 1709, and a third in 1713; In 1700, "A Treatise of the Holy Mass;" And in 1709, at the express command of De Basviile, "A Treatise of the Obedience of Christians to Temporal Powers."<sup>1</sup>

Gautier, a learned author, one of the Protestant ministers of Montpellier, and afterwards a refugee, who had been on terms of intimacy with Brueys, before his apostacy, relates concerning him, - "It may be well to know what M. Brueys, the grand apologist of persecutors and persecutions said, (when yet a Protestant,) upon similar adventures. He may remember that upon a certain day, returning from Manguio, a league from Montpellier, he informed one of his friends, that he had visited in that place a *new convert*, who being very ill, had been compelled to take the sacrament, and that the said person had shewn to him the *host* which he had spit out, as soon as the priest had retired. Hereupon M. Brueys who is a man of wit, made a thousand pleasant reflections upon the diminutiveness of this god, which had not

---

1 These particulars are derived from "Le Grand Dictionnaire de Moreri, *the Paris edition*. 1759.

the power to protect itself from such kind of accidents. What does he say now when he beholds the same god daily exposed to the like outrages by the fury of the bishops and sacrilegious priests, who insist upon the *new converts* communicating, notwithstanding the horror which they manifest for their mysteries ? Does he find it an object worthy of his adoration ? Does he recognize in the *host* the great God who hath made the heaven and the earth? Perhaps he is of the same opinion with a certain doctor of the Sorbonne, that he met with in the study of M. Allix, minister of Charenton, and who, upon the question having been put to him by Brueys, whether he, (the Sorbonne doctor,) really believed that in the eucharist he took Jesus Christ corporeally, replied in these terms, - *I believe it, as I believe that I swallow a white elephant !* M. Brueys has not forgotten this little incident ; and I do not doubt but that he is even now of the same sentiment with the doctor. It is hardly possible that a man like M. Brueys, after having been educated in our religion, can be so bewitched by Popery, as to believe, as evangelical truths, all the absurdities of Transubstantiation. But, and if God has not so far given him up to blindness, he is only the more culpable."<sup>1</sup>

With Brueys originated almost all the malignant fabrications which have been repeated by Roman Catholic writers, and also by some Protestants, (in their ignorance,) in Biographical Dictionaries, and other works, concerning Brousson and others, who, like him, ven-

---

1 Gautier, Hist. Apol., vol. i. p. 218.

tured their lives to maintain the pure doctrines of Christ in the kingdom of France. Not one of the many Evangelical Witnesses noticed by Brueys in his writings, but whose crime, according to his representations, had been rebellion, and whose conduct had been altogether infamous.

Brueys and Brousson were contemporary advocates, and they retired from the legal profession about the same time. The business of Brueys, if he ever had a brief, had been with the courts at Montpellier; of Brousson with Toulouse. Brueys had been a leading member of the Consistory of the Protestant Church at Montpellier; whilst Brousson had been an elder of that at Toulouse. The measures taken against the Protestants led Brueys to become a pensioned Abbé, and an apologist for persecutors ; whilst they led Brousson to become a laborious evangelist, and, at length an illustrious martyr.

BRUEYS Considerations Generales sur le livre de M. Brueys intitulé, Examen des raisons qui ont donné lieu a la Seperation des Protestants. *Rotterdam*, 1684.

BRUEYS. Le Proselyte abusée, ou fausses vues de M. Brueys dans l'Examen de la Seperation des Protestants. *Ibid.* 1684.

BURGESS. Lecture on the History of French Protestants, deiivered in Exeter Hall, by the Rev. R. Burgess.

1850.

BURNET. The Letter writ by the last Assembly General of the Clergy of France to the Protestants, inviting them to return to their Communion, translated and examined by Gilbert Burnet, D.D. 1683.

This was the Bishop's own copy, and contains his  
*Book-plate.*

BURNET. Letters describing his Travels in Italy, Germany, Switzerland, and France, written to the Hon. R. Boyle, 12mo. *Rotterdam, 1687.*

BURNET. Three Letters on the present state of Italy, being a Supplement to Bishop Burnet's Letters, with notices of the Condition of the Protestants in France. 1688.

BURNET. History of the Rights of Princes, relating chiefly to the pretensions of the Crown of France to the *Regale*, and the late contests with the Court of Rome, to which is added, an Appendix, containing some curious Letters and Papers ; namely,-

A Letter, setting forth the corruption of the Jesuits' morals, designed to have been sent to the Pope. 2. A Letter of M. Arnaud, on the Design. 3. A Letter written by Father La Chaise to Dr. Spon, persuading him to change his Religion. 4. Dr. Spon's Answer, giving the reasons that prevailed with him not to turn. 5. A Declaration of the French King's, that Children of the age of seven years, may turn from the Protestant to the Popish Religion. 6. An Address made by the Protestants for recalling the former Declaration. 6. Another Address to the French King, concerning the severities used in Poictou. 1692.

CALL TO THE HUGUENOTS; or, a Memento to all that can see as far as from Calais to Dover, 4 pp.

4to. 1712.

CAMISARDS. History of the Rise and Downfall of the Camisards, giving an account of their false pretences

to Prophecy and Inspiration ; their Brutish Carnality,  
Bloody Murders, etc. London, 1709.

Notwithstanding this volume is written in the bitterest spirit against the Camisards, it abounds with admissions like the following, -"The next day after this action, M.de la Lande caused the wood to be searched, where twenty-five more Camisards were killed being found in caves under rocks shut up with planks which served them for a hospital, where were discovered twelve sick or wounded men, all of whom were put to death." - p. 152.

CAMISARDS. Histoire des Camisards, ou l'on voit par quelles fausses maximes de Politique et de Religion la France a risqué sa ruine sous le regne de Louis XIV., 2 vol. in one. Londres, 1744.

CAMISARDS. Histoire des Troubles des Cevennes, ou de la Guerre des Camisards sous le régime de Louis XIV. Par M. Court, 3 vols. *Alais (in the Cevennes)* 1819.

M. Court was father of the learned M. Court de Gebelin, author of "Le Monde Primitif, 9 vols. 4to. Paris, 1787." The first edition of this History was published in 1760. The author was a proscribed, minister, preaching in the deserts during the reign of Louis XV. The Camisard War, as it is often termed, is not noticed in the foregoing narrative, inasmuch that it did not happen in the seventeenth century, to which period it is limited. Dr. Brousson (as an introduction to whose Life it was composed) suffered martyrdom in 1698, being four years previous to that event. The following account of the origin of the war occurs in a volume hereafter noticed, un-

der the head of Nismes; "Histoire abrégée de la ville," &c.

"This movement commenced in 1702, and had its immediate rise in the following circumstance:- The Abbé du Chaila, residing at Montvert in the Cévennes, exercised as the Inspector of the Missions there, the most odious Inquisition. He marched at the head of detachments of soldiers, and inflicted upon the Protestants whom he seized, the most horrible cruelties. To compel their abjuration, he made them hold burning coals upon their hands; he covered their fingers with rags dipped in oil, and held them over the flames; he applied pincers to their flesh; he stripped them, and tying them to stakes, scourged them whether men, or women, or children with horse-whips, and otherwise conducted himself with that brutality towards them, that even the Papists were disgusted at his proceedings, and the Protestants of the neighbourhood were thereby goaded to desperation. With other prisoners, the Abbé had captured two sisters of respectable parents, named Sexti, who had been detected in an endeavour to escape from the kingdom. Their parents, after having tried in vain by supplications and pecuniary considerations to move the Abbé to restore them, influenced by despair, appealed by tears and invocations to the sympathies of their neighbours, especially of those who in their own persons, or their friends, had suffered at the hands of the ruffian priest. At an assembly held in the mountain of du Bougis, they made known their case; they dwelt with agonizing empha-

sis upon the cruelties to which their daughters were exposed ; they pleaded for assistance to obtain their rescue. Their appeal was responded to; revenge was inspired; and it was then and there resolved, that fifty of the most able of their number, who had themselves suffered by his cruelties, should rendezvous the next day. Indifferently armed, they arrived at the gate of his residence. The object of their visit was immediately known; the Abbé and his household hastily barricaded the doors and windows, and prepared for resistance. Impatient of delay, the men set fire to the house; to escape the flames, the Abbé let himself down by means of bed-clothes from a window at the back of the house; he ran towards a thicket; his hiding-place was soon discovered; his assailants ran upon him with groans of execration, and dispatched him on the spot. Having thus engaged in an enterprise that would certainly bring down upon them the last penalties of military reprisals, and, consequently, fearing to return to their homes, they betook themselves to the forests, where, eluding their pursuers, they were from time to time joined by other injured and angry spirits, until their increased numbers emboldened them at length to assume an attitude of defiance. Hence the Camisard War. It is proper to remark, that most of the Protestants of the South of France disapproved of the movement. Those of Nismes received the intelligence with mingled feelings of regret and apprehension; they feared that bandits, and all sorts of persons bent on mischief, would join their imprudent brethren,

whereby their case would become one which would admit of no palliation. Under these feelings, they offered their services to the Governor of the Citadel to join in endeavours to put a stop to the insurrection."

In the "Monthly Register" for 1703, are inserted the following illustrative documents:-

#### A PAPAL BULL.

"CLEMENT XI.-Servant of the servants of God, &c., to our beloved Son in Christ, Ambrose, Bishop of Alais, greeting, sends divine benediction.

Words cannot express the deep concern and affliction of mind with which we were afflicted at his Excellency the Ambassador of France, giving us to understand that the heretics of the Cevennes, those accursed remainders of the old Albigenses, had raised new tumults against the Church, and their Prince: but that we might prevent the progress of so terrible a plague, which we hoped had been long ago extirpated by the piety of Louis the Great, We have thought proper to imitate the laudable examples of our predecessors in the like cases, to exterminate this rabble of miscreants, who in all ages of the world have been equally odious to God and to Caesar; We, making use of that power of binding and loosing wherewith our blessed Lord invested his Chief Apostle, freely and voluntarily grant unto all those that will engage in so holy a war, in case they should fall in battle, a plenary remission of all their sins of what kind soever. Accordingly, We command you, as speedily as may be, to take



care to affix this our BULL, signed with the Fisherman's Seal, on the doors of all the churches in your diocese, that so a stop may be put to the spreading impiety of these madmen.

Given at Rome, the first day of May, in the year of our Lord 1703, and the fourth of our Popedom."

THE MISSIVE OF THE BISHOP OF ALAIS IN THE CEVENNES, addressed to the Clergy of his Diocese, conformable with the aforesaid Bull:-

"AMBROSE, by Divine permission, Bishop of Alais, to all and singular Curates, &c., of his Diocese, to whom these Letters shall come, greeting.-

"Forasmuch as the inhabitants of the *Cevennes*, disguising their most impious Rebellion under the colourable pretence of promoting the purity of God's worship (which St. Austin long ago observed to be the common practice of heretics) and being possessed by a diabolical spirit, have taken up wicked arms against the most serene Majesty of Louis XIV., burnt and destroyed several churches, chapels, and monasteries, carried fire and sword into the lands and possessions of ecclesiastics; and, lastly, (what we cannot relate without horror,) treated the venerable priests of the Catholic Church not only in a most opprobrious and insolent manner, but also barbarously murdered them before the altars; We, Ambrose, by divine permission, Bishop of Alais, that we might as far as in us lies, obey the commands of our Most Holy Father the Pope, and of our Most pious Prince, Louis XIV., do, by these presents, most strictly command and enjoin all of you

to preserve your respective flocks, committed by us to your care, from this contagion which is no less destructive to the soul than the body. Moreover, We exhort you in the bowels of our Lord, to make frequent sermons to your people, and vehemently to admonish them, to afford no succour to the aforesaid rebels, nor give them harbour or provisions, but to cut them off by the sword; which, if they vigorously perform, as becomes valiant men fighting for their Church and King, they shall to their great benefit obtain a plenary remission of their sins, as does more plainly appear by the enclosed BULL: We, therefore, make no question, but that you will cheerfully and unanimously perform your parts, especially since Louis the Great, by the advice of his Holiness and the bishops of the realm, has most wholesomely determined not to suffer one heretic in his dominions; to the end, that the majesty of God Almighty, the honour of the church, and the dignity of the prince may be preserved inviolate for the future.

Given at Alais, on the 26th day of May 1703."<sup>1</sup>

At the call of invitations like these, issued from his hermitage of Primecombe, near Sommieres in the Cevennes, a monk, by name Sajole, who had in early life served in the army. By permission of his bishop, he put himself at the head of 400 Roman Catholics, armed to give battle; the number soon afterwards amounted to 2000.<sup>2</sup> They were entitled the *Cadets*

---

1 These documents are also given in the Memoirs of Colonel Cavallier.

2 D'Aigrefeuille Hist., de Montpellier, p. 498.

*of the Cross.* It is enough to say of them, that they equalled in murderous frenzy the bands of the "Order of Christ's Militia," which, under the command of its founder, St. Dominic, made a crusade upon the Albigenses five centuries before. Concerning Sajole, and his crusaders, Esprit Fléchier, the bishop of Nismes wrote, - "We must cheer Brother Gabriel, (*Sajole.*) Endeavours have been made to defame him and his troops. We have well supported him."<sup>1</sup> In this spirit wrote one of those three bishops, who Mr Butler says, *to the utmost of their power softened severities !*

#### MANIFESTO OF THE CAMISARD CHIEFS.

"Matters having come to this pass; and that we are neither permitted to reside quietly in the kingdom, nor freely to quit it, we do no longer regard those as our governors who thus treat us as enemies: hence we resolve to resort to those means of preservation with which nature has furnished us: And hereby we invite all our neighbours to join us in endeavours to cast off the yoke of slavery under which they have so long groaned. With respect to those who refuse to join us, but who remain neutral, doing us no harm, - we hereby promise not to molest them either in their persons, their goods, or their religion: on the contrary, to protect and defend them of whatever religion they may be. But as for those who have been, or shall be found in arms against us, as we expect no quarter from them, so we are resolved to give none,

---

1

Lettres de Fléchier, date of 9th. Feb. 1704.

but to treat them in the same manner they have treated or may hereafter, treat us.

CAVALLIER  
 ROLAND  
 RAVENAL  
 CONSTANET  
 LA ROSE  
 CATINAT

The meaning of the term *Camisard* is ascertained by the following definitions:- "*Camisade*, from the Latin word *camisa*. A term used in war; attack by surprise by night or early in the morning, when it is supposed that the enemy sleeps. The name has been bestowed for the reason, that soldiers who thus attack, put their shirts over their armour, in order the better to distinguish their party in the fray."

"*Camisard*, - the name given in France to the Reformers in the Cevennes, who signalized themselves by taking up arms to defend themselves against oppression." - *Laveaux, Nouveau Dictionnaire de la Langue Française, 2 vols. 4to. Paris, 1820.*

CAMUS. Pastoral Letter to the Curates of his Diocese, touching the methods they ought to take, and in what manner they should behave themselves towards their New Converts, by Cardinal Camus, Bishop of Grenoble. - 4to. 1687.

Cardinal Camus was opposed to the method of conversion by dragooning. He was not of the Society of the Jesuits.

CASE of the Persecuted and Oppressed Protestants in some parts of Germany and Hungary, laid open in a Memorial which was lately presented at Vienna to His

Imperial Majesty, by the King of Sweden's Ambassador, the Count of Oxenstierna, 7 pp.

*Folio. In the Savoy 1675.*

CAVALLIER. Memoirs of the Wars of the Cevennes under Col. Cavallier, in defence of the Protestants persecuted in that country, and of the Peace concluded between him and the Mareschal Duke of Villars, and his conference with the King of France, after the conclusion of the Peace, by Colonel Cavallier. *With a map.*

*London, 1727.*

The author relates that, "when a child, his mother took him with her, to an assembly in the desert, conducted by Dr. Brousson, and that several of the congregation having been apprehended, who, he was informed by his mother, suffered the usual penalties, the account so shocked him, that he then felt that had he the power, he would have revenged them." Some years afterwards he was appointed the chief of those engaged in the insurrection movement. In his "*Memoirs of the War*", he has detailed his adventures. In the "*Tableau de Nismes par Frossard*", occurs the following graphic account of the conference for a peace, of Cavallier with the Marshall de Villars, and the Intendant De Basville, in the garden of the nunnery of the Recollects, near Nismes. "On the morning of the 16th of May 1704, the Chief brought his troops into the neighbourhood; his cavalry he stationed within a musket shot of the place of conference and having posted *videttes* in positions to communicate with himself and his army, he proceeded to enter the appointed place of conference. Multitudes had

gathered from all parts to catch a glance of a person who had so long, and with such feeble means, kept the country in a state of civil war. They beheld him approach, mounted on a grey galloway, unaccompanied but by an escort of eighteen of his horsemen, headed by one of his officers. Upon his arrival before the convent, he cast up his eyes to the windows which were filled by the nuns, equally curious with others to catch a sight of him. Cavallier cautiously surveyed the walls of the mansion, and especially a tower belonging to it, pierced with loop-holes, which gave it the appearance of a castle, and observing that the guard of the Marshall de Villars occupied the corridor on one side of the gate of entrance, he immediately gave orders for his own guard to arrange themselves on the other side. Upon dismounting from his horse, he walked with a firm step towards the Marshall, who, with the Intendant De Basville, and General La Lande, waited for him in the garden. The delegates of the king, struck with his youthful and diminutive appearance, hesitated for a few moments, whereupon, the Marshall breaking the silence, approached Cavallier with a gracious smile, saying, 'Welcome, M.Cavallier, I have received your letters; I have been waiting for you; but surely, upon seeing you, I cannot help believing that you count more victories than years.'

*Cavallier.* 'M. le Mareschal, I know not the language of the Court, and yours confounds me; without pretending to reply, in a similar manner, I only remark, that I have always thought you to be as loyal as you are brave; and here I am at your service.'

*De Basville.* 'Stop, Sir; listen in silence to our orders, for the king, my master, must be extremely merciful to be willing to treat with a rebel.'

*Cavallier.* 'M. l'Intendant; it is not with you that I am engaged to confer. If this is all that I am to hear in this place, then allow me to retire; - Rebels! It is you who, by your tyranny and cruelties, have alienated the subjects of the king; and had it not been for you, we should never . . . .

*Marshall Villars.* 'Gentlemen: I have not come to open recent wounds afresh, but to bind them up for ever; delegated by a merciful Sovereign, I come to announce to you, that he wishes to spare the blood of his subjects, and to enter with them into amicable terms. What, M. Cavallier, what are your pretensions?'

*Cavallier.* 'I have already given them in writing; I will now repeat them, and although the sentiments of a young man, they are not less just and incontrovertible. M. le Mareschal, the subjects of the king unjustly suffer. Our temples are destroyed; your tower of Constance echoes with the groans of our wives and daughters; our young men are tracked like wild beasts upon the mountains; our old men are suffocated in cells; our praises and our prayers, and our acts of religious worship are profaned and prohibited:- these are our miseries and our crimes; the redress of these, what you call my pretensions.'

"He was again interrupted by the imperious De Basville, and again the Marshall interposed, and suggested a moderation of language more suited to the import-

ance of the negotiation with which he was charged. The conference lasted two hours. The 'Lion of the Cevennes,' as he was called, again mounted his galley, and retired amidst the astonished, gaze of a vast crowd of spectators, recognizing at every step, by the bowing of his cap, which he held in his hand, the salutations of his friends.<sup>1</sup>

### THE ARTICLES OF CAPITULATION.

We, Marquis of Villars, Marshall of France, Governor of Vienne (in Dauphiny) Commander-in-Chief of His Majesty's troops in Languedoc, have granted the following Articles to the Sieur Cavallier, Chief of the Camisards: -

1. "That he shall be allowed *liberty of conscience*, not only for himself, but for all the Protestants of the Province of Languedoc, without being compelled to go to Mass. They shall not be allowed to build any churches to assemble in, but they shall assemble in the fields. *Granted.*
2. "That all those who have been sent to prison, or to the Galleys, since the Revocation of the Edict of Nantes, shall be released in six weeks. *Granted.*
3. "That those who have been forced to leave the kingdom, shall have leave to return, taking an oath of allegiance to their king and master, upon which condition, they shall enjoy the usual privileges. *Granted.*
4. "That the Parliament of the said Province of Languedoc, shall be restored to its former power. *Refused.*

---

<sup>1</sup> Frossard, Nismes et ses Environs, vol. ii. p. 27. *et seq.*



- 6, "That the people shall not be obliged to pay all taxes imposed, neither during, nor after the war.*Granted.*
  7. "That the said Sieur Cavallier shall have a regiment of dragoons, composed of 2000 men, who shall be taken out of the prisons, or who have been in arms with him in the Province. *Granted.*
  8. "That he shall receive his orders from the king only, and shall serve in Portugal during the war. *Granted.*
  9. "That if all lay down their arms, the king warrants them an indemnity, and promises them ease and quietness in all that concerns their religion.*Granted.*
  10. "That such as do not lay down their arms, shall be treated as unworthy the clemency of the king, their master. *Granted.*
  11. "That the king shall give them the towns of Cette, Montpellier, and Perpignan for security. *Refused.*
  12. "That the Cevenois, whose houses have been burnt, shall pay no taxes for seven years. *Granted.*
- "The said Cavallier has agreed, and we have granted him, the above-mentioned articles, according to the orders given to us, and promise to perform them.

In witness whereof, we have signed them at  
Nismes, the 17th of May 1704.

(Signed)

VILLARS.

LA LANDE.

DE LA MOIGNON BASVILLE.

J. CAVALLIER.

DAN. BILLIARD." (*Aide-camp.*)<sup>1</sup>

In what an inglorious light does the Grand Monarch

---

1 Life of Louis XIV. vol. i. p. 554.

here appear? A journeyman baker, without the aid of foreign succour, is here seen maintaining, by numerous victories over the veteran troops of the kingdom, as also over the zealot band of the Pope and Bishops, - a war, whereby he is enabled to terminate hostilities like an independent chieftain! Cavallier, according to the 6th Article of the Treaty, received the appointment of a colonel of dragoons ; but suspecting treachery, he soon afterwards retired, and held a post under the English government - at first in Ireland, and subsequently in the island of Jersey; the latter probably by the influence of Lord Carteret, governor of Ireland, to whom his "Memoirs" are dedicated. It should be added, that of the Articles marked *granted*, except those relating to the hero himself, not one of them was fulfilled. Cavallier died in 1740.

CEVENNES. Lawfulness, Glory, and Advantage of giving immediate and effectual relief to the Protestants in the Cevennes, together with the Ways and Means to succeed in such an enterprise, with a Geographical Description of the Cevennes, and an account of the present Insurrection there, humbly submitted to the Queen, Prince George of Denmark, and Privy Council, 16 pp.

4to. 1704.

The last source of freedom is to be found in the sequestered situation and independent habits of mountaineers." *Alison's History of Europe.*

CEVENNES. Le Theatre Sacré des Cevennes, ou Recit de Divers Merveilles nouvellement operées dans cette partie de Languedoc, par Maximilian Misson.

*Londres, 1707.*

CEVENNES. A complete History of the Cevennes, giving a particular Account of the Situation, Strength, and Antiquity of the People and Country; with some Political Reflections on their present circumstances, and their just reasons for taking up arms in defence of their lawful right and property; together with several Treaties made since Charles IX., to this present king, Louis XIV., wherein the Cevennes have obtained many large privileges, both Civil and Religious, *Dedicated to Queen Anne*, by a Doctor of Laws. *London, 1703.*

Undoubtedly the people have the same claim to be maintained in their lawful rights and property, as the Prince to the power or sovereignty conferred on him by the People." - *Preface*. This sentiment is still more strongly expressed in these lines, and in allusion to the episode before described, -

"But if to blood and murder Kings descend,  
 And by their *right divine* their crimes defend,  
 Trample on justice and suppress the law,  
 And think their crimes must injured subjects awe  
 Nature directs the People what to do,  
 And People Nature's dictates will pursue:  
 The sanction of the Crown at once transferred,  
 Blood calls for blood, and Nature will be heard."

*Defoe's Jure Divino.*

Happy Britain, that in accepting the Reformation, not only obtained emancipation from tyranny, but became the blessed asylum of the oppressed of Europe! Well may thy sons exult in having been born in thee! Truly we ought to consider ourselves greatly favoured; and to bless God that we live in a kingdom, where, under Him, and by the wise and pious con-

duct of our princes and magistrates, each one hath liberty to worship his Maker according to the dictates of his own conscience - none fearing the soldiers' bayonet, a profane priesthood, or a mob instigated by the latter to disturb our repose - but where safety and freedom are secured to the least as to the greatest. O be we careful not to render ourselves unworthy of our high position in the World's great families, nor of that heroic ancestry by whose prowess those blessings were recovered; but let us sacredly transmit them an unsullied deposit to our descendants.

CHRISTIAN CATHOLICISM. An Effort against Bigotry, and for Christian Catholicism, a Discourse on Rom. xiv. 17, by Henry Chandler, at Andover, Hants. 4to. 1699.

"They who with unwearied industry, and complacently rejoicing in their success, seek to make proselytes to their particular opinions, act in this matter with as narrow a charity as the Romanists, who count none good Christians but those of their own party. Such persons act as if there was nothing required of men in order to salvation, but subscribing their canons, subjecting themselves to their particular modes of worship, and walking just in their way. But such an idea is altogether groundless, and withal absurd; so are those most wretchedly imposed upon who suffer themselves to be captivated by it. And I will confidently assert, that there is nothing in the purest, most orthodox, and apostolical party of Protestants which the other parties have not, to make amends for such a deception. If any man should be told by a leader of any party of Protestants, that if he will be

a good Christian, please God, and go to heaven, he must be one of them, he must subscribe to their Canons, follow their Directory, take their Church Covenant; he must pray by a book, he must not pray by a book, he must go to the Parish Church, he must go to meeting, to this Chapel, to that Chapel; I say whoever talks at this rate do miserably deceive those they seek to persuade: Nor have they any thing in their communion which other societies of Christians have not to make their deluded proselytes amends. Nay, so far is this industrious proselyting of men to a particular opinion from being a service to souls, that it is manifest injury to them: It fills the Christian world with woeful schisms, diverts from more important duties of religion, stumbles the ignorant, and hardens the profane in their contempt of all religion." p. 13.

Nothing can compensate the absence of Charity.

CLAUDE. *Les Plaintes des Protestants cruellement opprimés dans le Royaume de France; nouvelle édition augmentée d'une Preface, contenant des Reflexions sur la durée de la Persecution et sur l'Etat present des Reformés en France, par Jean Claude.*

*Cologne, 1713.*

The Editor's Preface extends to 166 pages of important matter.

CLAUDE. *Account of the Complaints and Cruel Persecutions of the Protestants of France. London, 1707.*

With this edition is given a Preface, which furnishes a brief account of the French Refugees in London, the names and particulars concerning many of them, the

public charities which were made in their behalf, and of the benevolent institutions which were established by the more wealthy of their own members. It is stated herein, that when the first edition of the translation of this Book was published, it was ordered to be burnt, and that the translator, (Dr. Manningham,) and the printer, were almost ruined by imprisonment and fines, and that Sir Roger L'Estrange and others, were paid to assert, that there was no persecution in France, but that all the conversions to the Romish Religion were voluntary. - "That there is still such a thing as persecution in France," writes the Editor, "the Papists in this kingdom are desired to address themselves to Martha Guisard, living in Frith Street, Soho. She will tell them that she came out of France because John Guisard, her father, was burnt at Nerac, being accused of having irreverently received the *host*. Let them speak to Mrs. Tinel, wife to a French minister at Bristol, and to his sister-in-law; they will tell them that the Sieur Margueron,<sup>1</sup> their father, was hanged at St. Foy, for having held a religious assembly in his house; his estate was confiscated, and the house pulled down - their mother condemned to make *amende honorable*; and that they escaped with their brother, since killed in our army. Let them ask of the Sieur Peyferié and his family, what made them abandon a great estate to be reduced to great streights, in Tower-Street, Soho. He will answer that, being accused, with some neighbours, of

---

1 "The History of his edifying death is to be sold at the Widow Baldwin's, in Warwick-Lane."

having exercised his religion in his country house, he was condemned to be hanged, his house demolished, and his woods destroyed, but God delivered him. Let them inquire of Mrs. Charlotte and Mrs. Mary Claude, daughters of the Sieur de la Ramiere, who died in the service of England - they will tell them that his castle was pulled down, and his woods destroyed, for having held there a religious assembly. The *Sieurs* Dupré and Moses Du Boust, now living in the parish of St. Giles'-in-the-Fields, will testify that they were persecuted in their persons and their estates, their houses demolished before they fled into this country, where they are necessitated to live upon the charity of the nation - the one being eighty years old, and the other grown invalid in our army; Martha Trapeau and Mary Labé, living in: Soho, will answer - that being sick, they received a visit from the priest and magistrate, to whom they declared, that notwithstanding they had through persecution been forced to abjure their religion, they were resolved however to die in it; but being recovered, they were condemned to make *amende honorable*, and to be perpetually confined at Bourdeaux, from whence they made their escape to the great danger of their lives. 'Tis in the same place of torment that Olympe Passelaigue of Bergerac, Joan Dorrat and her sister of Fanqueroles, Joan Groux, Judith Chabot, Catherine Mulh, the Mrs. Gorinx, Martha Cove, and others, now here, to the number of eighteen, were confined for endeavouring to fly out of France from the persecution, from whence they afterwards made

their escape in the night through the windows. Mary Perreau, living in Spitalfields, will tell you that she was married to Peter Perreau, a French pilot, who, a month after their marriage, having sailed for the Straights, was taken and carried into France, where he was condemned to the Gallies for 101 years. - These are living witnesses for such as desire to be further satisfied of the truth; and this small number, (which might be infinitely increased,) it is hoped will suffice both to manifest the truth, and to confute the malice of those who are endeavouring to subvert it by their false slanders against the Refugees."

*Preface*, pp. 10-15.

CLAUDE. Defence of the Reformation, translated by T. B., to which is prefixed, a Sketch of the Author's Life, including some observations on the Spirit of Popery, by John Townsend, 2 vols. 1815.

"Allowed," says Robert Robinson, "to be a masterpiece - the best defence of our separation from the Church of Rome ever published."

CLAUDE. La Recompense du Fidèle et la Condemnation des Apostats, ou Sermon sur S. Matth. x. 32, 33. Par Jean Claude, avec la dernière Exhortation qu'il fit a CHARENTON. *Geneve*, 1689.

Some of the last words of the Pastor in his address to his agonized audience were, - "I propose not a regular exposition of the text," (Gen. xvii. 7, 8.) "Grief ca'n't endure art and method. These are the utterances of a heart wrecked by sadness; they are counsels the remembrance of which I conjure you to



retain. . . . Weep, weep! there is but too just an occasion. When I consider the gospel so pure, and the graces with which you have been favoured, I may say 'Capernaum, Capernaum, which art exalted unto heaven, shalt be brought down to hell.' This is a time to weep. God abandons you. But whither shall they go, O Lord? 'He that is ordained to die, to death ; he that is destined to famish, to famine he that is to become a captive, to go into captivity.'

. . . Do you promise unto the Lord, that you will nevertheless walk in his ways, that his truth shall be dearer to you than any thing besides, and that you will be faithful to Him unto death? Then I witness for God, that He will be your God. Do you promise this? Ye heavens! I take you to witness between this people and their God. Verily the Lord will be your God. You will be without pastors, but you shall henceforth have for your pastor the Sovereign Shepherd of his flock, whose voice ye shall hear and follow. You shall no longer have servants, but you will have the Master. . . . You will no longer have temples, but the Lord dwelleth not in temples made with hands. Prepare then for him a holy temple, which may become 'a tabernacle of God through the Spirit.' Make of your houses temples; consecrate them to God. Above all, keep holy the Sabbath-day. . . . After having deprived you of temples of stone, they will attack the temples of the Holy Ghost. But fail not to acknowledge your obligations to the Divine goodness. Remember how long you have been favoured, with

peace. You have passed twenty, thirty, forty, and fifty years in repose: if God now calls you to suffer for him, go forth to endure, with joy. The way to the kingdom of heaven is through much tribulation: 'Strait is the gate and narrow is the way:' and the eyes of a great Cloud of Witnesses are upon you. Sow in tears, that with songs of triumph you may obtain eternal life with exceeding glory. . . . Above all be saints: it is no longer time for amusements; no longer a season to form parties for pleasure: the time of rejoicing is past: 'the bridegroom shall be taken away, and in those days they shall fast.' In that season, my aged brethren, think only of consecrating your days to repentance and prayer. Young people, 'redeem the time, because the days are evil.' And you, children, who have cost us so many pains and vows, Blessed be ye in the name of our God, and may you, by his grace, become the happy seed of his church! . . . . Brethren, put your trust in the Lord: great is his faithfulness. And in the midst of this calamity, we shall pray even as you pray. We remain your pastors. Yes; the last moment of my life shall alone be the last moment of my care for you; the last of my love for you. 'If I forget thee, O Jerusalem, let my right hand forget its cunning.'

Holy family of my Father; dear heritage of my God; devoted flock of my divine Master, if I preach no more to you in this place, I enfold you in my heart. If I pronounce not again a benediction from this pulpit, my soul will always bless you: you shall be the

principal subject of my joy or my sorrow; the sole subject of my prayers, and the occasion of my constant concern. The hours which heretofore have been devoted to preach to you, will henceforth be spent in praying for you, and imploring your endowment with heavenly graces."

And thou, Lord God; I will not leave Thee until Thou bless them. Bless this vine which Thy hand hath deigned to plant; bless these children of those generous parents who shed their blood in thy quarrel, who were faithful in their day. Holy Father, keep them in thine own name. Lord Jesus, permit not that the gates of hell prevail against them. And Thou, Holy Spirit, fountain of light and of grace, fill them with thy consolation and with thy holiness. O our God, let not one of these lambs perish. O that we may in that great day, find them all at the right hand of Jesus Christ; and may they be our joy and crown of rejoicing in the day of the Lord. Amen."

This address was delivered on the Sabbath evening of the 21st of October; and in the morning of the next day, the temple at Cbarenton was encompassed by a troop of destroyers.

CLAUDE. The Life and Death of John Claude, done out of French, by G. P. 4to. 1688.

COBBIN. Historical View of the Reformed Church of France, from its Origin to the Present Time, by Ingram Cobbin. 1816.

COMPARISON of the Penal Laws of France against Protestants, with those of England against Papists, with an Account of the Persecution of the Protestants abroad,

etc., by J. D., a Clergyman of the Church of England,  
50 pp. 1717.

CONVENT. The Records of an English Convent in the  
Faubourg, St. Antoine, Paris, from its establishment in  
1655 until 1711. 4to. *Manuscript.*

The original from which this book is copied, is a folio volume, entitled "Archives," and is entirely in the autograph of the successive Ladies, Secretaries of the Convent. That volume was at one time in the possession of the editor: It afterwards passed into the hands of Mr. Pickering, bookseller, London. The volume contains an account of the foundation of the Community, and notices of all the Pensioners, Novices, professed Nuns and Abbesses; also of the Confessors, and of the Benefactors, with the sums by them contributed. Incidentally there are therein recorded many curious, and hitherto unpublished particulars respecting the English, Irish, and Scottish nobility being Roman Catholics, many of whom had members of their families in the Convent; as also respecting the Royal Family of England, the Duchess of Orleans, Madame de Maintenon, and other eminent persons, having been patrons thereof. The nuns of this house, called the Convent of Bethlehem, were previously settled at Nieupoort in Flanders, from whence they removed, in consequence of the troubles occasioned by the war. They had belonged, to the Order of St. Francis, but in 1660, they adopted the Order of the Immaculate Conception, by a Brief-permissive of Pope Alexander VII. The house and grounds were situated in the Rue Casette, and a

chapel was added thereto by the Dames de la Charité of Paris; the first stone thereof was laid in 1672, by the wife of M. Le Tellier, the famous Anti-Protestant Chancellor of France. The chapel was consecrated by Abbé Montague, an Englishman, chaplain to Anne of Austria; and the building was placed under the protection of St. Anne. In the year 1676, the Duchess of Cleveland caused extensive repairs to be made in the house, and also erected a new church, of which the first stone was laid by himself in 1679. Here every Thursday the nuns sang a Salutation of the Holy Sacrament, at which a great number of devout persons assisted, and offered up their prayers. The Convent was suppressed during the first Revolution, and the house is now used as a charity school for girls, directed by the *Filles de la Croix*.

Upon a Protestant girl having been conducted to a nunnery in France, and the Mother Abbess observing her always to be in tears, inquired of her, Wherefore she wept? "Because," said the girl, "I have not got my Bible." "Tush, child," rejoined the Abbess, "you need no Bible: all that is here required, is obedience." The Convent of which the above mentioned MS. is the Diary, having been an English establishment, was not as the French ones were, crowded with the children forced from parents being members of the Reformed Church of France, and in speaking of which, the author of "Memoirs of a Protestant condemned to the Gallies," wrote, "Two of my brothers, and my sister, who were yet but children, were seized and confined in the *worst* of prisons,

a convent," (vol. i. p. 8.) yet it will amuse to be permitted to peep into an establishment similar thereto and coeval. Entries, -

1696, Sep. 25. - "Sister Martina Providence, *alias*, Stabilton (*Stapleton*) by the instigation of the devil, without any provocation, after eight o'clock at night made her escape over the wall, and was not missed till the next day, between seven and eight o'clock at night. Superiors seeing her small capacity, did not compel her to any thing; if they should, it would make her lose the little even she had. There was private search. She went roving about the country.

1698, Jan. 25. - "Two young gentlewomen, Protestants, came to us with a desire to be instructed in the principles of our faith. And after four months instruction, they made their abjuration at the Scotch College, the conceiving it not safe to make it with us by reason that we had a French pensioner that had a great acquaintance with one of the Prince of Orange's (*William III*) friends, and feared to have it discovered."

As a specimen of the historical particulars contained in the Records, although somewhat discursive, in respect of the subject of this volume, may be noted:-

1673, Oct. - "We received from Her Grace the Duchess of York, (afterwards Queen of England,) who passed by Paris for England, the sum of forty piastres, which she was pleased to bestow upon us, that we might pray for her prosperity in our nation, she having some apprehensions by reason they were of another religion."

1677. - "This year the Duchess of Cleveland gave us £1000, sterling, to put out in any way that might be most to our advantage. The Rev. Mother Abbess thought that if we laid out the money upon a church it would so please the Duchess, that it would make her do more for us. But the Duchess falling into some troubles between her and her daughter, the Countess of Sussex, our design did not take the effect we hoped. We have received from Her Grace, with the alterations she made in the house, the sum of 15,650 livres."
- 1679, Aug.,28. - "This year we received from the Rev. Father Augustin Palgrave, our old friend, the sum of thirty-two pistoles and two crowns, which he had procured of some friends, to make some little niches in the wood to augment devotion: he also sent us this same year £20 sterling, which he had procured us (*in England.*) This year he came out of England to us by reason of great persecution of Catholics in our poor country; and after some little time, he fell very sick of a great fever, and departed this life, having received the rites of our holy Mother, the Church. He was buried in our holy Father's (*St. Francis*) Chapel, in our new Church."
- 1691, Jan. 10. - "Miss Mary Ogilvie, a Scotch gentlewoman, took the holy veil of Religion, with the accustomed ceremonies."
- 1691, Jan. 30. - "Sister Mary Genevifae, *alias* Ogilvie, made her profession, by permission of our Superior, in the hands of Rev. Mother Mary Teresa Harris, the Abbess, in the presence of our Queen of England,

who helped to put on the black veil, and also other things requisite ; Doctor Bottom, the Preceptor of the Prince of Wales, performing the ceremonies. Sister Susannah Joseph, Mistress of the Novices." (The original MS. volume, under this entry contains the autograph of Mary of Modena the Ex-Queen.)<sup>1</sup>

1692, Aug. - "We had a service and funeral sermon by M. l'Abbé Alsème, and the Bishop of Meaux, (*Bos-suet*,) sang mass, and performed the usual ceremonies. The representation was in all magnificence set in the choir for the Duke of Tyrconnel, Deputy of Ireland, who deceased the last year. After the ceremonies were ended, the candles that remained were worth to us twenty pistoles."

Concerning this Convent, an English traveller, upon a visit to Paris in the middle of the last century, relates the following anecdote :- "At the Convent of the English Nuns, in the Faubourg St. Antoine, I saw a procession of the skull and bones, (as they are pretended,) of St. Justin the Martyr: these holy relics were placed in a fine gilt case, covered with crimson

---

1 The Queen, when Duchess of York, had for her Confessor, Father La Colombiere, a Jesuit, whose sermons were published at Lyons, in 4 vols, in 1697. In the Preface thereto, it is related, "Father Colombiere, had his residence in the king's palace. He never entered any apartment, but those through which it was necessary to pass to visit the Duchess. Never did he cast his eyes upon the diverting objects which she presented to his notice. He left London without having seen the least object of curiosity in the Metropolis; without having been once out for a promenade." - In the year 1534, was printed in *aedi- bus Tho. Bartheolet*, "A litle Treatise ageynste the Mutteringe of some Papists in corners."



velvet, and set off with false stones, which they would persuade you are diamonds; the case or shrine was carried by four men round the garden of the Convent, the nuns following two and two with lighted tapers in their hands, and singing an anthem: some of these young ladies were extremely handsome, and their voices harmonious. After their return from the garden, the shrine was placed in the body of the church: a numerous congregation was assembled to pay their adoration to these bones. I was fortunate enough to sit close to the shrine, and was soon convinced that the skull was not a real one, but made of pumice-stone, or some, composition. Hereupon I hinted to a priest of my acquaintance, who was in the church, what I had observed. He seemed stumbled at the expression of my doubt; however, he was none of the most bigotted. I desired him to examine it minutely himself, and said, I was certain he would soon be satisfied that the skull, (notwithstanding it was that of a saint,) never had half so much brains as had any of the deluded devotees who now adored it. Our conversation was carried on by whispering for fear of its being overheard. Upon his return from the shrine, the priest acknowledged the truth of my observation; but that he might not too far admit the pious fraud, he informed me that some of the real skull had been pounded with the composition, and that in the form it appeared it was as conducive to devotion, as if the real one had been there. " - *Stevens' Seven Year's Tour through France, 1756.*

Perhaps a curious reader will not object to accompany

the said author to a neighbouring Monastery for a minute :- "Adjoining to the Convent of the English Benedictines, Rue St. Antoine, is a small room hung with black cloth, on which are several escutcheons of the arms of England. In the midst of a chamber, under a canopy, lies the body of the unfortunate King James II. Near this Prince's coffin is that of his daughter, who is said to have been born in France. The heart also of the late Duke of Berwick, son of the aforesaid monarch, who was shot at the siege of Philipsburgh, is here preserved. The person who shewed us the room, desired me to take it in my hand as a great relic. I inquired why they had not interred His Majesty, and not suffered his body to be exposed there as an unhappy monument of his folly; or otherwise to put up a new set of hangings, as those at present were old and musty, making a very mean appearance? She answered, that he was to remain in that manner until his corpse could be conveyed to England, to be interred with his ancestors in Westminster Abbey."

*Ibid*, p. 17.

CRESPIGNY PAPERS. The Correspondence of Daumont de Crespigny, Deputy of the Congregation of Protestants at Trievieres near Bayeux, upon the occasion of a Prosecution which was raised in the Court of Paris, against the Temple at Trieveres, with a view to its suppression 1673-1682.

4to. *Manuscript*.

Prefixed is a book-plate of Philip Champion de Crespigny, with the family arms.

Nearly all the Protestant Churches of France had been suppressed before the Revocation of the Edict of

Nantes; many of them had been condemned in Courts of Law after expensive defences. If the members of a community were poor, the matter had been promptly decided against them. But if, as in the case the particulars of which are recorded in the above mentioned MS., there were belonging to the congregations persons of wealth, tactics were used whereby to impoverish them ere sentence was pronounced. In this instance there had been two churches accommodating congregations of Protestants at Bayeux and its environs. They were informed that it was the king's pleasure that there should be but one, and thereupon were dragged into a dispute in the courts at Paris, as to which of the temples should be spared. The congregation at Trievieres urged precedence, their temple having been erected in 1579, twenty-one years before that at Vaucelles, which was built in 1600. The dispute thus forced upon them, and which might have been decided in a day, was kept in suspense from 1673 to 1681. The members of the temple at Trevieres confided their interests to the management of M. Daumont de Crespigny, whose motto was, *Mens sibi conscia recti*. From a perusal of his papers, he appears throughout the business to have been inspired with the spirit of his motto, and to have acted with much ability, courage, and integrity. Harassed by delays, his patience was not exhausted, and though on all sides greeted but by dark presages, he maintained his position; and when his clients would have abandoned their cause in despair, he persevered in endeavours to change the in-

fluences that were arrayed against him, and at length succeeded in obtaining a decision favourable to their cause. Little, it may be thought, did the successful party apprehend, after all their anxiety and expense, that in the space of two years, their temple should meet the same fate as that of Vaucelles.

For the manuscript copy of this correspondence, the editor is obliged to Sir Claude C. de Crespigny, Bart., and also for the following notice of his ancestor :-  
 "M. de Crespigny was a refugee to this country, and entered the British army, having had a pair of colours presented to him upon his landing here. He lies buried in St. Mary-le-bone Old Church-yard, where there is a Latin inscription commemorative of his flight from his paternal country, and arrival at his only true home, which is heaven."

**CURSE OF POPERY** and Popish Princes to the Civil Government and Protestant Church of England, demonstrated from the Debates of Parliament in 1680, relating to the Bill of Exclusion of the Duke of York. 1716.

This is an important document in Protestant history.

The most eminent speaker in the debates, in opposition to the succession of the Duke of York, was William Lord Russell, of the illustrious house of Bedford, upon whom, when James afterwards succeeded to the throne, he made a sanguinary reprisal. Had it not been for the temper and conduct of men inspired with a like spirit with that patriot, Louis XIV. would have aided his royal cousin to revel here as himself did in France. For our preservation as Protestants we are more indebted to our forefathers for

their indomitable resolution, than for their controversial writings. If the latter kind of arms had alone sufficed to parry the fangs of Papistical tyranny, the Reformed Churches of France had abode the storm. The republication of those Debates in 1716, was occasioned by the danger which then menaced the Protestant cause from the disaffection manifested towards George I., by the unquakerlike Nonjurors, and their sympathy with the interests of the Pretender. The whole argument of the Introduction which is prefixed to this volume, is almost word for word applicable to the *soi-disant* Anglo-Catholics of the present day.

DAILLE. Apologie for the Reformed Churches, wherein is shewn the necessity of their separation from the Church of Rome, by John Daillé. 1658.

DAILLE. Les deux derniers Sermons de M. Daillé prononcez a Charenton, Avril 1670, Avec no Abregé de sa vie, et le Catalogue de ses OEuvres, par son fils M. Daillé. Saumur, 1670.

DAILLON. Examen de l'Oppression des Reformés en France. La Revolte de la Foi, ou les doctrines des Demons, un Sermon prononcé dans un Synod Provincial, 1 Sep. 1668. Lettre aux Fidelles des Provinces d'Angoumois, de Xaintonge at d'Aunix etc. par B. de Daillon. Amsterdam, 1687.

The author was one of the first ministers of the French Church, called *La Patente*, established in Spitalfields in 1688.

DECLARATION des Eglises Reformées de France et du Souveraineté, de Bearn de l'injuste persecution qui leur

est faite par les ennemies de l'Estat et de leur Religion; et de leur legitime et necessaire defense.

4to *La Rochelle*, 1621.

Signed for themselves and Deputies,

COMBORT, President.

BANAGE, Adjoinct.

RODIL et RIFFAUT, Secretaires.

DERNIERES Heures de M. De Mornay du Plessis; de M. Gigord pasteur a Montpellier; de M. Rivet; et de M. Do Moulin, in one vol. *Geneve* 1686.

This volume contains MS. memmoranda concerning a refugee family. "Jacob France, died 1688; his brother at Carolina 1689; Aveneau France. son of the latter, 1706; and the mother of the last at Dublin 1734."

DE SOULIGNE. Desolation of France demonstrated; or Evident Proofs that one-half of the People of that Kingdom are destroyed, two-thirds of its Capital Stock consumed, etc. *London*, 1697.

The author was grandson of the famous Du Plessis Mornay, and was a refugee in England.

DRELINCOURT. Avertissement sur les disputes et le procédé des Missionaires. *Charenton*, 1654.

The author describes the character and motives, and procedures of the Roman Catholic missionaries, whose object was the conversion of the Protestants; after which he states, that as they were in the habit of bothering the latter with *questions*, he himself should take the liberty of putting a few to them. The number of his Questions amount to four hundred and fifty! They touch upon every thing that is peculiar

to Popish doctrine and worship. A son of the author was a refugee minister in Dublin.

DU MOULIN. Bouclier de la Foi, ou Defense de la Confession de Foi des Eglises Reformées de France, edition beaucoup augmentée. *Geneve, 1635.*

In 1624, Du Moulin was a minister of the Walloon Church in Threadneedle Street, London, afterwards at Sedan. He died in 1658.

DU PLESSIS. Les Dedommagements d'une injuste Persecution, ou Sermon sur l'Anniversaire de la Revocation de l'Edit de Nantes. *Londres 1750.*

The author was chaplain to the French Hospital in London.

DUREL. The Liturgy of the Church of England, asserted in a Sermon preached at the Chapel of the Savoy, before the French Congregation which usually assembles in that place, upon the first day that Divine Service was there celebrated according to the Liturgy of the Church of England, (July 14, 1661,) by John Durel, translated by G.B., Doctor in Physick. *2nd edition. 4to. 1688.*

The English Liturgv which was translated by M. Durel, was used, besides at the Savoy, in some other congregations of refugees. Prefixed to the Sermon is a dedication to James Earl of Ormond, Lord Lieutenant of Ireland ; also, Letters of approval and commendation, by M. de l'Angle of Rouen, M. Bochart of Caen, M. Gaches of Paris, Messieurs Daillé, father and son, etc.

A successor of the author in the same church at the Savoy, J. A. Du Bourdieu, in his "Appeal, or French Protestants Vindicated," observes, - "It will not be

amiss to take a cursory view of the three distinctions in the Church of England, to shew which of them *we* belong and adhere to. 1. There is a *Papist* Church of England. This party I cannot better describe than in the words of Bishop Burnet, in his speech to the House of Lords in 1704. 'I knew one of the most eminent Papists of the age, who used often to say, he was for the Church of England *as by law established*: I took the liberty to ask him, How such a profession did agree with his sincerity? He answered, He looked upon the laws of Queen Mary as yet in full force, for he thought Queen Elizabeth who repealed them, had no more right to the crown than Oliver Cromwell, so that her laws were no laws. I confess I have since been jealous when I heard some persons pretend to much zeal for the Church of England *as by law established*. 2. Next to this class is the *Lau-dean* Church of England. This hath a tang of Popery, and glories in the *Rags of Rome*. 'The partisans of it,' writes Dr. Kennet, 'make the doctrines of the Reformed Churches to speak, as it were, in an unknown tongue, to correspond better with the Church of Rome. The prime leaders of it are to be elevated above the Supreme Head and Governor of it. It was to be made independent of the State, which might naturally introduce the supremacy of one or many Popes. Then the Reformed Churches were to be unchurched. The foreign Protestants were to be no Christians; with many other pretensions, such as contending for a *sacrifice* in the Lord's Supper, for an *altar* and a *priest*, and an oblation not much in-



ferior to the mass; then pressing the necessity of a particular confession to the priest, and giving him the power of a positive absolution; and asserting a middle state of souls, and allowing some efficacy in prayers for them, with many other fond conceits, long since rejected and condemned by our Reformers; all which affectations of coming nearer unto Popery, could have no use nor consequence to them, but to bring Popery nearer unto us, in dishonouring and weakening, and, by degrees, subverting the whole Reformation." - *Thanksgiving Sermon for the Suppression of the Rebellion, 1715.* 3. I declare that we are sincere and hearty members of the *Christian* Protestant Church of England: That church which does not found the validity of its ministry on an unbroken chain of Episcopal Ordainers, or a succession from Rome, and which, in consort with all its fellow Protestant Churches, builds it on its conformity and agreeableness to the great standard, the Scripture, and the revealed will of its Lord and Lawgiver, as its only solid basis and unmoveable Rock. That church which, far from raising between itself and foreign churches a particular wall of *Jure Divino* notions and exalted pretensions and prerogatives, as also of ceremonies of as little concern as those 'meats' which occasioned differences in the Apostle's time, but which hath constantly since the Reformation, held a Christian and brotherly correspondence with the Protestant Churches abroad, particularly with the French Protestant Churches." - pp. 85-90.

EDICT of the French King, prohibiting all public exercises

of the Reformed Religion in his Kingdom, wherein he totally annuls the Edict of Henry IV., given at Nantes. -  
4to. 1686.

EDITS. Recueil des Edits et Declarations du Roi, et Arrests de son Conseil les plus necessaires particuliere-  
ment aux Gens de l' Eglise et aux Gens de Justice  
pour sçavoir ce qui est permis et ce qui est defendu  
aux Pretendus Reformés, avec Reflexions.

*Paris, avec privilege du Roi, 1681.*

An authentic and scalding proof of the prevalence of  
a persecution of the Reformed Churches of France,  
from the date of the first document, March 24, 1661.

EVERARD. Discourses on the Present State of the Pro-  
testant Princes of Europe, exhorting them to an Union  
and League amongst themselves against all opposite  
interest, from the great endeavours of the court of France  
and Rome, to influence all Roman Catholic Princes  
against the Protestant States and Religion, and the ad-  
vantage that our division give to that party, by Edmund  
Everard, 44 pp. *Folio, London, 1679.*

It is stated in a note, that the author was "kept four  
years close prisoner in the Tower, by the contrivance  
of some English subjects plotting against us in France,  
and was lately justified and released by his Majesty,"  
(Charles II.)

EXACT Account of the Cruel Oppressions and Persecu-  
tions of the French Protestants, 42 pp. 1720.

EXCOMMUNICATION de Maister Jeremie Ferrier, ci-divant,  
ministre en l'Eglise Reformée de la ville de Nismes,  
pronocée en la chaire de l'Eglise de Nismes par M.  
Brunier, ministre de l'Eglies d'Usez, etc.

*Lyons, 1613.*

FRANCE. Status Ecclesiae Galiicanae; or, the Ecclesiastical History of France, from the first plantation of Christianity there, until this time ; the Councils held there; the French Popes, Cardinals, Prelates, etc.; the Universities, and an impartial account of the Reformed Churches, the Civil Wars, etc., by G. G(eeves.)

4to. 1676.

FRANCE. Les Delices (de la France, ou Description des Provinces et Villes capitales d'icelle. 1685.

A topographical account of France at the period of the Revocation of the Edict of Nantes, accompanied by a series of plates.

FRANCE Etat de la France, extrait des Memoires dressés par les Intendants du Royaume par ordre de Louis XIV. par M. le Comte de Boulainvilliers, 8 vols. 1752.

This work furnishes important documents concerning the state of France, and the condition of the Protestants therein during the reign of Louis XIV. "The first edition was published at Rouen, (although professed in London,) 2 vols. fol. 1727." - *MS. note of Richard Heber, Esq., the eminent Book-Collector, from whose Collection this set was obtained.*

An author living at the period of the great persecution in France, has observed, - "France, one of the most famous kingdoms of Europe, hath been of late years an infamous Golgotha and Aceldama, the Pope's slaughter-house, where the precious saints of God have been most inhumanly butchered without any respect unto their age, sex, or quality. The Lord charged Chaldean Babylon of old, that when he was wroth with his people who had polluted his inheri-

tance, and given them into her hand, she shewed them no mercy, yea, and that upon the ancient., she did lay her yoke very heavily. And the same charge may justly be brought against Romish Babylon at this time domineering in France, reigning and tyrannizing there. *Rev. John Quick, A.D. 1700.*

FRENCH CONVERT, being a Relation of the Conversion of a Noble French Lady from Popery. 1704.

FRENCH PROPHETS. Enthusiastic Impostors no divinely inspired Prophets, being an Historical Relation of the Rise, Progress, and present practices of the French and English pretended Prophets. 1707.

FRENCH PROPHETS. Account of the Lives and Behaviour of the three French Prophets lately come out of the Cevennes and Languedoc, and of the proceedings of the Consistory of the Saroy relating to them. Part 1. 1708.

FRENCH PROPHETS. Copy of a Letter to F.M., a follower of the pretended Prophets. 1708.

FRENCH PROPHETS. The New Pretenders to Prophecy, re-examined, by N. Spinckes. 1710.

FRESCHOT. Origine progressi e ruina del Calvinismo nella Francia, ragguaglio istorico, dedicato all' emin. Cardinale Corsi, da D. Casimir Freschot.

4to. *Parma*, 1693.

An Ultramontine History of the Reformed Church of France, composed in the form of Annals from 1517 to 1686. The author relates, "that to second the zeal of Louis XIV. in his endeavours to complete the conversion of the Huguenots, the various Religious Orders of France offered the assistance of New

Preachers. The Oratory supplied one hundred and fifty; the Jesuits, two hundred; the Capuchins, above one hundred, and other Religious Societies, to the extent of their ability." - Page 346.

GALLEYS. Memoirs of a Protestant condemned to the Galleys of France for his Religion, written by himself. Translated by J. Willington, 2 vols. 1758.

In the year 1699, the Duke de la Force, whose ancestors were Huguenots, and whose mother was then a Protestant refugee in England, to gratify the Court, left Paris, attended by four Jesuits and a troop of dragoons, for his castle of Bergerac in Picardy. This work contains an account of the campaign made in his domain, and in the neighbourhood by the Duke, and his spiritual and military escort; also of the author's flight from his home, in consequence of the foray, (when sixteen years of age;) of his capture on the borders near Belgium; his condemnation to the Galleys; his adventures as a Galley-slave; and of his release, with a company of other confessors, at the instance of Queen Anne in 1713.

Although the reign of Anne is signalized by the successful opposition which, under the generalship of the Duke of Marlborough, her government offered to Louis XIV., yet personally she was but a faint friend of the French Protestants, or indeed of any but some Courtiers. Upon the preliminaries for the Peace of Utrecht, she required to be reminded by their friends of the claims which the suffering Protestants in France had upon her sympathy; and even by some to be entertained. An affecting example of royal solicitude on

their behalf remains upon record to the enduring praise of Frederick I. of Prussia, son of the Great Elector of Brandenburg. A descendant of a French Protestant confessor, cannot refrain from transcribing it. It consists of a letter addressed under the most solemn circumstances

TO HER MAJESTY THE QUEEN OF GREAT BRITAIN.

"Madam, my Sister,

"Being persuaded that your Majesty cannot but be sensibly afflicted with the inexpressible miseries of the poor Reformed Protestants in France, who being condemned to the Gallies, shut up in prisons, and other places, or groaning under the intolerable yoke of Popery, lead a life ten times worse than death itself; I hope your Majesty will take it well, that I pray, and most earnestly conjure you by this letter, that you would again be pleased to make use of your most effectual good offices with His Majesty, the Most Christian King, to procure to those, poor oppressed people, by the approaching Peace, the deliverance which they have groaned after so many years.

"It is only, Madam, to acquit myself of my duty, that I make this request to your Majesty, being fully persuaded that it is impossible your Majesty, who has so generous and so noble a soul, can refuse the favour of your protection to persons who suffer merely for the love of truth, or that she who hears the glorious title of 'Defender of the Faith,' can forget the interest of religion, at a time when she has reason to expect so much for the defence of the Most Christian King.

"It is true your Majesty may perhaps meet with some difficulties before you obtain from his said Most Christian Majesty, the entire restitution of his said Protestant subjects: But as there is no obstacle which your Majesty is not capable to surmount, when the glory of God and the welfare of his church are concerned, this makes me hope that your Majesty will not fail to terminate this affair, how difficult soever it may seem to be, to the joy and satisfaction of all who are truly zealous for the cause of God. I am, and shall always be, with abundance of respect, Madam, my Sister,

Your good Brother, F. WILLIAM.

signed by order of the King, Done at the Castle of Eden-  
on his death-bed, on-the-Spree, this 21st of  
February 1713

ILGEN."

In a few days after the dictation of the above letter, the king died. In September following, the release of a company of Galley-slaves was obtained; and among them the author of these "Memoirs." After having visited London in company with a deputation sent thither, by those who had been released, to proffer their grateful acknowledgments to the Queen of England, he retired to Holland, where he published his "Memoirs" in his own (the French) language.

GAUTIER. *Histoire Apologetique, on Defense des Libertés. des Eglises Reformées de France*, par M. Gautier, 2 vols. in one. *Amsterdam*, 1688.

This the best compendious History of the Reformed Church of France. It had the honour to be inserted

in the "Index Expurgatorius," concerning which Monitor, Bishop Barlow remarks, "It is but going to their Index, and by it we are directed to the book, chapter end line, where any thing is spoken against any superstition or error of Rome." - *Remains*, p. 70. Shall *we* merit this distinction?

HARMONIE des Propheties et Predictions, tant anciennes que modernes, sur la durée des souffrances de l'Eglise et sur les temps qu'il a piû à Dieu de marquer pour sa deliverance. *Cologne*. 1686.

JACQUELOT. Sermons sur divers texts, par M. Jacquelot, 2 vols. *Amsterdam*. 1710.

The author of the "Life of the Confessor, De Marolles." These volumes are dedicated by the widow of M. Jacquelot, to the first king of Prussia, to whom he had been a chaplain.

JAMES II. Histoire secrette de Jacques II., pour en passer en Angleterre, ou l'on voit les voyes cachées que ce Prince a tenu pour ce dessein. *Cologne*. 1727

Herein is shewn, that the design of Louis XIV. in the aid which he rendered to James II., was the reduction of England to the condition of France in respect of the subversion of the Reformation. James II. succeeded to the throne of England, in February 1685. As Elizabeth had stood guarantee for the performance of the Edict of Nantes, and his father Charles I., had undertaken suretiship for the fulfilment of that of Nismes, consequently, James inherited the Protectorship of the Protestant subjects of the French monarch. Yet, in October of the same year (1685) those churches were abolished. - More



culpable than was even Louis XIV., his retribution was more prompt.

JESUITS. *La Morale Pratique des Jesuites representée en plusieurs histoires arrivées dans toutes les parties du Monde.* *Cologne, 1669.*

JESUITS. *La Politique des Jesuites; with a frontispiece, in which a figure of Truth is represented as saying to a Jesuit on his death-exit, A Jesu istis.* *Cologne, 1689.*

*La Decadence de l'Empire Papal, Ecloge, Amsterdam, 1689, the 2 volumes bound together.*

In "La Politique des Jesuites," it is observed, - "There is nothing which can more tend to make it suspected that the Church of Rome is the *Great Babylon which makes itself drunk with the blood of the saints*, and that it is animated by the spirit of the dragon, than its employment of a dragoon-mission to bring souls to its subjection. Everybody knows that the authors of conversions obtained by these means, instead of seeking the glory of God and the advancement of Christ's kingdom, have only in view the achievement of their project of establishing an *universal monarchy* of the Order of Jesuits. It is, therefore, infinitely to their interest to concert their object, and to wipe away the impressions which the Refugees may have given respecting their conduct in the affair of the Huguenots. To this end they have sent Jesuits wherever there are Refugees. What do they do there? They impudently deny, that they have used any violence; that themselves were in France in 1685, that they were in such and such a town, and between night and morning, all the Huguenots had

become Catholics, that there was not the least noise nor excitement upon the occasion of the change; and that the Gazettes are not to be relied upon, much less the reports published by the Refugees, most of whom having left France for quite other motives than those of religion." - Page 133.

In respect of facts, as of doctrines, the watchword of the Romanists is - Mystify ! mystify !

JOLLYVET. Poesies Chrétiennes, par Everte Jollyvet, Advocat an Parliament d'Orleans. *Utrecht*, 1708.

With a Biographical Notice by the author's son, who was a refugee in London.

JURIEU. Preservatif contre le changement de Religion, on Idée juste et veritable de la Religion Catholique Romaine, opposée aux portraits flatéz que l'on eu fait, et particulierement a celui de Monsieur de Condom (Bossuet) 1682. Suite du Preservatif, ou Reflexions sur l'adoucissement proposé, par *M. Brueys*, Advocat de Montpellier, 1683, par Pierre Jurieu, in one vol.

*La Haye.*

Either modern Roman Catholic writers are very ignorant of the facts concerning the attack made upon the Reformed Churches in France, in the 17th century, or they are guilty of intended perversion. Mr. Eustace in his "Dissertation on Literature," published with his "Classical Tour," remarks, - "But if the victim can desire any credit from the hand that fells it, Claude and Calvinism may boast, that the illustrious Bossuet was alone capable and alone worthy to give the fatal blow, that put an end at once to the glory, and almost the existence of the Protestants in

France." - Had Mr. Eustace never read nor heard of what was due to the dragoons in the affair ? It is observed by Jurieu in the latter work, - "Bossuet's *Exposition* was condemned by some in his own church;" and Father Maimbourg said of Bossuet's work, "Has the church required him to make an Exposition of her doctrines ?" And so much was the finesse of the Bishop in Endeavouring to gild the pill, disrelished by some of his brethren, that what was observed by a Jesuit, was only an expression of opinion of many Romanists, "They would not stretch their cloth were it to convert, all the Huguenots."

*Suite*, p. 175.

JURIEU. *Lettres Pastorales adressées aux Fidèles de France qui gemissent sous la captivité de Babylon*, 3 vols. *Rotterdam*, 1686-89.

JURIEU. *Pastoral Letters*, The first volume Translated.

*London*. 1689

The Pastoral Letters were intended to furnish arguments against the publications of Bossuet, Brueys and other defenders of the persecution. They also contained periodical intelligence concerning the sufferings of the Confessors.

JURIEU. *Accomplishment of the Scriptural Prophecies, or the approaching deliverance of the Church, with the Continuation, proving that the Papacy is the Anti-christian Kingdom*, 2 vols. 1688.

JURIEU. *Apologie pour l'Accomplissement des Prophecies, ou on repond aux objections qui out été faites contre cet ouvrage.* *Rotterdam*, 1687.

Jurieu was a refugee; he had been Professor of Theo-

logy in the Protestant College of Saumur; upon retiring to Holland, he received the appointment of a minister of the French church at Rotterdam. In his work on the Prophecies, he endeavoured to shew that the Prophecy of Daniel, 7th chapter, concerning the fourth beast, as well as that in the Apocalypse of St. John was then nearly accomplished. He maintained that the Pope, as the representative of the Roman Catholics, was the Antichrist predicted. Amongst other opinions, he held, that the words *Poculum Aureum Plenum Abominationum*, (gold cup full of abominations,) taking the first letter of each word, formed the Latin word Papa, (*Pope*.) and that the number 144 represented the True Church and the reign of Christ ; he conceived that he could discover by the number 666, the entire period of the reign of the Beast, which he reckoned to be 1260 years ; from whence he concluded that as it was about the middle of the fifth century, since the Beast appeared in the world, it would experience its downfall in the 18th century. A medal was struck in Holland, on one side of which is a portrait of Jurieu, with the inscription - *Spe fati melioris alor*, (the hope of a happier lot sustains me;) and on the reverse is engraven, the figure of an abyss from which smoke and locusts arise almost hiding the sight of a Protestant temple, which is in the distance with the motto,

ETIAM VENIO CITO. AMEN.

VENI, DOMINE JESU.

1687.

Jurieu's writings on the Prophecies exercised a great influence upon the minds of the French Protestants,

by the hopes which they held out of the speedy downfall of Antichrist, and of their consequent recovery of religious liberty. He went so far as to publish "Avis important au Refugiés sur leur prochain retour en France," 12mo. 1690; upon which Bayle animadverted in his "Cabale Chimerique."

KEN. ALL GLORY BE TO GOD!

THOMAS, unworthy Bishop of Bath and Wells, to the Minister of ----, wisheth multiplication of Mercy, and Peace, and Love, &c.: (being) a Letter to his Clergy under the King's Letters Patent, to ask and receive Alms, and Charitable Contributions in behalf of French Protestant Refugees, 3 pp. 4to. 1688.

"God forbid that I who am lifted up above my betters to the pastoral chair, should fail in fully answering the intentions of so royal and God-like a charity." - p.1

LA CHAISE. A Project for the Extirpation of Heretics in England, in a Letter from La Chaise to Father P. Confessor to James II., and Privy Councillor.

*A manuscript copy of a pamphlet published in 1688, and reprinted in the Harleian Miscellany, 4to.*

Whether this morsel is authentic or not, besides advices concerning the game in England, it exhibits very characteristic delineations of the Confessor, Louis XIV., and the Prince de Condé. The Prince is therein represented as valorously foiling the Confessor in a design into which he had inveigled the king to obtain the general assassination of the Protestants throughout the kingdom. In six days after the prince dies! It is certain that the Protestants were often

apprehensive of a repetition of the scenes enacted on  
*Black St. Bartholomew's Day.*

LA CHAISE. History of Father La Chaise, Jesuit and Confessor to Louis XIV., discovering the secret intrigues by him carried on as well in the Court of England as in all the other Courts of Europe, to advance the great designs of his master. *London, 1693.*

LA CHAISE. Medaille du Pere de la Chaise, Jesuite Confesseur du Roy tres-chretien, avec des Reflexions. (On the title is an engraving of a medal, containing a neat medallion portrait of La Chaise, and for the reverse, a high priest unveiling the ark. and the motto - "*Mihi sancta patent.*"). *Cologne 1698.*

"Father La Chaise, at this day the King's Confessor, is one that challenges to be ranked among the topping hypocrites, as being a *Tartuff* in a sovereign degree." - *Hist. of F. La Chaise.* p. 3. - "Father La Chaise is not only a Jesuit, he is besides a nephew of a famous Jesuit, whom it cannot be denied, had much to do with the assassination of Henry IV. It is Father Coton, of whom I speak. Confessor to Henry the Great, as Father La Chaise is Confessor to Louis the Great." - *La Politique des Jesuites.* p. 253.

As an antidote to "Calvin's Institutes" Father Coton wrote, the "Institution Catholique. ou est declarée et confirmée la verité de la Foy contre les Heresies de ce temps." - 4to. *Paris, 1610.* It is embellished with a frontispiece, in which the Pope and Roman clergy on one side, and temporal princes and nobility on the other, are represented in the act of worship; whilst between the two classes of worshippers, is de-

picted a tub, from which issues flames, in the midst of which imps of heresy are represented as burning. A Father Binet published, in a similar style, a small volume entitled, "De l'etat heureux et malheureux des ames souffrantes en Purgatoire." - Paris, 1626. It pretends to treat of "toutes les plus belles questions du Purgatoire." Those points are, - "There is nothing in the world so fraternal as to sympathise with sufferers in purgatory: a description of the torments of purgatory: of the paradise of purgatory, or the heavenly consolations of suffering souls: the merit of praying for them : the means of avoiding purgatory, or of not staying long therein !"

LA FORCE. An Autograph Signature of the Duchess de la Force, appended to a Bank Exchequer Receipt.

"The Duke de la Force, after having his children taken away, was confined in a monastery himself, insomuch that at last he yielded, but no hard usage was able to overcome the constancy of my lady the Duchess, who after having tired out the cruelty of her persecutors, obtained leave to come over into England, a few days after the death of her husband in 1699. God gave him grace to repent of his weakness, and to die in the profession of the true religion." - *Life of Louis XIV.*, vol.i. p.343. "Their son, the next Duke de la Force, distinguished himself as a zealous converter, and the remembrance was long retained of his cruel treatment of Protestants at his estate at Bergerac, and at Xaintoigne, and throughout Guienne." - Larrey, vol.vii. pp.203-209.

LANGUEDOC. Histoire Ecclesiastique et Civile de la ville et Diocese de Carcassone par Pere Bouge.

4to. Paris, 1741.

LANGUEDOC. Essai Historique sur les Etats-Generaux de la Province de Languedoc, et Description Generale et Statistique du department de l'Aude, par le Baron Trouvé, *with maps and plates*, 2 vols. 4to. Paris, 1818.

LANGUEDOC. Abrégé de l' Histoire generale de Languedoc par Dom. Joseph Vaisette, Benedictin de la Congregation de Saint Maur, 6 vols. Paris, 1749.

Numerous notices occur throughout this work, from as early as the fourth century, of opponents of Popery. They are variously designated Heretics, Henricians, Paulicians, Albigenses, Religionists, Pretended Reformed, &c. It is observed concerning them under the date 1022, "notwithstanding the extreme severity exercised towards them, and the pains which were taken to exterminate them, it was impossible entirely to stifle their errors." - vol.ii. p.280.

LAST EFFORTS OF AFFLICTED INNOCENCE; being an Account of the Persecution of the Protestants of France, and a Vindication of the Reformed Religion from the aspersions of Disloyalty and Rebellion charged on it by the Papists, translated from the French by W. Vaughan.

1682.

LAVAL. History of the Reformation of France, from the beginning thereof, until the Repeal of the Edict of Nantes, by Stephen Abel Laval. 6 vols. 1737-41.

The author, and John Graverol, were joint ministers of a French Church in Castle Street; the latter aided



also in the composition of this work. - See vol.v.  
*the Advertisement.*

LE JAY. Triomphe de la Religion sous Louis le Grand, représentée par des Inscriptions et des Devices, avec un Explication, par Pere Le Jay de la compagnie de Jesus, *plates.* Paris, 1687.

This work affords a graphic contradiction to the assertions of Bossuet and his friends, Pelisson and Brueys, as to the *douceur* of the methods employed for the conversion of the Protestants. The volume owes its publication to a grand Picture Gallery that was opened in Paris, soon after the Revocation of the Edict of Nantes. The pictures were prepared and exhibited by the Jesuits to amuse the public, and at the same time to eulogize the king for his piety and zeal in having, by the extirpation of heresy, re-established so triumphantly the Roman Religion in France. The extent and singular nature of the flattery thus offered to Louis XIV. may be imagined, by a perusal of the following inscriptions, each of which consists of a page opposite a pictorial device:-

A la Gloire  
de  
Louis LE GRAND  
Pour avoir fait rentrer  
L'Herésie  
Dans sa première obscurité  
En lui ostant les emplois  
qu'elle avoit  
A la Cour, au Bureau,  
Dans la Guerre,  
Dans le Commerce,  
et  
Dans les Universités.

The rest of the inscriptions translated are, - "To the glory of Louis the Great, for having ruined the foundations of heresy, by demolishing in France more than 600 temples, and for having extended the dominion of True Religion, by erecting above sixty churches. 3. To the glory of Louis the Great, for having taken away from heresy its support and hopes, in chasing from the kingdom the ministers who fomented error. 4. To the glory of Louis the Great, for having snatched infants from the arms of heresy, and procured for them a happier education in the bosom of the True Religion. 5. To the glory of Louis the Great, for having sent into all parts of the kingdom Preachers of the Gospel, and by their ministry discovered to the people their errors, and re-established the True Worship. 6. To the glory of Louis the Great, for having loaded with favours those who re-entered the church, and by his royal liberalities drawn into the same path those who were still attached to error. 7. To the glory of Louis the Great, for having, by the sole presence of soldiers, rendered docile the most obstinate in error. 8. To the glory of Louis the Great, for having revoked the Edict of Nantes, and by this last blow, achieved the entire ruin of error. 9. To the glory of Louis the Great for having imparted credit and authority to the True Religion, by the exercise of a piety, constant and exemplary. 10. To the glory of Louis the Great for having happily laboured to extend religion in countries the most distant, after having established it throughout the whole extent of his own kingdom.

LE FEVRE. Historical Account of the Sufferings and Death of the Faithful Confessor and Martyr, Isaac Le Fevre, an Advocate of Parliament, who, after eighteen years imprisonment, died a Slave in the Gallies in 1702; also, the History of the Sufferings of Louis de Marolles, with a Preface by Dr. Joseph Priestley. 1788.

LE PAGE. Sermons et Prieres pour aider a la Consolation des Fidèles de France Persécutés, par Antoine Le Page. *Rotterdam, 1698.*

"The vigilance and violence of the Persecutors do not admit of there being many ministers who can return and remain in France, consequently there are vast numbers of the Faithful who are deprived of the consolation and instructions of Pastors. Many have desired that the want of these might be obviated in some degree by their being furnished with some suitable Sermons and Prayers. It is this which has given occasion for the present publication." - *Preface.*

LETTER from Amsterdam to a Friend in England, 6 pp. 4to. *London, 1678.*

LETTER FROM PARIS. A Letter, in French, addressed from Paris to the Duke of Ormond, Lieutenant-Governor of Ireland, without signature or date.

*Manuscript, 1699.*

It was necessary in correspondence such as is contained in the above letter, to omit the signature, to avoid getting into trouble, in case of the letter being opened in passing through the Post-Office. - "It is to be deplored that many "new converts" within the last six days have been arrested in the vicinity of Arras, Who

contemplated their escape from the kingdom on account of religion, the greater part of whom are women, and girls of the middle class. They have been brought here, and placed in the prisons of *the Conciergerie*. It is to be feared that the declarations against such, will be executed in all their rigour. They write from Blois, that there is scarcely a female of the Protestant Religion to be seen - that they are all sent to gather in the harvest, or are put into seminaries to be instructed in the Roman Catholic Religion, or are absent, and endeavouring by flight to evade the persecution that awaits them." - *The original Letter addressed from Paris, 16th Oct. 1699, from the Collection of The Duke of Ormond, backed.* - "*News to be kept.*"

LIST of the Names and Residences of Protestant Ministers in France, with their Sentence and condemnation June 26, 4to. 1684.

LITURGIE. La Forme des Prieres Ecclesiastiques avec les Pseaumes de David, mis en vers François (*with Music Notes.*)

*Amst. aux dépens de l'Eglise, Fran. de Londres. 1729.*

"Ce livre apartien a moy Jean Morgat, arrivé en Londres, 12th June 1750." *MS. note.*

LONG. Some account of the Reformed Church of France, (by John Long of Christs Hospital.)

*Privately printed 1819.*

The volume is anonymous. The author was a descendant of Sebastian Balicourt, a refugee minister, born at Verdun in 1660. In 1716, S. Balicourt was appointed pastor of the Frederickstadt Church, Berlin

and died 14th Feb. 1781, aged seventy-one years. He left one son; who died in London 1757, and two daughters: Mary Caroline, the younger, died 1784, Sarah, the eldest, died 1811." They were both interred in the South Cloister at Christ's Hospital, London. The latter married John Wilkinson Long, whose son, John, was the author of this work. - *See* pp. 154-6. The copy of the book here described belonged to the author's sister, and contains her MS. notes. Prefixed is the book-plate of Thomas Long, who died 1826, and was buried in the family grave at Bunhill Fields, (north side, No. 59.) The writer of this article possesses also a Bible in which is written, "William Long, his book, the gift of his aunt, Mary Caroline Balicourt, who died Sep. 23, 1784."

LORIMER'S Historical Sketch of the Protestant Church of France, from its Origin to the Present Times, with Parallel Notices of the Church of Scotland, by the Rev. J.G.Lorimer, D.D. *Edin.* 1841.

LOUIS XIV. The present French King demonstrated an enemy to the Catholic, as well as the Protestant Religion, 24 pp. 4to. 1691.

LOUIS XIV. The Life and Reign of Louis XIV. collected from the Memoirs of the Sieur Carpenter, to which is added his Character, account of his Burial, &c. 1715.

LOUIS XIV. Histoire de France sous le regne de Louis XIV. par M. de Larrey, 9 vol. *Rotterdam*, 1721.

The author was a Protestant, and a Counsellor at Berlin. This set has book-plates bearing the arms of Anthony Chamier, a celebrated name in French Protestant History.

LOUIS XIV. Memoires pour servir, a l'Histoire de Louis XIV. par l'Abbé Choisy, 3 vols. in one.

*Amsterdam, 1727.*

"His zeal (Louis XIV.) for the Roman Catholic Religion daily increased. He spared neither pains nor expense to have the "new converts" instructed. He had printed, at his private expense of more than 80,000 livres, books of devotion and on religion, which he caused to be distributed in the Provinces. He continually granted favours to the "new converts." He did more ; and observing that he could not uproot Calvinism from Dauphiny, as long as there were Protestants in the Valleys near Pignerol, he persuaded the Duke of Savoy to chase them thence, or become converts. - vol. ii. pp. 48, 49.

LOUIS XIV. The Life and History of Louis XIV. 2 vols.

*London, 1709-17.*

These volumes are interspersed with more notices of the attack made upon the Reformed Churches of France, than are to be found in any other account of the Life of the Grand Monarch published in English. The last volume concludes with this anecdote, - "The President of the General Assembly of the French Clergy, having in his speech to the young King, (Louis XV.) told him that Louis XIV. was "the most formidable enemy to heresy," "the glory of France," and "the Given of God," - a certain Wit, made the following lines upon the epithet *Dieu donné*,

Icy git Louis le Grand,  
Que jamais il ne revienne;  
Dieu le donna et le reprend,  
O! pour toujours il le retienne. Amen.

Louis once called "the Gift of God,"  
 Lies mouldering in this urn  
 Grant gracious Heaven,, that Gift again  
 To earth may ne'er return.

"It will be difficult to select from the whole course of history a single mortal whose follies have been so injurious, and whose faults have been so fatal to his fellow-creatures, as were those of Louis XIV." *Lectures on the French Revolution, by Professor Smyth*, vol. iv. p. 46. Whether the king was ever led to reflect upon the mischiefs which resulted to his dominions from the course which the Jesuits had induced him to pursue towards his Protestant subjects, has not transpired. A scene, however, has been revealed, by which it is found, that he did not die ere his suspicions were awakened concerning the part which they had made him play in the matter of the persecution of the Port Royalists - a scene too which illustrates their perfidious method of dealing with his conscience. It is related by Larrey, "Shortly before he died, being affected by a remembrance of his treatment of the Jansenists, he asked the Cardinals de Rohan and de Bissy, who attended him, if they had not gone too far in that affair? He said he had done nothing in it but by their counsel, and by that of his Confessor but he now feared that he had acted rashly; that if he had done so, he would yet remedy it; and he requested them to acknowledge whether or not, on their part, they had not acted from passion and human considerations. To which appeal of the dying monarch, they replied, that he need to be under no concern in having followed

the advice of the Pope and his Bishops, that for themselves they had, only consulted the interests of God, of the Church, and of their consciences !" - *Larrey*, vol. ix. p. 622.

The *Obit* of Louis XIV. may be briefly said in words applied to Philip II. of Spain, by an old author, - "Toutefois J'espère qu'il a confessé ses péchés, et qu'il prié Dieu pardon, au salut de son ame."

LOUIS XV. Historical Memorial of the most Remarkable Proceedings against the Protestants in France, from the year 1744 to 1751. *London*, 1752.

LOUIS XV. Popery always the same, exemplified in an authentic Account of the Persecution now carrying on against the Protestants in the South of France, with an Appendix of Original Papers. *Edin.* 1747.

So late as less than two years before the date of the book above mentioned. a pastor of the desert suffered martyrdom under Louis XV.

"In 1745, December 11. M. Desubas, a minister in the desert, aged twenty-six, was arrested at d'Aggrene, and next day a Lieutenant and thirty men conducted him to Vernoux. Some Protestant peasants, informed of the seizure of their minister, assembled on the route, without arms, to implore his liberation; the only answer was a discharge of muskets. Six were killed, and four were made prisoners. Arrived at Vernoux; the tidings spread, and the poor people alarmed for the life of their pastor, collected in crowds. Old men and women and children, united in tears and entreaties for their beloved pastor. Two-



of the Roman Catholic town's-people gave them hope of success, but it was only the more effectually to prepare, their destruction. The escort and the Roman Catholics fired upon the defenceless multitude that amounted to 2000 persons. Two hundred Protestants were wounded, the greater part of them mortally, and thirty-six were killed upon the spot.

"This wanton slaughter served rather to irritate than to intimidate the peasantry. The escort being small, and the population Protestant, it appeared easy to rescue the minister and other prisoners. They assembled from all parts the roads were covered, and their vengeance would have been terrible. But their ministers who were informed hereof, threw themselves into the throng, moderated their passion; and prevented a catastrophe. At length the prisoners were brought to Montpellier, where the States were sitting. M.Desubas was visited in prison by several Prelates, (members of the Court,) and especially by the Bishop of the city, who spared no efforts to induce him to change his religion. The elegance of his figure, the beauty of his person, the politeness of his manners, and the mildness of his address, won the esteem of the Bishop; but his unshaken firmness destroyed all hope of his conversion. In January 1746, he was examined, and the seriousness of his deportment exhibited the principles of a good man, who knew and loved his religion, and produced in the minds of his judges involuntary sympathy and respect.

"The Intendant conjured him, in the name of God, before he was soon to appear, to answer correctly.

Having given the promise, he was asked, "If the Protestants had not a common fund, a collection of arms, and a regular correspondence with England ?" "Nothing of all this is true," said the Pastor, "the ministers preach only patience and fidelity to the king." "I am satisfied," said the Intendant. When sentence of death was pronounced on the martyr, he alone appeared unmoved. He was executed on the 1st of February, upon the Esplanade (where Brousson and many proscribed pastors had suffered martyrdom) before an immense concourse of people. He came from the prison with his feet bare, and only clothed with a pair of drawers, and a flannel waistcoat without sleeves. According to the established custom, two drums beat incessantly; but though none of his words could be heard, the tranquillity which sat upon his brow, and the radiance which beamed from his countenance, commanded the admiration of the spectators ; and the feeling was increased when they saw him kneel at the foot of the ladder, and observed the devotion with which he prayed. He was detained on the second step to witness the conflagration of his books and papers: he threw from him the crucifix which the Jesuits presented to him to kiss, and implored them to let him die in peace; and then ascending the ladder, he manifested to the last moment, such constancy and piety, that besides the Protestants, many Roman Catholics melted into tears." - *History of the Persecutions of the Protestants of the South of France, by Mark Wilks, vol. i. pp. 7-9.*

Notwithstanding the laws against the Protestants were

in force during his reign, the following record casts, at last, some gleam upon the character of Louis XV. But, ah, what shame upon the Roman Clergy ! - "I am perplexed," said Louis XV. one day to the Prince de Beauveau, "respecting the reclamations of these Protestants; they appear to me so well founded, that I cannot but pity these poor people; and yet the Clergy are continually complaining of them. The representations of each party are so contradictory, that I never can discover the truth, which I wish to know, and you must help me." "If your Majesty will give me the commission," said the Prince, "I will seek information on the spot." Accordingly the Prince de Beauveau was appointed Governor of Languedoc. He traversed the whole of the South of France, and confirmed himself in the opinion he had previously formed of the Protestants. He made his report to the King, received instructions, and became the angel of consolation to the Protestants of those afflicted countries." - *Helen Maria Williams, on the late Persecutions, p. 26. For the interesting results, see from p. 27 of the same author.*

## LOUIS XVI.

"It would be injustice to the memory of Louis XVI. to omit mentioning that his habitual benevolence was continually exercised in favour of the Protestants, and that he never neglected to retort severely, and sometimes wittily on the Clergy, the accusations they continually brought against them." *Ibid.* p. 3.

For above twenty years after the succession of Louis XVI. to the throne, (1774) the laws against the

profession of the Reformed Religion remained in force. At length, however, public opinion underwent a change, having been enlightened by the Commentaries of Lawyers, and the luminous essays of a variety of authors, who before its bar pleaded for the cause of Religious Freedom. In 1787, was granted an Edict of Toleration ; and in 1789, the National Assembly prepared a decree, which rendered the Protestants eligible for any public office. Upon the title-pages of "Memoires du Duc de Richelieu," 4 vols. Leige, 1790, Louis XVI. is styled, "Roi des François et Restaurateur de la Liberté."

LOUIS XVIII. History of the Persecutions endured by the Protestants of the South of France, during the years 1814, 1815, 1816, &c., including a Defence of their Conduct from the Revolution to the Present Time, by the Rev. Mark Wilks, 2 vols. 1821.

LOUIS XVIII. Statement of the Persecution of the Protestants in the South of France, since the Restoration of the Bourbon Family, &c., by I. Cobbin, 1815. - Cause of the French Protestants Defended against the attacks of the "Christian Observer," by I. Cobbin, 1815. - Resolutions and Statements relative to the French Protestants, extracted from the proceedings of the general body of Dissenting Ministers in London, 1815. - Notes intended as materials for a Memoir on the Affairs of the French Protestants of the Department du Gard, 1816. Morgan's Sketch of the Past and Present State of the Vau-  
dois, translated from the Original MS., 1816 - Helen Maria Williams, on the late Persecution of the Protestants in the South of France, 1816. - Rev. C. Perrot's

Report on the Persecution of the French Protestants, the result of his Tour in the South of France, to ascertain the real Nature and Extent of their Sufferings, and presented to the Committee of Dissenting Ministers in London, 1816. *The Seven Tracts bound in one vol.*

"One hundred and eighty Protestants were massacred in the Department of the Gard (in 1815) without a single man having suffered in punishment of these crimes, without the terror caused by these assassinations having been permitted the courts to condemn them." *Madame de Stael on the French Revolution.*

LOUVOIS. Saul at Endor; or, the Ghost of the Marquis du Louvois consulted by the French King concerning the Present Affairs. 1692.

Louvois was a son of the Chancellor Le Tellier ; he died suddenly, 16th July 1691, aged fifty-one years, leaving to his heirs immense wealth. His son, the Marquis de Barbesieux, succeeded to the office of Secretary of State.

MAROLLES. Essay on Providence, translated by John Martin, to which is prefixed an Abridgement of M. Jaquelot's History of the Sufferings and Martyrdom of M. de Marolles. 1790.

The editor of this volume was a minister of the Church assembling in Grafton-Street, Soho, to the members of which the volume is dedicated.

MARTYRS. Histoire des Martyrs Persecutés et mis a mort pour la verité de l'Evangile depuis le temps des Apostres jusques à present, (1724, pp.)

folio, Geneve, 1619.

The standard French Book of Martyrs, particularly valuable for its notices of early Reformers, not to be found elsewhere.

MARTYRS IN FLAMES; or, Popery in its True Colours Displayed, being a brief relation of the Horrid Cruelties and Persecutions of the Pope and Church of Rome for many hundred years past inflicted upon Protestants, by R. B(urton.) 1693.

MEMENTO FOR ENGLISH PROTESTANTS, containing an Epitome of the Massacre in Piedmont 1655, the French Massacre 1572, the Irish Massacre 1642, &c. 4to. 1688.

MEMORIAL concerning the Present State of the Protestant Religion in France, in which is shewn the Cruelty now carried on against those who dare openly to profess it. 1745.

MIGAULT. Journal de Jean Migault, ou Malheurs d'une famille Protestant du Poitou a l'epocbe de la Revocation de l'Edit de Nantes. Paris, 1825.

That noble man, the late Rev. Dr. Adam Clarke, when residing in Dublin in 1791, there formed a Charitable Institution, embrasive of all poor, irrespective of creeds, which he entitled "The Strangers' Friend Society." He afterwards formed one such in Manchester, and one in Spitalfields. In many other places similar Societies were subsequently established, which still subsist in pristine vigour. It was in Spitalfields, where an extensive colony of French Refugees had settled in the previous century, that the MS. of the above mentioned book was recovered by a Visitor of

the said Society from a poor descendant of one of those Refugees. A translation of the Journal was prepared by the Doctor, and which was published by his brother-in-law, the late Joseph Butterworth, Esq., bookseller and M.P. An edition of which has recently appeared with an Introduction by the Rev. Professor W. Anderson of Glasgow.

MONTAUBAN. A Short Account of the Violent Proceedings and unheard of Cruelties which have been exercised upon the Protestants of Montauban, to make them renounce their Religion, 4to. 1685.

Moutauban on the Tarn, thirty miles north from Toulouse, like Nismes and Rochelle, was a city principally inhabited by Protestants before the Revocation of the Edict of Nantes. During the Civil War in the early period of the reign of Louis XIV., they furnished arms, munition, and men to aid their sovereign. In 1762, M. Rochette, a preacher of the desert, and who for some time had exercised a fugitive ministry in the neighbourhood of the city, was executed for the offence at Toulouse. There are now at Montauban two Protestant temples, also a College conducted by four Professors.

MONTPELLIER. Histoire de la Ville de Montpellier depuis son origine jusqu'a notre tems, par Charles D' Aigrefeuille, Pretre, Docteur en Theologie et Chanoine de l'Eglise Cathedrale St. Pierre de Montpellier, *with a plan and view of the city.*

folio, *Montpellier*, 1737.

There occur in this volume particulars, not elsewhere related concerning the Protestants of Montpellier

and Languedoc. The following relation (interesting to the English reader especially,) is given by M. Frossard in "Nismes et ses Environs," from whence also has been derived the design for a frontispiece to the present volume : "In one of the walks of the Botanical Garden at Montpellier, shaded by the cypress and other trees, the traveller observes an excavation in the form of an artificial grotto; a railing is placed before the entrance, but by pushing away the brambles which covers the opening into the grotto, he will discover on the ground of this obscure recess, a tablet of black marble - not dedicated to the memory of a philosopher, but of a young woman, who had perhaps been beautiful, but doubtless happy, for it is said that she had been on the eve of marriage with the man whom she loved. Her step-father, a minister of the English Church, had brought her to Montpellier for the benefit of her health. She there died, but as she died under the *regime* of the Revocation of the Edict of Nantes, the fanatic inhabitants denied her a grave. Was the step-daughter of the clergyman to be deprived of decent burial? Was her body to be drawn towards the suburbs upon a hurdle? The idea was revolting to the mind of her guardian. Aided by a faithful valet, he profited by the darkness of the night, and hastily carried forth the corpse, and buried it by stealth. The clergyman was the Poet Young ; and the modest tablet in the Botanical Garden expresses the name of his daughter, -

PLACANDIS NARCISSAE MANIBUS, A.D. 1741.

The passage in which the Poet describes the scene,



occurs in his "Night Thoughts," Book iii. It consists of thirty-four lines, commencing, -

"Snatched ere thy prime, and in thy bridal hour"<sup>1</sup>

NARDIN. The Pastor of Blamont, an authentic Narrative, being the Life of Jean Fred. Nardin, with a Sermon, entitled "Consolation under Affliction." *Edin.* 1824.

Dedicated to the Rev. John Mark De Joux, a Presbyterian of the Church of England, now in the Island of Mauritius, whose father was a minister of the Reformed Church of France at Nantes. Nardin died in 1728. His Sermons are still held in high esteem. Blamont is a town in the Department of the Doubs, in which is the Chateaux de Joux, contiguous to Switzerland.

NEW CONVERTS. Veritablement Relevement des Protestans tombées, ou l'on donne une juste idée de leur peché, et de la reparation qu'ils en doivent faire, par J. G. *Amsterdam*, 1688.

NISMES. Histoire abrégée de la Ville de Nismes, avec la description de ses Antiquités, *plates.*

*Amsterdam*, 1767.

This volume contains the account of the Rise and Progress of the insurrection of a portion of the Protestant inhabitants of the Cevennes, which has been previously quoted.

NISMES. Tableau Pittoresque, Scientifique et Moral de Nismes et de ses Environs a vingt lieues a la ronde, par M. Frossard, *many plates*, 2 vols. *Nismes*, 1834.

---

1 The "Night Thoughts" is a great book with me, notwithstanding its imperfections: it realizes Death and Vanity. - *Remains of the Rev. Richard Cecil.*

M. Froasard is a minister of the Reformed Church at Nismes. To his work, these pages are indebted for several particulars. "After the Revocation of the Edict of Nantes, the Protestant Church at Nismes, suffering the most violent persecution, the members thereof were in the habit of repairing to assemblies held in the deserts. Among the pastors who, at the commencement of the 18th century, visited, encouraged, and instructed them, were Messieurs Court, Cortez, Maroger, Pradel, and others. M. Court was a native of Villeneuve de Berg in Viverrais. He visited with a zeal truly apostolical, all the churches of the Province. In 1736, passing to Bedarieux, a village near Béziers, he was accommodated in the house of a manufacturer of cloth, named Rabaut, who had a son about eighteen years of age. M. Court thinking that he perceived in the youth superior parts, requested his father to permit him to become his companion ; to which proposition the son with joy assented. In 1739, Paul Rabaut went into Switzerland, and obtained ordination from a Presbytery. He was soon afterwards invited to serve the church at Nismes and its neighbourhood, which invitation he accepted, and thereabouts continued to labour until 1790. After fifty years of perilous ministration, marked by miraculous preservations, he survived to hail the cessation of legally permitted hostilities against the Protestants. His son and assistant in the ministry, Rabaut-Saint-Etienne, was invited in 1784 to Paris, by La Fayette, by whom he was introduced to Malesherbes, and a political circle, through whose

influence he became a member of the National Assembly. Upon the 15th of March 1790, he addressed to his venerable parent the announcement of his further elevation, in these terms, - 'Le President de l'Assemblée Nationale est a vos pieds.'" - *Annuaire des Eglises Reformées, par M. Rabaut, le jeune, p. 11.*

The house in which Paul Rabaut resided in Rue Grétry at Nismes, since called Rue de M. Paul, that is to say, of Paul Rabaut, was purchased in 1828 by an anonymous benefactor, and assigned an asylum for Protestant Orphans. - *Frossard.*

NOAILLES. *Memoires Politiques et Militaires de M. Duc de Noailles pour servir à l'Histoire de Louis XIV. et XV. par l'Abbé Millot, 6 vols. Paris, 1777.*

The Duke was a brother of Noailles, Archbishop of Paris. The first volume containing the particulars of his Commandership in Languedoc, between 1682 to 1699, affords a distinct and most authentic denial to the representations concerning the *douceur* of the means employed to promote conversions.

NOODT. *Du Pouvoir des Souverains, et de la Liberté de Conscience, en deux discours, par M. Noodt, Professeur en Droit, traduit du Latin, par Jean Barbeyrac.*

*Amsterdam, 1707.*

This work consists of two Lectures delivered upon the Professor's retiring from the rectorate of the University of Leyden; first in 1699, and again in 1706. It is illustrated with notes by the translator, who was an eminent Professor of civil law, first at the French College, Berlin, and afterwards at the University of

Groningen. His sentiments are in direct opposition to those advocated by his brother-in-law, the Abbé Brueys, to whom he seems to advert in the preface, as he also does to the condition of France, "La siege de la Tyrannie et le Royaume des ténèbres," from whence Barbeyrac had retired upon the Revocation of the Edict of Nantes.

OBSERVATIONS upon the Government of the kingdom of France during the reigns of Henry IV., Louis XIII., but more at large of Louis XIV., surnamed the *Given of God*, the *Great*, and the *Invincible*.

*Privately printed*, 1689.

"As you treat the Protestants, so I am your friend or your foe." - *Oliver Cromwell to Cardinal Mazarin*.

ORANGE. History of the Persecution of the Reformed Churches in France, Orange, and Piedmont, from the year 1685 to this time. 4to. 1699.

ORANGE. A short History of the Revolutions that have befallen the Principality of Orange in the reign of Louis XIV., with an account of the Persecutions of the Protestants, and an exact List of the chief Families who have been forced to retire from Orange into Foreign Parts. 4to. 1703.

The Principality of Orange was invaded by the arms of Louis XIV. Its Protestant inhabitants were treated in the same manner as were those of his kingdom. Orange now forms a part of the Department of Vaucluse.

PAPILLON. A Paper in Appendix to Thomas Papillon's Memoirs, containing State Papers concerning the Settlement of Differences among the Members of the Walloon

Church, who live in and about the City of Canterbury, signed, Hineage Finch 1662. - Papillon's Speech, upon being elected Member of Parliament for Dover, 1678, &c. *Privately printed, folio.*

Thomas Papillon, Esq., was an eminent merchant, and was a sheriff of London, which city he represented in Parliament in the 10th of William III., having previously sat for some years for Dover. He was a strenuous supporter of the patriotic party by whom James II. was compelled to abdicate the throne. He had an estate near Folkestone, now occupied by his descendant, the present Thomas Papillon, Esq., of Acrise Place. Mr. Papillon died in 1702.

PARALLELE du Socinianisme et de Papisme, dans lequel on prouve que l'Eglise Romaine n'a aucune part en Jesus Christ, et quel le est entièrement reprouvée de Dieu. *Privately printed, 1687.*

PARIS. A New Description of Paris, containing an Account of all the Churches, Palaces, Monasteries, Colleges, Libraries, Cabinets of Rarities, &c., with all other remarkable matters in that Great and Famous City.

1687.

The Protestants have now several places of public worship in Paris. A notice relating to the acquisition of one of them, will tend to illustrate their position. The chapel *Tait-bout* near the *Boulevard des Italiens*, which had been occupied by the Society of St. Simon, having been relinquished by that community, was taken by the French Protestants in 1833. In his sermon upon the re-opening of the chapel, Dr. J.

H. Grandpierre related, that upon attending a service therein, some months previous, he heard from the pulpit which he now occupied, with a sensation which paralysed him with horror, these blasphemous words: "Down with the cross of Christ; it has too long burdened the earth !" And the Doctor observed, that although he clearly foresaw what the end would be of those who thus dared to insult our adorable Redeemer, he did not then imagine that their downfall in that place was so proximate. "Is," he added, "the cross, the refuge of sinners fallen ? God forbid ! But that which has fallen, and which in all times will fall, is every powerless system which men, in their vain wisdom, dare attempt to substitute for the eternal truth of God ! Thus sooner or later, shall perish every lie and every infidel device. Thy work, O Lord, endureth for ever."

PARTICULAR Account of the present Persecutions and inhuman Oppressions of the Protestants in France.

4to. 1689.

PEACE OF RYSWICK. La Balance de la Religion et de la Politiquie, ou reflexions par lesquelles on fait voir que les Reformées de France ont droit de pretendre d'etre compris favorablement par la mediation des Puissances Protestantes dans le Traité de Paix qui terminera la presente Guerre. *Privately printed, 1697.*

PINETON. Les Larmes de Jacques Pineton de Chambrun, qui contiennent les Persecutions arrivées aux Eglises de la Principauté d'Orange depuis 1660, La Chute et le rélévement de l'Anteur, avec le retablisement de S. Pierre en son Apostolat ou Sermon sur les

paroles de notre Seigneur Jesus Christ, selon S. Jean  
xxi. 14. *La Haye*, 1688.

PINETON. History of the Persecutions of the Protestants  
by the French King in the Principality of Orange, from  
1660 to 1687, by James Pineton De Chambrun, Doc-  
tor and Professor of Divinity, and Chaplain to the  
Prince of Orange. 4to. 1689.

POICTOU. *Advertissement Charitable à ceux qui compo-  
sient autrefois les Eglises de Poictou, et qui gemissent  
maintenon dans l'oppression.* *Cologne* 1686.

POLITICS OF FRANCE, by P. H. Marquis of C., with Re-  
flections upon his censures of the Roman Clergy, and  
concerning the Huguenots. 1680.

POWDER FOR THE POPE. No Parliament Powder, but  
Shot and Powder for the Pope, and for all his Cardinals,  
Bishops, Abbots, Fryers, Monkes, the Maisters and  
great Doctours of Sorbonne, sent to his un-Holinesse,  
and them all for a Newe-Yeare's Gift. 1609.

Dedicated "To the Religious, Devout, and Godly Pas-  
tors, Elders, and Brethren of the French and Dutch  
Churches in London." The several arguments herein  
treated are, 1. Of the Lord's Supper, (*Jesus Christ  
Judge and President*) ; 2. Of one only Mediator;  
3. Of Purgatorie; 4. Of Confession; 5. Of the  
Church; 6. Of Free-will; 7. Of Marriage and of  
Vowes; 8. Of Fasting and of Meats ; and, 9. Of Ima-  
ges. Each, from the second particular, is argued,  
first, by the Apostles and God's Church, and then by  
the Pope and his Church; and after some pungent  
Addenda, it concludes with an allegory of

THE BAPTISME OF ANTICHRIST.

"ANTICHRIST beeing bred and borne in Rome, there was great pompe and triumphall preparation made for his solemne baptising. And the streetes beeing thicke set with torch- -bearers at noone day, which neere hand obscured bright daylight, by such an infinite number being lighted all the way : They marched along to S. Peter's Church, in this manner: An ancient grave matrone, named Lady *Custome*, walked on foremost. After her, with a sober pace, and demure countenance, followed *Worldly Wisdome*, bearing the salte, creame, and spittle, to baptise the infant. Then came Madame *Hypocrisie*, holding her head somewhat downe, as hauing verie speciall care of the childe : And shee carried the water to fit the intended busines. *Subboration* went next, bearing the towell, which was all beset with precious stones, and round embrodered with the fires of purgatorie, which were described in very antique great carracters. Then vnder a sumptuous cannopie, came *Abuse*, the godfather who carried the childe, being attended on by *Heresie* and *Tyrannie*, twoo hard-fauoured ladyes, and they held up the corners of the linnen couerture behinde. *Error*, an old. thicke, square, goutie lord, so bigge, as his legs could scarce supporte his body, hee beeing the other godfather, made what haste he could after the rest. Dame *Auarice* and Dame *Symonie* being the appointed godmothers, followed close after, in a very sad and serious consultation. Then came the Romaine Burgesses, named *Humaine Traditions*; with whome walked *Idolatrie* and *Blasphemie*, and they, with the rest of the quiere, sung



very solemnly. Now, to glad the people the more, and in signe also of liberality, the Jubilie, which had beene sold before at a verie deare rate was proclaimed freely, and Bulls and Pardons were now as strawing hearbes. When they came to name the Childe, striuing to haue it a name of immortall renowne, there happened to growe a great difference among them, and euery one stroue to please his owne appetite. One would have him to be named *Holy Mother*; an other thought it more fit to call him *Holy Father*. *Hypocrisie* would have him to be termed, *The Supreme Bishop*. But the gossips named him, *The Seruant of Seruants*. *Idolatrie* said it were better to call him, *God on earth*. When the priest that was to performe the solemnity, saw no likelyhoode of any other agreement, but the contention still to grow on more and more, he concluded to exercise his own authority, and bethinking him on a name that might both fit and answeere all their hope, he christened him, and named him

#### THE POPE

PRIERE d'un Père et d'une Mère pour leurs Enfans qui font voyages, 3 pp. 4to. *Manuscript*.

Written by Protestant parents in the 17th century.

QUICK. Synodicon in Gallia Reformata; or, the Acts, Decisions, Decrees, and Canons of the National Councils of the Reformed Churches in France, collected out of the Original Manuscript Acts of those renowned Synods, by John Quick, A.M., 2 vols. folio, 1692.

Of the National Assemblies of the French Protestant Church, there were held twenty-nine sessions; the

first was at Paris 1559 ; the last that was permitted by the State was held at London 1659. There are prefixed to the first volume, the Confession of Faith of the French Protestant Church, the Edict of Nantes, and the Secret Articles of the Edict of Nismes: also an Introduction of 164 pages of valuable historical matter. The author of this work was born at Plymouth, A.D. 1636. A residence in Holland, as minister of an English congregation at Middleburgh, introduced him to an acquaintance with several foreign Protestants. Hence the interest he afterwards took in their affairs. Upon his return to England, he became the minister of a Presbyterian Church in Bartholomew-Close, London. He died in 1706. Mr. Quick left an only daughter, who married Dr. John Evans, author of "Discourses on the Christian Temper." The following passage from the Introduction of his work, affords a glimpse of the Worthy with his Refugee Friends:-

"It is more than twenty years ago that I met with some collections out of the Manuscript Acts of these National Synods. The great learning, deep wisdom, and sound godliness I observed in them, inflamed my desires after the originals. Accordingly, when as the ministers were banished from France, and about 150 of them came unto London, I made it my business to learn of them some news of these Acts. But I may speak it truly, that the far greater part of these reverend Confessors, did with much regret inform me, that they feared they were lost irrecoverably. For the first thing the Intendants did when

they visited the churches, was to seize upon all papers, writings, acts, deeds, books, and whatsoever belonged unto their consistories, colloquies, and synods: yea, and this they did also unto particular members; thus robbing them of their well furnished libraries, and of all their manuscripts. I mingled my griefs with them for this peculate. But yet I did not give over my search. No sooner did I hear of any new minister arrived, but I insinuated myself into his acquaintance, and renewed my inquiry, though frequently to my sore dissatisfaction. Having given over all hopes of ever seeing this jewel, one day, about two years and a-half since, as I was in company with about six or seven of these worthy and reverend refugees, bemoaning the great loss their churches had sustained in this cruel persecution, and particularly in the loss of those Acts of their National Synods, a minister who was a stranger to me (M. Foren of Sion in Britany,) and whom I had never seen before, being then but newly arrived, told me, he could give me some intelligence of them and demanding my name and address, he did the next day honour me with a visit, and presented me with what I had longed for many years so ardently. This copy was very large, and contained near a ream of paper. The grandfather of this worthy minister had been deputed once and again by his Province as their representative unto their National Synods, and his godly father had took the care to examine and collate the copy by, and with several other copies; and this copy was attested by several of the Deputies

unto the National Synods, as by M. Quinson, M. Launay, M. Blondell, M. Gauvier, M. Bollenai, M. De Bordage, M. De la. Messe, M. Bernard the Bailiff of Chastillon, and M. Guillemot. So that I reckon it as good as an original.

"When I had proceeded in my work as far as the Synod of Alez, I was at a preat loss for one Act which was quoted in my copy, and must of necessity be inserted to make the sense perfect. This put me upon a new inquiry. The book to which I was referred was rare ; it could not be easily got in London, nor was it in the Bodleian Library. Whilst I was again regretting my loss, one of the ministers of the ancient French Church of London, (Threadneedle-Street,) tells me they had in their consistory a MS. copy of the National Synods, and accordingly giveth me a sight of five folios, which I borrowed and compared them with my first, and supplied many defects out of them. When I had proceeded again as far as the Synod of Alençon, and so had but two more to finish, that reverend and ancient minister of Christ M. Misson, who had been pastor of the church at Niort, sends unto me another MS., in folio, fairly written, but impaired much by rain and salt water of the Acts of those Svnods. About the same time my honoured friend, M. Baignoux, pastor of the church of Poitiers, sends me two originals, one of the second National Synod of Charenton, 1631, and the other of the Synod of Alençon, 1637. And that ancient and learned minister of St. Quentin, M. Mes-tayer, I think the same week, brought me a very fair

MS., exactly agreeing with my two best copies of the last National Synod of London. These were the principal materials out of which I have composed my *Synodicon*." *The Preface*, pp. 161, 162.

RABAUT. Annuaire, ou Repertoire Ecclesiastique a l'usage des Eglises Reformées et Protestantes de l'Empire Français, contenant une notice Historique sur la situation Civile, Politique, et Religieuse des Reformées en France, l'organisation de toutes les Eglises Protestantes, les Lois et Decrets rendus en leur faveur depuis 1787, leur discipline, le tableau de tous les Pasteurs, &c. Par M. Rabaut, le Jeune. *Paris*, 1807.

This volume contains statistical accounts of the Reformed Churches of France, prepared by the order of Napoleon; and beyond this, the author has included historical notices of the several churches, from the period of the Reformation of his grand-father, Paul Rabaut, and his father, Rabaut-Saint-Etienne, notices have already occurred. Speaking of her interviews with the latter, Helen Maria Williams writes, "How often have I listened with emotion to the details of the inflexible constancy, the persevering zeal of that intrepid and venerable pastor, Paul Rabaut. But though the clergy and the populace continued to denounce the laws against the Protestants, humanity had not abandoned this afflicted country, as to have left the Protestants without defenders. - "At Nismes, when a number of Protestants had assembled at our house," said M. Rabaut, "on my father's momentary return, and whilst we were on our knees, we were surprised by the bursting open of the door;

when a man, muffled up, presented himself, and throwing open his cloak, discovered to us the military Commander of the town. 'My friends,' exclaimed he, 'you have Paul Rabaut with you; in a-quarter of an-hour, I shall be here with my soldiers, accompanied by Father D----, he has just laid the information against you: be prepared.' The guard soon after arrived, headed by the Commander and the Friar: They found the company seated at card-tables, and the house was searched in vain for Paul Rabaut. 'Look ye, Father,' said the officer sternly, 'this is the third time that you have harassed my troops by your false denunciations; I beg you will be more cautions in future.'" - *Miss Williams on the late Persecution*, p. 23.

RAVAILLAC. The Trial of Francis Ravaillac, for the Murder of Henry IV., on the 17th of May 1610, to which is added, the Oration of Pope Sextus V. before the Cardinals, upon the death of Henry III. 1757

REBOULET et Labrune, Voyage de Suisse, ou Relation Historique. *La Haye*, 1686.

These companions in travel were Sons of French Protestant ministers; they had retired from France on account of persecution. Reboulet afterwards became an eminent physician in Holland. The volume consists of letters dedicated by Labrune to M. Gautier, formerly of Montpellier, then chaplain to the Elector of Brandenburg, and one of the ministers of the French Church at Berlin. In the fifth letter occurs an interesting allusion to the Port-Royalists. The Abbé St. Cyran and Pascal, the authors assert, were

tacit Protestants ; and they say, that there had been for some time many such among the Jansenists, who only awaited an opportunity to join the Reformed Cause. In confirmation hereof, they point to the arguments in "*Pascal's Thoughts*," employed to convince the sceptic, being based upon Scripture, and as having in them few of the peculiarities of Romanism And they relate the following incident, the truth of which they guarantee: "About fifteen years previous to the date of the letters, a young man of good education and genteel address, retired into Languedoc to escape the persecutions of the Jesuits. There, in a small town, whose inhabitants were nearly all Protestants, he attracted the esteem of all who became acquainted with him, None there knew his history. He professed the Roman Religion. But upon an Easter-eve, instead of visiting a Confessor, he waited upon the Protestant minister of the place, and requested to be allowed to partake of the holy communion with his congregation on the morrow. The minister who thought him to be a Roman Catholic expressing surprise, told him, that in the Reformed Church they were not accustomed to profane the holy mysteries; that the Church of which he was a minister, refused the sacrament to those who did not make a profession of its Articles of Faith ; that previously to partaking of its rites, he must abjure his errors: That the Reformed did not proceed so fast in the chapter of conversions as did the Roman Catholics: but that he might be gratified by and by, if he proceeded to acquaint himself with the truth, and

should give satisfactory indications of conversion. He desired the young man to wait; to weigh well the matter; again and again to interrogate himself: and above all to reflect, that in professing the Reformed Religion, he embraced a religion which offered nothing of worldly advantage, but that was persecuted. The young man was much grieved. He cast himself at the feet of the minister. He protested, with tears, that he had only made an external profession of the Roman Religion ; that, in fact., he was acquainted with the doctrines of the Reformed Church, and was convinced they were those of the Apostles. And thereafter he made a confession of faith to the minister in terms that few could excel. Nor was this all : he told the minister, that it was M. Pascal who had instructed him ; that he had been employed by M. Pascal to convey to his friends copies of his 'Provincial Letters;' <sup>1</sup> that the Jesuits had discovered this; and that, consequently, he had been compelled to abscond; but that what had afforded comfort to him was, that the dangers to which he had been hereby exposed, had made him better acquainted with the abuses of the church in which he had the misfortune to have been educated.

"Had the ministers of the Reformed Churches," wrote Dr. Brousson, "refused to accept passports, and remained by their flocks; and had the people stood by their ministers, and maintained an unflinching attitude, notwithstanding the demolition of their temples,

---

1 Pascal's Letters were printed in Holland, and by the Author and his friends secretly circulated in France.



and their other wrongs, it had been difficult, if not impossible, for their enemies to have effected the ruin of the Reformed interest in France." It may be added; had also the Port-Royalists, and Jansenists in general, sympathised with the Protestants, and united in an open remonstrance against their persecution; and had they, moreover, acted up to their convictions as Bible-Catholics, and cast off their allegiance to the *Mystical Babylon*, it had been happy for both parties ; for as the crusade was directed against Evangelical Truth, the razia of the former was not concluded ere the latter were in the same manner dealt with. Perhaps, by the short-comings of both parties in those respects, the Reformation in France has been no less retarded, than by the practical enmity to it of their persecutors. Sixty years have passed since the Protestants obtained legal relief from their spiritual bondage, but what is yet the Reformed interest in France, or where are the Bible-Catholics now ?

REFLEXIONS on the Cruel Persecution which the Reformed Church of France now undergoes, and on the Conduct and Acts of the Assembly of the Clergy of that Kingdom, translated out of French. 4to. 1685.

A contemporary manuscript from the library of the Rev. Joseph Stennett, author of "Discourses on Personal Religion," and other works.

REFUGEES. Histoire de l'Etablissement des François Refugiés dans les Etats de son Altesse Electorale de Brandenbourg, par Charles Ançillon, *portrait*.

*Berlin*, 1690.

Charles Ancillon, and his father, David Ancillon, a Protestant minister, were refugees. The volume commences with an eulogium upon Dr. Brousson, with whom the author was acquainted.

REFUGEEES. Apologie des Refugiées par A. R. D. L.

*La Haye*; 1688.

In the form of letters: the seventh letter contains details of the names, character, and places of abode of some of the most eminent refugee ministers, particularly in Holland.

REFUGEEES. Le Saint Refugeié, ou la vie et la mort edifiante de Wernerus \* \* \* mort a l'an 1699 - *Amsterdam*, 1701. Mort Edifiante, ou Recit des Dernieres Heures de Madamoisselle \* \* \* in one vol.

*La Haye*, 1684.

REFUGEEES. Declaration du Sentiment des Ministres François Refugiez en Angleterre sur les matieres de la Religion, *with the names of ninety-six Ministers who signed it, and places specified where they had resided in France*, 4 pp.

4to. *London*, 1691.

Among other calumnies cast by their enemies, the Jesuits, upon the refugee ministers, was the charge of holding heterodox opinions. Copies of the above-mentioned paper were circulated as a measure of defence.

REFUGEEES. True Relation of the wonderful Cure of Mary Maillard, a Refugee, (lame almost ever since she was born,) on Sunday, 26th Nov. 1693, with affidavits of credible witnesses, before the Lord Mayor, to which is added, a Letter from Dr. Welwood to the Lady Mayoress, in reply to him for his opinion. 1694.

REFUGEES. Francis De La Pilloniére formerly a Jesuit now living with the Bishop of Bangor (Hoadley.) An Account of his Behaviour and Sufferings amongst the Jesuits : of his leaving their Society, and afterwards turning Protestant; of his being forced to leave France, and his conduct since that time, &c., 71 pages ; Letters from Jesuits, 23 pages, and Preface by Bishop Hoadley, 24pages. 1717.

REFUGEES. Remarks upon the Public Advertisements relating to M. Pilloniére, once a Jesuit, still living with the B. of B(ang)o)r, with a Letter from the Cockmaids in and about Croydon to the Cockmaids at Croydon, by T. B. 23 pp. 1718

REFUGEES. Plot Discovered; or, the Spirit of the French Refugees manifested, being an Apology in favour of the English and French Proselytes, and particularly of the author, shewing the reasons which forced him to withdraw himself from the Churches of the French Refugees in London, &c., by John Baptist Denis. 1722

The writer styles himself "minister and LL.B., naturalized here, formerly Priest, Prebendary of the Chapel of our Lady of Dom-Germain, (diocese of Toul in Lorrain,) curate of Germé, and two other villages annexed unto it, and afterwards chaplain to the Bishop of Meaux, now Cardinal de Bissy." His volume contains curious particulars relating to the refugees in London ; but the spirit in which it is written shews that the chaplain of the Bishop of Meaux was but an indifferent *proselyte*; perhaps a disguised Jesuit.

Besides the Protestant Refugees, there were several

persons who had been Roman Catholics, and some priests who, some from conscientious, and some from mercenary motives left France, and sought to be received in England with the same charity which was shewn to their Protestant countrymen. The deserving were so received; but individuals among them having so conducted themselves as to be regarded with distrust by the Protestant Refugees, the malcontents in the genuine spirit of their old religion, endeavoured by all means to defame them, and to quench the sympathy with which they were regarded by the nation, and to hinder the current of charity by which they were mainly supplied. Of the number of these proselytes were the authors above quoted De la Pillonnière and Denis, also another whose name was Malard. The book next mentioned is an able refutation of the calumnies of those troublesome proselytes.

REFUGEES. An Appeal to the English Nation; or, the French Protestants and the honest Proselytes (from Romanism) vindicated from the calumnies of Malard and his associates with an account of the state of the French Churches in this Kingdom, by John Armand du Bourdieu, one of the ministers of the French Church in the Savoy. 1718.

Charles Butler in his "Account of the Church of France," states, that but *fifty thousand* persons retired from France in consequence of the Revocation of the Edict of Nantes. In England alone, and at one time, (in the year 1718) there were *one hundred thousand* Refugees, according to the statement of

M. Du Bourdieu, (p. 219.) Of those the most part were in London. And how considerable their number was in that city appears from their places of public worship, the chief of which were usually crowded. M. Du Bourdieu in his "Appeal," incidentally mentions twenty specific localities where they were situated in and about London. And besides those, Mr. Burn in his "History of the Walloon Churches in England," gives an account of other twenty. 'What a jubilee! During their best days in France, there were permitted only one place of public worship to the Protestants at Paris, and not more than two to those of any other town in France. Several of the churches which they occupied in London were spacious, as those in Threadneedle-Street John-street, Spitalfields (now Wesleyan) St. Martin Orgars (Parish Church,) Artillery-Street, Bishopgate (now Baptist,) Hoxton (now Wesleyan,) the Savoy, Orange-Street, Leicester Fields (now Independent,) Castle-Street, Leicester Fields (now a Court of Requests,) St. James' (Chapel Royal,) Greenwich (now or lately Scotch.) There were also French congregations at Chelsea and Little Chelsea, Hammersmith, Islington, Wandsworth. Besides those in London, there were two French Churches in Canterbury, and one each at Barnstaple, Bideford, Bristol, Dartmouth, Dover, Exeter, Faversham, Glastonbury, Norwich, Plymouth, Rye, Sandwich, Southampton, Stonehouse, Thorney-Abbey, and at some other places.

REFUGEES. *Les Larmes du Refuge, ou Sermon dans l'Eglise Française du Quartier du Soho, 22d Oct. 1735,*

jour du Jeune établi en Mémoire de la Révocation de l'Édit de Nantes, par C. De Missy. *Londres, 1735.*

REFUGEEES. Discours Historique prononcé dans l'Eglise Française Protestante de Londres en Threadneedle-Street, le 3 Janvier 1841, jour où le Service divin y fut célébré pour la dernière fois (avec Notes) par P. L. C. Baup, un des Pasteurs de cette Eglise. 1842.

Cantiques pour le Jour de Dedicace de l'Eglise Protestante Française de Londres, 19 Mars. 1843.

Both the old and the new churches have been often frequented by the writer of this note. Upon the site of the former is erected the Hall of Commerce. In the Old Church, under the western gallery, against the wall, was a book-case containing a valuable library of ancient works. In the vestry-room was suspended in a frame the names of the ministers who had served the church. A copy of the list is given in Mr. Burns' History of the Walloon Churches in England, pp. 34-36. Fifty-nine names are therein enumerated between the years 1550 and 1836. The first on the roll is the name of François La Rivière, who had been a Cordelier and Instructor of Novices in a Convent at Paris, and of whom honourable mention is made in Beza's Ecclesiastical History. There occur the names of P. De Villiers, R. La Fontaine, P. Dumoulin, James Saurin (afterwards of the Hague,) Ez. Barbauld, J. J. Claude (grandson of the celebrated John Claude,) J. Romilly.

The new church is eligibly situated near the General Post Office. Within it there is an object, which for a Protestant temple, is very inappropriate :- behind

the communion table, and fronting the congregation, is suspended a large picture, and of dismal aspect. There are engravings of both the churches in the volume next described.

REFUGEES. History of French, Walloon, Dutch, and other Foreign Protestant Refugees, settled in England, from Henry VIII. to the Revocation of the Edict of Nantes, with copious extracts from the Registers, Lists of Ministers, and others, by John Southerden Burns, *with engravings.* 1846.

The author's appointment as secretary to the Commission for collecting non-parochial Registers of Baptisms, Marriages, and Burials, placed the records of most of the Refugee Congregations in his custody. The facilities thereby afforded, induced him to furnish this account.

REFUGEES. Hiberniae Notitia; or, a List of the present Officers in Church and State, and of all Payments to be made for Civil and Military Officers for the Kingdom of Ireland, from August 1717, including all Pensions, Civil and Military, both to English and Foreigners, with a List of all the Forces in the Irish establishment.

*Dublin, 1723.*

This tract contains the names of a great number of French Refugees, some of the regiments in Ireland having been almost entirely composed of such persons.

REFUGEES. Compassion for the French Protestant Refugees recommended, a Sermon, by Philip Skelton, Rector of Fintona. *Dublin, 1740.*

"I was born and bred," observes the preacher, "in the vicinity of the French colony, which gave us the linen

trade, so that for some years past I have had a better opportunity of knowing the people I speak for, than any man perhaps who hears me hath had; and I have not only known them to be a people of great probity and worth, but have been more indebted to the friendships wherewith some of them have favoured me, than I am able to express." - p. 2.

There were several colonies of French Refugees in Ireland, namely, at Belfast, (to which the author above quoted refers,) Dublin, Cork, Kiikenny, Portarlington, Waterford, and Lisburn. In Dublin, as in Canterbury, a congregation was accommodated in the Cathedral.

Beza's Poetical Address to "Elizabeth Queene of England and the Islands neere adjoining, nourcing mother to the French, Dutch, and Italian Exiles for the profession of Christ," on the occasion of the

#### DEFEAT OF THE SPANISH ARMADA

With navie huge the Spainard proud  
 The English seas had spredde,  
 And all to set the English crowne  
 Upon the Spanish head.  
 And would you gladlie understand  
 The cause of all this rout,  
 Ambition first did lay the plot,  
 And lucre brought them out.  
 How well this pride thus puffed up  
 A puffe did overthrow!  
 And swelling waves such swelling wights  
 How well did overflowe!  
 How well that worrier of mankinde,  
 That Spanish cruell woolfe,



Was lost and tumbled up and downe  
 Within the Ocean goolfe!  
 And you for whome both all the windes  
 And all the wafers fight,  
 O noble Queene, of all the world  
 The onely true delight.  
 Go forward still to rule for God,  
 Ambition laid aside,  
 Go forward still for Christ his flocke  
 In bountie to provide.  
 That thou maiest England governe long,  
 Long England thee enjoy,  
 As well a love unto the good  
 As to the bad any.

THEODORE BEZA.

*Geneva, 19th Feb. 1589.*

The above is prefixed to Sermons made to the people  
 on the Bookes of Job and Ecclesiastes, by Theodore  
 Beza, translated, 12mo. *Cambridge*, 1589.

REMONSTRANCE of the Popish Clergy of France to Louis  
 XIV., wherein is attempted an utter Suppression and  
 Subversion of the Protestant Religion in his Dominions,  
 6.pp. folio, 1677.

RE-UNION. Apologie pour les Protestans, ou l'Auteur  
 justifie pleinement leur conduite et leur séparation de la  
 Communion de Rome, et propose des Moyens faciles et  
 raisonnables pour une sainte et beinheureuse Re-union.  
*Amsterdam*, 1672.

RE-UNION. True Copy of a Project for the Re-union of  
 both Religions in France, 4 pp. folio, 1685.

RE-UNION. Lettre de quelques Protestants Pacifiques  
 au sujet de la Assemblée de Messieurs du Clergé de

France que se doit tenir a St. Germain en Laye le -  
du mois de May 1685. *Privately printed*, 1685.

RESOLUTION of the Princes, Allies and Confederates,  
which has been taken in the Assembly at the Hague,  
Feb. 1691, 3 pp. 4to.

William III. being present, the resolution was to the  
effect, that the Allies would entertain no treaty of  
peace with Louis XIV. which did not embrace the  
restoration of the liberties of his Protestant subjects.

ROCUBLAVE. Sermons sur diverses matières importantes  
par de Henri de Rocbblave, *portrait*. *Amst.* 1712.

Dedicated to Henry De Ruvigny, Viscount Galway,  
and with a notice of the life of the author, who was a  
refugee, first as a minister at Greenwich, under the  
patronage of the Dowager Marchioness De Ruvigny,  
who had a residence at Blackheath ; he afterwards  
officiated at the Chapel Royal, St. James', and sub-  
sequently went to Dublin, where he served the French  
Church in connexion with the Church of England.  
He died in Dublin in the year 1709.

ROCHELLE. Histoire du dernier siège de la Rochelle, ou  
se voit plusieurs choses remarquables qui se sont passés  
en iceluy, par Pierre Mervault. *Rouen*, 1648.

ROCHELLE. The Last famous siege of the City of Ro-  
chelle, by P. Mervault, to which is added, the Edict  
(of Nantes) granted by Henry IV. to the Protestants  
for the free exercise of their religion, and a declaration  
by Louis XIV. in 1643, in favour of his Subjects of  
the Reformed Religion, comprising the Edicts in their  
favour heretofore granted them. 1679.

The author relates, that his father held office in the

city, and that under him, he had opportunities of information relative to what passed during the siege. His work appears in the form of a journal.

ROCHELLE. A True and faithful Account of the late Barbarous Cruelties exercised by the French against the Protestants at Rochelle, after their meeting in the market-place there, by order of the Intendant of that Province, related by P. L., who has made his escape from thence, and arrived at London, 24th September last, *2 leaves,* folio, 1685.

The doctrines of the Reformation were first preached, at Rochelle in 1557, by Charles de Clermont, *alias* La Fontaine. Several remarkable synods were there held, especially the National Synod of 1571, in which Theodore Beza presided, and which was attended by the Queen of Navarre, the Royal Princes, Admiral Coligny, and all the Lords professing the Reformed Religion. Rochelle was regarded as the bulwark of the Protestants, having a Protestant governor and magistracy, and being the principal city granted under the Edict of Nantes as a cautionary town. It sustained two memorable sieges - the first in the reign of Charles IX., and the second under Louis XIII., when it was sought by Cardinal Richelieu to deprive the Protestants of all their cautionary cities. In the last instance, Charles I., as guarantee for the observance of the Articles of the Edicts of Nantes and Nismes, sent out an expedition under the command of Villiers, Duke of Buckingham, to assist the besieged. His failure and fate are notorious. In

1791, the Protestants of Rochelle obtained the church of the Recollects in that city for their temple.

ROMAN CLERGY. Remonstrance of the Popish Clergy of France, to their present King, Louis XIV., wherein is attempted an utter Suppression and Subversion of the Protestant Religion in that King's dominions and conquests, 7 pp. - *Translated from the edition, Paris 1675, London, 1677.*

ROMAN CLERGY. The Policy of the Clergy of France to destroy the Protestants of that Kingdom, wherein is set down the Ways and Means that have been made use of for these twenty years last past, to root out the Protestant Religion, in a Dialogae between two Papists. 1681.

ROMAN CLERGY. An Account of the conduct of the Roman Catholic Clergy and Zealots of France, from the first Toleration there of the Protestants to their Expulsion 1710.

"As to these, (the Roman Clergy,) though some amongst them must be excepted from the general rule: I look upon all the rest as a pack of hounds, thirsty after the blood of the saints, and who deserved no better than to be named with execration throughout all the future ages of the world; and indeed their words and works sufficiently sbew what they were."-*Laval's History, Advertisement to the 4th vol.*

In recording this censure, the author hardly does justice to the class he exempts from it. It not only affords pleasure to do so, but the candour of truth requires it to be said concerning those composing it, that instead of some, there were *many* to be excepted there-

from. Some of the clergy, (not being Jesuits,) as it is incidentally recorded in divers memoirs, sympathised with the afflicted members of the Reformed Church. That there were such, Dr. Brousson himself attests, who held secret correspondence with some of them, and published letters addressed to all of them. Some it also appears, shocked at what they witnessed, were led to a candid examination of the differences between the Roman creed and that of the Reformers, and influenced as well by the force of argument, as by the infallible test - "by their fruits ye shall know them," - abandoned their position in the Roman Church, and joined the refugees in foreign countries. <sup>1</sup> And besides those, there were many who, that they might avoid the scenes which the persecution presented, and the reflections they suggested, secluded themselves as much as possible, and occupied themselves in pursuits that might innocently consist with their professional functions. A curious illustration hereof is found in the case of Pierre Janvier, a Capuchin Friar of Meaux, (Bossuet's diocese.) In the monastery of Meaux, there are preserved seven folio volumes upon the history of the town and diocese, chiefly of his writing. Upon his decease, Francis Le Dieu, who succeeded him in the capacity of a historian, commenced his labours by inscribing in one of the said volumes, the following biographical notice of his predecessor :- "By the aid of a little Latin,"

---

1 The names of thirty-three Roman Priests who became Refugees, with an indication of the Protestant Churches which they served in England, are given in Du Bourdieu's Appeal, 1718, pp. 52-88.

writes Le Dieu, "Janvier was ordained to the priesthood. He obtained in 1653 the situation of Vicar of Cregy; in 1665, the office Curé, or perpetual Vicar of the same place, and in 1689, he became Curé of St. Thebaud. Such were the distinctions awarded to the merit of this great author. It is true that he loved reading, and especially history, but he knew nothing exactly, and was incapable of apprehending any thing justly, or of placing his thoughts in order. With powerful limbs and robust health, a head of iron, and plenty of leisure, animated by the example of former local historians, he achieved an immense collection without method and without taste. In youth he had learned the art of painting, in which he succeeded only so far as to be able to daub. He wrote verses, and his collections include lines on the Bishops of Meaux, and on the Abbey of St. Faron: these, with an infinity of other pieces, destitute of sense, much less of genius, serve unnecessarily to extend the Manuscript Memoirs, and are only fit for the fire.

"The worst is, that possessed of an unbending, a violent, a rabid and a lying spirit, he not only indulged his humour in conversation ; but in the retirement of his closet, he was accustomed with a pen of metal to trace the most atrocious epithets upon persons without respect of rank or character, intermixing throughout his Memoirs, sarcastic remarks against his fellow-citizens, against the magistrates; the judges, the Ministers of State, as also against his brethren the clergy, both bishops and priests. Not without reason, there-

fore, was he neglected by the Bishops of Meaux, by the Chapter of the Cathedral, and by the neighbouring clergy. An enthusiast, a fool, an eccentric, his memory was only stored with a few local facts and gossiping lies."

The writer of this satire was himself repaid in the same coin. His successor in the office of historian, in turn characterizes Le Dieu as austere and repulsive in his manners, and adds, Although his memoirs concerning the history of Meaux contain much interesting matter, yet the confusion with which he reproaches his predecessor, is equally applicable to his own manuscripts. From this criticism, it may be surmised that the following lines said to have been written by Father Janvier, for an epitaph upon himself, were penned by his caustic biographer :-

Cy gist le bon prêtre Janvier,  
Des Nouvellistes le premier,  
Pasteur, ou perpetuelle Vicaire,  
Sçavant et curieux Antiquaire,  
D'Almanachs agreable auteur,  
Entre les Peintres Inventeur,  
L'ennemi déclaré des Moines,  
L'Antagoniste des Chanoines,  
Le Fleau des Benedictins,  
Le bon ami des Capucins,  
Le plus fecond de tous les Poètes:  
Si des bons amis vous êtes,  
Faites en son nom un rondeau,  
Et priéz Dieu sur son tombeau. <sup>1</sup>

---

1 Du Plessis, Histoire de l'Eglise de Meaux. - *The Preface*, vols. 4to., Paris, 1731.

The ungentle conduct of the Capuchin brethren towards each other, consisted with the discipline of their Order. John Locke, when upon his travels, wrote - "The Capuchins are the strictest and severest Order in France, so that to mortify those of their Order, they command them the most unreasonable things, irrational and ridiculous ; as to plant cabbage-plants the roots upwards, and then replanted them, because they do not grow. As soon as they find any one to have any inclination any way, as Père Cherubin in optics and telescopes, to take from him all that he has done, or may be useful to him in that science, and employ him in something quite contrary. This severity makes them not compassionate one to another, whatever they would be to others." - *Life of John Locke, by Lord King*, vol. i. p. 158.

ROME Antichrétienne, ou Conformité de l'horrible Persecution qu'Antiochus exercé contre l'ancienne Eglise avec celle que le Clergé de France fait souffrir aux Reformées: La raison de cet ouvrage est de convaincre nos Freres et surtout ceux qui ont succombé a la tentation a n'avoir point Communion avec le Papisme.

*Cologne, 1687.*

ROUEN. Histoire de la Persecution faite a l'Eglise de Rouen sur la fin du dernier siècle, par P. Le Gendre. Sermons de Phillippe Le Gendre sur divers textes qui ont raport a la matière contenue dans cet ouvrage, *with a View and dissection of the Protestant Temple of Rouen.*

*Rotterdam, 1704.*

At Rouen, as at Paris, the Protestants were not permitted a place of public worship in the city. The



temple was at the village of Grand-Quevilley. It was built in 1611, and was capable of holding seven or eight thousand persons. It was not unlike the Spa-Fields Chapel in London. On the pannels round the galleries, as was often the case, were painted texts of Holy Scripture. The Protestants at Rouen now occupy the ancient parish church of St. Eloi, wherein the writer of this notice has had the gratification to unite with them in worship. Le Gendre, the author of the above mentioned volume, was a son of Du Bosc. He had been a minister at Rouen, and retired in 1685 to Holland. James Basnage was his colleague.

ROUEN. *Precis de son Histoire, son Commerce, son Industrie, ses Manufactures, see Monumens; Guide necessaire pour bien connaitre cette capitale de la Normandie, suivi de notices sur Dieppe, Bolbec, le Havre, Elbeuf, et les endroits les plus remarquables de la Siene-inférieure, par Theodore Licquet, with a plan of the city.*

*Rouen, 1827.*

RUSSELL. *Letters of Lady Rachel Russell. London.*

The mother of this heroic lady was a sister of the Marquis de Ruvigny, whose son was by William III. created Earl of Galway The following remarks, with other references to the French Protestants, occur in the Letters :- "I read a letter last night from my sister at Paris. She writes as every body of human affections must; and says, that of 1,800,000 Protestants, there is not more than 10,000 esteemed to be left in France, and they, I guess, will soon be converted by the dragoons or perish. So that near two

millions of poor souls, made of the same clay as himself, have felt the rigour of that savage man, the king of a miserable people ; but truly the most miserable himself, by debasing, as he does, the dignity of human nature." - *Letter, date of Nov. 1685.*

SALTZBURG. Further Account of the Sufferings of the persecuted Protestants in the Archbishoprick of Saltzburg, from authentic papers. 1733.

SCOTT. Suppression of the Reformation in France, as exhibited in De Rulhière's Historical Elucidations and various other documents, by David Dundas Scott. 1840.

SEDAN. Histoire de l'ancienne Principaute de Sedan jusqu'a la fin du dix huitième siècle par J. Peyran, Pasteur de l'Eglise Reformée de cette ville, 2 vols.

*Paris et Sedan, 1826.*

"The Protestant College of Sedan was suppressed in 1681. Abbadie, Basnage, Bayle, A. Brazy, and Jurice, retired from thence upon the occasion of the Persecution. From eighty to ninety establishments for the manufacture of broad cloths in the neighbourhood were broken up at the time of the Revocation of the Edict of Nantes, and four hundred families went into exile, by which two thousand mechanics who had gained their living by the various industrial establishments of the refugees were thrown out of employment. It is refreshing to know, that the R. Catholics of Sedan openly expressed their regret at the rigours of the persecution, and that they even united their intercessions to the Court, with the petitions of their persecuted fellow-citizens." - Vol. ii. pp. 228.230.

SERRES. Popish Cruelty Exemplified in the Sufferings of John Serres, and several other French Gentlemen, for the sake of Conscience, translated, by Claude D'Assas. 1723.

There were two others of the name of Serres, prisoners in the Galleys. John Serres had been a farmer of the king's taxes at Montpellier. From October 1685 to January 1687, he endured imprisonment in France, and afterwards he was sent as a slave to the West Indies, from whence he escaped, and arrived at Amsterdam in July 1688. The translator of the volume studied at a Roman Catholic seminary at Avignon, and intended to be a priest, but having through the means of a relation who was a Protestant, been led to a serious consideration of the errors of Popery, he abandoned his design, and retired to London.

SMEDLEY. History of the Reformed Church of France, by the Rev. Edward Smedley, 3 vols. 1834.

This work is pervaded by a spurious sort of candour; the defamations of the enemy being oft times paraded. The notice of Brousson, (vol. iii. p. 294,) is an example hereof; wherein the calumnies of Brueys are gravely repeated. Notwithstanding, the author seems to have had some misgivings; for in a note at the foot of the same page, he observes, "His (Brueys) statements must be accepted with hesitation !" Only half awake, the historian has stumbled into an old snare. By and by there shall be a rescue.

SPANISH CRUSADES. Le Miroir de la cruelle et horrible Tyrannie Espagnole, perpétrée au Pays Bas par le

Tyran Duc de Albe et aultres commandeurs de par le Roy Philippe le deuxiesme. On a adjoint la deuxiesme partie, les Tyrannies commisses aux Indes Occidentales, par les Espagnoles. *With portraits of Philip II. Don John of Austria, tue Duke of Alva, and Cardinal Granville, and plates of the sad scenes described.*

4to. Amsterdam, 1620.

From page 33 to 49 of the former volume there is contained an account of the massacre at Paris 1572, which is therein attributed to the policy of the Spaniard it is illustrated with a plate, representing the murder of Admiral de Coligny. At page 86, it is related, that "an English Officer upon leaving France after an expedition, was asked by a Frenchman, when he would return, "When you, (was the reply) again offend God, we may then return to punish you." The last part, or rather volume, is a translation of a work by Bartholomew de laCasas, Bishop of Chiapa in Peru, which was printed at Seville in 1552, and was addressed to Charles V. to hinder a continuation of the cruelties inflicted upon the natives, of which the author had been a witness, and which he came back to Spain purposely to represent. An English translation of the Bishop's work was published in London in 1699. It is entitled "An Account of the first Voyages and Discoveries made by the Spaniards in America, containing the most exact relation hitherto published of their unparalleled. cruelties on the Indians." A good review of this book is contained in Millar's "History of the Propagation of Christianity," vol. ii. pp. 529-540.

ST. GERMAIN. View of the Court of St. Germain, from the year 1690 to 1695, with an account of the Entertainment Protestants meet with there.

4to. *Dublin*, 1696.

The palace of St. Germain, four leagues from Paris, was appropriated for the residence of James II. after his abdication. It was then a theatre of intrigues notices some of which occur in various memoirs of the period.

TABLEAU NAIF des Persecutions qu'on fait en France a ceux de la Religion Reformée, avec une Apologie pour le mouvement arrivé dans le Dauphine, Vivarets et Cevennes a l'occasion *du Projet*, et de ceux qui l'ont suivi. 1684.

TERRY. Prophetical Extracts, containing an Account of the Prophets of the Cevennes; the Approaching Judgments of God upon the Roman Empire, by J. M. Daut, 1710: A Cry from the Desert, or Testimonials of the Miraculous Things lately come to pass in the Cevennes, 1707: Decline of the Papal Power in Europe, being passages selected from Fleming, Usher, Goodwin, Gill, Owen, &c., *with frontispieces*, bound in one vol.

*G. Terry, 54, Paternoster-Row, 1795.*

Here admission is pleaded for one other slight digression.

George Terry, besides having been the editor and publisher of these Tracts, was an artist, an engraver, a printer, and a preacher. As an artist, he furnished the designs which illustrate this volume. In another style, he gave a frontispiece to an edition which he published of "Hussey on God's Operations, but no Offers of Grace," in which he depicted a man play-

ing on a spinet to an infant in a cradle. As an engraver and printer, he was employed by the Bank of England - the responsibility of which trust led to this incident :- On a certain night, one of his servants moving about in the dark, Terry took down a loaded gun, and supposing the man to be a robber, having challenged him, and hearing no reply, he shot him dead. - As a preacher, he was of the school of the eccentric William Huntingdon, S.S., and however excursive his capacity, and mystical his doctrine, he concluded *practically*, for upon his decease, it was found that he had bequeathed fifty pounds to every member of his congregation. The house which he occupied in Paternoster-Row has lately been pulled down, and on its site is erected the western extremity of the Tract Society's Mansion.

TESTAMENT. Le Nouveau Testament et Les Pseaumes de David par Marot et Beze, avec un Calendrier Historial. With plates to illustrate each month. The Calendar records events relating to the history of the Reformation in France. There is added a prose version of the Psalms, and after each a suitable Collect.

*Charenton, 1656.*

An edition of the Holy Scriptures used by the Protestants of France, and which when copies thereof were found in their possession by the Roman Missionaries were by them committed to the flames.

Charenton, where it was printed, was a place which the Protestants of France ever regarded with fond interest. Notwithstanding the Edict of Toleration which Henry IV. passed in their favour, he signed a treaty

with the Roman Catholic chiefs in Paris, whereby the former were prohibited from having a church nearer than Albon, distant five leagues. Repeated representations having been subsequently made to him of the hardship of their being compelled to travel so far to engage in public worship, the King in 1606 granted Letters Patent, whereby the Protestants of Paris were allowed to erect a temple at Charenton on the Seine, two leagues from the Metropolis. That building was burned down in 1621 ; and another was built two years afterwards from the designs of De Broses, one of the most eminent architects of the age. This temple was in form like the Tabernacle, (called Whitefield's,) near the City-Road in London. It is said to have been so spacious as to have accommodated nearly 10.000 persons. Nevertheless, as they were only permitted that one, it was often found insufficient for their accommodation. Besides the temple at Charenton, the Protestants possessed there a large office for printing Bibles and religious books. And as it was a very important sphere of action for the ministers of the Reformed Church of France, the most eminent of them were usually promoted to serve in the gospel there.

The temple at Charenton was again attempted to be burned down in Aug. 1685; and upon the 23d Oct. the same year, it was demolished by royal command. Upon its site was afterwards raised a Benedictine Monastery, and in connexion therewith, a small church which was dedicated by Cardinal de Noailles, Archbishop of Paris, to the "Holy Sacrament," for the

intent, it was said, to purify the ground which had been so long profaned by the celebration thereupon of heretical worship.

TONGE. Popish Mercy and Justice, being an Account of some later Persecutions of the French Protestants, by Ezreel Tonge. 4to. 1679.

TRACTS. Abstract of the History of the Cruel Sufferings of the blessed French Martyr Louis de Marolles, 1713. Account of the Sufferings and Death of the faithful Martyr Isaac le Fevre, 1713. Account of the Conversion of Fran. de Charles, Sieur de la Motte, and all his Family to the Reformed Religion, 1714. Account of the Persecutions and Oppressions of the Protestants in France, 1686. Relation of the Persecution and of the Reformed Church of France, 1686, in one volume.

TRACTS. The Emperor's Answer to the French King's Manifesto, 1688. The present Policies of France, and the Maxims of Louis XIV. plainly laid open, 1689. The Sighs of France in Slavery breathing after Liberty, *two parts*, 1689, in one volume. 4to.

TRIOMPHE de la Religion Reformée, par un Protestant de naissance, élevé par le malheur des temps dans la communion Romaine, mais maintenant par la miséricorde de Dieu dans la bonne voye de ses Peres.

*Londres, 1717.*

Dedicated to Benedict Pictet, Professor of Theology at Geneva. The dedication is signed D. F. The author had been a Roman Catholic priest; and in the book he gives an account of his conversion.

TROIS ARGUMENTS invincibles contre la doctrine des Ministres de la Religion pretendue Reformé, a eux dressé par un Ministre qui les a quité. 1612.



TRUE INTERESTS of the Princes of Europe, in the Present state of Affairs, or Reflections upon a Pamphlet entitled, "A Letter concerning the Transactions of the Time." 4to. 1689.

TRUE SPIRIT OF POPERY; or, Treachery and Cruelty of the Papists exercised against Protestants in all Ages and Countries where Popery has had the upper hand. 4to. 1688.

VAUDOIS. Remarks upon the Ancient Churches of Piedmont, by P. Allix, D.D., (Archdeacon Nares' Copy, with the Account and Map of Piedmont, and List of Subscriptions made in behalf of the Vaudois in 1826.) 4to. 1690.

VAUDOIS. An Account of the late Persecution of the Protestants in the Valleys of Piedmont, by the Duke of Savoy and the French King in 1686. 4to. 1688.

VAUDOIS. The History of the Persecution of the Valleys of Piedmont, containing an Account of what hath passed in the Dissipation of the Churches, and the Inhabitants of the Valley in the year 1686. 4to. 1688.

VAUDOIS. Historical Account of Transactions betwixt the Duke of Savoy and the French King. 4to. 1690.

VAUDOIS. History of the Negotiations of the Ambassadors sent to the Duke of Savoy, by the Protestant Cantons of Switzerland, concerning the Vaudois in 1686. 4to. 1690.

VAUDOIS. A Short Relation of the Brave Exploits of the Vaudois, and of their Preservation in the late War against the French in Piedmont. 4to. 1699.  
All the persecutions which befel the Vaudois Churches

at this period, were instigated by Louis XIV., and promoted by his arms.

- WILLIAM III. A Brief Justification of the Prince of Orange's Descent into England. 4to. 1689.
- WILLIAM III. A Representation of the Threatening Dangers impending over Protestants in Great Britain, before the coming of his Highness the Prince of Orange. 1689.
- WILLIAM III. Sermon at the Coronation of William III. and Mary II., in Westminster Abbey, April 11, 1689, by Bishop Burnet. 4to. 1689.
- WILLIAM III. A Vindication of their Majesties Wisdom in the late nomination of some persons to the vacant Archbishoprics and Bishoprics, occasioned by scandalous Reflections. 4to. 1691.
- WILLIAM III. King William's Affection to the Church of England Examined, (*by a Jacobite.*) 4to.. 1703.
- WILLIAM III. A Short Review of the Remarkable Providences attending him from 1693 to the present day, by J. Whittel. 1699.
- WILLIAM III. Sermons on the occasion of his, death, by Richard Allen, Joseph Jenkins, and John Pigott. 4to. 1702.
- WILLIAM III. A Practical Discourse occasioned by the Death of King William, wherein a character of him is given, to which is added a Poetical Essay on his memory, by Robert Fleming. 1703.
- "I am a plain man of no party, unless that of the liberty of mankind and the Reformed Religion." - *The Dedication.*

As Prince of Orange, William was a solid Presbyterian;

as Anointed Ruling-Elder of the Church of England, he aimed to restore and perpetuate its evangelical character. The importance of his championship for the principles of civil and religious freedom, in the estimation of his life-long Opponent, was evinced by the exultation with which the rumour of his having been fatally wounded at the Battle of the Boyne was received in Paris; whereupon the city blazed with illuminations, and the suburbs with bonfires. Upon his death in March 1702, the intelligence being doubted, the person who first conveyed it to France was retained a prisoner by the governor of Calais until it was confirmed. Upon receipt of the tidings, the Court of Versailles was again in raptures. And from the moment the news reached Rome, and with a long, resound, the MAN OF SIN howled for joy with his grisly garrison.

In presiding at a public meeting on the occasion of the third jubilee of the Society for Propagating the Gospel, it was observed by H. R. H. Prince Albert, with princely candour, but to the consternation, of Anglican Romanizers, that "William the Third was the greatest monarch who had occupied the British throne." - The king had incorporated the Society by a Royal Charter, 16th June 1701.

MARY II. Sermons on the occasion of the death of the Queen, by Dr. Charles Allestree, Dr. J. Finglass, John Howe, Dr. White Kennet, Dr. Manningham, Dr. W. Payne, Dr. Sherlock, Dr. Stanhope, Archbishop Tension, and Dr. Wake, (afterwards Archbishop.)

4to. 1695.

MARY II. Essay on the Memory of the late Queen, by  
Bishop Burnet, *portrait*. 1695.

In Mary, both as Princess of Orange and Queen of England, the Protestant Refugees found an earnest patron and stedfast friend. Her entire conduct shewed that she had been the happy subject of mind-renewing influence. Never was the death of a sovereign more deeply deplored: a hundred or more funeral sermons were published upon the occasion in Holland and England: and from which might be gleaned interesting anecdotes, and notices of her character as a Christian and a Princess.

For Her the wise and great shall mourn  
When late records her deeds repeat:  
Ages to come, and men unborn  
Shall bless her name, and sigh her fate.

*Prior's Ode presented to William III. in 1695.*

WOODWARD. A Call to Humiliation for the grievous Sin of Persecution, in two Sermons preached at the Public Fasts in Lemster, county of Hereford, May 21, and June 18, 1690, by William Woodward.

4to *T. Parkhurst*, 1690.

National humiliation, and days devoted to prayer for Divine succour, were needed in Britain then, when the Albigensian and Waldensian Witnesses having been slain, it was sought to destroy their brethren in other countries, and especially by the defeat of William III. to re-establish James II, and restore the empire of the Papacy here. Britons can never be sufficiently thankful, that in the Divine mercy, those designs were frustrated.

"The oppression and persecution of the truth proceeds from the *natural enmity of man against the Light of Truth and Holiness*, which serves only to vex the conscience it doth not renew. The Prophets, Apostles, the Saints and Martyrs, were burning and shining lights - shining in *holiness*, burning with zeal; - thundering their doctrine - lightening the world.

The Prophet Elias tormented Ahab and Jezebel, who vowed his death; yet was he taken up to heaven in peace with a peculiar mark of favour. John the Baptist tormented Herod by naming Herodias. It is death to touch the sore place of the Wicked-Great. Because the 'Two Witnesses' who were 'oil and light,' Rev. xi. 4., were bold to say the Pope was Antichrist, Rome was Babylon, their religion superstition and idolatry; it gave such vexation to the followers of the Beast, that they could not rest, nor be merry, until they saw their dead bodies lay in the Streets of the Great City. - Rev. xi. 7, 8. Cain, 'who was of the Wicked One, slew his brother; and wherefore slew he him? because his own works were evil and his brother's righteous.' - 1 John iii. 12.

The Targum on Genesis says, 'wicked Cain denied the providence of God and the judgment to come; and because righteous Abel asserted both, therefore his brother slew him.' 'Cain is dead,' says Bucheltzerus, 'he is dead, but he still lives in his heirs and executors, *qui clavam ejus sanguine Abelis rubentem circumferent* - who carry about with them as a *Holy Relique* Cain's bloody club.'" - pp. 3, 4.

Two classes of persons, maintaining opposite principles, have passed under review, the one enduring wrong for conscience-sake, and the other inflicting it. The care with which the latter have suppressed facts, such as those that have been noticed, and the constancy with which, when they are produced, they are denied by Romanists, render needful the production of abundance of vouchers. The bright armour of an historian is Truth. In the words of Dr. Jortin, -" It is a disagreeable task to expose facts of this kind, (*as they respect the Romanists,*) and I fear some persons will say, perhaps, that in historical relations, such facts should be dissembled, or after being barely named, should not be resumed and dwelt upon in a dissertation (*Appendix.*) But the foundation of History is Truth, and to dissemble it, even in part, is not to relate it faithfully." - *Remarks on Ecclesiastical History*, vol. iii. p. 285.

Deo servire regnare est.